

the CRITERION

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POPE HAS FINAL WORD

Vatican approves lay consultation in naming bishops

BY JAMES C. O'NEILL

VATICAN CITY The Vatican has broadened the basis of consultations on the choice of new bishops but also reaffirmed the Pope's absolute right to decide on all nominations.

The new set of rules, made public May 12, provide for consultation of priests and laymen in a diocese on an individual basis but "not collectively" about priests who might be considered suitable as "bishop material" in the future.

Although the new rules broaden somewhat the basis of who may be asked to contribute their suggestions and evaluations, they fall far short of the proposals for democratic elections of bishops advocated by some Catholic circles.

The new norms, contained in 15 articles totaling about 2,000 words, go into effect May 21 this year. They had been drafted over a period of six years with the help of the national conferences of bishops from around the world.

In general, the norms collect and organize provisions for the selection of bishops that have been in force in one country or another for some time. For countries such as the United States or Canada, the norms do not contain any radical changes from past practice because most of the provisions are already observed.

THE NEW NORMS begin by stating that bishops have the faculty of making known to the Vatican the names of priests whom they think worthy and suited to be considered for appointment as bishops in the future.

To determine who is worthy and suited to be a bishop, the norms require bishops to obtain all the information needed for

carrying out this important and difficult task.

"They shall do so either by personal investigation, or by appropriately consulting, within the limits of their jurisdiction, although not collectively, priests of the cathedral chapter or diocesan consultors, or members of the council of priests, or other members of the clergy, diocesan or secular, or members of the laity."

Jesuit Father Roberto Tucci, who presented the document to the press May 12, said laymen could be consulted collectively about the condition of their diocese and the qualifications needed by a local bishop. But they cannot discuss individual names whom they would like to see named as a bishop, he said, in order to avoid "election campaigns."

Father Tucci cited two recent instances in The Netherlands when the Vatican authorized the consultation of laymen for bishops for the Dioceses of Rotterdam and Haarlem. In both cases, the Vatican excluded the proposal of names by such consultations, although in both cases names were proposed unsuccessfully anyway.

THE NORMS, FOLLOWING the practice now in force in the United States, call for regularly fixed meetings of the bishops of an archdiocesan region at which names of candidates can be proposed and discussed by the assembled bishops. Candidates are to be voted on by secret ballot and a list drawn up of possible future bishops to be sent to the papal representative in the area—in the case of the United States, to the apostolic delegate in Washington.

The norms specifically provide a role for national conferences of bishops to play in the selection of bishops in their area.

It at least two-thirds of the voting bishops in a conference agree, the list drawn up by bishops of an archdiocese or a region "shall be sent for information to the president of the national bishops' conference" for his information and comments. It also provides for a special committee of a bishops' conference to review suggested names and add its own comments and observations.

The document, although providing for the drawing up of these lists of candidates and for various expressions of opinions and evaluations, makes it clear, however, that they "do not detract from the liberty of the Roman Pontiff, who in virtue of his office is always free to choose and appoint men who do not appear on the lists."

In keeping with this, the norms state that before a bishop is appointed "the Apostolic See conducts a careful and wide-ranging inquiry about him." This is usually conducted by the Congregation for Bishops, which is a form of Vatican executive personnel office.

THIS INVESTIGATION is entrusted by the congregation to the papal representative in a country, who "submits the questions drawn up for this purpose to ecclesiastics: bishops, priests and religious." The new norms add the provision that "prudent and genuinely reliable lay people who possess useful information about the candidate can also be consulted in the same way."

Before a bishop is named by the Vatican, the papal representative must also consult with the local bishops involved and the president of the national bishops' conference.

To broaden even further consultation by the papal representative, the new norms state that he will "as may be opportune" consult with "some members of the cathedral chapter, or of the diocesan consultors, and of other members of the clergy, both secular and religious, especially members of the priests' council in existence while the diocese is still filled."

SUMMER SERIES

An 18-week series of articles proclaiming that we are all "Jesus People" begins on the KNOW YOUR FAITH pages this week.

Written by Joan Heider, a member of the Superior, Wis., Religious Education Office, the articles will run throughout the summer months.

The series is based on Mrs. Heider's conviction that the most effective way we have of bringing others to Jesus is through the methods Jesus himself used.

Father Bryan named to head RE Department

A new director of the Religious Education Department of the Catholic Office of Education was named this week by Archbishop George J. Biskup.

Father Francis E. Bryan, 35, a member of the Latin School faculty the past nine years and chairman of the religion department there, will assume the position June 1. His title will be Associate Superintendent of Education in charge of Religious Education.

The Religious Education Department has been headed since September, 1971, by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

A native of Indianapolis, Father Bryan was ordained in 1962 following studies at St. Meinrad Seminary. He taught one year at Chartrand (now Roncalli) High School before joining the Latin School faculty.

For six years he served as associate pastor of St. James parish. He later served as chaplain of St. Paul's Hermitage, Beech Grove, and since 1969 as associate pastor of Holy Name parish, Beech Grove.

Father Bryan has completed course work for a master's degree in religious education at the Catholic University of America. He has indicated that he will continue at the Latin School on a part-time basis.



FATHER FRANCIS E. BRYAN

New aid bill approved by NY Assembly

ALBANY, N.Y.—The New York legislature has given final approval to an amended aid package which could mean up to \$47 million in state assistance for nonpublic schools and students throughout the state.

Reacting immediately to the May 11 amendments and favorable vote, Cardinal Terence Cooke of New York congratulated the legislature "for its dedication to the welfare of all children and for its creative legislative action."

The state Senate had approved an earlier version of the aid bill May 3, but amended it without debate to allow for changes made in the state Assembly.

The amended bill—sent to Gov. Nelson Rockefeller, who has 30 days to sign it—would provide up to \$25 million in non-public school tuition assistance payments to low income families, and a maximum of \$15 million in income tax benefits to middle income families with children in nonpublic schools.

CARDINAL COOKE said the tuition assistance grants would help poor parents to exercise "their constitutional right of freedom of choice in education."

"This right," the cardinal said, "is for all Americans not just a few."

The tax benefits available to parents of nonpublic school children would be progressively graduated exemptions, available to families earning from \$9,000 to \$25,000 annually and paying at least \$50 in nonpublic school tuition.

Families earning \$9,000 would be eligible for full exemptions of \$1,001 per child—up to three children—from their state income tax bill. Each such exemption would mean about \$50 less income tax to pay. The exemption amount would decrease as the family's income increased.

ORIGINALLY, the bill provided tax credits for these parents, allowing them to subtract tuition costs directly from their final state income tax assessments. But tax credits were deleted from the final bill, according to one report, because legislators feared that aid form would be unconstitutional.

Another report, however, said Gov. Rockefeller let the legislature know that since several tax credit proposals had already been submitted to the U.S. Congress, he felt the program should be developed at the federal rather than state level.

The New York bill also provides up to \$4 million annually for maintenance and repairs of nonpublic school buildings, and up to \$3 million in aid to public school districts which must absorb large numbers of nonpublic school children where their schools are forced to close.

ESTIMATES ON the total amount of aid the bill will provide range from \$37 million to \$47 million.

Cardinal Cooke said he was confident that the new legislation "will meet the constitutional test of providing aid which the (U.S.) Supreme Court says must be 'secular, neutral, non-ideological' and aimed to assist parents and children."



OBLETE NOVICES END FIELD WORK—Two novices of the Oblate Fathers of Mary Immaculate this week completed 10 weeks' field experience in Indianapolis, where they were assigned to St. Bridget parish and Marion County General Hospital. Under the direction of Father Joseph McNamara, O.M.I., second from left, novice master, the two also took part in parish retreats in Indianapolis, Madison and Fatima Retreat House, Barry Goodwin, third from left, of Buffalo, N.Y., and

Allen Courteau, third from right, of St. Paul, Minn., have now returned to continue seminary training at the Oblate Fathers Novitiate in Godfrey, Ill. Eight classmates were assigned to field work in St. Louis and rural West Virginia. Also shown above are Father Francis Gorham, O.M.I., right, St. Bridget's pastor; Father Joseph Barry, O.M.I., second from right, chaplain at General Hospital; and Father Arthur McDonough, O.M.I., chaplain at IUPUI, left.

IN THE ARCHDIOCESE

14 high schools to graduate 1,500

More than 1,500 students will be graduated this spring from the 14 Catholic high schools in the Archdiocese.

Our Lady of Providence High School, Clarksville, graduated a total of 160 boys and girls this past Wednesday, May 17. Commencement speaker was Father Joseph McGinley, principal of Schulte High School, Terre Haute.

Shaw Memorial High School, Madison, will graduate 18 boys and 12 girls at 2 p.m. Sunday, May 21. Remarks will be made by Archbishop George J. Biskup and Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

Immaculate Conception Academy, Oldenburg, will graduate 72 girls at 10 a.m. Thursday, May 25. Father Gettelfinger will speak.

Roncalli High School, Indianapolis, will graduate 81 boys and 87 girls at 8 p.m. Thursday, May 25. Speaker will be Father Clarence Walden, pastor of Holy Angels parish, Indianapolis, and a member of the Archdiocesan Board of Education.

Scecina Memorial High School, Indianapolis, will graduate 63 boys and 77 girls at 8 p.m. Thursday, May 25. Sister Hortense Fougere, O.S.F., first dean of studies at Scecina and present faculty member at Immaculate Conception

Academy, Oldenburg, will speak.

Ladywood-St. Agnes School, Indianapolis, will graduate 124 girls at 8 p.m. Thursday, May 25. Speaker will be Dr. Robert Schork, of the University of Minnesota.

Schulte High School, Terre Haute, will graduate 46 boys and 48 girls at 8 p.m. Friday, May 26. Rep. John Myers, of the Seventh Indiana Congressional District, will be the speaker.

Brebeuf Preparatory School, Indianapolis, will graduate 126 boys at 8 p.m. Sunday, May 28. Speaker will be Dr. Donald C. Manlove, director of the Division of Instruction and Curriculum, Indiana University, Bloomington.

Cathedral High School, Indianapolis, will graduate 137 boys at 4 p.m. Monday, May 29. Class valedictorian, Terry Osborne, will give the address.

Chattard High School, Indianapolis, will graduate a total of 172 boys and girls at 8 p.m. Tuesday, May 30. Speaker will be Dr. Louis Gatto, president of Marian College.

Ritter High School, Indianapolis, will graduate a total of 126 boys and girls at 8 p.m. Friday, June 2. Ritter seniors Richard Heister and Teresa Martella will speak.

Our Lady of Grace Academy, Beech Grove, will graduate 54 girls at 8 p.m. Saturday, June 3. Father James Wilmoth, Latin School faculty member, will speak.

Latin School, Indianapolis, will graduate 43 boys at 4 p.m. Sunday, June 4. Speaker will be Father Lawrence Voelker, associate pastor of St. Patrick's parish, Indianapolis.

St. Mary Academy, Indianapolis, will graduate 52 girls at 8 p.m. Wednesday, June 7. Dr. Gatto will speak.

Dedication set at Clarksville

CLARKSVILLE, Ind.—Archbishop George J. Biskup will officially bless the new St. Anthony's Church here at 7 p.m. Tuesday, May 23. A consecrated Mass of Dedication will be offered, followed by a public reception.

First Mass in the new, contemporary church which seats 700-750 persons, was offered February 19. The former church was destroyed by fire in May, 1970. Ground was broken for the new edifice in April, 1971.

Designed by the Louisville firm of Hurlstern, Schnell, Campbell and Schadt, the construction was handled by M & M Builders, of Clarksville. Cost of the structure was \$327,000.

Pastor of St. Anthony's is Father Gerald Herman, O.F.M. Conv.

Three priests added to Personnel Board

Three additional members of the Archdiocesan Personnel Board were selected by the Priests' Senate at its April 24 meeting and announced this week by the Chancery Office.

Named were Msgr. James P. Galvin, chaplain at St. Mary-of-the-Woods College; Father William Munshower, director of the Newman Center at Indiana State University, Terre Haute; and Father Wilfred Day, administrator of St. John's parish, Starlight.

Previously-named members of the Personnel Board were: Msgr. Joseph D. Brokhage, rector of the Latin School and pastor of Holy Rosary parish, Indianapolis; Father Thomas Carey, pastor of Christ the King parish, Indianapolis; Father Louis Goothe, pastor of Nativity parish, Indianapolis; and Father James Sweeney, pastor of St. Lawrence parish, Lawrenceburg.

Leave granted

The Chancery Office this week announced that Father William Hubbs, associate pastor of St. Monica's parish, Indianapolis, has been granted a leave of absence at his own request.

Assessment data given by Chancery

Parish assessments to finance the 1972-73 fiscal year for Archdiocesan Chancery expenditures will total \$449,920, the Chancery Office announced this week.

The amount is an increase of \$22,190 over the previous year's budget of \$427,730.

Included in the totals are the following breakdowns provided by the Chancery: Archdiocesan Offices—Office of Education (Religious Education, Administration), Archdiocesan Tribunal, Archdiocesan Office Building, Catholic Communications Center and Liturgical Commission, \$184,800.

Archdiocesan Administration—Archbishop's Office, Chancellors' Offices, Treasurer's Office, Archives, and Chancery Building, \$120,400.

Assessments and contributions to local and national organizations and projects—Indiana Catholic Conference, Catholic University Assessment, Indiana Interreligious Commission on Human Equality and U.S. Catholic Conference, \$74,200.

Chaplaincies—Campus Ministry: St. Paul Catholic Center, Indiana University, Bloomington; Newman Center, Indiana State University, Terre Haute; Newman Center, Indiana University-Purdue University, Indianapolis; Hospital Ministry: Hospital chaplains' salaries, \$44,500.

