



VOL. XI NO. 16 INDIANAPOLIS, IND., AUGUST 18, 1972

ADMINISTRATION SPOKESMEN

Endorse tax credits in House hearings

BY JOHN MAHER

WASHINGTON Three Nixon administration officials opened House Ways and Means Committee hearings on tax credits with endorsements of legislation granting a \$200 credit against individual income tax for tuition paid to nonpublic elementary or secondary schools.

The three officials testifying on H.R. 10411, a bill introduced by Rep. Hugh L. Carey, D-N.Y., and Rep. Wilbur D. Mills, D-Ark., chairman of the Ways and Means Committee, were Secretary of Treasury George P. Shultz, Secretary of Health, Education and Welfare Elliott L. Richardson, and Caspar W. Weinberger, director of the Office of Management and Budget.

Shultz continued his testimony to Title II, the section of the bill that would allow parents of students in nonpublic elementary and secondary schools to deduct up to \$200 from their final income tax

bills for tuition paid to those schools.

"WE BELIEVE THAT the existing system of nonpublic schools, which educates a tenth of our children, is a vital national asset," Shultz said. "The non-public school system provides a diversity which is healthy. It provides, in many instances, a proving ground for innovation and experimentation which is of great benefit to public education and the public generally."

"It shoulders a heavy burden of costs which would otherwise fall on the public generally."

Urging that steps be taken to prevent the closing of nonpublic schools, Shultz said that a tax credit is not a complete answer to the problems of nonpublic school parents but can help in a major way and can be placed into operation quickly.

He said that the Internal Revenue Code's allowance of tax deductions for contributions to nonprofit schools was a precedent suggesting the constitutionality of the tax credit.

IN HIS TESTIMONY, Weinberger pointed out that Title I of the bill, dealing with payments to states for public elementary and secondary education, provides for annual spending of \$2.25 billion per year for each of the next five years. "At the same time," he said, Title II would have the effect of reducing Federal revenues by about \$750 million per year.

Pointing out that the combined effect of these steps would be to add \$15 billion to federal expenditures over the next five years, Weinberger said, "I know that the federal government cannot afford this \$15 billion program over the next five years unless some major reductions are made in existing programs."

He suggested that Congress consider what old programs can be eliminated to free funds now committed to those programs.

Questioning by Rep. James C. Corman, D-Calif., failed to elicit any suggestions from the administration spokesmen concerning programs to cut.

Richardson confined his testimony to the section of the bill dealing with payments to the states. This section, Title I, he said the administration could not support in its present form because it does not deal adequately with the problem of property tax relief or with the problem of achieving equalization of funding for education in local jurisdictions within each state.



SENATE OFFICIAL—Father John Sclarra, pastor of St. Barnabas parish, Indianapolis, has been elected vice-president of the Archdiocesan Priests' Senate and Presbytery. Also recently elected to fill a vacancy on the Senate was Father Lawrence Voelker, associate pastor of St. Patrick's parish, Indianapolis. The next meeting of the Senate is set for 1 p.m. Monday, Aug. 28, at the Chancery Office.



AGENCY WORKER RETIRES—A veteran caseworker and supervisor of intake at Catholic Social Services is retiring this week after 20 years' service. Miss Helen M. Guynn, 79, is shown above with James T. O'Donnell, executive director of CSS, and Father Donald Schmidlin, Archdiocesan Director of Catholic Charities. A member of SS. Peter and Paul Cathedral parish, Miss Guynn will continue to serve the agency as a consultant to its Christmas program. Miss Guynn attended Columbia University and has been involved in social welfare work for over 40 years. She previously worked seven years at the Indiana Girls School, Clermont.



GRAND CHAMPION CHEERLEADERS—These Roncalli High School cheerleaders captured the Grand Championship Squad Award and the Spirit Impact Award at the International Cheerleading Foundation Camp, held July 27 at Indiana State University. In addition to the awards, they received free uniforms and pom poms for their performance. Shown from left are: Toni Ford, Eileen Hurley, Sue McCreary and Anna McDonough. Not present for the photo were Mary Kay Herbertz and Nancy James.

USCC opposed to anti-busing bills in hopper

WASHINGTON The U.S. Catholic Conference "strongly opposes" three anti-busing measures the U.S. House of Representatives will soon consider, according to a letter sent August 10 to each House member.

Noting that the issue of race relations "is fundamentally a moral one," Bishop Joseph L. Bernardin, USCC general secretary, said one aspect of that issue "is the right of all children to equal educational opportunity."

"To secure that right," Bishop Bernardin said, "busing, while certainly not a total solution, may in some instances be helpful and indeed a necessary instrument."

THE BISHOP SAID USCC "strongly opposes"

A proposed constitutional amendment which would ban future busing.

Anti-busing measures included in an Equal Educational Opportunities Act.

A Student Transportation Moratorium Act which would freeze current court-ordered busing.

"ENACTMENT OF ANY of these measures would be a serious setback to the quest for racial justice and equal opportunity," Bishop Bernardin wrote. "It is our ardent hope that the Congress will recognize the inconsistency of these proposals with the constitutional mandate to desegregate the nation's schools and with the good faith efforts being made to implement these mandates."

Bishop Bernardin urged each Congressman "to vote against each of these bills, should they reach the floor of the House."

Heavy agenda confronts Board of Education

A lengthy agenda has been announced for next Tuesday's meeting of the Archdiocesan Board of Education. The board will meet at Secunia Memorial High School, 5000 Nowland Ave., at 7:30 p.m.

Newly-elected district representatives attending their first meeting will be Father John R. Betz, pastor of St. James parish, South Indianapolis District; Father Gerard Herman, O.F.M. Conv., pastor of St. Anthony parish, Clarksville, New Albany District; Al Eldred and Father Joseph McGinley, Terre Haute District.

Father McGinley is principal of Schulte High School and pastor of St. Leonard parish, West Terre Haute.

ACTION IS EXPECTED by the board on five resolutions and an amendment on the previously-held policy of requiring one year's notification of school organizational change.

The policy change resolution cites the fact that the board had consistently waived the one-year notification requirement because of "crisis situations." The new proposal would drop the regulation, but promises "analysis and planning" with the schools "to achieve orderly change."

Discussion of the policy change appears on the board's agenda immediately prior (Continued on Page 3)

PREMATURE CURIA CONTENTS

Dutch Council meet delayed by Vatican

AMSTERDAM The Netherlands The first meeting of the new Dutch National Pastoral Council, scheduled for October 6, will be postponed because of Vatican objections, according to an announcement by the secretariat of the Dutch Bishops' Conference.

The secretariat said that the Roman Curia, the Church's central administrative offices, is preparing a document on pastoral councils that will be sent to the world's bishops shortly.

The new Dutch pastoral council organization, a successor to the council that held six sessions between January 1968 and April 1970 was to begin operations in September.

The Dutch bishops' secretariat said that the Roman Curia "thinks that the authority of the bishops and their position within the Church is not sufficiently guaranteed by the regulations of the Dutch National Pastoral Council."

The Curia, according to the Dutch secretariat, also finds that the time is not yet ripe for the institution of a pastoral council on a national level.

CARDINAL BERNARD Albrink, of Utrecht, president of the Dutch Bishops' Conference, had said that the new pastoral council, together with the bishops, will be responsible for pastoral policies. The bishops, however, have the responsibility for the daily administration of the Church and will continue to have such responsibility, he had explained.

The Dutch bishops' secretariat said it was convinced that in the regulations for the Dutch National Pastoral Council their own responsibility was guaranteed.

The secretariat said that the Dutch bishops want the responsibility of all the faithful for the life of the Church to take (Continued on Page 3)

MASS IN INDIANA'S FERTILE FIELDS

Harvest makes a migrant of priest, too

BY R. H. ACKELMIRE

INDIANAPOLIS Since 1965 Father Mauro Rodas has spent his summers serving migrant farm laborers in Indiana. He sees little if any difference between conditions then and now, despite a growing public consciousness of the rigors and poverty that surround such a life.

Despite, too, a 1965 Indiana law that established housing and sanitation standards for the migrant camps dotting the fertile countryside. He cited only one camp at Somerset—as providing housing the average Hoosier would consider "decent."

"There may be six or eight people in the family, but they still share one room for eating, cooking, sleeping, everything. Maybe 60 or 70 persons come in from the fields hot and dirty at the end of the day. They stand in line to use the two or three showers and toilets in the camp hygiene? There is none," Father Rodas said.

AT THE HEIGHT of the migrant season, Father Rodas travels from camp to camp, saying Mass in the fields, baptizing babies and marrying young couples in the closest parish church and "doing what all priests do—talking to the people, trying to help them in any way I can and administering the sacraments."

Father Rodas came to Indianapolis as a seminarian from the diocese of Guaranda, Ecuador, under the sponsorship of Msgr. Victor L. Goossens of the missions office. He was ordained at St. Meinrad in 1965. He has taken graduate studies at Butler University and just last month returned here from the University of Madrid, where he completed doctoral studies in clinical psychology. In Indianapolis, he makes his home at St. Mary's rectory.

While acknowledging the good intentions of various volunteer groups working with migrants, Father Rodas feels most are ineffective. They may even be a nuisance.

"Most volunteers have no program, order or schedule. They drop in at the camps at any time," he said.

"What good does it do to stand around

sympathizing, deploring the conditions? These are friendly people, I know, and they want to show their good will. But sometimes they are just in the way."

MIGRANTS COME into the state for one reason, Father Rodas emphasized. "They are here to work, to get money to pay their bills. If they don't work, they don't get paid. They work long hours and when they get finished, they're tired and want to rest."

There is little time, he continued, for visiting with local residents.

Migrants spend approximately eight months of the year moving from state to state, trying to accumulate enough money to last through the rest of the year. "It's a matter of survival," he added.

The great majority of migrants, here



FATHER RODAS... education is the only road out of the migrant camps.

WITH LUTHERANS

Unity talks moving into a new phase

VATICAN CITY — Catholic and Lutheran authorities are moving into a third phase of their seven-year-old dialogue on Christian unity.

A new joint study group, the name of which has not yet been announced, will meet for the first time next March, though the site of the meeting has not yet been fixed.

The new group will evaluate work accomplished by its two predecessors, the Lutheran Roman Catholic Working Group that met in 1965 and 1966, and the International Study Committee that met during the following five years.

THE NEW GROUP will also map future forms of collaboration and dialogue, and will coordinate work to be carried out in common by the two confessions.

Originally the new group was to have met in October, but pressure of other business prevented both sides from preparing for it. A five-month delay was agreed upon this summer at a meeting in Geneva between officials of the Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity.

THE PROGRAM OF the new study group will be discussed early in December by officials of both groups.

The work of the study group is expected to last three years.

Lutherans and Catholics began their high-level dialogue in 1965. After two meetings it was decided to enter "serious discussions on theological issues."

St. Meinrad reports receipt of \$117,000, largest single gift

ST. MEINRAD, Ind.—St. Meinrad Archabbey has announced receipt of a \$117,000 stock gift, reported to be the largest single gift in history.

Archabbot Gabriel Verkamp, O.S.B., identified the donors as Mr. and Mrs. Frederick J. Schoettle, members of St. Barnabas parish, Indianapolis.

Schoettle attended St. Meinrad Seminary High School from 1918 to 1920. A director of the United Home Life Insurance Company, he is a retired executive of the U.S. Rubber Company, Indianapolis.

The Schoettle gift has more than surpassed the annual alumni goal for 1972-73. The previous year's program, involving 115 alumni, resulted in contributions of \$15,827. Total 1971-72 fiscal year gifts received by the seminary amounted to \$440,154.

Other large gifts made in July included an anonymous scholarship grant of \$29,000 and a \$15,000 unrestricted gift from a Richmond resident.

Mass at Fair

INDIANAPOLIS Mass will be offered for patrons of the Indiana State Fair at 7 a.m. on Sunday, Aug. 20 and 27. The priests of St. Joan of Arc parish will conduct the liturgy, to be held in the Coliseum.

and in other states, are Mexican-Americans from small towns near the Texas border where jobs are scarce and pay little. Because of close family ties and identification, children follow parents into the fields as soon as they are old enough and thereby begin what becomes their life work. Few, the priest said, break this generation after generation cycle by going into other work.

SINCE CHILDREN are often required to help earn the family's livelihood, education is neglected. Father Rodas fears truancy rates among migrant children are extremely high. He considers this particularly unfortunate because he sees education as the only road to improving their lot.

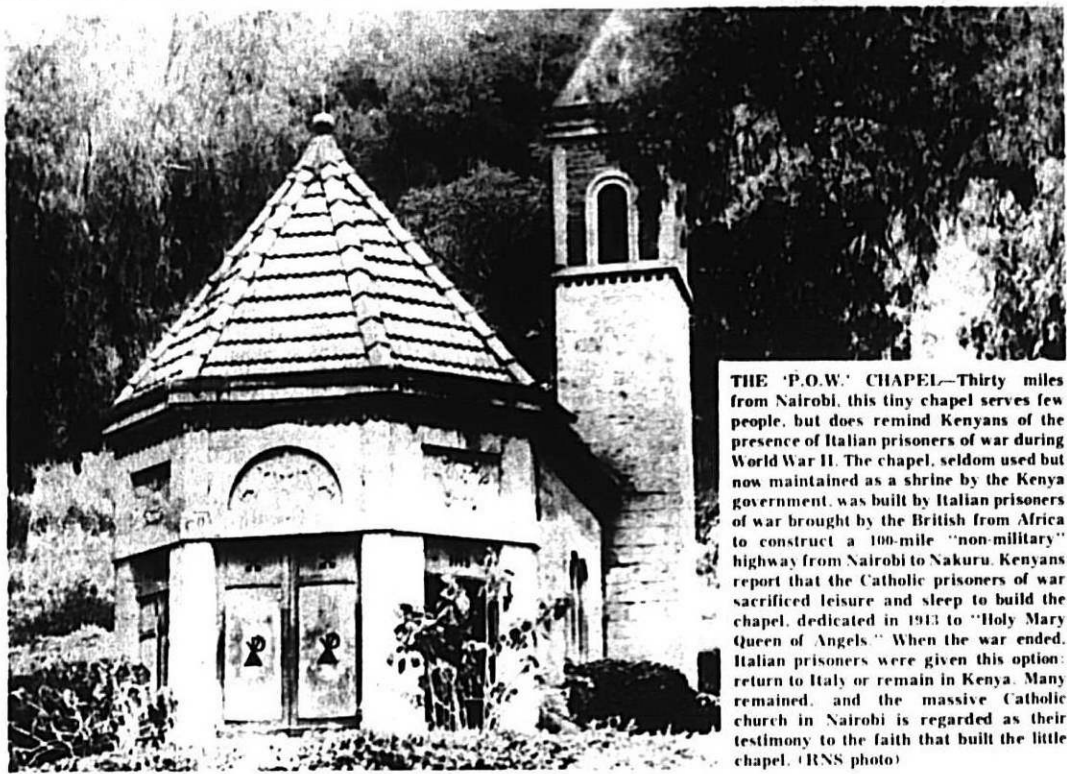
"The one really important thing that volunteer groups can do for the migrants is to somehow impress them with the need for more education. If they could only succeed in getting the children to stay in school, in making them understand they have to have a good education to get a good job. Without that education, things aren't going to change much," he said.

