

Rocky everybody to learn in St. Monica's parish



PARISH EDUCATION PIONEER—Religious education should be a lifelong experience for every Catholic and a near obsession of every parish, believes Sister Marietta Sharkey, O.S.F., director of religious education at St. Monica parish, Indianapolis. One of only 23 DRE's in the Archdiocese, Sister

Marietta administers a full-range educational program that is designed to involve every parishioner regardless of age or school background. One of her major duties is planning and supervising in-service training of CCD teachers. She is shown in the first photo (standing) conferring with part of

the group which meets regularly in the parish education center. In the middle photo, Sharon Gonzalez, a volunteer, checks out part of the impressive library of reading materials stocked in the converted classroom which now serves as the hub of religious education activity. At right,

Sister Marietta discusses the use of a poster with Pat Bromer (left) and Pat Dillon, both of whom are presently assisting fourth graders to prepare for First Confession. Mrs. Bromer has taught CCD classes at St. Monica's for three years.

Indianapolis congregation has full-range RE program

BY B. H. ACKELMIRE

A new and still relatively rare Church worker is the parish director of religious education (DRE). In the archdiocese there are presently only 23, though indications point to a multiplication of their numbers in the years ahead. Here as elsewhere, the position of DRE is being shaped by the needs of the times. The Church community—what it offers and expects—is changing. Fewer parishes operate their own schools. And where schools are available, a smaller percentage of youngsters attend them. Renewal in the liturgy and sacraments requires a parallel updating of the

people that is difficult, if not impossible, to achieve through the pulpit alone. Bishops emphasize a total religious education that reaches from cradle to grave.

More and more parishes are finding they need a special type of parish worker, someone qualified to take charge of mushrooming demands for religious instruction and education.

IDEALLY, SUCH a person must know how to exploit the facilities and talents of a given parish, and have prescriptions to remedy its deficiencies. Ideally, too, that person will be a full working partner with the pastor, parish council,

and parish board of education. To date, the person who most closely fills the still-developing job description is a DRE.

Basically, the DRE is a full-time, paid professional—either Religious or lay person, male or female—hired to take charge of a parish's formal programs of religious education. Qualifications include, first and foremost, faith and an ability to witness to that faith; a master's degree or equivalent in religious studies; administrative capabilities; three years' experience in teaching religion; and, preferably, two years' experience as a parish coordinator.

In many respects, the position of DRE is an outgrowth of that of parish coordinator.

The latter is appointed by parish boards of education to administer education programs, but does not qualify as a professional DRE either because of his voluntary or part-time status.

THOUGH PARISH conditions vary, (Continued on Page 10)

Quota doubled in Retirement Fund pledges

The Archdiocesan Retirement Fund Campaign has officially passed the four million mark, according to figures released Tuesday, April 30, by the campaign office.

Official progress reported by 144 parishes and missions at the close of the business day Tuesday was \$4,129,340. Of the 144 parishes, 136 were either at or over their individual goals.

Unofficially, the retirement campaign total now stands at \$4,252,002. That figure includes unofficial receipts from five parishes and missions in the amount of \$117,262, plus an additional \$5,400 unofficially reported by a single parish.

THE OBVIOUS success of the drive to raise a \$2 million "seed" fund for a retirement plan prompted a statement of appreciation this week by Father Robert P. Hartman, Archdiocesan coordinator of the campaign.

Father Hartman, who is pastor of Holy Name parish, Beech Grove, said: "As the Archdiocesan Retirement Fund campaign nears conclusion, I cannot refrain from a public expression of praise for the clergy of our Archdiocese for their zeal in this enterprise."

"Gratitude was our motto in this effort and I would be remiss if I failed to express my own thanks to the Most Rev. Archbishop, George J. Biskup, and the formation committee of priests for choosing me to assist in this campaign."

"Without the strength of leadership of my co-chairman, Father James Sweeney, and the priest coordinators, the capital fund campaign could not have succeeded. Their knowledge of their areas and of the generosity of the laity is evident in the results."

"NATURALLY THE grassroots efforts are the most essential ingredients of such an enterprise. At the parish level, the priests have been great!"

Father Hartman also cited the efforts of August F. Hook, general chairman, and the 11 lay deanery chairmen, Leonard Piotrkowski, business manager; the clerical staff at the campaign office; and the news media.

"In the final analysis, though, the exceptional generosity of the laity of our Archdiocese was the answer. Once again they have demonstrated their tremendous zeal," Father Hartman said.

The final report of the campaign is expected to be available for the Friday, May 17, issue of *The Criterion*.



VOL. XIII, NO. 30

INDIANAPOLIS, INDIANA, MAY 3, 1974

Says media wary of Church gag

BY JUDY EDINGER

MUNDELEIN, Ill.—The establishment of the Commission on Communications by the Second Vatican Council resulted in a suspicious attitude on the part of some media personnel, according to a British radio and television expert.

Father Agnellus Andrew of London, president of UNDA, international Catholic radio and TV association, made his remarks in a video taped presentation to the Region VII meeting of the National Conference of Catholic Bishops. Archbishop George J. Biskup of Indianapolis was among those attending.

After the video tape showing, Father Kenny Sweeney, communications director for the Archdiocese of Indianapolis, fielded questions from the audience.

Region VII consists of Illinois, Indiana and Wisconsin.

DURING HIS KEYNOTE address, Father Andrew said the suspicion arose from a fear that the commission might be an attempt to control the media.

"The Church is for communication; the Church is about communication," Father Andrew emphasized. He was referring to communication between man and his brothers, he explained.

Theologically speaking, he continued, the Holy Trinity is a model of perfect communication.

Furthermore, communication is not peripheral to the Church, Father Andrew said, but is central to the life of the Church.

"If you think the Church is a

chapel only to the converted, then let's settle down and get comfortable," he said.

But Christ commanded His Apostles to instruct all nations, to announce the good news to all men, he explained, not just those converted to His Church.

And, a failure to use the media to spread the Gospel, Father Andrew stated, amounts to burying the talents given by God.

"Evangelization, like charity, begins at home," he said. It means trying to share with all men the news of Christ, using the means available, whether or not they want it. Christ's mission is to teach the Gospel to every creature, he continued.

FATHER ANDREW ASKED: Why is the Church so anxious about the media? Why is it so nervous and unwilling to cooperate with the media? One answer is: "Often Catholic leaders think they don't get a fair deal."

He blamed clumsiness or stupidity on the part of news media personnel, or "just the way the media operates." But it's seldom the result of ill will, he added.

Father Andrew explained to the bishops the nature of news media today is immediacy and urgency. Often leaders of the Church do not assume the responsibility of taking the opportunity to comment on the matter at hand, he said. A common excuse is, "I haven't read the document."

But, in the meantime, someone else, usually one not authorized as a spokesman, does speak out. He used the example of publication of Pope (Continued on Page 3)

World Vocations Day scheduled Sunday, May 5

VATICAN CITY—Pope Paul VI in his message for World Vocations Day, May 5, told young people that today "human respect" is probably "the most serious practical and psychological obstacle" to answering Christ's call to the religious life.

Pope Paul began his message by addressing the young people of the world, saying that Vocations Day "is my day; that is, the day of the Fisherman." He explained that he was following the example of Christ as related in the Gospel when Christ saw fishermen on the banks of the Lake of Galilee and called out: "Come with me, and I shall make you fishers of men."

NOTING THAT YOUNG people are always aware of being called to service and to a more selfless life, Pope Paul analyzed three reasons today why young people find strong objections to a vocation.

The first, he said, is a specifically religious one. "The objection is formulated in the common question: Is it worth it?" he said.

Religion today, the Pope explained, is "assailed and challenged by the most radical philosophical and biblical views," but there is also involved the "moral evaluation of the sacrifices" implicit in responding to the call of a vocation.

The second obstacle, said Pope Paul, is the present-day social environment and human respect that "grips us, absorbs us, conditions us in such a way that it is very difficult today to free oneself of it and to get out of it by adopting an ecclesiastical attitude, life-style and commitment."

LATELY, THE Pope noted that "the (Continued on Page 3)

Seminary class of '34 to note anniversary

INDIANAPOLIS—The St. Meinrad Seminary ordination class of 1934 will publicly celebrate its 40th anniversary with an 11 a.m. celebrated Mass of Thanksgiving Tuesday, May 21, at St. Mark's Church, Indianapolis.

Celebrating members of the Archdiocese include: Fathers Thomas Carey, Michael Djabasz, Joseph Laugel, Robert Lehnert, Bernard Strange, Joseph Vollmer, and Morand Widloff.

These Archdiocesan priests are only seven of the surviving 27 priests of the 1934 class. Six priests from the class are deceased.

Pro-life counseling begins in Monroe Co.

BLOOMINGTON, Ind.—A pro-life emergency pregnancy counseling service operating out of St. Paul's Catholic Center at Indiana University, is now available to residents of the Bloomington-Monroe County area.

Called Matrix-Lifeline, the service may be reached by phone from 7 to 11 p.m., Monday through Friday. The number is 332-0091. At all other times, similar services are offered through the toll free Indianapolis Lifeline number,

(800) 382-1067.

A non-profit, non-sectarian service, Matrix-Lifeline is designed to aid women with problem pregnancies to protect and care for their unborn babies. Counseling and assistance is free, private and confidential.

CO-CHAIRMEN of the volunteers operating the service are Mrs. Michael Tracy and Mrs. Robert McCarthy. Approximately 15 volunteers, both men and women, have participated in special training courses and are now offering counseling to Lifeline callers. More volunteers are needed.

Financial assistance for establishing the pro-life service was received from Catholic Charities of the Archdiocese of Indianapolis, churches of various denominations in the Monroe County area, and individual donors.

A speakers bureau and a library committee also have been formed to assure that accurate pro-life information is available to the general community as well as the women with a problem pregnancy.

Fetal research limit approved

WASHINGTON—An amendment banning research on live fetuses was adopted by a vote of 281-58 in the House of Representatives.

The amendment, attached to a bill authorizing funding for the National Science Foundation (NSF), was introduced by Rep. Angelo Roncallo (R-N.Y.).

It would ban use of NSF funds "to conduct or support research . . . on a human fetus which has been removed from the womb and which has a beating heart, unless such research is for the purpose of insuring survival for that fetus."

Roncallo said that, while NSF is reportedly not directly funding research on live fetuses, the foundation is supporting tissue and organ banks "from which human research materials may be drawn." Roncallo asserted that nobody has ever claimed that these parts must be removed "while the fetus' heart is still beating" to be useful.

Most Americans believe in devil

NEW YORK—Most Americans believe in the devil—but not in demonic possession, according to a Louis Harris poll.

Fifty-three per cent of those polled said they believe the devil can take control of a person through the phenomenon of possession.

Thirty-six per cent did believe in demonic possession, and five per cent said they or a person close to them had actually been possessed by the devil.

The poll covered 1,495 households. All those responding were 18 or older.

CYO opens pilot nature program

Eighty fifth and sixth graders will initiate a new outdoor education study program to be held at CYO Camp Rancho Framasa in Brown County beginning May 5-8.

The three-day residency program is one of four sessions to be held during May. An experiment in nature exploration and demonstration, the program already has been over-subscribed. An estimated 320 parochial school children will be accommodated out of the more than 1,000 who applied.

If the series proves practical, it will be held for a longer period next Fall and again in the Spring.

The course of study to be used will be taken from a manual written by J. Earl Owens, a retired businessman who has long been active in CYO science programs. Lectures will be given by George Picior of Batesville.

Owens said the primary aims of the residency study project are to develop and enhance a sense of appreciation of nature and to encourage additional classroom interest.

"For three days the camp will be God's camp and the pupils and their teachers will experience examples emphasizing the why of Creation," Owens said.

Asks billion in aid for famine sufferers

WASHINGTON—The general secretary of the U.S. Catholic Conference has called on President Nixon and Congress to commit \$1 billion of emergency aid in food and fertilizer to save poor nations from the threat of famine.

Bishop James S. Rausch also asked the American people to help by cutting down on their consumption of meat and on the use of fertilizer.

You just won't believe what the wind carried into Mrs. Lanning's yard!

—See Tacker, Page 3—



ROGER GRAHAM AWARD WINNERS—Two young people representing the Indianapolis North Deanery were named as the 1974 winners of the Roger Graham Award for outstanding service to the CYO. Shown with Father Donald E.

Schneider, CYO Director, are Karen Sahm, left, a member of Immaculate Heart of Mary parish, Indianapolis, and Mark E. Hauman, a member of St. Andrew's parish, Indianapolis. (Related photo on Page 8)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Report halt in abortions

BOSTON—The Boston City Hospital has ceased performing abortions less than two weeks after three members of its staff were indicted for alleged crimes relating to abortions. However, a hospital spokesman said that the suspension was only temporary and was caused by a shortage of personnel.