Archdiocesan Insurance—Insurance covering excess liability, general liability and workmen's compensation, \$24,900.

In announcing the assessment schedule to the parishes, Archbishop George J. Biskup also revealed that a financial statement for the 1971-72 fiscal year expenditures of the Archdiocesan Assessment will be issued.

Court upholds Amish right not to enroll in secondary school

WASHINGTON—In a landmark religious liberty decision, the U.S. Supreme Court ruled this week that forcing Amish parents to send their children to high school violates the parents' constitutionally-protected right to practice their religion.

The high court said in a nearly unanimous ruling here May 15 that secondary schooling exposes Amish children to attitudes, goals and values contrary to their beliefs, and substantially hinders "the religious development of the Amish child and his integration into the way of life of the Amish faith community at the crucial adolescent state of development."

Seven of the nine justices participated in the decision, with six voting that the Amish be exempt from a Wisconsin state law requiring children to attend school until the age of 16.

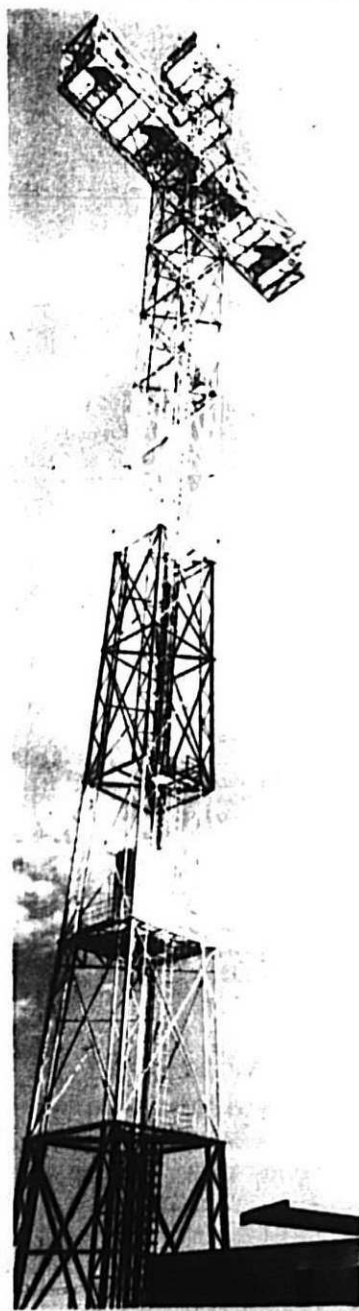
The important case revolved around three Amish fathers of New Glarus, Wis., who refused in 1968 to enroll their teen-aged children in public high school. A lower court fined the three fathers, but the Wisconsin supreme court reversed the decision in 1970. The state then appealed to the nation's high court.

Lilly Endowment gives \$200,000 to Brebeuf

INDIANAPOLIS—Lilly Endowment, Inc., has given an unrestricted grant of \$200,000 to Brebeuf Preparatory School. Father Carl E. Meirose, S.J., Brebeuf president, termed the gift "a trust and a tribute—a trust in Brebeuf's goals and a tribute to its accomplishments."

The Jesuit-operated secondary school for boys is presently conducting a \$500,000 campaign. Drive chairman is Charles E. Stimming.

Father Meirose indicated that the Lilly grant will be used for general operating purposes.



VATICAN RADIO TOWER—With its huge tower in the form of a cross, Vatican Radio beams its message in more than two dozen languages to a global audience.



VERY REV. JOHN F. DEDE, S.S.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Refugee aid body proposed

NEW YORK—Author Elie Wiesel, honored at the American Jewish Committee (AJC) annual dinner here, urges the creation of a worldwide committee of Nazi concentration camp survivors to help Arab refugees in Israel. He suggested that the AJC itself establish such an international committee "composed entirely of Holocaust survivors." Wiesel, 43, who has been hailed as modern Judaism's leading literary voice for "A Beggar in Jerusalem" and other books, was himself a prisoner at Auschwitz and Buchenwald. Men and women who survived the suffering of the World War II period, said the writer, "more than anyone else could help Arab refugees resettle and readjust in their new surroundings."

Pope to offer special Mass

ROME—Pope Paul VI will concelebrate a "Mass of Nations," Sunday, May 21, on the grounds of St. Peter's College here, a residence for priests from mission countries studying in Rome. The Mass will commemorate the 350th anniversary of the Congregation for the Propagation of the Faith, now known as the Congregation for the Evangelization of Peoples, which directs the Church's worldwide missionary effort. The Mass will also mark the 150th anniversary of the Society for the Propagation of the Faith and the 25th anniversary of St. Peter's College itself. All missionary bishops who happen to be in Rome have been invited to the Mass.

Prescribes personal evangelism

WASHINGTON—An approach of personal evangelism is prescribed by J. Edgar Hoover as the most effective way to reclaim youthful members of the New Left—"SDSers, Black Panthers, Weathermen, anarchists and other extremists." Writing in the evangelical Protestant fortnightly Christianity Today, the late FBI head declared that "personal evangelism, carried out with understanding, compassion and love" is "a key role of the church in meeting revolutionary violence." His article came off the press only a few days before he died. Hoover, who was a Presbyterian, warned would-be evangelists that they must "know the facts of the dangers involved" in the revolutionary movements, most of which have now gone underground, he said.

Paper attacks Zagreb prelate

LONDON—Attacks on Yugoslav Archbishop Franjo Kuharic of Zagreb have been appearing in several papers in Yugoslavia, says a correspondent of The Tablet, British Catholic weekly. The bimonthly Croatian Catholic magazine Glas Koncila (Voice of the Council) has also reported arrests of Catholic students, searches of church buildings, and administrative measures restricting Catholic publications. "A bitter personal attack" on Archbishop Kuharic appeared in Vjesnik, the largest daily in Zagreb, for appealing in a Lenten pastoral letter for an end to "the still prevalent forms of discrimination against believers in public life."

Support Nixon abortion stand

BOSTON—Edward B. Hanify, Boston lawyer and board chairman of the Human Life Foundation, has praised President Nixon's strong opposition to the abortion recommendations of the national population growth commission. Hanify said in a telegram to the White House: "Congratulations and sincere commendation for your forthright stand in defense of human life and your repudiation of the destruction of the unborn as a means of dealing with problems of population. This leadership is in the best tradition of western civilization." The Human Life Foundation, established in Washington three years ago with money from the American Catholic bishops, is a non-sectarian organization sponsoring research into better natural methods of fertility control based on periodic sexual abstinence.

Woods sets graduation

ST. MARY-OF-THE-WOODS, Ind.—The 131st Commencement at St. Mary-of-the-Woods College here will be held Sunday, May 21, for 100 seniors. Commencement speaker will be Kenneth Piper, of Evanston, Ill., assistant to the chairman of the board of the Motorola Corporation.

Indianapolis graduates and their majors include: Susan Kinley, English; Patricia Loughery, art education; Margery Lewis Petterson, business administration; Morna Shackelford, home economics; and Melissa Winzenread, elementary education. Other Indianapolis-area graduates are: Linda Stanley Kopcha, of Plainfield, communications; and Therese Burkhard, of Carmel, biology.

Terre Haute graduates include: Sister Paula Kaperak, S.P., music education, Maria

del Pilar Gonzales de Killough, biology; Susanne Mohr, elementary education; and Kathleen Ormsby, elementary education.

School to close

BIRD ISLAND, Minn.—"Insurmountable financial costs and no reasonable hope for relief" were cited as reasons for deciding to close St. Mary's High School here, effective July 1. The 57-year-old Catholic parish school currently has 150 students.

Asks individuals to stop mailing mission parcels

AUCKLAND, N.Z.—The Catholic laity in New Zealand has been asked to stop sending parcels of food and clothing to missionaries stationed on Pacific Islands.

Father Brian Winders, returning from a three-year tour as a missionary in the Cook Islands, made the appeal. He said the parcels have become a stumbling block to more effective aid.

He advocated mission support through resident bishops and major assistance projects.

"When parcels come," the priest said, "everyone on the islands know and they are around like vultures for a cheap handout. This is quite degrading."

Father Winders added that parcel aid is too "dissipated" to be effective. "For example, I receive a parcel I give the tinned milk to a young mother, keep the coffee and use other tinned foods as payment for work around the missions. I sell the clothes cheaply and use the money for running expenses administered by a local committee."

"If all these parcels were sold in New Zealand and the money pooled for a substantial project, the mission work would be more effective. Some territories need transport, but because very big money is involved the project tends to be shelved, and the missionaries don't get the items they need most."

Fifty years ago construction was begun on the new grade school for Holy Name parish, Beech Grove. Msgr. Francis Gavish, Vicar General, blessed the cornerstone.



PLAN '500' DANCE—Our Lady of Lourdes parish, Indianapolis, will sponsor its fourth annual "500 Mile Race Dance" at 9 p.m. Saturday, May 20, in the parish hall. Highlight of the event will be a mini-tricycle race. Prizes will include four tickets to the race. Mrs. Fred Hofmeister, above left, is dance chairman. Also shown are Mrs. Gregg Dwyer, right, decorations, and Mrs. Paul Bauer, secretary of the parish Council of Catholic Women. Advance tickets are available at \$1 by calling 259-5115 or 353-0961. Tickets at the door will be \$1 per couple.



SCENE OF PILGRIMAGES—The Shrine of Our Lady of Monte Cassino, near St. Meinrad Archabbey, is the scene of the pilgrimages being conducted by the Benedictine monks each Sunday during May. The services, which feature a homily on the Blessed Mother, begin at 2 p.m.

Swiss may lift long-time ban on Jesuit activities

BY RICHARD KILIAN

GENEVA—After more than 125 years, Swiss Jesuits, and indirectly Swiss Catholics, may soon achieve equal status in this country.

Swiss women last year won the right to vote. Now the Jesuits may benefit from the increasing liberalization of old Swiss laws.

The Swiss parliament in Bern, at the government's initiative, has asked for the abolition of two articles of the Swiss constitution that forbid most Jesuit activities and the establishment of their monasteries in Switzerland.

The vote for women and the freedom for the Jesuits have been burning issues in this country which bends over backward to show the world how a neutral democracy can work. But in fact, Switzerland, has been quite backward in many areas.

The religious problem can now be solved by 1973 when a federal referendum will be held on the Jesuit issue.

The two constitutional articles involved date back to 1848. And like Northern Ireland today, they resulted from a Protestant-Catholic conflict.

THE CONFLICT which led to a civil war began in 1845 when Catholic cantons concluded an alliance known as the "Sonderbund" to defend their religious liberty.

The refusal by the Catholic cantons to dissolve this alliance led to a civil war in 1847 in which the Catholics were defeated. As

a result some monasteries were shut down and the Jesuits were banned from Switzerland.

"The two articles in question," the government spokesman said, "are contradictory to the liberal principles upon which the confederation was founded. They no longer need exist."

Discussion of these articles has been going on almost from the moment they were voted. In Switzerland progress is cautious. But the caution does not mean stalemate.

And the establishment of the World Council of Churches headquarters in Geneva gave new impetus to the local demands to make religious equality a part of Swiss life. The spearhead of the drive for equality has been Ludwig von Moos, the former head of the Justice Department.

VON MOOS, a Catholic from Obwald, started his campaign in 1955. He said: "Even a partial revision will allow Swiss Catholics to shed their feelings of being second-class citizens."

The controversial laws prevent the Jesuits from owning land or preaching in churches or schools. At present the Jesuit order counts 80 members in Switzerland.

Paradoxically, Jesuits are allowed to teach in seminaries and their semi-monthly publication—Orientierung—is considered the top Catholic intellectual publication in Switzerland.

Now the 25 Swiss cantons—like American states—must approve the constitutional

U.S. leads world in divorce rate; Soviets second

UNITED NATIONS, N.Y.—The United States continues to have the world's highest divorce rate, but the Soviet Union is a close second with all other East European countries among the first dozen in ranking.

While in the U.S. a divorce is considered by many to be of moral and social concern to the individuals and the communities concerned, in Communist countries the governments worry most about a resultant falling birth rate.

In 1970—according to the latest available data—the U.S. still leads with 29 divorces per 1,000 population.

The Soviet Union had 2.6, followed by Hungary with 2.2, Czechoslovakia 1.7, East Germany 1.7, West Germany 1.4, Sweden 1.2, Bulgaria 1.1, Poland 1.05, Switzerland 0.8, France and Britain 0.6 and Rumania 0.39.

The USSR divorce rate continued at its high level during 1970 for the fifth year, the increase stemming from the 1965 liberalization of divorce laws. Some Soviet authorities had thought there would be a noticeable tapering off from the peak reached in 1966, but the volume of registered divorces showed only a slight change from the record high set that year, according to data published in the Central Statistical Administration's monthly journal.

change. Like all things in Switzerland it will take time. But old prejudices anywhere take time to overcome.

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TIC TACKER

Education Office shifts slated

BY PAUL G. FOX

Personnel changes will be made this summer in the Catholic Office of Education as two veteran education administrators leave to become parish school principals.

Sister Ramona Lunsford, O.S.F., and Sister Adele Bechem, S.P., who both joined the Office of Education staff in the summer of 1969 as supervisors, will head Indianapolis-area schools this fall. Sister Ramona will become principal at Holy Trinity School, while Sister Adele will serve as principal at Holy Cross Central School.

Newly-appointed educational consultant for the Office of Education is Sister Sharon L. Sheridan, O.S.F., an Indianapolis native with 20 years' experience as classroom teacher and elementary school administrator in Cincinnati and St. Louis.

The daughter of Mr. and Mrs. Bernard Sheridan of Little Flower parish, Indianapolis, Sister Sharon was graduated from Immaculate Conception Academy, Oldenburg, prior to entering the Franciscan community there in 1950. She has education degrees from Marian College and St. Louis University.