Father Rodas sees no real evidence of a growing political awareness among the migrants. "As long as there is work, I don't think they care about who is President. They are too consumed with the effort of just getting by," he continued.

Migrants still experience discrimination from local residents. This, plus a family closeness, makes them feel more comfortable "among their own," and shouldn't be taken as a sign of coolness or hostility, Father Rodas stated.

LANGUAGE, too, is often a communications barrier. Though the younger migrants are bilingual, many older ones speak only Spanish or what Father Rodas called "a third language," a mixture of Spanish and English.

He estimated that in the coming weeks there will be 5,000 Mexican-American migrants in camps throughout the Archdiocese. Before the summer is out he will probably know them all.



THE 'P.O.W.' CHAPEL—Thirty miles from Nairobi, this tiny chapel serves few people, but does remind Kenyans of the presence of Italian prisoners of war during World War II. The chapel, seldom used but now maintained as a shrine by the Kenya government, was built by Italian prisoners of war brought by the British from Africa to construct a 100-mile "non-military" highway from Nairobi to Nakuru. Kenyans report that the Catholic prisoners of war sacrificed leisure and sleep to build the chapel, dedicated in 1913 to "Holy Mary Queen of Angels." When the war ended, Italian prisoners were given this option: return to Italy or remain in Kenya. Many remained, and the massive Catholic church in Nairobi is regarded as their testimony to the faith that built the little chapel. (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Trappist starts peace march

SALEM, N.C. — Father Matthew Kelly, a Trappist monk, began a 226-mile peace pilgrimage to Washington. The monk began his journey from the Mother of God Monastery here on August 6, the 27th anniversary of the first use of atomic bomb in war. The pilgrimage, said 57-year-old Father Kelly, is to be "a prayer, an act of penitence, and a cry of anguish." Its purpose is to protest "the Vietnamese war and the growing emphasis this nation has placed and continues to place, on the war as a legitimate method for settling disagreements."

Stresses now concept of priest

TULSA, Okla. — "The day of the iron-fisted priest is over," says a Tulsa priest who was recently named bishop of Grand Island, Neb. Father John Sullivan told a newspaper interviewer here that "shared responsibility is the key phrase in the Church today" and that he sees the role of a bishop as "serving the people." "I do not think it is possible to accomplish anything within the parish or diocese without shared responsibility," Father Sullivan said.

Plan to extend Vietnam relief

VATICAN CITY — More than 700,000 South Vietnamese have been forced to leave their war-torn cities and villages in the past four months, according to a report by officials of Caritas Internationalis, the international Catholic charities organization. An inquiry team reported that although the South Vietnam government is providing aid and supplies for the new refugees, "it is evident that the cooperative action of international bodies is ever more necessary." Caritas in South Vietnam, it was reported, has helped some 160,000 people and plans to extend its work with the help of Caritas Internationalis and of other religious organizations.

Nixon school move applauded

WASHINGTON — Nonpublic school officials endorsed enthusiastically the Nixon Administration's proposal to include their institutions in disaster relief programs set up after tropical storm Agnes. A Catholic school board official in the hard hit Corning-Elmira area of upper New York state said, however, that the Administration proposal is only "about half of what we need," since it provides no money for operating expenses of the schools. A large number of Catholic schools were damaged severely in the storm and floods which swept the eastern United States in late June. But the schools were ineligible for federal disaster aid, due to the traditional prohibition against government funding of church-related institutions.

Probe life, death questions

BALTIMORE — Dr. Neil Solomon, Maryland state secretary of health and mental hygiene, has appointed a 35-member committee, including two Catholic bishops, to study basic medical, legal and ethical questions relating to life and death. The committee was appointed as a result of news accounts last fall revealing that in 1963 a mongoloid infant at Johns Hopkins Hospital here was allowed to starve to death after its parents refused permission for a life-saving operation. The committee includes doctors, religious leaders and persons from other professional fields.

Lindsay aide is granted leave

BOSTON — Archbishop Humberto S. Medeiros of Boston granted a one-year leave of absence from the active ministry to Father Mark D. Corrigan, but refused to approve of the priest's work as aide to New York Mayor John Lindsay. The leave of absence came one week after a meeting between the archbishop and Father Corrigan. During the meeting, Father Corrigan refused to give up his secular job to comply with the prelate's orders that he be reassigned to the Boston archdiocese. The archbishop requested the priest be reassigned after learning that the New York archdiocese did not approve of his work.

Rioting flares up in Ireland

BELFAST, Northern Ireland — Despite the British army's efforts not to offend Catholic opinion as it eliminated the "no-go areas" here and in other Northern Irish cities, the soldiers' encampments in schools and playing fields became a constant irritant in relations with the Catholic minority. The irritation exploded into the most serious rioting in two months, with crowds protesting army occupation of schools, a youth club, and a sports ground in West Belfast. As the soldiers' brief, uneasy honeymoon ended in the Catholic neighborhoods, the minority's chief political organization, the Social Democratic and Labor party (SDLP) announced it was postponing talks on a political settlement scheduled to start at Stormont Castle, the site of the hated and now suspended provincial government of Northern Ireland.

Study backs tax credit idea

WASHINGTON — Granting tax benefits to parents of non-public school children makes good legislative sense, according to an education study published here. Tax benefits have traditionally been allowed for "special burdens borne by the particular taxpayer," and to promote "activities which are regarded to be in the public interest," said Roger A. Freeman, author of the study. Both factors are present in the case of a parent who sends his children to a nonpublic school, Freeman said.

Expect deacons to quadruple

WASHINGTON — The number of permanent deacons in the United States is expected to quadruple after new ordinations this summer and next winter. One hundred men will be ordained deacons this summer, more than doubling the number of permanent deacons in the country. There are now 72, according to Father William Philbin of the U.S. bishops' Committee on the Permanent Diaconate here. By next February officials expect the total to rise to over 300.

Concept of 'revolution' distorted, Pontiff says

CASTELGANDOLFO, Italy — Pope Paul VI criticized those who try to make revolution a duty springing from a moral obligation.

Centering his comments on the concept of duty as part of every man's humanity, Pope Paul told a general audience at his summer residence here August 9 that "moral con-

science needs to be reawakened if we wish to be and to develop as human beings, and even more so as Christians."

DUTY, he said, is now often presented as a basis for revolution and revolution in itself held up as a duty springing from a moral obligation.

"Are we not abusing this explosive word 'revolution' to make of it a disastrous myth, or at least a tormenting one?" he asked. Revolutionary movements often claim for themselves absolute power to judge all things, he said. "What regime is more rigorously

conservative than a revolutionary one?" he asked his audience.

The Pope said that many confuse the idea of "reform" with that of "revolution" and then stressed that duty is the underlying concept of both words.

DUTY EXISTS independently of obligations resulting from social legislation, he said. "It is a voice of conscience. We all hear it, though we often do not

listen, and it tells us: you must, you must not."

Developing his theme, the Pope also stressed that, contrary to some present day thinking, the concept of duty is not in conflict with freedom of action but is a moral guide to action.

"We, sons of Christ and the Church, are the defenders of the genuine freedom of the human spirit and therefore of the social order deriving from that freedom," he said.

NFPC symposium set in Spokane

SPOKANE, Wash. — Some 50 Catholic priests are expected to attend the first regional prayer symposium sponsored by the National Federation of Priests' Councils here, September 4 to 8.

The first six prayer symposia conducted by the NFPC were held on a national basis, but the Spokane symposium is being sponsored by the Portland and Seattle provinces of the NFPC. All future symposia will be conducted by regions or provinces of priests.

The five-day meeting will take place at Immaculate Heart Retreat House in Spokane.

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TIC TACKER

Parish to sponsor PAL club

BY PAUL G. FOX

St. Bernadette's parish, Indianapolis, is the most recent site selected for a Police Athletic League (PAL) Club in the southeast section of the city.

An officer will supervise gym activities from 2 to 10 p.m., except during the time of the parish's evening Mass. Negotiations are still underway to determine the opening date for the school year program.

Organization of the St. Bernadette PAL Club was approved by the newly organized parish council and will not conflict with the CYO program there. The club will supplement other PAL activities at two federal housing projects located within the area.

MARIAN ALUMNI TRUSTEE—The first full term representative to the Marian College Board of Trustees has been elected by the college's alumni. Thomas A. Egold, a 1965 graduate, will begin a three-year term in October. During the past year he served on the board as outgoing Alumni Association president.

J. Ronald Strange, a 1964 graduate and immediate past president of the Alumni Association, will serve a one-year term on the board starting in October.

New Association president will be John M. Burkert, a 1968 graduate, who was 1970-71 chairman of the alumni fund drive.

Other new alumni officers are: William T. Brady, first vice president; Norma Payne Richardson, second vice president; and Miss Patricia Jeffers, secretary.

CHAPEL FURNISHINGS—Chatard High

School is removing the chapel from the school annex, the former convent for faculty members there and neighboring Christ the King School. Fifteen combination kneelers and benches, in four foot sections, are available for any parish or institution needing them. Also available are a tabernacle and candlesticks. For information, contact Father Patrick Harpenau at 251-1451.

HERE AND THERE—A rummage sale is planned to raise funds for cheerleaders' uniforms at the Latin School on Saturday, Sept. 2. The event will be held at 420 N. Emerson Avenue. A benefit social will be held from 7 p.m. to 1 a.m. Friday, Aug. 18, at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd., Indianapolis. Proceeds from the "men's only" affair will be applied to the Don Klalier Fund, to assist the family of the Beech Grove man sidelined for several months because of a heart condition. Tickets are \$1 and are available at the door. The event is being co-sponsored by Holy Name parish.

LEGION OF MARY OUTING—The Legion of Mary at St. Peter and Paul Cathedral parish will sponsor a bus trip for members and friends to the annual St. John's parish picnic, Enochsburg, on Sunday, Sept. 3. Host pastor is Father Ambrose Schneider, who promises the "best chicken in the world." The bus will leave the Cathedral at 12 noon with the return scheduled by 5:30 p.m. Cost of the trip is \$2.50, but provision will be made for those unable to pay the full amount. Dinners are \$2 for adults and \$1 for children under 12. Reservations are requested by August 25. Phone numbers are 634-4519 and 634-9965.

School aid plank urged for GOP

MIAMI — A top education spokesman for the U.S. Catholic bishops urged the Republican Party's platform designers to back the appropriation of necessary tax funds to insure that nonpublic school children "share on an equitable basis" in all federally funded educational programs.

One of three Catholic spokesmen addressing the platform committee on key issues ranging from international peace to government population policies, Msgr. John J. Murdock also urged "the truth about busing," adding that "it is not a proper ideological issue on which the American people ought to take sides in the heat of a political campaign."

THE SECRETARY for education of the U.S. Catholic Conference joined Auxiliary Bishop John J. Dougherty of Newark and Bishop Raymond J. Gallagher of Lafayette, Ind., chairmen respectively of the USCC's committees on International Affairs and Social Development, in testifying.

Bishop Dougherty, keying on issues relative to justice and peace, restated the Catholic bishops' position that the Vietnam war come to a speedy end and urged greater U.S. support of the United Nations, and called for an end to the draft.

BISHOP GALLAGHER urged the exclusion of abortion as a means of population control and said there must be a "clear and unqualified separation" of welfare aid from birth control assistance.

Msgr. Murdock, in noting that the nonpublic schools of the nation have come through "an extremely difficult period," said that the Catholic school system is "more resolved than ever before" to maintain its institutions because they have a "unique ability to respond to some of the most pressing needs in contemporary American society."

Fr. Peyton 'cautious' about statue

ALBANY, N.Y. — "Anything that can help a person pray, I am for. But I am always conscious to keep the historical Mary of Nazareth in proper perspective."

That was the reaction of Father Patrick Peyton to the recent reports of a weeping statue in New Orleans. The Holy Cross priest, founder of the Family Rosary Crusade, told the Evangelist, newspaper of the Albany, N.Y. diocese, that "there is enough in Scripture and tradition about Mary. We don't need apparitions and visions."

Father Peyton referred both to recent reports of apparitions of the Virgin and to the statue of Our Lady of Fatima which supposedly weeps. Photographs of liquid in the statue's eyes were taken by the editor of the New Orleans diocesan newspaper, Father Elmo Romagosa.

"I would be the last one to deny the possibility of visions," Father Peyton explained, "but around each vision there builds up other things that can detract from the central truth." He compared the situation to a ship that starts out on a voyage with a clean hull. But after visiting port after port, it is impossible to determine the hull from the barnacles that have encrusted it. The barnacles must be skinned away to reach the truth."