Once over lightly . . .

A computer dating service for single Jews is being set up by the Atlanta (Ga.) Rabbinical Association with the aim of combatting the rise of marriages between Jews and Gentiles. . . The U.S. Section of St. Joan International Alliance has urged that all qualified women expressing desire for ordination be accepted by Catholic seminaries. . . Everybody's Credit Union, an agency sponsored by the Cincinnati archdiocese, loaned more than \$250,000 to its members last year.

Strict new regulations adopted by the Brooklyn, N.Y., diocese require that couples under 18 must first complete an evaluation program and receive approval before being married in the Church. . . Indiana Right to Life, Inc., has urged the Indiana Republican party to back a constitutional amendment that would reverse the U.S. Supreme Court's abortion ruling. . . An amendment to the Florida constitution which would include the right to "die with dignity" among a list of basic rights has been introduced in that state's legislature.

Eleven married men were ordained to the permanent diaconate for the diocese of

Denver. . . The latest Gallup survey reports 58 per cent of the public opposes unconditional amnesty. . . The Universe, British Catholic weekly, has strongly criticized the large profits now being made from the sale of contraceptives. . . The annual National Right to Life Committee convention will be held at the Shoreham Americana Hotel, Washington, D.C., June 7-9.

The Joint accreditation committee of the American Hospital Association is considering requiring a hospital to have a spiritual care program in order to receive accreditation. . . Sister Mary Eckhoff, a member of the School Sisters of Notre Dame, has been named assistant superintendent of schools for the Archdiocese of St. Louis, the first woman to be given a major administrative school post. . . A goal of \$2.5 million has been set for the special relief collection to be taken up May 12 in the nation's 39,000 United Methodist congregations.

Dioceses of New Zealand's Anglican Church have been asked to approve the ordination of women. . . The U.

Praise Asian religions

TAIPEI, Taiwan—Increased dialogue with the great religions of Asia was called for here at the first plenary assembly of the Federation of Asian Bishops' Conferences (FABC). In a final statement issued after their meeting April 22-27, the bishops said that the great religious traditions of Asia must be revered and their spiritual values recognized. "For us in Asia," the bishops said, those religions "have been the doorway to God."

Reports new death probe

ST. PAUL, Minn.—A grand jury here has heard reports of a third case in which a baby was allowed to die after it survived an abortion, according to a copyrighted story in the Catholic Bulletin. The newspaper said that all three babies were allowed to die without medical treatment following legal abortions at the University of Minnesota hospitals here.

Observe day of prayer

WASHINGTON—The U.S. Senate and a number of state legislatures and religious groups observed the "National Day of Humiliation, Prayer and Fasting" on April 30 even though the resolution that would have made this an official national observance was still bogged down in a House committee.

S. Catholic Bishops' Committee on the Liturgy has published a commentary on the recently established rites for the institution of readers and acolytes. . . The Western Province of the Claretian

Fathers has joined the National Federation of Priests Councils. . . John Riccardo, president of Chrysler Corporation, was named chairman of the 1974 National Bible Week.

Names . . .

Philadelphia builder and developer Thomas D. McCloskey has given the University of Notre Dame \$800,000 to endow a chair in the College of Engineering in memory of his father, Matthew H. McCloskey, Jr., a former ambassador to Ireland.

Thomas J. Mooney, executive director of the National Youth Pro-Life Coalition, is a candidate for the Maryland House of Delegates, the lower house of the state legislature.

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Urges adoption of amnesty

NEW YORK—The Synagogue Council of America has urged "the adoption of amnesty as a national policy for those who on moral grounds refused to participate in the Vietnamese War."

Support press in absentia

DOWNTOWN, Pa.—The bishops of Pennsylvania and New Jersey closed their regional meeting here to the press but issued a statement giving their "full and complete support" to the Catholic press.

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THE TACKER

IFO - identified flying object

BY FRED W. FRIES

It was a gusty afternoon during the recent tornado spree, and Mrs. Robert Lanning was in her back yard at 1310 N. Tecumseh St., Indianapolis.

Suddenly a rectangular piece of metal came flying over her head. "You'd better get inside before you get killed," her husband cautioned her. Tornado reports were still fresh in her mind, so the Eastside housewife hurried under cover. Later she took the time to retrieve the then unidentified flying object.

A few days later, Mrs. Lanning took a closer look at the wind-blown missile, and when she had washed off the accumulation of dirt and smudge, it turned out to be a reproduction of a front page of The Criterion.

Knowing a good Tacker item when she sees one, Mrs. Lanning—a member of St. Philip Neri parish—phoned this writer and recounted the incident. She insisted that the date of the issue was "July 4, 1769." (We are proud of our long tradition and heritage: the paper and its predecessors go back a good many years, but not THAT many!) From her description we decided that the flying object was actually the thin metal plate used in the final offset printing process, and the date of the issue was "July 4, 1969," not July 4, 1769, as it appeared to be at first glance. These plates are used for only a single press run and are always discarded after an issue is completed.

Since The Criterion is printed at the Pratt Printing Company at 225 N. New Jersey St.—a considerable distance from the Lanning residence—we can only conclude that the plate was salvaged from trash.

One question remains: What was the plate used for? If the original owner reads this item, Tacker would appreciate a phone call (635-4531), so that we can further clear up the intriguing mystery of the "identified flying object."

NOT UNIQUE. AFTER ALL—In this column last week we reported that one of the unique features of the Christ the King Players was the fact that the stage presentations were based on scripts written by the parishioners themselves. Neighboring parish St. Luke's informs us that it too employs original material in its presentations. We stand corrected, St. Luke's. By coincidence, the St. Luke Players hit the boards tonight at the Blind School in their biennial variety show. Entitled "Samoan Show Biz," the proceeds will go to the missions in Samoa. As at Christ the King, the parish clergy participate in the skits. Last year, Father Paul Courtney put on a rector telephone routine that will long be remembered. This year the pastor is bowing out, and his associate, Father Patrick Kelly, is stepping into the breach. We hate to give away the plot, but we have it on good authority. (Tacker Agent 007) that Father Kelly will appear in a Roman toga (ala Emperor Nero) and will be carrying a violin. There is no truth to the report that the production is rated "R."

PRIVATE TUTORING PAYS—Twenty-five members of a Spanish language class of Marian College celebrated the good fortune of a classmate this past Wednesday. Jim Ritzman, a freshman from St. Lawrence parish, Lawrenceburg, successfully brought his class grade up from an "F" last October to an "A" this month, largely through the tutorial assistance provided by another classmate, Stacy Vereen. Stacy, a sophomore and graduate of Ladywood-St. Agnes High School is a member of St. Michael's parish, Indianapolis. The entire class gathered in Stacy's home for a pizza party on Wednesday at noon to share Jim's joy of accomplishment. Their teacher is Jane Dirksen.

'BLESSED' JOURNEY—Sister Christine Edwards, daughter of Mr. and Mrs. Paul W. Edwards of St. Simon parish, Indianapolis, was among members of the order of the Franciscan Sisters of the Poor who attended beatification ceremonies for their foundress on April 25 at the Vatican. German-born Sister Maria Franziska Shervier, who died in 1876, was acclaimed Blessed Franziska in recognition of her heroic work among the poor and the sick. Sister Christine, a 1959 graduate of Secelina High School, entered the novitiate in 1963 and now serves as a spiritual counselor on the staff of St. Francis Hospital, Cincinnati. While in Rome, she had a general audience with the Pope. Presently she and some of her fellow Sisters are touring Italy and Germany before returning home.



CLASS REUNIONS—Date for the 50th anniversary reunion of 1924 class of St. Philip Neri grade school has now been finalized: Friday, May 31, at Fatima Council Knights of Columbus. . . 25th reunion of 1949 graduates of Sacred Heart High School, Indianapolis, will be held on Friday, May 10, at the Holiday Inn, South, 520 E. Thompson Road.

CHORAL SALUTE TO BROADWAY—The Indy Tones, Indianapolis choral group will present a "Choral Salute to Broadway" at 8 p.m. Sunday, May 5, in the St. Joan of Arc social hall, 42nd and Ruckle. Frank Schaler will direct. Former parishioners and friends are especially invited. Soloists will include: Art. Ahlfield, LeJean Buehler, James Fox, Lucille Lynch, Karen VanBlaricum and Schaler. The admission price of \$1.50 includes refreshments.

NAMES IN THE NEWS—Robert V. Welch of Indianapolis, a 1950 graduate of Notre Dame University, is a candidate for membership on the National Board of Directors of the ND Alumni Association. . . Mrs. Edward J. Ohleyer, a member of St. Plus X parish, Indianapolis, was recently named to the Board of Directors of the Butler Alumni Association.

SEMINARIANS VISIT ROME—Thirty-five students at St. Meinrad School of Theology recently returned from a visit to Rome. Led by President-Rector Father Daniel Buehlein, O.S.B., and Father Aurelius Boberek, O.S.B., Director of Continuing Education, the group were participants in "Seminar: Christian Rome." They attended special lectures at the North American College. Highlight of the trip was an audience with Pope Paul VI. His comments to the group were carried the next day in L'Osservatore Romano.

TACKER SALUTES—Mr. and Mrs. Herman Gehlback of St. Paul's parish, Sellersburg, on their 25th wedding anniversary. . . The pupils of Nativity School, Indianapolis, for raising and donating \$50 for tornado relief. . . Sister Albert Marie Busald, O.S.F. on the observance of her Golden Jubilee as a Religious. . . To Mr. and Mrs. Richard Batta, members of St. Peter's parish, Brookville, on the observance of their silver wedding anniversary.

HONOR STUDENTS—Two Indianapolis students at St. Joseph Franciscan Seminary, Oak Brook, Ill., made the Dean's List for the last grading period: Stephen Suding and Michael Merkel, both of St. Roch's parish.



TWO CENTURIES OFF—Mrs. Robert Lanning displays the Criterion Page One offset printing plate which landed in her yard during a recent windstorm. It took a while to convince her that the date of the issue was not "July 4, 1769." (Staff photo by Dave Skripky)



ND NIGHT SPEAKER—Richard "Digger" Phelps, head basketball coach at Notre Dame University, will be the guest speaker at the 51st Annual Universal Notre Dame Night to be held at the Indianapolis Athletic Club on Monday, May 6. Dinner will follow at 6 p.m. reception. Charles G. Wagner is the chairman, and Francis Brozette is handling reservations.

Envoy firms Church ties to Chinese

TAIPEI, Taiwan — The unexpected appearance here of the papal envoy to China after an absence of almost two and a half years has knocked down speculation on Taiwan that the Vatican was planning to downgrade its representation to Nationalist China.

Archbishop Cassidy had not been on Taiwan since late 1971, about the same time that Nationalist China, based on Taiwan, lost its seat in the United Nations to Red China. In addition, many countries dropped diplomatic relations with Nationalist China.

When Archbishop Cassidy left, and took up residence in Bangladesh, where he was also the papal representative in addition to his Taiwan post, speculation arose that the Vatican would follow the line of the United Nations and many nations in either dropping or downgrading its representation to Nationalist China and then would try to establish diplomatic relations with Red China.

'Care of Sick' booklet ready

WASHINGTON — "Pastoral Care of the Sick," a practical guide for Catholic chaplains in health care facilities, has been published here by the U.S. Catholic Conference. It was edited by the National Association of Catholic Chaplains.

The book is available from the Publications Office, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The price is \$7 per copy, \$12 for two. Bulk rates are available on request.

HEW restates aid support

WASHINGTON—Officials of the Department of Health, Education and Welfare (HEW) have restated the Administration's commitment to aid nonpublic schools, but stressed that "substantial" Constitutional problems stand in the way.

At a White House conference on the federal government and education, HEW Secretary Casper Weinberger said that the Administration's commitment to solving the constitutional problems "remains firm, but the . . . problems themselves remain very difficult to solve."

The secretary said that the Administration still desires an educational system which offers variety and choice. But he noted that most state plans to aid nonpublic schools have been found by the courts to be "outside the Constitution."

THE SECRETARY added, however, that "our commitment is not weakened in any way" by recent court decisions. Asked about the prospects for funding a constitutional voucher plan which

would aid nonpublic schools, Thomas Glennan, Jr., director of HEW's National Institute of Education, said that the constitutional questions involved could only be settled in the courts. But HEW, he said, must decide whether to give the courts the opportunity to rule on the question.

Under a voucher plan, parents could enroll children in the school of their choice and pay the cost of their education with a voucher supplied by the government. Schools would then redeem the voucher for cash.

