

the CRITERION

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Charities Appeal scheduled Sunday

This Sunday, May 13, Catholics throughout the Archdiocese of Indianapolis are being asked to pledge \$125,000 to the first Catholic Charities Appeal.

Archbishop George J. Biskup has suggested that wage-earners pledge an hour's income each month to the Appeal, spreading payments over a 12-month

Included in this issue of The Criterion is a special report on the program and functions of the Archdiocesan Catholic Charities Bureau. We urge our readers to clip it out and give it their careful and thoughtful perusal. —The Editors

period. "Our financial goal is a reasonable figure, and we should be able to exceed it," he says.

The pledge system will eliminate a multiplicity of charity drives which otherwise would be needed to support charitable agencies and institutions.

"I am confident that this Annual Catholic Charities Appeal will yield positive evidence that the Church is indeed interested in responding to the many needs of its people," commented the Archbishop.

APPEAL WORK has been done primarily by the Catholic Charities office, under the guidance of Father Donald L. Schmidlin, Archdiocesan Director of Catholic Charities, Thomas Morgan, associate director, and Harry Van Why Jr., Appeal Manager.

In addition to the traditional assistance made available to the poor and troubled, Catholic Charities hopes to effect service on a more personal, individual basis throughout the Archdiocese.

Funds pledged Sunday will be used to support a far-ranging alternatives-to-abortion program including counseling and information for the pregnant woman, medical services, maternity home care, hospital and home care for infants, adoption planning, and participation in Birthright programs.

OTHER SERVICES to benefit are family life counseling; programs for middle-aged and pre-retirement couples under stress; training programs for parish personnel; proposed programming to help rural communities restore community life through the development of cooperatives, credit unions, social centers, and new job opportunities.

Also to be funded are pre-Cana programs for engaged couples, recruitment of foster families, programs for church personnel and leaders, and services to the aging and aged.

FAMED PRELATE BURIED AT N.D.

Edward Louis Heston 'is home from Rome'

BY FR. LEO E. McFADDEN

ROME—He loved Rome where he lived for 37 years, and he loved the University of Notre Dame, in the shadow of whose golden dome he played as a lad and now is buried.

Edward Louis Heston, Holy Cross priest, archbishop, president of a Vatican agency, gifted linguist, doctor of philosophy, theology and canon law, and servant of Popes, amid what seemed to be the full stride of life, quit this world May 2 at the age of 65, while traveling in the United States.

His last will and testament, written on Easter, 1972, asked that he be buried at Notre Dame, but down in the plot for priests.

Had he died in Europe, he asked that he be buried in his community's cemetery in Rome.

"THESE BURIAL instructions are a tribute in themselves to his appreciation for his priesthood and his love for his community," said American Holy Cross Father Bernard Ransing, a friend of the archbishop for half a century.

"Ed always stopped at Notre Dame on his trips stateside to see his family there in South Bend, but Notre Dame for all of us (Holy Cross priests) is our only home," he added.

If Notre Dame was home, then Rome must have been the home-away-from-home for the quiet but rugged, barrel-chested priest who first came to this eternal city in 1928.

He had grown up in South Bend a mile from the campus and was sent as a Holy Cross seminarian to study

philosophy in Rome in "that far distant" 1928, as the Italians say.

Ordained in Rome in 1934, he returned to teach at Notre Dame in 1936, having earned his doctorates in philosophy and theology.

He returned to Rome as an official of the Holy Cross generalate but was forced home by the war in June of 1940.

In 1947, he was again called to Rome and for 22 years was procurator general of his community and rector of the Holy Cross International College, as well as serving as consultant to several Vatican congregations and the Diocese of Rome.

In 1969, he cut his vacation short at Notre Dame to hasten back to Rome. Pope Paul wanted to announce his appointment as second in command of the extremely active Congregation for Religious.

TWO YEARS LATER, he again had to cut his vacation short when the Pope named him president of the Pontifical Commission for Social Communications. "I wish the Holy See would make these appointments on their time, not mine," he observed with a smile. "I should put in for overtime."

You knew he was only kidding, for those who lived with him at Villa Stritch, a residence for American priests in Rome, would tell you he never really complained.

We knew he had a bad back that troubled him and there was the time he landed in the hospital with high blood pressure, but he never talked of his ailments.

He had a whole briefcase filled with bottles of colored pills, but no one knew exactly what they all were for.

This past Holy Week he made a quiet retreat at Lourdes before returning stateside on speaking engagements.

Those speeches now are silenced forever, but his last will and testament speaks on.

IN THAT DOCUMENT, he expresses his gratitude to God and to the Holy Cross community for the "priceless gift of my priesthood" and says that his priesthood had given him nothing but happiness and satisfaction.

Pope Paul VI, in a telegram to the Holy Cross community, spoke of the archbishop as his "devoted and faithful collaborator" and asked that "the example of his joyful fidelity" be cherished.

Archbishop Heston said in his will that he prayed for the "grace to be faithful" to his priesthood. That grace was given him; and now, at his request, he will return for the final time to Notre Dame "to be laid away in the next grave in line, marked only by the customary community stone cross." Ed Heston is home from Rome.

'Reconciliation' is theme of new Holy Year

VATICAN CITY—A new Holy Year announced by Pope Paul VI May 9 is devoted to the theme "Reconciliation" and is aimed at the "interior renewal of man."

Each bishops' conference throughout the world is to establish a special committee to direct national observances of the Holy Year, which begins Pentecost Sunday, June 10, and ends in 1975. Observances of the Holy Year will actually go on for about two years.

Cardinal Jean Villot, papal secretariat of the state, in a letter to the world's bishops, said that the coming Holy Year will have a "new character" and new emphases distinguishing it from previous observances of this kind. The last Holy Year was celebrated in 1950.

A HOLY YEAR is a time when special indulgences are granted to Catholics under certain conditions. So-called ordinary Holy Years are those that occur at regular intervals (every 25 years in modern times). Extraordinary ones may be proclaimed at any time for some special reason.

A document—entitled "The Essential Characteristics of the Holy Year"—that accompanied the cardinal's letter explained that the new Holy Year will have "a special significance, in that it coincides with the 10th anniversary of the closing of the Second Vatican Council, which was meant as a solemn appeal of the Church to all her members to undertake for the salvation of the world a profound renewal of spirit, structures and pastoral organization."

Unlike previous Holy Years, which were first celebrated in Rome, this observance will begin in the local churches, with activities converging on Rome in 1975.

"The purpose of this procedure," the document explains, "is to ensure that the Holy Year is brought home personally to every member of the Christian community, to underline the importance of the local churches in harmony with the spirit of the Second Vatican Council, and finally to avoid the situation in which it would become a privilege of the category of people who have the means to go to Rome."

Speaking of the pilgrimages to Rome in 1975, the document says these should be "representative of the local churches from which the various groups come; these latter will be aware of the spiritual burden which they fraternally undertake."

THE VATICAN DOCUMENT concludes with directives to bishops' conferences throughout the world for organizing and carrying out Holy Year activities. Among these it urges efforts "as far as possible to secure the participation of the separated brethren . . . in order to have cooperation in the areas of piety, charity and penance."

"Care shall likewise be taken to give to the celebration of the Holy Year a radiating expansion reaching the widest sectors of humanity, including those who do not believe, by involving them at least in those initiatives that have as their common purpose reconciliation and peace."

The Vatican document says also that "the Church is aware that a return to God is indispensable in order also to attain the reestablishment of Christian unity and in order to give peace to all men, who are striving for tranquility in the midst of disquieting events."

In view of these considerations, the document continues, "the coming Holy Year will have as its fundamental purpose the Christian's commitment to an act of profound conversion, 'metanoia,' that brings him closer to God and affects the ecclesial community and temporal communities as well."

"It will be a great penitential act involving the whole people of God and leading it, through meditation, prayer and the celebration of the Eucharist, to a deeper and hoped-for personal and community reform."

Board of Education slates Fr. Beechem

Father Joseph V. Beechem, pastor of St. Lawrence parish, Indianapolis, has been slated to become president of the Archdiocesan Board of Catholic Education for 1973-74.

Elections will be held at the Tuesday, May 15, meeting of the board, to be held at Roncalli High School at 7:30 p.m.

Other slated officers include: Jerry Stawick, a member of St. Anne's parish, New Castle, representing the Richmond Deanery, vice-president; and Father Robert Drewes, pastor of St. Bernadette's parish, Indianapolis, secretary.

For engaged couples

A Pre-Cana Conference for engaged couples will be held from 12:30 to 6 p.m. Sunday, May 20, at Ritter High School, Indianapolis. Sister Mary McRath, S.P., Pre-Cana Coordinator, has announced that the pre-registration deadline is Tuesday, May 15. Registration cards, available at all parishes, should be returned to Catholic Social Services, 623 E. North St., Indianapolis. Fee is \$5 per couple.



AT BISHOPS' MEETING—Archbishop George J. Biskup is shown above at last week's meeting of U.S. Bishops in Chicago. Attending were Bishops from Region VII, which includes Illinois, Indiana and Wisconsin. Archbishop Biskup served as

chairman. Pictured with him are Cardinal John Cody of Chicago, left, and Chicago Auxiliary Bishop William Grady. (Photo courtesy of the New World)

30 BISHOPS ATTEND MEETING

Focus on family, youth

Hearing from the experts and sharing ideas with clergy, Religious and laity were core elements of the Region VII meeting of bishops, Archbishop George J. Biskup said this week.

The meeting, held April 30-May 3 at St. Mary of the Lake Seminary, Mundelein, Ill., was attended by the 30 bishops of Indiana, Illinois and Wisconsin and selected representatives from the 16 dioceses in those states.

Archbishop Biskup was general chairman and presided at the executive sessions.

Also in attendance from the Archdiocese were Father Bernard Head, president of the Presbytery and Senate, priests' representative; Father Donald Schneider, CYO director, member of a panel discussing youth in the Church; and Charles E. Stimming, Indianapolis, chairman of the Indiana Committee for the Preservation of Life, who addressed the group on educational aspects of abortion.

THE REGIONAL meeting was one of 12 held throughout the country and replaces the national meeting formerly held each spring by the bishops. The bishops now meet as a unit body only once a year—during November in Washington, D.C. "Christian Marriage and Family Life" and "Youth in the Church" were chief

topics at all 12 sites, having been given priority by a majority vote of the bishops. In addition, pro-life activities, particularly as they apply to abortion and euthanasia, were explored.

The general format of the program consisted of talks delivered by authorities in their particular field, followed by panel reaction and question-and-answer periods. Discussion was then continued in small groups.

"We brought in informed professionals to talk to us," Archbishop Biskup said. "There was very diversified input and we received a good cross-section of the thinking of the people."

Reporting on the spiritual orientation of the gathering, he said, "We had a con-celebrated Mass each day and morning and night prayers together."

THE ARCHBISHOP was chief celebrant of the opening Mass and the homily was given by Father Head.

Archbishop Biskup, obviously gratified by the nature of the program and the enthusiastic participation, described the proceedings as "more an informative meeting rather than a business one dealing with a lot of resolutions."

He was particularly impressed by a three-hour session with 12 young people, ages 15-24, who talked candidly about their views of Church and family and the alienation felt by many of their peers.

A relaxed, free exchange of ideas characterized the entire program, said Father Head.

"The bishops were open and receptive to the experts and representatives alike," he added.

"I CAME AWAY with a good feeling, a very positive feeling, not only about the meeting and what was said but about the fact that there are so many knowledgeable persons concerned about the problems facing families and young people today."

Father Head also commented on the free-wheeling discussion with the dozen youths. Though the participants were still very much a part of the Church, they spoke bluntly about the alienation felt by many of their friends and acquaintances.

"They kept coming back to love of God and neighbor and the need to show it in practical terms, not just talk about it in abstractions," Father Head said.

The young people stressed the importance of having personal "hero figures" they can relate to—a particular priest, nun or lay Catholic they can look up to as a model.

One of the most innovative ideas presented at the meeting, in Father Head's view, was the concept of the extended family based not on blood relationship but on need.

THE CONCEPT was outlined in a talk by James A. Kenny, chairman of the

RE Workshop set

INDIANAPOLIS—A one-day Workshop for Parish Directors of Religious Education will be sponsored by the Religious Education Department at the Ritter High School Convent, 3360 W. 30th St., on Thursday, May 17, starting at 9:30 a.m.

Topics to be covered include ideas for summer programs, adult education procedures, new film previews, discussion on induction and certification of directors and a presentation of the Protestant experience as it relates to similar work. The workshop will conclude with liturgy.

Registration for the workshop is \$2, which includes lunch. Additional information is available from Sister Gilchrist Conway, S.P., at the RE Department, phone 634-4453.



ARCHBISHOP HESTON



REV. FREDERICK DENISON



REV. STEPHEN JARRELL

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bill would coerce hospitals

ST. PAUL, Minn.—A bill introduced in the Minnesota legislature could force Catholic hospitals to participate in sterilizations and birth control programs despite their moral objections. The bill was amended, however, to allow hospitals to refuse to allow abortions. The bill would also allow individuals but not institutions, to refuse to participate in family planning programs that violate their moral beliefs. It would also establish family planning centers throughout the state, institute school programs on family planning and repeal state laws prohibiting the open sale of non-prescription contraceptives.

Teachers get mixed reaction

NEW ORLEANS—Educators speaking at the National Catholic Education Association (NCEA) found grounds to praise and lambast the current methods of teaching in Catholic educational institutions. Many of the speeches were emotional and were directed at one sore spot or another in the Catholic educational structure. Some speeches were conciliatory. Some offered hope, others were reassuring and almost all of them were questioning. An estimated 10,000 persons attended the convention which one official described as the largest in the history of NCEA gatherings.

Churches agree on Baptism

HONG KONG—The Catholic and Anglican Churches in Hong Kong have agreed to recognize the validity of each other's administration of Baptism. "We, representatives of the Anglican Church in Hong Kong and Macao and the Roman Catholic Church in Hong Kong recognize that each Church administers the same Baptism of Christ," a joint statement said. The Churches also pledged "to continue working toward unity in areas of Church life and doctrine, including those areas in which very real and serious differences still exist."

Pope pays tribute to worker



VATICAN CITY—On Europe's traditional Labor Day, May 1, Pope Paul said that society must not lose track of the human person in the worker being honored and warned against the class divisions and warfare. Noting that "work is not always pleasant," the Pope said "we honor the worker who suffers. We honor the exhausted worker, often humiliated and taken advantage of. And we seek to dry his sweat, seeking that his labor might be lightened and his pain eased." The Pope paid tribute to modern industry for creating so many jobs but also pointed to the division in classes that has resulted and which has made "of society not a family but an inevitable battlefield, often without concord, peace or love."

Rap social program cutbacks

PHILADELPHIA—The Philadelphia archdiocese has urged the federal government not to kill programs vital to the poor, and the educationally deprived. The urging came in an archdiocesan announcement of general opposition to the impending of funds and to cutbacks in social programs. Officials estimated that the elimination of programs would result in the loss of \$1 million to the archdiocese.

Back ordination of women

CHICAGO—After two hours of heated debate the National Federation of Catholic Seminarians (NFCSS) adopted a strong resolution favoring the ordination of women to the priesthood. The 58 voting delegates representing seminarians across the country adopted 11 of 14 platform resolutions on Church and social issues. Among the positions they supported were amnesty for draft resisters, the boycott of non-union lettuce and grapes, prison reform and the abolition of capital punishment. They issued strong statements opposing abortion, U.S. bombing in Cambodia, and the continued violence in Northern Ireland.

End Jesuit ban, Swiss urged

BERNE, Switzerland—The Swiss bishops have urged the electorate to vote for an end to the 126-year-old ban on the Jesuits in the country and of the prohibition against new Religious communities. A national referendum on Articles 51 and 52 of the federal constitution is scheduled for May 20. The articles ban the Jesuits from all educational and pastoral activities and make illegal the establishment of new Catholic convents and monasteries. In a formal statement issued here, the bishops maintained that the constitutional ban is contrary to basic human rights, especially the right of freedom of worship.

Orthodox echo peace appeal

VATICAN CITY—Orthodox Patriarch Pimen of Moscow and all the Russians, has assured Pope Paul VI that the Russian Orthodox Church agrees with his declaration that "peace is possible." The assurances were contained in a personal letter the patriarch sent to Pope Paul in answer to the Pope's World Day of Peace message. The patriarch noted that many today maintain that because of "differing social systems, peace is impossible." He added, "Our church, however, is convinced of the contrary. In the same way as you are convinced, so are we that peace is possible."

Providence nun dies at age 37

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Rose Bernadette Smith, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, May 3. She died (April 30) in the convent infirmary at the age of 37.