Three workshops set for pre-school religion teachers

INDIANAPOLIS — Two new manuals for teachers of pre-school religion classes will be previewed at three workshops to be held August 31 and September 7 at St. Mary Academy, 429 E. Vermont St. Mrs. Theresa Maxwell, Pre-School Religion Coordinator for the Religious Education Department, will conduct the workshops. Two sessions are scheduled from 10:30 a.m. to 12:30 p.m. and from 8 to 10 p.m. on Thursday, Aug. 31. The third session will be held from 8 to 10 p.m. on Thursday, Sept. 7.

BROOKLYN DIOCESAN COMMISSION

Asks Nixon to discuss war with Dr. Blake

BY JO-ANN PRICE

BROOKLYN, N.Y. — The Peace and Justice Commission of the Brooklyn diocese has urged President Nixon to meet with the Rev. Eugene Carson Blake, general secretary of the World Council of Churches, to discuss moral concerns of the Vietnam War.

In a separate letter to Bishop Joseph L. Bernardin, General Secretary, U.S. Catholic Conference, it urged the bishops of the United States to support such a meeting.

The actions followed charges by Dr. Blake that the Nixon Administration "does not take seriously" the anti-war concerns of ecumenical Protestant leaders. He said that a closed door policy toward them was due in part to Jesuit Father John McLaughlin, a Presidential adviser on the White House staff.

THE BROOKLYN commission, which

has 21 members, made its appeals as a follow-up to Bishop Francis J. Mugavero's recent strongly worded pastoral letter, read in all parishes, opposing the Vietnam war.

Also said Father Alden Brown, the commission had in mind the anti-war views of participants at the Ecumenical Witness conference in Kansas City, Mo., opposing the Vietnam conflict. Father Brown, a commission member and Newman Club chaplain at Brooklyn College, attended the Kansas City meeting.

Dr. Blake sought appointments with the President April 26, May 16 and June 29 on behalf of himself and top Protestant leaders, among them Dr. Cynthia Wedel, president of the National Council of Churches, and Presiding Bishop John E. Hines of the Episcopal Church.

Both Brooklyn letters were signed by Msgr. Francis X. Fitzgibbon, commission chairman.

THE LETTER TO Mr. Nixon urged him to grant an appointment to Dr. Blake and

other religious leaders who shared his concern over the conduct of the war. Because of their moral and religious concern, it said, these religious leaders "deserve a hearing."

After receiving the letter, Bishop Bernardin discussed the matter with Msgr. Fitzgibbon. Speaking to NC News, the bishop said, "I do not think that it would be appropriate for me to intervene directly in this instance."

"But," he added, "since dialogue is so important in coming to grips with the complex issues we face today, it does seem that it would be helpful if the line of communications that Dr. Blake is seeking could be opened."

Heavy agenda

(Continued from Page 1)

to a resolution which expresses "displeasure" at the recent closing of St. Bridget's School in Indianapolis and the expected transfer of its pupils to St. Monica's School.

The resolution states that "no notice or presentation regarding this change was ever made officially before the Archdiocesan Board of Education before this change was an accomplished fact." It chides all responsible parties for "disregard of established procedure and their lack of respect for the responsibility of the Archdiocesan Board of Education."

"Approximately 70 pupils from the inner-city parish school are expected to enroll this fall at St. Monica's School, located nearly six miles northwest."

ANOTHER RESOLUTION calls for the board's Plans and Action Committee to develop a plan of action to enable the board to recognize schools in trouble "before the crisis stage is reached and to provide the encouragement and guidance that will foster orderly change in the Catholic school system."

Regular reports at monthly board meetings from each education district and the Religious Education Department will be included on future agendas, according to another resolution to be introduced.

Action is also suggested to initiate formation of district boards of education in the North Vernon and Tell City Deaneries, which at present do not have existing boards. New boards have been formed in recent months in the Richmond and Lawrenceburg deaneries.

Dutch Council meet delayed

(Continued from Page 1)

shape in some form of national consultation.

"The problem of justice in the world, which was selected as the subject for the first meeting of the Dutch National Pastoral Council, is considered so important by the bishops," the secretariat said, "that they want to put that subject on the agenda of that national consultation. All persons directly involved in the preparation of the national pastoral council will receive a letter from the bishops' conference soon."

Politically neutral

NEW YORK — The president of the American Jewish Congress has called on Jewish leaders to refrain from either endorsing or attacking Presidential candidates in this year's election.

Rabbi Arthur Hertzberg said both major political parties had given support to the causes of Israel and Soviet Jewry, and that for the Jewish "establishment" to indicate a preference for one party could hurt Jewish interests.

Addresses St. Peter Claver parley

LAFAYETTE, La. — The national chaplain of the Knights of St. Peter Claver, addressing delegates to the 57th annual national convention of that black Catholic fraternal organization, urged "personal commitment" to positive action and a rejection of the role of "reactor to things outside our

control." Father John LaBauve of Houston, Tex., preaching at a solemn Pontifical Mass celebrated by Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans, said "we have been reactors too long." (Father LaBauve did parish work in the Indianapolis Archdiocese from 1962 to 1964.)

"Now that we have the ability to achieve things, when we propose action let us do this with building in mind, not destruction," he said. "Let us coordinate our activism with the values we hold inside."

HE SPOKE TO some 2,000 knights and members of the ladies auxiliary, which met here August 5 to 10.

Earlier, Dr. Aline Garrett, a black educator and the first woman ever to address a gathering of the knights, urged her listeners to take an optimistic view of social changes.

"Optimists view upheavals not as chaos, but as the coming of a new day," she said.

INDIANAPOLIS Calendar of Events

FRIDAY, AUG. 18

Assumption Fish Fry Festival at 4 p.m. on the parish grounds, 1106 S. Blaine Ave., today and Saturday.

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.; Secena 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 school social at 5 p.m.; Catholic Community Center, 5 p.m.



ALL-COVERING SOLUTION—Two young women walk up the steps to St. Peter's Basilica wearing long black plastic coats lent by the Vatican to cover their mini-skirts. The coats, which resemble the garb of a monastic order, are the all-covering solution to the problem of admitting women in mini-skirts and shorts into St. Peter's. Men wearing shorts will also be asked to don the coats. They are provided for a small rental fee. A suggestion was made in an editorial last August by Criterion Managing Editor Fred W. Fries that such a rental service would obviate the necessity of barring inappropriately dressed persons from entering the Basilica. (RNS photo)

St. Pius — Ripley County

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Sunday, August 20

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BEHIND THE NEWS

BY BISHOP WILLIAM E. McMANUS

Across the nation, parents, pupils and teachers have been engaged in a quiet revolution against outmoded Catholic school customs and practices. This revolution is helping school administrators discover a new identity for today's Catholic school.

Convinced that choosing a school is a serious parental duty, and aware that Catholic education requires a substantial monetary investment, parents no longer

Bishop McManus is chairman of the United States Catholic Conference's Education Committee.

are content merely to deposit their children in a Catholic school only because it is Catholic. It must be the best.

Before selecting a Catholic school, parents want to see evidence that it has a well-qualified faculty, high religious and academic standards, a modern curriculum, adequate equipment and verifiable results consistent with objectives.

Once their child is in school, parents expect systematic accounting of progress. Through elected school boards, parents

The school revolt "CATHOLIC" IS NO LONGER ENOUGH

now demand their right to share in the decision-making process. By these actions parents are backing up their claim to be children's primary educators.

A CATHOLIC school not experiencing parents' quiet revolution may be a prime target for violent revolt when parents, given little opportunity to take an active interest, rebel against tuition increases and withdraw their children.

Having long complained about lack of parental cooperation, teachers now are quietly revolting against being regarded as hired hands to baby-sit in the classroom and to cater to parental whims.

Teachers are insisting that parents support their efforts by becoming intelligently involved in the educational process. For example, teachers often refuse to introduce a new methodology

until all parents have attended several discussions of the methodology's purpose and techniques and the way it applies to children's homework.

In religious education, many teachers now require parents to take a course on the Sacraments of Penance, Eucharist and Confirmation while their children are being prepared for the reception of these Sacraments.

Teachers who sense no need to revolt against parental apathy probably are so securely locked in their own little classroom worlds that they will not wake up to reality until some irate parents violently demand their removal.

IN CATHOLIC schools today, the Sesame Street generation quietly is

revolving against impersonalism which disregards pupils' individual differences and which needlessly suppresses personal initiative and freedom.

Today's children are demanding and generally are receiving a new kind of education which challenges talents and energy, which encourages individuals to learn "on their own" in learning centers, in the Great Books Program, in radically innovative projects. Student councils have an influential voice in setting up school regulations.

Any school which disregards the mood of today's young generation will have plenty of empty classrooms.

This quiet revolt by parents, teachers, and pupils is giving Catholic schools a new identity. No longer are they only Church institutions to safeguard children's faith, or places where Catholic children can grow up together, or schools at least as good as excellent public schools, or private schools not subject to government control. The new identity is a Christian educational community wherein revolt is replaced by the practice of fraternal charity.

JESU'S CHRIST is its Head. Jesus Christ is at once the inspiration and source of help for building an educational community which will give witness to his Gospel, especially his message of fraternal love.

Members of the community are parents, teachers and pupils united by mutual faith, hope and love in their common pursuit of truth—the prime objective of formal schooling. In this community all members are committed to achieve the school's main and subsidiary objectives. The school is a center toward which everybody sincerely tries to give more than he gains in return, but in the community, the dignity and special talents of each individual is neither overlooked nor disregarded.

The Christian educational com-



BISHOP McMANUS

munity is not a mass of people but an assembly, a union of persons.

Unafraid of its ideals and their practical consequences, the Christian educational community is disposed to attempt innovation, even at the risk of failure, in the interest of discovering ever more efficacious ways to teach children truths which will make them free.

The Christian educational community is the contemporary adaptation of Vatican II's teaching that a Catholic school "aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and love." No better outcome could be expected of a quiet revolt.

AN EDITORIAL

Hatchet job on publications

"The death of some of the nation's best-known magazines in recent years is eloquent testimony to the danger posed to all publications by the new postal rate increases and the Postmaster General's sole reliance on the economic aspect is an appalling sign of... lack of vision on the issue."

The quote is from a recent letter to the editor of the New York Times written by Senator Edward M. Kennedy. Very succinctly it summarizes what the pay-your-own-way fervor is doing to the newly-reorganized U.S. Postal Service. Two short years after the creation of the independent government agency, publications big and small, commercial and non-profit, are being put out of business.

The target of Kennedy's criticism is the Post Office's drive to phase out subsidization of second-class mail, that class used by newspapers, magazines and a great variety of specialized publications.

Over the next five years, Kennedy pointed out, gradual increases for commercial publications will total 127 per cent—enough to make even some giants like Look magazine (an early casualty) crumple under the strain.

The Post Office can't be blamed entirely for such foldings, of course. But in several instances, the postal increases, present and projected, have been a kind of last straw.

But if things are bad for commercial publications, it is just plain disastrous for the religious press. Rate increases and per-piece surcharges planned for non-profit users will escalate postal charges 400 to 750 per cent over the next 10 years. Upon receiving the proposed schedule of rate increases last year, our harassed circulation manager tried to calculate what it would cost to

mail today's Criterion in 1980. The mind-boggling total was \$1,062.50 per week or more than \$50,000 a year!

Not by the wildest stretch of the imagination can we figure out how we are going to meet that kind of mail bill. We can only hope for some reprieve, some intercession that will prevent what surely will be the extinction of this diocesan paper and every other diocesan paper in the country.

At this point we see a dim light at the end of the tunnel, a bill introduced in this session of Congress by Senator Gaylord Nelson of Wisconsin. Two major provisions of the bill would freeze second-class rates for small publications at the June 1, 1972 level and would eliminate the onerous per-piece surcharge.

In addition the bill reaffirms the original philosophy of the postal service by insisting that it "encourage and support dissemination of news, opinion, cultural and educational matter" through the mails.

That used to be one of the basic intents of the mails. A vigorous exchange of facts and views was deemed essential to an informed, participatory citizenry. Yet today the flow of information and ideas is in danger of being reduced to a mere trickle by the imposition of exorbitant postal charges.

Senator Nelson doesn't believe the development is healthy for the nation or its people. Neither does Senator Kennedy, who says he will support the Nelson bill. May their numbers increase.

Congress must intervene in this matter. It goes far beyond the financial well-being of any one periodical or group of periodicals. The field of publications must not become the exclusive preserve of the elite or the rich. That is precisely what will happen, however, if the postal service has its way.

—B. H. ACKELMIRE



THE YARDSTICK

Farm labor unions

BY MSGR. GEORGE G. HIGGINS

In the last release of this column the argument was made that there can be no solution to the current farm labor crisis in Arizona until the growers and the workers sit down together and negotiate bona fide collective bargaining contracts. It was further argued that if the growers are going to take this route—the only route that makes any sense—they will have to reconcile themselves to dealing with the one union that can legitimately claim to represent their workers, namely the United Farm Workers Union headed by Cesar Chavez.

I suppose there are some who will say that as a consultant to the Bishops Committee on Farm Labor I have no business taking such a one-sided stand. They will argue, in other words, that the Committee and the members of its staff should play a strictly "neutral" role in the Arizona controversy.

In reply to this argument, let me try to set the record straight concerning the role of the Bishops Committee.

CONTRARY TO certain statements made by some of its critics, the Committee has tried not to play an adversary role. It did not go into California, for example, to beat the drums for Cesar Chavez and the United Farm Workers Union. Nor did it go there to oppose the growers. It offered to be of whatever assistance it could to help the parties come together around the negotiating table and hammer out contracts.

This is not to say, however, that the Committee was completely neutral. I certainly, as a consultant to the Committee, did not go to California and, more recently, to Arizona, as a neutral bystander on the crucial issue involved in the farm labor dispute—namely labor's right to organize and bargain collectively.