Professionally, Sister Sharon is a member of the National Council of Teachers of English, the National Council of Teachers of Mathematics and the National Association of Elementary School Principals.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, May 21, in Little Flower Church, Indianapolis, by Father Albert Amie, pastor of St. Rose of Lima parish, Franklin. St. Philip Neri parish, Indianapolis, has begun a fund-raising campaign to rebuild and enlarge its church organ. A new console will be installed near the altar, while existing pipes will be expanded in the organ loft. Former parishioners who may wish to contribute to the project are encouraged to contact the pastor, Father Richard Terrill. A memorial plaque will be installed. Cathedral High School students will take over the operation of Mac's Famous Hamburgers, located at 1040 N. Post Rd., Indianapolis, on Saturday, May 20, from 11 a.m. to 11 p.m. Forty per cent of all money taken in during the 12-hour period will be donated by owner Merrill Greene to the Intensive Care Nursery at St. Vincent Hospital. Organizers of the project are members of the

Cathedral Student Council and its president, senior Dick Jones.

ATTITUDES OF CATHOLIC WOMEN—The ABC News "Directions" series (12 noon Sunday, May 28, WLWI, Channel 13, Indianapolis) probes the changing attitudes of Catholic women toward their role in the Church on "Women and Catholicism," the last of a three-part television series on the increasing participation of women in the conduct of organized religion. Correspondent Marlene Sanders, who also wrote and produced the program, will examine the impact of feminism on the Church thus far and outline what new changes might be expected in the future.

HOOSIER EDITOR HONORED—Father Jeremy Harrington, O.F.M., Lafayette-born editor of St. Anthony Messenger, last week received the 1972 St. Francis de Sales Award, top journalism prize given by the Catholic Press Association. He is the brother of Mrs. Tommy Wadell of Immaculate Heart parish, Indianapolis.

NAMES IN THE NEWS—The Brunnerdale High School Seminary in Canton, Ohio, operated by the Society of the Precious Blood, has one Archdiocesan student in its graduation class this year. He is Phillip M. Baker, son of Mr. and Mrs. Klinedale Baker of St. Monica's parish, Indianapolis. Three members of the Marian College faculty have earned doctorates this year. Sister Rachel West, O.S.F., received a doctorate in history last week from Indiana University, while Sister Marilyn Hofer, O.S.F., receives a doctorate in education tomorrow from the University of Notre Dame. James Divita received a doctorate in history last March from the University of Chicago.

FORMER CHURCH DESTROYED—The wooden church that served St. Thomas Aquinas parish, Indianapolis, from 1939-69 was gutted by fire last Sunday afternoon. According to Father Joseph Dooley, pastor, plans were being made to move the building to be used elsewhere. Since the dedication of the modern new church at 4610 North Illinois St., the old building had been used only for storage, rummage sales, etc. It is suspected that the blaze was deliberately set.

INDIANAPOLIS
Calendar
of Events

FRIDAY, MAY 19

Fish Fling Festival, 6 p.m. to 11 p.m. Ritter High School, 3360 W. 30th St.

SATURDAY, MAY 20

Rummage Sale, Seecina High School cafeteria, 3500 Nowland Ave., from 9 a.m. to 8 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.; Seecina 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.

Schedule picnic
and homecoming

INDIANAPOLIS—The third annual Homecoming Picnic sponsored by St. John's parish will be held from 12 noon to 9 p.m. Sunday, June 4, in German Park, 8600 S. Meridian St. General chairman of the event will be John J. Noone, assisted by the following committee chairmen: Jack O'Leary, Joseph Casey, Josephine DeCroes, Jake Freije, Joseph Hall, Mary Jo Keegan, Helen Lucas, David Lynch, Margaret Sheerin, Sister Adele Mann, S.P., and Sister Ann Richard Weber, S.P. Food, refreshments, fun and games will be available for all ages. Copies of "The Story of Old St. John's" will also be sold. Highlight of the day will be the award of a color television receiver at 9 p.m.

Social Services
plans reception

INDIANAPOLIS—The Catholic Social Services board of directors will host a public reception for the agency's newly-appointed director, James T. O'Donnell, on Thursday, May 25.

The reception will be held from 3:30 to 5:30 p.m. in the old St. Joseph's parish hall, College and North Streets.

O'Donnell joined the agency April 3 after serving as administrator and director of planning for the Monroe County Mental Health Clinic, Bloomington.

Archbishop George J. Biskup, heads of other United Fund agencies in the Greater Indianapolis area, representatives of other Catholic groups involved in social service, pastors and parochial school principals have been personally invited to the reception.

New assignment

WASHINGTON—An Episcopalian priest studying for a doctorate in theology at Catholic University of America here has been chosen bishop of his church's Atlanta diocese. Withdrawing from his studies in order to take up his new duties in Georgia, Bishop-elect Bennett J. Sims told CU he appreciated the three years he had spent at the school and hoped he could return some day to finish his academic work.

Better get camp
reservation in!

Brown County summer camp reservations have now passed the 1,000 mark, the CYO Office announced this week.

At Rancho Framasa, the girls' week of July 9 is filled, while the weeks of June 18 and 25 are nearly filled. Some openings remain for July 2.

The first four weeks of camping for girls at Camp Christina (July 2, 9, 16 and 23) have only a few spaces available.

For boys, plenty of room remains at Camp Christina the weeks of June 18 and 25. At Rancho Framasa, the opening week of July 16 for boys is nearly filled. Other spaces remain open there for the remaining weeks.

Fee for a week's camping is \$37.50, with a \$15 deposit to accompany applications to the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207.

Bernstein 'Mass' rapped
at Cincinnati Festival

CINCINNATI—This city's May Festival of Music, traditionally a dignified climax to the music season, has become the center of a controversy over Leonard Bernstein's "Mass."

The production—the first since its world premiere at the opening of the new Kennedy Center in Washington last fall—was labeled "a blasphemous parody of the Mass" in an advertisement in the Catholic Telegraph, archdiocesan paper here.

The group which paid for the ad said the Bernstein work denied the divinity of Christ and attacked "the doctrine of the Blessed Sacrament."

In a letter to the priests of his archdiocese, Archbishop Paul F. Leibold said that Bernstein's "handling of an element that is evidently taken from our most sacred act of worship is in extremely bad taste and offensive to what we hold in great reverence."

ARCHBISHOP LEIBOLD said.

Fr. John Dede

(Continued from Page 1)

and at Catholic University of America. Accepted into the Society of St. Sulpice (Sulpicians) in 1949, he then studied at Rome's Pontifical Lateran University, receiving a doctorate in canon law.

FROM 1952 TO 1963 Father Dede served as professor of canon law at St. Mary's Seminary, Baltimore. He was named professor and academic dean at St. John's Provincial Seminary, Plymouth, Mich., in 1963. He returned to St. Mary's in 1966, serving as rector until 1968 when he was appointed president of St. Mary's Seminary and University.

He will complete his term of office on June 30, at which time he will take up studies at the University of Detroit.

however, that Bernstein apparently "has no real concept of the Mass, so it is possible that he sees no problem in this matter."

In an interview in the February 1972 issue of High Fidelity magazine, Bernstein had said: "I was worried about offending Catholics—the last thing in the world I wanted to do."

The Bernstein composition—described as a theater piece for singers, players and dancers with texts from the liturgy of the Roman Mass—drew mixed reaction in Catholic circles when first performed six months ago, although music critics for the media generally praised it as brilliant and extraordinary.

Father John Gallen, a Jesuit theologian, wrote in America magazine that the "Mass" was "a religiously successful work" which "brings us, in the midst of turmoil, to peace."

Paul Hume, the Washington Post music critic writing in the November-December 1971 issue of The Critic, also took a favorable view, commenting that "the central message of Bernstein's Mass is precisely that love and brotherhood must come among us, even if out of times of great violence and mistrust."

Criticism of the Bernstein Mass came from Father Gilbert V. Hartke, chairman of the speech and drama department at the Catholic University of America in Washington.

IN A TELEPHONE interview with The Catholic Telegraph, Father Hartke said, "Bernstein doesn't believe in the Mass, doesn't understand the Mass." His theatrical production is "a description of religion," Father Hartke said.

He criticized the music as a "conglomeration" of other Bernstein compositions and those of other composers, but his principal target was what he called Bernstein's "attempt to destroy the concept of the Mass."

"One of my dearest Jewish friends," Father Hartke related, "said to me that if that was the Torah (instead of the bread and wine used in Mass), every Jewish person would be up in arms."

The Bernstein "Mass" was faring well in Washington, however, despite Cincinnati's troubles and Father Hartke's lament. It has been booked for a two-week return engagement at the Kennedy Center in June—"returning by popular demand" according to Kennedy Center box office advertisements.

Slayer to study for Episcopal priesthood

PHILADELPHIA—A man convicted of murdering his wife and sentenced to life imprisonment in 1970 was accepted as a candidate for the Episcopal priesthood with the aim of becoming a prison inmate-chaplain.

The new postulant, Vaughan P. L. Booker, 29, an inmate of Graterford State Prison outside Philadelphia, said he is looking forward to a career ministering to prisoners.

"Even if I were to go free," he said at a news conference at the prison, "I couldn't run away from the prison situation now that I know what the problems are."

Episcopal Bishop Robert L. DeWitt of Philadelphia made the announcement of Mr. Booker's candidacy at the news conference, which was also attended by two prison chaplains and Robert L. Johnson, prison superintendent.

The prelate said he would appoint a four-priest committee to supervise Mr. Booker's theological training, and estimated the course of study would take two years.

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BEHIND THE NEWS

Cite growth of 'mainline' charismatics

ST. PAUL, Minn.—Two theologians said here that people involved in the charismatic renewal movement are finding a deepening in their spiritual lives and a oneness that crosses denominational lines.

The Pentecostal-type movement, which emphasizes being "filled with the Holy Spirit," was assessed by a Lutheran theologian, Pastor Arnold Bittlinger of Germany, and a Presbyterian theologian, Dr. J. Rodman Williams of Austin, Texas. They spoke at the College of St. Catherine here.

PASTOR BITTLINGER, director of an Evangelical Academy in Bavaria, said Spirit-filled persons are able to transcend all human ties and bonds.

"Charismatic action activates what is already potentially present and the Spirit-filled person awakens to who he essentially is and feels himself impelled to spread the Good News," he said.

Members of charismatic communities tend to become more deeply faithful to the really vital practices of their own Churches, he added.

DR. WILLIAMS said that charismatic persons experience a heightened devotion to the Church and a growing love of the Bible.

Members feel as if they were living in the early days of the church in their desire to witness and to share the "Good News," he said.

Dr. Williams noted that the Pentecostal movement can now be found in most "mainline" Churches and reported that Catholic prayer groups are forming throughout the country.

Some 10,000 persons are expected at the International Conference on the Catholic Charismatic Renewal June 2-4 at Notre Dame University, he said.

THE ETHNIC TONGUE

100 million Americans will no longer be silent

NEW YORK—Philanthropic foundations were urged here to divert more funds to help Polish, Irish, Italian and other ethnic groups in "middle America," while at the same time continuing their support of blacks in the inner city.

Spokesmen for ethnic groups told the annual conference of the Council of Foundations, Inc., here that "old feelings, old prejudices are being ignited" among ethnic groups because of their "fantastic fear" that the needs of the inner city are being met and the legitimate needs of mid-America are being ignored.

Msgr. Geno C. Baroni, director of the National Center for Urban Affairs, Washington, D.C., made a plea for policies designed to "legitimize ethnicity."

HE SAID ethnic groups until now have tended to renounce their backgrounds because "it has never been kosher to be ethnic in America."

A meeting of Major Superiors of 38 orders of Religious women recently leveled some back-handed criticism at the campaign to obtain Federal income tax credits for tuition-paying Catholic parents.

The Sisters didn't come right out and denounce the campaign but they might as well have.

"Can we support a tax program that might save and serve our own institutions, but will in no way help the poor?" they asked at a meeting in Farmington, Mich.

"Can we... support tax credit legislation since such legislation would establish and sustain an elitist school system?"

We think the Sisters are way off base, but let their questions hang fire while the scene switches to Brooklyn, N.Y.

A Catholic high school in that city will close at the end of this school year. The school presently enrolls 450 boys, all of them sons of ethnic working poor—Italian,

Polish, Irish, Puerto Rican and black. One third of the boys come from families receiving living assistance payments from the state of New York.

The school is typical of many such located in congested urban areas along the East Coast and more typical of Catholic schools everywhere than the country club institutions often depicted as "average" Catholic schools.

This reporter, for one, is puzzled by the increasingly frequent use of "elitist" to describe diocesan schools. Those Sisters in Farmington used the term and it is common parlance among some lay groups.

Elitist implies a social loafness and economic affluence wholly foreign to the overwhelming majority of diocesan schools. The "elitist" American Catholic for

We're in this together

the most part lives far out in the suburbs and there aren't many Catholic schools out that way.

By what tortured reasoning can we conclude that by working to "save and serve our own institutions" we are in no way helping the poor? Aren't all our children—but particularly those who pay little or no tuition—subsidized by ALL the people of the Church? Isn't it much more likely we will make our best contribution to the poor by saving our school systems, by keeping them open and accessible to the poor, such as those 450 Brooklyn youngsters?

The President's Panel on Nonpublic Education, which proposed the tuition tax credits, gave precedence to recommendations for supplemental income allowances for nonpublic

school tuitions for welfare recipients and the working poor. The panel's report dealt first—and at greater length—with tuition assistance for poor families. Tax credits was only one of four major proposals.

Despite what the critics say, there is a painful awareness that the poor must not be frozen out of our schools. A national perspective was given by Father C. Albert Koob, president of the National Catholic Educational Association, in the April 1 issue of America magazine.