THE DECISION on whether to propose a voucher plan which would benefit parochial schools is under study now, he said.

Glennan noted that plan would be offered if there is "sufficient chance" for its constitutionality "on the basis of our reading of recent court decisions."

Vocations Day

(Continued from Page 1)

Church, with her permanent contradiction between the ideal and reality" can be an obstacle.

He explained that "this contradiction is all the more annoying to the extent that the ideal is affirmed as sublime, evangelical, sacred and divine and to the extent that the reality is often presented as base, narrow, defective and sometimes even egotistical and degenerate."

However, he answered, "It is the Church!"

"It is that social institution which each one, by belonging to it, can transform and which, human and limited as it may sometimes be, is always, 'the sign and instrument' of our salvation. . . The Church is always worthy of being loved by young people."

"Yes, the cross is put on your shoulders, but it is the cross of Christ who waits for Simon of Cyrene to help Him to bear its weight. It is the heroic drama of God's glory, of the salvation of the world and the incomparable honor to which you young people are called."

Media wary

(Continued from Page 1)

Paul's encyclical, *Humane Vitae*, condemning artificial contraception.

It no longer takes a man six months by horseback to bring a papal decree from Rome to London, he stated.

IN THE Q AND A session that followed Father Andrew's talk, Archbishop William E. Cousins of Milwaukee asked Father Sweeney how to take advantage of the Federal Communications Commission requirement that each station include a minimum of broadcast time for free public service programs.

Father Sweeney suggested each diocese have a person whose responsibility is to develop a working relationship with stations in the area in order to learn their policies.

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The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family. . . Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how. . .

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NEW ARCHDIOCESAN CVO OFFICERS—The election of new officers climaxed the recent CVO Convention at Secelina High School. The newly elected officers pictured above are, left to right: Greg Gallo, vice-president, St. Charles, Bloomington, Bedford Deaneary; Nancy Fulner, recording secretary, Sacred Heart, Jeffersonville, New Albany Deaneary; Karen Noe, deaneary coordinator, St. Catherine, Indianapolis South Deaneary; Lisa Kaiser, corresponding secretary, St. Louis, Batesville, Lawrenceburg Deaneary; and Vince Roberts, president, St. Lawrence, Indianapolis North Deaneary.

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BEHIND THE NEWS

BY FR. LEO E. McFADDEN

HAIFA, Israel. Melkite rite Archbishop Joseph Raya of Acre, whose diocese includes Galilee, does not hate anyone. But his years of protesting the plight of Christian Arabs in Israel and what he sees as an inadequate response from Christians outside the Middle East edges him toward frustration and makes him understand the bitterness in his people.

According to the archbishop, Christian Arabs within Israel have been robbed of their lands, harassed, become dispirited and forced to emigrate by the thousands.

"They have been made refugees in their own land and are becoming an increasingly bitter and desperate people," the 56-year-old archbishop told NC News in his home in the seaport town of Haifa.

THE ARCHBISHOP does not hate. In fact, he said he "prays not to have any bitterness or inspire in my people or in my priests any bitterness" because of the injustices he says have been committed against his people.

He does not hate, but he seriously

questions the sincerity of the Israeli government, the Vatican or the Church of the West to do anything for his harassed Christians.

Countless thousands of Arabs have left Israel since 1948 either because they lost their homes or could no longer stand what they considered second-class citizenship, according to the archbishop.

In July 1973 the archbishop staged a three-day hunger strike in front of the Israeli parliament to protest Israeli confiscation of Arab property and the bulldozing of two Arab villages near the Lebanese border.

ISRAEL CLAIMED that the villages were havens for Arab terrorists.

"Where were my brothers of the Christian Church of the West when I was trying to regain the rights of my people?" the archbishop said.

As for help from the Vatican, the archbishop said:

"I believe the Vatican is working on the diplomatic level. But my people cannot see that, and in their dispirited attitude they feel abandoned."

In early April Pope Paul VI issued an exhortation appealing to Catholics throughout the world to contribute funds to aid the Christians in the Holy Land in order to maintain a Christian witness there. He expressed concern about the emigration of Christians from the area.

From the Israeli government, the archbishop has been told that for "security reasons" the homes of

Christian Arabs had to be confiscated.

In a letter to Pope Paul VI that he printed in pamphlet form in December, 1970, Archbishop Raya said this of the Israeli confiscation:

"UNJUST AND cunning laws promulgated under reason or pretext of 'state security' between 1948 and 1962 made possible, at any time, expropriation in favor of Jewish immigrants or the army or the state."

The archbishop spent 19 years as a priest in Mobile, Ala., where he said he saw the "same look in the eye" of the American Negro that he now sees in the dispirited Christian Arab of Israel.

Perhaps to avoid what he considers the inevitable—either the emigration of all his people or a spilling of blood—the archbishop has a plan of action.

He is waiting for the new Israeli government to form itself, and then he will ask for a redress for his people.

The old government knew him well, if not for his approximately 75 letters, telegrams or phone calls in the past two years, then for his three-day hunger strike.

Nevertheless, if the new government does not heed his plea, the archbishop said he plans the following:

"I will get a very large cross and I will carry it through the capitals of Europe and through the principal cities of the United States to draw attention of the world to the injustices visited daily on my people."

THAT IS HOW determined he is, said the archbishop.

"His people" in Haifa alone have diminished from 40,000 Christians to 8,000 since 1948 through emigration.

Some of his Christians in Haifa are newcomers who have been dispossessed of their homes elsewhere and who, he said, "built some shacks behind an alley or found a dry well which they transformed into a dwelling."

Regardless of where they live, all Arabs in Israel carry an identity card—and use a special license plate on their cars—that immediately identifies them as Arabs.

Of this Israeli system of identification, the archbishop said in his letter to Pope Paul.

"It is like producing the star of David that our brothers were forced to carry on their backs during the last World War."

Then he added for emphasis: "It is perfect loyalty to the Israeli government and it is my love for this country and its people, both Jew and Arab, that induces me to study the problem (of present day emigration of Christians from the Holy Land)."

"What I am so anxious to see in the Holy Land is peace and love that would unite Arabs and Jews and make them one nation, under God, indivisible, with security and happiness for all."

EDITORIALS

Where tragedy walks

"One of the worst tragedies in human history" is the way U. S. Representative John Brademas of Indiana described the famine stalking Africa. Speaking in Indianapolis to a convocation sponsored by the United Methodist Church in Indiana, Brademas was trying to indicate the enormity of the desolation that has been and still is being caused by the six-year dry spell in the region just south of the Sahara Desert.

The drought, originally confined to Chad, Mali, Mauritania, Niger, Senegal and Upper Volta, has spread into Sudan and Ethiopia. According to Religious News Service, it is estimated that nearly one-third of the 66 million persons who reside in the affected part of the African continent are on the edge of starvation.

"Visitors to the area are visibly shaken by what they see: emaciated adults, children with distended bellies, filthy refugee camps where overcrowding has triggered epidemics of measles, influenza, and cholera," RNS reports.

David Smithers, deputy director of Christian Aid, relief agency of the British Council of Churches, said he had never seen suffering on such a scale before and warned that, bad as the situation is now, it continues to deteriorate rapidly.

Indeed, the prospects are grim for many of the inhabitants of the underdeveloped nations of the world. Tens of millions of human lives are "suspended in the delicate balance" between population and food supplies,

according to a declaration presented to UN Secretary General Kurt Waldheim by nearly 1,000 public leaders from around the world.

The declaration calls on governments, organizations, and individual citizens everywhere to give high priority to programs which will increase food production, encourage sound population policies and recognize the interdependence of the world community.

Brademas, an active Methodist layman, told the Indianapolis meeting that the churches of the industrialized nations have a special responsibility to encourage their governments to aid the poorer nations.

Relief agencies of the various Churches, particularly Caritas, have been in the vanguard of the relief effort in Africa. Unfortunately the ineptitude and corruption of some African governments and the often half-hearted enthusiasm of Western governments have prevented the kind of all-out emergency aid that might have reduced the dimensions of the present tragedy.

If, however, the people of the Churches become fully aware of how much their brothers are suffering elsewhere, if they begin to see clearly the stark outlines of mass misery, then they will demand their own government respond with generous, and practical, assistance. That, at least, is what Rep. Brademas and many others believe. It is also the strongest hope that the poor nations have going for them.

Quota of justice

It is regrettable that the United States Supreme Court last week declined to rule on the constitutionality of what has come to be known as reverse discrimination—the preferential treatment of racial minorities in recompense for past injustices.

The court shirked its duty on a legally correct, but flimsy, technicality. It said the plaintiff wouldn't be affected, whatever the decision of the court.

Specifically, the court refused to hear the case of Marco DeFunis, a law student at the University of Washington. DeFunis, white, originally had been denied admission to the law school even though he scored higher on qualification tests than a number of black students who were admitted.

DeFunis took his case to a state court, got a favorable ruling and was admitted. Shortly thereafter the supreme court of the state of Washington overturned the lower court's ruling but DeFunis was allowed to remain in school and is

scheduled to graduate in June.

By refusing to consider the DeFunis case, the nation's highest court disappointed a host of institutions and organizations as well as individual citizens. A total of 26 friend-of-the-court briefs were filed, among them one prepared by the University of Notre Dame Civil Rights Center on behalf of 64 law school deans, 10 from Catholic institutions.

On the bright side, the nation would appear to have traveled a long mile in the past decade for the matter of reverse discrimination to have become a question of popular concern. It would also appear that equality under the law is not so easily guaranteed or accomplished as presumed.

The DeFunis case is thick with conflicting opinions as to what constitutes equal treatment, who the arbiters of equality should be, and the constitutionality of quotas for minorities of any and all kinds.

The law school deans in the Notre Dame brief say, in effect, that justice must not be blind, that race must be considered a plus factor if the effects of old injustices are to be laid to rest. Others argue that anytime race becomes a factor, positive or negative, the principle of justice is threatened.

Ever since they exploded in the Democrat National Convention in the summer of 1972, quotas and reverse discrimination have been matters of heated, divisive debate. The Supreme Court has added fuel to the fire by sidestepping the DeFunis case and refusing to grapple with a question of mounting concern to both public and private institutions: is selective discrimination essential to justice today?



"THE GRADE SCHOOL KIDS WANT TO HAVE A FLUTOPHONE MASS!"

THE YARDSTICK

Two viewpoints on union dispute

BY MSGR. GEORGE G. HIGGINS

On April 22 both the Wall Street Journal and the New York Times editorialized on the California farm labor problem, which, from all accounts, is likely to get considerably worse before it gets any better. The harvesting of the first crop of table grapes (in the Coachella Valley, roughly 100 miles from the Mexican border) will begin around the middle of the end of May, depending on weather conditions. From then until the end of the summer there will be a continuous series of representation strikes covering half the state of California.



The Times and the Wall Street Journal have approached this coming crisis from markedly different points of view. In effect, the Wall Street Journal says to the United Farm Workers, the Teamsters, and the growers: A plague on all your houses. It contends that "none of the three have been very conscientious about asking the farm workers what they themselves wanted. Many workers clearly have not wanted the kind of hiring hall regimentation and thought control Mr. Chavez sought to impose on them. By and large, the wheeling and dealing among the growers and unions have gone on over the workers' heads, with Mr. Chavez wielding the boycotts, Mr. Fitzsimmons his Teamster muscle and the growers trying to bet the corners."

That kind of Olympian impartiality

isn't nearly as neutral or objective as it might appear to be to the casual reader in Kalamazoo. The fact is that the three parties are not equally to blame for the current farm labor crisis.

THE UNITED Farm Workers Union, for all its mistakes, is being victimized, whether collusively or not, by the Teamsters and the growers. They have ganged up on the UFW and are making no secret of the fact that they fully intend, if possible, to drive it out of business once and for all.

The New York Times, knowing this to be the case, is strongly supporting the UFW. "Our sympathies . . ." it says, "are all with the United Farm Workers, a tiny, idealistic organization that has had to combat not only the hostility of the politically powerful growers but also cynical back-stabbing by the biggest of all unions, the International Brotherhood of Teamsters."

By comparison with that kind of blunt language, the Wall Street Journal's contrary-to-fact impartiality is very unconvincing.

THE TIMES, on the other hand, while "wishing success to the UFW and its crusading leader, Cesar Chavez," argues that the UFW's boycott of table grapes and lettuce, now in its second round, is "imperfect in both equity and effectiveness" and is not the answer to the farm labor crisis.

"The right answer . . ." it says, "lies in amendment of the National Labor Relations Act to put farm laborers under the same protections for free choice that industrial workers have had for nearly four decades."

