



VOL. XII, NO. 25

INDIANAPOLIS, INDIANA, MARCH 23, 1973

OFFICIAL APPOINTMENTS

Effective March 26, 1973

REV. RUSSAN COLE, O.S.M. Conv., appointed associate pastor of St. Anthony parish, Clarksville, Indiana.
REV. ALBAN MITCHELL, O.F.M. Conv., appointed associate pastor of St. Anthony parish, Clarksville, Indiana.
REV. RALPH MURTAUGH, O.F.M. Conv., appointed associate pastor of St. Benedict parish, Terre Haute, Indiana.
REV. RAYMOND OOSDYKE, O.F.M. Conv. appointed chaplain of St. Anthony Hospital, Terre Haute, Indiana.

The above appointments are from the office of the Most Rev. George J. Bishop, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

March 21, 1973

Four clergy assignments made

The Chancery Office this week announced new assignments for four Conventual Franciscan priests in the Archdiocese, effective March 26.

Father Raymond Oosdyke, O.F.M. Conv., was named chaplain of St. Anthony's Hospital, Terre Haute. He will succeed Father Lambert Graf, O.F.M. Conv., who has retired. Father Graf will make his residence at St. Benedict's

parish, Terre Haute.

Father Ralph Murtaugh, O.F.M. Conv., was appointed associate pastor of St. Benedict's parish, Terre Haute.

Two new associate pastors have been named for St. Anthony's parish, Clarksville. They are: Father Alban Mitchell, O.F.M. Conv., and Father Russan Cole, O.F.M. Conv.

ANNUAL ACIES SUNDAY

3 communities plan Legion of Mary rites

INDIANAPOLIS—Father Paul J. Courtney, pastor of St. Luke's parish, will be the speaker at the annual Legion of Mary Acies ceremony on Sunday, March 25. The observance will be held at 2:30 p.m. at Christ the King Church.

The ceremonies are held annually on the Sunday nearest the Feast of the Annunciation, March 25.

ACIES CEREMONIES will be held at two other sites in the Archdiocese on Sunday afternoon. The observance for the

Madison Curia will be held at St. Mary's Church, North Vernon, with Father William Fisher delivering the sermon. Father Richard Grogan is the Curia spiritual director.

In New Albany the ceremonies will be held at Holy Family Church, and Father Bernard Gerdon, the Curia spiritual director, will preach. The rites in both North Vernon and New Albany will begin at 3 p.m.

Msgr. Cornelius B. Sweeney, V.G., is Archdiocesan spiritual director of the Legion of Mary, and Father Theophilus Darku is Indianapolis Comitium spiritual director.

SPECIAL BUS service has been arranged for those who wish to attend the rites at Christ the King. One bus will leave the Barton Apartments at 1:45 p.m. and SS. Peter and Paul Cathedral at 2 p.m. A second bus will leave St. Augustine's Home, 2345 W. 86th St., at 2 p.m. No bus reservations are required.

Persons in the Indianapolis area who need other transportation are asked to call 283-2703.

GENERAL ASSEMBLY

Senate passes abortion bill

BY B. H. ACKELMIRE

INDIANAPOLIS — Reconvening Tuesday after a five-day recess, the Indiana Senate faced an agenda cluttered with second and third readings, including a vote on the Senate version of an abortion regulation bill.

Just before Criterion press time late Wednesday afternoon, the Senate passed the abortion measure by a vote of 36-11. This is the more stringent of the two regulatory bills now in the legislature. More details on passage next week.

Before recessing last week, the Senate completed action on its two other abortion-related bills. It approved 40-0 Sen. Wilford J. Ullrich's (D-Aurora) measure safeguarding medical personnel from discrimination of any kind should they refuse to participate in abortion. And by a vote of 34-9 it approved a resolution sponsored by Sen. Burnett C. Bauer (D-South Bend) urging Congress to call a constitutional convention for the purpose of adopting an amendment recognizing the right to life from the moment of conception.

ANOTHER CONTROVERSIAL issue pending in the Senate this week is the Equal Rights Amendment, which last week prompted a position statement from the Indiana Catholic Conference that shied away from taking a position.

Consensus among members of the Conference, the statement said, "appears

(Continued on Page 2)

Catholic Education workshop draws 600 from the Midwest

Indiana Bishops ask support of lettuce boycott

INDIANAPOLIS—The Catholic Bishops of Indiana, in a statement released through the Indiana Catholic Conference, have unanimously agreed to support the boycott of California and Arizona "iceberg" lettuce which is not clearly marked with the black Aztec eagle label of the United Farm Workers' Union.

The Bishops urged the citizens of Indiana to purchase only iceberg (head) lettuce bearing the UFW label. They also urged their diocesan personnel and institutions to support the boycott

Text of Bishops' Statement
on Page 5

throughout the state. They said their purpose is to bring about collective bargaining and a just settlement of the dispute between the United Farm Workers' Union and lettuce growers in California and Arizona.

Other types of lettuce are not affected by the proposed boycott. According to one large wholesale produce company, lettuce presently being sold in Indiana comes from California, Texas, and Florida. Most of the lettuce comes from California, some with the UFW black Aztec eagle label.

THE BISHOPS SAID that "without strong, honest representation such as can be provided by the United Farm Workers, the plight of agricultural workers and their families will remain desperate. A fundamental issue of social justice is at stake."

The Bishops pointed out that in supporting the efforts of the United Farm Workers to implement the right to organize and bargain collectively, they were doing so in a spirit of "sympathetic awareness of the problem faced by both the Unions and the Growers." They expressed "earnest hope that ways can be found at the earliest possible date to resume negotiations and to bring about a reconciliation between the parties to the current dispute."

The Bishops' statement made reference to the 6-1 ruling of the California Supreme Court in December that the United Farm Workers' Union could resume its boycott-strike against those lettuce growers who had signed agreements with the other union involved in the dispute. The Bishops said: "This is really a grassroots struggle by the workers to gain a union of their choice. The moral issues are the same as they were in the grape boycott: dignity, self-determination, and justice."

Overseas Aid collection set for April 1st

INDIANAPOLIS—The 27th annual Catholic Relief Overseas Aid Fund collection will be taken up in all churches of the Archdiocese on Sunday, April 1.

Proceeds from this nationwide appeal help support the emergency relief, social welfare, and self-help programs operated by Catholic Relief Services, the overseas aid and development agency of American Catholics, in 70 countries of Africa, Asia and Latin America.

Aid is distributed by the agency to all in need, regardless of race or religion. More than 27 million impoverished men, women and children benefit from its programs each year.

CATHOLIC RELIEF Services aided thousands of refugees in the wake of the disastrous earthquake in Managua, Nicaragua, this past winter. Incidentally, more than \$48,000 was donated by Catholics of the Archdiocese for this cause in response to a special appeal by Mission Director Msgr. Victor L. Goossens.

Mission Office records indicate that the 1972 Overseas Aid Fund collection amounted to \$98,000—an increase of \$34,000 over the previous year. The increase was second only to the Archdiocese of Boston, where an improvement of \$39,000 over 1971 was reported.

The national goal of the collection has been set at \$10 million, the minimum required to maintain the worldwide programs.

Need volunteers

Catholic Charities is asking for volunteers to help prepare mailings for the 1973 annual Charities appeal. Assistance from individuals or parish organizations that can spend a few hours or several days on the Charities project will be appreciated.

Volunteers should contact Harry Van Why Jr., appeal manager, (317) 639-9397.

MAKE A VALUE JUDGMENT CATHOLIC SCHOOLS WEEK 1973 MARCH 25-31

NATIONAL OBSERVANCE

Catholic Schools Week asks 'value judgment'

WASHINGTON—"We hope to increase the awareness of the members of the Church community and of the general public as to the breadth and magnitude of the job being done by the Catholic schools."

That statement was made by Bishop William D. Borders of Orlando, Fla., Chairman of the United States Catholic Conference's Committee on Education, announcing the national observance of "Catholic Schools Week 1973" March 25-31.

THIS IS THE FIRST time a national observance to publicize the achievements of Catholic schools and to foster enrollments in Catholic institutions has been attempted. The program—a joint venture between the U.S. Catholic Conference and the National Catholic Educational Association—is being coordinated by the USCC's Division of Elementary and Secondary Education.

"Make a Value Judgment" is the theme for the week.

"The Catholic school system isn't good—it is on balance the best system in the U.S.

today," Dr. Edward R. D'Alessio, Director of the Elementary and Secondary Education Division, said. "The achievements of the Catholic schools deserve greater recognition. While retaining the unique commitment to religious and moral values that has always distinguished them, Catholic schools have also forged ahead educationally with many new initiatives. Through Catholic Schools Week we hope to spread the word that the Catholic school is alive and well."

Co-sponsors bill

INDIANAPOLIS — Rep. William H. Hudnut III, 11th District Republican, is among 41 co-sponsors of HR 5708, a bill aimed at affording hospital employees the right to refuse to participate in abortion procedures as a matter of conscience. The bill was introduced in the U.S. House of Representatives late last week.

Those wishing to write Rep. Hudnut regarding the bill should address letters to: 1004 Longworth Bldg., Washington, D.C. 20515.

Cardinal ordains Anglican vicar's son

MELBOURNE, Australia—An Anglican vicar's son was among the five men ordained to the priesthood in St. Patrick's Cathedral here recently by Cardinal Lawrence Shehan of Baltimore, papal legate to the 40th International Eucharistic Congress.

The father, the Rev. Leslie Llewellyn Elliott of St. Agnes' Church of England parish in Glanhuntly, looked on as his son, Peter, 29, was ordained by the cardinal. Also attending the ordination was the vicar's wife and another son, Paul, 23.

Father Elliott, who received most of his seminary training at St. Benet's Hall, Oxford University, England, told reporters that it "would be indiscreet to give my reasons for changing churches. But there is a new openness about this sort of thing these days. I still have a lot of affection for the Anglican Church."

His father was almost in tears as he spoke of the ordination of his son as a Catholic priest. "The whole family is very happy about Peter," he said. "I was not shocked when he told me he would enter the Roman Catholic Church. It was his decision to make. The two churches have been converging towards ecumenical understanding more and more in recent years."

U.S. Bishops' pastoral probed at Hilton parley

INDIANAPOLIS—The U.S. Bishops' pastoral on Catholic education is a landmark document that will serve the American Church as well in the year 2000 as it does today, Father Alfred McBride, O. Praem., Director of the National Forum for Religious Educators, told the more than 600 persons attending a pastoral workshop here on Tuesday.

The workshop, held at the Indianapolis Hilton, drew participants from throughout the Archdiocese of Indianapolis, the four dioceses of Indiana, and from bordering states.

Conducted by the National Catholic Educational Association in cooperation with the U.S. Catholic Conference and Catholic University, the workshop is

Related photos, story on Page 3.

designed to promote understanding and implementation of the Bishops' vision of total Catholic education. Tuesday's all-day meeting was one of 11 being held at various sites around the country.

MOST OF THOSE attending came in groups of four to six from the parishes, or as representatives of various religious communities. The response taxed facilities allotted to the talks and seminars. When the workshop was scheduled last month, 200-250 were expected to attend.

Seminars were under the direction of Dr. Mary Angela Harper, executive secretary, National Association of Boards of Education, NCEA; Brother Bartel Brady, C.F.X., director of NCEA's Educational Alternatives Program; Dr. John Olson, assistant dean of the School of Education, Catholic University; Sister Gilchrist Conway, S.P., director of Adult Education, Indianapolis; Sister Kathleen Marie Shields, director of Religious Education-Elementary Schools, St. Paul, Minn.; Rev. Thomas Sullivan, associate superintendent for Religious Education, Archdiocese of Chicago; and Dr. George Elford, director of research, NCEA.

Sister Gilchrist, who recently joined the NCEA staff while retaining her position here, is helping conduct seminars at other regional sites.

Dr. Elford, now a resident of Washington, D.C., is a former superintendent of schools for the Archdiocese of Indianapolis.

WELCOMING WORKSHOP participants were Tom Jeffers of Indianapolis, president of the Archdiocesan Board of Education and Father Gerald Gettelfinger, Superintendent of Education.

Addresses by Father McBride, a frequent contributor to the KNOW YOUR FAITH feature pages, opened and closed the workshop.

"In its own quiet way, the pastoral is a 'blockbuster,'" Father McBride told the morning session, referring to "To Teach As Jesus Did," approved at the national convention of Bishops last November.

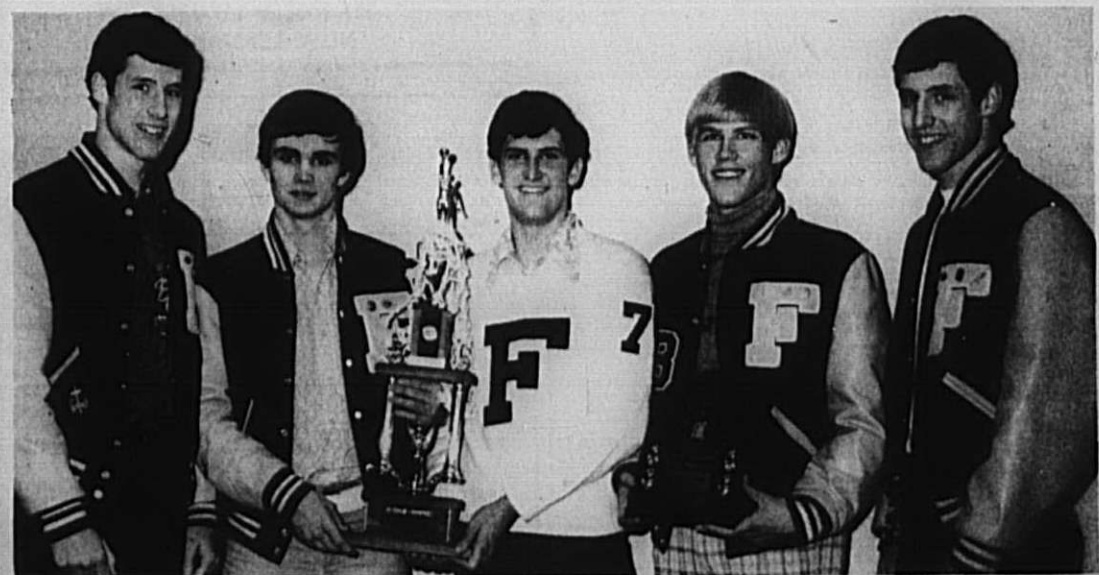
"Its adaptation calls for building new parish concepts... No longer will parishes confine their vigor and energy and money to schools," he said. Parish education will include such activities as adult education, extra-curricular religious education, campus ministries; where needed, and the development of boards and councils to oversee instruction and enrichment programs.