A native of Lafayette, Sister Rose Bernadette entered the convent in 1954. She served in the food service departments of several local convents and schools, including Ladywood-St. Agnes High School and St. Anthony Convent, both in Indianapolis.

Survivors include her mother, Mrs. Bertha Smith, five brothers and seven sisters: William, Donald, Richard, Robert, Charles Smith, all of Lafayette; Mrs. Mary Bruner, Mrs. Dorothy Orr, Mrs. Alice Doppelfeld and Miss Bernadette Smith, all of Lafayette; Sister Maria Goretti of St. Mary-of-the-Woods; Mrs. Jean Wilson of Delphi, and Miss Cecilia Smith of Chicago.

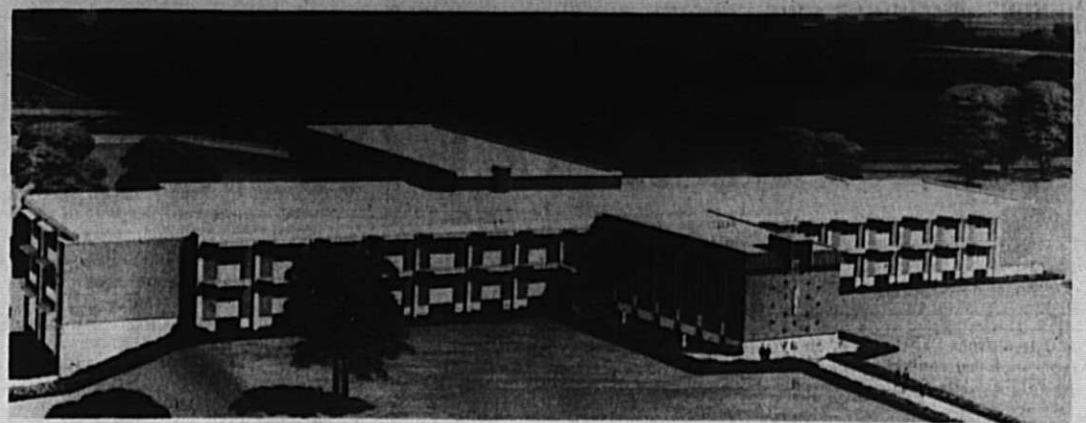
Accreditation is extended

INDIANAPOLIS — The Joint Commission on Accreditation of Hospitals has granted a one-year notice of accreditation to St. Vincent Hospital.

According to Sister Carlos McDonnell, D.C., administrator, the accreditation period will extend beyond the time that the hospital will move to its new location next December at 2001 W. 86th St., to allow the institution to "get settled" before the next review.

Jack Moriarty heads ND Club

INDIANAPOLIS — Jack V. Moriarty has been elected president of the Indianapolis Club of Notre Dame University. Other officers include: James C. Welch, president-elect; Hugh B. McGowan, vice president; Sidney E. Baker, III, secretary; James P. Radigan, Jr., treasurer; Joseph A. Naughton, Jr., and Ted Sweeney, directors.



PLAN NEW NURSING HOME FOR RETARDED—A new residential nursing home for retarded patients is under construction in Jasper, Ind. The architect's concept of the home, which is expected to cost about \$1 million, is by Miller and Miller

of Evansville. Operated by the Sons of the Divine Providence since 1933, the new building is located next to the present 83-year-old structure. Father Thaddeus Stuzczko of Chicago is the present director.

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WINDS OF CHANGE

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Intervention

MUEHLDOERF, Germany — Blessed Conrad, a patron of Bavaria, may have helped stop a thief who broke into the church in this village and tried to open the collection box. Police said a statue of the saint in a niche over the collection box fell and crashed on the man's head. His cry of pain was heard by a priest who called the police.

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THE TACKER

'Mother's Day' without Mother

BY PAUL G. FOX

We are indebted this week to Mrs. Donald Turpin, a member of St. Catherine's parish, Indianapolis, for the following Mother's Day poem, which she has entitled "Memories of Mother."

As I look around at the roses today
It seems I just can't help but say
My rose is white, your rose is red.
Your mother lives, but my mother is dead.

You're a lucky person indeed I must say
To have your mother on this Mother's Day.
Just think of me and others, too,
Who would be so happy if we were like you.

If I had my mother, then you could say
"I'm glad you're wearing a red rose today."
But that dream for me can never come true,
So it seems I'm always thinking of you.

Your mother dear whom you love so,
How you'll miss her—Ah, you'll never know
Until the angels have called her away
And you feel the loneliness on Mother's Days.

So give her a smile and a nice word of cheer.
And tell her how happy you are that she is here.
For she is one who has tolled through the years,
Had many heartaches and shed many tears.

This kind of love I once did know,
But I'm not blaming the angels though.
For up in heaven they needed another,
So they came down and took my mother.

How nice is the red rose that you wear.
I hope you'll cherish it with tender care.
In the midst of one lonely night
A call from heaven made my rose white.

THANKS FROM LITTLE SISTERS—Mother Amedee and the Little Sisters of the Poor who operate St. Augustine's Home for the Aged, Indianapolis, have asked us to send along a profound thanks to the clergy and laity of the Archdiocese "for the gifts and many messages of congratulations" received on the occasion of their recent centennial observance.

NAMES IN THE NEWS—Sister Teresa M. Boersig, O.S.F., daughter of Mrs. Eleanor Boersig of Little Flower parish, Indianapolis, has received a doctorate in mathematics education from Purdue University. She will join the faculty at Marian College in the fall. . . . Sister Carlos McDonnell, D.C., administrator of St. Vincent's Hospital, Indianapolis, prepared hand-written notes of appreciation to the institution's 1,118 employees this week in recognition of National Hospital Week. . . . Miss Catherine J. Fox, daughter of Mr. and Mrs. Francis V. Fox of St. James parish, Indianapolis, received a bachelor's degree in speech and hearing this week from Purdue University. Bill Geiger, son of Mr. and Mrs. Gilbert Geiger of Holy Name parish, Beech Grove, will be graduated Sunday from Indiana University. Both are graduates of Chartrand High School.

NAMES IN THE NEWS—Two promotions have been announced at St. Vincent's Hospital, Indianapolis. Fred J. Snay, former director of management engineering, has been named assistant administrator, systems and materials management division. He is a member of St. Luke's parish. Wiley A. Green, a member of St. Alphonsus parish, Zionsville, has been appointed assistant administrator, financial services division. He formerly served as assistant to the administrator.

Australian premier pays visit to Pope

VATICAN CITY — Less than a month after Australia and the Vatican agreed to establish full diplomatic relations, Australian Prime Minister Gough Whitlam paid a courtesy call on Pope Paul VI.

The premier, accompanied by his wife, visited the Vatican and met privately with the Pope for more than 30 minutes. Because the visit was private, there was no official ceremony of state. However, he was greeted with red-carpet treatment once inside Vatican City and Pope Paul also received Mrs. Whitlam and others accompanying the prime minister after the private meeting.

No details of the conversation between the prime minister and the Pope were disclosed. However, it was considered certain that the unsettled conflict in Southeast Asia was among the topics discussed.

The opening of full diplomatic relations between Australia and the Vatican was announced March 27 as a means of "promoting mutual friendly relations." The agreement provides that Australia will name an ambassador to represent it at the Vatican, and the Vatican will be represented by a nuncio in Australia. To date neither side has nominated candidates for the new posts.

Whitlam flew into Rome after a week's visit in London. Just before leaving London, the Australian prime minister told newsmen that his country and New Zealand planned to appeal to the International Court of Justice if France continues to carry out plans for new nuclear tests in the Pacific.

Religious leaders call for probe of growers' pact

LOS ANGELES — Eighty religious leaders have called upon Congress to investigate charges that grape growers made payments to the Teamsters Union as part of a conspiracy to destroy Cesar Chavez' United Farm Workers.

The statement was released originally in New York by Protestant clergymen meeting there. They later sought the signatures of Catholic and Jewish religious leaders to give the statement more ecumenical impact.

The church leaders expressed their outrage over labor contracts signed by the growers and the Teamsters in the Coachella, California, table-grape vineyards. "Seasonal and migrant farm workers organized under the leadership of Cesar Chavez, sacrificed and struggled non-violently for five years to build the beginnings of their own union," the statement said.

"Now in 1973, with one stroke of the pen, grape growers and Teamster leaders have conspired to steal the grape contracts away from the workers."

INDIANAPOLIS

Calendar of Events

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: 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.

Spanish Cardinal Larraona dies in Rome at 85

ROME—Spanish Cardinal Arcadio Larraona, who held several top jobs in the Vatican during a lengthy career in Rome, died here May 7 at the age of 85.

The cardinal came to Rome in 1911 as a young Cretan priest and gained degrees in both canon and civil law.

In 1918 he began a career of 40 years as professor of Roman law at the Roman Seminary for Juridical Studies.

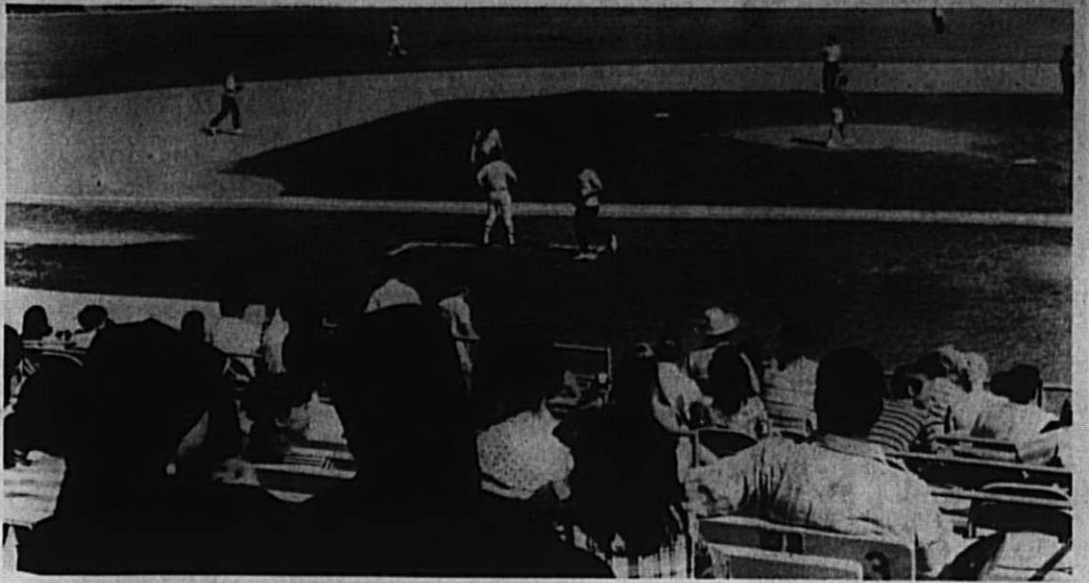
His first important post in the Vatican was undersecretary for the Congregation for Religious, a position he held from 1943 to 1950, when he was named secretary of

the congregation.

In 1952, he presided at the first U.S. national congress for Religious, held at Notre Dame University. He returned in 1962 as guest of a Chicago organization which assists seminarians.

Pope John XXIII named him a cardinal in 1959 and in 1962 appointed him prefect of the then Congregation of Rites, assigning him the important task of heading the commission on the liturgy for the Second Vatican Council.

For reasons of age, the cardinal resigned from the congregation in 1968.



SINNERS VS. SAINTS—Two nuns watch from the stands (top) as the Saints take on the Sinners in a softball game at the Phoenix municipal stadium. The game pitted a team composed of coaches and counselors of the Catholic Youth Organization,

the Sinners, against the Saints, a conglomerate of priests, nuns and Protestant clergymen from the Phoenix area. And as sometimes happens in life, the Sinners came out on top, 24-19, in a 12-inning game.

Vatican body to study women's role

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has named a temporary and special study commission to examine the role of women in society and the Church.

The Vatican said the commission's job is to study "the specific role of women in society and man-woman relationships on the basis of the radical equality of men and women, but also in the light of the way in which they differ and complement one another."

The commission's analysis "of the happy and unhappy situations of women in the world and of their aspirations and frustrations," the Vatican said, should make "both men and women more aware of the obstacles and possibilities connected with woman fulfilling her role in the different social communities; families, profession, city, nation, etc."

At a press conference in the Vatican press hall, the composition of the new commission was announced.

OF 25 MEMBERS, 14 are women. Among them are Miss Deborah Schellman, a 20-year-old fine arts student at Marymount College in Arlington, Va., a Washington, D.C., suburb; Miss Rosemary Goldie, an Australian who was the first woman to be nominated to a major Vatican post as vice secretary for the Council of the Laity, Mrs. Mary Pyne, a British housewife and head of the

National Board of Catholic Women.

Head of the temporary commission is Coadjutor Archbishop Enrico Bartoletti of Lucca, Italy.

At the time the special commission was announced, its members did not know when they would meet or what their agenda would be.

Miss Pilar Bellosillo, a Spaniard who is former president of the World Union of Women's Catholic Organizations, said the commission had been set up by Pope Paul as a result of a recommendation of the 1971 session of the world Synod of Bishops.

IN ANNOUNCING the new commission's formation, the Vatican said the Pope had accepted the recommendation of the synod and that it "will have the duty of presenting its conclusions to the Holy Father."

In other words, the commission is a separate body, not attached to any permanent office of the Roman Curia, the Church's central administrative offices.

Asked if the commission would concern itself with demands from some in the Church for the ordination of women to ministries such as deacon or priest, Miss Bellosillo pointed out that those proposals involve doctrinal and theological problems which other Church commissions are studying. She added that the purpose of the commission is to "study the role of women in society and the Church" and not to

propose complete answers beyond the competency of the commission.

Three named at Cathedral

INDIANAPOLIS—Three administrative appointments at Cathedral High School were announced last week by incoming principal Bernard Melevage and the school's board of trustees.

Named dean of students was Lawrence M. Bowman, a member of the faculty the past 10 years. Joseph Dezelan, who has served at Cathedral since 1944 as head football coach, was appointed director of development. Appointed registrar and academic record-keeper was Sister Jean Moore, S.P., presently serving as assistant principal and guidance director of Our Lady of Providence High School, Clarksville.

Six new faculty members were also announced for the next academic year. Included are:

Michael N. Cancilla, French and drama; Winston R. Glidden, English; Glenn W. Mauger, chemistry; Dr. Alan Raphael, government; Louis Ruttle, English and math; and Leon Webster, English.

Melevage revealed that the entire coaching staff and most of the remaining lay faculty at Cathedral were returning in the fall.

Four pastors tell Priests' Association how schools, RE affect their parishes

The place of the Catholic school in the educational ministry of the Church in the Archdiocese was the theme of the Spring General Assembly of the Priests' Association, held this past Monday at Msgr. Downey Council, Knights of Columbus, Indianapolis.

A panel of four pastors, representing the spectrum of parish settings, related their experiences during the morning session.

Participants included: Father Albert Ajamie of St. Rose of Lima parish, Franklin, a community with no parish school; Father William Morley of St. Jude's parish, Indianapolis, with a large parochial school; Father Clarence Waldon of Holy Angels parish, Indianapolis, with an inner-city innovative school; and Msgr. Henry Ward of St. Bernard's parish, Crawfordville, where the parish school was closed.

FATHER AJAMIE placed religious education in the broader context of the meaning of the Church, noting that the Church is primarily a community of adults. He said that adult-oriented education should receive first priority.

Father Waldon, a member of the Archdiocesan Board of Catholic Education, said that his parish's school was community-oriented, fulfilling a specific local need. He questioned the value of a parochial school education, if the end result was the flight of Christians to the suburbs to avoid problems of the city.

Msgr. Ward, a priest of the

Lafayette diocese, stated that the parish school was vital to having a vibrant parish. He is initiating efforts to re-open his parish's school.

Father Morley emphasized the vital role of the parochial school in the life of the parish, noting that a strong CCD was also essential for the total religious education in a parish.

The Franklin pastor challenged the "Little League" mentality that dominates the thinking of many persons in religious education. He urged that the experience of Christian life should come primarily from the adults and transmitted to children, not the reverse. Father Ajamie said he felt that frequently children were "being used" to reach parents.

Father Waldon observed that concentration on children may indicate a fear that the Gospel is not really appealing to adults.

A SECOND SESSION, featuring three Sisters of Providence with several years' experience in various forms of Catholic education, focused upon the values of the school to parish life.

The panel included: Sister Melanie Fleming, principal of St. Charles School, Bloomington; Sister Betty Sloan, principal of St. Thomas Aquinas School, Indianapolis; and Sister Judith Shanahan, educational consultant for the Archdiocesan Board of Catholic Education.