The Times has consistently held to this position for as long as I can remember. Surely there is something to be said for it, at least from the theoretical point of view. Why, then, has the Congress failed to act on this matter, and why is the UFW opposed to its doing so?

The Times answer to these two questions is, in this writer's opinion, a bit too simplistic. It says that "Mr. Chavez's reluctance to abandon the secondary boycott (which is outlawed under the terms of the NLRA) has been a potent obstacle to congressional action."

THE BEST proof that there is more to it than that is the fact that the UFW, now that it has given up the secondary boycott in exchange for the AFL-CIO's endorsement of the primary boycott of lettuce and grapes, is still opposed to coverage under the NLRA in its present form. Chavez and his associates fear that the NLRA, as presently administered, could and would be used to thwart rather than promote the organization of farm workers into a union of their own choosing.

They argue, then, that if farm workers are to be covered under the Act, it should first be amended to take account of the peculiar needs and problems of workers who, because of the seasonal and semimigratory nature of their work and for other reasons as well, are subject to anti-union hazards which are different not only in degree but in kind from those faced by workers in more stable industries with a longer tradition of collective bargaining.

Calls for end to 'horror of abortion'

NEW YORK—Ideas magazine, a Jewish quarterly published here, has called for a constitutional amendment as the "only way to end the horror of mass abortion."

Mitner pointed out that the pre-1967 abortion laws, motivated by 19th-century advances in embryology, corresponded closely to the traditional rabbinical teachings on abortion, which protected the child from the time of conception and allowed abortion only when the mother's life was in danger.

"THE CASE against abortion is stronger now than it was in the last century," Mitner said.

"Science has shown that we each develop from a genetic blueprint which is present from the moment that the nuclei of sperm and egg unite, that the child's heart is beating and his brain is functioning by the time his mother is likely to be sure she is pregnant, that the

unborn child responds to his environment and can even learn."

He argued that many basically decent Americans now consider abortion to be acceptable because they have been fed "a steady diet of biological falsehoods and pious reassurances that abortion is

NO GAG HERE

NOTRE DAME, Ind.—The University of Notre Dame's right to discuss abortion and other controversial issues was defended by Father Theodore M. Hesburgh, university president.

A ban on discussions of such matters as abortion "is alien to what a university is all about," Father Hesburgh said at the annual Universal Notre Dame Night dinner here.

He said abortion practices are going to disappear only if a majority of Americans believe they are wrong.

a good and moral thing."

MITZNER ASSERTED that there are "chilling parallels between America today and the pre-Hitler Weimar Republic, which also had rampant abortion, drug addiction, homosexuality and pornography, a collapse of sexual responsibility, a crippling of traditional authority, and an all-pervading air of alienation and futility."

He contended that "permissive abortion has been one of the major goals of those who have led the brutal assault on our moral and social system."

Mitner urged support for the pro-life amendment introduced in Congress by Sen. James L. Buckley of New York which "protects unborn children 'at every stage of their biological development' and 'is a return to the consensus of reasonable and humane men, another reaffirmation of the wisdom of our rabbis.'"

'Spare me some love,' leper asks readers

To the Editor: There can be no happier day in my life than the day that a kind friend gave me a copy of your fine paper, The Criterion. I read it from beginning to end and it is now one of my treasured possessions. May God bless you for the good you are doing in your publication and for the help I have found in its pages.

I am a leper patient with already deformed hands and feet, almost a complete invalid. I have 13 children, five boys and eight girls. All attend school except the four older boys and one older girl, who were forced to quit school because of our family difficulties. I have no parents to help me.

It would give me great pleasure to see my humble name in print. I should be very glad and thankful for some of your good readers to spare me some love while I'm still in this present life of mine and before kindly death will bring me to our heavenly home.

Mrs. Constancio Alinsog
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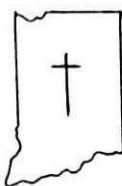
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Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;
Associate Editor, B. H. Ackemire;
Managing Editor, Fred W. Fries; Ad-
vertising Manager, James T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3579 to the Office of Publication.



Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER SIX

BY MGR JOHN J. DOYLE

In 1806 Easter fell on 6 April. The two priests, Badin and Nerinckx, must have started their trip on that day, for Badin is reported to have been in Louisville on Tuesday. They probably reached Vincennes on Saturday, for on Monday Nerinckx made a record of two baptisms he had administered.

In the two weeks of their sojourn, Nerinckx officiated at 28 baptisms and Badin at only one, in which he supplied the ceremonies of the baptism conferred on the day of the child's birth. It was Badin, however, who officiated at the two marriages that occurred both of which were validations of unions entered before witnesses, in each case he identified himself as vicar general for Kentucky. He made note in one case that the whole parish assembled for Benediction was present at the wedding.

In a letter to Bishop Carroll written shortly after his return to Kentucky, Nerinckx reported that the Governor had offered to procure for a priest residing at Vincennes the allowance of two hundred dollars that Rivet had received. He opposed such an arrangement because he believed it



would be "hurtful to the freedom of religion, as but too plainly appears from the papers of the deceased priest." What there was in those papers that hampered Father Rivet is not known, but it is easy to sympathize with Father Nerinckx' position.

THE FLEMISH PRIEST'S assessment of the state of religion in the parish is not a flattering one. He found the people "like sheep gone astray . . . the worst of men, given to vice, un mindful of the laws of the Church regarding holy days and fast and abstinence . . . lazy and voluptuous." Though they were eager to have a priest among them, he doubted that they would give him any heed.

'UNGRATEFUL'

This judgment ought not to be taken too seriously. After all, he was in Vincennes only two weeks. Likewise, it should be noted that in the same letter he explained Kentucky Catholics' opposition to Badin's being their bishop, though he had been their pastor for many years, by calling them "obstinate, indocile, ungrateful, immoral, quarrelsome, and blasphemous."

The Dominicans had a quite different opinion of these people and praised their religious spirit highly. Both Badin and Nerinckx were extremely rigorous in their moral theology; indeed their strict interpretation of the moral law was the source of friction between them and the friars.

Father Nerinckx was ambivalent with regard to undertaking a mission with the Indians. He renewed his offer to assume this work, but he declared himself unsuited for it. His recommendation was that a bishop should be provided for the region; only a bishop would have the necessary authority to bring order. Neither Badin nor Carroll favored his becoming an Indian missionary, and he continued to share with Badin the vicissitudes of the Kentucky parishes.

Six years later, in 1812, to provide teachers for his schools, he founded a religious community, the Sisters of Loretto at the Foot of the Cross, which continues to flourish. His attraction to the Indian apostolate stayed with him, however, and in June 1824, frustrated by controversies with other priests over the direction of the Sisters and the regulation of the parishes, he left Kentucky for Missouri, where there were still many Indians. He was not to realize his dream, for he became ill and died two months later at the age of 63.

IN A LETTER TO HIS parents in 1807, a year after his visit to Vincennes, Nerinckx mentioned that Bishop Carroll intended to send three Flemish priests, "the Jesuit Fathers Malave and Henry."

The Society of Jesus would not come completely to life again until 1814, but for some time before that date it was reviving little by little. Indeed, one may say that it did not wholly die, for Empress Catherine of Russia, for whom the Pope's writ had no force, forbade the publication of the decree of suppression in her realm, having regard for the importance of the Jesuit schools to education in Russia.

JESUITS STILL ALIVE

On 7 March 1801 Pope Pius VII recognized the existence of the Society in Russia and authorized it to go on with its work. Learning of this concession, Bishop Carroll obtained permission not only for the American former Jesuits to reenter the Society after a year's novitiate, but for other men to become Jesuits in a similar way. There was a caution that all was to be done "in silence and without noise."

In 1801 and 1805 several European priests, among them John Henry and Francis Malave, came to Baltimore to join the former Jesuits and other young men in the novitiate.

Father McAvoy states that the two Flemings died soon after their arrival

SELECTIVE MORAL INDIGNATION

Blasts 'Super-Catholic' press

BY JOHN MUTHIG

DENVER "Super Catholics" in the Catholic press, "mindless and crude" pro-life advocates, and unkept political promises from the Nixon administration came under fire from the president of the University of Notre Dame in an address here.

Speaking to delegates at a joint convention of the Catholic Press Association and the Associated Church Press, Holy Cross Father Theodore Hesburgh blasted the "narrow-minded, super-orthodox and ultra-righteous segment of the Catholic press" for its "search and destroy" tactics, which he termed unworthy of the press and Catholicism.

Though emphasizing the need to do something about abortion, Father Hesburgh warned against selective moral indignation. "We cannot be loud in condemning abortion," he said, "after being silent about napalmed

Vietnamese or seemingly unconscious of the horrible present fact that 60 per cent of the children already born in the poorest countries with more than a billion inhabitants throughout the world die before the age of five for lack of food and medicine."

HE CAUTIONED against "dividing the forces for good" by backing unworkable solutions to the abortion issue, by political naivete, or by "calling the opposition murderers."

Such pro-life advocates, he said, are "mindless and crude zealots who have neither good judgment, sophistication of procedure for the modicum of civility needed for the rational discussion of legitimate disagreements in a pluralistic democracy."

The future, as Father Hesburgh saw it, will probably include greater political action by Catholics "beginning to feel sinned upon."

ignored, even badly used and unappreciated."

He said that last year's two political causes of special interest to Catholics, aid to parochial schools and the upholding of anti-abortion laws, were denied them.

As a result, he said that Catholics are becoming "more conscious of their inherent strength and less ready to be promised help by a President who, once he had their votes, hardly lifted a finger to help them or their two causes."

AMERICAN Catholics can expect a more decentralized, less official, less polarized Church in the future now that openness is "with the Church to stay," according to Father Hesburgh.

Future Church leaders, he said, will learn to base authority on personal credibility, earned by the "continual moral stature of their lives, actions and Christian judgments."

and so were prevented from coming to Vincennes, but such seems not to be the case. They did become Jesuits and they did become pastors, but not in Indiana.

In 1809 Bishop Carroll was writing about the "assiduity and success" of the new Jesuits in Maryland parishes, as late as 1820 Malave was pastor of Fredericktown, preparing to open a school for poor children. Perhaps their ignorance of French deterred the Flemings from coming to Vincennes, though their French was probably as good as their English. It may be that life on the frontier did not appeal to them. Some years more would pass before another Jesuit came to resume the work of Meurin, Vivier, and Devernal in the parish of St. Francis Xavier.

RETURNS TO PARISH

It was left for Father Olivier to carry on the work in the parish, and he faithfully made his visits. Six months after the departure of Badin and Nerinckx he appeared at the post and between 13 November and 1 December he administered 29 baptisms and officiated at five marriages, the last of which appears to have been his first that was not a validation. On Monday, 1 December, Ambroise Cournoyer and Genevieve Dudevior were married, the banns having been published "at the parochial Mass" the day before. To this record the pastor cryptically added that he had

dispensed from other publications "by reason of circumstances on account of which I have to leave the parish at once."

THE EXPLANATION FOR the priest's sudden departure may lie in the political events of the time. By the Greenville treaty of 1795 the United States government, to manifest its liberality, relinquished all claims to land lying outside that ceded by the Indians, with two exceptions: the Clark Grant of 150,000 acres "near the rapids of the river Ohio," Virginia's gift to George Rogers Clark and his soldiers; and "the post of St. Vincent on the river Wabash and the lands adjacent to which the Indian title has been extinguished." When William Henry Harrison came to Vincennes in 1801 as Governor of Indiana Territory he was also superintendent of Indian affairs, empowered to negotiate with the tribes for the purchase of land.

There was strong pressure upon him both from President Thomas Jefferson and from the swarming Americans to open up land for settlement, and his own sentiments ran in the same direction.

One of his first chores was to see to the surveying of the land "adjacent" to Vincennes, so that it might be sold to the avid settlers.

No one denied that the Indians had

made a present of some land in the early days of French occupation, but there were two matters on which opinions differed. As is evident from Father Rivet's letters, the French people believed that the Indians had given them the land, the government theory was that the gift was to the King of France, from whom the land had passed by conquest to the British monarch and from him to the United States. That matter was quickly settled: the land belonged to the United States.

THE OTHER QUESTION was a little more difficult: what was the extent of the grant? A tract of five miles by two, said the Indians; 60 miles by 30, said Harrison. In addition, he made a claim to a vaster area, the subject of a transaction by a land company, which Congress had twice declared invalid. His purpose in the latter claim may have been to strengthen his bargaining position, but it raised such a storm of protest among the Indians that he quickly dropped it.

After two years of haggling Harrison got the 1,800 square miles he had set his mind to. Since the theory was that this agreement merely settled the boundary of a grant made long before, the Indians received not a cent in payment. There was a handsome profit for the government, which sold the land for two dollars an acre and up.