It seems to me that no one who speaks from the social tradition of the churches can or should pretend to be neutral on this matter.

TO THE CONTRARY, I went to California and more recently to Arizona, strongly convinced that we are 35 or 40 years late in helping farm workers to exercise their right to organize—a right in which almost every other industry in the United States has long since been accepted as a matter of course.

In this connection, it is hardly necessary

to add that if anyone were to go into Detroit or Pittsburgh in 1972 and question the right of auto workers and steel workers to organize or question the need for collective bargaining, people would think he was insane.

Labor's right to organize and bargain collectively in these and other major industries is finished business. The problem now is how to make collective bargaining work more efficiently.

THE REAL tragedy in the current farm labor dispute is that the agricultural industry is, for the most part, where other industries were two or three generations ago. It is essential, I think, for the well being of the industry to close that gap. To pretend that the Bishops Committee is neutral on this essential point would be foolish.

On the other hand, the Committee has tried to be sympathetic and open-minded with regard to problems faced by growers. Anyone who knows anything at all about the agricultural industry must be aware of the fact that the industry is faced with its own peculiar set of problems and that these problems affect small growers in a very special way.

The large conglomerates can pretty well feed for themselves. They are much better equipped financially and in other ways to handle the many problems with which they are faced. The small grower, on the other hand, is at an obvious disadvantage in many respects. I think we should take his problems seriously—but obviously not at the expense of the workers.

THE SOONER small growers and their workers can sit down together and begin to hammer out collective bargaining contracts, the sooner they will be able to address themselves jointly to the problems of the industry, which, in many cases, are common to both of them.

A number of problems growers think of as being exclusively their problems are also the problems of the workers. They, too, are faced with the seasonal character of the industry. That is to say, it isn't only the crops that are seasonal; the labor is also seasonal. Both parties obviously have an interest, then, in facing up jointly to this and other problems peculiar to the agricultural industry.

This, it seems to me, is an added reason for encouraging the workers to organize and bargain collectively, for in the absence of a strong union (and strong grower's organization) cooperation between the parties is impossible.

YOUR WORLD AND MINE

Nightmares are real

BY GARY MacEOIN

BELFAST, Ireland—After three years of disorders, people here hardly remember what a tourist or a business investor looks like. Instead, they have a constant influx of newsmen and British troops. Recently, also, one encounters a growing number of social scientists engaged in studying the impact of continued exposure to violence on the individual.

Dr. Roma Field, a sociologist from Clark University, Worcester, Mass., is one of a group studying the long-term effects of the interrogation methods used by police and military on suspects. "The short-term emotional disturbances caused by protracted interrogation in conditions of fright, hunger, stress and torture are well known," Dr. Field told me. "What our group is trying to establish is whether or not there are permanent injuries."

THEIR PRIMARY area of analysis is the technique of hooding the prisoner which not only places him in total darkness but reduces his supply of oxygen. The quick result is disorientation leading to emotional collapse and irreversible damage to the brain cells.

Hooding and its effects are, of course, of much wider concern than Northern Ireland. Experiments were conducted by the British army as far back as the 1930s, and it used hooding extensively in interrogation of suspects in Palestine, Indonesia and Cyprus. The United States followed suit in Korea and Vietnam. U.S.-trained investigators do the same in Brazil and elsewhere in Latin America. Dr. Field says that experiments continue to be conducted on "volunteers" in California.

A CURIOUS problem about something like this is that it is literally contagious. "Here in Northern Ireland," Dr. Field noted, "the extremists on both sides have copied the practices of the forces of order and use hoods on their hostages and other prisoners. Anyone can learn the technical procedures from professional publications

available in the library. Unless the dangers are clarified, the police all over the world will soon be including it in their routines."

Of more universal concern is the other main area of research, the impact of fear and of lawlessness on the young. A social worker engaged in moving primary school children for vacations in the peace of the Republic summarized his observations for me.

THE CHILDREN with whom he works come from homes that were bombed or burned out. Many of the fathers have been killed or interned, or are "on the run" (in hiding). Many of the mothers are in psychiatric wards or under treatment as a result of their experiences.

The boys, he said, show little psychic upset other than an abnormal aggressiveness. They also have a fixation against all uniformed personnel as "the enemy." They have to be retrained patiently before they can respond normally to a civic guard (policeman) or even a bus driver.

What sticks with the girls is the bursting in of doors in the middle of the night, soldiers with blackened faces shining lights on them and tossing them from the bed to bayonet the mattress and rip up the floorboards in a search for arms. They tend to have severe nightmares. The best therapy so far discovered is to have the girl share a bed at night with a girl of her age from the host family.

THE INTERNMENT camp at Long Kesh seems to make an indelible impression. Each internee is allowed one visit a week by an adult and two children, and most of them look forward particularly to seeing the kids. But afterwards the youngsters can talk about nothing but the "cages" in which the men are held, the machine gun emplacements, the barbed-wire fences, the patrol dogs constantly snarling and barking.

I did, however, meet one child who took it in his stride. With the accumulated wisdom and perspective of his three years, Sean reported on his experience. "I was up in the zoo yesterday seeing my uncle in a cage with the monkeys."

DOCUMENT ON JUSTICE ASKS

Trim life style of Church

WASHINGTON — A Jesuit priest has challenged the Catholic Church to cut its living standards by 10 per cent in an effort to build a sense of solidarity and credibility in the Church's dealings with the poor.

Father William Callahan made the suggestions in "Quest for Justice," a document he describes as "guidelines to a creative response" to the statement on justice issued by the 1971 Synod of Bishops. The document is a "working paper" meant to be an action starter, not a definitive statement, said the Jesuit author and staff associate at the eccumenical Center for Concern here.

Part of Father Callahan's plan is a program of "consciousness raising." The program includes suggestions to modify the life style of bishops "who are still treated as rich and powerful" and to encourage women to exercise "the fullness of ministry in the Church."

FATHER CALLAHAN also suggests that laymen be allowed to participate in the selection of bishops.

In the area of parochial schools, the Jesuit priest says that it is not just "to

focus 55 per cent of the Church's financial resources and large numbers of Church-related people on less than 10 per cent of its membership"—Catholic school students. Instead, Father Callahan has suggested that the Church distribute funds equally for the education of all Catholic children, whether in parochial or public school.

He also proposes a national evaluation of nonpublic school budgets be considered in order to refinance those schools which directly serve the poor.

THE UNITED STATES, which comprises six per cent of the world's population and consumes 40 per cent of the world's annual resources, must learn to "share and spare" said Father Callahan. The Catholic Church now has the opportunity to lead the way to international economic justice.

The Church's assets, property, and investments should be liquidated with all but necessary structures being sold for aid to the poor. Father Callahan has further proposed that the Church examine its tax privileges and give up many of its exemptions in order to understand the concerns of the poor.

KYF has across-the-board appeal

WASHINGTON — The Know Your Faith religious education series published in 89 diocesan newspapers, including The Criterion, "seems to have broken through the liberal, conservative, middle-of-the-road categories" of religious thinking, according to a woman who conducted a survey of diocesan newspaper readers.

Miss Jan O'Hara, staff member of the Pilot, Boston archdiocesan weekly, said only two per cent of the survey respondents never read the material in the popular series. Results showed that 75 per cent read it weekly and 14 per cent frequently.

"The survey showed something else," she said.

"The series is reaching a lot of women, especially housewives who are concerned about the religious education of their children and teachers who are making use of the material with their students."

MISS O'HARA said 84 per cent of those responding to the questionnaire felt that the Know Your Faith articles had given them a "better understanding of the Catholic faith."

Only two per cent found the articles "not helpful," while 28 per cent found the material "extremely helpful," 36 per cent "quite helpful" and 23 per cent "reasonably helpful."

While the survey uncovered many facts, the biggest eye-opener was that the series is attracting readership from conservatives (17 per cent), liberals (30 per cent) and middle-of-the-road (44 per cent) religious thinkers who feel the series is helpful.

THE SERIES is produced by NC News Service in cooperation with the Education Department of the U.S. Catholic Conference (USCC). An advisory board of religious educators, USCC theologians, and journalists is also involved in the program, which began in January 1970 and reaches into some 3.5 million homes each week.

Other newspapers that have conducted surveys have found the same high readership as did the Pilot for the Know Your Faith series. A face-to-face survey conducted for the Catholic Post of Peoria, Ill., indicated that 67 per cent of its readers follow the Know Your Faith series.

The CRITERION

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Associate Editor, B. H. Ackelmire
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News Editor, Paul G. Fox
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Conniving with radicalism

STRASBOURG, France — Archbishop Arthur Elchinger of Strasbourg has denounced those who would like to have the Church participate in the "overturning of the present structures of political life."

Archbishop Elchinger said in a sermon that "many Catholics will accept being asked to love their country on condition that they can express that love by dissociating themselves from the apparatus of the state."

He went on to say that "it is curious to observe that those who reproach the Church for having lined up yesterday alongside the government today want to involve the Church in the same error by asking it to choose to be against the government."

ARCHBISHOP Elchinger warned against "a connivance none the less guilty, none the less dangerous, none the less opportunistic between the Church and another temporal power: the one that wants to overturn the present structures of political life."

"The Church has the duty to

remain politically independent in order to maintain intact the clearness and freedom of its evangelical discernment," the archbishop said.

He added that it may be "a duty of honesty and impartiality, for example, to note the loyal efforts of some in authority to plod along toward a little more social justice despite a terrible meshing of technical difficulties and fierce egotisms."

IN CONCLUSION, Archbishop Elchinger said that "the gravest preoccupation of the present time for the Church is not that of examining the Socialist option, however important the moral dimension of such a question."

"We are confronted with a more profound and pernicious danger than that of the disorders that the present organization of the economy involves. It is that of the formidable wave of cultural and moral subversion that tends to submerge young persons and society, overturning intellectual and ethical values and deforming minds and consciences."

Ecumenism at 'crisis stage'

KELHAM, England—There is a consensus of many people of all churches that "the ecumenical movement has reached a critical stage in its history," according to a report of a commission considering the future role of the House of the Sacred Mission, an Anglican foundation at Kelham.

Schools produce better citizens

LOS ANGELES — Catholic schools should be maintained, an educator said here, because they produce better citizens and better Catholics.

Several scholarly studies have shown that "Catholics who attend Catholic schools and colleges are different from Catholics who attend other schools and colleges," Msgr. Edgar P. McCarren told participants in an "Inquiry in Value Education" at Mount St. Mary's College.

THOSE EDUCATED in Catholic schools "are significantly more tolerant toward Jews, Negroes and Protestants," the former director of the Research Institute for Catholic Education in New York said.

"They achieve better academically. They are more upwardly mobile, that is, they manage to achieve higher status socially and economically," he said.

"They are better prepared for their future lives. They are better from a religious viewpoint. And they are better for the American community."

MSGR. MCCARREN, now director of education for the Phoenix diocese, said that Catholic schools can be maintained even with the loss of large numbers of teaching Sisters.

"Sisters add a dimension to a Catholic school nothing can replace," the educator said. "But in the beginning, 100 years ago, we had very few Sisters. I would like to see Sisters in all our schools but they are not essential."

THE PRESIDENCY AND CHURCH OPINION

Where the candidates stand



Several sensitive religious and moral issues already have grabbed the campaign spotlight. Views of the Presidential candidates on these issues may have a significant bearing on the outcome of the election, an election some pundits say will be decided by Catholics. RNS here focuses on similarities and differences of interest to church people.



FROM RELIGIOUS NEWS SERVICE

WASHINGTON — Religious and moral issues are central in the 1972 Presidential campaign, although, happily, prejudice and the religious affiliation of the principals are not among them.

Churches and religious leaders are monitoring with particular care the views of President Nixon and Senator McGovern on war and peace, abortion and aid to parochial schools.

On issues, the two major candidates generally—though not in every case—differ significantly. Great diversity also exists among and within religious groups, leading to forecasts that voting along sectarian lines could influence the November outcome.

PRESIDENT NIXON, according to many analyses, is trying to overcome traditional Democratic strength among Roman Catholics by opposing abortion and supporting public aid for parochial schools, win Jewish backing by his pro-Israel policy, and pacify white Southern Protestants by scoring busing.

Statisticians note that Nixon's Catholic vote in 1968 was 33 per cent, compared with 22 per cent when he faced John F. Kennedy. Some project another increase in 1972.

Msgr. George Higgins, secretary of research for the U.S. Catholic Conference, does not think a candidate can gain too many votes on issues such as abortion and school aid. "Most people vote on a number of big issues like Vietnam and the economy," he said.

A new book called "The Ethnic Factor: How America's Minorities Decide Elections" by Mark Levy and Michael Kramer also argues against massive Catholic defection from the Democrats.

On Israel, President Nixon continues a U.S. policy going back to 1948. Yet some Jewish leaders, who usually vote Democratic, say they will support the President because he has provided more aid to Israel than was given in the 19 previous years.

SEN. MCGOVERN and the "new politics" he embodies envision a winning coalition of Americans disenchanted with the "old politics," especially the Vietnam

policy. Prominent in this coalition are blacks, youths, women and a religious grouping which is ecumenical and activist.

Throughout his race for his party's nomination, the South Dakotan did not make too many direct appeals to religious blocs, but his campaign organization has tried hard to picture the candidate as a man of moral character who can be trusted.

However, the Senator's selection of Sen. Thomas Eagleton and later R. Sargent Shriver, both Catholics, is seen as an attempt to hold Catholic voters in the Democratic column.

McGovern has assured Jews of his support for Israel. He made sure a pledge of military aid to Israel was written into the party's platform.

He has also advocated some form of public aid to parents or students in parochial schools. "It is clear that we cannot allow large numbers of church-related schools to close," he said.

SOME CONSIDER the Senator vulnerable on abortion among Catholics, Orthodox and many evangelical Protestants, particularly when the President has aligned himself with the "right to life" movement.