"This is not to exclude Catholic schools, but to put them in the broader aspect of education," the total education called for in the pastoral, he added.

FATHER MCBRIDE predicted the growth of team ministries involving pastors, principals, adult educators, (Continued on Page 3)



WILLIAM J. WOOD



FRANKLIN'S 'CATHOLIC FIVE'—Shown above are five members of the Franklin High School's talented Grizzly Cubs, who advanced to last Saturday's finals of the Indiana State Basketball Tourney in Bloomington. All are members of St.

Rose of Lima parish, including Garry Abplanalp, second from right, winner of the coveted Arthur L. Trester Award for mental attitude. From left are: Don McGlocklin, Ed Trogdon, Ted Server, Abplanalp and Jon McGlocklin. (See Tacker, Page Two)

THE TACKER

'Catholic' five went a long way

BY PAUL G. FOX

The closest thing to a "Catholic" team in last Saturday's finals of the Indiana State Basketball Tourney was fielded by the Grizzly Cubs of Franklin Community High School. Four of the five starters, including the winner of the coveted Arthur L. Trester Award for mental attitude, are members of St. Rose of Lima parish.

The Cubs carried a 19-game win streak and a fine 23-4 record into the finals before losing a heart-stopping, one-point game in overtime to the eventual state champions from New Albany.

Led by 18-year-old Garry Abplanalp, winner of the Trester Award and the only senior on the squad, the Cubs rallied the frenzied support of all 12,000 Franklin residents and countless other backers in their showdown in Indiana University's new Assembly Hall.

OTHER CATHOLIC teammates included twins Jon and Don McGlocklin, Ed Trogdon—all starters and juniors—and Ted Server, a sophomore. More will be heard from these fine players next year.

For the handsome, blond Abplanalp, his high school basketball career is over. His creditable record included a 13-point scoring average and 10.4 assists per game. (He led the state last year with 10.7 assists.)

Advancing to the Final Four, the Cubs annexed their sectional championship trophy at Whiteland plus the regional win at Columbus and the semistate honors at Indianapolis Hinkle.

Evident to all television viewers during two week-ends of play, Abplanalp demonstrated his floor-leadership as the "old man" of the Franklin team.

OFF THE FLOOR, he is a modest school leader and dapper dresser. Finishing 42nd in a class of 245 seniors, Abplanalp served as president of his school's National Honor Society and Hi-Y service club, along with participation in the Fellowship of Christian Athletes and the Latin Club. All were substantial factors in his selection for the Trester Award.

The son of Mr. and Mrs. Gilmore Abplanalp, Garry has a look-alike 15-year-old brother, Dean, who is a freshman at Franklin.

As the excitement of the tourney begins to fade this week, Abplanalp and his teammates refocused their attention upon class work, trying

to make up for three consecutive four-day class weeks (Monday holidays had been awarded by school officials after earlier tourney championships).

A LARGE PORTION of the community turned out last Sunday afternoon to show its appreciation to the Cubs, with testimonials given by school leaders and community officials.

Next Monday, after only one week's rest, Abplanalp and most of the basketball squad report for baseball practice. The shortstop-catcher-outfielder, who led the team last year with 16 RBIs, faces a gruelling 40-game schedule, including several double-headers during spring vacation week.

Meanwhile, freshman Dean Abplanalp is momentarily basking in his brother's glory by "selling" autographs to the unwary at 10 cents each.

HOMECOMING PLANNED FRIDAY—Capt. Hubert E. Buchanan, who was released earlier this month after six and one-half years' captivity by North Vietnam, will be welcomed back to his home town at Austin, Ind., during ceremonies at noon Friday, March 23. He will be flown from Wright-Patterson AFB in Dayton to Louisville and a motorcade will continue the 30-mile trip to Austin.

The entourage will be met at the Austin exit of Interstate 65 and continue to the Austin High School auditorium. Gov. Otis Bowen and two Congressmen will head the welcoming group, which will include three area high school bands and civic leaders.

Capt. Buchanan's parents are Mr. and Mrs. Hubert A. Buchanan, long-time Austin residents.

* NAMES IN THE NEWS—Mrs. Anna Muesel, a member of St. Mary's parish, Madison, recently received the Community Service Award from the Greater Madison Chamber of Commerce. She was cited for various youth, civic and religious activities. . . . The St. Philip Neri School Band, directed by Sister Mary Estelle Zielow, S.P., entertained the senior citizens of the Marion County Home and Julietta Convalescent Center on St. Patrick's Day with Irish music.

TEACHING OF BLACK HISTORY—The Institute of Afro-American Studies, 3553 N. College Ave., Indianapolis, will sponsor a one-day conference for parents on "How to teach your children Black History" Saturday, March 31. Registration will begin at 9 a.m. Fee is \$5. Additional information is available from Bill Spalding or Mrs. Lois Kennedy, 923-3347.

Holy Name Band plans concert

BEECH GROVE, Ind. — The 77-piece Holy Name School Band, directed by Jerry Crane, will present its annual concert at 8 p.m. Friday, March 30, in the auditorium of Our Lady of Grace Academy.

Program highlights will include works by Cavavias, Livingston, Forsblad, Strauss, Lamm, Ployhar and Zingarelli. "Rondo Roccoco," a new work by Giovanni, will also be performed, along with a medley from "Fiddler on the Roof."

Tickets are \$1 and available at the door. An afternoon concert will be given at 1 p.m. for Holy Name School and guests.

Vows rite held at St. Meinrad

ST. MEINRAD, Ind. — Solemn profession of monastic vows was made Wednesday, March 21, at St. Meinrad Archabbey here by Brother Samuel Weber, O.S.B.

A native of Palatine, Ill., Brother Samuel entered the Benedictine monastery in 1967 after two years at St. Meinrad College. He completed his college work and is presently a student in St. Meinrad School of Theology.

The ceremony was the first solemn profession here in five years.

INDIANAPOLIS
Calendar
of Events

SUNDAY, MARCH 25
Card Party, sponsored by the Little Flower Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium, 4720 E. 13th St. All games played.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

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PLAN SPAGHETTI DINNER—The annual Spaghetti Dinner and Social sponsored by the Columbians, choral group of Mater Dei Council, Knights of Columbus, will be held Saturday, March 31. Dinner will be served from 6 to 9 p.m., followed by dancing and other entertainment. Shown above from left are: Don Poinsette, president of the Columbians; Vic DeFelice, chairman of the event; Jim Rivelli; and Bill Boyer. Special entertainment will be provided by the Murat Shrine Novelty Band. Tickets will be available at the door for \$2.50 per person.

Abortion made legal in Korea

SEOUL, Korea — The Extraordinary State Council of the Republic of Korea have approved a new health law making abortion legal in 90 days.

Prepared by the Ministry of Health and Social Welfare, the law allows abortion when pregnancy results from rape or incest, when the pregnant woman is in bad health, or when one of the parents suffers from a hereditary or infectious disease.

Although up to now the criminal code has prohibited abortions, women are reported to have had them illegally.

The new law also provides that persons suffering from hereditary mental or physical diseases may be sterilized with the approval of the Health and Social Welfare Minister.

Indiana Senate passes abortion bill

(Continued from Page 1)
to be equally divided in support of and in opposition to its ratification."

There is strong consensus, the ICC said, for advocacy and support of the principles that "sex should not be a discriminatory factor in determining the legal rights of men and women and that the fundamental dignity and individuality of each human being must be recognized and reaffirmed."

The ICC said it supports government action which promotes those principles "but which does not explicitly affect the private domestic relationship of men and

women."

IT WILL TAKE a suspension of rules to revive those bills imposing direct taxes or service charges on Church-owned properties. Since that appears most unlikely, consider them dead for this session. Also number among the deceased Rep. B. Patrick Bauer's tax credit bill for nonpublic school parents, which saw no committee action but sparked heated words on the floor of the House.

DESPITE CRIPPLING amendments approved in the Senate Judiciary Com-

mittee, the Indiana Catholic Conference is still at bat for the public defender bill, scheduled for vote this week.

Passage looks good, though there is some feeling that the slaying of an Indianapolis work release center manager may dampen enthusiasm for any bill related to reform of the criminal code or the penal system. Many such bills are still under consideration.

Both the Conference and the Indiana Council of Churches have energetically supported penal reform recommendations and have testified in numerous committee hearings on their behalf.

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At Catholic Education workshop on Bishops' pastoral



More than 600 persons from Indiana and surrounding states attended the all-day workshop on the U.S. Bishops' pastoral on education held Tuesday at the Indianapolis Hilton. Sponsored by the National Catholic Education Association in cooperation with



the U.S. Catholic Conference, the workshop was brought here by the Archdiocesan Office of Education and the Archdiocesan Board of Education. Registering participants, playing host, and rescheduling room sites for the crowded seminars were



members of the staff of the Archdiocesan school office, including (left to right) Mrs. Mary Borchertmeyer, Mrs. Peg Woland, John Clancy, Sister Sharon Sheridan, O.S.F., and Father Gerald Gettelfinger, Superintendent of Education.

Keynote and closing addresses were given by Father Alfred McBride, O. Praem., director of the National Forum for Religious Educators (center photo). Pictured at right is part of the overflow crowd that attended the regional meeting.

ST. ANDREW, INDIANAPOLIS

One parish studies how it can implement pastoral guidelines

INDIANAPOLIS—"To Teach As Jesus Did," the title and major thrust of the recent U.S. Bishops' Pastoral on Religious Education, has a practical goal of providing a viable educational philosophy for the traditional parish school and the entire parish religious education program.

St. Andrew's parish, located in a racially-changing area of the city's northeast side, is one of the first in the Archdiocese to plan implementation of the pastoral into concrete guidelines.

The parish school used last Friday's teachers' professional day as an opportunity to launch an intensive self-study and "grass roots" campaign to "localize" the pastoral's impact.

THREE MEMBERS of the Religious Education Department were invited to conduct the professional day format. The three included: Father Francis Bryan, Sister Marie Werdmann, O.S.F., and Sister Mary Margaret Funk, O.S.B. Father Bryan, who introduced the program, noted that possibilities for implementing the pastoral "are unlimited and could be a viable philosophy for the school."

"More clearly than ever before the justification for our Catholic school system is to provide religious education within the very fabric of the total educational program," he stated.

Sister Marie designed an activity to help the teachers interact and work together

to see how the school fits into the broader picture of religious education.

An overview of the document, previously distributed to members of the faculty and out-of-school religion teachers, was given by Sister Mary Margaret. Three characteristics of the way Jesus taught were described as: 1) Message—instructing; 2) Community—by his life and example Jesus spent much time building up a spirited community; and 3) Service—He wanted to be known more for being a servant than a lord or a teacher.

The importance of the ministry to adults was stressed, which affords an opportunity to teach the whole Christian message. Various forms of adult education were cited: education for family life, parents as educators, education in social problems, higher education and the consequences of research as provided by colleges and universities, and theology, which can be creative and speculative while still maintaining the orthodox message of the Church's Magisterium.

EDUCATIONAL ministry to youth is also encouraged in the pastoral. Rather than being considered as competition, the out-of-school religious education programs in the parishes must function harmoniously with the parish school, complementing and supplementing each other in the common goals.

The St. Andrew's faculty

viewed a filmstrip on the life of the historical Christ, shown against a sound-track of Bernstein's Mass. Time for reflection was provided for members to share their thoughts on how Jesus taught through message, community and service.

A process of goal-setting was held, involving input from parish priests, school principal and the director of religious education. A dozen characteristics emerged when the participants were asked to define the differences between a parochial and public school—religious instruction, prayers and liturgies, parish backing, traditions, discipline, moral training, integration, religious faculty.

IN SUMMATION, they believed the reason for the existence of St. Andrew's School was that it provided "a place where children would come to witness and experience Christ alive today in a growing faith community."

Activities which would flow from such a goal were listed: a faculty that fostered good relationships among themselves by praying together and having common lunch, building community within their classrooms, and involvement in local social issues.

According to Father Thomas Williams, St. Andrew's pastor, similar sessions dealing with the innovative pastoral will be planned with other parish groups, including the board of education and the CCD faculty, designed to formulate specific parish goals.

Catholic Education

(Continued from Page 1) directors of religious education and appropriate board and council representatives. The teams would assure that every age and interest group within a parish is participating in some respect in the educational process.

The three-fold core of religious education, he said, consists of Message (the word of God as related and experienced), Community (the coming together in common need and purpose) and Service (to both the religious and secular community).

Citing the decline of the traditional ethnic parish and the parallel uprooting and mobility of society, Father McBride said, "The Church may be the only place left in which we can rebuild community."

In a seminar expanding on the theme of team ministry, Brother Bartel Brady listed three essentials: communication, a willingness to serve, and a common purpose.

can't operate in the dark, Brother Bartel explained. Records and other sources of information must be available in making and evaluating policy.

"In the long run, however, they will have to trust administrators to feed them everything they need, to give them the total picture." An administrator who withholds or colors information should be replaced. "That's one of the nasty duties of leadership," he added.

Formation of a working parish team ministry "takes two to three years," Brother Bartel said.

In an address concluding the workshop, Father McBride listed four rules for educators—"learn the idiom of whatever group you are going to be teaching, whether teen-agers or the elderly," "hear their questions," "encourage their dreams and ideals," and "trust your teaching."