(To be continued)

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THEME ARTICLE

VOLUNTEERISM

BY FR. BRENDAN McGRATH, O.S.B.

One of the problems facing people today concerns the use of their spare time. Before the advent of the eight hour day it was a problem that directly concerned only the so-called "leisure class," people who had enough money to make it unnecessary for them to work unless they chose to do so.

But now the work day and the work week have been drastically shortened for many people and early retirement has become relatively commonplace. The result is that more and more people find themselves faced with the problem of what to do with their spare time.

There are, of course, men and women who "hold down"—or, to put it more truthfully, are held down by—two or even three jobs. But many do this not because they really need the extra money, but because they feel some inner compulsion to keep themselves occupied doing something that at least has the appearance of being useful.

IN ANY CASE, one thing is certain. People today have a lot of "time on their hands." This time has to be filled up somehow, even if only by activities aptly designated "pastimes," because all they accomplish is to pass the time.

There is, of course, no reasonable objection to this sort of thing. It may

even have been actually necessary in times when ordinary people had very little free time, which, in order to maintain their equilibrium they almost had to devote to nothing more strenuous or directly "purposeful" than simply relaxing. But now many of us end up with a surplus of leisure after the time spent in simple relaxation.

The first law of Christ is the law of love: love of God and love of our neighbor for God's sake. If this means anything at all it certainly means that nobody can call themselves Christian who is not ready to come to the aid of a neighbor in need.

The most obvious way we think of doing this is by way of gifts of money or other material goods. This is necessary, for it is obvious that a kind word will not fill an empty belly. Also, many human needs are best served by "organized" charity, and organized charity depends on the financial support supplied by generous people. But there are other and sometimes even more pressing human needs that cannot be satisfied by things, but only by love.

Here, then, is a truly heaven-sent opportunity to make effective and soul-satisfying use of some of that surplus spare time of which we have been speaking. Some of us don't have much in the way of worldly goods to share with the poor, but all of us have some time that we can give to others.

ANYONE WHO KNOWS how to read

CATECHETICS

How important is the service of volunteers?

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

Joan was almost always ill. She had a constant succession of the widest variety of possible ailments. Her husband was retired. Their children were all grown and living away from home. Joan's husband urged her to find some creative outlet for her time and energies. He hoped this might at least take her mind off her pains. Nothing was available except volunteer work. Joan adamantly refused to work as an unpaid volunteer.

Her doctors gently suggested that she consult a psychiatrist, since they could find no organic cause for her many ills. Reluctantly she did so. He discovered no serious psychological illness, but urged her to find some form of volunteer activity to occupy her time more constructively. He felt that the work and the service to others might enable her to break through her vicious cycle of ailments. Still Joan refused. She said she would not work for anyone for nothing. She felt volunteer work was second-rate and unprofessional. Last I heard, Joan was looking for a new doctor to diagnose her latest ill.

JOAN'S ATTITUDE may be extreme, but in a sense it is typical. Many people would rather pay out money to others for medication than voluntarily to serve others without pay—even if the voluntary activity might ultimately save them money. Others consider volunteer work as below their dignity. Perhaps still more people never even think of volunteer work.

The steady increase of leisure time in our society—shorter work week, longer vacations, early retirement—make it more imperative than ever to recognize the significance of voluntary service. Volunteers provide a notable service to society as well as to themselves. Voluntary forms of work can provide creative opportunities to develop oneself as one serves the needs of others.

Volunteerism has in recent years taken on a growing importance in our society. Some specialists in volunteerism think that volunteer services are necessary for the survival of a democratic society, that they are demanded from citizens of a democratic system.

IT SEEMS TO ME that religious education—at home, in school, or in church—has the important task of helping people recognize the vital place of the volunteer in today's world. It has the challenge and opportunity to help young and old develop a generous spirit, open to serving the needs of others with or without financial recompense. Religious educators can help people become more aware of human needs and of the many ways volunteers can help meet those needs. Volunteer activity can be a concrete expression of Christian love and an unusually rewarding opportunity for personal growth and fulfillment.

Perhaps one way Christian communities can highlight the significance of volunteer activities is by giving more

recognition to the tremendous contribution being made by volunteers within their very communities. How many religious education programs, for example, could survive without the generous and competent work of volunteers—directors, teachers, helpers, aids, supporters? Yet I find that very often such volunteers in religious education programs consider themselves second-rate substitutes for professionals. Their lack of self-esteem is often reinforced by the manner in which they are treated within the parish or diocese. (I once worked as a volunteer catechist in a large urban parish where the religious education program was supported as a charity of the St. Vincent de Paul Society, and where we volunteers were not trusted even to run a slide-projector.)

It may be that the best way a parish religious education program can convey to young and old alike the importance and value of volunteer activity, would be to make a concerted effort to give recognition to the significant contribution of volunteers to the life of the parish. It might be that even then people like Joan might still prefer to be ill rather than to serve others, but she would have to dismiss the abundant evidence around her of the value and dignity of volunteer activities.

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can bring some joy into the lives of lonely people by reading to them. Anyone who knows how to cook can make life a little easier for a family whose mother is ill, and anyone who has a skill can enlarge another's life by sharing that skill. All of these—as well as countless other forms of service—can be done either on an organized basis by enlisting in one or other of the many organizations that are set up everywhere for such purposes, or simply on an individual, person-to-person basis.

The point is that if we are to call ourselves Christians, we must help our fellow man. True, not all of us are able to contribute large sums of money to help those in need. But all of us do have at least our time—and our love—to share with others who need help. And when we do, it is not only the others who benefit, but even more we ourselves, because in sharing with others we also grow in true humanity.

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LITURGY

BY FR. JOSEPH M. CHAMPLIN

In my first dozen years at the Syracuse Cathedral I had a list of 50-75 people for "Communion Calls." These were shut-ins, most confined to their own houses, but with some in nursing homes, and I attempted at least once each month to bring them the Eucharist.

It was a staggering, repetitive, time-consuming task. Visiting the sick has always been very high on my priority scale of priest's duties, yet the mere numerical magnitude of that particular function made it often mechanistic and frustrating.

For several hours I would follow this basic pattern—jump out of the car, step into a house, offer several words of greeting, hear a normally perfunctory confession, recite identical prayers, communicate the sick person, wave a farewell ("See you next month"), return to my auto and drive to the next stop, always conscious of the time schedule which allotted 15 minutes for each of the day's dozen visits.

These were, I know, precious, God-filled moments and the month's highlight for those incapacitated parishioners. But during periods of reflection away from the pressures of my busy ministry, I regretted the routine of it all. I wished there were time to stay longer, to chat, to show a more thorough interest in or concern for these frequently discouraged, isolated individuals.

AT HOLY FAMILY in Fulton the situation, numberwise, has improved. Every month I bring our Lord in the Blessed Sacrament to only a dozen or so parishioners. A slower pace now means I can take these occasions to sit down and really converse with them, hear about their lives and suggest a few thoughts which may help sustain those people through the next weeks.

Still, it seems we could and should offer more. Many of these "shut-ins" were, in their healthy days, frequent communicants; others, like Diane Palamar—a young woman in her 20s,



A young man shares a happy moment with a resident of a hospital near Syracuse, N.Y. Photographer Jim Castellot put the mood in poetry: "When first we met, the feeling was so strange: Our worlds so far, our thoughts in different

range. But then we touched, your hands were held in mine: Thus youth and age—with love—dissolved all time." (NC photo by Jim Castellot)

Communion for shut-ins

would welcome the opportunity to receive the Eucharistic Christ more often than monthly.

The Green Bay diocesan liturgical commission, (P.O. Box 937, Green Bay, Wisconsin 54301), in a program patterned somewhat after one in Belgium, has sought to cope with that problem. It encourages in churches lay distributors of Communion for the sick who will bring the Eucharist on a weekly basis—every Saturday night or Sunday to infirm and confined parishioners.

Commissioned for limited terms of one-two years to permit "changeover and evaluation," the lay distributor is not a substitute for the priest's visitation (he will come every First Friday), but a complement to his work.

SINCE THESE ARE volunteers (men

and women 18 years or older), Bishop Wycislo, approving his committee's norms, insists that each lay distributor be assigned only one or two homes.

That policy insures the weekly time demands upon these people will be reasonable; it also facilitates the establishment of a special relationship between the parish communion visitor and the sick person visited. In such an arrangement, neither party should ever suffer that sense of being rushed or in a hurry which I and my "calls" experienced years ago.

This Wisconsin worship commission has published cards containing "The Rite for the Distribution of Communion to the Sick." Within the skeletal format, there are a variety of penitential rites, readings and prayers which will aid in preserving a certain freshness of ap-

proach.

MOREOVER, the Communion minister reads as part of the ceremony the Gospel for the current Sunday or weekday and shares a few thoughts from the homily heard an hour or so earlier at Mass. In addition to speaking with the sick at the beginning of this service, the visitor afterwards spends a few moments in conversation and leaves a copy of the parish bulletin.

A final touch: If it seems possible and the ill individual's condition permits, the lay distributor is encouraged to bring his or her family along as "a sign that Communion is not only a union with Christ, but also a union with the Christian community whom his family represents."

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LANDS OF THE BIBLE

Petra: city of natural beauty

BY STEVE LANDREGAN

If one were to assign priorities to sights most worth seeing in the Middle East, Petra would be close to the top of any list.

The secret, rock-hewn city of the Nabataeans is one of the most impressive wonders in the world and its natural beauty has been enhanced by the works of art carved out of the rose-red sandstone by men.

The name Petra, like that of Peter, is derived from the Greek word for rock. The name reflects the barren but beautiful rock outcroppings of the hidden basin that is surrounded on all sides by cliffs.

Located in the Kingdom of Jordan, in the midst of a rugged land of mountains and ravines about 50 miles south of the Dead Sea, the basin of Petra has been occupied by man since prehistoric times.

THE EDOMITES, Nabataeans, Romans, Byzantines, Arabs and Crusaders successively controlled the location, but Petra reached the height of its influence during the Nabataean period that began in the latter part of the fourth century before Christ and extended into the second century of the Christian era.

The Nabataeans were a people from Arabia who controlled the key area between the Arabian desert and the Red Sea. At one time they controlled the territory on the east of the Jordan River as far north as Damascus. They were allies of the Egyptians under Ptolemy and later of the Romans after the entry of Pompey into Palestine in 63 B.C.

Their wealth came from the control they exercised over the rich caravan routes between the interior of Arabia and the sea. The Nabataeans took advantage of Petra's invulnerability and its location dominating the major caravan routes to develop it into one of the wealthiest and certainly most spectacular cities of the ancient Near

East. In the Middle Ages, Petra was lost and it ceased to exist in historical memory until its rediscovery in 1812 by J. L. Burckhardt. Since that time various expeditions have been probing the mysteries of that secret city.

IT IS NOT DIFFICULT to understand how Petra was "lost" when you realize that the only access to the city is through a gigantic crack in a seemingly impenetrable wall of rock.

This crack, so narrow that it can only be traveled on foot or on horseback or donkeyback, is called El Sik by the Arabs. The mile-and-a-half-long journey through the cleft is made by the light that filters down on the narrow path from the nearly vertical walls that are up to 300 feet high in some places.

The trip is certainly not one for those who suffer from claustrophobia, and stories are abundant of torrents caused by sudden rainstorms rushing down the cleft and trapping travelers.

The person who makes the journey, which is in reality much safer than

many of the trips we make to work on our freeways today, is rewarded by the experience of a lifetime as the delicately carved classical facades come into view at the end of El Sik.

FIRST TO COME into view is the facade known erroneously as the "Treasury of the Pharaoh," a name stemming from the Arab tradition that the Pharaoh hid his treasure there.

In reality it was probably the sepulchre, or burial place for a Nabataean king.

Other ruins in Petra include the theatre with its 34 tiers of seats, all hewn out of the rock, a Roman road, in excellent condition, and a series of other magnificently carved facades of tombs and mausoleums.

Petra has been described as "a rose-red city half as old as time." It certainly is one of the most mysterious and beautiful places in the Lands of the Bible, and one now readily accessible to the tourist.

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VISTA volunteer Patricia Hutchins of Atkinson, N.H., bandages the leg of a child in the Algiers-Fisher Community Clinic, New Orleans. (NC photo from Action)



This is one of several Nabataean burial temples carved from sandstone at the hidden city of Petra. The ancient ruins can be reached only by foot or horseback because they are surrounded by cliffs. (NC photo courtesy Arab Information Office)

QUESTION BOX

Why doesn't God answer my prayers?