Father Koob cited a "remarkable similarity" in school decisions being made by Catholics across the nation. Among those decisions are these: "The educational needs of the poor will take precedence over new schools in the suburbs.

Financial transfer mechanisms will be set up in an attempt to equalize educational opportunity from one parish to the next."

Subsidization of many schools is essential. We must supply it wherever possible and we must do a better job of it than we have been doing. But thumping our breasts with mea culpas about what we aren't doing will get us nowhere. Better to throw off the defensive argument that chokes much of our school discussions and proudly recognize what we have done, are doing, and can do in the future if we get a decent break from the government.

We've passed the point where we can waste time pointing out the shortcomings of one or another segment of the school community. We have arrived at this simple truth. If we don't get some help soon there won't be any Catholic schools for anybody to attend.

—B. H. ACKELMIRE

A try at updating rules of war

... guerrilla conflict, civilian victims, and governments caught in the middle

BY RICHARD KILIAN

GENEVA—Some 350 experts from 70 countries began a month-long meeting here May 3 to update the Geneva Conventions of 1949—the rules by which wars are supposed to be fought.

It has become increasingly clear in recent years—especially with the increase in guerrilla and so-called national liberation warfare—that the 1949 rules do not cover many areas of modern warfare and that they are being ignored by belligerents more often than they are observed.

Civilians caught unwittingly in the midst of armed combat have been among those who have suffered most severely from the combatants' ignoring of the Geneva Conventions. New rules governing the treatment of civilian populations are thought to be urgent.

MEETING AT THE International Committee of the Red Cross (ICRC) headquarters just above the old League of Nations chambers—now the European Center for the United Nations—the ICRC experts are trying to evolve new rules to help the victims of current brands of warfare.

There is one major flaw in the century-old Red Cross operation:

Consent by the government involved is needed for Red Cross intervention. Simply signing a convention does not bind the nation to compliance with its demands.

The all-Swiss ICRC has been under fire in recent internal conflicts as well as in the Vietnam war for its inability to carry out the conventions.

But the nature of war has also changed. And it is toward the new internal wars that attention of the delegates is turning.

Government fighting against guerrillas, as in South America, brings casualties and, sometimes, cruelty.

NORTHERN IRELAND, where two communities face each other with arms and bombs—with the government in the middle—is another example of the problem the ICRC faces.

Once the Red Cross symbol meant immunity from violence. All forces knew it was unarmed and humanitarian. But increasingly combat forces have ignored this symbol.

The present conference hopes to tighten protection for Red Cross workers—especially volunteer doctors—in the field.

The meeting will try to force nations signing the new conventions to treat all prisoners of war, regulars or guerrillas, humanely.

Such conventions will be difficult to work out, but the result could be a giant step forward.

Interrogation methods, the treatment of "spies" by governments or those in the hands of anti-government groups, will also come under close study.

ONLY GOVERNMENTS can be represented at this meeting, so the ICRC has made private soundings on the views of "terrorists, guerrillas, subversives, fascists"—and all other such groups that

oppose a regime.

"It is often difficult to get a government in a state of hostilities to accept with open arms our assistance and insistence on the rules of war in favor of the enemy," said Marcel Naville, ICRC president.

"Although the conventions are treaties, international law in fact, we can only enforce them by consent. We have no power."

That lack of power was shown when North Vietnam refused the ICRC permission to visit American pilots held prisoner, some for seven years.

It was shown also by the rejection by Greece of demands to release political prisoners.

THERE HAVE, however, been positive results. Since 1964 the Red Cross has made 46 visits to prisons and camps in Rhodesia and to political prisoners in South Africa. They persuaded South Vietnam to consider captured Vietcong as prisoners of war, which gives them a slightly better existence than civilian political opponents.

The ICRC, because it is totally Swiss, maintains a steadfast neutrality based upon Switzerland's long record in that domain.

"We want the spirit of the conventions to be accepted," Naville said. "After all, we never choose our victims. They choose us, if they can."

YOUR WORLD AND MINE

Regrets at the end of beautiful friendship

BY GARY MacEOIN

The decision of the American bishops to close the Office for UN Affairs of the U.S. Catholic Conference at the end of June caused me a special pang of regret. For more than 10 years, while I represented the International Union of the Catholic Press at UN headquarters in New York, in the 1950s and early 1960s, I was able to see close up what it was doing. And what it was doing was good.

Catherine Schaefer was one of the small group of observers sent by the bishops to the founding conference of the United Nations in San Francisco, in 1945. These observers played a significant part in having a clause inserted in the Charter authorizing "consultative status" with the Economic and Social Council for international non-governmental organizations.

This clause represented a major departure in political structures. It was a recognition that a government, even a democratically elected one, does not always adequately represent the viewpoints and needs of important groups of citizens. The machinery set up to implement it has allowed several hundred organizations, including more than a dozen specifically Catholic ones, to establish a constructive two-way exchange of views.

CONVINCED OF the value of dialogue by the experience at San Francisco, the bishops almost immediately set up the Office for UN Affairs in New York. Catherine Schaefer was named to head it and was shortly joined by Alba Zizzamia, and from start to finish the Office has been run with impressive diplomacy, efficiency and dedication by these two girls.

That aspect alone deserves notice. It was a significant departure from tradition for the Catholic Conference which in the 1940s was even more dominated by clerics and males than today. The success of Catherine and Alba deserves more than a footnote in contemporary Catholic history. I should note that they were fortunate in their episcopal advisers and mentors. The two I have known, the late Bishop James Griffiths, and Bishop John Dougherty, always seemed to me to perform their liaison function with a minimum of interference and a maximum of cooperation.

THE WORK WAS anything but easy. Many Catholics—particularly in the United States—were suspicious of the whole concept of the United Nations, questioned the wisdom of any dealings with it, and hesitated to approve the most obviously desirable of its efforts. Inevitably, a balancing suspicion existed on the other side. If the Catholics adopted a position on an issue, it was usually enough to range powerful interests on the other side.

Thanks to men and women of goodwill on both sides, that mood has changed. On the Catholic side, I would single out Popes John and Paul, the American bishops, and the Office for UN Affairs. In 1968, for example, the American bishops urged all

"to support efforts for a stronger and more effective United Nations, that it may become a true instrument of peace and justice among nations."

If Catholics—apart from a few fringe extremists—have ceased to be hostile, most are still apathetic. In this attitude they are reinforced by a series of official actions of the United States which seem to add up to a deliberate policy of downgrading the United Nations.

WE ARE, FOR example, importing chrome from Rhodesia in violation of a legally binding embargo for which we voted in the Security Council. We have created a crisis in the International Labor Organization by not paying our

assessments. We failed to appropriate promised funds to expand the UN headquarters in New York. We are threatening to cut our contribution way below our proportion of the world's gross national product. We have not delivered on our promises to give tariff preferences to the poor countries.

Whatever the reasons for the decision of the bishops to close the Office for UN Affairs, it will of its nature tend to strengthen the national mood of apathy and appear as an approval of our government's policy of far from benign neglect. If the bishops cannot reverse their decision, they can at least take public and dramatic action to ensure that it is not misinterpreted.

THE YARDSTICK

A well-financed case of slander

BY MSGR. GEORGE G. HIGGINS

Father Kenneth Baker, S.J., Editor of The Homiletic and Pastoral Review, has an article this month in his own magazine entitled "A Report on Synod Reporting." It's a fairly interesting account of how the reporters gathered their news in Rome during the 1971 Synod of Bishops. Unfortunately, however, Father Baker, at one point in the article, got in a couple of low blows when the referee wasn't looking.

For no reason whatsoever—except, of course, to stir up trouble—he said that the National Federation of Priests Councils "seemed to have strong financial backing since it was very active, had a number of representatives and remained in Rome during the five-week session of the Synod."

That's a case, if I ever saw one, of the pot calling the kettle black. It's a matter of common knowledge that NFPC's financial situation is, shall we say, precarious. To put it more bluntly, the Federation has hardly enough money to keep alive.

BY CONTRAST, Father Baker—or his affluent angel, whoever that may be—seems to be wallowing in prosperity and would appear to have money to burn. I

make that statement advisably, and for this reason.

By coincidence, the very same day that I read Father Baker's article in The Homiletic, I received a copy of a six-page attack on NFPC (in the form of a report on the Federation's 1972 convention) written by Baker and Father Joel Munzing, O.F.M., who writes for Twin Circle and Our Sunday Visitor, among other publications. This report was distributed by Baker and Munzing through the U.S. mails to some 13,000 American priests.

That cost someone several thousand dollars. I think we have a right to know who that someone is. My guess is that his name is Patrick Frawley, owner of Twin Circle and the National Catholic Register.

IF I AM WRONG about that, Father Baker can straighten me out in a jiffy. All he has to do is come out in the open and name the person or persons who paid for his (and Father Munzing's) mean-spirited attack on NFPC. I think that's a perfectly reasonable request to make of a man who, for reasons best known to himself, has publicly expressed concern about the alleged (but purely fictional) affluence of the Federation.

That's enough for the time being about the cost of the anti-NFPC report which Baker and Munzing have distributed free of charge to approximately one-fourth of all the priests in the United States. In a

subsequent release of this column I will have something to say about its content.

Meanwhile, suffice it to say that I wish, for their own sake more than for the sake of the NFPC, that Baker and Munzing had never written the report. It will undoubtedly hurt NFPC in some circles, as it was obviously and admittedly meant to do. But it will hurt Baker and Munzing even more. Their reputation as objective and balanced reporters has been smashed to smithereens, and I doubt that they will ever be able to put it back together again.

NFPC HAS MADE its share of mistakes and, like every other organization I know anything about, is open to criticism on a number of scores. But Baker and Munzing are not content to criticize the Federation objectively. They have deliberately set out to destroy the organization by fair means or foul—and some of the means they employ in their report on the Federation's last convention are very foul indeed.

For present purposes, one example will suffice. They say that Father Richard McBrien, a priest of the Archdiocese of Hartford who teaches theology at Boston College and who gave one of the principal addresses at the 1972 NFPC convention, is "a self-admitted Modernist...." That's a libelous statement, and while I have no stomach for settling matters of this kind in court, I wouldn't blame Father McBrien in the least if he were to file suit against Baker and Munzing for slander.

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Politico says splits in Ireland are partly fault of the Churches

BY ERNEST A. OSTRO

DUBLIN—Ireland's Churches—both Catholic and Protestant—have played a role in creating the present deep schisms in Ireland, said Dr. Conor Cruise O'Brien, a member of the Dail Eirann (Irish parliament), former UN diplomat and author.

"The utterances of certain Protestant clergymen over many generations have aroused religious bigotry in extreme form," O'Brien told NC News in an interview here. "Catholic churchmen have been more discreet, but by their determined opposition to integrated schooling and to virtually any form of 'fraternization' between Catholic and Protestant, they also have undoubtedly contributed."

"In fairness, it should be said that the contemporary leaders of all the principal Christian denominations have been doing their best, according to their lights, to reduce hostility between Catholic and Protestant," O'Brien said.

O'BRIEN INDICATED that he thinks the Catholic Church could play a leading role in the solution of Ireland's problems. "The Catholic Church could play such a role by indicating clearly that it favors the removal of all the specifically Catholic elements in the law and practice of the republic," O'Brien said.

Cardinal (William) Conway (of Armagh, primate of All Ireland) has in fact indicated that he would not oppose the removal of the article in the Constitution which recognizes the position of the "holy Roman Catholic and Apostolic Church" as the guardian of the faith professed by the majority of the citizens.

"Neither he nor any other church leaders have indicated that they would favor, or even tolerate, the removal of the article in the Constitution which totally prohibits divorce, or, for example, the laws which make contraception illegal in the republic, or the laws which make it impossible for partners in a mixed

marriage to adopt children or for children of a mixed marriage to be adopted."

O'BRIEN WAS the chief of the Irish delegation to the United Nations from 1956 to 1960. He played a major role in the U.N. peace-keeping mission in the Congo in 1961.

"The difficulty, however," O'Brien said, "is for the peacefully inclined majority of the Catholic minority to make its wishes felt in a situation where the gunmen, in the guise of 'defenders' have solidly installed themselves in many of the ghettos, where many of the young admire them, and where many older people are afraid and have reason to be afraid."

O'Brien said he does not think that the imposition of direct rule by London and the simultaneous suspension of the Stormont (Northern Ireland) government amounted to a capitulation to IRA violence.

"The Stormont system was doomed since the events of August, 1969, in which the IRA played no significant part at all," he said. "In my belief the continuation of the non-violent civil rights campaign would have brought about the result now attained earlier, with far less bloodshed and leaving behind it a less hostile relationship between the two communities."

O'BRIEN SAID he does not expect mass violence by Northern Irish Protestants wanting to retain union with Britain.

Turning to the matter of a united Ireland as a long-range solution, O'Brien said: "A united Ireland is not in itself a solution unless it is willingly accepted by the mass of the Protestant population."

The best present hope for progress, O'Brien feels, is that (Northern Ireland's) Catholic minority will be able to make effective its undoubted desire that the IRA violence should now cease; this would make possible the release of all internees and provide an opportunity for the cooling of the situation generally.

V-WHAT'S HAPPENING IN CATHOLIC CHARITIES? Reviving old-time neighborliness

BY B. H. ACKELMIRE

"People often think that it takes an accumulation of knowledge and rationale to effect improvement and change, but that is not so," Dorothy Bird Daly, president of the National Conference of Catholic Charities, told diocesan directors meeting recently in Washington, D.C. "Political change and social change have a good charge of emotion," she said.