COMMUNICATIONS IS an overworked word, he said, but it implies the necessity of getting ideas and attitudes across and doing it in a variety of ways. "Young people are communicating something to us when they stay away from church," he noted.

Serving must be voluntary, Brother Bartel insisted. Asked what could be done to involve people who didn't want to be involved, he replied, "Nothing." Participation can be encouraged, but should never be forced in any way.

The common purpose of the team ministry or pastoral ministry, he said, is "to see how the global purpose of the Church can be articulated for this particular parish."

A democratic style of leadership, as opposed to authoritarian or bureaucratic, was described as appropriate to the new concept parish. "It takes more time to get a consensus, but there is the same need for making decisions and carrying them out," he added.

Such leadership may put the pastor in a difficult position, Brother Bartel acknowledged. He may be perplexed as to what lengths he should go in delegating his authority and responsibility to others.

POLICY-MAKING GROUPS, such as boards and councils,



Leader of a seminar on "The Competencies of the Religious Teacher" was Dr. John Olson, assistant dean of the School of Education, Catholic University of America.

Keeping pace with a jam-packed workshop schedule called for an informal conference between Father McBride and Father Gettelfinger.

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World's oldest drug newest teen-age peril

A DRINKING SOCIETY LOOKS THE OTHER WAY

Two current trends relating to teen-age alcohol drinking in the United States are causing anxious concern among highway safety experts and authorities on the treatment of alcoholism.

Within the past year there has been a spate of legislation in a number of states lowering the legal age for the purchase of alcoholic beverages.

Running parallel is a reported illegal trend among teen-agers away from a faddish preoccupation with so-called "hard" drugs to a revival of interest in alcohol, especially beer and wines.

Critics of both trends focus on two main issues: highway safety (since so many young people drive), and the risk of alcohol addiction.

ON MARCH 1, 1973, Massachusetts became the 15th state to lower the minimum legal age for the purchase of alcoholic beverages to 18. A bill in the Indiana legislature would reduce the

"drinking age" to 20.

In the opinion of some experts, the trend toward lowering the legal-drinking age is seen as part of an effort to assist young people to adapt themselves "realistically" to a predominantly "drinking" society. (Roughly two-thirds of the American population over 15 use alcohol to some extent.)

For example, the prestigious Cooperative Commission on the Study on Alcoholism, which included leading alcohol experts in the country, in its "Report to the Nation," pointed out that though the legal age for the purchase of alcohol is 21 in most states, "the actual facts about drinking in the under-21 age group are very different."

Summarizing research studies, the Commission stated: "Over 75 per cent

of high school students report that they have had alcoholic beverages more than once prior to graduation (age 17 to 18), and more than one-third state that they drink with some regularity."

On the other hand, a number of safety experts now are asking for a "moratorium" on further passage of lowered drinking ages, until the effects of current liberalization can be studied and evaluated.

HOWARD PYLE, the highly respected president of the Chicago-based National Safety Council, has come out adamantly against legalizing sales of liquor to teen-agers.

"Studies have shown," Pyle argued, "that younger drivers who drink are more likely to become involved in traffic

crashes than older, more experienced drinking drivers—even though the young persons may have fairly low blood-alcohol concentrations."

Similar concern has been voiced by Richard E. McLaughlin, Massachusetts Secretary of Public Safety, who has warned that younger drinking drivers may increase what he termed "carnage on the highways."

CURRENTLY, 15 PER CENT of the liquor-related accidents in the Bay State involve drivers in the 18-21 age group. In New York State, according to McLaughlin, persons 18 to 21 account for 25 per cent of the accidents in which liquor is involved.

A study by Liberty Mutual Insurance Company shows that in Michigan, where liquor for 18-year-olds was legalized in 1972, the number of fatal alcohol-related

accidents by drivers under 21 increased by 120 per cent in the first nine months as compared with the corresponding period in 1971—from 2,658 in 1971 to 5,841 in 1972.

Apart from traffic-safety considerations, the proliferation of young drinkers is being viewed with deepening concern by alcoholism experts.

A five-part, in-depth report on the U.S. liquor industry by the Christian Science Monitor completed last December disclosed that "some recent national polls" have shown that "most young people (are) turning from 'hard' drugs to alcohol, especially beer and wine."

SAID NEWSWEEK (March 5, 1973): "From nearly every quarter of the nation, school authorities and teen-agers themselves report that the latest fad in juvenile drug abuse is one that has a familiar ring to the older generation: the drug of choice these days, they say, is alcohol."

As the report of the Cooperative Commission on the Study of Alcoholism noted, there is nothing new in the practice of teen-age drinking in the U.S.—youthful drinking has long been an important rite of passage. But the most serious aspect of the current drinking revival, authorities believe, is that the use of alcohol appears to be spreading down to school children in the lower grades.

According to Norm Southerby of the Los Angeles County Alcohol Safety Action Program, one reason for the multiplication of young imbibers is widespread tolerance by their parents, most of whom are drinkers themselves.

"Parents who hassled their kids about other drugs," Southerby says, "are willing to look the other way on alcohol."

Noting that alcohol is a drug with a high potential for addiction for many drinkers, Southerby points out that in southern California one teen-ager out of every 20 has "a drinking problem."

THE NEW YORK-BASED National Council on Alcoholism reports that in 1972 the age of the youngest alcoholics who came to its attention dropped from 14 to 12.

Factors in any "solution" of the problems raised by drinking-and-driving and by teen-age use of alcohol are, obviously, complex and multi-faceted. But there is no student of the problems who

BEHIND THE NEWS

does not agree that the salient factor is the home.

All studies show, according to Frances Todd in her highly-regarded textbook, "Teaching About Alcohol," that the "greatest single influence on a youth's 'decision' to drink or not to drink is the home."

These studies demonstrate that adolescent attitudes toward, and use of, beverage alcohol are, to a large extent, imitations of adult behavior and attitudes.

Teen-age drinking is not, typically, an expression of rebellion and hostility toward adult authority.

Hence, the importance of early formation of attitudes, says Don Cahalan, assistant professor of behavioral science in the School of Public Health, University of California at Berkeley.

"ANY EFFECTIVE campaign (for moderation in drinking)," Dr. Cahalan concludes in his report, "Problem Drinkers: A National Survey," "should be directed to parents—to point out the dangers of a home atmosphere which is permissive of heavy drinking, and to emphasize the importance of parents' setting a good example for their children in their own drinking."

Milton Wolf of the Alcoholism Division of the Massachusetts Department of Public Health puts it more bluntly: "Because teen-age use (of alcohol) is patterned after adult use, there's no way kids are going to stop drinking until adults do."

CRITERION EDITORIALS

Trying to walk with Wounded Knee

The sullen rhetoric emanating from armed marshals ringing Wounded Knee has been about as responsible as the angry demands of members of the militant American Indian movement. Fortunately the confrontation thus far has skirted tragedy. Violence has been kept at a minimum and if cool heads and open minds prevail, perhaps all parties can come out unbloodied.

That does not mean there is any instant solution at hand or even any long-range agreement on how historic grievances can be met. The real good that can come of Wounded Knee, however, is a national dedication to dealing compassionately for a change with those so shamelessly exploited.

The American Indian has reaped a grim harvest of poverty and degradation from his relations with the white European invaders who drove him further and further west and then finally forcibly penned him in the wastelands.

The Indian has the shortest life expectancy of all Americans. He has the highest rate of suicide and alcoholism. He is nowhere so economically gouged as on the

reservation, to which a lack of skill and education still consigns him.

Unemployment at the Pine Ridge reservation in South Dakota is a staggering 54 per cent. Yet a newsman, after comparative shopping, reported food prices were ridiculously higher than those in metropolitan Chicago. Malnutrition reportedly is more common than in the remote backwaters of the rural South.

All this was true before the Wounded Knee episode and it will be true long after. But if Americans—on both sides of the firing line—have learned anything from the civil rights revolution of the 1960s, it is that the color of a man's skin and his present and past condition should have no bearing on his right to justice from his government or his fellow man. Eventually that hard lesson will bear fruit.

Meanwhile, Washington officials, and their representatives on the spot, should remember they are not dealing with some hostile foreign power but with citizens—first citizens, at that.

—B. H. ACKELMIRE

There's no fooling the cook

Weeklong boycotts of the butcher and meatless Tuesdays and Thursdays (radical suggestion: how about a meatless Friday?) are indications of mounting frustration with the high cost of food, meat in particular.

Nobody guarantees these grassroots rebellions will force down prices, though wholesalers are beginning to complain that supermarket demand is off three to 10 per cent. One thing is sure, however. The nation's housewives are becoming as upset about administration attitudes as they are about disappearing paychecks. Washington is making no friends in responding to their very real domestic crisis.

First Secretary of Agriculture Earl Butz cavalierly tells housewives they are making much ado over nothing more than a slight economic adjustment. Then one department head after another tells them to switch to cheaper cuts, all the while burping from the filet mignon eaten an hour earlier—and probably at the taxpayers' expense. And Secretary of Labor Peter Brennan adds the asinine suggestion that everybody plant a "Victory" garden. Finally, even the President tells homemakers they

are cutting off their own nose by engaging in "non-productive" counter measures at the checkout counter.

But perhaps the greatest insult of all was the "battle plan" for shopping devised by the President's special consultant for consumer affairs and unveiled with ruffles and flourishes last week. It consisted of such strategic gems as making a grocery list and buying the large economy size.

The brains of this administration must think American housewives have none, that they are a bunch of ninnies who don't know the difference between a bargain and a bucket of horsefeathers.

On the other hand, housewife-activists have responded sensibly and responsibly, individually and collectively. They have made no wild charges that farmers are living off the fat of the land or that supermarket owners are out to rob them. They know that only 33 cents of the food dollar goes to the farmer and of the remaining 67 cents, 50 per cent goes to nonfarm labor.

Most of them also acknowledge that they spend proportionately less of the family's income for food than their counterparts almost anywhere else in the world.

But they also know that inexpensive food means more to spend on other things, and that skyrocketing food prices affect sales and production in every other segment of the consumer market. They are a good deal smarter than many administration officials when they insist that mounting food costs are at the root of inflation, not its harvest. No amount of doubletalk about impulse buying and beef heart gourmet style is going to cover up that simple fact. —B.H.A.



"FIFTY-THREE PER CENT WILL FAVOR A FORMAL RELIGION; THIRTY PER CENT WILL FAVOR NO RELIGION; SEVEN PER CENT WILL BE UNDECIDED; AND TEN PER CENT—LIKE YOURSELF—WILL DIG THE OCCULT!"

YOUR WORLD AND MINE

What price hospital?

BY GARY MacEOIN

I thought that by now I had seen, heard and smelled everything. Not by a nautical mile. So if what follows lacks cold detached logic, please try to understand.

The United States has decided to dump 800 "pre-packaged hospitals," each of them containing everything—except four walls and a roof—needed to put a 200-bed hospital into immediate, self-sufficient operation. That includes operating-room equipment, lights and supplies, laboratory equipment, drugs, bandages, cots, blankets, diesel power generators and water pumps.

Supplies estimated worth \$25 million will be destroyed and most of the rest sold off in job lots for next to nothing, this disposal operation to cost an estimated additional \$6 million.

As I read the news, I could only think of the town of Jatai on the southern edge of the Amazon basin which I recently visited at the end of 12 hours in jets and two days on dirt roads. Jatai is typical of Brazil's booming economy and expanding frontier. There are traffic lights for those with cars, and a landing strip for those with private planes. And, of course, a TV transmitter.

THERE IS A hospital, about 80 beds, modern, clean, well-equipped. But only a third of the beds were occupied when I inspected it. You see, it is a business enterprise owned cooperatively by the town's doctors, and if you can't pay, you have to be sick somewhere else.

For the 80 per cent of Jatai's 30,000 people whose breadwinners earn not more than \$20 a month (because what employer pays the legal wage?) there's only Sister Andre's clinic. Andre is incredible. She has pills and vitamins in her storeroom for all ailments, along with the sneakers that every clinic-user must wear as protection against worms that pierce the foot and migrate through the blood stream. She has water filters that cut down on mononucleosis and hepatitis. She vaccinates against polio, measles and tetanus.

Andre works miracles. She is the nearest thing to perpetual motion so far invented. But how many can she reach in her tiny clinic, with her one cupboard of antibiotics and vitamins? Now, if she had just one of those 800 pre-packaged hospitals, I'd bet

she'd have it staffed before Father Bonaventure Koelzer, who builds pre-fab houses for her most needy clients, had the four walls and roof in place.

I KNOW THERE are many more than 800 places around the globe which need a pre-packaged hospital as badly as Jatai. I could make a list from my own diaries. Still, if they are sending one to Jatai, they might as well make it two. The babo deserves one, too.

The babo is the priest—also the medium—of the Spiritists. This fastest-growing religion in Brazil is a mixture of African, Indian, Christian and other elements. The members invoke the dead in their rituals, wear beads for protection, use incense, perform cures, predict the future.

In Jatai the Spiritists run the only asylum for the insane and the abandoned, people for whom the state does absolutely nothing. It's really a dreadful place, no doctor, no nurse, nobody with any training in dealing with mental problems. There's not even a procedure for certification of the inmates. If somebody becomes so violent that his family can't control him, he is dropped off here.

LESS TROUBLESOME ones wander around in an enclosure which contains several huts. They cook the food and do chores. About 20 of the worst cases are locked in tiny cells, each on a mattress on a concrete floor, no other furniture in the room, the floor and bare walls splattered with the excreta of the unfortunate inmate, in some cases dripping with urine, too.

Most of those into whose cells I peered were women, some silent, some moaning, a few crying or screaming, most of them secured by chains on wrists or ankles or both. Soon I felt as I had felt in a storm in the Bay of Biscay in December, 1944. My stomach could take it no more. I had to withdraw.

Am I serious in recommending these Jatai Spiritists for one of those pre-packaged hospitals our government has decided to dump? Of course I am. At least they are trying to do something for the helpless and hopeless, for whom nobody else in Jatai—state, municipality, Church or community is doing anything.