BY MSGR. R. T. BOSLER

Q. Jesus said: "Anything you ask of the Father in my name I will grant you." I know he meant only if it is God's will. But I have stormed heaven for many years for the cure of a sinful habit in one I love, and my prayers have not been answered. Surely it is God's will. I have also prayed for wisdom and guidance. How can I accept this? I have known people who have lost their religion because their prayers were not answered. I do not want to lose my faith. Please help me.



A. If God were like us, he would have answered your prayers the way you wanted them answered long ago. We are all tempted to want God to agree with us and think as we do. It is difficult to accept the words of God in Isaiah 55:9: "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts."

In Matthew the promise to hear prayer is qualified: "You will receive all that you pray for, provided you have faith." (Mt. 21:22) Prayer offered with faith leads us to an understanding of "Thy will be done, on earth as it is in heaven." We persevere in our prayer even though we do not understand why God delays his answer, for we believe that he will answer us in a way we can not anticipate and in a measure beyond our imagining.

The experience of Jesus in the Garden of Olives is the basis of our hope. He prayed to be delivered from suffering and gained the strength to submit to the Father's will, and the answer was the resurrection. The answer to your question may be found by meditating on the words of the Epistle to the Hebrews: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered." (Heb. 5:7-8)

Q. I would like to know how in a parish

with five or six priests, they now have laymen going around the parish taking care of the sick and giving Holy Communion. We were always taught that only Blessed Hands could touch the Host. What is the explanation?

A. If there are five or six priests in a parish, I'll bet most of them are involved in teaching or other work outside the parish. We were taught a lot of

things that were not altogether accurate. Before St. Pius X, Catholics were taught in schools and churches that laymen and even religious were not worthy to receive Communion every day. That's why the Church had a Vatican Council, to reform some of our practices and manner of teaching.

One of the beliefs of the Church neglected until the recent council

because of difficulties that rose out of the Protestant Reformation was the general priesthood of all the members of the Church. The institution of the extraordinary ministers of the Eucharist is an expression of the belief of the Church that all Christians, though in various degrees, share in the priesthood of Christ and that every Christian is sacred and a vessel of the Holy Spirit.

Q. My sis is going with a divorced man. He comes from a family where one of the parents was a Catholic and has left the Church. His parents left it up to him to choose the religion he wished and so he went to the Catholic Church, but was never baptized. He married in the Catholic Church a woman from whom he is now divorced. Is there any possibility that my sis could marry this

fellow in the Church?

A. Yes, it is possible. A recent decree from Rome informs us that under certain conditions a marriage of this kind can be dissolved. If one party is not baptized then the marriage is not considered sacramental, even though a dispensation was granted by the Church. Your sister should introduce the man to some priest who will assist him in presenting a petition to the proper church court. It will take considerable time to prepare this case. There will have to be certain proof that the man was never baptized. And the case must be sent to Rome.

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THE CHURCH AND I

Shared life is essential to a satisfying sexual union

BY F. J. SHEED

Sex does not live on illusion, but illusion is what it tends to breed. As Shaw says: "There is less difference between one young woman and another young woman than the average young man thinks." This has always been so, but among today's believing Christians there is one illusion sex has not often bred before. I must have read hundreds of articles and letters written by Catholics in protest against the Papal Encyclical on Contraception. What interested me most was what the writers thought not about the Encyclical, but about sex itself. For the most part they struck me as of a purity so refined I felt coarse and earthy in comparison. The sex act they saw as love's highest expression. The ruling purpose in their own intercourse seemed to be the enrichment of their partner's personality. One wondered how refined they bore the discovery that she did not want her personality enriched that night.

I have returned more than once to the fine art of kidding oneself. In no area is autokidder so active as in the sexual. One marvels how anyone can think that bodily union is love's highest expression. The essence of love is precisely the giving of oneself to the other. But in bodily union the body's own

need for physical release can be urgent to the point of anguish, so clamorous that it is hard to remember the other person as a person at all. A full, rich bodily union is possible with a true balance of delight for oneself and love for the other—this last not drowned in the excitement without which the act can hardly happen at all. This sort of union can be worked for, grown towards, but only if the whole of a shared life is experienced in it. Mere bodily release need be no more emotionally valuable than vomiting after sea sickness.

IN MARRIAGE THERE is unity of shared lives—shared joys, sorrows, difficulties, problems, fatigues, exaltations: the marriage act arises naturally as the expression of that unity, draws richness from it and enriches it in return. But in the unmarried there is no such sharing of the whole of life. There may be a shared interest—in art or music, say, or no more than a shared desire for the act. There is no shared life together for the act to express or enrich; it expresses nothing but itself and has no issue beyond itself. And itself simply is not enough. It flickers and dies. It may have been entered upon solely because the body would not be denied. It may most pitifully have been clutched at for relief in the desolation of a marriage from which love has drained out. It is still only a shadow of a full union.

As it involves collaboration with God, and in its power to produce beings destined for eternal life, the body may be

brought to see the sacredness of sex, before the turbulence in himself has arisen to cloud his vision. And in preparation for the turbulence, one other thing can be shown, namely that if human beings were not meant to have children, the generative mechanisms—so different in men and women, so meaningless without each other—would not be there at all. None of this will prevent puberty being troubled, and the following years stormy. But at least under the strongest temptation the young will know why yielding is wrong—instead of knowing only that Father So-and-So says it is a sin and wondering what he knows about it anyway.

I MAY BE WRONG in thinking most Catholics are not given this teaching. That I have never heard any of it from a pulpit myself may be mere chance. What I am not wrong about is how sexual sin was treated by the Church's ministers. Under the statement that there are no venial sins against the Sixth Commandment, any misuse of sex was

treated as mortal sin excluding from Communion, masturbation especially, and any dwelling in thought on sin's pleasures. The result was that Confession became a torment.

The story was current when I was young of the boy who confessed that he had bad sexual thoughts. "Did you entertain them?" asked the priest. "Oh no, Father. They entertained me." It was a joke, but many of those who smiled at it could remember a time when it was no smiling matter. In those places where the whole school went to Confession, many a boy—afraid to confess, afraid to stay away from the altar rail—received his Saviour feeling that he was in mortal sin.

The teaching that there are no venial sins against the Sixth Commandment cut a wide swath of disaster. I raised the matter with so wise and compassionate a priest as Father Martindale, and he could only say helplessly, "All moral theologians teach it."

MY OWN FEELING is that the

phrase "mortal sin" was thrown around too carelessly, cheapening it for the tough-minded, causing panic in the morally sensitive. There are now those who hold that the old distinction between mortal sins and venial needs rethinking. What are called venial sins are hardly sins at all. I doubt if the word "sin" is ever used in Scripture of the sins we call venial.

Sin being rebellion against God, it is misleading to use the word of small failings in perfection—they simply do not belong in the same order of experience. Not only that: the sins we now call "mortal" seem to be ranked without sufficient awareness of psychological reality. There is a world of difference between sins of weakness—a man disobeying the law because he feels he has not the strength to keep it—and sins of viciousness—cruelty, treachery, blasphemy. To put things so totally different under cover of the one word "sin" is to rob the word of force.

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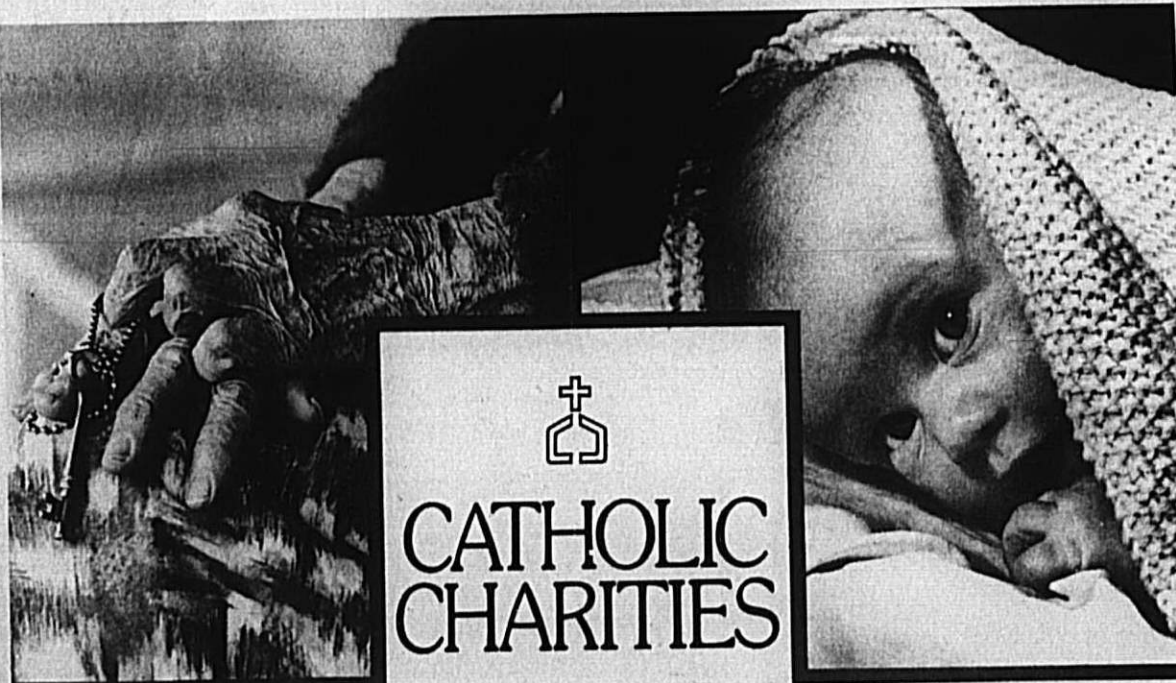
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ROGER GRAHAM NOMINEES—The Roger Graham Award nominees for 1974 are pictured above. Left to right, with Deanery designation, front row: Joe Ann Whalen, New Albany; Nancy Lubbers, Indianapolis North; Nancy Fulmer, New Albany; Joan Siefert, Lawrenceburg; Paula DeMeo, Richmond; second row: John Winning, North Vernon; Sharon Schoettmer, North Vernon; Phyllis Conklin, Richmond; Marie Darragh, Indianapolis North; back row: Tom Yost, New Albany; John Chance, Bedford; Ken Czeck, Richmond; Dave Welch, New Albany; Steve James, Richmond.



OUTSTANDING PUBLICATION AWARD—This group of young journalists from St. Mary's, Greensburg, won the "Outstanding Over-All Publication Award," at the recent CYO Convention. They also received the "Walter McCarty" traveling trophy for the coming year. Shown with the group is Father Tom Amsden, CYO Moderator.

EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during May:

Archdiocesan Board—7:30 p.m. Tuesday, May 21, St. Patrick parish, Terre Haute.

North Indianapolis District Board—8 p.m. Monday, May 20, St. Pius X parish.

South Indianapolis District Board—8 p.m. Sunday, May 5, Holy Name parish.

East Indianapolis District Board—7:30 p.m. Tuesday, May 7, Secina Memorial High School.

West Indianapolis District Board—7:45 p.m. Tuesday, May 28, Ritter High School.

Central Indianapolis District Board—7:30 p.m. Tuesday, May 14, St. Patrick parish Adult Center.

Richmond District Board—7:30 p.m. Tuesday, May 14, St. Mary parish.

New Albany District Board—7:30 p.m. Wednesday, May 8, Providence High School, Clarksville.

Terre Haute District Board—7:30 p.m. Sunday, May 19, St. Benedict parish.

Lawrenceburg District Board—8 p.m. (EDT) Sunday, May 5, St. Louis parish, Batesville.

North Vernon District Board—To be announced.

CYO NOTES

Girls' Track Meet entry blanks were mailed out this week. Deadline is June 5, with the meet scheduled for June 9 at the CYO Stadium.

Deadline for entries in the Junior Boys' and Girls' Softball leagues is May 21. Play will begin about June 16.

HELP WANTED

The CYO Office has issued an appeal for young people or adults to assist in the pre-season cleanup of the camps in Brown County.

Volunteers are asked to report to Rancho Framasa ready to go to work. There is plenty to go around.

STANDINGS

Twenty years ago Jean Fields, seventh grader at St. Louis School in Batesville, won the annual American Legion Essay Contest in the Batesville area.

KICKBALL

CADET "A"

DIVISION I—St. Malachy 4-0; St. Gabriel 3-0; St. Michael 3-1; St. Monica 3-1; St. Christopher 1-2; All Saints 1-3; Holy Trinity 1-3; St. Thomas 0-3; St. Martin 0-3.

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

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

DIVISION IV—Holy Spirit 4-0; Nativity 3-0; St. Simon 3-0; St. Bernadette 2-2; Our Lady of Lourdes 2-2; St. Philip Neri 2-2; St. Rita 0-3; Little Flower 0-3; Holy Cross 0-4.