That charge of emotion, sparked by personal encounter and involvement, is at the root of much of the renewal proposed for Charities organizations in this country. Changes advocated in structure and process will require widespread individual as well as group commitment from people in the Church. What Father Donald L. Schmidlin, Archdiocesan director, and many of his counterparts are hoping for might be called a revival of the neighborliness that once characterized parishes and small towns.

THE SPIRIT OF helpfulness that alerted a neighborhood to tragedy or need, soldered it together in times of crisis, prompted it to practical efforts to alleviate distress, is dead in most places, Father Schmidlin fears. The kinship and closeness that generated neighborliness has been all but obliterated by social and cultural changes of the past 20 years.

He has seen how a new highway slashing through a city parish can destroy its characteristics and habits. He regrets that when young people marry they no longer settle near Mom and Dad. More likely they move to the other side of town or 15 miles out in the suburbs. Beyond this initial separation, he notes that company transfers often hustle young families from city to city, leaving them rootless and socially adrift. And many rural areas, formerly a stronghold of family togetherness, have been reduced to coldly functional dormitories for the city's factory and office population.

There is a bright spot in all this, however. Father Schmidlin readily admits it is small but nonetheless promising and perhaps even indicative of a trend.

He feels young people are more and more reluctant to pull up stakes at the whim of an impersonal corporation. The development of communes he sees as a growing need for close personal relationships, for identification with a particular group.

He is anxiously watching a renewal of family ties which is moving in the direction of "family corporations." In this instance, daughters and sons are moving back into old neighborhoods and, together with other family members, buying up available properties when they can. The result is landlords who live nearby and have a share in the future of the neighborhood itself, not just in a particular parcel of land. And because strong, close families are its nucleus, the neighborhood is much more likely to be cemented into a caring, concerned community.

FATHER SCHMIDLIN acknowledges that family corporations are a frail, tentative, barely evident phenomenon. But he feels strongly that Charities organizations, working closely with the parishes, could encourage and nourish such operations and thereby promote in a concrete way the strengthening of family bonds and feeling.

In such manner, Charities would be a catalytic agent in the revival of neighborliness and the return to personal ministry.

"We have to learn to minister to one another, to recognize the responsibility that each and every Catholic has to be himself a minister of the gospel," Father Schmidlin said. "The shortage of priests and nuns emphasizes the significance and the necessity of the lay ministry."

Such ministries are sorely needed in inner-city and small town parishes where a majority of residents—often more than

For a number of years there has been an expressed concern about the shifting direction of the services provided by Catholic Charities and the organization's relationship to the mission of the Church, both locally and nationally.

The problems and issues in question, plus tentative recommendations for confronting them, are contained in an 84-page study, "Toward A Renewed Catholic Charities Movement," prepared by a cadre of veteran Charities administrators.

This series of articles discusses the renewal movement and the changes it espouses.

60 per cent—are elderly. Such parishes, Father Schmidlin points out, are often overwhelmed by the number and complexities of problems and unmet needs.

MANY OLD PEOPLE are isolated physically and socially from parish life. The parish must be brought to them. As in most other things, discerning the needs of the elderly requires a certain amount of knowledge and tact and, in some instances, at least minimal training, according to Thomas Morgan, associate director of archdiocesan Charities.

"It's not just a matter of paying a friendly visit once a week," Morgan said. That is needed, too, but as a plus factor.

The needs of the elderly often are more compelling and comprehensive—hot meals, financial assistance, medical attention, seasonal help for those trying to maintain their own homes, a phone to relay an SOS to the outside world, transportation to the grocery, etc.

MORGAN SAID Charities could train parish workers to spot need, help establish programs that will meet those needs and train parishioners to communicate with and service the elderly. Moreover, a continuing liaison with Charities would ensure that parish workers would be informed of public and private agencies and programs equipped to supply specific needs.

Just as many people don't know that help is available to them or where to go to get it, prospective volunteers often do not know what avenues of service are open to them. Tying these people into Charities programs is an important part of the renewal movement.

Professionalism is not about to be dumped by Charities organizations, but it will be soft-pedaled. It must be, if volunteerism is to be accented and personal commitment to service stressed.

Programs, however, in Morgan's view remain an essential for constructive change. He cited the disillusionment of the 60s when well-meaning groups thought they could cure the world's ills just by "relating" to each other.

There must be form and structure to give direction, Morgan believes, or else volunteerism dissipates into mere busywork, working no good and giving no satisfaction to anyone, least of all the volunteer.

PROGRAMS, HOWEVER, cannot be constructed on high and then passed down for implementation at the grass roots. Morgan stresses the need for flexibility and for preparing those in parishes or local communities to develop their own approach and techniques.

This is particularly evident in the rural development program being planned for the Archdiocese. A departure from traditionally urban-based concerns, the program hopes to facilitate the creation of rural groups such as cooperatives and coalitions of family farmers. It also will encourage efforts to attract agri-business and small industry to the countryside.

Again Charities would be primarily a consultant and a catalyst. Local people would adopt and adapt programs to suit the needs of their immediate area.

The rural program, too, underscores putting Charities personnel and presence in each of the 39 counties of the Archdiocese. A broad representation of Archdiocesan leadership and membership will

• opinion
• reaction
• analysis
• background

be encompassed by the projected Charities board of directors.

That board is now taking shape and is expected to be announced by Archbishop George J. Biskup sometime this summer.

IN ADDITION, Father Schmidlin hopes that in the near future Charities will have at least the beginning of a network of regional workers embracing the Archdiocese. A combination of professional and trained volunteer liaison could then keep the Indianapolis office in close communication with parishes and deaneries. Moreover, the resources of the Charities office would be accessible to every corner of the Archdiocese.

"There is no place left but the Churches in which people can come together to strengthen one another and help one another," Father said. A technological explosion and social revolution have shattered old mores and relationships, tottered traditional values and standards. It is time for the people of the Church to start picking up the pieces. That, in essence, is what the Charities renewal is all about.

LETTERS TO THE EDITOR

J. Earl Owens asks if researching space is truly worthwhile

To the Editor:
The editorial by B. H. Ackelmire (5-5-72) regarding man's attempt at the conquest of space provokes me to a concern about man's intellectual goals.

It does not take a mental wizard to determine that we are surely worshipping false gods. The unlearned Hebrew writer of Genesis told a story about Adam and Eve and the fruit of the tree. He said, "If you eat of the fruit, you will have your eyes opened and be as God."

"Seek you first the Kingdom of God" has been displaced because the efforts were of no avail. But is the "kingdom" an unattainable goal? Should we drop it and go after space, which is boundless? Are we supposed to be happy that we are improving the computer with its inhuman brain or developing unmatched military know-how so that we can destroy other nations if that time comes?

Isn't it about time we began all over again to research humanity's needs? Shouldn't we go as far into the realm of Divinity as we can to search out and bring back samples of the "Rocks" of Faith, the

rocks that glisten with the crystals of LOVE so far outshining our mortal examples that we admit our past achievements as utterly valueless?

If the angry Christ returned with the "knotted cord," where would he start his crusade? False worship is all about us. Worship of material advantage seems paramount. The bitter fruit of the tree of knowledge is this: "Who told you you were naked?"

J. Earl Owens

Indianapolis

Peking Cathedral story prompts reply

To the Editor:

This is in connection with the article you ran about the Catholic Cathedral in Peking.

I was struck by the fact that since all the trappings of pre-Vatican II were present we might tend to feel so much "at home" there. In reality, of course, those Catholics are completely cut off from the Bishop of Rome, with all the distressing implications of that fact. It is a sobering realization for all who disagree with "Peter," either from the right or the left.

Rose M. Baer

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THE WORLD: AN ARENA OF SPIRITUALITY

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

It may be too simple to say that within the Church today we have rediscovered the world, but in a sense that is true. And if we have not rediscovered it, our view of it has remarkably changed.

Perhaps it began with Teilhard's dedicating his "Divine Milieu" "For those who love the world." Perhaps it came when we read Bernanos' "When I shall be dead, tell the kingdom of the earth that I loved it far more than I ever dared to say." At any rate, there has been a real shift in the Christian attitude toward the world. It was seen as a place of temptation to be avoided, now we see a place of revelation to be revered, embraced, and recreated.

One of the leading characteristics of contemporary theology, for example, is its ecumenical character. "Ecumenical" can be understood in two senses. In the first place it refers to world religion, in the second, going back to its root meaning, it refers to the ecological, the earthly, the material structure of the world man inhabits. The contact Christianity has recently had with non-western religions has helped to revive understanding of "world" in this second sense, for these religions have kept alive in their own traditions an understanding of the unity of man and nature.

WITHIN THIS SECOND understanding of ecumenical, where the entire temporal world is to be revered, a reminder of the bodily nature of human existence is preserved. In a religious sense, this is an affirmation of the doctrine of Incarnation which points to a humanity sprung from the depths of the earth. Despite the fact that human beings are often tempted to run away from the fundamental time-space character of their bodily lives, this is not possible nor even desirable. For to be concerned with man is to be concerned with all of man; and this entails coming to grips with his bodily life as well as with the material world in which he dwells.

This leads to another understanding of world that our contact with world religions

has made clearer to us. This is that our own private worlds are often very narrow, and sometimes highly exclusive as well. We tend to think that ours is the only world there is, particularly in America. We tend to think of the world that has the most reality as "us" and the rest of mankind, in Marie Augusta Neal's phrase, as "non-us."

We Americans tend to forget that although we have only 17 per cent of the world's population, we have 83 per cent of its wealth. We have to be reminded that there is a world of poverty and starvation, a world of the poor, a world of the imprisoned, a world of the physically and mentally ill. Long accustomed to living among the third of the world that has enough to eat, we rarely lose sleep over the two-thirds of the world who go to bed hungry.

CHRISTIANITY POINTS us toward these worlds of our less fortunate brothers and sisters. On one level, we can always—and we should always—share with them our money, our food, our clothing, our homes. But on another level, we are called to work with the social, economic and political structures of our world so that these structures are weighted to favor the poor, not the rich, the exploited, not the comfortable, the articulate, the widows, the orphans—those who have no powerful lobby to speak for them. We are called to become involved and muddled and often misunderstood by working to change the conditions under which people live, remembering that "he who withdraws his hands makes them dirty."

In the kind of world where Christian men and women do not consider themselves free until all their brothers and sisters are free from dehumanizing conditions, Christianity is found credible. In such a world, which we are called to re-create, a new heaven and a new earth are possible.

This is the world described in the New Testament where "God will wipe away every tear, death shall be no more, neither shall there be mourning, nor crying nor pain." In such a world, all these things "will have passed away." It is up to us, with the help of God, to bring it about.

(Copyright 1972, NC News Service)



"It is toward these worlds of our less fortunate brothers and sisters that Christianity points us." We, with nimble hands and wits, live out our days in some narrow alley of affluence while another world away poverty and death's decay works against body and spirit. (RNS photo)

JESUS CHRIST: A REALITY IN THE WORLD

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

A poster, distributed last month throughout Brazil, pictured Jesus dressed in a coat and tie. Reaction was immediate and divided. Some saw the poster as an indication of the final triumph of secularism over religion. Jesus Christ had become not only a "superstar" but a "business man" and a "capitalist."

Others took a totally opposite view. Picturing Jesus in a business suit and tie suggested to them that Christ is alive and with people in their workaday world. He is not just a past reality, but an influential person in contemporary society—God's son with us as he promised.

The reaction to the poster in Brazil is not unlike the reaction to religious education programs. Some people view present day Catholic catechesis as capitulating to secularism or existentialism. The fact that textbooks and other religious educational media are filled with photos of daily, secular experience has led many to view them at best as simply another form of social studies.

OTHERS, EQUALLY concerned, view the striking presence of daily experience in religion programs as a very positive sign. To them it suggests that religion is not something set apart from the world, but actually the deepest dimension of daily experience. The world is not something primarily to be feared or fled, but a reality to respect and love. Ultimately it is there that God is to be met because it is there that he is at work.

Without defending either the Brazilian poster or every particular recent religious education program, it may be pointed out that the Scriptures and long tradition summed up in the Second Vatican Council give strong support to a view of the world which recognizes it as the arena of Christian growth. There is no denying that in daily life there are risks, temptations, evils. There is, however, a strong affirmation that the world of human experience is the normal place for recognizing and responding to God's call to grow and live as a Christian.

Even a cursory glance through the Gospels confirms this view of the world. Where is Jesus to be found? With people at work and at leisure, along the roads, in city streets, in shops, eating, drinking, fishing, picnicking. He is also found in the synagogues each week and in the Temple whenever he visited Jerusalem. But his time was spent mainly wherever the men and women of his time were to be found.

HIS MANNER OF teaching reflected his life. Not only did he draw upon secular realities and events for his teaching, but he taught people to find God in their ordinary lives. If one were to translate Jesus' parables into photographs, the Gospels would be filled with pictures of birds, animals, sick people, rich people, poor people, fountains of water, wine skins, fishing boats, construction workers, farmers, money, city streets, country roads, fig trees and mustard seeds, vineyards, and pig farms. Some pictures of synagogues and Temples, of biblical scrolls and religious symbols would be interspersed with the predominantly secular pictures.

The Bishops during the Second Vatican Council suggest a positive view of the world similar to that found in the Gospels. "The council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which that family lives. It gazes upon that world which is the theater of man's history, and carries the marks of his energies, his tragedies, and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet

the way a parish becomes more than a church building. To say that it is better to give than to receive is to admit that we each have something to give. It also implies that someone is in need of receiving the gift of our time and our talents.

JESUS, THE MODEL we aim to follow, lived his life in giving of his time and talents. He taught in the temple. He helped those in pain and sorrow. Finally, he gave his life for his people. There is no doubt that he gave to the fullest. He also accepted what others could give to him.