Responding to a question about the "ideal parish in the year 2000," Sister Judith stated that the most essential person in the parish would be the priest,

whom she described as an "agent of reconciliation."

"Through the special charisma of ordination, the priest must be the leader, the builder of the Christian community, the one who bridges the gaps, provides opportunity for Christian service and offers the Eucharist. The Church desperately needs men of wisdom," she said.

Commenting upon obstacles to the attainment of desired goals, Sister Judith observed several areas of "concern"—a cycle of negativism, great polarization of views, fear and mistrust. She cited the need of greater perception of the Church as a whole, rather than the narrow views of a limited parish.

SISTER BETTY viewed the "ideal parish" as one where qualified lay members handled routine functions. She voiced distaste of an attitude where religious women were relegated to running the "school-thing," while priests assumed responsibility for the "adult-thing."

She added that parental fears of sending their children to public schools were usually groundless, as excellent educational programs were available.

Sister Melanie cited the importance of effective clerical leadership in the parish, as observed in several areas of the Archdiocese. Parochial education needs a "more positive stress" and a lessening concern for the financial balance sheet in the future she added.

The panel agreed that the parochial school must be considered as a "component" rather than the "whole" of Christian education. They said that the ideal school was one where each child receives respect, attained through the efforts of a dedicated staff, treatment, care and concern.

The Priests' Association will sponsor the second in a two-part dialogue on the general theme of "Educational Ministry of the Church" in the fall, according to Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington, who moderated the Monday session.

Swiss bishops score abortion

BERN, Switzerland — The Swiss bishops issued a statement saying that "premeditated abortion is always a grave offense against human life."

To protect human life, the bishops said, "means to do all that is possible so that the rights and well-being of the human person in society are not sacrificed to economic necessities."

Bible Schools workshop topic

INDIANAPOLIS — Vacation Bible Schools will be the subject of a workshop to be sponsored by the Religious Education Department on Monday, May 21, from 4 to 6 p.m. at St. Catherine's parish, Tabor and Shelby St.

Sister Antoinette Ressonno, O.S.F., will coordinate the workshop, which will include a review of published materials, reflections of past experiences and demonstrations of techniques.

All interested persons are invited to attend. Registration fee will be \$1.

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PAPAL AUDIENCE

An audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call today for your detailed itinerary!

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

"There is only one philosophical problem that is really serious, and that is suicide," said French existentialist writer Albert Camus. "To decide whether life is worth living or not is to answer the fundamental question in philosophy."

Whether those who kill, or attempt to kill, themselves are giving their response to a consciously-framed "philosophical" question, is, perhaps, for the most part unknowable; but the fact remains that millions of desperate people throughout the world yearly opt for self-destruction. In the United States alone, according to Jacques Choron, author of "Death and Western Thought," between six and seven million living persons have attempted suicide. Choron estimates that 25 per cent of these will try again and many will succeed.

By official World Health Organization count, about 25,000 Americans of all ages, or 11 for each 100,000 or population kill themselves each year. Some authorities, however, believe the figure may be twice as high.

IN THE PAST 25 years, suicide has risen to what is now considered the second leading cause of death among the young in

Society's pit of despair

—25,000 AMERICANS COMMIT SUICIDE EACH YEAR—

America. (The first cause is accidental death, but many experts believe that some youthful suicides are erroneously listed in that category.)

Some researchers estimate that between 70,000 and 80,000 young Americans, between the ages of 15 and 24, will attempt suicide within the next year, and that, of these, between 3,500 and 4,000 are likely to succeed.

In Los Angeles County, one of the few areas of the nation where suicide statistics are recorded in detail, the youth suicide rate, based on population, has more than doubled in the last 10 years.

Between 1960 and 1970, the Los Angeles rate for males from 10 to 19 years of age went from 3.3 per 100,000 to 10; in the 20-29 age bracket, the rate went from 18.3 to 41.3.

The female rate for the 10-19-year-

olds increased from .84 to 8 per 100,000, and for the 20-29 category, from 6.3 to 26.2.

Dr. Michael Peck, clinical psychologist and director of youth studies at the Suicide Prevention Center in Los Angeles, holds that any large city not showing a marked increase in young suicides "is probably not recording accurately."

MOST STUDIES SHOW that the rate of attempted suicide by women has always been much higher than the rate for men, but that more men succeed in killing themselves. One suggested explanation is that the methods generally used by males (guns, hanging) are more effective than those generally used by females (razor, pills).

However, the rate of death by suicide among young women in the U.S. rose

rapidly from 1960 to 1970—an increase that has been attributed by some members of the American Association of Suicidology to growing conflict over what the woman's role is in society.

Suicide rates among blacks and Indians in this nation are estimated as of epidemic proportions.

Appalling as are the suicide statistics in America, the country is well down the list of national rates.

World Health Organization (WHO) figures for 1967 (the latest year for which data are available) based on suicide rates per 100,000 population, show that West Berlin leads, with a rate of 40.9.

THEN, IN DESCENDING order come Hungary, Czechoslovakia, Austria, Sweden, West Germany, Finland, Swit-

zerland, Denmark, France, Australia, Iceland, Belgium, South Africa (white population), Japan, Taiwan, Sri Lanka (Ceylon), Yugoslavia, Cuba and the U.S.

The two countries with the lowest suicide rates per 100,000 are Ireland (2.5) and Mexico (1.9).

These bloodless statistics mask the flesh-and-blood reality of self-slaughter.

Studies show that the average suicide is a lonely, desperate person, who has lost, or believes he has lost, the vital ingredients of human life—hope and a supporting, loving community.

For the majority of suicides, experts agree, the act of taking one's life is a "cry for help"—80 per cent of all suicides signal their intentions in advance, apparently by way of final, forlorn pleading.

The experts also agree that, contrary to the rationalizing myth, most suicides are not psychotic, but that many are caught in a web of alcoholism and drug addiction.

Says Calvin J. Frederick, formerly with the National Institute of Mental Health, "Many young people who commit suicide have never had one person that they can trust and admire."

CRITERION EDITORIALS

When Charities begin at home

This Sunday, May 13, members of the Archdiocese are asked to pledge their support of the first Annual Catholic Charities Appeal. A detailed summary of programs and finances prepared by the Charities Office is included in this issue of The Criterion. We urge all readers not already thoroughly acquainted with the organization's structure, activities and goals to clip out the special supplement page and read it carefully.

That suggestion doubtless applies to the overwhelming majority of readers. We suspect that most Catholics have only a hazy notion of how the Charities agency works, how it is organized, how it spends its money or the type of persons it assists. And therein lies one of the basic shortcomings of any kind of organized charity. It has a tendency to become too anonymous, too far removed from home.

In turn, those who contribute to various charities are all too likely to write out a check or hand over some cash and that's the end of it. There is little demonstrable concern about where the money's going or the human needs it will supply.

We're not suggesting that charity organizations be scrubbed in favor of the old fashioned variety of one-to-one compassion. That would be foolhardy. How many of us even know our neighbors, much less their needs? Nor would it be feasible, in the case of Church-sponsored charity, to insist that each parish take care of its own.

Still it ought to be possible to strike a happy medium in which

organization can efficiently package and coordinate benefits and services at the same time it involves as completely as possible the hands and hearts of giving, caring Catholics.

Catholic Charities of the Archdiocese of Indianapolis believes the happy medium is entirely attainable and pledges its staff and resources to that end.

Priority in the future will be given those programs which claim the greatest interest and concern, programs involving life itself—at its beginning, through maternity facilities and child adoption; at its close, through services and activities for the elderly; and in the middle range of marriage and family that encompasses the great majority of Archdiocesan residents.

In addition, there will be added emphasis on dispersing the work of Charities throughout the Archdiocese. Area representatives will establish closer relationship between offices in Indianapolis and small town and rural parishes. The geographic profile of the new Charities board appointed by Archbishop Bishop reflects this effort to strengthen ties with all the communities of the Archdiocese.

Basically however, the goal is to make every Catholic, wherever he or she resides, identify more closely with Charities and participate in the new grassroots programs as they are developed. The first step in this direction is a generous response to the Annual Appeal being made in all churches this Sunday. Charities does begin at home—your home.

—B. H. ACKELMIRE

Letting the pride hang out

The mother figure hasn't fared too well in this generation's literature. From Philip Wylie to Philip Roth, she has taken her lumps. But she has been most harshly treated by extremist pamphleteers of the women's liberation movement.

If the far-out sexists have their way, motherhood will soon become a dirty word. They depict mothers as witless drudges ruthlessly exploited by kith and kin. Child-bearing is seen as a curse to be avoided at all costs.

The nonsensical raging could be dismissed as just so much blather were it not for the fact that it seems to be affecting the attitudes of a minority of the female population. One increasingly hears young women rejecting motherhood as "too exploitative,"

or "too demeaning."

No one ever claimed that being a mother was easy. No vocation worth having is. But the sacrifices of motherhood—real as they are—have obscured the joy and fulfillment the great majority of women experience and glory in.

There is pride and a sense of accomplishment in rearing children. Sadly, too many women who know this for a fact are shy about expressing it. Making a home doesn't make much of a splash anymore, what with the drive for equal rights for women in business, industry and the professions. Or so they think.

The fact is we sorely need to hear from the proud mothers and homemakers, the women who spend all their time and talents caring for husband and children and make no apology for doing so.

The Chinese say that a woman who is with child has happiness inside her. What the Western world ought to hear more about is the happiness that comes with bearing children and bringing them to adulthood with love and mutual respect. And this Sunday, Mother's Day, would be a fine time to start spreading the good news.

—B.H.A.

Hits administration's secrecy on policies

SAN FRANCISCO—The Nixon Administration is waging an "incredible, unprecedented and hydra-headed assault" on the American public's right to be informed, Democratic Senator Alan Cranston told Catholic newsmen here.



"FOR YOUR INFORMATION, MRS. RANKIN, WE GOT ALONG VERY NICELY BEFORE WOMEN STARTED PARTICIPATING IN THE LITURGY!"

Watergate affair described as 'nation's deepest moral crisis' in reaction to Nixon address

WASHINGTON—The Watergate affair, which reached new proportions with the resignation of key White House aides and President Nixon's admission of final responsibility, was termed "one of the deepest moral crises in our history" by one religious leader.

Rabbi Marc Tanenbaum of the American Jewish Committee said the Nixon Administration's response "must be commensurate with the magnitude of moral evil that's involved."

The Rev. Billy Graham praised the President for "a commendable humility" in accepting responsibility for the actions of his aides.

But Auxiliary Bishop Thomas J. Gumbleton of Detroit, a long-time critic of Nixon Administration policies and actions, disagreed.

The President's speech, he told NC News, was "much too self-serving. There was very little on the Watergate—it was mostly on 'What I've done before and what I'm going to do now.' It was really an attempt to gloss over the whole thing."

THE RELIGIOUS leaders seemed to be agreed that the basic moral question involved now is political corruption and the right of people to have a government that they can trust.

Mr. Graham, a close personal friend of President Nixon and a supporter of many of his policies, insisted that the whole truth must be brought out. "We Americans cannot accept corruption as a way of life," he said. "Democracy is based on trust and confidence."

"What this country needs to do is get down on its knees in repentance before the Lord," Mr. Graham said.

Rabbi Tanenbaum called for full repentance by the President. "I was impressed by the spirit of modesty—almost crestfallen modesty—in his speech," he said. But he added that "in terms of content it left much to be desired."

He pointed out that repentance involves not only acknowledgement of wrongdoing,

but also a full determination to change and subsequent action "to actually change."

RABBI TANENBAUM said he has found "a tremendous reaction of anger," especially among young people, to the Watergate affair.

He pointed to the "preaching out of Washington... almost of an evangelistic kind," and said Administration actions on the Watergate affair have showed "a basic discontinuity between preaching and practice."

"Underlying the whole democratic system is a moral value system" that operates on openness and trust, he said. If the government is to regain the trust of the American people, he said, it must "lower its level of preachment and raise its level of performance."

Bishop Gumbleton echoed Rabbi Tanenbaum's feeling that Watergate has created a moral crisis. "It's destructive of the whole moral tone of the government," he said.

"It's revealing of the kind of Administration we've had," he said. He cited the reported "attempts to destroy other candidates during the campaign, the flagrant abuse of campaign funds, the cover-up of campaign contributions."

THE CRISIS IN confidence has reached the point, he said, where "You have to say, 'What is true?' As a citizen you have no confidence in government."

Bishop Gumbleton said he wondered what effect the actions of government officials involved in the Watergate affair will have on the country, especially the young people. He said he is afraid that many will grow up with the feeling that "that's just the way things are done."

Commonweal, the lay-edited national Catholic weekly, called the Watergate affair "an apt measure of the morality of the Nixon Administration—an Administration concerned above all with the preservation and enhancement of its own power, and committed to any policy, from the bombing of Asian cities abroad to the subversion of the political process at home, to achieve that end."

Commonweal charged that the long delays in clearing up the affair have irretrievably damaged the credibility of the administration. "If Nixon had cleaned house last June he might have salvaged something of his own reputation," said Commonweal's editors.

THE YARDSTICK

Farm labor problems

BY MSGR. GEORGE G. HIGGINS

The farm labor problem, currently going from bad to worse, doesn't readily lend itself to objective reporting. That's what I was inclined to assume when I originally got involved in this problem as a consultant to the Bishops Committee on Farm Labor. When I first started going out to California in that capacity, I fully expected to find the leading papers in the major agricultural areas taking a very conservative and possibly even a reactionary stand on the farm labor problem and openly slanting their coverage in favor of the growers and against the United Farm Workers Union.

However, I found that many of the more influential California papers were covering the table grape dispute (and subsequently the lettuce dispute) very objectively indeed. I am speaking here of their news coverage, not their editorial policy. I have never paid much attention to the latter.

One of the farm labor reporters—Ronald B. Taylor of the Fresno Bee—is now doubling in brass as a California stringer for the National Catholic Reporter. The Reporter couldn't have found a better man for this assignment. He has been covering the farm labor beat on a full-time basis for some 15 years, and he knows it like the palm of his hand.

TAYLOR'S INTIMATE, first-hand knowledge of the farm labor problem and his demonstrated skill as an investigative reporter are reflected on every page of his new book, "Sweatshops in the Sun: Child Labor on the Farm" (Beacon Press, Boston, Mass., \$6.95). This is a timely and important study of a very serious socio-economic problem. I am pleased to be able to recommend it enthusiastically and without qualification as the best thing of its kind on the market.

Taylor's major finding is that 800,000 children, aged six to 16, work on American

farms, more often than not under dreadfully bad circumstances. They work because they have to. The reason they must work is basically economic. Wages are so low and employment so uncertain in the agricultural industry that migrant children, of necessity, have to work in the fields if their families are to survive.

"The children," Taylor writes, "are powerless. They are used by their parents, exploited by farmers, left unprotected by the government. As a result children of all ages can and do work at the third most dangerous occupation in the United States. They are part of a subservient labor force, a labor force that receives precious little reward for its sweat, a labor force that is without protection of the law, a labor force that is exploited because it is unorganized and powerless."

THE LATTER POINT is crucial. Taylor is absolutely convinced that the organization of farm workers into a strong and viable union of their own choice is a necessary condition for the elimination of the terrible evil of child labor in American agriculture.

That's what makes the current struggle between the Teamsters and the Farm Workers Union (FWU) in the Coachella Valley so tragic and from the point of view of trade union ethics, so disgraceful and unconscionable. The FWU—which is clearly the union that the field workers want to represent them—was well on its way to becoming a strong and viable union until the Teamsters muscled their way into the act. The Teamsters give every indication that they are hell bent on destroying the FWU.

The labor movement, in cooperation with church groups of all denominations and other civic-minded organizations, owes it to the farm workers and their children and to the FWU to do everything humanly possible to prevent this from happening. Even at the risk of splitting the labor movement down the middle, the Teamsters must be forced to retreat from the field of agricultural labor and must be taught to mind their own business, which doesn't have anything to do with the harvesting of agricultural crops.

YOUR WORLD AND MINE

Reason not rancor

BY GARY MacEOIN

"The manner in which the abortion debate is being conducted in the United States is a tragedy for the Christian unity movement. All the gains of the past decade may be swept away unless we learn to 'bear with one another charitably, in complete selflessness, gentleness and patience.'" (Eph. 4:2)

Such are the opening words of the editorial in the current issue of Ecumenical Trends, a monthly publication of the Graymoor Ecumenical Institute in cooperation with the Commission on Faith and Order of the National Council of Churches. They were prompted by a recent statement of the ecumenical commission of the Catholic diocese of Galveston-Houston.