In a letter to The Evangelist, Catholic weekly in Albany, N.Y., McGovern said: "My personal view is that abortion is a private matter to be faced by a pregnant woman and her physician, within the context of her own religious and moral

convictions. I do not feel that I have the right to impose this view on the people of any state, and therefore, I would oppose any federal statute on abortion."

This statement came after President Nixon had written to Cardinal Terence Cooke of New York congratulating the prelate on his efforts to win repeal of his state's liberal abortion law.

Pronounced differences exist between the President and his challenger on Vietnam, amnesty and busing, topics that evoke various strong responses in religious circles, but usually not along denominational lines.

The largest concentrations of anti-Nixon sentiment on Vietnam is probably among ecumenical Protestants and liberal Jews, but the many clergy and laity who have spoken against the President's policies are Protestant, Catholic and Jewish.

Many definitions of what amnesty is and how it should be applied are found among the Christians and Jews who propose it. Some type of amnesty is urged by a number of religious groups, among them the National Conference of Catholic Bishops. Others, including the Knights of Columbus, have opposed the concept.

BUSING IS THE thorny civil rights issue. The religious community splits on the matter, with a considerable number of official pronouncements on the McGovern side.

The personal religion of President Nixon and Sen. McGovern also figure. The President's relationship with Evangelist Billy Graham, his friendships with Catholic leaders and his ideas on the close ties between faith and patriotism are well-known.

McGovern's paragonage background, theological training and familiarity with the "social Gospel" are all prominently mentioned. His religion has a more social context than is generally true of the President's, and he welcomes church activism in the public forum.

• opinion
• reaction
• analysis
• background

Pray or quit, Bishop advises seminarians

SPOKANE, Wash. — Stressing the necessity for priests to practice daily "personal mental prayer," the Roman Catholic bishop of Spokane told seminarians of the diocese to develop a strong, regular prayer life or stop studying for the priesthood.

In a letter to collegiate and theological students, Bishop Bernard J. Kopel said that "in our day, especially, we should not ordain theologians who do not show that they will practice daily mental prayer in the priesthood. I do not wish to ordain such a man."

Indicating that the letter was written after much consultation and with "Christlike concern," the prelate warned the students: "If it appears that you are not likely to practice daily mental prayer in the priesthood, I ask that you cease studying. . . . It will be better that you do. Better for you; better for the Church."

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Pro-lifers told to demand time

LOS ANGELES — Anti-abortion groups were urged here to ask for equal television time to counter an upcoming TV special set for this fall "to mobilize support for controversial proposals" of the government Commission on Population Growth and the American Future.

Writing in the Twin Circle, national Catholic weekly published here, columnist Paul Hallett said that every time an anti-life program is aired a "pro-life group must demand free and equal time to answer it."

"If free time cannot be obtained," he added, "then time must be bought. The (Catholic) bishops spend millions of dollars each year on end-to-poverty projects, the usefulness of which has not convinced all fair-minded Catholics. Cannot they divert some of this money to buying radio and TV time?"

Declaring that the Church has survived poverty before, Hallett said: "It will not survive in a society where the Commission philosophy prevails. This is a matter of life and death."

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COMFORT AND HELP FROM THE COMMUNITY

The needs and the hopes of parishioners

BY DR. LAWRENCE LOSONCY

People, once they grow away from the security and care of their parents and family situations, begin to experience a cycle of never-ending, always-new situations. With these situations come new experiences, new relationships, and new needs. Parish leaders could find many ideas for programs, service, and ministry by pondering the needs which spring up for all people as they experience the life cycle.

A young man or woman, usually between the ages of sixteen and twenty-five, will experience a profound need for the love and romantic thrill of dating, courtship, and marriage. This period of life is the nesting period. Whether people actually marry or not, the instincts and

emotions are real for everyone and must be taken account of, no matter what life style, vocation, or situation might be chosen by the individual.

THE YEARS FOLLOWING marriage are the nesting years. This is when the young parents begin having children, begin the struggle to provide a home and future for their children, begin the difficult and long process of getting adjusted to children and learning to care for children. This is also the time when those who do not marry begin to realize they will not have a family. For single people of middle age, the nesting instinct may also be strong in the form of creative work, leaving a legacy of accomplishments, establishing a more permanent domicile or career, or becoming more socially secure by limiting one's social and recreational activities to a narrower, more permanent circle of friends and associates.

The launching years and the empty nest years occur next, generally between the ages of forty and sixty. This is when parents begin to see their children grow up and marry; when careers begin to peak or decline; when second career choices become important; when leisure time activity becomes important; when the sexual, social, professional, and family life undergo profound and shocking change.

WITH RETIREMENT and early old age come new challenges and needs. Many



Life, beyond the parental, familial milieu, becomes a cycle of never-ending, always-new experiences. Parish leaders could find many ideas for aiding people through this definite life cycle. (Drawing by Eric Smith)

people begin to experience health problems and the need for a slower pace of

life. For many there is the sorrow of adjusting to the loss of a spouse; for others

early retirement means adjusting to new forms of creativity and overcoming the feeling of uselessness, boredom, or panic. Finally, all of us in due time need to come to terms with old age, with declining health, and eventually, with the reality of illness and death.

The parish community can be of immense comfort, help, and support for each of its adult members as they face new challenges during their journey through life. Social and moral support are important at each big juncture, from finding a mate through losing a mate.

Financial help and counseling, through credit unions and the counseling of lawyers, economists, and other professionals in the parish can be of invaluable help to many in the parish at critical moments. Marriage counseling, personal counseling, medical and psychological guidance could also be provided by qualified parish professionals who volunteer their time and service, or by collective efforts to pool resources and obtain service at low costs.

SINGLE PEOPLE of all ages abound in every parish. They are single for many different reasons. Some are too young to marry; some are widows or widowers; some have never been able to find the right person for marriage; some are divorced; some have dedicated themselves to a career which precludes marriage; some

do not want marriage.

A parish must not discriminate against its non-married members, as though married couples or families with children were the only important persons in the parish. All of us have needs, all of us are important, all of us experience the journey through life with its ups and downs, its new emotions and old memories, its valleys and its peaks.

The parish leadership can be sure that all the parishioners have deep needs and deep hopes, all of them personal and most of them capable of being met by the sensitive pooling of human and non-human resources within the parish community.

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KNOW YOUR FAITH

KNOW YOUR FAITH

WHAT DIFFERENCE DOES JESUS MAKE?
THE BREAD OF LIFE

BY F. J. SHIED

In these last columns I have spoken, not of nomenclature I trust, but with a frequency you may be finding wearisome—of the new life in Christ into which we are re-born. If you do in fact find it wearisome, if you wonder if it is relevant, don't blame me. I am answering the question What Difference Does Jesus Make? and rebirth in Christ is the heart of the difference. Not knowing it, you won't understand him or yourself; without it you can only play about on the surface of things, with Jesus not a life-principle, but only as a banner to be waved, a slogan to be shouted. It is in John's Gospel, published 60 years after Jesus' death, that we actually hear him say to Nicodemus, "Unless one be born again," and to the Apostles at the Last Supper, "I am the Life." But neither idea begins with the Fourth Gospel. A generation earlier, in Acts and Epistles, we find them dominating the thinking of the men Jesus himself had formed.

So early they saw the Second Life paralleling the shape and rhythm of the first. We have at its beginning Baptism—as someone has said the Acts are fairly swimming in Baptism. Jesus (5.14) tells of his earthly end, with the officials of the Church "praying over the sick man and anointing him with oil." And for the new life's daily bread we have the body and blood of the Lord.

PAUSE UPON THIS. All life must be nourished by food of its own kind. Our bodily life is fed by bodies—of animals or vegetables; it cannot be fed by ideas or ideals. But our mental life needs ideas and ideals: on a diet of steaks and such it would die away to a poor flicker. What then is the food for a life which is (Christ)? Only Christ, surely. We must "eat the flesh of the Son of Man and drink his

blood," if we are to have life in us. That, as John tells us, is what Jesus said after the Feeding of the Five Thousand. At the Last Supper, as Matthew, Mark, Luke and Paul relate, Jesus told how this receiving of himself into our bodies was to be: he blessed bread and gave it to the Apostles to eat, saying, "This is my body"; blessed a cup of wine and gave it to them to drink, saying, "This is the chalice of my blood." The plain meaning of the words is that what looks like bread is, in fact, his body, no longer bread therefore; what tastes like wine, is no longer wine but his blood. And so his Church has always seen it. Paul phrased it to the Corinthians with all clarity, "Is not the cup we bless a participation in Christ's blood? Is not the bread we break a participation in Christ's body?" And again, "Anyone who eats and drinks without discerning the body, eats and drinks judgment upon himself."

When Jesus first spoke of eating his flesh and drinking his blood, John says that many of his followers "found it a hard saying," and "walked no more with him." It is still a hard saying, and many of his followers have found another way of removing its "hardness." They accept the Real Presence, while finding meanings for "Presence" which would mean that we are not receiving Christ himself. But the phrase "Real Presence" is not in the Gospels. What Christ said was, "This is my body." They find meanings for "body" which make it mean anything but his body: they find it hard to apply them to "This is the cup of my blood." They have removed the hardness by altering the saying! Do they walk no more with him? Only he can say.

THAT THERE IS mystery here is obvious. The philosophical theory of Transubstantiation seems to me splendid, but it raises questions we cannot answer. Yet that deals only with the how of it. The fact of it is not affected, or the splendor of the fact. One is puzzled at the reluctance to give their plain meaning to words uttered (Continued on Page 7)

'Amazing grace' boon to parents

BY FATHER AL McBRIDE

Practically all advice to parents today comes from the world of psychology. Parents are sensitized to the emotional needs of children. They are encouraged to develop children's freedom, imagination, creativity and self-determination. They are warned about the dangers of authoritarianism, overly rigid discipline, monotonous rote education, and mind-numbing imitativeness. All this news comes to them from everyone ranging from Dr. Freud to Dr. Spock.

Psychology offers a form of enlightened human wisdom that should prove very beneficial to parents. However, there is another source of enlightenment that is equally important, namely, the holy wisdom of God. That is a grace so productive that it is nothing short of amazing. The parents who are in touch with the day-to-day communication from God bring a needed richness and depth to psychological wisdom and their children display a wholeness found nowhere else.

The voice that they hear is like the one Elijah experienced in the Bible story. God spoke to Elijah in three ways, through a rain storm, through a consuming fire, and lastly, through a whispering voice. The rain storm voice instructed Elijah to give Israel a moral conscience. The consuming fire voice commanded Elijah to move Israel to take a stand for truth and justice. The whispering voice admonished Elijah to confer on Israel the habit of daily prayer.

PARENTS WHO KNOW amazing grace

hear God's voice in these three ways and seek to create that divine influence correspondingly in the lives of their children. Hence the storm voice of the parent will see to a careful development of the moral conscience of their children. This means they will train their children to know the difference between right and wrong. They will show them that it is more honorable to take the blame for doing wrong than to preen over good deeds. They will illumine for their young ones the enduring laws and rules of the believing community. They will show there are exceptions, but insist that what is normal be thought through first.

The consuming fire voice of parents trains children to know how to make courageous stands for truth and justice. If something is worth believing in, it is worth dying for. This begins at home where profound family loyalty is instilled. It extends beyond the home to acts of loyalty to the various friends and religious and secular groups to which the children will belong. Just criticism is allowed. But as soon as it becomes corrosive and destructive of the ideals of justice and loyalty, then it is shown to be no longer criticism, but cynical loss of faith.

THE WHISPERING VOICE of the parents trains children to pray every day, both in words and in silence. This means a blessing over food, a blessing for the family and friends, a prayer for help and light before all undertakings, be they large or small. It means a quiet bowing of the head to hear the divine voice that speaks beyond the noise of daily life.

Psychological wisdom takes care of the emotional needs of children. "Amazing grace" wisdom speaks to the spiritual needs of our young. Both are needed. But emotional fulfillment is doomed to be



The coming of a child can be the event which calls forth an "amazing grace" to parents as they prepare to train their children in Faith. (NC photo by Lou Panarale)

stunted unless the depth of spiritual training is present.

In the last analysis, only God can finally fill full (be the fulfillment) of the emotional drives of any child. To think otherwise is to cheat the child ahead of time and thus program frustration, not fulfillment, into his life. Psychology is a sweet sound, but sweeter yet is the music of God's grace. By all means, let it be heard.

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Are we filling basic needs of our children?

BY DOLORES CURRAN

When our oldest child was four, I heard her call her grandfather "Frank." I scolded her righteously, ending with, "Don't ever let me hear you call him Frank again." She nodded tearfully.

A week later, when we were confiding intimately, she asked, "Mom, what does Frank mean?" I realized that my scolding and her understanding were on such totally different levels that she didn't know the real reason for the scolding. I thought I was teaching her to be respectful and she thought I was teaching her that Frank was a naughty word.

So it is with childhood and parenthood. What we're trying to teach often gets lost in the translation from our adult level to

(Editor's Note: Mrs. Curran is the author of "What Are Parents For, Anyway?," the latest addition to the Marriage Paperback Library series, published by Abbey Press, Saint Meinrad, Ind. 1577. The book, selling for 95 cents a copy, is based on the hilarious and poignant notes children write to their parents.)

their childhood understanding and we end up wringing our hands over the fruitlessness of our teaching.

Children are incapable of thinking like adults. Children are children, that's all, and until we accept that, along with research on their levels of understanding, we're simply going to continue confusing them with our well-intentioned catechizing.

WE CATHOLIC PARENTS often find it funny to hear a child say, "He suffered under a bunch of violets" or "Oh, my God, I'm hardly sorry . . ." but it is one way of admitting that what we teach isn't getting through to the child. It may make the parent feel better but the child isn't any closer to God for learning the words. If he finds them meaningless at six, he isn't going to reach for them at fourteen, when he needs them.

What are the needs and hopes of children today? Probably the same needs and hopes children have always had, but today's child is left dangling. He needs God and he gets Church; he needs peace, and he gets dissension from religion, often in his own home.