For example, he permitted Mary Magdalene to express her repentance by washing his feet and drying them with her hair. As he was dying on the Cross, he accepted the wetted sponge which was offered to him.

Jesus did not give the people in his life the feeling that he did not need or want to receive from them. He was not a dictator in his kingdom. He knew the task of "governing it well." His method was shared service.

Could we also ease the task of governing each of our kingdoms by thinking and living: "I give to you and you give to me?" If so, could "true Christian love" be the result?



emancipated now by Christ" (Church in Modern World, 2).

RELIGIOUS EDUCATION efforts of the past few years have attempted to reflect this balanced view of the world. Perhaps at times the efforts fail to achieve the proper perspective, but the underlying approach rests on a view of the world as graced by God's creative, saving presence.

Catechetical programs are being designed to enable people to grow in a realistic appreciation of the entire world of human experience as a step toward recognizing there the presence of God in Christ. Sin is part of that world, evil is found everywhere, but God and his grace are even more dynamically present. Jesus may not be wearing a tie, but if he is anywhere he is to be found with us in our own contemporary world.

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SACRED SCRIPTURE

Prayer gives us better grip on meaning of life

BY FR. QUENTIN QUESNELL, S.J.

Spirituality and prayer don't take us out of contact with those who love us and think as we do. But neither do they take us out from the midst of others who oppose us, who would oppose us, who would deny our ideals, and tell us we are simply out of touch with all reality as we try to look for God.

A spiritual life doesn't take away our troubles. Life is still a battle. The spiritual man will not have fewer battles. He may well have more. "Your enemy the devil roams around like a roaring lion, looking for someone to devour." (1 Peter 5,9). "We are not fighting against human beings, but the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age" (Ephesians 6,12).

NEITHER DOES PRAYER take us away from the world and its needs. On the contrary, it makes us more conscious than ever of the needs of the world. An hour spent in prayer clears the head as nothing else can. It gets rid of the selfishness that keeps us locked up in ourselves. It opens our eyes in a new way, makes our ears more alert and able to hear other people crying for our help.

Genuine prayer also makes us more ready to respond to the needs of others. For prayer puts things in perspective. It gives God's view of things, and God really cares.

Prayer gives a better grip on the meaning of life. We see what is really important and what is not. We tend to lose in prayer our little fears for our own security, anxieties about our own advantages. This leaves us more ready than we were before to set ourselves to serious work at helping people, solving their real problems—especially when we ourselves are part of the problem.

A SPECIAL SECRET of Christian spirituality is the fact that our very readiness to help the world and our very work done in the world to meet men's needs is itself a prayer. Such work, done in the Spirit and for God, actually binds us closer to God instead of taking us away from him.

We can find him in our work and in our world—because in fact he is really there. We serve him in others. We love him in others. Our ultimate dialogue with God is carried on not in a corner, but in life.

To be able to live up to this last truly Christian ideal is a great gift. Most people find they can do so best when they also take a few minutes every day to devote directly to prayer and nothing else. Then somehow all the rest of the day seems lifted to a different level. Then they find they can throw themselves wholeheartedly into serving others, without ever losing sight of the fact that it is really Christ they are serving in them (Ephesians 6,7f.; Matthew 25,31ff.).

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WORSHIP AND THE WORLD

How one parish avoids taking second collections

BY FR. JOSEPH M. CHAMPLIN

This is a how-to-do-it column. How to eliminate second collections without hurting special appeals for the missions, the domestic poor or the Overseas Relief Fund. It worked for us: the annual Propagation of the Faith offering more than doubled (from \$725 in 1970 to \$1500 in 1971) and there was no irksome before Consecration or after Communion second passing of the basket.

Key to our success was a practical homily on sacrificial giving the week prior to that fall collection. The preacher urged parishioners to spend this one week (not every week) making acts of self-denial on behalf of the home and foreign missions. He also mentioned this could serve as a way to ease guilt feelings which may develop through throwing away those frequent mail requests from needy missionaries. Be extra generous with this general appeal, he recommended, and let the Holy Father's official agency care for individual cases of need.

THE HOMILIST, in addition, urged his people to note their sacrifices on slips of paper, enclose them in the mission envelopes and drop those in baskets to be placed at the church entrances on the ensuing Sunday. These would be gathered after Mass began and brought forward to the altar with the regular weekly offering.

Grammar school students during the days which followed prepared posters for the tables, signs with appropriate photos to remind worshippers upon arrival of the baskets' purpose.

The priest, finally, with assistance from a few lay persons of the community, outlined several game plans for families according to the extent of their generosity. Plan A (\$1.00) involved the sacrifice of a

beer, a piece of pie, a bar of candy and a pack of cigarettes.

Plan B (\$2.00) added other items. Plan C, for the very, very generous, totaled \$10.00 and entailed, among other things, a movie for dad and mom, an 88 cent record for the teen-ager and a hamburger for the 7th grader.

THE EXPERIMENT was a calculated risk. Our veteran multi-purpose custodian wondered to himself about its wisdom, even thought the program might be a disaster. After all, people forget from one week to the next and, then, we would lose the loose change which comes when the plate makes a second trip around the church.

It succeeded far beyond our most optimistic expectations, not just in money realized, but more, in the sacrifices made and mentioned. Here are some comments found in the envelopes:

"One box of Dutch Master cigars."
"A new purse I was going to buy—\$10.00."
"Kathy and Karen gave up roller skating and swimming at the YWCA."
"I gave up a candy bar that cost 10 cents."
"Five cents. I helped with the dishes."
"This is a pound of butter, a slice of cake or pie, sugar, cookies, potatoes or noodles, and a whiskey sour."
"Gave up bingo—\$4.00; earned 10 cents for mowing lawn and 10 cents for raking lawn; 50 cents earned babysitting; \$5.00 earned in overtime."
"My allowance—15 cents."

TWO NOTES WERE OF particular interest. In one, a parent observed: "My children volunteered to give up a treat at McDonald's. They listened to your sermon because we didn't mention anything about the sacrifice to them."

In the other, a fifth grade boy, spurred on by an imaginative church school teacher, described his gift for the missions. "Ten cents. Gave up a pack of gum. There's change too. You can keep it, because gum is eight cents."

This experiment proved parishes can drop second collections without detriment to those special appeals which arise throughout the year. However, there remain for me several unanswered questions. Do we have too many of these "extra" pleas? Wouldn't it be more effective to combine similar ones (the Home and Indian Missions in Lent is an excellent illustration)? How often can or should we go all out in the fashion our parish did for Mission Sunday?

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WHAT DIFFERENCE DOES JESUS MAKE?

Rebirth into Christ: what does it mean?

BY F. J. SHEED

Rebirth into Christ, Christ living in you and me here and now—life with Christ in God that is the teaching of Christ, the Christianity of the New Testament. Unbelievers, of course, dismiss it as meaningless. What do we make of it, you and I? We don't think it meaningless, of course; we do not thus flip aside the teaching of Jesus himself, of Peter and Paul and John. But has it any meaning for us, any meaning that we feel any urge to unveil? We regard it perhaps as the stuff of theology (to which we do not aspire), edification for the pious (among whom we should blush to be numbered).

But rebirth and Christ's indwelling are only stuff for theology (and piety) because they are the stuff of reality. They go to the identity of every mother's son of us.

LET US TAKE one more look at them. "In him," says Paul, "we have redemption through his blood, the forgiveness of our sins" (Ephesians 1,3). In him: as we have seen, we do not receive the benefit of his suffering and death simply because he asked the Father that we should. He was not, as it were, handing his Father an infinite check and saying "Pay the debt of their sinfulness out of that." It would have been generous of him. We should have had no complaint had that been the way of it. Or shouldn't we? There would be a touch of contempt in it, as though he were saying "Poor devils, we can't expect much of them." Not only that: nothing would have been changed in the human condition, men would have been left in the crookedness in which they were born (Acts 2,40), with no future but to pile up another debt.

No, Christ had not come slumming, handing down gifts to men's lowliness from his height, then returning where he belonged, leaving them in their sins. He offered men real oneness with himself: it is as reborn in him, members of him, that we receive what he won for our race on Calvary. "You have been born anew, not of perishable semen but of imperishable, by the word—logos—of the living God." So said Peter in his first Epistle (1,23). We are saved "by the washing of re-birth and renewal in the Holy Spirit," so Paul told Titus (3,5). In John's Gospel, which appeared 30 years after, we learn where Peter and Paul got their knowledge of rebirth.

As Salome's son given on Calvary to be Mary's, John had sufficient reason to think about sonship. As fruit of his thinking he wrote in his first chapter of a birth men are to have, not in the order of nature, by blood or flesh or men's will, but by the will of God. In that birth those who have accepted the Word-made-flesh become children of God. In John's third chapter we hear the Word-made-flesh himself say to

Nicodemus "Unless a man is born again he shall not see the Kingdom of God." The idea of a second birth is not in the Old Testament. It was so new to Nicodemus, learned Pharisee though he was and member of the Sanhedrin, that he thought Jesus wanted men to get back into the womb and re-emerge, a feat in which he saw practical difficulties. Jesus told him that the birth he meant was by water and the Holy Spirit.

BIRTH MEANS entry into life. Rebirth means entry into another life—not replacing the first, but to be lived here along with the first, our main business on earth being to bring them into harmony. This second life Paul calls *charis*, a free gift (grace in English). So does Peter, a married man we remember: he reminds

(Continued on Page 7)

Parish means sharing our time, talent

BY JOAN HEIDER

"A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard the task I find
Of governing it well."

This little verse from the *Life, Letters and Journals* of Louisa May Alcott could well express the sentiments of any of us. Our lives are our kingdom. The things we have, want, think and feel—all these are our unique possession.

Yet, we have difficulty ruling them. Sometimes, it seems, these are the things that control us. They hold us down and stifle our movements. They rule us.

We have talents and gifts of varying kinds which belong only to each one of us. No one else has these same gifts. They are ours to be shared. In return others give to us those things we need or would like to have.

SOMEONE IN A community possibly can sing well. This person offers his talent. He leads the parish in singing during the celebration of the Eucharist.

Someone else has the ability to meet people easily. He heads the social activities committee.

The priest of the parish has the special privilege of leading people in the celebration of the Eucharist. He does this.

Several retired people may count the collection or visit shut-in people. This is



KNOW YOUR FAITH

KNOW YOUR FAITH

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QUESTION BOX

Pastor won't baptize baby unless marriage is rectified

BY MSGR. R. T. BOSLER

Q. Two years ago my brother-in-law, a non-practicing Catholic, was married to a non-Catholic by a Justice of the Peace. After the recent birth of their first child they tried to make arrangements to have the baby baptized as a Catholic. Their pastor refused to baptize the baby unless the parents were re-married in the Church. Is this normal Church policy? If so, I think it is a mistake. The parents already consider themselves married, as they feel marriage is basically a promise two people make to each other. It seems to me that the pastor should have been happy they showed an interest in baptizing the baby. Instead he has antagonized them, driven them further from the Church.



A. The pastor in this case was faced with a delicate problem. Why does this non-practicing Catholic want his baby baptized in the Catholic Church? Merely to conform to a social or family custom? Merely to make his own Catholic mother happy? These would not be sufficient reasons. For what the priest needs to know is whether the parents intend to bring the child up in the Christian faith.

In the baptismal ceremony the priest must ask them whether they accept the responsibility of training the child in the practice of the faith. Before he agrees to baptize the child, therefore, he must know whether or not the couple can sincerely accept such a responsibility. And what he needs to know above all is the attitude of the father in this case toward the Catholic Church.

If the man is serious about rearing the child in the Catholic Church, then he ought to be willing to rectify his marriage according to the rules of that Church. It is

not the whole truth to say that he and his wife "feel marriage is basically a promise two people make to each other," for they recognize that this promise had to be acknowledged and regulated by the state; they got a license and made their promises before a justice of the peace. If he is a Catholic, then he should be willing to recognize the authority of his Church and her right to regulate marriage. If he no longer believes the Church has this right and authority, then in all honesty he should no longer profess to be a Catholic.

In a situation like this, I wouldn't blantly confront the man with an ultimatum, "You cannot have your baby baptized until your marriage is rectified." This might pressure him into doing something he would rather not do. I would insist upon a lengthy conversation with the mother as well as the father. Here the peculiar circumstances of the case will surface and, with the proper instruction, the couple can be helped to see how the Church looks upon baptism and marriage and led to make their own decision.

There is no general policy of the Church forbidding the baptism of children whose parents are not willing to be married in the Church. It would be imprudent for a diocese or a parish to make such a policy, it seems to me, for each case of this kind is unique and must be decided as a pastoral problem by the good sense and prudence of the individual pastor.

Q. Please explain when the "Doxology" to the Lord's Prayer was added by the Protestant Churches and why the Catholic Church had adopted it. Also is this adoption universal or peculiar to the Church in the United States?

A. The doxology, "For thine is the kingdom and the power and the glory," was added to the Lord's Prayer by the early Christians. It was a common prayer ending among the Jews at the time of Christ—comparable to our liturgical conclusions such as: "Through Jesus

Christ Our Lord . . . " or "Who lives and reigns . . ."

A first century Christian writing, the "Didache," or "Teaching of the Apostles," states that the Christians concluded the Lord's Prayer with the doxology. Some of the early copies of the Bible, so accustomed to add the doxology to the "Our Father," introduced it into Matthew's Gospel. And so some of the ancient Scripture texts do actually contain the doxology. It never appeared in the Latin Vulgate and hence never in the Roman Mass. Today Scripture scholars are in agreement that it was not part of the original Matthew. The first Protestant translations of the Bible, however, contained the doxology. This accounts for what we Catholics used to think of as the Protestant ending of the Lord's Prayer. The latest and more critical Protestant translations, such as the Revised Standard Version, relegate the doxology to a footnote.