The commission deplored "the polarization of our society in the heated controversy over the recent decision on abortion" of the Supreme Court, noting that a polemical spirit seems to have supplanted the ecumenical spirit. "We do maintain the rights and responsibilities of individuals to hold deeply felt and personal convictions; our concern here is solely with the manner in which these convictions are being expressed."

THESE COMMENTS hit home with particular force because of a recent experience. I was one of four participants in a five-hour late-night "talk show" in New York. We were discussing the just-published autobiography of a nun who was one of the four, and Catholic attitudes to abortion came up along with many other issues.

When the telephones opened up at about 4 a.m. we were confronted with one very

angry caller. The comment had earlier been made that the flat description of abortion as "murder" is objectionable. Murder is a legal word with a precise definition. A killing becomes a murder only when a jury so decides. In addition, in common law, only the killing of a human already born can fulfill the definition of murder.

For our caller all such distinctions were the wiles of wicked people seeking to confuse the simple. Murder is murder, and abortion in every circumstance fits the definition. He knew some theologians made distinctions, but they were bad theologians.

The good faith and the concern of the caller were obvious. But so to me were the good faith and concern of the two discussants who were not Catholics. Their reason did not tell them that abortion is under every circumstance immoral, and they did not have an outside authority to determine the issue for them, as our caller had.

ONE POINT EMERGED clearly for me from this experience. We cannot hope to get our position across to any outsider if we start with emotional and exaggerated language. On this occasion people who were looking for reasoned argument were simply turned off. And I fear that this is common. Neither side is listening to the other.

However much we may disagree with the Supreme Court, we should thank it for one result of its decision. It forces us to distinguish radically between what is permitted by the law of the land and what is moral. How these totally different things came to be identified in the minds of Americans I have never been able to figure out. It is for me particularly ironic that the two groups of Americans most locked into that absurdity are the Jews and the Irish. Their history should have taught them better.

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GOD

The Bridegroom

BY FR. JAMES P. CLIFTON, C.F.X.

"You're nobody till somebody loves you." These opening lyrics of a once-popular song express one way of describing human love.

In a sense, the sentiment of these words goes a bit beyond the ordinary "moon- spoon" romanticism of lesser lyrics. They state the impact of love on the person loved. For the first time perhaps he or she feels like someone because someone else has singled him or her out of the crowd as lovable. The joy of such recognition and affection can bring a feeling of self-importance and worth perhaps for the first time.

Ordinarily, love does not stop there. It often leads to marriage, the seal on the mutual affection and commitment of the lovers to one another. Within the shared experiences of married life, two nobodys can grow to even more mature somebodies—going beyond the first joy of self-recognition. Love is like that; it in-



creases us and draws out all of those things that lie dormant within us.

BECAUSE OF THE centrality and significance of love in human experience, it is not surprising that God used it to describe his relations with men. But he did not stop simply with the emotion and effects of love; he used the symbolism of marriage to represent his devotion and commitment to those he loves. And so his People, Israel and the Church, are his bride, and as the Bridegroom he constantly showers her with affection and signs of devotion.

His love, however, is different. In the most profound sense, his love made nothings into somethings and somebodies by a creative word. Deserted and betrayed by his lovers, he entered over and over again into new marriages with them.

As a matter of fact, he never rescinded that initial contract and never stopped loving what was good in his creation. Finally, unlike all human love and marriage which looks to some benefit to both lovers, God is totally unselfish and generous. All he asks is a return of the gift of love which he first gave. At the same time, he is a jealous lover, demanding undivided and lasting devotion.

Our times have seen a renewed preoccupation with love as central to human and humane living. And despite a lot of slogan-making and shoddy expressions of love, we have become more aware of true and shallow love, the ways it can grow or turn to hate, but above all the enormous challenge it presents to the openness that is the basis of human and spiritual growth. For all of this concern about love we should be thankful. If we know a bit more about what love really means and demands of us, this can certainly enrich our relations with one another and with God.

CONVERSELY, this same awareness about authentic love and loving has made us conscious of how loveless the world is. Racial, social and economic injustice, war, violence, family and institutional indifference and selfishness, even the sometimes bitter polarization within the Church have caused men to despair of finding love and even to be cynical where they find it. Perhaps the greatest enigma and scandal is that so many speak of love of God and show little love for their brothers and sisters around them, as if the two could be separated.

This last point is intimately connected with our Bridegroom-God. He loves unequivocally his Bride and calls for love in return. But he also demands that we love those who constitute the Bride; otherwise, what we call love of God can be so individualistic and limited as to be no love at all. In the great commandment of love, men are asked to love the Bride just as they love the Bridegroom. Nothing less.

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able to do so, the more agreeable will he prove."

Augustine's insight, drawn from his own experience as a catechist has been confirmed by religious educators through the centuries. Both the GENERAL CATECHETICAL DIRECTORY (No. 53) and the American Bishops' BASIC TEACHINGS FOR CATHOLIC RELIGIOUS EDUCATION (No. 2) indicate the close relationship between insight into the reality of God's love and the experience of joy.

Knowing God, recognizing his gracious involvement in our lives, is a "source of joy." Learning about God's goodness "should awaken joy," for his is the "love of a father, the love of a spouse."

THE BISHOP'S FINAL allusion to God's love as that of a "spouse" echoes a recurring biblical theme. Beginning with the prophet Hosea and running through to the very last chapters of the New Testament, God, and then Jesus, is referred to as the "Bridegroom." The image is always evocative of joy, because it recalls the intimately personal love God has for each individual as well as for his chosen people.

Unless the religious educator communicates a sense of deep joy, people may rightfully question whether what he believes and teaches is really "good news." Joy, a mark of the Holy Spirit's presence (Gal. 5:22), cannot substitute for sound doctrine or honest intellectual investigation in religious education. But the teacher's joy in what he or she has to share is an obvious factor in making doctrine credible and intellectual effort worth while.

Each catechist might do well to reflect on whether he really is happy to see those he is teaching, whether he shares with his students a personal joy in his faith. A serious resolution to work at making religion education a joyful experience is not far from the very heart of becoming a more successful catechist.

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"Ordinarily love does not stop there. It often leads to marriage, the seal on the mutual affection and commitment of the lovers to one another." (NC screened photo by Frank Methe)

SCRIPTURE

God's love for us is everlasting

BY FR. QUENTIN QUESNELL, S.J.

Can God fall in love? If he did, could his love be blind? If it was, would it be infinitely blind?

Who would dare suggest such things? God to us means infinite perfection. His love for his creatures merely appreciates that same perfection in other forms. When God loves his creatures, he recognizes the image of his own perfection reflected in them. In loving us, God admires his own handiwork.

But we could hardly imagine God loving us as if he were really being attracted to someone or something outside himself. We can't think of him loving us in the way that one of us "falls in love" with another. Those notions seem to violate our basic idea of what God is.

So much for our "basic idea." Whatever the reason, God, in fact, has chosen to describe himself frequently in the Bible as a passionate and even foolish lover. As God tells his own story, he blindly pursues an unworthy object—ourselves. And even repeated bad experiences with us never succeed in teaching him to give us up.

THE CLASSICAL scriptural passages are Ezekiel 16, Jeremiah 2 and 3, the Song of Songs, and the book of Hosea. In these and many other passages of the Bible, the same themes recur and anyone can read them.

God tells his own love story. It extends over many years—more than the years of any one of our lives. He says he was attracted to us before we had any idea he existed. He sent gifts to us to attract our attention and try to win our affection. We took the gifts, we used and enjoyed them.

THE CHURCH AND I

The subject is 'bishops'

BY F. J. SHEED

The nearest I had ever come to a bishop in my Australian boyhood was seeing Cardinal Moran lay a foundation stone at Leura, in the Blue Mountains. Apart from that all I knew about bishops I had learned from Canon Sheehan's novels of Irish life. From them I got the general impression that bishops were lordly beings, unapproachable, formidable. It was later I heard the answer to the question: How many bishops are there in Ireland?—"There are no bishops in Ireland. There are 16 popes." On my first visit to Dublin I met Archbishop Walsh, rather shy, very gentle. I was told that he regarded Eamonn de Valera as a murderer, refused to speak to him or see him, dealt with him through secretaries when he had to. True? Half true? I don't know.

Through the Truth Society and the

(Continued on Page 7)



LITURGY

A BRUSH WITH DEATH

BY FR. JOSEPH M. CHAMPLIN

A few days ago I had an extremely close brush with death—and one hour to prepare for it.

It happened on a Monday morning on a commuter flight from Philadelphia to Trenton. I was enroute to Princeton Theological Seminary for my weekly graduate course in liturgy and had as companions seven other veteran air travelers. We were fortunate to have as pilots two men quite young, but competent, most professional and remarkably cool under pressure.

At 9:20 our plane approached the small Mercer County airport in Trenton, then zoomed up and circled away from the field. "Folks, we're having trouble with our landing gear, but we will be talking with maintenance on the ground and keep you informed."

Twenty minutes later we were finally cleared for a low sweep of the Northeast Philadelphia airport. This gave ground personnel a chance to observe the belly of our turboprop Beechcraft. "It appears our front wheel is in position, but the two main ones are not. We're going to circle for awhile."

FROWNS AND WORRY grew deeper and palms a bit more sweaty. The first visible, but not verbal signs of passenger concern soon came. A man in front pulled out the plastic "For Your Safety" cards and looked over my head to note the red "exit" sign. Across the aisle, a man took out a pad of yellow paper and began a (last?) letter to his wife.

I thought and prayed. Not furiously in panic, just a bit more seriously. "Well, Lord, Bill Philbin's work as a priest with the permanent diaconate program in Washington was as important as mine, and he crashed to his death at Chicago's Midway. Perhaps this is the moment you want my efforts to end."

Regret for my sins. Gratitude for good things done. An act of contrition (glad I went to confession the week before). A prayer to St. Jude. I had finished a rosary early that morning in the drive from rectory to airport, but decided on another.

Around 10:00, the pilot spoke to us briefly: "We're going to circle for about an hour before we attempt the landing to use up our fuel. It may come sooner, but no later than an hour. We'll let you know."

BILLY GRAHAM, I read once, uses his air trips as an opportunity to speak,

anew, always will love.

We would never have written such a story about God. If it did not appear in his own Word, we would not dare to believe such things about him. Even when he assures us they are true, the thought of such an overpowering love can frighten and disconcert us.

But it is true. And since Christ came, we have even more than a spoken word to assure us of it. In Christ we see that foolish love and the profitless end of death on a cross to which it brought him. "This is how we know what love is—Christ gave his life for us." "I have loved you with an everlasting love."

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preach and spiritually assist fellow passengers. I would feel awkward doing that and yet wondered in these circumstances if I shouldn't offer my services for the others. It might well be a final opportunity for some to confess, to make peace with God. I finally overcame my reluctance, awkwardly stumbled up the aisle and mentioned to each I was a Catholic priest, and would be glad to assist in any way possible.

Acknowledgment. Nods of appreciation. Grateful words. But no takers.

Around and around we went, looking at the field below, seeing the fire trucks, police cars, a growing crowd of people.

The fateful hour had nearly ended when a man rose, walked back to my seat and asked if I would hear his confession. He half sat, knelt in the back and after a few words his voice broke, the first noticeable crack in an otherwise emotionally restrained hour.

"We're going to make two trial passes over the runway before the real thing." Just prior to the final approach I asked the passengers if they would care to say the Lord's Prayer together. Since there seemed to be no opposition, I lead them in it, and muttered a vocal prayer for our safe landing.

ARMS TOGETHER. Head down. Everyone braced against the seat in front. Engines cut, a silent glide, then bump, pause, bump, a seemingly endless (1500') slide on the hard pavement, crunch, plane stopped, all quiet, a nervous, hesitant peek to see if we are on fire. "Open up the emergency windows and get out of here."

Away from the plane we realized it was over. James Strader, a United States Steel lawyer from Pittsburgh who wrote that letter to his wife, threw a briefcase 20 feet into the air, embraced me and said, "The Lord Jesus Christ was with us. Father, may we meet one day in heaven." All of us, strangers, probably never to meet again, smiled, laughed, and spontaneously clasped one another.

We were free. Like a baby after Baptism. And we felt the elation of a sinner after forgiveness, of a Catholic after Communion, of a Christian on Easter Sunday. A second life had, for us, just begun.

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"And we felt the elation of a sinner after forgiveness, of a Catholic after Communion, of a Christian on Easter Sunday. A second life had . . . just begun." (NC photo by Robert L. Miller)



"We began to experience how cold and hungry we were without him." NC photo by George R. Cassidy

KNOW
YOUR
FAITH

QUESTION BOX

Is the story of creation in Genesis fact or fiction?

BY MSGR. R. T. BOSLER

Q. What of the huge "silent majority" of the people who cannot accept the new teachings of the official Catholic Church that the first part of the Bible is a myth? Can they still be Catholics or are they considered "put out of the synagogue"?

Q. Could you tell me if there were twelve clay tablets found around the turn of the century about the Epic of Gilgamesh, giving the oldest account of the flood, and if the story in the Epic is the true account and not the one in Genesis? And just how true are the stories on the tablets?



A. The Catholic Church still considers the first chapters of Genesis to be the Word of God and not myth. However, the Church's understanding of these chapters has greatly improved since archeological and biblical discoveries have opened up a whole new knowledge of the history of man

and how ancient people thought and expressed their ideas.

Until the last century, when these discoveries first began, Christians commonly held that the creation of the world took place approximately four thousand years B.C. They looked upon the first chapters of Genesis as a revelation from God on how the world and man came to be, or at least a memory of what happened to the first man handed down by tradition from generation to generation until Moses wrote it all down. Archeological excavations have proven that man is much older than formerly believed, perhaps hundreds of thousands of years old, and that city civilization is very ancient. In Palestine you may see the excavations of the city walls of Jericho that are as old as 6800 B.C.

Discoveries of ancient writings, such as the tablets containing the Mesopotamian Gilgamesh Epic, revealed that the biblical writers were using stories about early man they had borrowed from people who lived before them. The Mesopotamian stories that go back to the third millennium B.C.

describe how man was created from clay by the hand of a divine being, mention a tree of life, a paradise of delights much like the Garden of Eden, the flood, etc. These stories or myths represent the imaginative efforts of ancient men to explain the unexplainable, to satisfy their curiosity about where they came from. They describe gods and goddesses fighting among themselves, more involved in their own sexual life than interested in men.

The Hebrews purified these stories and used them to describe a God who is the Creator of all that exists, interested in man, and to explain how man through his refusal to return God's love brought disorder into the world he was given. They are not a description, as we once thought, of how creation and man came about, but rather a description of what the Hebrews believed about God and what was wrong with man.

It is very useful to compare the stories of the Gilgamesh Epic and their crude notions of the gods with the first chapters of Genesis to see how far superior was the knowledge of God and man the Hebrews

reached through divine help. They may have borrowed ancient stories and myths, but what the authors of the first book of the Bible teach through them is far from mythical but a knowledge of God that could come only from revelation.

Q. All doctors and nurses and others who take part directly in an abortion are excommunicated from the Church. Does this apply to Justice Brennan, the only Catholic on the Supreme Court, who voted for the abortion bill?

A. No, it does not. I personally think that the Supreme Court decision on abortion was atrocious and will destroy respect for life among our people—especially those who identify what is right or wrong with positive civil law. They are not the same, of course, and civil law cannot always outlaw and punish many moral evils. Until

we learn otherwise, we must presume that Justice Brennan was not necessarily declaring himself in favor of abortion by his decision but merely agreeing with the majority of the Court that the U.S. Constitution does not allow laws prohibiting abortion in the first six months of pregnancy.

Q. Is a person excommunicated for an abortion she had about 35 years ago, even though she has confessed it several times and was given absolution each time? I know she has been miserable all these years because of it and now she is more so with the threat of excommunication being published by the bishops.

A. I answered this same question recently by pointing out that if such a person did incur excommunication, she was absolved from this when she received

confessional absolution from sin. In response to this answer I received the following suggestion from a reader:

"I wish you had mentioned how valuable such a woman could be in right-to-life and birthright groups. An intelligent and articulate woman who has actually experienced the indignity of an induced abortion could be a very effective pro-life spokesman now. We need the testimony of these ladies, if they could just summon the courage to come forward. And if they still had unresolved guilt feelings (which they should not), maybe it would even help them feel better about it. It would take a considerable amount of courage, but for those who can afford the risk what a blessing it would be for them if they could dissuade just one other woman from destroying her unborn child."