CADET "B"

DIVISION I—St. Mark 4-0; St. Simon 3-0; St. Jude 3-1; Little Flower 3-1; Holy Spirit 2-1; Immaculate Heart 2-1; St. Michael 2-2; Our Lady of Lourdes 1-1; St. Pius X 0-4; St. Rita 0-4; St. Barnabas 0-4.

DIVISION II—Immaculate Heart 4-0; Mount Carmel 4-0; St. Luke 3-1; St. Michael 3-1; St. Malachy 2-1; St. Gabriel 1-2; St. Joan of Arc 1-2; All Saints 1-3; Holy Trinity 1-3; St. Simon 3-0; St. Jude 3-1; Little Flower 3-1; Holy Spirit 2-1; Immaculate Heart 2-1; St. Michael 2-2; Our Lady of Lourdes 1-1; St. Pius X 0-4; St. Rita 0-4; St. Barnabas 0-4.

JUNIOR LEAGUE

DIVISION I—St. Gabriel 3-0; St. Malachy 2-0; St. Ann 2-0; St. Monica 1-1; St. Christopher 1-2; St. Michael 1-2; Holy Trinity 0-3; St. Thomas 0-3.

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

DIVISION III—Nativity 2-0; Holy Spirit 2-1; St. Andrew 2-0; St. Simon 2-1; Little Flower (Gold) 2-1; Holy Cross 2-1; St. Bernadette 0-2; Our Lady of Lourdes 0-3.

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BUS CITY—Spring tourists walk up the steps of St. Peter's Basilica against the backdrop of a "sea" of parked buses and a section of Bernini's colonnade. (RNS photo)

Please pass the Sunday bulletin!

PHOENIX—A Sunday dinner is cheaper here if you go to church.

Not because of pot-luck suppers in the church basement, but thanks to a new policy of the Tasty World Restaurant at the Days Inn.

Those customers who bring their church bulletins with them get 50 cents off the price of their dinner at the restaurant. The only proviso: the offer has a limit of four to a family.

Ask for total amnesty

ALBANY, N.Y.—Support for "immediate, universal and unconditional amnesty" for everyone "in legal difficulty" because of the Vietnam War was voted here by an assembly of nuns. The resolution, approved by the assembly of the Albany province of the Sisters of St. Joseph of Carondelet, said that the present climate of hostility should be changed to one of "reconciliation and understanding" for draft dodgers, deserters, military prisoners and others who opposed the war.

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RITTER SCHOLARSHIP WINNERS—Ten scholarships were made available to incoming students by the Ritter High School Parents' Club. Pictured above are the recipients of this year's scholarships, left to right: Jeff

Ferland, Nancy Parshall, Anthony Sekula, Kent Blandford, Mary Jo Rickey, Richard Carrier, Brian Metcalfe, Dan Littlefield, Julie Dennin, and Mike Mikita.

New Albany Prayer Day rite slated

NEW ALBANY, Ind. — The parishioners, priests and Religious men and women of the New Albany Deanery have accepted May 5, designated as World Day of Prayer for Vocations, as a day of witness and celebration of the ministries of the Church, according to a spokesman for the observance.

Under the leadership of ten committee members—priests, Religious, and lay persons—a concelebrated Mass in which all deanery priests have been invited to participate has been scheduled for 4 p.m. at Our Lady of Perpetual Help Church. The theme of the Mass will be one of thanksgiving for each member's particular ministry or vocation in the Church through his baptismal commitment lived out in marriage, in the priesthood, in the vowed religious life or in the single lay state. During the Offertory, all present will renew their commitment to a Christian way of life and to the unique manner of living their baptism and acceptance of God's love for them.

A short social gathering will follow as an extension of the unity, friendship and appreciation expressed in the Mass.



AT PLAINFIELD OBSERVANCE—Seventh and eighth graders at St. Susanna's parish, Plainfield, recently participated in a special "day of spiritual and social growth" entitled "Reach Out." Father Paul Landwerlen, pastor of Holy Trinity parish, Indianapolis, conducted the observance. Singing, movies, crafts, discussion and a closing liturgy marked the program, planned by seventh and eighth grade teachers under the direction of Steve Starks, parish RE director. Shown above, left to right: Bob Costello, Jeanette Luichinger, Therese DeBord, Steve Dages, Starks, Debbie Kirby and Debbie Selb.

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St. Meinrad sets May pilgrimages

ST. MEINRAD, Ind. — The 104th annual pilgrimages to the Shrine of Our Lady of Monte Cassino near here will be held on each of the Sundays of May, starting May 5.

Services consisting of a homily, Rosary and other devotional prayers, will begin at 2 p.m., local time.

Speakers and topics will include: May 5, Father Simeon Daly, O.S.B., "Who Are Our Real Heroes?"; May 12, Father Lambert Reilly, O.S.B., "Mary: The Mother of Mothers"; May 19, Father Cyprian Davis, O.S.B., "Mary, A Woman of Prayer"; May 26, Father Pius Klein, O.S.B., "Mary, A Woman of Silence."

During May, Mass will be offered at the Shrine (located one mile east of the Ar-

chabbey on U.S. 460-Indiana 62) at 7 a.m. on Tuesdays and Thursdays. Mass is offered year-round on Saturdays at 7 a.m.

Accreditation extension granted to Latin School

INDIANAPOLIS — The North Central Association of Colleges and Secondary Schools has extended the accreditation of the Latin School as an independent college preparatory school for the 1974-75 year.

Notification was received by Father William Cleary, principal, following review and approval of the school's annual report at the association's general meeting

in Chicago. Accreditation is given one year at a time and must be renewed annually.

The association is the largest of the country's regional accrediting agencies. It works with schools to improve the quality of education through a continuous process of evaluation and accreditation.

The Latin School is the archdiocesan college preparatory high school for boys who are interested in investigating the possibility of the priesthood as a personal vocation. Its educational program also has been awarded the highest accreditation, a First Class Commission, by the Indiana State Department of Public Instruction.

Twenty years ago a fund campaign was conducted for church and parochial school expansion in the New Albany area. Drive sought a minimum of \$400,000.



SHRINE INTERIOR—Above is the sanctuary in the Monte Cassino shrine near St. Meinrad. The traditional pilgrimages are scheduled on the Sundays during May.

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BRAZIL
JOHN H. WEAVER, 65,
Annunciation, April 29.

CLINTON
EMMA MARIETTA, 80,
Sacred Heart, April 24.
Mother of Donald J. of Indianapolis; Paul A. and John W., both of Terre Haute; and Gene C. of Clinton; sister of John Moore of Clinton, and Tony Moore of Riviera Beach, Fla.

FERRUCCIO FAVOLI, 87,
Sacred Heart, May 1.
Father of Arthur of Clinton, Raymond of Maryland, Mabel Sasso of Utah, and Ester Osborne of Springfield, Ill.

CORYDON
CLAYTON H. BRYANT, 36,
St. Joseph's, April 24.
Husband of Mary; father of Richard and Peggy Ann, living at home; son of Mrs. Katie Bryant of Laconia.

INDIANAPOLIS
JAMES R. NORDHOFF, 49,
Sacred Heart, April 25.
Husband of Sally; father of Pamela and Terrence Nordhoff, Donna Nunnally, Penny Harrison; son of Anthony C. Nordhoff; brother of Charles, William and Anthony Nordhoff, Mary L. Jensen, Lucille Merkel, Margie Knies, Lillian Fritz and Monica R. Gutzell.

THEODORE E. BARKER, 73,
St. James the Greater, April 25. Uncle of Joseph Lee.

EDWARD P. BANY, 58, St. Anthony's, April 25. Brother of Florence Bany; half brother of William Case.

JAMES I. KIDWELL, 51,
Little Flower, April 25.
Husband of Dolores; father of Kathy and Nancy Kidwell; son of Lula Pridemore; brother of Junior, Robert, John and Oscar Kidwell and Alberta Smith.

AGNES WATNESS, 88,
Sacred Heart, April 26.
Mother of Norbert, Leo, Robert, Donald and Margaret Watness and Louise Simpson; sister of Alfred Gaertner.

WILLIAM J. SPRAUER, 51,
Little Flower, April 26.
Husband of Anna M.; father of David, Greg, Jeffrey and William Sprauer; son of Ada Sprauer.

DR. THOMAS A. RAFALSKI, 48, St. Michael, April 27.
Husband of Violet M.; father of Thomas, Marty, Mickey, Kathleen, Donna, Lisa and Theresa Rafalski; brother of Medard and Cub Rafalski, Jean Stevens and Muriel Kinch; son of Lucille Rafalski.

DAVID J. FOX, 58, Christ the King, April 27. Husband of Mary F.; father of Raymond S., David B., Patrick D., Mary A. and Michele Fox, Johanna White and Mary E. Trahin; brother of Joan Schnieders.

WILLIAM H. LOSSIN, 70, St. Catherine, April 29.
Husband of Alberta R.; father of Marlene Swinehart.

BARTLEY MULRYAN, 75, St. Philip Neri, April 29.
Husband of Bridget.

MATILDA K. MURPHY, 61, St. Andrew, April 29.
Mother of Joseph W., John M. and Kathleen Murphy; sister of John F., Mary E. and Josephine M. Pesut and Elizabeth A. Maes.

VANGELIS LIZART, 65, Holy Spirit, April 29. Husband of Providence M.; father of Steven J. Lizart; brother of John S. Lizart.

MADISON
OSCAR A. ACKERMAN, 63,
St. Mary's, April 23.
Husband of Irene; brother of Roy Ackerman of Madison.

NEW ALBANY
CHARLES W. SHINDLER, 77, Holy Trinity, April 26.
Husband of Evelyn.

NEWLAND E. WALKER, 70, St. Mary's, April 26.
Husband of Marie; father of Joyce Walker, and Juanita Engle, both of New Albany; and Delores Krenetz of West Bedford, N.J.

JAMES T. DUGGAN, 57, St. Mary's, April 26. Husband of Martha; father of James Michael of New Albany; brother of Gertrude Hendershot of Pekin, Ill.

NEW MIDDLETOWN
MAMIE F. MATTINGLY, 55, Most Precious Blood, April 26. Wife of James B.; mother of James L. of Corydon; Betty Lilpop, Janet Roberts, Della Mae McCormick and Sandra Kendall, all of Corydon.

RICHMOND
GRACE E. GAUSEPOHL, 71, St. Andrew's, April 24.
Mother of Phyllis, Barbara Fratis and Mrs. John Juhasz, all of Richmond; sister of Jessie Stanton of New Castle.

FLORA BROKAMP, 96, St. Andrew's, May 2.

TERRE HAUTE
HAROLD B. CODDING, 65, St. Ann's, April 25.

STEVEN FRAKAS, 57, Sacred Heart, April 26.
Husband of Helen; father of Mrs. Roy Milner of Terre Haute, and Mary Frakas, living at home; brother of Anna Cuffie of West Terre Haute.



AFTER THE STORM—A statue of Christ overlooks a number of large trees on the grounds of the St. Joseph Orphans' Home in Louisville which were blown over or broken in half by one of the tornadoes which swept through the South and Mid-West. While most of the trees on the orphanage property were blown over, there were no injuries and little structural damage. (RNS photo)

Claver groups note milestone at St. Bridget

INDIANAPOLIS — The Knights of St. Peter Claver Council and Court 109 of St. Bridget's parish will celebrate their 25th anniversary on Sunday, May 5.

A concelebrated Mass will be held at 10 a.m. in the parish church. The Silver Anniversary banquet will be held at 4 p.m. at the Holiday Inn, 500 W. Washington Street.

Rummage Sale

INDIANAPOLIS — The Ave Maria Guild will hold its benefit Rummage Sale Friday and Saturday, May 10 and 11, at St. Paul Hermitage. The affair will be held Friday from 9 a.m. to 2:30 p.m., and on Saturday from 9 a.m. to 12 noon.

Thirty years ago the Bernadette Forum presented Msgr. Fulton J. Sheen as guest Lecturer.



PLAN PARISH STYLE SHOW—The Immaculate Heart of Mary Women's Club will hold its traditional style show next Tuesday, May 7th, in the church auditorium. Styles, covering all occasions from sports to evening dress, will be furnished by Peck and Peck and modeled by women of the parish. Fitting an evening gown is one model, Mrs. David W. Foley. Looking on are Mrs. Eugene F. Maloy (center), chairman of the event, and Mrs. James B. Cain, another model. Dessert will be served at the 7:30 p.m. event. The public is invited. Tickets are \$1.50.