But the doxology has a long and venerable tradition behind it, having always been used by the Eastern Church in its liturgy, and that is why it has been placed in the new Roman Mass—not just for the English speaking world but for the Church universal.

Q. I have been under the impression that it is not a sin to see a condemned movie if it doesn't affect a person's moral or religious beliefs. Could you please advise me on this?

A. The movie ratings are not made to impose obligations, they are merely guides to help people make their own decisions about what to see. If you are not harmed by viewing a condemned movie, you do not sin. However, if you decide that other people might be morally harmed by such a film, the charitable thing to do would be to help them by refusing to support such a film financially.

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YOUTH-VIEWS

Young and old view world differently

BY JAMES L. ALT

Genesis, the first book of the Bible, begins with the story of how God created the world. After God created the world "he created man and woman, in his image." Finally, he gave them the command to "fill the earth, and subdue it."

We know what happened next. God's revelation of himself in the world was tainted by Adam and Eve's falling to the temptation of Satan. Down through the ages, the "world," God's revelation of himself to mankind, has been both a place of revelation and a place of temptation to man. Today, with a decided accent on materialism in the world, there are many who feel it is more a place of temptation than a place of revelation.

This is not necessarily the belief of today's teen-agers, however. Joe Franey (17, Kansas City, Mo.) says that "when I was younger, say 6, the world and life was a collection of 'do not's.' But as I grow older, things have changed. Now I look for what can be done instead of what shouldn't be done. The world is definitely a place of revelation for me. Time is too precious to worry about 'what might happen if temptations come.'"

While most of the other young people agree with Joe, many also feel that we are neglecting our spiritual life at the expense of the material world in which we live.

STEVE RUNDELL (17, Kansas City, Mo.) voices this when he says "the human race is caught on the verge of falling into a material pit. Most people are concerned about gaining everything in material goods to make them happy."

"It is really a big game. To beat the Joneses. After they accomplish this feat, then they go to their children and teach them from the Good Book. The fault of this

could be the way most people were brought up. Happiness is money."

"With this thought, they went 'out into the world.' If these people would spend more of their time in trying to love and understand—and help the less-fortunate people—then they might realize that they are passing by the one happiness that is not in their material world. This happiness is love."

Steve also believes that young people and adults have different views of the world. "The younger generation, like myself, feel the world is in a bad condition. God's beautiful creation has been damaged; torn into for the minerals it contains and the material wealth it produces."

"Adults view the world as a place to gain material happiness. Make money, spend it, and be happy. Myself, I believe that love and understanding will produce a much better world than it is now."

Joe Franey agrees with Steve: "Young people today aren't afraid of doing wrong. Older people are always analyzing things and situations. The world won't cheat you. You cheat yourself."

SISTER DONNA RYAN (Kansas City, Mo.) thinks what difference exists between how young and old view the world "comes rather from our way of 'being in the world' rather than 'viewing' it. The fact that young people vary from adults in their view only goes back to the conditioning fact of the environment and society—and media—that conditioned each of us. Many adults see the world as a functional asset, whereas young people are more concerned with 'who you are, not what you do.' Also, young people have broadened their sense of responsibility to more than their private property, to include societies and nations."

Undoubtedly, there is a difference between how young and old view the world. The young people also feel there is a difference between how a Christian and a non-Christian view the world. Anita

Coburn (15, Kansas City, Mo.) says "a real Christian doesn't really worry about what is going to happen in this world but more in the next. A non-Christian is just the opposite. He struggles for all he can get now, and doesn't care how he gets it."

STEVE RUNDELL SAYS "there is only one major difference between a Christian and non-Christian view of the world. A Christian is a person who believes in the spirit of love. His view of the world is to make it a better world. He has the thought that the world will be a better place with his love and his will to help others."

"The non-Christian, on the other hand, thinks the world is a place for him to conquer. It is here for him to satisfy his personal needs. He has the thought that if there is anything material that he wants, and he gets it, it will be good."

Sister Armette (32, Kansas City, Mo.) tells us how a Christian should view the world he lives in. "A Christian should consciously aim to develop his humaneness and his care and concern toward the world on the basis of a relationship to all that is human and caring and loving in Christ." This is a good deal for Christians of all ages.

(Copyright 1972, NC News Service)

Sheed

(Continued from Page 6)

husbands that though wives are weaker in body, they are "joint heirs of the grace of life," and husbands must honor them as such if their prayers are to be effective.

It is not only husbands and wives who are sharers in the life. We all are. It is the whole point of our Christian-ness. Paul struggles to make clear the incredible thing he is saying. "Baptized in Christ we have put on Christ" (Galatians 3:27). "If anyone is in Christ he is a new creation" (2 Corinthians 5:17). "Put on the new nature created after the likeness of God" (Ephesians 4:21).

In his Second Epistle Peter takes the idea as far as it will go: "We are to be made partakers of the divine nature." It is an astonishing phrase. But at the Last Supper Jesus had said "I am in my Father, and you in me, and I in you." That is the formula of our redemption.

I make no apology for lingering on these phrases because Paul and Peter and John and Jesus are talking about you and me. It would be rude of us not to listen.

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21C-5-2

ANNUAL MEET SUNDAY

Boys to compete for track honors

More than 700 individuals and 100 relay teams are expected to take part in the 16th annual

Cadet Boys City-Wide Track and Field Meet on Sunday, May 21, at the CYO Stadium on W.

Kickball loops plan playoffs

INDIANAPOLIS — Playoffs in the three kickball leagues will get underway next week as all division ties are scheduled to be resolved by Sunday, May 21.

Round one playoff games will be played on Monday. The second round in the Cadet A

League is scheduled Wednesday, with the championship game set for Thursday. Second round in Cadet B and Junior Leagues will be played Tuesday, with the championship on Wednesday.

Any delays because of weather or other factors will force a carry-over to Tuesday and Wednesday of the following week.

ELECTION SET

Retiring officers of the Indianapolis Deaneites Junior Youth Council will be honored and new ones elected at 7:30 p.m. Monday, May 22. The meeting will be held at the CYO Office, 1502 W. 16th St., Indianapolis.

SPAGHETTI ON TOP

INDIANAPOLIS — Spaghetti dinners will be served Sunday, May 28, from 12 noon to 7 p.m., at Alverna Retreat House, 8140 Spring Mill Road. Adult dinners, \$1.75; children 75 cents. Your favorite party game will be played. The public is invited.

16th Street. There will be 15 parishes participating.

Gates will open at 11 a.m., with the meet scheduled to begin at 12 noon. Thirty events are slated in A, B and C categories. Field events will be run first, while dash heats are to start about 12:30 p.m.

Defending over-all team champion is St. Simon's, Indianapolis.

Ribbons will be awarded to the top seven places in each event. Trophies will be presented to parish teams for both Sunday's meet and the regular dual-meet season just completed.

Volunteer help is needed by meet officials to conduct the events. Interested persons should report to the stadium by 11:45 a.m.

CYO NOTES

Deadline for entries in the Cadet Girls Track and Field Meet is Wednesday, May 24. The event will be held at the CYO Stadium Sunday, May 28.

Summer Baseball League deadline in the B, C and D categories is Saturday, May 27.

Junior Boys and Girls Softball Leagues deadline is Tuesday, May 23. The first Junior Girls Track and Field Meet is scheduled June 11. Final date for entries is June 7.

Entry blanks will be mailed next week for the Junior Boys Match-Play Golf Tourney and the Junior Boys and Girls Golf Outing, both scheduled next month.

Ten years ago the Holy Trinity School Band, directed by Sister Ruth Ann, O.S.F., placed first in the band division of the CYO Instrumental Music Festival.

STANDINGS

GIRLS' KICKBALL

CADET "A"
Division 1: St. Malachy 4-0; St. Monica 5-1; All Saints 5-2; St. Gabriel 5-2; St. Michael 3-3; St. Ann 2-4; St. Christopher 1-4; Holy Trinity 1-6; St. Martin 0-6.

Division 2: St. Matthew 8-0; Immaculate Heart 6-1; Christ the King 5-2; St. Andrew 5-3; St. Pius X 4-3; St. Joan of Arc 3-4; St. Luke 3-5; St. Lawrence 2-6; Mount Carmel 1-4; St. Thomas 0-8.

Division 3: St. Mark 8-0; St. Jude 7-1; St. Roch 6-2; St. Catherine 5-3; St. Barnabas 4-4; St. James 4-4; Sacred Heart 2-6; Baxter YMCA 2-6; St. Patrick 1-7; Our Lady of Greenwood 1-7.

Division 4: Holy Spirit 7-0; Holy Name 6-1; St. Simon 6-1; Nativity 4-3; Little Flower 4-3; St. Bernadette 2-4; St. Philip Neri 1-5; Our Lady of Lourdes 1-6; Holy Cross 0-8.

CADET "B"

Division 1: St. Malachy 8-0; Holy Trinity 7-1; Immaculate Heart (White) 7-2; St. Joan of Arc 5-2; St. Monica 4-3; St. Gabriel 4-5; All Saints 3-5; St. Michael 3-5; St. Susanna 3-6; St. Christopher 1-7; St. Andrew (Gold) 0-8.

Division 2: Holy Spirit 7-0; Immaculate Heart (Blue) 4-1; Little Flower 6-1; St. Matthew 4-3; Mount Carmel 3-4; St. Pius X 3-4; Christ the King 3-4; St. Andrew (Blue) 2-5; St. Simon 1-6; St. Lawrence 0-8.

Division 3: Holy Name 6-1; St. Mark 6-1; St. Philip Neri 6-1; Nativity 5-1; St. Jude 5-2; St. Roch 2-1; St. James 2-5; Our Lady of Lourdes 1-6; St. Catherine 1-6; St. Barnabas 0-7.

JUNIOR

Division 1: St. Malachy 5-0; St. Christopher 4-0; St. Gabriel 4-1; St. Anthony 2-2; St. Michael 2-4; St. Martin 1-3; St. Ann 1-5; Holy Trinity 0-5.

Division 2: St. Matthew 6-0; Christ the King 7-1; St. Lawrence 6-2; St. Thomas 4-3; Mount Carmel 2-3; St. Luke 2-4; St. Pius X 2-5; Immaculate Heart 2-6; St. Andrew 1-4; St. Joan of Arc 1-5.

Division 3: St. Jude 6-0; St. Roch 4-0; St. Catherine 3-2; St. Barnabas 3-3; St. Mark 3-3; St. James 2-3; Our Lady of Greenwood 0-5; Sacred Heart 0-5.

Division 4: Nativity 5-1; Holy Name 4-1; Our Lady of Lourdes 4-1; Little Flower 4-2; Holy Spirit 3-3; St. Philip Neri 2-4; St. Simon 1-5; St. Rita 0-6.

BOYS' TRACK

DUAL MEET LEAGUE

CLASS A
Division 1: St. Rita 3-0; St. Michael 2-1; Christ the King 1-1; St. Luke 1-3; St. Martin 0-2.
Division 2: St. Simon 4-0; St. Lawrence 2-1; St. Philip Neri 2-1; Holy Name 0-3; St. Pius X 0-3.

CLASS B
Division 1: Christ the King 3-0; St. Martin 3-0; St. Rita 2-1; St. Michael 2-2; St. Luke 1-3; St. Monica 0-3.
Division 2: St. Lawrence 3-0; St. Simon 3-1; St. Philip Neri 2-1; Holy Name 0-3; St. Pius X 0-3.

CLASS C
Division 1: St. Luke 4-0; St. Monica 2-1; St. Rita 2-1; St. Michael 2-2; Christ the King 1-3; St. Martin 0-5.
Division 2: St. Simon 4-0; St. Lawrence 2-1; Holy Name 1-2; St. Pius X 1-2; St. Philip Neri 0-3.

GIRLS' TRACK

DUAL MEET LEAGUE

CLASS A
Division 1: St. Michael 3-0; St. Rita 2-0; St. Simon 2-1; St. Martin 1-1; St. Lawrence 1-2; St. Pius X 0-5.
Division 2: St. Simon 3-0; St. Martin 2-0; St. Michael 2-1; St. Pius X 2-3; St. Rita 0-2; St. Lawrence 0-3.

CLASS B
Division 1: St. Michael 3-0; St. Simon 3-0; St. Martin 1-1; St. Pius X 2-3; St. Rita 0-2; St. Lawrence 0-3.

BOYS' BASEBALL

CADET LEAGUE

Division 1: St. Gabriel 5-0; St. Christopher 3-1; Christ the King 3-1; St. Michael "A" 3-1; Immaculate Heart 2-2; St. Joan of Arc 2-3; All Saints 1-3; St. Monica 1-4; St. Luke 0-5.

Division 2: Holy Spirit 4-1; St. Pius X 4-1; Little Flower 2-1; St. Simon 2-1; Our Lady of Lourdes 3-2; St. Lawrence 2-2; St. Matthew 2-3; St. Andrew 0-3; St. Michael "B" 0-4.

Division 3: Holy Name 4-0; St. Jude 4-0; St. Catherine 3-1; St. Roch 3-1; Nativity 2-3; St. Bernadette 2-3; St. James 2-3; Holy Cross 1-4; St. Mark 1-4; St. Patrick-Sacred Heart 1-4.

"M" LEAGUE

Division 1: St. Catherine (Red) 4-0; St. Jude 5-1; St. Bernadette 3-2; St. Patrick-Sacred Heart 2-3; St. Catherine (White) 0-3; St. James 0-5.

St. Mark's CYO plans festival
INDIANAPOLIS — Games, booths, and food will be the featured attractions at the festival sponsored by St. Mark's CYO. The event will be held Sunday, May 21 on the parish grounds, 6000 South East St., from 1 p.m. to 8 p.m.