(Copyright 1973)

The subject is 'bishops'

(Continued from Page 6)

Evidence Guild I came to know a dozen English bishops in their own houses. They had neither the lordliness nor the corruption of the bishops served up to us by our street corner objectors. With a couple of exceptions they were disappointingly like anybody else. Certainly I never met a Cardinal like Cesar Borgia or even Richelieu.

MY FIRST CARDINAL was Bourne of Westminster. I met him, so to speak, before I actually did. At Highbury Corner a heckler accused him of living extravagantly in the midst of poverty—he had a suitcase which cost the then equivalent of a thousand dollars. I said, "How do you know?" "I made it," said the heckler. Long afterwards I was startled by the contrast between the Cadillac which met my wife and me at Bombay airport and the squalor of the slums through which we drove. I learned that the Cadillac was a present to the Bombay diocese from Cardinal Spellman (paid for, perhaps, out of the vast sums The Ladies Home Journal paid the Cardinal for his poems).

My guess is that the expensive suitcase was a present, too. I came to see a lot of Cardinal Bourne, and nothing could have been more moderate than his living style.

He was a man rather cold in manner. One could not imagine his telling a funny story or laughing at one. But there was warmth in him somewhere. During the Modernist uproar 20 years earlier he had

insisted, against all pressure from heresy hunters in Rome, that there was no Modernism among his clergy. When his successor in Southwark forbade Maud Petre the sacraments for her support of the Jesuit Father Tyrrell, she had only to cross the Thames and receive Communion in Westminster.

I had nothing but kindness from him. He gave me two rules, "Don't ask my advice. Just tell me what you're doing. I'll stop you if I think it necessary." He never did.

Another time he put it even more concisely: "I never start anything. But I never stop anything." When I was a publisher, his censor demanded a vast number of changes in one of our books. I complained to Cardinal Bourne. He said, "I won't alter the censor's decision. But I won't mind a bit if you appeal to Rome." I said, "To whom should I direct the appeal?" He said, "I have no idea." We got along splendidly.

Bishop Dunn of Nottingham had inherited a troubled diocese. Into the compassionate ears of one of his predecessors, priests in trouble with their own bishops had poured the stories of their wrongs to such effect that the diocese became known by a title from the Litany of Our Lady, "Refuge of Sinners." When this particular bishop visited Rome, the Pope suggested that he might resign.

BISHOP: But why, your Holiness?

POPE: Because of your age.

BISHOP: But I am younger than your Holiness.

POPE: Ah, but I have kept my faculties. Bishop Dunn, with whom I stayed many times, was as cool and unemotional a man as I have met—perhaps because his mother had become a nun when he was a child. He told me that towards the end of the war, when there was an acute paper shortage, he had managed somehow to secure a number of toilet rolls and had given one to each of the Cathedral clergy as a Christmas present.

IN NEWCASTLE ON TYNE I found a good friend in Bishop Thorman. He told me of the first visit he paid after his appointment to an old priest friend. As he left the friend said, "Well, goodbye Joe, and remember you've heard the truth for the last time."

I cannot resist repeating a story of his predecessor, Bishop Wilkinson, told me by the Dominican Father Hugh Pope. Father Hugh was giving a retreat to the seminarians at Ushaw. The Bishop had invited the local Anglican vicar to meet him at dinner. In a booming voice the vicar told of his curate, who insisted on going to Confession to him: "And he only has one sin. I'll tell you what it is." The enchanted seminarians laid down their knives and forks. Bishop Wilkinson tried to hush him, but the vicar boomed on "His only sin is that he doubts my power to absolve him. And as I doubt it myself, I find it very difficult."

I am putting in all these bits and pieces to indicate how I lost my awe of bishops. It has made communication easier.

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Woods speaker lauds role of women's colleges

ST. MARY-OF-THE-WOODS, Ind. — Words of praise for all women's colleges were among comments of educational consultant Dr. Ann Heiss at the 132nd Commencement of St. Mary-of-the-Woods College here. The expert on higher education in America gave insight into the performance of higher education during last Sunday afternoon's address to the graduation class.

"Women's colleges have a more significant impact on the student than do the co-educational institutions of higher learning," she stated. "Their graduates are more discriminating and show greater differentiation in choice of future careers."

Dr. Heiss based her comments on research at the Center for Research and Development at the University of California, at Berkeley. She also noted the difference in college graduates and the non-college person.

"College graduates are more critical in thinking, more tolerant in attitude and less prejudiced to people," she stressed. "Colleges do have an impact on their students in making graduates more idea-oriented, more complex personalities and more intellectually curious."

In her address to the graduates, Dr. Heiss warned

critics of higher education "not to make education the scapegoat for the malaise of our times. Those who wish to put blinders on justice and truth would make higher education responsible for the problems of

this country." "Higher education," she stressed, "needs a broad base of support if it is to continue its impact on society for a just, humane and civilized world. The 3,500 institutions are a

source of moral and intellectual leadership in this country and deserve your support." Degrees were conferred on 69 students. Six other seniors are candidates for degrees in August.



1973 ROGER GRAHAM AWARD CANDIDATES—This group of 19 distinguished teen-agers were presented certificates as candidates for the 1973 Roger Graham Memorial Awards at the recent CYO Convention. All were honored for long and distinguished service to the Junior CYO at parish, deanery and Archdiocesan levels. Shown front, from left are: Tim Roberts, Indianapolis North Deanery; Bob Day, New Albany; Jo Ann Whalen, New Albany; Debbie Frost, Terre Haute; Jo Ellen Flynn, Indianapolis North; Terri Fulmer, New Albany; Lois

Overpeck, North Vernon; Bill Sahm, Jr., Indianapolis North. Middle from left: Marne Maxwell, Indianapolis South; Cathy Noe, Indianapolis South; Mike Howell, Richmond; Karen Sahm, Indianapolis North; Roxy Blake, Terre Haute; Dianne Knezevich, Terre Haute; Joyce Butler, Terre Haute. Rear from left: Tony Cooper, Richmond; Joe Weber, Indianapolis South; Dave Record, Indianapolis South; Steve Giannini, Richmond. Award recipients were Terri Fulmer and Bill Sahm, Jr.



LEISURE-TIME PROGRAM—The group of children pictured above are participating in the leisure-time education program sponsored through the New Albany Parks and Recreation Department and Holy Family School. Offered to the children are

such subjects as: macrame, knitting, archery, tumbling, ballet, tap, decoupage, candle-making, baton, papier-mache. The program is designed for one and half hours per week for children in grades 4 through 6.

CEREMONY SLATED MAY 11

44 laymen to receive Monsignor Busald Award

INDIANAPOLIS — Archbishop George J. Biskup will present the fourth annual Monsignor Albert Busald Service Award to 44 laymen who have contributed years of volunteer service to young people through the CYO and related parish programs.

Msgr. Busald, the retired pastor of St. Philip Neri parish, will be in attendance during the celebratory Mass at 7 p.m. Friday, May 11. The awards will be presented during Mass. A reception for recipients and guests will follow in the parish social hall.

Service award recipients and home parishes include:

Mrs. George M. Bindner, St. Lawrence; Thomas J. Catton, Holy Spirit; Wallace L. Clapp, Jr., St. Joan of Arc; Miss Geneva Clark, St. Philip Neri; William E. Cobb, Our Lady of Lourdes; Mrs. Richard J. Darragh, Holy Spirit; Thomas

L. Deal, Holy Trinity; James M. Dezelan, St. Christopher; George E. Diehl, St. Joan of Arc; Rexford C. Early, St. Matthew; Robert H. Eichholtz, St. Matthew; Mrs. Henry K. Engel, St. Luke; Dr. Frederick H. Evans, St. Thomas; Edward J. Gaughan, Holy Spirit; Mr. and Mrs. John L. Grande, St. Christopher; Charles A. Guynn, St. Rita; Lawrence F. Hart, St. Malachy; Robert J. Hicks, St.

Spring Concert

INDIANAPOLIS — St. Matthew's School will present its first "Sounds of Spring" Concert at 8 p.m. Thursday, May 17, in the parish hall. Special guests will include the Butler University Swing Choir, directed by Jack L. Eaton. Tickets will be available at the door.

Simon; Robert L. Hillan, St. Roch. Mrs. James E. Jenks, St. Christopher; Thomas A. Joyce, Little Flower; Maurice C. Kiser, St. Andrew; Benedict T. Koebel, St. Catherine; John M. Kuhn, St. Simon; Theodore H. Labus, St. Pius X; F. L. (Mike) Layden, St. Luke; Mrs. James P. Lawson, Immaculate Heart; Mrs. William F. Lynch, Christ the King; Earl K. Mattox, St. Mark; John B. McCaslin, St. Simon.

James J. McGovern, St. Simon; Max E. Miller, St. Jude; Charles P. (Pat) Moran, St. Philip Neri; John J. (Jack) Niehus, St. Michael; Robert J. Ripberger, St. Catherine; James A. Scharfenberger, St. Michael; Charles E. Schooley, Holy Trinity; Mark E. Snell, Little Flower; Delbert V. Tri, St. Malachy; Mr. and Mrs. Paul

S. Weber, Jr., St. Catherine; Lyle Wilder, St. Catherine; and James M. Wilhelm, Our Lady of Lourdes.

CYO NOTES

Deadline for entries in the Cadet Boys City-Wide Track and Field Meet, to be held at the CYO Stadium Sunday, May 20, is Wednesday, May 16. The same event for Cadet Girls will be held the following Sunday, with a May 23 deadline.

Junior Boys and Girls Softball League deadline is May 22. June 6 is the final date for entries in the Junior Girls Track and Field Meet, to be held June 10.

LEAGUE STANDINGS

BASEBALL STANDINGS

Division I—St. Bernadette 2-0; St. Jude 2-0; St. Catherine 1-2; Little Flower 0-3.

CADET LEAGUE

Division I—All Saints 2-0; St. Gabriel 1-1; St. Andrew 2-1; St. Thomas 1-2; Holy Trinity 0-3; St. Monica 0-3. Division II—Immaculate Heart 3-0; St. Pius X 3-0; Christ the King 2-1; St. Andrew 1-1; St. Gabriel 1-2; St. Michael 1-1; St. Bernard 3-0; Holy Name 2-0; St. Roch 2-1; St. James 1-1; St. Mark 1-2; Nativity 0-2; St. Jude 0-2; St. Rita 0-0.

Division IV—St. Lawrence 3-0; St. Bernadette 2-1; St. Simon 2-1; Holy Spirit 1-1; Our Lady of Lourdes 1-1; St. Pius X 1-1; Little Flower 0-2; Holy Cross 0-3.

CADET GIRLS TRACK CLASS A

Division I—St. Simon 2-0; St. Michael 1-0; St. Lawrence 2-1; St. Pius X 1-1; St. Rita 0-1; St. Martin 0-3.

CLASS B

Division I—St. Simon 2-0; St. Michael 1-0; St. Lawrence 2-1; St. Pius X 1-1; St. Rita 0-1; St. Martin 0-3.

CLASS C

Division I—St. Pius X 2-0; St. Michael 1-0; St. Simon 1-0; St. Rita 0-1; St. Lawrence 1-2; St. Martin 0-3.

CADET BOYS TRACK CLASS A

Division I—St. Pius X 4-0; Immaculate Heart 1-0; St. Luke 1-1;

Christ the King 0-1; St. Rita 0-0; St. Monica 0-2. Division II—St. Simon 3-0; St. Lawrence 2-1; St. Philip Neri 1-1; Holy Name 1-2; Holy Spirit 0-3.

CLASS B

Division I—St. Luke 2-0; St. Monica 2-1; St. Ann 0-1; St. Michael 0-2. Division II—St. Lawrence 3-0; St. Pius X 1-1; St. Rita 1-1; Christ the King 0-1; Immaculate Heart 0-2.

Division III—St. Simon 3-0; Holy 1-1; St. Philip Neri 0-1; Holy Spirit 0-2. CLASS C

Division I—St. Monica 3-0; St. Rita 2-0; St. Luke 1-1; St. Ann 1-1; Immaculate Heart 0-3; St. Michael 0-3.

Division II—St. Lawrence 3-0; St. Simon 3-0; Holy Name 1-2; St. Philip Neri 0-2; St. Pius X 0-3.

KICKBALL STANDINGS

Division I—St. Gabriel 3-0; St. Malachy 3-0; St. Monica 3-1; Holy Trinity 3-1; All Saints 1-2; St. Michael 1-3; St. Martin 0-2; St. Thomas 0-3; St. Christopher 0-3.

Division II—Immaculate Heart 4-0; St. Pius X 3-0; St. Matthew 2-0; Christ the King 1-1; St. Andrew 1-2; Mount Carmel 1-2; St. Luke 0-1; St. Lawrence 0-3; St. Joan of Arc 0-3.

Division III—St. Mark 4-0; Holy Name 4-0; St. Jude 2-1; Sacred Heart 2-2; St. Catherine 2-2; St. Roch 2-2; St. James 2-2; St. Barnabas 1-3; St. Patrick 0-3; Our Lady of Greenwood 0-4.

Division IV—St. Simon 3-0; Nativity 2-0; Holy Spirit 3-1; St. Philip Neri 2-1; St. Bernadette 2-2; Little Flower 1-2; Holy Cross 1-3; Our Lady of Lourdes 1-3; St. Rita 0-3.

CADET B

Division I—Immaculate Heart 3-1; St. Pius X 2-2; St. Joan of Arc 2-2; St. Michael 2-2; St. Monica 1-4; St.

Matthew 0-4; St. Andrew 0-5. Division II—Holy Spirit 5-0; Little Flower 4-0; St. Jude 4-1; St. Barnabas 3-1; St. Simon 2-2; Our Lady of Lourdes 2-3; St. James 0-4.

JUNIOR LEAGUE

Division I—St. Christopher 4-0; St. Malachy 3-0; Immaculate Heart 3-1; St. Pius X 3-1; Mount Carmel 2-2; St. Gabriel 3-2; Christ the King 2-3; St. Michael 1-3; St. Joan of Arc 0-2; St. Ann 0-5.

Division II—Holy Spirit 4-0; Nativity 3-0; Little Flower 3-1; St. Matthew 2-1; St. Lawrence 1-1; St. Bernadette 2-3; Our Lady of Lourdes 2-3; St. Simon 1-3; St. Andrew 1-3; St. Philip Neri 0-4.

Division III—Holy Name 4-0; St. Jude 3-0; St. Roch 4-1; St. Catherine 4-1; St. Mark 3-2; St. Barnabas 2-2; St. James 2-3; Sacred Heart 1-4; St. Patrick 0-5; Our Lady of Greenwood 0-5.

"SA" LEAGUE

Division I—St. Malachy 5-0; Immaculate Heart 5-1; St. Joan of Arc 4-1; Mount Carmel 4-1; St. Gabriel 3-2; St. Michael 3-3; All Saints 2-3; Holy Trinity 2-3; St. Christopher 1-4; St. Michael 1-5; St. Ann 0-4.

Division II—Christ the King 4-0; Little Flower (Blue) 5-1; St. Bernadette 5-1; Our Lady of Lourdes 4-2; St. Matthew 3-2; St. Pius X 3-2; St. Philip Neri 3-3; St. Simon 2-4; Holy Spirit 2-4; St. Rita 1-5; St. Lawrence 1-5; St. Andrew 0-4.

Division III—Holy Name 4-0; St. Barnabas 5-0; St. Mark 5-1; Nativity 4-1; St. Jude (Gold) 3-3; St. Roch 3-3; Sacred Heart 2-2; Little Flower (Gold) 2-4; St. James 2-4; Our Lady of Greenwood 1-5; St. Catherine 0-4; St. Jude (Red) 0-4.

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Board rules for bishop in dispute with pastor

RICHMOND, Va.—A three-member arbitration board has ruled in favor of Bishop John J. Russell of Richmond in a dispute over the transfer and demotion of Father Robert J. Walsh from pastor of St. Mark's Church in Vienna, Va.

The panel, in a news release issued with the approval of all parties, said its decision is:

"The Most Rev. John J. Russell, as bishop of the diocese of Richmond, in exercising his authority to transfer and remove pastors did not act unreasonably or arbitrarily in removing Rev. Robert J. Walsh as pastor of St. Mark's parish, Vienna, Va., and reassigning him to associate pastor of Holy Angels parish, Portsmouth, Va."

THE DECISION was disclosed after the announcement of Bishop Russell's retirement as bishop of Richmond. It will now be up to Bishop Walter F. Sullivan, the administrator of the diocese to work out an assignment with Father Walsh.