We talk a lot these times about the right to life of every human being. But will we do anything to stop this senseless destruction of 800 hospitals that could make that right a reality for millions? Of course not.

BY MSGR. GEORGE G. HIGGINS

James R. Hoffa, former president of the International Brotherhood of Teamsters, was 60 years of age on Valentine's Day. At a mammoth birthday party sponsored by some of his middle-echelon pals in the International, he told a reporter that his chief ambition is to "be able to speak out again about the injustice to the little people of America."

I think we can all agree that that's a very worthy ambition. Unfortunately, however, the "little people" represented by the United Farm Workers Union have already learned, to their utter dismay, that, with friends and champions like Jimmy Hoffa, they really don't need any enemies.

Speaking on February 20 at Stanford University, Hoffa blithely characterized UFWU president Cesar Chavez as "incompetent." Listen to who's talking! He also predicted—with a degree of self-assurance worthy of a better cause—that the Farm Workers Union will "go out of business" once it's jurisdictional dispute (sic) with the Teamsters is settled.

"WE AREN'T GOING to give up to another union what is under our jurisdiction," Hoffa said at Stanford. "We will fight Chavez just like we fight employers—until we win, and we will win."

Often drawing loud boos from the crowd of some 200 students, Hoffa added: "I think if you just have a little patience, Chavez will go out of business and we'll keep flourishing. If we are wrong, (you are, Jimmy), Chavez will probably have a big powerful union. If we are right, Chavez will probably become part of us."

If Hoffa really believes that last statement, he is capable of believing almost anything.

It's interesting to note that the self-styled champion of the "little people" who is now threatening to put the Farm Workers Union out of business is the same Jimmy Hoffa who, less than six months ago, signed a lettuce boycott pledge and, shortly thereafter, strongly defended Cesar Chavez and his movement in a rather heated colloquy with William F. Buckley on the latter's television talk show.

ONE CAN ONLY guess as to what it was that prompted Hoffa to change his mind so suddenly and unexpectedly. My own guess is that he has decided to get himself re-elected as president of the Teamsters International and with this goal in mind, is already scrounging around for rank-and-file support wherever he can find it.

Attorney General Richard G. Kleindienst has stated publicly, however, that

he would move quickly to block any bid by Hoffa to return to union office in violation of the condition of his release from prison.

It remains to be seen, of course, whether or not the Department of Justice will lower the boom on Hoffa if he decides to disregard the Attorney General's warning. In any event, if Hoffa can eventually square himself with the government, I suppose he has as much right as any other Teamster to run for the presidency of the International. The decision is up to him; it's none of my business.

I THINK IT is my business, however, to say very bluntly that Hoffa's cold-blooded threat to destroy the Farm Workers Union is absolutely disgraceful from the point of view of trade union ethics. His recent punch-drunk attack on Cesar Chavez and the Farm Workers Union marks him in my book as a street-corner bully.

The only thing to do with a bully is to call his bluff. My calling his bluff, however, is obviously a rather meaningless gesture, I am sure that he and the Teamsters International could care less about my opinion on this matter.

The only organization that can call their bluff and really make it stick is the National AFL-CIO. Fortunately there is good reason to think that the Federation is preparing to do just that.

AT THE RECENT AFL-CIO Executive Council meeting in Miami Beach, Florida, George Meany went out of his way on two different occasions to let the media know that the Federation fully intends to support the Farm Workers Union—and support it all the way—in its life-and-death struggle with the Teamsters. He said, among other things, that "the agreement they (the Teamsters) made with the growers recently in California, to me is tantamount to strike breaking. And you can quote me on that."

Two days later Meany said, with reference to Hoffa's Stanford tantrum, that "Jimmy has looked in his crystal ball many times in the past, and he hasn't always come out right."

I agree with President Meany all the way. In my opinion, he was dead right in saying that the Teamsters are not going to be successful in their unconscionable effort to destroy the Farm Workers Union.

Favor ERA adoption

WASHINGTON—The National Board of the Leadership Conference of Women Religious has issued a statement in support of the Equal Rights Amendment. With only one dissent, the Major Superiors, who come from 15 different sections of the country, favor the passage of the amendment.

The CRITERION

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Bishops' statement on lettuce boycott

The Second Vatican Council in its Pastoral Constitution on the Church in the Modern World stresses that:

"Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangement of economic life . . .

"When socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Recourse must always be had above all to sincere discussion between the parties. Even in present-day circumstances, however, the strike can still be a necessary, though ultimate, means for the defense of the workers' own rights, and the fulfillment of their just demands. As soon as possible, however, ways should be sought to resume negotiations and the discussion of reconciliation."

In supporting the efforts of the United Farm Workers to implement their right to organize and bargain collectively, we, the Catholic Bishops of Indiana, stress the fact that we are doing so in the spirit of the Council document referred to above and with sympathetic awareness of the problem faced by both the Unions and the Growers. It is our earnest hope that ways can be found at the earliest possible date "to resume negotiations" and to bring about a "reconciliation" between the parties to the current dispute.

Without strong, honest representation such as can be provided by the United Farm Workers, the plight of agricultural workers and their families will remain desperate. A fundamental issue of social justice is at stake.

In these circumstances, the Catholic Bishops of Indiana strongly support the lettuce boycott and urge the citizens of Indiana to purchase only "iceberg" (head lettuce) clearly marked with the official United Farm Workers' label, the black Aztec eagle. We further urge our diocesan personnel and institutions to support the boycott throughout the state. Our purpose in this is to bring about collective bargaining and a just settlement to the dispute.

We laud the California Supreme Court's decision in late December which permits the UFW to resume its boycott-strike against those growers who had earlier signed agreements with another union. This is really a grass roots struggle by the workers to gain a union of their choice. The moral issues are the same as they were in the grape boycott: dignity, self-determination and justice.

Most Rev. George J. Biskup, D.D.
Most Rev. Andrew G. Gruka, D.D.
Most Rev. Leo A. Pursley, D.D.

Most Rev. Joseph P. Crowley, D.D.
Most Rev. Raymond J. Gallagher, D.D.
Most Rev. Francis R. Shea, D.D.

LETTERS TO THE EDITOR

Ms. Gaither takes issue with editorial

To the Editor:

Your editorial of March 9 attacking "smut" might more accurately have been titled "A new attack on freedom."

Yes, I claim the "right" as a consenting adult "to wallow in filth." What

Blames 'bad climate' on high court views

MIAMI BEACH—In divorcing ethics from religion, U.S. Supreme Court justices and college professors have produced a climate of opinion that has resulted in crime, war and social injustice, according to a prominent Conservative Jewish scholar.

Dr. Louis Finkelstein, the chancellor-emeritus of the Jewish Theological Seminary of America, declared that it is "incredible" that the U.S. Supreme Court has made it "forbidden to suggest in public schools that there exists a Supreme Deity concerned with human affairs," but that it is "not forbidden to deny His existence."

In modern education, Dr. Finkelstein held, "our children are being indoctrinated to seek (ethics) only in science, particularly experimental science."

As a result, he said, young people cannot answer such questions as "What is justice, what is crime, when are penalties justified?" They are also unable "to pray for peace, as well as to strive for it," and find it difficult "to discern the right in our national as well as in our individual lives."

justification does anyone claim (a direct pipeline to God, maybe?) to tell another citizen what he cannot read, see, say, or think? "There are all kinds of self-appointed experts" willing to say "this action (book, movie, word) stimulates me sexually and I don't like it, so you can't do it."

A truly mature person could see hard core pornography and only be amused at the often pitiable dramas depicted, and come away with his concept of his own sexuality (maleness or femaleness) strengthened in contrast.

What is needed is not censorship, but a whole system of teaching people to be comfortable with and proud of their bodies, and realizing that body and mind and soul are all necessary to make a person.

Face it, people are earthy at times—sex as an act is not an unwelcome mating of souls somewhere up in a cloud; it can be fun, gentle, sad, exploitative, sweet, uproarious, angry, companionable, and our link with the animals God also created, in perpetual innocence.

You do not have to go to see or hear (or read or say) anything; but it should be others' privilege to, if they do not make nuisances of themselves.

I favor keeping sexually-oriented publications under the counter, where you have to ask for them. I do not favor advertising R or X-rated movies immediately after G or GP films. I favor explaining to children if and why you disapprove of certain films or books. But I do not favor being dictated to by anyone other than my own mature, informed conscience.

Ms. Judith A. Gaither
Indianapolis

Safeguard future of family farm, prelate asks

WASHINGTON — The family farm is "the cornerstone of life in rural America," Archbishop Ignatius J. Strecker of Kansas City, Kan., told the Agriculture and Forestry Committee of the U.S. Senate.

Archbishop Strecker, who is president of the National Catholic Rural Life Conference (NCRLC), testified at the invitation of committee chairman, Sen. Herman E. Talmadge (D-Ga.).

In his testimony favoring renewal of the 1970 Agricultural Act, the archbishop scored government programs and policies which favor large corporation farming and neglect or discriminate against small family farmers.

"THE FAMILY FARM is a valuable socio-economic institution, affecting the welfare of the family, society and the agricultural economy," said the rural life leader.

He scored President Richard M. Nixon's proposal to place the responsibility for land use policy in the hands of state and local governments.

"The stewardship of our land is a national responsibility which should be borne by the federal government," he said. "Only in this way can it be coordinated with the many other federal programs which influence control over land and its use."

ARCHBISHOP STRECKER urged that a renewed Agricultural Act should include provisions that:

—Tighten limitations on payments which any person is entitled to receive under the farm program.

—Cut off subsidies to "farmers who are able to make it on their own."

—Empower the Secretary of Agriculture "to eliminate unneeded payments for land diversion," but maintain "the machinery for crop adjustment and price support" for times when such programs are needed.

—Include in all farm programs "protections for the smallest farmers who

today face unfair competition from large corporate producers."

IN THE AREA of rural development, said the archbishop, "The needs of our rural communities comprise a litany familiar to all the members of this committee."

He cited the needs for supplementary incomes to marginal farmers, employment opportunities for rural youths, improved education and health care, public transportation, and more housing, water and sewage facilities.

Archbishop Strecker objected strongly to the apparent "intention of President Nixon to base his farm policies on expectations of sizable agricultural exports."

He said the yearly possibility of bumper crops in places like China, Russia and India could have "disastrous effects on domestic prices" in an export-oriented economy. He also cited the "terrible repercussions around the world" in case of American crop failure if other countries are allowed to rely too heavily on U.S. produce.

"An 'export-oriented agriculture' simply puts American farmers at the mercy of the vagaries of weather and international relations," Archbishop Strecker said.

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JESUS

LAMB OF GOD

BY FR. AL McBRIDE, O. PRAEM.

A permissive age makes obedience seem like a weakness. In other times, "doing what one is told," did not seem like an indignity. But we live in less authoritarian times and thus find obedience to be more of a curiosity than a value. Obedience has received a bad press because many authorities often abused the willingness of the obeyers.

Instead of obedience today, we hear more of freedom and self-determination. The individual will choose what he wants to do. St. Paul certainly wouldn't quarrel with this. He often spoke of how Jesus came to make us free. The very role of authority and law was to lead persons to grace and freedom.



But a flaw lurks in the garden of freedom. Associating obedience with slavish and childish authoritarianism can reduce it to an obscenity not to be thought about. The funny thing is that once freedom is imagined to have eliminated obedience behavior, cranky rebellion begins to take over. Honest rebelliousness that leads to maturity instead becomes a pathetic striking out. Failing becomes a way of life.

THIS MAKES FREEDOM the equivalent of a perpetual tantrum. What is forgotten is that obedience, in its deepest form, is a response to God's desire for us. The divine desire on our behalf in an unerring direction, which if we follow it, will lead to our perfect fulfillment. The word obedience comes from the Latin, "ob-audire," which means "to listen." The depth of God's hopes for us speaks to that which is most profound within us. Obeying,

in this instance, is hearing what absolute love has in mind for us.

God calls us, even commands us, to the one true path of becoming human. Because he does it out of love, he always leaves us our freedom. This is why today's freedom-seekers often miss the point, for in doing their own thing, they listen only to themselves. Thus they reduce their future to the pathetic horizons their own wild wants dream up. They have forgotten that personal growth demands dialogue, listening to another—especially the divine other.

When the Bible calls Jesus the Lamb of God, it is commenting on his radical obedience. It is common, even today, to use an animal image for human trait. Lions still bespeak courage, elephants remind us of memory, dogs tell us of affection. Just so, lambs evidence trusting obedience.

NOW SOME COULD SAY they are perfectly willing to be a lamb before God; that is, they will render obedience to him, but they aren't going to obey people. Jesus gives the opposite example. He always strove to do the will of his Father, and, equally, he attempted to respond obediently to the authority of his day.

He is remembered as being an obedient child to his parents. He is shown paying taxes to the state and following the ritual requirements of Jewish religion. Now on ritual laws he shows an independence of spirit, that is, he is not a slave of the law. Hence he often breaks the letter of sabbath observance, by curing the sick and even recommending breaking the fast when his starved friends needed food. In his freedom he teaches that the Sabbath was made for man, not man for the Sabbath.

Despite these freedom gestures, Jesus is generally portrayed as faithful to the ritual and cultural practices of his day. Even the Last Supper is an act of fidelity and obedience to the ancient Passover command. We know he was bringing new meaning to the old acts, for he said he did not come to destroy the law and the prophets, but to give them fulfillment—that is, fresh meaning.

THE BIBLE RESERVES the highest praise for Jesus' obedience. Saint Paul sees it as the very road that led Jesus to be our savior and to his own glorification. "And being found in a human form he humbled himself and became obedient unto death, even death on a cross. Therefore, God has exalted him and bestowed on him the name that is above every name." (Philippians 2:8-9)

I believe that after we have overcome our anger at the abuses of authority, we shall come again to value the depth meaning of obedience. St. Thomas Aquinas spoke of obediential potency, by which he meant that persons are born with a special glory to be attained by listening to the loving voice of God urging them to become who they should be. Obedience like this is not groveling slavery or immature childishness, but a humble and honest openness to the vocation that comes from God.