A Schwinn bike tops the list of prizes to be given away. The public is invited.

Louis B. Russell will be speaker
GREENWOOD, Ind. — The Altar Guild of Our Lady of Greenwood parish will sponsor the appearance of Louis B. Russell at 8 p.m. Tuesday, May 23, in the parish auditorium.

Russell, an industrial arts teacher in the Indianapolis Public Schools, is the oldest living heart transplant recipient. His operation was performed in August, 1968, in Richmond, Va.

The meeting is open to the public.



CDA SCHOLARSHIP RECIPIENTS—High school scholarships totaling \$225 were recently awarded to two members of the Junior Catholic Daughters of America in Indianapolis by Court Chartrand 1119. Senior CDA, Miss Helen O'Gara, CDA regent, is shown above presenting the scholarships to Martha Jane

Havens, right, of St. Catherine's School, and Debbie Stewart, of Holy Spirit School. Miss Havens will attend Roncalli High School, while Miss Stewart will attend Ladywood-St. Agnes High School in the fall.

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Church in U.S. is a 'mess,' Italian theologian charges

VATICAN CITY—The Catholic Church in the United States is a mess and will be annihilated in 20 years unless it changes its ways, according to an Italian theologian writing May 14 in the Italian weekly L'Osservatore della Domenica.

Father Battista Mondin, professor of theology at the Pontifical Propaganda College for missionary seminarians, said that the Church in America is being "torn apart from top to bottom by a tremendous earthquake" of desertion and disaffection by clergy, nuns and laity.

Catholic journalists and theologians, according to the sensational article, largely contribute to the chaos of a Church that sailed out of the second Vatican Council in 1965 with the brightest of futures.

But there is hope for the American Church, he said. "The silent majority" of loyal U.S. Catholics who are "faithful to the basic obligations of Christianity" turn back the waves of secularization that threaten to engulf it.

It does not happen, "within 20 years the American church will be annihilated," Father Mondin said.

THE ITALIAN PRIEST said the dire prediction was made "by various persons during a recent visit to the United States

and has been stated publicly in magazines and newspapers."

He cited as an example a recent item in Homiletic and Pastoral Review—a conservative clerical monthly published in New York by a firm headed by Archbishop Robert J. Dwyer of Portland, Ore.—which said the American Church is dead in the form whereby it was once known.

"Even serious authors and publications are rivaling each other in criticizing and condemning the Church," said the Vatican Sunday tabloid article.

Father Mondin, a Xaverian priest, received his doctorate of theology under Protestant theologian Harvey Cox at Harvard University. He has often spent summer vacations at the Xaverian seminary in Holliston, Mass.

Secularization in the American Church, he contended, teaches that the main reason for the existence of the Church is to bring man happiness in this world.

The Church is meaningful for the secularist, Father Mondin explained, "only if it helps conquer the evils of war, hunger, misery, racial conflicts or sickness."

FATHER MONDIN STATED that the vanguard of such secularization is composed of "many Catholics, and above all theologians, who point out the uselessness and insignificance of their Church."

Much of the American Catholic press, the priest said, reports "almost with triumph" the agonies encountered daily by the American Church—priests who take wives, nuns who abandon their convents, parochial schools that close for lack of money and teachers. Examples of this form of Catholic journalism, he said, number in "the thousands." It was not clear whether he was referring to editorials, columnists, straight news reports, or all three.

As for Catholic authors, he said they are "flooding their church-to-death" with what he called "masochistic fury" and a wave of criticism "often graver and more offensive than even Protestant authors would dare to make."

Looking to the future of the American Church, Father Mondin said many believe the silent majority of American Catholics will prevail, "notwithstanding the profound crisis... the grave doctrinal aberrations and the numerous desertions, treasons and evasions in the American Catholic Church today."

Support school for the retarded

RICHMOND, Ind.—St. Joseph's Commandery, Knights of St. John, recently made a \$500 contribution to Green Acres School here during the 69th convention of the Knights of St. John held May 6 and 7.

The special school for retarded youngsters has received a similar amount from the group each year since 1966. Nearly \$10,000 has been granted to special education schools by the state organization in that time.

Convention highlights included the naming of Albert Vogel, of Greensburg, as recipient of the Knight of the Year Award.

Elected grand president for the coming year was Vic Kaiser, of Batesville. John Weiss, Jr., of Batesville, was named second vice president, while James Hardamiller, of Batesville, was elected treasurer. Frank Dekelive, of Batesville, was named trustee.

Thirty years ago a funeral Mass was offered for Very Rev. Basil Heuser, O.S.B., who served for 44 years as pastor of St. Joseph Church, Jasper. Bishop Joseph E. Ritter preached the sermon.



'BEST SCHOOL BUS DRIVER'—George Hannel, above center, bus driver for St. Joseph's School, Corydon, was recently named "Best School Bus Driver in Harrison County" in a newspaper poll there. He received the most votes among 58 bus drivers in the county and received a plaque and week-end vacation for his family in Kentucky. The winner is shown above with Father Ernest Strahl, pastor of St. Joseph's, and Sister Mary Benedict Livers, O.S.B., school principal.

Polka Dance set at Holy Trinity, Indianapolis

INDIANAPOLIS — Holy Trinity parish will sponsor a '500' Polka Dance at 9 p.m. Friday, May 26, in the parish hall, located at St. Clair and Holmes Ave.

Gus Zupancic and the Polka Dots will provide the music. The dance replaces the annual parish festival held the past several years.

Serving as hosts will be Father Paul Landwerlen, pastor, and Father Joseph Kos, associate. Committee members include: Mr. and Mrs. Charles Schooley, Elizabeth Godby, Millie Holleran, Ruth Brodnik and Sylvia Stanfield.

Tickets are available from the committee members or at the door. Refreshments will be served.

RUMMAGE SALE

SELLERSBURG, Ind. — The Ladies Club of St. Paul's parish, will sponsor a rummage sale Wednesday and Thursday, May 24 and 25, at Brule's, 1712 Spring St., Jeffersonville.

Bishop Bernardin answers

WASHINGTON. The top executive of Catholicism's two national bodies disagrees with a strongly negative image of the American Church as presented in the Vatican weekly L'Osservatore della Domenica.

"The Catholic Church in the United States certainly has problems," said Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

"So does the Catholic Church anywhere and everywhere in the world. But to focus exclusively on problems and controversies, whether of the Church in this country or of the universal Church, means overlooking much that is healthy and positive and also leads to a misinterpretation of many current difficulties."

BISHOP BERNARDIN was asked to comment on the May 14 article in the

Vatican's Sunday Tabloid, in which an Italian theologian anticipates the annihilation of American Catholicism within 20 years because it is being "torn apart from top to bottom" by desertions and waves of self-criticism.

The article stresses a version of Catholic life in the United States as presented in newspapers and magazines, and "this perhaps contributes to its somewhat one-dimensional vision of the Church in this country," said the American prelate.

Bishop Bernardin told NC News: "In many ways the Catholic Church today is in a period of change and transition. Much of this change has been officially mandated by Vatican Council II and the Holy Father. Change, especially when it occurs in an institution which does not change easily, is inevitably accompanied by a degree of dislocation, confusion, uncertainty, and controversy. All this can readily be observed in the

Catholic Church in our country and elsewhere in the world."

HE SAID THAT, pointed out such side effects might sometimes be, they "do not necessarily point to deterioration and collapse. And prophecies of catastrophe can be self-fulfilling if they contribute to a mentality that views every expression of uncertainty or disagreement as a form of treason or a harbinger of imminent disaster."

Bishop Bernardin said that in the current "admittedly difficult times" he believes the Church is best served by "a realistic appraisal of conditions" which acknowledges their complexity, as well as their positive and negative aspects.

"In any case, I surely agree with the author that one can be confident of the 'survival and salvation' of the Catholic Church in the United States," the bishop remarked.

Remember them in your prayers

BLOOMINGTON

PHILIP L. DRAKE, 63, St. John the Apostle, May 10. Husband of Dorothy, father of Mrs. Roslyn M. Young, Phyllis M., John C., Harry and Major Philip Drake, USAF.

CLARKSVILLE

VERNON JOSEPH PFEIFFER, St. Anthony's, May 13. Husband of Anna Jane Stahl.

CONNERSVILLE

FRANK SEFFRIN, St. Gabriel's, May 17. Nieces and nephews survive.

INDIANAPOLIS

CAROL M. ZWICK, 42, St. Francis de Sales, May 12. Mother of Sheila Rana, daughter of Alice Taylor, sister of Desu Taylor.

DONALD J. NEWMAN, 68, Our Lady of Lourdes, May 13. Husband of Hilda M., father of Donald E. Newman, Elaine DeBaus and Nancy.

Joint parley a first for church press

BANFF, Alta.—The first International Religious Press Convention held here May 8-11 proved to be an historic event. It was the first time that the annual conventions of the Catholic Press Association, the Associated Church Press, and the Canadian Catholic Press were combined.

The ACP, which is made up of Protestant publications in the United States, and the CPA voted overwhelmingly to move toward greater structural cooperation. The question of a merger was put off to allow a study of what happens during the period of closer cooperation.

The new cooperative program will begin next fall and will involve joint conventions, a joint directory, a joint trade paper, joint regional workshops and continued joint effort regarding U.S. postal rates and a reclassification issue.

It was decided that location of CPA and ACP offices in the same building was not practical at this time and needs long-term exploration.

Winner of the coveted St. Francis de Sales award for outstanding contribution to the Catholic Press was Franciscan Father Jeremy Harrington, editor of St. Anthony Messenger magazine. His magazine has won more CPA awards than any other publication in the annual contests for the past two years.

McCarthy brother of Marcelita Woodley

JOHN C. WAGNER, 83, Sacred Heart, May 15. Husband of Berntha.

ALICE TAYLOR, 72, St. Francis de Sales, May 15. Mother of Desu Taylor.

LOIS M. CARVIN, 66, St. Catherine's, May 15. Wife of Louis G., mother of E. L. West, sister of Nora Robinson.

JOHN W. SULLIVAN, 62, St. Roch's, May 15. Husband of Eleanor, father of Charles W. Sullivan and Mrs. Harold W. Matthews, brother of James Sullivan and Mrs. Herbert Whitehead.

MARY M. DIERKERS, 69, St. Philip Neri, May 15.

ALICE M. DUGAN, 61, Holy Trinity, May 17. Wife of John J., mother of Michael, Jack, Robert, Thomas, Sharon and Patricia Dugan.

NEWALBANY

GUY B. LANUE, 79, Holy Trinity, May 18. Husband of Mary, father of Mrs. Ethel Mae Klein of Ann Arbor, Mich.; Mrs. Frances Siegel of DePaul; stepmother of Mrs. Doreen Pennell of Lanesville; Mrs. Fannie Granger and Mrs. Margaret Reed, both of New Albany; Mrs. Aline Deuser of Lake Jackson, Tex. and Mrs. Marguerite Reed of New Albany. One brother and one sister also survive.

CALVIN C. BEDENBAUGH, 52, Our Lady of Perpetual Help, May 18. Husband of Lillian; father of Ronald and Carla Bedenbaugh, both of New Albany; brother of Travis Bedenbaugh of Rockville Md.; Mrs. Richard Peters of New Albany; Mrs. Carrie Low Myers of Louisville; Mrs. Norma Stubbs, Baxter and Ralph Bedenbaugh, all of Charleston, S.C.

PHILIP H. MCLEOD, 74, Holy Trinity, May 18. Husband of Alma Faith. A sister also survives.

NEW MIDDLETOWN

GUY B. KANAPAL, 77, Most Precious Blood, May 12. Surviving is a great niece, Rita Faye Gestlinger, who was reared in his home.

RICHMOND

CATHERINE LOCIER, 74, St. Mary's, May 12. Sister of Miss Alice Locier of Richmond.

CATHERINE J. (Dolly) GEERS, 89, St. Mary's, May 15. Nieces and nephews survive.

ST. MEINRAD

THEODORE WERNE, 57, St. Meinrad, May 16. Husband of Helen; father of Mrs. Martin Schroering of Newburgh and Mrs. Ralph King of Bloomington, Ill. Brother of Hubert Werne and Mrs. Everette LaGrange, both of St. Meinrad.

DO IT TO MEET

INDIANAPOLIS — The Madonna Circle, Daughters of Isabella, will meet at 7:30 p.m., Thursday, May 25, in the Father Mode Hall, St. Andrew's parish.

TELL CITY

CHRISTOPHER RENNIE, infant son of Mr. and Mrs. Robert Rennie, deceased services, May 13.

GRANDSON OF Mr. and Mrs. Roland Smith of Logansport and Mr. and Mrs. Gilbert Healy of Dale. Great-grandson of Mrs. John Healy of Dale.

TERRE HAUTE

WILLIAM T. PRICE, 77, St. Ann's, May 17. Husband of Terrence, father of William Price of Alliance, Ga. and John Price of San Leandro, Calif. Brother of Mrs. Marie Galvin.

EMMA B. STRECKER, 81, Sacred Heart, May 13. Mother of Maxwell D. Strecker of Miami, Fla. and A. B. Strecker of Pensacola, Fla. Sister of Mrs. Nellie Burkhardt of Terre Haute.

of Freemont, Neb., Mrs. Minnie Carroll of North Platte, Neb. and Ray Price of Louisville, Ky.

CAROLINE SKIPP, 82, Sacred Heart, May 12. Mother of Mrs. Nellie Skipp, George and Felix Skipp, all of Terre Haute.

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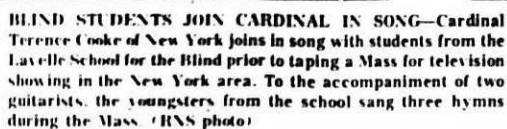
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