Bishop Russell and Father Walsh agreed to enter binding arbitration under the diocese's system of voluntary due process after earlier attempts at conciliation of the dispute failed. Bishop Russell said last October, at the time the dispute became public, that the transfer was ordered because Father Walsh persisted in allowing his congregation to receive Communion in the hand—a practice not sanctioned by the U.S. bishops—and because he refused to come to Richmond to discuss the situation.

Special honors given at Woods

ST. MARY-OF-THE-WOODS, Ind. — Two Archdiocesan graduating seniors at St. Mary-of-the-Woods College here received special honors during commencement exercises held Sunday, May 6.

Miss Jeanne Hagelskamp, daughter of Mr. and Mrs. Harvey C. Hagelskamp of Indianapolis, received the Maud Helm Rockwell Medal for superior scholarship. She graduated magna cum laude in mathematics, and also received the Alumnae Leadership and Service Award.

Miss Jill Squires, daughter of Mr. and Mrs. Edward Squires of Mooresville, was recipient of the John F. Kennedy Memorial Senior Recognition Award for Civic Affairs.

The statement by the arbitrators, said their decision "was reached in the light of the total evidence presented with respect to the personal lifestyle of the petitioner as priest and pastor, as well as his unwillingness to conform to lawful directives of his bishop."

Under rules of the due process procedure, details of matters in conciliation and arbitration cannot be disclosed without the written consent of the parties and the conciliators or arbitrators.

According to a news release by the arbitrators, three full-day hearings were held, in which "15 witnesses were heard, plus the two principals." "Under terms of the arbitration agreement," the release said, "the decision of the arbitration board is final and not subject to appeal."

According to an agreement which led Bishop Russell and Father Walsh to arbitration, the final decision will mean the death of court action brought against Bishop Russell by the parish council of St. Mark's.

THE AGREEMENT stated that the Fairfax County Circuit Court suit charging Bishop Russell with violating the priest's right to due process to be dismissed "with prejudice," which means it cannot be re-instituted.

Patrick Rowland, St. Mark's parish council president, said the parish "got what we wanted—which was a hearing." The parish is disappointed that Father Walsh lost the case, but it is ready to accept a new pastor when one is appointed, he said.

SAVED \$150 MILLION MILWAUKEE — Archdiocese of Milwaukee school authorities reported that a survey had disclosed Wisconsin taxpayers saved \$150 million because 137,000 students attended Catholic schools in the state in the past year.



RECEIVE FRANCISCAN AWARD—Dr. and Mrs. John C. Willke of Cincinnati have been named to receive the 15th annual Franciscan International Award for their outstanding contributions to the pro-life movement. The recipients are selected by the board of directors of Franciscan Retreats in Prior Lake, Minn. Director of the retreat center is Father Finian Cantwell, O.F.M. Conv., a native of St. Patrick's parish and graduate of Cathedral High School, Indianapolis.



RECEIVES HONORARY—Michael D. Cleary, a graduate of Cathedral High School and assistant principal of Public School 112, Indianapolis, has been initiated into Phi Delta Kappa, national professional fraternity in education. He holds degrees from the University of Illinois and Butler University. Cleary formerly taught at St. Malachy School, Brownsburg.

Asks for limited amnesty for 'sincere' objectors

NEW YORK — Cardinal Terence Cooke urged in his Easter pastoral message that amnesty with substitute service be granted those who "for sincere reasons" refused to serve in the armed forces during the Vietnam war.

In a letter read at Masses throughout the New York archdiocese, Cardinal Cooke also hoped that "the move toward reconciliation in South Vietnam" will mark the start of a

year of reconciliation which would spread to Northern Ireland and the Middle East. Of the draft evaders, the cardinal said: "Is it too much to hope that our nation's leaders will be able to balance a genuine respect for the laws of our land with true compassion in the cases of those who, for sincere reasons, would not serve in the military? We pray that they will discover a way for those young men to offer a fitting substitute in service and return to their homes."

The prelate gave thanks for the return of prisoners of war and recalled the sacrifices made by those who served and died in Southeast Asia.

In addition to being archbishop of New York, Cardinal Cooke is head of the military ordinariate, the Church unit that includes all U.S. military chaplains.

His message followed the lines of a 1971 statement of the entire U.S. hierarchy on conscientious objection. That statement asked the government to "consider granting amnesty to those who have been imprisoned as selective conscientious objectors" and allowing draft dodgers who fled the country to return if they will perform substitute service.

American-born Brother is head of Congregation

VATICAN CITY — Pope Paul VI has named an American-born Christian Brother, a member of the Congregation for the Evangelization of Peoples. He is Brother Charles Henry Buttner, superior general of the Brothers of the Christian Schools. Brother Buttner, 63, is a native of Boston and has headed the 13,000 members of his congregation since 1966. The brother was among 10 cardinals, 15 bishops and three members of Religious congregations appointed as members of the congregation, which directs the Church's major missionary programs. The new men will take part in the plenary sessions of the congregation in Rome and also in the congregations' decision-making.

The new members include Cardinal Luigi Raimondi, prefect of the Congregation for the Causes of Saints and former apostolic delegate in the United States, and Archbishop Francis Spence of Charlottesville, Va.

Top Atheist

AUSTIN, Texas — Garry De Young, atheist leader of St. Paul, Minn., was named "Atheist of the Year," by the Society of Separationists, Inc., at its annual meeting here.

De Young, chancellor of the atheist-oriented Minnesota Institute of Philosophy in St. Paul, received a \$1,500 prize. He was cited for combating alleged discrimination against atheists in the Minnesota Highway Department.

De Young said he plans to run for governor of Minnesota on the Republican ticket.

Remember them in your prayers

BLOOMINGTON JOHN EARL KING, Sr., 74, St. John the Apostle, April 27. Husband of Sally; father of Mrs. Robert E. (Mary) Kendall of Arcadia, Calif.; Mrs. Robert C. (Betty) Wyatt of Covina, Calif.; and John Earl King, Jr.

ORA J. GOODMAN, 89, St. John the Apostle, May 8. Mother of Mrs. Frances Ellbur, Mrs. Wilma Groomer, Mrs. Myrtle Bouvier and Mrs. Rose Fierst, all of Bloomington; Mrs. Ruth Cowden, Mrs. Martha Smith and Mrs. Dorval Mindach, all of Indianapolis; Mrs. Norma Webb of New Whiteland; and Paul and Bernard, both of Bloomington.

BROOKVILLE BERTHA M. BOERSTLER, 79, St. Peter's, May 5. Father of Frank; mother of Thelma Salatin; sister of Andrew Berger, Rose Frueauf and Mrs. Clementine Hill.

CORYDON ALBERT (Doc) REISING, 91, St. Joseph, May 5. Father of Frank Reising, Milltown; Louis and Charles Reising, both of Corydon; Thomas Reising of Louisville; Mrs. Myrtle Bill, Mrs. Matilda Comer, Mrs. Ethel Hayden and Mrs. Annis Cline, all of Corydon; Mrs. Lovett Dadds of Seminole, Fla.; and Mrs. Mary.

CHARLES BRADY, 77, St. Patrick's, May 7. Brother of Frank Brady and Anne McHugh.

MORRIS GUYNN, 83, St. Rita's, May 8. Husband of Bessie; father of Maurice, William, Curtis and Rita Guygn; brother of Mattie Fanning, Lucy Mottins and Emma Langley.

JOSEPH A. HILLMAN, 75, Holy Spirit, May 4. Father of Rita Stetson and Helen Boyle; stepfather of Ann Van Osdel; brother of Father Richard Hillman of Richmond; Sister Anna Marie S.F.P. of Cincinnati; Sister Catherine Ann, O.S.F., of Oldenburg; Mary and Clara Hillman.

JOSEPH H. VOIGNIER, 72, Our Lady of Perpetual Help, May 7. Husband of Loretta; father of Mrs.

JOHN W. MEADLEY, 78, St. Mary's, May 3. Father of Mrs. Eva Rogers of New Haven, Ky.; Mrs. Louise Ballard, Mrs. Ida Senhart and Irvin Meadley, all of Richmond.

PAUL CAMDEN, 55, St. Andrew's, May 4. Husband of Lauretta; father of Paulette Camden of Richmond; brother of Noble Camden of Philadelphia; Mrs. Nellie Green of Boston; Mrs. Carl Herzog of Fountain City; Mrs. Ray Dunnington of Centerville; Mrs. Blanche Murphy of Boston; Samuel Camden of Bethel; Mrs. Walter Hutchings and Mark Camden, both of Richmond.

NEWALBANY PATRICIA SPRINGER, 30, Our Lady of Perpetual Help, May 7. Wife of Roy; mother of Matt and Michelle, both at home. Daughter of Mr. and Mrs. Norman Neal of New Albany; granddaughter of Mrs. Julia Boes of New Albany.

T. HALPIN MCBARRON, 64, Holy Trinity, May 7. Brother of Father James F. MCBarron, pastor of Sacred Heart Church, Terre Haute; C. C. MCBarron of Louisville; Hugh C. MCBarron of New Albany; Mrs. Charles MCBarron and Mrs. Robert Endicott, both of New Albany.

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JOHN EARL KING, Sr., 74, St. John the Apostle, April 27. Husband of Sally; father of Mrs. Robert E. (Mary) Kendall of Arcadia, Calif.; Mrs. Robert C. (Betty) Wyatt of Covina, Calif.; and John Earl King, Jr.

ORA J. GOODMAN, 89, St. John the Apostle, May 8. Mother of Mrs. Frances Ellbur, Mrs. Wilma Groomer, Mrs. Myrtle Bouvier and Mrs. Rose Fierst, all of Bloomington; Mrs. Ruth Cowden, Mrs. Martha Smith and Mrs. Dorval Mindach, all of Indianapolis; Mrs. Norma Webb of New Whiteland; and Paul and Bernard, both of Bloomington.

BROOKVILLE BERTHA M. BOERSTLER, 79, St. Peter's, May 5. Father of Frank; mother of Thelma Salatin; sister of Andrew Berger, Rose Frueauf and Mrs. Clementine Hill.

CORYDON ALBERT (Doc) REISING, 91, St. Joseph, May 5. Father of Frank Reising, Milltown; Louis and Charles Reising, both of Corydon; Thomas Reising of Louisville; Mrs. Myrtle Bill, Mrs. Matilda Comer, Mrs. Ethel Hayden and Mrs. Annis Cline, all of Corydon; Mrs. Lovett Dadds of Seminole, Fla.; and Mrs. Mary.

CHARLES BRADY, 77, St. Patrick's, May 7. Brother of Frank Brady and Anne McHugh.

MORRIS GUYNN, 83, St. Rita's, May 8. Husband of Bessie; father of Maurice, William, Curtis and Rita Guygn; brother of Mattie Fanning, Lucy Mottins and Emma Langley.

JOSEPH A. HILLMAN, 75, Holy Spirit, May 4. Father of Rita Stetson and Helen Boyle; stepfather of Ann Van Osdel; brother of Father Richard Hillman of Richmond; Sister Anna Marie S.F.P. of Cincinnati; Sister Catherine Ann, O.S.F., of Oldenburg; Mary and Clara Hillman.

JOSEPH H. VOIGNIER, 72, Our Lady of Perpetual Help, May 7. Husband of Loretta; father of Mrs.

JOHN W. MEADLEY, 78, St. Mary's, May 3. Father of Mrs. Eva Rogers of New Haven, Ky.; Mrs. Louise Ballard, Mrs. Ida Senhart and Irvin Meadley, all of Richmond.

PAUL CAMDEN, 55, St. Andrew's, May 4. Husband of Lauretta; father of Paulette Camden of Richmond; brother of Noble Camden of Philadelphia; Mrs. Nellie Green of Boston; Mrs. Carl Herzog of Fountain City; Mrs. Ray Dunnington of Centerville; Mrs. Blanche Murphy of Boston; Samuel Camden of Bethel; Mrs. Walter Hutchings and Mark Camden, both of Richmond.

NEWALBANY PATRICIA SPRINGER, 30, Our Lady of Perpetual Help, May 7. Wife of Roy; mother of Matt and Michelle, both at home. Daughter of Mr. and Mrs. Norman Neal of New Albany; granddaughter of Mrs. Julia Boes of New Albany.

T. HALPIN MCBARRON, 64, Holy Trinity, May 7. Brother of Father James F. MCBarron, pastor of Sacred Heart Church, Terre Haute; C. C. MCBarron of Louisville; Hugh C. MCBarron of New Albany; Mrs. Charles MCBarron and Mrs. Robert Endicott, both of New Albany.

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VIEWING WITH ARNOLD

'Soylent' ecological nightmare

BY JAMES W. ARNOLD

Most visions of the future in science-fiction movies project the omnipotence of science and technology. Sometimes they are seen as malignant ("Clockwork Orange," "THX 1138"), sometimes awe-inspiring or benevolent ("2001," "Andromeda Strain"), but always controlling—manipulating the environment and even men. Now, in "Soylent Green," we have an apocalyptic nightmare which projects the breakdown of science.

"Soylent," indeed, predicts the breakdown of everything. It is a total surrender film. Man will be victimized not only by science, but by his own stupidity and greed. The flick has underestimated not only man's resilience and ingenuity—as well as his spirit—but his present directions. Still, it is useful as a cautionary tale: this is what could happen to us if we lose our way.

The movie asks what the world would be like in 50 years if all the bad trends continue, and the good ones don't. It is something like a forecast designed to frighten a convention of people in tennis shoes in Anaheim, Calif. It makes manic depression look like a New Year's Eve party.

"SOYLENT" is especially grim because it deals pessimistically with today's salient ecological problems, suggesting that science, figuratively speaking, will become overloaded and simply blow a fuse. The nasty image is presented with slick production skill by director Richard Fleischer ("Fantastic Voyage," "New Centurions") and looks like this:

Runaway population growth (NY city's population is 40 million). Pollution. All the natural environment is dead or dying. There is permanent smog and tropical heat. Shortages have eliminated

private cars and home electricity, except for what can be provided by batteries. There is nothing to read because there is no paper.

Remaining resources have been cornered by the rich, who live in guarded high-rise luxury enclaves, but even there the equipment is unreliable. Society is held together by the state apparatus, which maintains police and riot squads, distributes welfare to practically everyone, and rations supplies and water. Food is mainly in the form of tasteless, odorless biscuits of various colors provided by the Soylent Corporation, which controls half the world's food supply. Social power belongs to the corporate chiefs and corrupt politicians who misinform the people through the visual media. Death is such a huge logistics problem that bodies are collected in garbage trucks and taken to "disposal plants."

The Church has become a hospital for hopeless cases. If the film turns America into India, it turns the Church into Mother Theresa's hospice for the abandoned.

Nauseating? Perhaps. The horror is that all of this has some basis in current reality. The movie is relentlessly rich in detail, even to the psychological and moral. E.g., apartments come equipped with all-purpose geisha girls described euphemistically as "furniture." Inconceivable? Hardly. The poor live in parking lots in abandoned cars. People sleep on stairways, with someone always on guard with a tommygun. Meat shops are fenced in like jewelry stores. The detective-hero (Charlton Heston, once again time-tripping to another century; loots the apartment of a murder victim and routinely splits the take with his boss and other civil servants. The only element that seems strained is that the central evil is clearly the population explosion, which seems less likely now than it did five years ago. On that point, "Soylent" is almost the reverse nightmare of last year's "ZPG," which predicted that

science would control population, but that things would be just as terrible.

THE STORY, adapted by Stanley Greenberg from the novel by top sci-fi writer Harry Harrison, is basically the one about the tough cop who works on a case too zealously and uncovers a nest of high-level corruption. The hero is often brutal and amoral, but recognizably human. The secret of the plot is a humdinger, and while it may be tipped off fairly early, it is so beautifully revealed and tied to stunning visual sequences by director Fleischer that its shock value remains potent.

Unquestionably the most artful and moving sections involve the late Edward G. Robinson, working in his last movie as an elderly research aide to Heston who remembers the world as it once was—though without sentimentality ("People were always rotten"). At the end, he chooses to die rather than endure in misery, and goes to a benevolent state-operated euthanasia center. He is given a glass of poisoned wine, and wheeled into a gorgeous cinerama theater, where his favorite music plays and he watches a panoramic film of crashing surf, birds, forests, sunsets. Technology's

greatest achievement in 2022 will be its elegance in killing people.

"Soylent Green" has its weak moments, mainly in the form of gratuitous sex and violence. (In warning us about the future, MGM doesn't want to lose money). Obviously, it also has an aura of misanthropy and despair that one resists accepting, even in those bleak 4 o'clock-in-the-morning moments. The decade of the 2020's will have its horrors, no doubt, but those of us who survived the 1960's assume it will be downhill-coasting from here on.