Children need God in their daily lives. There's a movement on to disregard God until the child can understand him, at twelve or so. This is wrong. We need to disregard doctrine until a child can abstract it but not God. Children need to believe in a Supreme Being, in a loving God, and in parents who represent that God to him. One of the best catechism lessons we can give children is a loving set of parents who allow the light of Christ to shine in their lives.

Children need loving authority. We can't allow children to set their own norms of behavior. They need our help, but they need it to love, not in laws. We grew up with God the Great Frowning Bookkeeper, whose ledger could be wiped clean every Saturday in confession. Small wonder so few adult Catholics feel comfortable with the loving God concept of self-discipline.

Children need parents who set laws which will be internalized, not forced from above. This means they need parents, teachers, priests, and leaders who are

(Continued on Page 8)

It's all in the book

BY JOAN HEIDER

"It wouldn't hurt you to read it." This was the reply of a priest when asked by a layman how a certain aging Bible could best be used. This situation, concerning an inquiry about having a specific Bible placed in some archives or some other display center rather than being kept in a private home, reflects a common problem for many of us.

We have the method of our life-style contained in a book which we are proud to have on display in our homes. Other than for display it becomes cumbersome for us to handle. We are not used to meaningfully reading and thinking about the message the Scriptures contain for making our lives worth living.

TO KNOW THAT THERE are twenty-seven books in the New Testament and that if you turn that number around (seventy-two) you will have the number of books in the Bible is an interesting fact about the Scriptures. To know that four men, called evangelists, wrote four accounts about the one life of Christ is also interesting. To be able to name them Matthew, Mark, Luke, and John could add another item of interest. There are many similar facts about the Scriptures which are interesting. Aside from that they add nothing to our life-style.

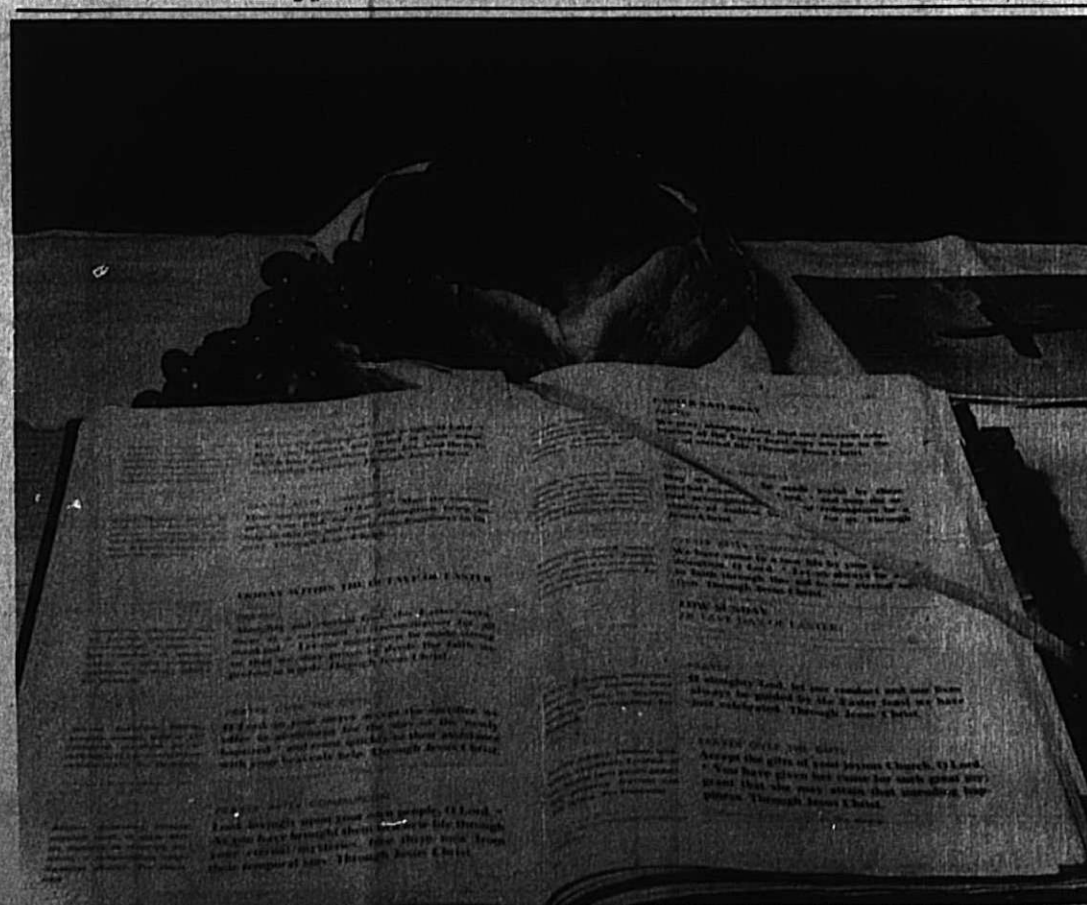
The largest contribution the Scriptures have to make is to teach us how to live following God's plan. Scripture tells a story. It is more than a fictional story. It is a plan for living life.

Life is a process of growth from event to event. The life process throughout Scripture is God guiding his people through the person of the first human beings, the prophets of the Old Testament, his only Son, and the disciples of Christ. Each of these had his own purpose and time in the plan. Both the purpose and the time of each of these persons is important in the total plan. One without the other could not happen.

IT HAS BEEN NOTED that the Scriptures are "his-story" (history). There is no reason for them not also to be our story as we live our lives following our Model.

All that is necessary to make his story our story is to obtain the format of his life and apply it to ours. To do this we need to first read and think about his life. The next step is to translate it into ours. Finally, after translating it we attempt to carry it out in our times with others of our time. The result could be "the greatest life ever lived."

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Although not the Bible, the Sunday missal is of use in extending that life style which we can ascertain from reading the Scrip-

tures and applying them to our daily life. (NC photo by Henry Liberal)

QUESTION BOX

Wasn't Mary a priest?

BY MSGR. R. T. BOSLER

Q. After reading a recent news feature in our diocesan paper about women seminarians, I began wondering why women aren't priests. Was not Mary a priest? I was taught that the Mass was both a sacrament and a sacrifice. Didn't Mary make the greatest sacrifice a mother could make? Was not Mary with the apostles when they received the gift of the spirit and the ability to preach the good news? By the way, I am a teenage boy.



A. The Church honors Mary as the queen of apostles and, therefore, someone greater than the apostles, but nowhere in scripture is there any mention that she acted as an apostle. All Christians share in the priesthood of Christ; all are to be witnesses to the gospel and share in the teaching and prophetic office of Christ, but not all are to serve in the ministerial priesthood. In the early Church this seems to have been reserved exclusively to men.

Mary, indeed, was intimately associated with Jesus at the sacrifice of the cross, and she, as the mother, could make a sacrifice of her son that no other mortal could make, but this did not mean she then became a ministerial priest designated by the Church to lead the Eucharist.

The coming of the Holy Spirit at Pentecost was not an ordination to the priesthood. According to the Acts of the Apostles "the women and Mary, the mother of Jesus" and "his brethren" were together with the apostles when the Spirit came. The Spirit was given to the whole Church, which subsequently, under his guidance designated certain members as

apostles, teachers and leaders of the Eucharist. Our Lady was to have a position in the Church above all these roles.

I am not arguing against the ordination of women, which I favor, but only trying to show that you can not argue in favor of women priests by appealing to the role of Mary.

Q. When it seems that there is a conflict between scripture and dogma, which should take precedence?

A. I take it you understand dogma to be those truths which the Church teaches us are revealed by God. The Church interprets scripture to help us be sure of these truths. The teaching office of the Church, Vatican Council II, says, "Is not above the word of God but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously, and explaining it faithfully by divine commission and with the help of the Holy Spirit."

Therefore, though Scripture takes precedence over dogma, any conflict between them would be "seeming," only arising from our misunderstanding either of scripture or of the official teaching of the Church.

There do, indeed, seem to be conflicts. The revelation of God comes to us in Scripture through the words and thought patterns and literary forms of an ancient people difficult for us to understand. Without the required knowledge of how to read them, it is quite possible to misinterpret the scriptures and think they are in conflict with dogma. And the Church, in explaining the word of God, makes use of the thought and knowledge of the day in formulating dogmas. Words and phrases change in meaning as the centuries go on. Without a proper knowledge of the times in which a particular Church pronouncement

was made, it is easy to misunderstand a dogma.

Perhaps this will help you appreciate the importance of the scripture scholars, the Church historians and theologians who assist the pope and bishops in their teaching office, and why, ultimately, a teaching authority is so essential for the Church.

Q. I know many people who are so-called good Catholics and receive regularly, yet think nothing of going to a show that has topless dancers. They call it "art." If I try to tell them this is morally wrong, they tell me I have problems. It makes me feel mentally unbalanced. Who is wrong in their thinking?

A. Your arty friends are not being honest. If the dancers they go to see had any talent at all, they wouldn't be performing in the raw. Tell your art lovers their taste is atrocious and laugh at them.

Q. This question has kept me up for many a night. I am a young Catholic girl who got herself pregnant a year ago. Since the boy I loved refused to marry me and to protect my family from shame, I had a legal abortion. Can I sincerely and sorrowfully repent of my sins and receive the sacraments? I am truly sorry.

A. It is with God's help that you are sorry, and with His help you can now confess your sins and receive absolution. Don't put it off.

The mistake you made when you discovered your predicament was to go to the wrong person for advice. You should have asked the help of your parish priest who would have directed you to a home where you could have given birth to your baby and known that it would be adopted by a couple anxious for a child to love.

(Copyright 1972)

WORSHIP AND THE WORLD

Imagination sparks city's Mass

BY FR. JOSEPH M. CHAMPLEN

Duluth sits on the side and top of a hill overlooking its busy Lake Superior harbor. Residents of that city in Minnesota have grown accustomed now to the sight of modern "salties"—ocean going cargo vessels loaded with mid-western grain and destined for distant shores. They also see each day new United States Steel "lakers"—long boats tied up at unbelievably large iron ore docks receiving their dusty cargo from the open mines far north of this city.



Roman Catholics have now likewise come to accept modern and imaginative ideas or practices from their new bishop, Bostonian Paul Anderson.

My first taste of his forward-thinking approach was at a Pastoral Institute for Priests of that diocese held in the college of St. Scholastica. Bishop Anderson was at the time conducting a retreat for priesthood students in Ireland at All Hallows Seminary. But by means of a 15 minute video tape recording, he was able to address his clergy assembled for the two-day conference.

EVEN MORE CREATIVE was an impressive city-wide Resurrection service held this spring in the civic arena on Easter Sunday morning at 8 o'clock. It replaced the Saturday night vigil ceremony in Duluth's 22 parishes, drew a standing-room-only crowd of over 7,000, and earned these editorial plaudits from WISM-TV, a local station:

"The fact that the most organized, structured religion, and the one which has undergone the most change, the Catholic Church, outdrew the Jesus People and a number of revivalists gives us pause."

We congratulate Bishop Paul Anderson and the Duluth Diocese for stimulating their constituents on Easter Sunday. Not just in numbers, but in a unifying effort. We hope other denominations will do the same."

Such an innovative concept demanded and received special preparatory efforts.

BISHOP ANDERSON did much of the catechesis himself. He visited all the parishes and preached either at all weekend Masses or during mid-week evening Lenten services. Several Sisters, well-briefed on the meaning of the Easter Vigil rite, followed the bishop's visit with special presentations for each of the churches. Finally, a tape answering practical questions ("What about parking? May we receive Communion? Is it true there will be no Sunday Masses until after the arena ceremony?") was distributed to the pastors and played as part of the homily prior to Holy Week.

An architect designed the physical layout to assure attractive color arrangements and proper spatial proportions. Brilliant red paper on the floor, gold trimming on the raised altar platform plus a yellow and blue decor for the baptismal section transformed the wrestling-boxing area into a beautiful location for a sacred event. A Sears outdoor swimming pool served nicely as a font for the 14 adults and infants welcomed into the Christian family that morning.

A simple program booklet containing only the minimal items needed for participation featured on its cover a line sketch of Jesus by "Joey Pre School." The rear page explained that he "is a little boy who has been drawing for a long time. This picture was found on the back of an assignment his brother brought from home. Joey did this entirely by himself."

THE CEREMONY followed our Roman ritual with a few adaptations needed to fit

the circumstances. A choir with drum and brass ensemble accompaniment added richness to the verbal and visual presentations. Particularly potent was the carefully planned and executed use of light to accentuate deacon, bishop, choir, fire or candle during portions of the ceremony.

The capacity crowd indicated Bishop Anderson's idea had drawing power. But how successful was the liturgy itself? One of the 40 priests who concelebrated remarked: "I have only cried twice at a liturgy and this was one of them." An elderly lady on leaving the arena squeezed the bishop's hand and with tears in her eyes and faith in her heart said simply: "He is truly risen."

No wonder Duluth's bishop felt this was "the best and most meaningful celebration of Easter in which I have ever taken part."