It also means that obedience to persons and civil and ritual requirements will be done with discrimination and civility and dignity. This is being a "lamb" in the right sense.

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"When the Bible calls Jesus the Lamb of God, it is commenting on his radical obedience. It is common, even today, to use an animal image for a human trait . . . Just so, lambs evidence trusting obedience." (NC photo)

SCRIPTURE

Identity of Jesus as Lamb of God

BY FR. QUENTIN QUESNELL, S.J.

William Blake, the famous English poet, was a very religious man. His poem, "The Tiger," asks what sort of God must he be who created that fierce and powerful jungle beast.

His poem, "The Lamb," asks a similar question about a different kind of animal: "Little Lamb, who made thee? Dost thou know who made thee?"

The lamb does not reply, so the child who is asking goes on to give it some hints:

"Little lamb, I'll tell thee,
Little lamb, I'll tell thee.

"He is called by thy name,
For he calls himself a lamb.
He is meek and he is mild.
He became a little child.
I a child and thou a lamb,
We are called by his name.

"Little lamb, God bless thee,
Little lamb, God bless thee."

THE SENTIMENT and piety of this poem have inspired many children's prayers and Victorian holy-pictures. These build on the idea that Jesus is called a lamb because, like lambs and little children, he is not only innocent and appealing, but somehow soft, cuddly and cute. The trouble with this is that it has nothing whatever to do with the New Testament image of Jesus as the Lamb of God.

That image is presented mainly in the Book of Revelation. The Lamb is the hero of that book. He is the one person in all the universe found worthy to open the seven seals of the mysterious scroll, from which the apocalyptic action of the book develops.

There is no doubt who the Lamb is. He is "Lord of Lords and King of Kings." He is "the Lion of the tribe of Judah," and the Root of David." He "stands before the throne of God"; he even "shares the throne of God." He possesses "the seven spirits of God, sent out into all the earth." He has "twelve apostles," and their names mark the foundation stones of his new and heavenly Jerusalem. He has charge of the book of life. The lamb is certainly Jesus Christ.

But this Lamb is not cuddly, soft or cute. Nor is he at all childlike. He is a powerful conqueror. He is not at all like Blake's little lamb. He is very much like Blake's Tiger.

Jesus, the conqueror of Revelation, is called the Lamb because of the special kind of conquering which Jesus did. He overcame the kings of the earth, the power of the demons, the wealth and pride of the Roman empire, by letting himself be put to death in sacrifice.

THIS IS NOT WHAT most people mean by conquering and victory. But it is what Christianity means. And so when Revelation praises the Lamb for his mighty conquests, it calls him "the Lamb who was slain." He was killed that others might live. This is the victory that overcomes the world. Jesus let himself be sacrificed—like the Jewish Passover lamb.

In the Book of Exodus (Chapter 12), God was going to strike down the Egyptian oppressors and set his people free. He told the people through Moses that each family should find a lamb "without spot or

blemish" and kill it and eat its flesh "without breaking a bone of it." They should take the lamb's blood and smear it over the front of their houses. Then when the angel of death came through the land to punish God's enemies, that death would pass over the families whose houses were marked with the lamb's blood. And so it happened. Therefore, every Passover after that the Jews kept the same observance down to Jesus' day.

JESUS IN THE New Testament is the lamb who was slain that we might be marked with his blood and be saved from death. Peter writes: "you have been redeemed . . . not with perishable things, such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot." The crucifixion scene in John's gospel says Jesus' legs were not broken "that the Scripture might be fulfilled: Not a bone of him shall be broken." Paul writes: "Christ, our Passover Lamb, has been sacrificed."

At Mass we use the words of John the Baptist: "This is the Lamb of God, who takes away the sins of the world." He took them away by dying for us.

We add a sentence from Revelation 19: "Happy are those who are called to his supper." This refers to "the wedding supper of the Lamb," held after he has won his victory and also won a new people for himself—his bride, the new and heavenly Jerusalem.

We are among the happy ones called to that supper. Saved by his blood, we eat his flesh. Together at his table in his kingdom we renew our faith in the Christian idea of victory and liberation through giving up our lives for others.

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"But this Lamb (Jesus Christ) is not cuddly, soft or cute. Nor is he at all childlike. He is a powerful conqueror. He is not at all like Blake's little lamb. He is very much like Blake's tiger." (NC photo by George R. Cassidy)

CATECHETICS

Symbol of Easter

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

When I was in high school, I worked after class in my Dad's bakery. It was a great experience. Making delicious pastries was as satisfying as eating them. Each Easter brought a special experience as we made dozens of pound cakes shaped like lambs.

Decorating the lambs with rich white frosting and shredded coconut was a challenge. Brown raisins became eyes, green colored frosting provided the fresh spring grass on which the lamb lay, and edible pink flowers added a final touch. The finished lamb was beautiful to behold and tantalizing to taste.

At the time I was hardly aware of the symbolism of the Easter lamb. Creating and sampling the pound-cake animals was engrossing enough. But I was very much aware that the lambs were made only once a year—at Easter time. Later I realized more clearly that the lamb cakes were meant to recall not only the new vitality of spring life, but the very source of all life, Jesus Christ, the "Lamb of God."

THE FACT THAT we made the lamb cakes only at Easter provided a clue to the meaning of the biblical reference to Jesus as the "Lamb." In the New Testament the title "Lamb of God" symbolizes all that Jesus achieved in the events of Good Friday and Easter Sunday—namely his death and resurrection by which he freed all mankind for new life.

The last book of the Bible, the Book of Revelation, also called the Apocalypse, describes Jesus throughout as a Lamb: "I saw a Lamb standing, a Lamb that had been slain" (Rev. 5:6). The symbolism is striking: He who had died is alive, victorious over the power of death itself. Surrounding the Lamb, as the vision of John in the Apocalypse develops, a huge crowd from every nation and race stood shouting: "Salvation is from our God, who is seated on the throne, and from the Lamb" (Rev. 7:9-10). The Lamb saves.

That salvation is described later in John's vision: "He will lead them to springs of life-giving water, and God will wipe away every tear from their eyes" (Rev. 7:17). In the New Jerusalem, where there "shall be no more death or mourning, crying out or pain" (Rev. 21:4), "darkness will dissolve in the light of the Lamb, and death will be swallowed in the life-giving waters flowing from the Lamb and God's throne (ev. 21:23; 22:11).

John's mystical vision of Jesus, the Lamb, risen but still bearing the marks of death, symbolizes the very core of Christian faith. We believe the death and resurrection of Christ is the radical source of our own triumph of life over death.

THE LAMB SYMBOLISM may not appeal to contemporary urban dwellers as it did to the early Christians who lived in closer contact with the land, and were at home with the Old Testament ritual of the Paschal Lamb. But in any event the biblical name for Jesus, "Lamb of God," crystallizes Christ's role as savior of man from every form of death and diminishment.

"Saviour" can be a rather abstract theological term, but translated into the "Lamb" image of the New Testament the meaning of "salvation" may become more concrete. The Lamb frees man from all that limits life—darkness of mind and spirit, mourning, pain and every form of death. He renews us, refreshes us with life-giving waters. Jesus, the Lamb of God, is able to free us to grow in the full potential of life with him. At root this involves a dying with him to the selfishness that is sin

in order to rise to a life of unselfish love.

The very fact the Lamb who was slain stands reveals that for those who place their trust in Christ that all death bears within itself the seeds of life. Conversely the image suggests that all growth in life comes only through death. With him we can overcome the powers that diminish our physical and spiritual vitality, discovering sparks of new life in the dying embers of existence.

PERHAPS THIS SOUNDS poetic, mystical, far from the realities of daily life. Yet for hundreds of thousands of Christians faith in Christ, who triumphed over sin and death, has provided motivation and courage to face and

overcome sickness, poverty, loneliness, captivity, persecution, pain, anxiety, selfishness, death itself. The sight of the lamb standing after being killed has suggested hope to people who seemed overwhelmed with suffering, and has brought a joyful smile to the face of persons steeped in sorrow.

The Easter Lamb can remind us all that because of Jesus, the true Lamb of God, we can affirm life where others see only death, and glimpse rays of light where darkness blinds others' eyes. "Behold the Lamb of God, who takes away the sins of the world. Happy are those who are called to his supper."

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LITURGY

Announce the names of the gift bearers

BY FR. JOSEPH M. CHAMPLIN

"Today's Gift Bearers: 5:15 (Verdi family); 8:30 (Lena Crisafulli and Alpha Trepasso); 9:45 (Pawlewicz Family); 11:15 (Calkins Family)."

This simple announcement in our weekly bulletin has significantly helped to strengthen the community spirit here at Holy Family. Parishioners now wonder about the identity of an attractive family which brought up the water, wine, altar breads and collection basket during Mass. Reading the bulletin (handed out at the door as they leave church) on their way home gives them the answer.

That brief indication of the gift bearers for major Masses, however, represents the results of hard work—some computerized planning, numerous phone calls and personal home visits.

ONE SUNDAY NEARLY a year ago, we replaced the homily with a 10 minute census survey at all our Masses. In addition to factual data (name, address, phone number, usual Mass attended, age, education, occupation, etc.), we asked for opinions on several matters and, finally requested help in different areas (e.g., school lunch program, religious education classes, ushers). The positive response greatly encouraged us and we then began the lengthy process of converting check marks on a questionnaire into hours of volunteer service.

Fortunately for us, we were able to use the services of a local firm's computer and specialists in that field both programmed our survey and tabulated the figures. A first run of the marvelous machine gave us an alphabetized print-out of respondents, overall totals and an indication of who volunteered for what.

Over 100 persons offered to participate in the presentation of gifts. A second computer run then gave us another alphabetized list of these people broken down according to the usual Mass they attend and with the code number of their original census form. With this information at their disposal, the two young Sisters of St. Joseph serving as parish helpers at Holy Family were able in about an hour's time to develop a master sheet which included addresses and phone numbers of those individuals who offered

to assist with this function.

They then proceeded to call persons and line them up for particular Masses. After an individual or family had agreed to a particular date, one or both of the nuns, driving our stick shift blue Vega, would stop at their home, explain the why and how of this presentation ceremony, then arrange to meet the volunteers before Mass in the back of church.

THIS EXTRA BIT OF planning and preparation has yielded handsome dividends. Just yesterday a dentist's wife told me her youngest daughter, upon learning the family would be bringing up the gifts on Holy Family Sunday, jumped with joy and considered the honor her finest Christmas present. I also have heard of wives going to the hair dresser, parents stopping at Confession, children shining shoes before their Sunday "appearance."

One woman told me that tears streamed down her cheeks as she watched a particularly large and beautiful family bring (with less than military precision) the offerings up the center aisle to the priest waiting in the sanctuary. I wondered last week what were the feelings of a non-Catholic father who joined his wife and children in the procession. I wonder, too, about those in the pews as they observe a family with long-haired college boys and bright eyed grammar school girls bearing gifts to the altar.

THE CEREMONY MAY seem un-complicated to those of us who are priests or Religious or persons accustomed to leadership roles in front of crowds. But I sense in such circumstances that most people become quite nervous, even if proud, and breathe a sigh of relief when they finally get back to their pews.

All the more reason for a sensitive solicitation of volunteers, a careful attention to preparation, and a clear explanation of the spiritual reasons behind this practice.

The Roman Missal's General Instruction reads: "It is desirable for the faithful to present the bread and wine, which are received by the priest or deacon at a suitable place . . . The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes. This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar."

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QUESTION BOX

Church guilty of male chauvinism. True or False?

BY MSGR. R. T. BOSLER

Q. Why does your Church deny women any role in its formal structure? Is it true that the Catholic Church once doubted that women possessed souls? Recently I read that a debate on this subject took place at the Council of Macon. Was I reading history or just anti-Catholic propaganda?

A. The Council of Macon took place in 585, before the days of any distinction between Protestant and Catholic in the Western Church. The debate was not over whether women possessed souls, but over the meaning of the Latin word "homo," whether it meant just the male of the human species or included also the female. "Vir" is the Latin word that refers only to the male as "mulier" does to the woman. "Homo" can refer to a man or to mankind. We say in English, man is a rational animal and include, of course, woman in the word. Some poorly educated bishop at



Macon did not know his Latin and a ridiculous discussion took place.

Councils are not judged by the discussions but by the decrees and laws agreed upon by the majority. Having sat through most of the sessions of Vatican Council II, I am grateful that our latest council will not be judged by the inanities and stupidities mouthed by a few of the bishops during the course of the long discussions. Macon actually improved the position of women in society by passing laws that protected widows and orphans.

The Church's treatment of women has been far from perfect, but her contributions to the advancement of their position in society has been greater than most history textbooks have recognized. The promotion of religious convents and institutions run by women themselves led to a situation where there were possibly more educated women than men during the Middle Ages. A. W. Calhoun in "A Social History of the American Family," concluded in 1917 that "women in the Middle Ages probably enjoyed more equality with men than most of the time since."

A lot has happened since 1917, and our Church has not kept up with the rapid advance of women. But there were women observers at the recent council; they are now serving as lectors and extraordinary ministers of the Eucharist and advising bishops on pastoral councils where these are organized—a little better record than most of the big corporations.

Q. When did the practice of giving a priest stipend to offer a Mass begin? Is it a world-wide practice? I have read that in a few dioceses in the U.S.A. the priests themselves have voted out the practice. It gave me great joy to read that, and I hope the elimination of Mass stipends will be general. I can certainly see the real necessity of stipends from some source for missionary priests, since they get little or no financial support from the poor people they serve. But in our country priests receive a salary sufficient for their state in life.

A. A stipend is an offering given a priest obliging him to offer a Mass for the in-

tention of the donor. There is some possibility that this practice may have begun in the sixth century. Two councils of Rome in the ninth century urged priests not to restrict their application of Masses by receiving offerings from individual donors. But by the eleventh century the practice was common, according to the New Catholic Encyclopedia.