If people really were all as venal as they are in this film, or

if they quit, going to sleep like puppydogs as the Robinson character does, we'd never have gotten more than a mile or two from the Garden of Eden. (Rating not available)

GOYA, Argentina — Bishop Alberto Devoto of Goya and his diocesan priests' council are backing a strike of tobacco plantation workers against government price controls.

The Farmworkers League and the Tobacco Growers Association joined forces to hold demonstrations at five key towns. Seven workers and a nun who does social work among them staged a hunger strike at the Goya cathedral during "Tobacco Mobilization Week."

More Spanish speaking bishops 'needed in U.S.'

TUCSON, Ariz.—PADRES, the national organization of Mexican-American priests, has called for the immediate appointment of Spanish-speaking bishops as heads of dioceses in order to meet the "pressing pastoral needs of the Spanish speaking."

At its annual retreat workshop here, PADRES made the appointment of Spanish-speaking bishops its top priority.

The PADRES statement cited a "need for identification with leadership that has experience with the culture, language and tradition background of the Spanish-speaking."

PADRES FOUND inadequate the existing structure of the American Catholic Church in its service to the Spanish-speaking. "This need is met theoretically by the Division of the Spanish-speaking of the United States

Catholic Conference," the PADRES statement declared.

The division is under USCC's department of Social Service. PADRES wants the USCC to establish a separate Department for the Spanish-speaking.

PADRES, stating that 25 per cent of American Catholics are Spanish-speaking, argued that such a percentage of Catholic membership deserves a separate department.

A SEPARATE department could better handle "the pressing spiritual, moral, social and material needs of the Spanish-speaking," PADRES said.

Auxiliary Bishop Patrick Flores of San Antonio, national chairman of PADRES, told the 125 participants at the meeting here that the Church "is not reaching the masses of Mexican-Americans."

Bishop Flores said the main problem is the acute shortage of priests who can speak Spanish. He estimated that only five per cent of Mexican-Americans attend Mass on Sundays.

Lady of Grace students to give 'Fiddler on Roof'

BEECH GROVE, Ind. — Our Lady of Grace Academy will present the musical production "Fiddler on the Roof" in the school's Student Center at 8 p.m. Friday, Saturday and Sunday nights, May 18, 19, and 20.

Charles Wolfe, a senior at Manual High School, has the lead role as Tevye and Nancy Beyer, an Academy senior, will play his wife, Golde. Other members of the cast include Mark Eckrich, a senior from Roncalli High School, as Motel, the tailor; Jane Eckhart, Academy junior, as Tzeitel, wife of Motel; and Joe Raimondi, junior at Brebeuf, as Lazar Wolf.

Boys from Southport High School and the Latin School and many other Academy girls are involved in the production including the Academy freshman and senior choruses.

Directing the musical are Sister Harriet Woehler and Miss Ellen Williams of the music department; Dave Geible, a drama major and graduate of Indiana Central College; and Mrs. Steve Miller, a graduate student in ballet at Butler University.

Tickets are now on sale. Reserved seats are available for \$2.50. General admission price is \$1.50; grade school and pre-school children, 75 cents.

Music students given awards

BEECH GROVE, Ind. — Four seniors at Our Lady of Grace Academy received certificates in music during a recital and presentation ceremonies Saturday, May 5.

Three of the group—Kathy Benson, Nancy Beyer and Rose Kern—received certificates in voice while Jodie Whitten was awarded a certificate in piano accomplishment.

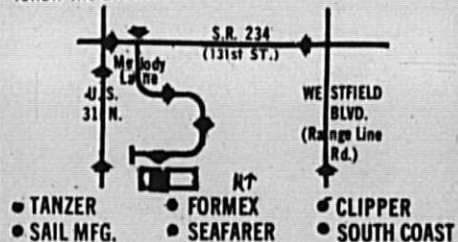
Brother Eugene Weisenberger, C.S.C. of Cathedral High School's music department, made the presentations.



JUBILARIANS—Mr. and Mrs. P. E. Fitzpatrick will observe their Golden Wedding anniversary with a Mass of Thanksgiving in Sacred Heart Church, Indianapolis, at 11 a.m., Saturday, May 19. A reception and open house will follow from 1 p.m. to 4 p.m. at the Southside K of C Council, 511 E. Thompson Road. They have one son, Donald Fitzpatrick of Los Angeles and three daughters: Mrs. Norma Jeanne Morrison of Greenwood, Mrs. Mary Alice Poole of Beech Grove; and Mrs. Ann Arlene Ladd of Indianapolis. No formal invitations have been sent, and the couple requests that gifts be omitted.

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The week's TV network films

THE TROUBLE WITH GIRLS (1969) (CBS, Friday, May 11): Out of Elvis Presley's endless repertoire comes something a trifle offbeat. Old Swivel Hips runs a traveling tent show in Iowa in the 1920's and charms the local girls, including aging bombshell Sherree North, who plays a long-long drunk scene working up nerve to confess a murder. A good night to take the dog for a long walk.

ELMER GENTRY (1960) (NBC, Saturday, May 20): Richard Brooks' vivid, powerful adaptation of Sinclair Lewis' controversial 1927 novel about a corrupt revivalist preacher. The story is altered so that the con man is redeemed by his association with a sincere lady evangelist, but it remains a piteous look at the Bible Belt fundamentalists. Burt Lancaster has seldom been so impressive. With Jean Simmons and Shirley Jones. Satisfactory for mature viewers.

WHERE EAGLES DARE (1969) (ABC, in two parts, Sunday-Monday, May 13-14): An orgy of murder and demolition in some of the world's most photogenic scenery (Bavaria), starring the world's best and worst actors (Richard Burton, Clint Eastwood) and thousands of German extras who die extravagantly all over the screen. Not recommended.

THE PRIVATE NAVY OF SGT. O'FARRELL (1968) (NBC, Monday, May 14): Bob Hope wisecracks through a routing Pacific war service comedy about GI's on a lonely atoll searching for beer and nurses and capturing a Japanese submarine. Badly dated. Among the stranded are Phyllis Diller and Gina Lollobrigida. Not recommended.

COMPANY OF KILLERS (1970) (NBC, Tuesday, May 15): A tired and definitely uninspired police melodrama, somewhat less expert than the series stuff usually available on the Tube. Van Johnson and Ray Milland, who have seen better days, are the adversaries. Not recommended.

SOUTH PACIFIC (1958) (ABC, Wednesday, May 16): The classic Rodgers-Hammerstein World War II musical gets ponderous, artsy-craftsy treatment. Its sentiment and message of tolerance is somewhat dated now (Nellie Forbush, in retrospect, is not very likeable), but the musical numbers are still boffo. Satisfactory entertainment for all but small children, and especially for musical fans.

COUNTDOWN (1968) (CBS, Thursday, May 17): A space opera potboiler made somewhat more interesting by time. This is about a crash program to land a U.S. astronaut on the moon before the Russians, and what happens after he gets there. The star is James Caan, and the director is Robert Altman ("M.A.S.H.," "McCabe and Mrs. Miller," etc.) Satisfactory mainly for movie buffs.

Woods working toward grant

ST. MARY-OF-THE-WOODS, Ind. — The Frank J. Lewis Foundation of Chicago will award a \$50,000 grant to St. Mary-of-the-Woods College upon the successful completion of a \$250,000 challenge grant from the Paul V. Galvin Trust of Chicago.

According to Sister Jeanne Knoerle, S.P., college president, the college hopes to complete the challenge grant by June 30. Since January 29, the beginning of the grant, receipts have surpassed the \$125,000 mark.

The challenge program has a goal of increasing alumnae participation in contributions past the current 52 per cent rate, one of the highest in the nation. Galvin funds will match gifts by current donors on a dollar-for-dollar basis and the gifts of new donors on a two-to-one basis.



WOMEN'S RETREAT—Father John Ryan, pastor of St. Anthony's parish, Indianapolis, will conduct a week-end retreat for women of all parishes at Fatima Retreat House on May 18-20. Reservations may be made by phoning Fatima, (317) 545-7681.

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Friday, May 11—9 a.m.-2:30 p.m.
Saturday, May 12—9 a.m.-12 Noon
St. Paul Hermitage—Beech Grove

Marydale Guild
CARD PARTY
Saturday, May 12—2 p.m.
K of C Hall—1305 North Delaware

Newman Guild of Butler University
INSTALLATION OF OFFICERS
Tuesday, May 15—12 Noon
Morris—Butler Museum—1204 North Park

Our Lady of Grace Academy Musical
"FIDDLER ON THE ROOF"
Fri.-Sat.-Sun., May 18-19-20—8 p.m.
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"By that I mean a plan of expanded services to the entire Southern Indiana area, with the exception of the Evansville Diocese. We never had the funds to do all that needed to be done. Now, with permission

Catholic Charities

granted to stage an annual Catholic Charities Appeal, we have an opportunity to begin fulfilling this mission."

Father Schmidlin explained that St. Elizabeth's Home and Catholic Social Services, both operating under the banner of Catholic Charities, are assisted by United Fund. But this financial source is not available for work carried on outside the metropolitan area.

Catholic Charities Appeal, seeking support from Catholics throughout the Archdiocese, will provide funds to extend programs wherever they may be needed. The Appeal, being launched this month, asks donations by means of pledges on a year-round basis. The initial goal is \$125,000.

The board is composed of individuals from each deanery and reflects diverse personal backgrounds: lay and clergy; professional and volunteer; labor and business; black and white; male and female.

With board assistance in planning the campaign, district coordinators have been enlisted in every deanery. Local coordinators have been organized in almost all 164 parishes and missions in the 39 counties throughout the Archdiocese. They will form a network for the delivery of services following the appeal for fund pledges.

The staff of Catholic Charities consists of Father Schmidlin; Thomas Morgan, associate director; Harry Van Why Jr., appeal manager; and secretaries Mary Jo Lauck and Kathy Layne. This small number is responsible for a wide variety of activities.

Catholic Charities carries out the following duties assigned by Archbishop Biskup:

Resettlement of immigrants assisted by the U.S. Catholic Conference; direction of the Campaign for Human Development and distribution of those funds locally retained; Thanksgiving clothing collection for the U.S. Catholic Overseas Aid; acting director of Indianapolis Pre-Cana courses for engaged couples; programs in the area of religion and aging; Rural Development activity; recruitment of foster families; programs for church personnel and leaders; and other direct programs and services.

Father Schmidlin, while serving as pastor of St. Patrick Church in Indianapolis and director of Catholic Charities, also serves ex-officio on the boards of Catholic Social Services and St. Elizabeth's Home; as the Archbishop's representative on the Indiana Inter-Religious Commission on Human Equality; as the principal consultant to the Archbishop on all areas related to social welfare and family life; as archdiocesan moderator for St. Vincent DePaul Society, and in various positions also specifically assigned as the need may arise.

Tom Morgan serves as the part-time director of the Institute of Religion and Aging (officially sponsored to assist the aged by the Indiana Council of Churches and the Indiana Catholic Conference.) He is the state chairman of the Christian Services Department of the Indiana Catholic Conference and is a member of the National Conference of Catholic Charities Commission on Aging.

Officers of the Catholic Charities Board are: Most Rev. George J. Biskup, honorary president; James Russell, New Albany, president; Mrs. Wayne Tolen, Richmond, vice-president; James Frederick, Columbus, secretary; Father Schmidlin, ex-officio treasurer.

Remaining board members are Mrs. Thomas Lord, Carmel; Joseph Smith, Indianapolis; Rev. Robert Borchertmeyer, Bloomington; Rev. James Sweeney, Lawrenceburg; Rev. Bernard Gordon, New Albany; Charles A. Ellinger, Beech Grove; Dr. Frederick Evans, Indianapolis; William Goebel, Madison; Rev. Camillus Ellspermann, O.S.B., St. Meinrad; Josh Etling, Terre Haute; Mrs. Elmer George, Terre Haute; Gilbert Klose, Richmond; Cyril Kleaving, Tell City; Rev. David Lawler, Terre Haute.



Rev. Donald Schmidlin



James J. Russell

FUND REPORT:

CAMPAIGN FOR HUMAN DEVELOPMENT

1971 Monies sent to the National Committee from the Archdiocese of Indianapolis	\$44,687.44
1971 Funds retained for the use of the Indianapolis Committee	\$15,795.72

PROJECTS FUNDED IN 1972:

Institute on Religion and Aging	\$ 3,500.00
Welfare Rights Organization of Indiana	3,000.00
Peace of Christ, Inc., Indianapolis	1,500.00
Downtown Neighborhood Council, Inc., New Albany	1,000.00
Operation People, New Albany	1,500.00
North Richmond Outreach, Richmond (funded through Yokefellow Institute)	1,000.00
Christopher Center, West Terre Haute (Also a matching grant for motivating local contributions to the Christopher Center)	500.00
Cooperative Action for Community Development, Inc., of St. Meinrad College	2,500.00
TOTAL	\$15,500.00

AIDING THE CATHOLIC COMMUNITY

Agency expands role, plans to enlarge activities

BY JAMES O'DONNELL
Executive Director, Catholic Social Services

Growth in counseling services, new avenues of assistance to the Catholic community and staff changes and reorganization were dominant themes at Catholic Social Services during 1972.

Marriage, individual and family counseling cases all increased. Service to families needing tangible aid with environmental problems was provided on a limited basis. In addition, limited attempts were made to develop a variety of group counseling efforts.

A new executive director was appointed in mid-year and there were other staff changes. High priority was given to the evaluation of programs and services, along with reorganization of staff responsibilities.

Family Counseling

While the number of family cases opened at the agency this year declined to 302 from 354 in 1971, the number of counseling cases actually served by this department at some point during the year increased from 410 to 475 (largely due to a greater number of cases continued into 1972 from 1971).

We continued to utilize staff members from other units on a part-time basis, particularly for the Tuesday evening clinic, which generally offers five professional counselors. In June, Mr. Michael O'Brien was appointed assistant supervisor of the unit.

As a consequence of developing a group counseling program, the Family Department was involved with adolescents in a number of settings, with divorced and single women, and with Religious during 1972.

Psychological evaluations showed a modest decline from 72 in 1971 to 61 in 1972. More important was the major change in clientele served. In prior years, testing services were generally utilized more by children, but in 1972 more than twice as many adults as children were seen. Most of these were referrals with regard to military service problems, such as psychiatric deferments. Other adults included vocational counseling in mid-life, for both Religious and lay persons. Counseling and testing fees increased only slightly to \$13,790.

In August, responsibility for intake and relief services was given to this department. Despite a fund shortage which occurred during the fall, there were still over 2,500 brief service cases (such as meals for homeless men) during 1972.

Staff members of the unit also were involved in a number of educational programs during the year, such as talks and lectures at various schools. Dr. Riegel taught two courses in psychology at the Catholic Seminary of Indianapolis (St. Maur's) as part of the social service curriculum offered there by Catholic Social Services. Mr. O'Brien has served as supervisor to two Indiana University graduate students in social work placed at our agency in the fall of 1972. Dr. Riegel presented a marriage counseling institute for priests during the summer.

In 1973 the Family Department will continue to offer the counseling and evaluation services built up over the past five years. We also anticipate a growing and diverse use of group treatment. Early in 1973, the department assumed responsibility for clinical consulting for the residents of St. Elizabeth's Home to which we will provide two full days of service each week. Two institutes for clergy are planned, one on marriage counseling for spring and one in social-psychological behavior in the pastoral ministry for the fall.

Child Welfare

The Child Welfare Unit deals largely with situations in which the child needs to be placed apart from his own home for a variety of reasons. Placement is in foster homes, institutions, or with relatives.

In gradually increasing numbers, the child welfare staff members are working with children in their own homes, either with measures and alternatives to prevent placement—i.e., strengthening the functioning of the family system—or as follow-up supervision after the child has been returned home. Ideally, the goal of work in this unit is either to facilitate rehabilitation of the family to receive the child back or, if this is not possible, to enable release of the child so he might have a permanent adoptive home. However, there are a number of instances in which long-term foster care is the only solution. With these youngsters, we try to mobilize available resources to prepare them for the time when they will be "on their own," and to be productive, responsible adults.

With the emphasis on prevention of family separation through placement, the child now accepted for placement is apt to be more disturbed than was formerly the case. This has precipitated our seeking out several residential treatment facilities which the agency had not used prior to this year.

During 1972 the Child Welfare Unit discharged 42 children from care; closed 14 foster homes; two foster home studies were closed before licensing; six family cases were closed. There were two cases transferred to the Family Unit. Twenty-one new children's cases were opened and two were transferred into the Child Welfare Unit from Family and School Units. There were 16 foster homes studied, of which 13 were licensed; five new family cases were opened.