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The bread of life

(Continued from Page 6)

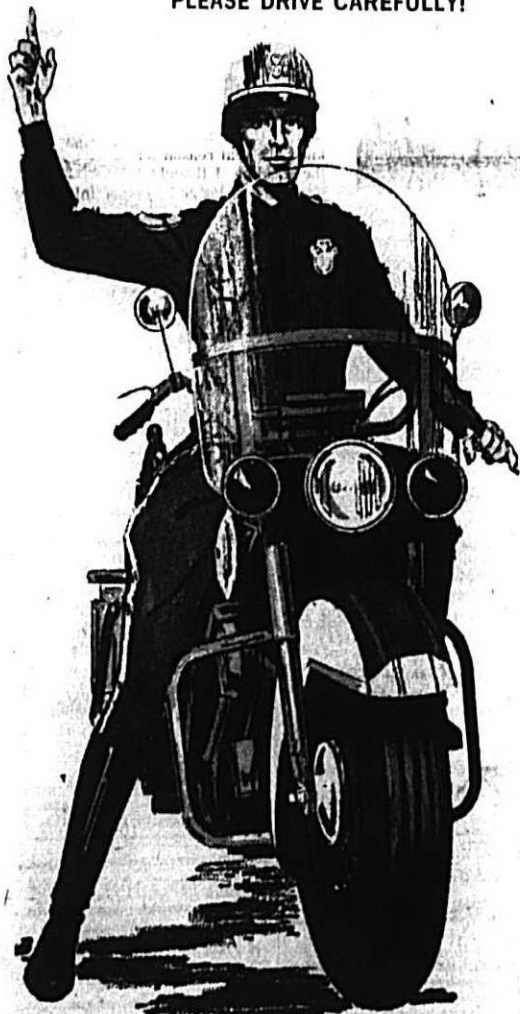
by Jesus within hours of his death, on a matter which he had already declared to be a matter of life and death. Symbols do not nourish, one still needs food. That the use or non-use of symbols should mean eternal life or eternal death is unthinkable. That there should be a way of uniting Christ to ourselves bodily might seem too good to be true, but surely only one who despises the body would find the idea repellent.

Receiving Christ thus we are uniquely one with him; also we are one with all throughout the ages who by receiving him have become likewise one with him. "The one bread makes us one body though we be many in number" (1 Corinthians 10:17). The Eucharist is the life principle of the Church even more than of the individual Christian.



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BOYS' SOFTBALL CHAMPIONS—For the second straight year, the St. Barnabas Junior CYO Boys' Softball team is the post-season tournament champion. The lads, who also ended up in a four-way tie for the Division Three title in regular-season competition, won their second consecutive crown by edging St. Pius X, 9-7, in the final game, after eliminating Our Lady of Greenwood, 13-5, in the semi-finals battle. The far Southsiders were led throughout the season by Head Coach Steve Huck (back row, left), and Assistant Coach Jerry Basch (back row, right).



GIRLS' SOFTBALL CHAMPIONS—The Holy Name Junior CYO Girls' Softball team, shown in this picture, replaced neighborhood rival St. Catherine as the Champions of the post-season CYO Tournament by defeating Southside rival, St. Jude, 7-4, in the championship game. The Beech Groves, who finished second in Division Two during the regular season, came on to the top spot in the tournament with a series of excellent performances which included a win over defending champion St. Catherine, 16-13, in a high-scoring semi-final battle. Shown with the champions are Head Coach Jim Louzon (back row, left) and Assistant Coach Ed Griffin (back row, right).

CYO 'Spiritual Activity' plans are completed

INDIANAPOLIS — "What does my faith mean to me?" will be the theme of the annual Junior CYO Summer Spiritual Activity, to be held Wednesday, Aug. 23, at Immaculate Heart of

Mary parish.

Registration will begin at 6 p.m., followed by supper at 6:15 p.m. Two discussion sessions will start at 7 p.m. featuring Joe Schulte, a participant in Exple

72, Steve Fralish, of the Pentecostal Movement, and three newly-ordained priests—Father Charles Fisher, Father Edward Hilderbrand and Father Robert Sims.

Parishes have received information and registration blanks. A quota of 10 members has been set of each parish. Pre-registration deadline is August 21. A fee of \$1 will be charged and will include supper.

Cardinal dies at age of 92

VATICAN CITY — Cardinal Paolo Giobbe, a top Vatican diplomat for 33 years and a close friend of Pope John XXIII,

died in Rome August 14 at the age of 92. His death leaves membership in the college of cardinals at 117.

Fifty years ago the Cathedral High School football team spent a week of pre-season training at Notre Dame under the tutelage of Coach Knute Rockne.

Talent event slated Sunday

Twenty-nine acts will compete in three divisions of the 19th annual Junior CYO Talent Contest, to be held in the Garfield Park Amphitheatre at 7:30 p.m. Sunday, Aug. 20.

Three finalists of the New Albany Deanery Talent Show will be added to the 26 acts from Indianapolis which survived the earlier auditions.

Top prize for "best act of show" will be \$25 cash. The best act in each of three divisions will receive \$15 and a trophy. Cash prizes will also be given for second and third places.

Contestants are expected to arrive no later than 6:45 p.m. Sunday. The awards presentation will be at the show's conclusion.

Serving as masters of ceremony will be Bill Sahm, Jr., and Joe Weber, officers of the Indianapolis Deaneries Youth Council. There will be a total of nine judges, three in each division.

Mrs. Jo-Anne Smithmeyer, special events director with the Indianapolis Department of Parks and Recreation, is serving in a liaison capacity.

Christ the King Festival opens parish schedules 2 RE workshops

INDIANAPOLIS — Christ the King parish will sponsor two workshops for religion teachers on August 28 and 31.

A representative of the E. R. Moore Company will discuss and demonstrate the new "Life Line" teleketic series for intermediate grades and the "Images of Faith" series for junior and senior high school and adult education groups from 1 to 3 p.m. Monday, Aug. 28.

Junior high teachers are invited to attend an Allyn and Bacon Company workshop from 1 to 3 p.m. Thursday, Aug. 31.

All sessions will be held in Christ the King Church, Kessler Blvd. at Crittenden Avenue. Additional information is available from Sister Catherine Gardner, O.S.B., 253-8320 or 251-1469.

INDIANAPOLIS — Hot fish, tenderloins, baked beans, french fries and a wide selection of ala carte items will be featured at Assumption's annual Fish Fry Festival beginning a two-day run today at 1105 Blaine Ave. Serving begins daily at 4 p.m. with carryout service available.

There will be booths and games for all age groups. Door prizes will be given away continuously both nights.

CYO NOTES

Pairings will be mailed next week for the four kickball leagues. Coaches will meet September 7 or 11 at a site to be announced later.

Information on the Cadet Physical Education Program will be sent to all parish schools next week. The CYO Office will offer assistance for new schools wishing to implement the program.

Cadet Hobby Show entry blanks and other information for both parish and deanery-level shows will be made available to parishes next week.

Deadline for entries in the Junior Boys Touch Football League is September 11. Rules will be mailed upon receipt of entries. The new tie-breaker rules will also be applied.

Camping season report issued

Attendance figures were released this week on the two CYO summer camps in Brown County by Father Donald Schneider, Archdiocesan CYO Director.

Camp Christina reported a record number of 524 campers, including counselors-in-training. Seven weeks operated at 100 per cent of capacity.

Rancho Framasa campers numbered 1,188, comparing favorably with last year's total of 1,213. The figure was near 100 per cent capacity.

Father Schneider expressed his appreciation to campers, counselors, parents and other contributors for making the season successful.

It's that time again!

INDIANAPOLIS — Practice sessions will begin Monday, Aug. 21, for both the Cadet and "56" Football Leagues. Coaches are reminded by CYO officials that sessions are to be limited to two hours daily.

Chatard High School will be the site of the annual coaches meeting, at 8 p.m. Thursday, Aug. 24. They will receive lists, eligibility blanks, permit forms, weigh-in schedules and Jamboree roster blanks. High school coaches will be introduced at the meeting, to be followed by sandwiches and refreshments.

CADET coaches are asked to bring school enrollment figures, along with information on public schools located within the parish boundaries. Schedules will be mailed upon completion of division line-ups. The traditional opening Jamboree, for both Cadet and "56" teams, will be held Sunday, Sept. 10.

Weigh-in for all players will be scheduled on Saturday, Sept. 9, at the CYO Office.

RULE CHANGES for this season will include:

1) Weight limit for "56" backs and ends has been increased from 88 to 90 pounds.

2) Both leagues will have a tie-breaker rule similar to the IHSAA, except that the Cadet teams will have four chances to score from the 10-yard stripe and "56" teams will have four chances from the 5-yard mark.

3) Age limit for Cadet players is 15 years as of September 1. Players in the "56" League must be under 13 as of January 1, 1973.

4) Non-Catholic player eligibility will be subject only to a signed permit form from the public school principal, regardless of whether that school has a football program.

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Are we filling basic needs of our children?

(Continued from Page 6)
 principled because of God's love, not afraid because of God's wrath.

Children need spiritual celebrations in the home. We had the novena, May Crowning, and Stations of the Cross, all in the church. (Once in a while we had family rosaries, but one could hardly call them celebrations, particularly when we knelt with backs to each other so we wouldn't be distracted.) Now we wonder why we can't celebrate the Mass together.

Children are excellent celebrators. Given time, they'll teach their parents how to be, too.

Children need a prayer life. They need to stop learning prayers as the way to talk with God and start learning how to pray. This means they need adults who know how to pray.

Children need religious experiences with others. As important as home and Mass are to the child, he also needs to experience religions with other children and adults. Children learn from other children. They see different models in other adults.

Children need children's liturgies. The Mass for children is absurd. They can't see, they can't understand, they hate it;

yet, we tell ourselves that we're building up a life-long commitment to Mass by insisting they attend. We need to face up to the fact that either children should not attend or that if they do, we give them something to which they can relate. I will mention some alternatives in a later article.

Children need hope today. They need hope and they get despair. We Christians can give our children a Still Point in this turning world, but only if we have found it ourselves.

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Aug. 10. Mother of Mrs. Mildred
Logan, Mrs. Frances Wilson, Mrs.
Neil Bucher, Mrs. Barbara Mc-
Clanahan, Mrs. Betty Odell, Hoses,
James W. and Ronald Ben Parke.

HELEN M. MCCOY, 71, St. Mark's,
Aug. 9. Wife of Robert R.; sister of
Velma J. Cooney and Harold W.
Thoman.

EVAN C. PIERS, 86, St. Francis de
Sales, Aug. 10. Husband of Anna
C.; father of Mrs. Lucille Colgrove,
Mrs. Agnes Horton, Mrs. Frances
Spencer, Mrs. Mary Humble, Mrs.
Joan Stahl, Arthur O. Wayne,
Eugene and Bernard Piers; brother
of William F. Piers.

EVON A. BOUCHER, 72, St. Joan of
Arc, Aug. 10. Husband of Alice
Sexton Boucher.

HAROLD B. ALLISON, 67, St.
John's, Aug. 10. Husband of
Margaret M.; father of Robert H.
Allison, brother of Mrs. Mable
Gillespie, Mrs. Gwendolyn Maier
and Noble Allison.

ORLANDO GIBBONS, 71, Marion
County Home Chapel, Aug. 11.
Brother of Margaret Oetel.

CATHERINE E. BILLERMAN, 83,
St. Joan of Arc, Aug. 12. Foster
mother of Mrs. Eleanor McClellan;
sister of Joseph P. and William C.
Billerman.

FRANCIS J. WHEELER, 65, St.
Bridget's, Aug. 14. Husband of
Cecilia; father of Gene Wheeler and
Mrs. Delores Adams; brother of
Mrs. Mary Gillie.

JEAN HENDREN, 79, St. Mary's,
Aug. 14. Mother of Mary E.
Kaiser; sister of Robert J.
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ANNA RITA STAUDT, 76, St.
Catherine's, Aug. 15. Mother of
Joanne M. Stine, grandmother of
Ted and Carol Stine.

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GARY L. KLEAVING, 77, St. Paul's,
Aug. 9. Son of Delbert and Martha
Kleaving; brother of Mrs. Lawrence
Kissens of Siberia; Mrs. Larry
Olson of Santa Rosa, Calif.; Mrs.
Pruey Edwards and Stephen
Kleaving, both of Tell City; grand-
son of Mrs. Nora Kleaving and Mrs.
Clara Goffinet, both of Tell City.

TERRE HAUTE
ANTHONY SPUGNARDI, 81, An-
nunciation, Aug. 9. Father of
Joseph E. Spugnardi and Mrs. Joan
Brown, both of Terre Haute.



CHARISMATIC DONATION—Father Edward D. O'Connor, C.S.C. (right), of Notre Dame University, James E. Byrne, (left), of South Bend, members of the Catholic Charismatic Renewal Service Committee, which sponsored the recent Sixth International Conference on the Catholic Charismatic Renewal, and Joel Kibler, (second from right) Conference Director, present Auxiliary Bishop Joseph Crowley of the Fort Wayne-South Bend Diocese with two checks totalling over \$11,000. One check for \$5,000 goes to the Bishops' Campaign for Human Development to combat poverty. The other check goes to the Catholic Relief Services, the official overseas aid and development agency of the American Catholic Church. The money was donated specifically for these purposes by the approximately 11,000 people who gathered at the final general session of the Charismatic Conference held at Notre Dame, June 2-4.

St. Louis Archdiocese institutes due process

ST. LOUIS — A due process system of conciliation and arbitration, in the planning stages for a year, was instituted here by Cardinal John J. Carberry of St. Louis.

The plan was drawn up by a special committee of the Archdiocesan Priests Council. It calls for a seven-member board which will accept complaints, maintain a standing pool of 10 conciliators and 10 arbitrators, and supervise the resolution of disputes.

In announcing the new plan, Cardinal Carberry said it would be tried for two years, at which time it would be reviewed and possibly amended.

THE SEVEN-MEMBER board of conciliation and arbitration will consist of one member elected by diocesan priests, one elected by male Religious, one elected by

women Religious, two—a man and a woman—selected by the Archdiocesan Council of the Laity, and two appointed by the cardinal, one to be a diocesan priest and the other a Religious or lay person.

The services of the board will be open to any individual, group or diocesan agency which believes itself the victim of unjust treatment or of violation of basic rights as a member of the Church.

Administrative decisions and questions of inter-agency jurisdiction will also be accepted for conciliation or arbitration.

THE BOARD will not handle such things as cases of marriage validity, labor union contracts, or the internal affairs of religious orders, colleges, universities or seminaries. The due process plan will not

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

St. Pius, Ripley County—
August 20
Yorkville—August 27
Enochburg—September 3

accept anything "involving merely matters of judgment, including administrative judgment." Neither will it handle doctrinal matters of faith and morals, although "persons involved in such cases, and claims of violation of rights," are appropriate matter.