The practice today is a remnant of the days when priests were supported by donations made each time they conferred the sacraments. In some parts of the world

priests still are supported largely from donations made at baptisms, weddings and funerals. In most dioceses today, priests are paid adequate salaries and the stole fees, as they are called, go to the church. It would seem better to me to eliminate all these fees and support our churches from the offertory gifts or regular contributions.

More priests would agree with you that Mass stipends be eliminated. Unfortunately, as you noted, in many parts of the world Mass stipends are almost the

sole support of priests in mission lands. These stipends come to them from the large parishes that receive far more Mass intentions than can be satisfied locally. Our bishops, therefore, hesitate to eliminate the practice of Mass stipends because of what this would mean to the missions. But, surely there is enough intelligence in the Church to find a better way of supporting our missions.

Another reason for keeping the practice is because the people want Masses said for their own intentions. Parish secretaries

spend a good part of their time and their patience keeping parishioners happy who want Masses offered on special days at special hours. I would like to place a Mass intention book in back of church in which anyone could write down intentions for a given day and then have the book brought along with the offertory gifts to the altar for each Mass. But I feel that I should wait until the bishops find something to replace the Mass stipend revenue for the support of missionaries.

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THE CHURCH AND I

Park bench hecklers pepper his theology

BY F. J. SHEED

On the Hyde Park platform one Sunday I was discussing the Incarnation with a heckler. I was fairly new to the doctrine myself, and the heckler and I were soon out of our depths. There was a cleric in the crowd, not looking happy. When I got down, I spoke to him.

"Are you a priest?"
"Yes."
"A Catholic priest?"
"Yes."
"A Roman Catholic priest?"
"Yes."

"Didn't I make a mess of it?"
"Yes."

As it happened, he was very Roman indeed. He was Cardinal Merry del Val, Papal Secretary of State, and a leader in the war against Modernism of which I have already spoken. By this time the war seemed to be over: it might be truer to say that Modernism had been driven underground in the century's teens, to explode in the sixties. With the ripe wisdom of hindsight, I feel that if the victory had been less crushing then, with more mind given to examining the questions raised, there might have been less of an



explosion now.

THE CARDINAL fortunately had listened to other speakers besides me. He told Cardinal Bourne of his satisfaction with the work. In due course we were given by Rome the canonical status of Catechists, with an Indulgence granted each time we spoke outdoors. I remember how pleased we were about the Indulgence. Who, apart from me, cares about Indulgences now?

Coming to London with no Catholic schooling and a minimum of doctrine, I was for the first time living in a Catholic atmosphere, and I found it entrancing.

The men and women of the Guild were intoxicated with the Church's doctrines. But if they were rigidly orthodox, there was nothing else rigid about them. I have never since been in contact with a group so little cut to pattern. There was the General Secretary, for example. I heard him say to a heckler who had been quoting a rash statement of Father Bernard Vaughan's, "There's nothing in the Code of Canon Law against ordaining fools." I remember his warning one of our priest chaplains against another of them—"If you go on listening to him, you'll become as big a damn fool as he is." "That's no way to talk," said the priest. "It's the way I talk,"

said the General Secretary.

With a habit of daily Communion and the profoundest reverence for the priesthood, he treated each priest on his merits (he once explained to me that his brother was a priest, so he had no tendency to idealize.) None of the other Guild leaders talked like that; but I think there was an advantage for us in occasionally seeing the distinction between the man and the office applied here and now, so to speak.

The making of that distinction occupied most of our time on the outdoor platform. Our lectures usually lasted 15 minutes, and in the rest of the hour the crowd questioned us. Upon the papacy and Church history generally we had week after week, year after year, as unsparing a viva voce examination as has been known in the world—every charge ever brought against a Pope was sneered at us. And from the beginning we were bound to the strictest honesty—there must be no bluffing or side-stepping. If we did not know the facts, we must say so. We must find them out and tell them to the questioner at the next meeting.

So that, under the crowd's compulsion, we grew ever more clear-eyed about the distressingly human side of the Church, while remaining wholly determined to teach what the Church taught. You might

think that this would be an impossible balance to maintain. In fact, it was not. It was one of those dilemmas which solved itself in the doing.

WE TALKED THEOLOGY with one another all the time—at the meal we ate together before the class, on our way to and from the outdoor meetings (some of us spoke at four or five meetings a week). A powerful theological influence was exercised by one of the speakers who earned her daily bread scrubbing floors. Louisa Cozens had as gifted a theological mind as I have met. She had only a primary school education but had read and thought and lived theology. From her I first heard Boetius' definition of "person"—a "complete individual substance of a rational nature." In a Cockney accent, but with an utterly lucid choice of words, she told me what it meant.

In 1928, after Maisie Ward and I were married, she came to our apartment after her day's scrubbing, and without reference books wrote a Handbook of Heresies, which is still in print. More than anyone she helped me to see the value of precision. The last conversation I had with her was on the problem of how the infinite simplicity of the divine mind could know individuals.

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CADET VOLLEYBALL CHAMPS—The excitement shown on the faces of these girls from Little Flower, Indianapolis, reflects their recent sweep of all the honors in Cadet volleyball by capturing both the league and post-season tournament championships. The Eastsiders started on their way by capturing the Division Four championship during the regular season and then in the Play-offs defeated All Saints (Division One Champion), 2-0, and then St. Pius X (Division Two Champion), 2-1, for the championship. They successfully defended their championship in the tournament by coming from behind in the title game to once again defeat St. Pius X, 2-1, in one of the most exciting matches in recent Cadet volleyball history. Shown with the team is Coach Richard Kirch.



HOLY CROSS '56' A' TOURNAMENT CHAMPIONS—This team from St. Joan of Arc had a remarkable record in post-season tourney play. After posting a mediocre 4-5 record during the league season, they knocked off both St. Rita, the league champions and St. Barnabas, the runnersup, to take the tourney title. Coaches are Jim Fitzgerald (left) and John Leahy (right). Twins Aaron and Daron Thompson (holding trophy) won the tourney sportsmanship award.

STANDINGS

JUNIOR VOLLEYBALL
Division I—St. Christopher 3-0; St. Pius X 3-0; St. Matthew 3-1; St. Andrew 2-2; St. Joan of Arc 2-2; St. Michael 2-2; Immaculate Heart 0-4.

CADET WRESTLING
FINAL STANDINGS
Division I—St. Jude 6-0; St.

St. Philip Neri 0-4.
Division II—St. Jude 4-0; Holy Spirit 3-0; St. Roch 3-1; St. Simon 2-1; St. Catherine 2-2; Little Flower 1-2; St. Bernadette 1-3; Our Lady of Lourdes 0-3; Our Lady of Greenwood 0-4.

Michael 5-1; St. Malachy 4-2; St. Roch 3-3; St. Gabriel 2-4; St. Bernadette 1-5; St. Catherine 0-4.

Note: St. Jude won the division championship.
Division III—St. Simon 5-0; Our Lady of Lourdes 3-2; St. Lawrence 3-2; Little Flower 3-2; Christ the King 1-4; Holy Spirit 0-5.

Note: St. Simon won the division championship.

First round Play action completed

Semifinals and finals in the Junior One-Act Play Contest are slated next week as the first round action was completed in all three divisions this past week.

In the Light Comedy Division, two sites are scheduled for eliminations Sunday, March 25. Appearing at 3 p.m. at Holy Family parish, New Albany, are plays from St. Joe Hill (Clark County), St. Mary's, Lanesville, and St. Anthony's, Indianapolis.

Immaculate Heart parish, Indianapolis, will host these parish entries at 5:30 p.m. Sunday: St. Pius X, St. Andrew's and St. Christopher's. Monday evening plays at Holy Name parish, 7:30 p.m., include: Holy Name, St. Barnabas and St. Roch's.

THE DRAMA Division semifinals Sunday at Immaculate Heart, 2 p.m., will pit Immaculate Heart against the winner of the St. Catherine-St. Lawrence first-round encounter. At St. Catherine's, 7:30 p.m., St. Columba of Columbus will meet St. Barnabas.

Wednesday evening action at Holy Name, 7:30 p.m., will feature Holy Name and St. Roch's.

Comedy-Farce Division semifinals will be held at Our Lady of Lourdes, 3 p.m., featuring Catholic Central, New Albany, and the winner of last week's eliminations among Lourdes, St. Christopher's and Nativity.

TWO DIVISION sites are scheduled Tuesday evening, March 27. At Immaculate Heart, 7:30 p.m., Immaculate Heart will compete against St. Catherine's. Holy Name will

host St. Mark's and the winner of the Holy Name-St. Barnabas play action, also at 7:30 p.m.

Finals in all three divisions will be held next week-end at Roncalli High School. The Light Comedy finalists will compete Friday evening, followed on consecutive evenings by the Drama and Comedy-Farce Divisions.

The Indianapolis Deaneer's Junior Youth Council will collect admission fees for the finals—adults, 50 cents; grade school, 25 cents; maximum family cost, \$1.50.

Two sets of judges will rate the final entries—one for the plays and one for the outstanding actor and actress awards.

CYO NOTES

Final deadline for entries in the four spring kickball leagues is Monday, March 26.

Entry blanks have been mailed for a trial Junior Boys Volleyball League, which will be initiated this spring if sufficient interest is shown. Deadline is April 16.

Cadet and "56" Spring Baseball League deadline is April 2.

Coaches of the Boys and Girls Cadet Dual-Meet Track League met last night in the CYO Office to review the forthcoming season, which begins the week of April 8 for the boys and about April 22 for the girls.

Fr. Moran to keynote CYO parley

The 16th annual Junior CYO Convention, scheduled April 13-15 at Secunia Memorial High School, Indianapolis, will hear Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, as keynote.

Father Moran, popular speaker and retreat master, will keynote the convention at 10 a.m. Saturday, April 14.

The opening social mixer on Friday evening, April 13, will be preceded by a "meet the candidates" session to acquaint the delegates with office nominees.

Advance registrations are due by April 9. Registration cost for the week-end is \$7.50 per student for those signing by that date, or \$8 after the early deadline.

Parishes and deanery representatives have received applications for nominees for the Roger Graham Memorial Awards for the outstanding young man and woman in the Archdiocese.

The Convention Mass, to be held at 7:15 p.m. Saturday, April 14, prior to the dance, will be coordinated by Father Michael Welch and Father James Bonke. On Sunday, April 15, special entertainment will be provided by the Agape Singers from Louisville.

Parish moderators were reminded this week to submit topics and panel members for convention presentations.

St. Simon repeats in wrestling

INDIANAPOLIS — St. Simon's successfully defended its championship last week in the Cadet Boys Wrestling League by eliminating St. Jude's 42-28. They have dominated the young league since its inception.

Attention now focuses upon the Cadet City Wrestling Tourney, set for 11 a.m. Saturday, March 24, at Chatham High School. A record number of 320 entries are expected from 15 parish teams.

Defending league champion is St. Simon's, which expects strong competition from St. Jude's and St. Michael's. Team trophies will be presented to the top four parishes, while ribbons will be awarded through fourth place in each weight category.

Recent invitational wrestling tourneys were won by St. Michael's (St. Malachy's tourney) and St. Simon's (hosted by St. Simon's).

Music Contest schedules mailed

Schedules have been mailed to all participating schools in the annual Archdiocesan Cadet Instrumental Music Contest, to be held March 31-April 1 at Cathedral High School, Indianapolis.

Piano competition will be held from 9 to 11:15 a.m. Saturday, with finalists to present a

recital from 12 noon to 1 p.m. Sunday's instrumental competition is scheduled from 12:30 to 2:30 p.m., followed by the band-orchestra competition and awards from 3 to 5 p.m.

Judging the young musicians will be parochial school music teachers and high school band directors.

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FRESHMAN-SOPHOMORE LEAGUE CHAMPIONS—Although they were upset in the first round of the post-season Holy Spirit Basketball Tournament, this St. Philip Neri team has the distinction of finishing the 1972-73 regular season as the Freshman-Sophomore League Champions. Shown with the team after the final game at Little Flower are Assistant Coach Mike Koers (back row, left) and Head Coach John Commons (back row, right).



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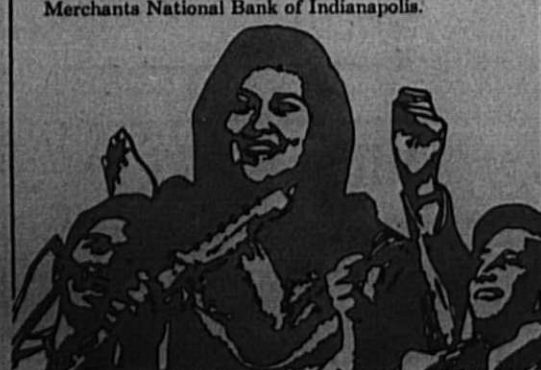
Net proceeds of the concerts will be donated to the United Fund.

Ticket prices for Family Nights, Wednesday and Thursday, April 11 and 12, are \$4.00, \$3.50, \$3.00, \$2.50 and \$1.50.

Ticket prices for Friday and Saturday nights, April 13 and 14, are \$5.00, \$4.50, \$4.00, \$3.50, \$2.50 and a special student price of \$2.00.

Tickets may be ordered at any Merchants banking office. Order soon... don't be disappointed.

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PERRY COUNTY ADULT EDUCATION—Attendance of 200-250 persons is reported at the Lenten lectures being held at St. Paul's parish, Tell City. The series is being conducted by Father Francis Bryan, above center, director of the Religious Education Department. Also shown are Father Andrew Diezeman, pastor of St. Paul's, and Earl Etienne, principal of St. Paul's School. The lectures are sponsored by the St. Bede Center for Religious Education, located at St. Mark's Perry County. Remaining lectures are Monday, March 26, and Monday, April 2.