Boy's Group Home

At the end of the calendar year, CSS Boys Group Home completed its third year of operation. It is licensed for 10 boys between the ages of 8 and 16. This age group is the most likely referred ages and the ages of children with which we have found the houseparents, most effective. The per diem rate at the group home is \$6.50 for children of parents who reside in the Metropolitan Indianapolis United Fund Area. For all other children the per diem rate is \$7.00. The monthly payments are used for the care and maintenance of the child, including school books, school fee, spending money, and all ordinary expenses. Catholic Social Services pays towards the cost of the home's liability insurance premium and provides the houseparents with three weeks' vacation.

The Children

During 1972, 10 boys were in residence at the group home. Five were new placements. During the year four boys were placed into different settings—one was returned to his own home; one went to an adoptive placement; two went to institutions. At the end of 1972, six boys were in residence and as of Jan. 26, the group



Dr. Robert Riegel administers the Wechsler intelligence test to little Mary.

Catholic Social Services

home provides facilities for seven boys. Over the year the home operated at an approximate average of 60 per cent capacity.

The children range in ages from 11 to 15. Their backgrounds are widely divergent and their previous environments are separate and distinct, but they share the common need of stable, consistent family life.

Most of the current placements in the group home come through direct referral of the Child Welfare Unit; however, over the last year, we have received inquiries concerning our group home from Marion County Juvenile Court, Children's Bureau, Elkhart Youth Services Bureau, Grant County Department of Public Welfare, Catholic Charities of Evansville, and Dearborn County Department of Public Welfare. I anticipate that we may expect an increase in the number of referrals.

I feel that Catholic Social Services Boys Group Home provides the adequate and sometimes exceptional care for the children we now have in placement, that it is an excellent alternative to foster care, and that in some cases it can be an excellent tool for education and socialization in the life of a boy.

School Outreach

As of Jan. 1, 1972, the school program was operative to some degree in 18 schools, two being high schools. As of Dec. 31, the school program existed in 14 schools, three of which were high schools. The staff was reduced from one supervisor, five full-time workers, and one part-time worker to one supervisor, two full-time workers, two part-time workers, and two graduate students from I.U. School of Social work. The unit reported 484 consultations.

All schools in the program pay a nominal fee for the service. This factor is significant in that prior to September, 10 schools did not pay for the service. Recognizing that, generally, the Archdiocesan School System is in a serious financial crisis, Catholic Social Services remained firm in negotiating the service contract during the summer months for the 1972-1973 school year. The agency took this position because of its interpretation of the value of the service.

Another significant change in this year's program was an attempt to broaden the base of service. Since the school program's inception four years ago, the focus has been direct service to children

and their families. In September, the program began focusing on teachers and principals in an attempt to add to their skills in communicating and relating to students. The focus since September has been to enhance the skills of the caregivers already in the school setting.

Staff members in the school unit have expanded their counseling role to include consultations. Interviews are held among children, their families, teachers, and principals. School workers encourage school personnel to get involved with pupils who are exhibiting disruptive behavior.

The new approach stems from the experience and data gathered for the past four years the school program has existed. Teachers and other school personnel have experienced an eagerness to enhance their functioning in the classroom. Since September, teachers and principals have actively been involved with Catholic Social Services staff in working out specific action plans.

Assuming faculties have some stability, Catholic Social Services staff will be able to use their time and skills more effectively in the parish community as the faculties learn to use the social services delivery system. The future of Catholic Social Services School Program will be the further expansion of social services. The parish worker concept will be implemented, perhaps on a demonstration basis in September, 1973.

Statistically, there were 158 school cases carried forward from Dec. 31, 1971. New or reopened cases during 1972 totaled 186, making the number of cases served 344. During this same period, there were 221 school cases closed and three were transferred to the Family Unit. Four child counseling cases not related to the school program also were opened in the unit during the year. Of these four cases, one was closed and one transferred to the Family Unit. As of December 31, there were 119 school cases plus two child counseling cases.

Family and Human Resources

The main thrust and nature of the work of this department has been preventative mental health. As such, its original goal was to do work in two basic areas:

- 1) Family life education
- 2) To develop group work and consultation services through the agency.



NEW STAFF MEMBERS—Catholic Social Services staff members who joined the agency during 1972 are (seated)—Gloria Williams, Marilyn McNulty, Rosemary Jones; (standing)—James Wargel, Lucia Gonzalez, Josephine Hartman, Doris Stiker.



NEW BOARD MEMBERS—Pictured while chatting following a recent meeting of the board of Catholic Social Services are six new members. Left to right—Richard Steele, Robert Cook, Michael Quinn, Rev. Patrick Kelly, Jean Regas and Rev. Gerald Burkert.

The department has reached over 2,000 people through its work which developed into three areas of service:

- 1) Family life education
- 2) Teaching and training
- 3) Consultation

To develop a program in group work with family life education was the original reason for the initiation of the department. Central to its formation was the Pre-Cana Conference and St. Elizabeth's Home.

Pre-Cana is a unique program developed by the department, to be covered in a five-hour period, usually on a Sunday afternoon. The program reached over 400 people, and was also piloted in the Dioceses of Cincinnati and Lafayette under our supervision. Once the model was established it was turned over to lay people with the help of the agency in general. As such, Human Resources has finished this part of its programming.

The work at St. Elizabeth's Home has been very rewarding. Initially we were at the home two hours a week for a purely educational session, but with a change in the nature of the client population at the home, group therapy was instituted so that by September the department spent a full day at the home, for 26 girls every six weeks.

Statement of Progress

The Family and Human Resources Department grew so rapidly, especially in consultation and at St. Elizabeth's Home, that an extra staff member, Mrs. Gloria Williams, M.A., was added. She is an asset especially in group therapy at the Home.

In terms of the goals of this department it has literally phased itself out. Its original goals were to develop family life and group programs in the agency. Pre-Cana was initiated, the task completed and handed over to the agency as a whole. With the particular support of the new director, James T. O'Donnell, the group work started at St. Elizabeth's and in the agency was increased and encouraged, and became the work of all departments. At the same time, the work at St. Elizabeth's increased but became therapeutic in nature. As such it fits more properly in the Family Counseling Unit, which now

engages in group counseling.

As a consequence of such developments, the decision was made to phase out Family and Human Resources by Feb. 9, 1973. For the department to continue as a consultation division would have presented the problem of a locally funded united appeal agency operating on a national and international basis.

Dr. Brian Hall continues to teach at the seminary (a course each semester) and consult with the agency in parish renewal or help programs.

Further to this, Dr. Hall has become executive director of CEVAM (Center for the Exploration of Values and Meaning), a newly incorporated ecumenical organization sponsored by the Episcopal Diocese of Indianapolis. That organization under leadership will deal with the National Consultation on Values and Spirituality and do pure research and publishing in those areas. It will be situated in Indianapolis.

Administrative Services

Staff changes, reorganization and the new United Fund functional budgeting highlighted the work of the Administrative Services Unit during 1972. James T. O'Donnell was appointed the new executive director April 1, succeeding David Gerwe. (Mr. Gerwe joined the staff of Community Services Council of Metropolitan Indianapolis. Mrs. Josephine Hartman became supervisor of the unit in July).

Dismas Home, a work release center for women from the Indiana Women's Prison, was closed on April 11. Catholic Social Services had provided administrative and social services to the Home. After five months of operation, it became clear the center would not be able to be self-sustaining as anticipated. Financial commitment was lacking from the Department of Corrections and the income expected from wages earned by the residents was below expectations.

Catholic Social Services continued to provide administrative services to the

Hispano-American Center, a multi-service center funded by the Community Services Program serving the Spanish-speaking community in Indianapolis. Catholic Social Services was pleased to aid in the development of this center. The program has so developed that the Community Services Program began administration of this Center Jan. 1, 1973.

By early 1973, the six departments of Catholic Social Services were consolidated into four departments. Staff members from the Family and Human Resources Unit and the Intake Unit have been transferred to the Family Counseling Unit. Instead of clients being involved in an lengthy intake process and then assigned to a staff person, clients are referred immediately to the appropriate department of the Agency so that services are more accessible.

Miss Helen Guynn retired in August after more than 20 years of outstanding service to the agency and the Indianapolis community. Her compassionate interest in her fellow-man was a constant source of inspiration for the rest of the staff.

The meal ticket program for homeless men had to be curtailed in the summer of 1972 because the requests for this service exceeded in six months what was budgeted for the total year. Coordination and consultation with other agencies who traditionally provide such services was then initiated to meet this need. A research survey was begun to gain specific information about the homeless men we have served so that services to them might be better planned in the community.

The Board of Directors played a significant role in the leadership of the agency during the year. They provided

support in the interim between executive directors. The Personnel Committee was extremely active in the process of appointing the new executive director. The Program, Personnel and Finance Committees assumed almost complete responsibility for the 1973 budget preparation and initial presentation to the United Fund Allocations Committee. The Personnel Committee, in conjunction with the Staff Personnel Practices Committee, revised the agency's personnel policies. The Program Committee provided ongoing review of the services of the agency. Moreover, non-Catholic representatives were elected to the Board of Directors for the first time. This reflects our commitment of providing services to the total community.

The thrust for the near future for the agency may focus on enhancing the skills and knowledge of other "caregivers" in the community, notably the clergy and the continued development of our school-neighborhood outreach program.

Caritas

Caritas was involved in a significant project for the agency and the community. Under the direction of a staff supervisor, Caritas members compiled 1970 census data material about socio-economic factors of the 42 Indianapolis parishes. This was an ambitious project since parish boundaries do not correspond with the census tracts. We are hopeful the data will be valuable for clergy, parish councils, school boards and community agencies. The "Parish Profiles" were distributed in January, 1973. It is believed this is the first time this kind of data has been made available.

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Doris Stiker
James Wargel, MA, MS
Gloria Williams, MS

Boys Group Home

Mr. & Mrs. Doyle Gray

Student Training Program

William Booher
Charles Cox
Robert Sigmans

FINANCIAL STATEMENT

INCOME

United Fund	\$201,500.00
Marion County Board Payments	93,197.72
Counseling and Contracting Fees	75,038.42
Membership Dues	974.00
Contributions	8,968.00
Designated Gifts, Other Income	14,172.65
	\$393,868.79

EXPENSES

Administrative Services	51,400.79
Board and Care of Children	98,191.62
Individual, Family Group Services	189,737.36
Crisis Services	8,134.67
Operating Expenses	26,505.87
Retirement, Social Security, Blue Cross	18,822.28
	\$392,792.59

ST. E's REAFFIRMS ITS TRADITIONAL STATUS

Continuing need seen for maternity and adoption services

BY ANTHONY J. LOGAN
Executive Director, St. Elizabeth's Home

Despite a continuing decrease nationwide in the use of nursing homes, the experience of St. Elizabeth's Home during 1972 indicated there is a continuing need for its services. The decline in referrals of expectant mothers leveled off and new and broadened programs were well received, giving rise to a note of cautious optimism among staff members, officers, and the board of directors.

The board has investigated the advisability of installing alternate programs, such as day care services. While keeping in mind the possible need to change agency focus and philosophy, the board reaffirmed its intention to maintain the primary functions of maternity care and adoption services at St. Elizabeth's Home.

The staff, heartened by this strong support, concentrated on making further improvements in the quality of programs and developing new means of service.

Rededication of Purpose

The board and staff join in the conviction that all children have the right to life and deserve parents who will meet their needs for love and care. St. Elizabeth's is dedicated to the operation of a social service agency under the auspices of the Archdiocese of Indianapolis and supported by the United Fund of Greater Indianapolis: offering both inpatient and outpatient maternity care to women with unwanted or out-of-wedlock pregnancies; providing domiciliary care and temporary or permanent placement of both infants and older children, making studies and evaluations of prospective adoptive couples; and providing consultative services to relieve family problems related to unwanted pregnancies and to adoptions.

Residential Program

During 1972 the residential program was broadened, both in scope and in depth. Group therapy was initiated on an ex-

perimental basis, with Catholic Social Services as the agency providing the needed skills. Focus was on the use of group support to help each resident examine her attitudes and values and learn how these factors affect her interaction with others.

Results were immediate and positive. For the first time we were truly effective in dealing with the unmarried mothers' needs for social adjustment. The support of the group made the participants more accessible and amenable to individual counseling.

Outpatient Services

St. Elizabeth's Home during 1972 found itself able, for the first time, to offer each caller the use of the regular Thursday morning prenatal clinic. As an immediate result, we served 85 such cases during the year in contrast to a total of only 48 during 1971. The resulting benefits were of two kinds.

ONE—Early medical attention reduced the potential for birth defects or physical anomalies in the newborn. Many young girls (and older women, also) fail, for various reasons, to obtain adequate prenatal care. By this failure they increase the chance of the infant being born with some physical anomaly.

TWO—We found that girls who availed themselves of clinic services became interested in, and responsive to, supportive counseling. They became motivated to perceive true self, to understand their own attitudes and values and thus learn ways to handle their emotional problems.

School Program

The expansion of educational opportunities for girls living in Isabella Hall, which was begun in 1971, saw even greater results in 1972. Courses for credit were increased from 15 to 27, with emphasis placed on student achievement—that is, each girl truly working to earn her grades.

Instruction was offered by four salaried and certified teachers. The quality of



Isabella Hall shelters expectant mothers at St. Elizabeth's Home.

St. Elizabeth's Home

teaching made it possible for St. Elizabeth's to receive federal Title I funds in the amount of \$1,700 for purchase of books, supplies and materials. The number of girls in the school program has risen from 13 in 1970 to 87 in 1972.

Adoption Program

To keep abreast of constantly rising costs, the board of directors found it necessary to increase the fees assessed to adoptive parents. Beginning in January, the maximum fee was increased from \$1,500 to \$2,000 while the minimum remained at \$400; the percentage of assessment was raised from 7 per cent to 9 per cent of family income. But, as in the past, no couple was denied adoption because of lack of ability to pay.

At the same time, we intensified and focused our home studies in order to insure our own continued sensitivity and objectivity to individual circumstances. We strove to take advantage of new currents and new knowledge in the field of child placement while remaining dedicated to finding emotionally secure homes for our children.

Adoptive placements in 1972 numbered 95 as compared to 80 in 1971.

Conclusion

St. Elizabeth's during 1972 moved in all areas toward improved quality and ex-

pansion of services. We began an active outreach to potential clients as an honest effort to be equally responsible to the unborn child, to the mother, and to society.

We will continue our activities in this vein during 1973, with emphasis on the provision of effective counseling services to residents of Isabella Hall; to outpatients who need the kind of help we can provide; and to adoptive families whom we can assist in resolving problems that may arise.

Daughters of Isabella

With the closing of St. Elizabeth's nursery in December of 1972, members of the 50 Daughters of Isabella circles in Indiana are making preliminary plans to focus on the Birthright and unwed mothers' program, which will include teaching homemaking skills and instilling self-confidence.

The 1972 convention in Fort Wayne was devoted to promoting a drive for financial support of these programs.

In addition to the South Bend and New Albany junior circles made up of high school age girls, circles were also organized in Logansport and Shelbyville.

Mrs. John Szakacs, Hammond, is state regent, and Mrs. Joseph Kovacic, Whiting, is supreme circle director. Other officers are Mrs. Ralph Deppe, Columbus, secretary, and Miss Mary Jane Buzolich, South Bend, treasurer.

AGENCY STAFF

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John L. Lowe, M.A., Supervisor
Lee Ann Briggeman, M.A.
Martha J. Hinkle
Maribeth Ransel
Nancy O'Hara

Medical & Nursing

William E. Graham, M.D.
Paul J. Kirkhoff, M.D.
Marjorie Murphy, R.N., Supervisor of Nursing
Gloria Sahn, R.N.
Virginia B. Wilkins

Administration

Lois Sutton, Office Manager
Anna T. Feiner
Aleen Yocum
Karen Lane
Carolyn Thompson
Lloyd Gaines
Steven Hanson

Isabella Hall

Nicki Claytor, Housemother
Sr. Paula Beckerich, S.P., Housemother
Lillian West
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Teachers

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STATISTICS

	New Cases	On Hand	
Unmarried Mothers—Residential	113	20	
Unmarried Mothers—Out-patient	85	18	
	198	38	236 Total
Infants	145	6 (as of 1-1-72)	151 Total
Adoption	96		
Other Agency	25		
Mother	19		
Foster Homes	4		
Institutions	2		
End of year (12-31-72)	5		
	151		

Breakdown on infants

BUDGET

Income	Expenses
United Fund	Residential Programs
Service Fees	Nursery Program
Contributions (D. of I.)	Adoption Program
Other	Office
	General Management
	Other
Total	Total