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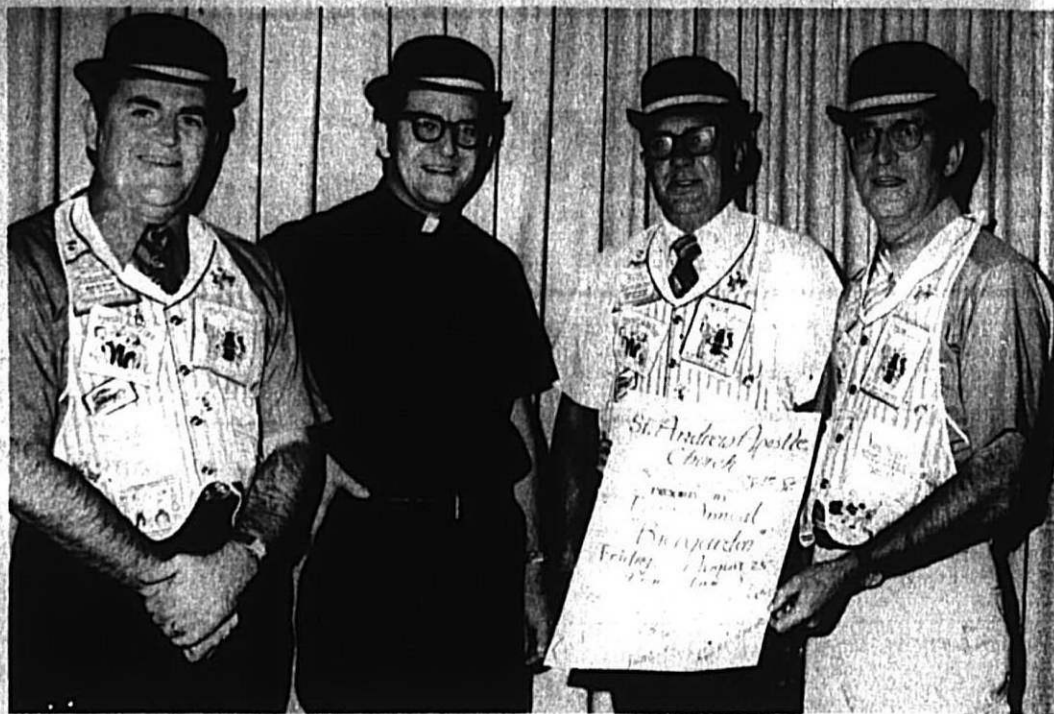
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PLAN ANNUAL 'BIERGARDEN'—St. Andrew's parish, Indianapolis, will hold its fifth annual "Biergarten" at 9 p.m. Friday, Aug. 25, at the parish, located at 1050 E. 38th St. Father Edward Kirch is shown above with co-chairmen Joe Qualters,

left, and Don Wochler, right. Also shown is Al Ausie, publicity chairman. Tickets for the event are available from the rectory or at the door.

VIEWING WITH ARNOLD

Neil Simon 'in top form'

BY JAMES W. ARNOLD

"Last of the Red Hot Lovers" is comic playwright Neil Simon and actor Alan Arkin, the prototype of harassed Everyman, in absolute top form. It may not get high marks for movie aesthetics. But it is terribly fussy and terribly true, a parody that's as hard to make as prosperity and full employment.



The producer-director team of Howard Koch and Gene Saks, who earlier made an acceptable film of Simon's "The Odd Couple," achieve here at about

Annual reunion of alumni set at St. Meinrad

ST. MEINRAD, Ind.—The St. Meinrad Alumni Association will hold its annual reunion here on Sunday and Monday, August 20 and 21. This will be the second year for the clerical and lay alumni to meet jointly. The event will be stag for the lay alumni.

The formal agenda will open with a seminar at 2 p.m., with lunch available for early arrivals.

Other highlights of the two-day reunion include the annual business meeting at 3:30 p.m. Sunday and a reception and banquet that evening. Monday's agenda includes a golf tournament at the Santa Claus course, beginning at 11 a.m., a series of special Deans' Receptions covering Spiritual Formation, Academics and Student Life in the afternoon, Community Mass in the Arch-abbey Church, and a closing buffet supper.

the same level. The difference is that "Red Hot" is a more relevant play, with the yuks keeping afloat a tubful of poignant insights into what life is really like for today's urban middle-class. And there is also Arkin, an impossibly gifted funnyman who works as the perfect Simon hero—the bewildered nice guy adrift in the moral morass, whose id is constantly frustrated by his basic decency.

"RED HOT," following the form of "Plaza Suite," is three male-female episodes in a single interior set (which the hero is constantly cleaning in fear of the arrival of his aged mother). Barney Cashman (Arkin) is the faithful 46-year-old husband and father who suddenly feels the need for sexual adventure, and tries to fill it at prolonged intervals with three different women—a glamorous, wise-cracking broad-of-the-world (Sally Kellerman), a kookie would-be singing star (Paula Prentiss), and a melancholy housewife (Renee Taylor) from his own social circle. Each time nothing happens, and of course, frustrated passion is an ancient farcical device. But more important than the free-floating frustration is why and how.

Perhaps only the middle-aged can identify with Barney, but he is painfully recognizable. He has all the 40-ish symptoms. Intimations of death. The is-that-all-there-is question. The good job, the loved family, the deadly routine. Also, and this is crucial, Simon and Arkin make him a good man, a nice guy, who has never wandered before or wanted to. A one-woman man. But all those good-looking girls on the street, the aura of everybody else is doing it, above all the fear of missing something. Could it be that "nice" is a pitiful word to sum up a man's life? "Life—he prays—"don't let it be over

let something happen, something gorgeous!"

SO IT IS THE middle-aged dream of a dignified Romantic Affair—not sordid but beautiful—without changing anyone's permanent values or relationships. It has been the subject of many movies, but this one is honest. Barney finds it can't be done. Nothing humanly satisfying can be built in an hour. People, absurdly complex, keep getting in the way. In the end, the truth for him is to invite his wife—the only woman he really relates to in love—to that trying place prepared for his attractive one-afternoon conquests.

That all of this is said in terms of gut-busting comedy, both funny and funny-sad, makes it all the better. The first girl (Kellerman) just wants the sex and has no patience with Barney's clumsy efforts to

understand her as a person. ("Any man who expects to have a beautiful, memorable, enchanting day of honest love with a woman he picks up in a fish restaurant is either sexually retarded or a latent idiot.") The second girl (Prentiss) is a tiresomely hopeless Show Biz dreamer who never stops talking paranoiacally about her bizarre past. The third (Taylor) is so depressed by the moral state of the world that Barney is forced, with wacky irony, to cheer her up by asserting their own decency and that of their spouses. Which, of course, ruins a budding sexual adventure.

THE EPISODES cover an awful amount of contemporary malaise that, in straight drama, would be grim stuff. Here it is made bearable. Of course, the nice hero discovers that he has been living the right way all along (except for the rut). The other options are an illusion. Barney doesn't quite realize it, but he—"the last man in the world who goes to bed every night with his own wife"—possesses the elusive jewel of great price. Too pat? A smug reassertion of conventional values? So the cynics will say. But I'll take it.

Director Saks has done little with the play (which is mostly verbal and a hopeless subject for a movie-movie) but to add introductory scenes before each segment and stage some of the dialogue in other locations. E.g., Taylor discusses her wretched sex life in a crowded coffee shop. The talk is as snappy as championship ping-pong, the best talk now being written for the theater, and it will stun regular movie customers.

Arkin automatically provides funny visuals—setting up the apartment with elaborate pseudo-cool, forcing himself with subdued hysteria through his first marijuana cigarette, frantically chasing the reluctant Taylor in nothing but his mother's bathrobe.

Here is a film that celebrates life, that dissipates some of the fear. The people closest to us, it says, are basically good, gentle, loving. Barney is a man who says there are no worse things than death, and—miraculously—we believe him. (Rating not available.)

The week's TV network films

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

THE PIGEON THAT TOOK ROME (1962) (CBS, Friday, Aug. 18): A rather brainless WW II farce about a couple of American military spies in Nazi-occupied Rome who have their carrier pigeons cooked for a wedding feast by a pretty but spiteful female. One of Charlton Heston's few comedy roles. The yuks are there, if you don't mind the stupidity. Satisfactory for the non-discriminating.

THE 25TH HOUR (1967) (NBC, Friday, Aug. 18): Anthony Quinn reprises his bit as a simple, lovable peasant, but subtly shrewd, this time undergoing all the ironic miseries of WW II, ranging from being sent to a camp as a Jew to being tried as a Nazi war criminal. The tone alternates between farce and tragedy: whatever the idea was, somebody, somewhere, lost control. Recommended only for insomniacs.

THE PIGEON THAT TOOK ROME (1962) (CBS, Friday, Aug. 18): A brainless WW II farce about two American military spies in Nazi-occupied Rome who have their carrier pigeons cooked for a wedding feast by a pretty but spiteful female. One of Charlton Heston's few comedy roles. The yuks are there, if you don't mind the stupidity. Satisfactory for the non-discriminating.

THE DAY THE FISH CAME OUT (1967) (ABC, Saturday, Aug. 19): A failed black comedy, by Greek director Michael Cacoyannis, based on the Palomares incident where a U.S. bomber lost a couple of H-bombs off a primitive Mediterranean village. A recovery team, apparently disguised as homosexuals, tries to find the nuclear stuff before the World Ends. Films like this make you wonder if it matters. Not recommended.

DANDY IN ASPIC (1968) (CBS, Sunday, Aug. 20): A dull spy flick in which everybody is a bad guy, except for skinny

Mia Farrow, who has very wide eyes. Laurence Harvey unfortunately goes on an assignment to assassinate himself and end the picture early. There is good camera work on London and Berlin locations. Not recommended.

THAT MAN IN ISTANBUL (1966) (ABC, Sunday, Aug. 20): James Bond formula of guns, girls and gimmicks, one more time. The playboy with the license to kill is Horst Buchholz, who rescues a nuclear scientist and a sexpot FBI agent from assorted power-mad fiends in Turkey. Plenty of sex and violence. Not recommended.

'MIRACLE OF ST. JANUARIUS'

Authorizes new scientific study of blood liquifaction

VATICAN CITY — Cardinal Corrado Ursi of Naples has authorized a new scientific examination of the phenomenon in which the blood of St. Januarius preserved in the Naples cathedral appears to liquefy several times a year.

Pope's '71 talks compiled in book

VATICAN CITY — The Vatican has published a book outlining the general audience and other major speeches of Pope Paul and a text of two "important documents" he issued during 1971.

An introduction to the book, "The Teaching of Pope Paul VI, 1971," explains that the publication was designed so that the reader will gain a deep insight into the thinking of the pontiff during that year.

The 421-page, indexed work is divided into three sections:

1. The full text of the weekly general audience addresses.
2. An abundant selection of other discourses and messages on special occasions.
3. What the Vatican describes as "two very important documents."

The important documents listed are the Pope's Apostolic Letter, issued on the 80th anniversary of Pope Leo XIII's Encyclical Rerum Novarum and Pope Paul's Apostolic Exhortation on the Renewal of the Religious Life, which has been called "the charter of religious."

According to Prof. Gastone Lambertini of the University of Naples, Cardinal Ursi has approved a proposal for a new and extensive examination of the saint's relic and its contents by scientists.

For many Neapolitans the startling phenomenon is "their miracle" but many Catholics and others regard it with doubt and scepticism.

faithful. Prof. Lambertini did not specify when the new examination of the vials will be conducted, but said that after it is ended another examination conducted by an international team of scientists has also been agreed to by Cardinal Ursi. The Naples university professor said that the team "will have the high honor of reexamining — without, however, opening the vials — the phenomena regarding the contents, repeating, above all, with the most up-to-date means, the spectroscopic examination, and then studying the variations of weight and volume. . . ."

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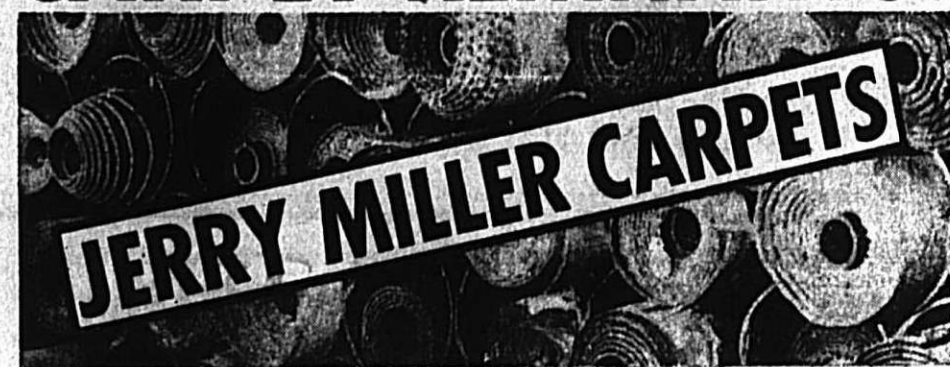
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116	12'x11'	Avocado Pattern Nylon	130.00	65.00	98	12'x19'6"	Gold Pattern Nylon	200.00	100.00
119	12'x10'11"	Gold Tweed Shag Nylon	130.00	65.00	37	12'x17'6"	Gold Textured Nylon	200.00	100.00
163	15'x10'6"	Moss Green Plush Nylon	130.00	65.00	102	12'x12'9"	Turquoise and Green Pattern Nylon	225.00	120.00
105	12'x12'4"	Gold Tweed Shag Polyester	130.00	65.00	61	15'x16'	Spice Beige Pattern Nylon	245.00	120.00
126	12'x11'6"	Green Tweed Shag Nylon	140.00	70.00	176	12'x18'6"	Pink Tweed Shag Nylon	230.00	120.00
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