TO DANCE FOR SCHOLARSHIPS—Discussing plans for the Scholarship Dance to be sponsored Saturday, March 31, by the Parents' Club of St. Mary Academy are, left to right, Mrs. Raymond J. Rathz, Mrs. Paul A. West and Mrs. Robert V. Sheehan. Dancing will be in the school gym from 9 p.m. to 1 a.m. The Wally Cravens Orchestra will play. Tickets, at \$5 a couple, may be obtained from Mrs. Rathz or Mrs. West or at the door. Mr. and Mrs. Rathz are co-chairmen of the annual event.

† Remember them in your prayers

CANNELTON
WILLIAM CLEO LIVERS, 77, St. Michael's, March 17. Husband of Louise; father of Mrs. Beverly Maier of Tell City and Mrs. Alice Bennett of Cannelton; brother of Mrs. Frank Huber of Cannelton.

CHARLESTOWN
MARY VIRGINIA CRAWFORD, 19, St. Michael's, March 15. Wife of James; daughter of Mr. and Mrs. Joseph B. Carrico of Charlestown. Five brothers and two sisters also survive.

PENELOPE CRAWFORD, 20 months, St. Michael's, March 15. Daughter of James; granddaughter of Mr. and Mrs. Joseph Carrico of Charlestown and Mrs. Hazel Crawford of Pinsonfork, Ky.

ENOCHS
LAURA TRUAMME, 76, St. John's. Mother of Loretta Macynski, Frieda Dyer, Gertrude Gehring and Helen Bessler.

INDIANAPOLIS
ALMA M. COOPER, 79, St. Joan of Arc, March 13. Mother of Edmund G. Cooper and Mrs. Francis C. Siles; sister of Nicholas Zerremer and Mary E. King.

GEORGE ROMER, 54, Holy Trinity, March 14. Husband of Margaret P.; father of George and Jan Romer, Rosemary Krieg, Andrea Shuler, Elaine Purichia and Rita Hurrie, brother of Andrew Romer and Katherine Peak.

MARY J. QUILL, 72, St. Patrick's, March 15. Wife of William P.; mother of Donald Hart; sister of Cornelius and Andrew Carr and Catherine Strohm.

JOSEPH C. MCCARTHY, 65, St. Barnabas, March 16. Father of Joseph and Margaret A. McCarthy and Mary E. Willis; brother of Edward and Frank McCarthy.

BERNARD G. MARKS, 61, St. Bernardette's, March 17. Husband of Vera L.; father of John P. and Joseph B. Marks; brother of Arthur, Harold and Al Marks.

CARL SAUER, 73, St. Mark's, March 17. Husband of Caroline; father of Edward C. and Thomas W. Sauer, Geraldine Eder and Martha Grissom; brother of Aloysius Sauer and Bertha Kahler.

RAYMOND E. WILLEY, 47, St. Mary's, March 19. Son of Quentin R. Willey; brother of Fern E. Rich and Patty Cannon.

PHILIP F. RYAN, 73, St. John's, March 19. Husband of Ann; brother of Mary Murphy and Wilda Kimble.

Priest is named to Harvard post

CAMBRIDGE, Mass.—Father George Macrae, a New Testament scholar has been named the Charles Chauncy Stillman Professor of Roman Catholic Studies at Harvard University's Divinity School.

Father Macrae is a member of the faculty of Weston College, Jesuit Seminary here. He was among the first to interpret the recently discovered Coptic manuscripts from Nag Hammadi, Egypt, which with the Dead Sea Scrolls have shed new light on the origins of Christianity.

Father Macrae was recently elected secretary of the Society of Biblical Literature, the first Catholic scholar so recognized.

WALTER F. TAYLOR, 78, St. Christopher's, March 19. Father of Walter and Richard Taylor, Dorothy Komlanc, Irene Gidcomb and Margaret Johnson.

ROBERT J. QUINN, 45, St. Mark's, March 19. Husband of Norma M.; father of Dan, Mike and Kathy Quinn; son of Emma Quinn; brother of Mary and Carol Quinn. Mrs. William Plerie, Mrs. Pete Georgescu, Mrs. Robert Eads and Mrs. Don Pitman.

ANNE V. KENNELLY, 85, Little Flower, March 19. Mother of John W., Joseph F., George and Robert Kennelly and Joan Woerner; sister of George Vondersaar and Alma Kiebes.

EDWARD T. TREACY, 65, Our Lady of Lourdes, March 19. Husband of Anita O.; father of Edward Treacy and Katherine Batesky; brother of Joseph, William, Bernard, Francis, Helen and Catherine Treacy.

MARK J. BANCHY, 35, St. Joan of Arc, March 20. Husband of Ruby B.; father of Barry J., Jerry L., Bonnie J., John D. and Laurel L. Banchy; son of Helen Banchy; brother of George, Joseph, Paul and William Banchy, Olga Kopp, Gertrude Hartz, Helen Hurley, Ruth Warren and Mary A. Lang.

SHIRLEY A. MATTINGLY, 36, St. Mark's, March 20. Wife of Kevin J.; mother of Kevin A., Pfc. Mark M. and Susan Mattingly; sister of Dan Sheehan.

JEFFERSONVILLE
CHARLES VANRICHE, SR., 80, St. Augustine's, March 14. Husband of Margaret; father of Michael, David and Mrs. William Hughes, both of Jeffersonville; Mrs. Edward F. Green of Keene, N.H.; Dr. Charles VanRiche, Jr. of Allanta, Ga.; and Paul Martin Riche of Louisville. A sister also survives.

NEWALBANY
AGNES M. PINNICK, 58, St. Mary's, March 14. Wife of Ralph; mother of Ralph Pinnick of Floyds Knobs; Steven Pinnick of New Albany; Joseph Pinnick of Indianapolis; Michael Pinnick of Jeffersonville; Ann Pinnick of New Albany; Mrs. Joyce Dement of Floyds Knobs; Mrs. Barbara Reese of Eastwood, Ky.; Mrs. Judy Schickel of Louisville, Ky. and Mrs. Janice Cook of Athens, Ala. Three sisters also survive.

HETTIE BEELER, 82, Holy Trinity, March 15. Sister of Miss Kathryn Connell of New Albany.

ARTHUR L. WALTER, 77, Holy Family, March 15. Husband of Mary; father of Virginia Walter of Jeffersonville. A sister also survives.

LAWRENCEBURG
COLETTA ENGLERT, 84, St. Lawrence, March 17. Sister of George Boehler, Mrs. Eugene Caldwell and Mrs. Edith Bennett, all of Lawrenceburg; mother-in-law of Lee Acra of Spring, Okla., with whom she made her home.

ST. JOSEPH HILL
MARGARET V. BEAVIN, 87, St. Joseph's, March 16. Mother of Mrs. Rita Hammond of Detroit, Mich.; Mrs. Martha Renn, Mrs. Lucy Beyl, Mrs. Ethel Brock, Robert and George Beavin, all of Sellersburg. A sister also survives.

STARLIGHT
MARTHA A. RAKE, 46, St. John the Baptist, March 12. Wife of Edward; father of Mrs. Theresa Sprigler, Mrs. Diane Martin, Marilyn and Paula Rake, all of Borden; stepmother of Mrs. Dorothy Graf of Sellersburg; sister of Mark, James, Ralph, Elmer, Cletus and Larry Graf, all of Sellersburg; Alvin Graf of Borden; Sister Mary Mark.

Sheed and Ward firm is sold to Universal Press

NEW YORK—Sheed and Ward, Inc., a 40-year-old publisher of Catholic books which has taken on an ecumenical look in recent years, has been sold to Universal Press Syndicate.

The firm, whose imprint will be continued, will be headed by James F. Andrews, an executive vice-president of the syndicate which distributes news and features to secular and religious newspapers. (Among columns syndicated to the Catholic Press is The Question Box by Critter editor Msgr. R. T. Bosler)

Mr. Andrews, formerly with Ave Maria magazine and the National Catholic Reporter, among other publications, will be editor-in-chief and president of Sheed and Ward as an independent subsidiary of the syndicate. He will continue his other duties with Universal Press. Mr. Andrews was once a Sheed and Ward editor.

He said that the firm's tradition of "progressive" Catholic publishing will be continued.

Frank Sheed, founder of the publishing firm, along with his wife Maisie Ward, and longtime president of the company, will be board chairman-emeritus and a consultant under the new ownership.

In explaining why he sold the publishing house, Mr. Sheed said, "At one time I had the illusion—common in fathers—that my son Wilfrid would follow me into the family business. He did, in fact, join us while Jim Andrews was an editor... but decided to carve his own career as a writer and literary critic."

Mr. Sheed, 75, said that in handing the company over to Mr. Andrews and his associates, "I feel like a father who has found the ideal husband for his daughter."

Card Party

INDIANAPOLIS—The Women's Club of St. Andrew's parish will sponsor a "Tulip Time" Card Party at 7:30 p.m. Wednesday, April 4, in the parish hall. Home-made candy and refreshments will be available, along with door and table prizes.

Co-chairmen of the event are Mrs. Marge Mark and Mrs. Joann Schramm.

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New Testament 'devaluated'

NEW YORK—The new second edition of the Revised Standard Version (RSV) of the New Testament abandons a first edition (1946) practice of explaining in modern dollars and cents the value of money mentioned in the Gospels.

Footnotes on the "denarius" and other monetary units in the new edition attempt to reflect values in terms of earning power in the First Century.

Contemporary inflation was one factor leading to the change, according to Dr. J. Carter Swaim, a Bible scholar and former executive of the National Council of Churches, which owns the RSV.

Instead of saying, for example, that a denarius is worth about 20 cents, as the 1946 RSV did, the Second Edition says it was worth "a day's wage for a laborer."

Twenty years ago plans were announced for the construction of a new Church of the Holy Name in Beech Grove.



FUND CAMPAIGN CHAIRMAN—Sylvester J. Vetter, a member of St. Matthew's parish, is general chairman for the 1973 United Fund Campaign in the Indianapolis area. A member of St. Plus X Council, Knights of Columbus, he has been active in numerous church, civic and community projects.

Speaker named for St. Monica

INDIANAPOLIS—Sister Marie Werdeman, O.S.F., of the Religious Education Department, will speak on "Creative Listening" at 7:30 p.m. Sunday, March 25, in St. Monica's parish.

Overall theme of the parish's auditorium series is "All In the Christian Family." The series is open to the public without charge.

Sister Marie formerly served as principal at St. Monica's prior to joining the RE Department staff.

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Liturgy parley on the docket in New Albany

NEWALBANY, Ind.—A one-day liturgical conference has been announced by Holy Family parish here for Sunday, April 1. Entitled the "Liturgy of the Word," the conference will feature the following speakers: Dr. Robert Munson, Bellarmine College; Dr. Robert C. Long, University of Louisville; Mrs. Anne L. Elpers, Assumption High School, Louisville; Father

Wilfred E. Day, pastor of St. John's parish, Starlight; and Father James Long, O.F.M. Conv., Mt. St. Francis Seminary.

Designed for adults and high

school students, the conference will begin at 1 p.m. and close at 5:30 p.m. Registration fee is \$2 per person or \$3 per family. There will be no fee for members of the sponsoring parish.

Card Party set

CARMEL, Ind.—The Women's Club of Our Lady of Mount Carmel parish, under the direction of the St. Margaret of Scotland Guild, will sponsor a Card Party at 7:30 p.m. Tuesday, March 27. It will be held in the Woodlands Clubhouse, 10700 Lakeshore Drive, East.

Tickets are \$1.50 each and are available by calling Mrs. Jane Ranier, 846-8680. They will also be sold at the door.

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VIEWING WITH ARNOLD

Treat for Bergman buffs

BY JAMES W. ARNOLD

"Cries and Whispers" is the prototype Ingmar Bergman film—the one you should see if you can't see any others—since it is a breathtaking distillation of many of the major themes of the last 17 years in the most distinguished career in cinema. Everything is brilliantly clear in fresh and awesomely beautiful imagery. It is a high point, a peak, in the history of the medium for both the Swedish maestro and anyone who loves movies.

Bergman's interest has always been in the Big Questions, and the excitement at his films inevitably has something to do with the feeling that a great artist is seriously exploring issues that disturb us all. What will he discover this time? Will he get any farther into the truth? What

new illuminations? What new shadows and spectres? What four o'clock-in-the-morning anguish will be confronted and clarified?

IN THAT context, "Cries" may be disappointing. For Bergman is again grappling, as a modern man tormented by doubt, with the problem of human suffering on "a dirty earth under an empty cruel sky"—a world that God, and all possible meaning, seem to have abandoned. Bergman does not so much explain as show us how to cope. What he shows is what he has shown before—that one touches and makes loving contact with fellow humans, and those are the moments of grace. Isolation, coldness—the withholding of oneself, as Buber would say—is to turn life truly into hell. The only new thing in "Cries" is that Bergman has said all this with more imagination, sensitivity and power than in any of his films since "Wild Strawberries."

The situation in this new film is a period of crisis in the lives of three no-longer-quite-young sisters. One, Agnes (Harriet Anderson) is dying slowly of cancer. The others have gathered at the familial country estate (the time is vaguely Edwardian) to nurse and comfort her, but each has pain of her own, as we learn from flashbacks. The eldest, Karin (Ingrid Thulin), has had an icy marriage with an older man that seems to have turned her to stone, but inside she smolders with resentment and hatred. Maria (Liv Ullmann), the youngest, the emotional narcissistic beauty, everyone's favorite child, is too wrapped up in herself to succeed in her fitful attempts at relationship. It reminds one of the gathering of the clan at a funeral: the deceased's problems are over, but those of her relatives become increasingly obvious as the wake wears on.

THE FILM'S real heroine is the servant Anna (Kari

Sylvan), a matronly young woman whom we first see arising from sleep and praying that God will take care of her little daughter, whom He chose to take to Heaven before her time. Anna is the simple, uncomplicated believer, and around her develop the Big Scenes of the film. In the first, when Agnes is near despair, she disrobes and lies beside her, offering the maternal warmth of her ample bosom. The second is like it but more bizarre, a dream in which Agnes, already dead, speaks to each of the women in turn, asking for the greatest gift of charity, for company and solace as she awaits the ultimate horror, the corruption and loneliness of the grave.

Karin replies: "I might... if I loved you." Maria, finally is too frightened, and runs screaming from the room. (Her kind of love cannot bear truth). But Anna goes bravely again into the bedroom and holds her shattered mistress, in a strikingly beautiful shot that has already been compared with the Pietà. The comparison is not random, but I think intentional. What Bergman is offering is a new Pietà, a truth at the heart of the universe for

modern man. As the mother of God loves her broken Son, we must love each other. In a silent cosmos, there is no other choice.

It is almost Biblical irony that the hired girl is the one with the deeper, truer impulses, and, of course, in the final scenes she is casually left without a dollar or a job by the greedy survivors. But she is really the true heir. At the end Anna is the one with Agnes' diary, who reads the passage that is the fruit of Agnes' suffering: the realization that human happiness comes from brief moments of almost unplanned bliss—sisters laughing as they share a swing in the beauty of a late September afternoon—and that for these rare moments, more than we deserve, one should be simply grateful.

WHILE BERGMAN buffs will recognize all these messages, the primary beauty of "Cries" is its extraordinary form. The actresses, all stars of the Bergman repertory (Thulin and Anderson since the mid-1950's), are caught in a series of bravura scenes in a palette of magnificent deep red and white, suffering and purity. The brilliant moments tumble over one another: Agnes prompted by a white rose to recall in exquisite images the memory of her mother; Maria's lovely face, in closeup, being described for all its flaws of character by a bitter lover; Karin's memory of the horror of the night her marriage died, and she spitefully put glass in her vagina and smeared her face with blood; Anna rushing through the night corridors and pleading, "Someone is crying... someone is crying all the time... can't you hear?" Agnes, of course, the "lamb" who is sacrificed, is crucial. If life is to have meaning, we must understand her suffering. Bergman helps us to, despite the gloom and anxiety that pervades the eternal winter of his films. This is not a film permeated by Christian hope. But it is filled with the magic of superb art, groping its way toward answers that can be provided ultimately only by faith. (Rating: A-4—unobjectionable for adults with reservations)

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, March 23—

"Great Decisions: The Middle East," discussion, St. Bernadette, Indianapolis, 8 p.m.

"The New Testament," lecture-discussion, Msgr. Joseph Brokhage, St. Lawrence, Indianapolis, 8 p.m.

Sunday, March 25—

"Ways of Creative Listening," lecture-discussion, Sister Marie Werdmann, O.S.F., St. Monica, Indianapolis, 8 p.m.

"Penance," lecture-discussion, Holy Trinity, New Albany, 7:30 p.m.

"Bread Celebration," lecture-discussion, Sister Antoinette Rensino, O.S.F., St. Mary, Danville, 7:30 p.m.

Monday, March 26—

"Morality," lecture-discussion, Father Francis Bryan, St. Paul, Tell City, 7:30 p.m.

"Asian Religions," lecture-discussion, Father Paul Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Adult Education," lecture-discussion, St. Michael, Indianapolis, 7:30 p.m.

"Movies and Musings," films-discussion, St. Charles, Bloomington, 7:30 p.m.

Tuesday, March 27—

"First Communion," lecture-discussion, Sister Catherine Gardner, O.S.B., Christ the King, Indianapolis, 7:30 p.m.

Wednesday, March 28—

"Whose Business Is Abortion?" lecture-discussion, Mrs. Valerie Dillon, St. Mark, Indianapolis, 8 p.m.

"Sacramental Enrichment," lecture-discussion, St. Bartholomew, Columbus, 7:30 p.m.

"Christian Morality," lecture-discussion, Anthony Etienne, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Introduction to Catholicism," lecture-discussion, Father Joseph Dooley, St. Thomas Aquinas, Indianapolis, 8 p.m.

"Sunday Is Prayer," discussion, St. Bernadette, Indianapolis, 8 p.m.

"Acts of the Apostles," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m.

"Penance," lecture-discussion, Holy Trinity, New Albany, 7:30 p.m.

Thursday, March 29—

"God and Man Today," lecture-discussion, Glen Berger, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Adult Education," lecture-discussion, six lecturers and topics, Our Lady of Grace Academy, Beech Grove, 7:30 p.m.

"How Do I Know I'm Doing Right?" lecture-discussion, Father John Schoettle, St. John, Bloomington, 8 p.m.

"Inquiry Class," discussion, St. Charles, Bloomington, 7 p.m.



SPC AUXILIARY CARD PARTY—The second annual Card Party sponsored by the St. Catherine of Siena Court, Ladies Auxiliary of the Knights of St. Peter Claver will be held at 12 noon Saturday, March 24, in the Howard Johnson Motor Lodge, 501 W. Washington St. Proceeds of the event will benefit the

Court's emergency food center. Mrs. Alberta Jackson, above center, is general chairman. Also shown are Mrs. Searcy Greenwell, left, Grand Lady of the Court, and Sister Mary Lou Ruck. Tickets are available at St. Bridget's parish rectory, 635-6604, or from Mrs. Ida Jackson, 925-9478.

Marian slates 'Respect for Life Week'

INDIANAPOLIS—Marian College has announced a "Respect for Life Week" from March 25-30, with a series of special programs and a prayer day.

A panel from the University of Notre Dame will present an anti-abortion forum at 2 p.m. Sunday, March 25, in the college library auditorium. Panelists will include: Dr. Kenneth E. Goodpaster, Dr. Ralph M. McInerney, Father Charles E. Sheedy, C.S.C., and Dr. Armand J. Rigaux.

THREE MARIAN FACULTY members will form a reactor panel, to be comprised of: Dr. Louis B. Gatto, Father Donald Buchanan and Sister Francesca Thompson, O.S.F.

The Sunday program is being co-sponsored by the Notre Dame Club of Indianapolis.

"Birthright-Lifeline," a slide presentation and discussion by three representatives of St. Elizabeth's Home, Indianapolis, will be presented at 7:30 p.m. Monday, March 26, in the library auditorium. The staff members from the maternity home will include: Mrs. Jack O'Hara, Mrs. Christopher Weber and Mrs. Joseph Ransel, Jr.

MSGR. ELMER BEHRMANN, director of special education for the St. Louis Archdiocese, will speak on the "Sanctity of Life and the Mentally and Emotionally

Disturbed" at 7:30 p.m. Tuesday, March 27, in the library auditorium.

On Wednesday, March 28, a special day of prayer will be held on the Marian campus to support "greater appreciation of life."

A panel discussion on "Care of the Aged and Sick" is scheduled at 7:30 p.m. Thursday, March 29, in the library auditorium. Featured will be Thomas Morgan, executive director of the Institute for Religion and the Aging and associate director of Archdiocesan Catholic Charities, and Sister Helen, of St. Augustine's Home, Indianapolis.

All programs are open to the public without charge.

Bedeviled

PHOENIX—When a church can lure 1,058 sinners away from ol' Satan that's front page news.

Such an achievement was credited to St. Gregory's parish here. At first glance one might presume that Archbishop Fulton J. Sheen, Billy Graham, Oral Roberts and Dr. Oswald Hoffmann of The Lutheran Hour had teamed up in a one-day preaching effort.

Sorry... the big drawing card was a spaghetti dinner. The parish bulletin, in reporting a successful fund-raising event, came up with a gorgeous typographical error:

"... 1,058 sinners were served."

Rosemary Bradley, the editor, said the typo was guaranteed to keep her staff "humble."



SCECINA PRESENTS MUSICAL—The David Merrick musical "Carnival" will be presented by Scecina Memorial High School students Friday and Saturday, March 30 and 31, at 8 p.m. in the school gymnasium. Mary Hazel, above left, a junior, will have the lead role of "Lili." Also shown above are senior Bob Cannon, center, as "Jacout," and sophomore Joe Traub as "Paul." Directing the musical will be Miss Kathy O'Rourke, senior drama major at Marian College. Mrs. Sandra Stewart, speech and drama instructor at Scecina, is executive director and coordinator. Pre-sale tickets are \$1.25 for adults, 75 cents for students and 50 cents for children. Tickets sold at the door will be 25 cents higher.

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Little Flower Auxiliary Knights of St. John CARD PARTY Little Flower Auditorium Sunday, March 25, 1973—2 p.m. Public Invited

CARD PARTY Tonight, March 23rd—7:30 p.m. Sponsored by Ladies' Guild St. Plus X K of C—71st and Keystone

Holy Spirit CARD PARTY Friday, March 23—7:30 p.m. Early Hall—7800 East 10th Street

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The week's TV network films

GUNN (1967) (ABC, Monday, March 26): Critic Andrew Sarris called this the private-eye movie of the decade—a slick-tough film that perfectly captured the fleshly corruption of the Sixties. It may not be that good, but it's worth your attention, several cuts above the TV series also directed by Blake Edwards and also starring Craig Stevens. Unfortunately Lola Albright is replaced by Laura Devon. Satisfactory, especially for private-eye fans.

ACADEMY AWARDS

NBC, Tuesday, March 27

TICK TICK TICK (1970) (CBS, Thursday, March 29): A poor man's version of "In the Heat of the Night," with Jim Brown as the new black sheriff of a hostile typical-movie redneck Southern town. The viewpoint is middle-of-the-road liberal. A fascinating and mildly diverting example of how a bone-serious real problem can be turned into mass entertainment, and all the clichés of sheriff movies can be enlisted in a noble cause. The director is Ralph Nelson ("Charly," "Lilies of the Field"). Satisfactory for adults and teenagers.

MARLOWE (1969) (CBS, Friday, March 30): An ill-fated attempt to revive the Raymond Chandler style and wise-cracking private eye of 1940's Los Angeles. James Garner is not quite tough enough, and its anachronisms are obvious, but Carroll O'Connor and Rita Moreno add a good deal of class. Probably better than the competition, as adequate entertainment for thriller fans.

MISSION BISHOP DIES

JULI, Peru—Bishop Edward L. Fedders, an American Maryknoll missionary who headed the Juli prelature, died of a heart attack (March 11) as he concluded Mass in the small Andean community of Pomata, Peru. He was 59. A native of Covington, Ky., he had been in Peru for 29 years, serving as a Maryknoll superior for South America from 1952 to 1956.

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15	15'x14'	Rich Moss Scroll Acrylic	53.00	20.00	33	12'x10'8"	Gold Plush Polyester	140.00	70.00
15	15'x3'5"	Willow Green Plush Acrylic	55.00	20.00	94	12'x13'	Gold Hi-Low Textured Nylon	140.00	70.00
12	12'x6'6"	Avocado Tweed Nylon	60.00	20.00	123	12'x10'7"	Green and Orange Loop Acrylic	154.00	75.00
12	12'x10'	Gold Tweed Tip-Sheared Polyester	65.00	25.00	126	12'x11'4"	Avocado Tweed Textured Polyester	150.00	75.00
12	12'x5'5"	Beige Moss Pattern Acrylic	60.00	25.00	35	12'x11'4"	Gold Tweed Shag Nylon	160.00	80.00
12	12'x7'4"	Beige Pattern Nylon	70.00	25.00	148	12'x14'8"	Green Pattern Loop Nylon	160.00	80.00
12	12'x10'	Orange Tweed Tip-Sheared Polyester	65.00	25.00	15	15'x11'11"	Gold Plush Acrylic	170.00	85.00
12	12'x7'4"	Parchment Beige Pattern Nylon	70.00	25.00	37	12'x15'9"	Blue-Green Tweed Loop Acrylic	170.00	85.00
12	12'x7'	Olive Green Textured Nylon	60.00	30.00	76	15'x14'	Red Tweed Textured Nylon	180.00	90.00
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12	12'x7'	Pink Plush Polyester	80.00	40.00	124	12'x17'2"	Amber Tweed Nylon	190.00	95.00
12	12'x7'10"	Gold Tweed Shag Nylon	80.00	40.00	112	12'x12'10"	Green Tweed Loop Nylon	153.00	90.00
15	15'x6'	Gold Scroll Nylon	80.00	40.00	27	12'x15'9"	Red Tweed Shag Nylon	168.00	95.00
12	12'x8'6"	Gold Shag Nylon	80.00	40.00	92	12'x13'8"	Gold Plush Acrylic	190.00	95.00
15	15'x6'7"	Blue and Green Scroll Nylon	100.00	45.00	55	15'x14'4"	Gold Pattern Acrylic	200.00	100.00
12	12'x9'	Gold Textured Polyester	100.00	50.00	58	12'x15'	Orange and Gold Shag Nylon	160.00	100.00
12	12'x9'10"	Moss Green Plush Nylon	100.00	50.00	3	12'x13'6"	Palm Green Shag Nylon	200.00	100.00
12	12'x7'	Gold Pattern Nylon	100.00	50.00	8	12'x15'	Red Plush Rubberback Nylon	200.00	100.00
12	12'x9'6"	Green Pattern Nylon	100.00	50.00	80	12'x19'	Green Plush Nylon	230.00	115.00
12	12'x9'6"	Green Shag Nylon	100.00	50.00	54	12'x18'6"	Antique Gold Pattern Polyester	240.00	120.00
15	15'x7'9"	Rich Moss Scroll Nylon	115.00	50.00	74	15'x13'8"	Blue and Green Scroll Nylon	210.00	125.00
12	12'x9'	Lime Twist Shag Nylon	100.00	50.00	77	12'x22'6"	Red and Grey Loop Nylon	250.00	125.00
12	12'x9'6"	Avocado Tweed Textured Nylon	100.00	50.00	91	12'x15'7"	Gold Pattern Shag Nylon	210.00	125.00
12	12'x9'	Gold Textured Polyester	100.00	50.00	21	12'x22'6"	Green and Gold Pattern Nylon	270.00	145.00
12	12'x9'8"	Green Plush Nylon	110.00	55.00	20	15'x20'6"	Gold Scroll Nylon	310.00	155.00
12	12'x9'	Bronze Pattern Polyester	110.00	55.00	166	12'x31'6"	Gold Tweed Acrylic	350.00	175.00

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