Room for everybody to learn

(Continued from Page 1)

the duties of a DRE generally include operation of in-school and CCD instruction; preparation for the sacraments, planning of special liturgies, furnishing and staffing of a library or resource center, and the training of teaching volunteers. There probably is no "typical" DRE. There are however working models who are demonstrating what a vital contribution can be made to parish life. One such is Sister Marietta Sharkey, O.S.F., of St. Monica parish, Indianapolis. With the cooperation and encouragement of Father Paul Utz, pastor, she is creating a multi-service education program that has something to offer every member of the parish.

Sister Marietta took the DRE assignment three years ago, after having previously taught at the parish grade school. First, however, she completed graduate studies at Xavier University, Cincinnati, where she received a master's in education, with a concentration in theology. One of her first challenges was the lack of a religious education center. Today the parish has an outstanding one, the hospitable hub of most of the learning-teaching exchange.

Located in what had been a conventional classroom in the school, the center—after three years of careful buying and an estimated outlay of \$5,000—contains a wide selection of materials suitable for pre-school through adult levels.

Included in the impressive list of supplies are 1,650 books, 700 slides, 62 records, 103 tapes, 150 wall posters, 60 filmstrips, 15 activity kits and current issues of 10 professional magazines and newsletters. More than 2,300 articles have been "signed out" since the center opened.

ALL ITEMS are available to parish members for the asking. And what they ask most for these days, according to Sister Marietta, are the following: Top scorer with the high school crowd (and their parents) is "He Is the Still Point" by Mark Link, S.J.

Adults request "What Are the Theologians Saying?" by Monika Helwig and "any book by Andrew Greeley or Anthony Padavano. We can't keep them on the shelves."

The younger set's favorite is the series of "Hi, God!" records by Father Carl Landry.

The center is open weekdays from 8:30 a.m. to noon, on Sundays and frequently on week nights. It is the scene of liturgies, para-liturgies, sacrament-preparation and inquiry classes. Regular events are the monthly Mass for teen-agers and the Thursday night liturgy for CCD students and their families.

IN ADDITION, the center is used for discussions and lectures, teacher training, religion classes and class research.

The only meetings, as such, are those of the parish board of education. "We are careful to maintain the religious experience character of the center," Sister Marietta explained. "We want the entire parish to use it, but for very special purposes."

Though expected to be a self-

starter, the DRE is directly accountable to the pastor and parish board of education.

At St. Monica's, this accountability is given at monthly meetings during which Sister Marietta reports on the nature and progress of all programs and discusses plans for future activities. She makes a report to the parish at large through a monthly supplement to the Sunday bulletin.

Sister Marietta also is responsible for working out a detailed budget and presenting it for approval. Expenditures include her salary, the salary of a part-time secretary, resource materials (this year the amount of \$2,000), office supplies, a car, and the annual insurance coverage and benefits accorded other parish employees.

OBVIOUSLY A full-time DRE and a full-range educational program are not incidental expenses. A considerable investment is called for, one that requires the support of pastor and board or council.

Sister Marietta has four areas of continuous concentration: the parish grade school, elementary CCD, high school CCD, and adult education.

In the school, she works closely with Sister Julie Hampel, O.S.F., principal, and the teachers, evaluating religion programs and texts, supplying background and enrichment materials.

Sister Marietta attends monthly faculty meetings and conducts workshops for teachers at the beginning of the school year. She works with the children in planning weekly liturgies.

Masonic ban easing seen

DETROIT, Mich.—Easing of the 18th century ban on Catholic membership in Masonic orders was predicted here last Saturday by a noted priest-author, Rev. John A. O'Brien, author-in-residence at the University of Notre Dame, told a dinner of Detroit Valley Masons that reports from the Vatican confirm that a reassessment of the 1738 condemnation was underway on grounds that the reasons for the ban no longer obtain. Theologians and canon lawyers, said Father O'Brien, now declare "that a careful reading of the current ban could permit a Catholic to join or continue membership in a masonic lodge when it is neither anti-religious nor planning the overthrow of civil government."

MEMBERSHIP would no longer incur automatic excommunication, and Catholic Masons could receive the sacraments, according to the sources cited by Father O'Brien.

The Notre Dame priest traced the history of the growing friendship in America between Masons and Catholics, particularly with their fraternal organization counterpart—the Knights of Columbus. He himself was a pioneer in the movement, encouraging social contacts between Masons and Catholics, speaking to Masonic groups, and working for a reconsideration of the 236-year-old condemnation of Pope Clement XII.

and administers those programs which prepare them for First Communion and Confirmation.

ONE OF THE MOST promising new areas of religious education, in her view, is parental involvement in preparing children to receive the sacraments.

In the 1971-72 school year, she noted, only CCD parents were involved in preparing children for First Communion at St. Monica's. In 1972-73, the parish held preparation programs for all the parents and half of them attended. In 1973-74, again with all parents invited, more than 90 per cent attended preparation meetings and all of them participated in the at-home phase.

In 1971-72 there were no meetings of parents on preparation for Confirmation. All parents were urged to attend meetings in 1972-73, and 46 per cent of them came. In the 1973-74 meetings on Confirmation, 64 per cent of the parents participated.

Working with parents, can present some ticklish situations, Sister Marietta acknowledges. A few resent change and maintain religious instruction should be the same today as when they were in school. A few others argue for more radical change and more radical teaching methods.

"We are trying to lead, not to alienate," Sister Marietta said. "The greatest tension comes in balancing out extremes. But the great majority of parents are moderates, or what you would call in the middle ground."

A rewarding dividend of a full-range religious education program, she feels, is the effect it has on non-school families. At present there are approximately 150 such families involved in CCD programs, as compared with an estimated 100 school families.

ACCORDING to Sister Marietta, CCD families are generally new to the parish and often feel "left out." Many move frequently because of job transfers and sometimes have a hard time getting acquainted in the parish.

When such families are encouraged to become active in RE, they soon feel at home, Sister Marietta reports, and before long are participating in all phases of parish life.

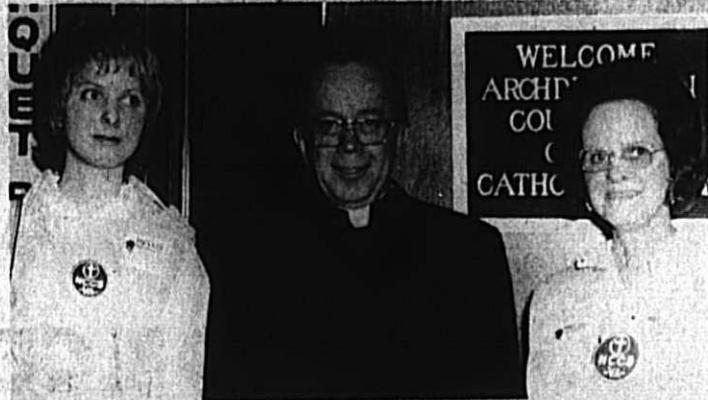
One of her first priorities is the recruitment and in-service training of CCD teachers. She conducts monthly meetings for such personnel and presently is focusing on the U.S. Bishops pastoral on education, To Teach as Jesus Did.

This year there are 14 CCD teachers active at St. Monica's, seven of whom are enrolled in a certification program at Ritter High School.

Constant evaluation is essential to produce a successful religious education program, Sister Marietta contends.

"Evaluation makes us aware of accomplishments and weaknesses, lets us know where we are and where we want to go."

As a pioneer, she is an enthusiastic booster of the new position and its potential as a builder of faith and of parish sharing. She thoroughly enjoys her work and is grateful to St. Monica's for sponsoring a full-time DRE. She hopes every parish will go and do likewise.



V.A. VOLUNTEERS CONGRATULATED—Mary Arszman, right, of St. James parish, and her daughter, Mary Sue McKee, left, of St. Christopher parish, were recently congratulated by Archbishop Bishop of the Archdiocese of Cincinnati at the National Catholic Community Service to the Veterans Administration Hospitals. Mrs. Arszman is archdiocesan representative.



NEW MEDICAL ARTS BUILDING—Above is the new \$3 million Medical Arts Building in the St. Francis Hospital complex in Beech Grove. The seven-story structure has three floors of doctors' offices atop a four-story garage which accommodates more than 400 cars.

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INDIANAPOLIS

Calendar of Events

WEDNESDAY, MAY 8
Luncheon-Card Party at St. Mark's, U.S. 318 and Edgewood Ave. Luncheon slated at 11:30 a.m., cards one hour later. Mrs. Richard Marlen is chairman.

SOCIALS
MONDAY: Our Lady of Lourdes, 6:30 p.m.
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.; Seelina 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 parish hall, 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.

ATTENTION CONCERNED CITIZENS

In this day of national and local strife, everyone must be concerned. We have a moral obligation to closely scrutinize the qualifications of every candidate and do what our conscience dictates.

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LAWRENCE F. BRODERICK

Home Address— 948 N. Holmes Ave.

Birth Date— July 17, 1915 (Indianapolis)

Education— St. Anthony Grade School (1921-29)
Cathedral High School (1929-33)
Butler University (1933-37)
Harvard Police School

Family— Wife, Virginia (Cox) Broderick
Sons: Charles D., age 29; Mark C., age 23; Timothy L., age 19.

Employment History— United States Rubber Co. (1935-37)
International Harvester (1937-38)
Indiana State Police (1938-58)
State Trooper (1938-48)
State Police Detective (1948-54)
First Sgt. of Detectives, Hdq. Post (1954-56)
Lieutenant in charge of entire State Police Automotive Fleet (1956-58)
Retired Indiana State Police Sept. 1, 1958
Glendale Shopping Center (1958-74)
Chief of Security (1958-66)
Superintendent of Security and Maintenance (1959-66)
General Manager (1966-74)

Professional License— Indiana Real Estate Broker

Elected Offices Held— Marion County-City Councilman (1968 to present)
Elected in 1967 from the 6th District of the old City Council.
Re-elected in 1971 in the 17th District of the present Uni-Gov Council.

Affiliations— Indiana State Police Pioneers
Fraternal Order of Police
Police League of Indiana
Harvard Associates in Police Science
Knights of Columbus No. 3862 (4th Degree)
Ancient Order of Hibernians
Indianapolis Oldtimers Club
Cathedral Alumni Association
Butler Alumni Association
Butler "B" Men's Club
Glendale Merchants Association
19th Ward, Democratic Club
Indiana Democrat Club, Inc
Various Ward, District and Township Democratic Clubs

Sports—

Cathedral High School—Member '33 National Catholic Champs Basketball Team.
Butler University—Participated in Football, Baseball, and Basketball.

VOTE FOR

LAWRENCE F. BRODERICK

DEMOCRAT
37F



PROVEN
ADMINISTRATOR
AND POLICEMAN

VIEWING WITH ARNOLD

'The Conversation' is moral thriller

BY JAMES W. ARNOLD

"The Conversation" is a moral thriller (Graham Greene, where are you?) about a Catholic who is a professional eavesdropper and begins to grapple with his conscience.

But he wrestles only to an agonizing draw, and ends up suffering ironic retribution in a sort of psychological Purgatory.

While nothing could be more timely than a movie about bugging, this is a restrained and un-pushy little flick out of writer-director Francis Ford Coppola's San Francisco workshop—the source of George Lucas' "American Graffiti." It is an impressively sober, delicately nuanced study of the world of the electronic surveillance experts: quasi-private eyes and technical wizards who rent out their expertise and gadgetry, asking no questions except when is payday. As one of them boasts, "There is no moment between human beings that I cannot record." They are the prototype of a certain kind of modern professional. They are simply

detached from any moral doubts about the nature of their work, or the uses it can be put to.

THE EXCEPTION is the fortyish Harry Kaul (Gene Hackman), an almost dull, emotionally flat technician, in an omnipresent plastic raincoat, recognized as the best in his noisy trade. He has been burned once before, when his most ingenious spying job led to a grisly triple murder. Now he suspects violence may result from his cleverly acquired tapes of a rendezvous in S. F.'s Union Square suggesting that a young wife has been cheating on her rather sinister super-rich husband (Robert Duvall), who runs a rather sinister super-corporation in an S. F. skyscraper. The question is: what will Harry do about it?

Well, he does a lot of stewing around. He is surly and preoccupied with his mistress and business associate, he has a nightmare, he temporarily withholds the tapes—only to have them stolen during a half-hearted tryst with a sexy convention girl. Frustrated and tortured by guilt, he accepts his money (a marvelous, Judas-like scene), but can't resist going to the hotel where the lovers will meet and where he fears the violence will take place.

BUT EVEN THEN, his only response is professional: he listens in on the conversation with cool precision, but when the action starts, turns up the TV and hides in his bed. His fate is richly deserved—a

man whose only obsession is his own security and privacy, he knows he is now under surveillance, and he can't locate the bug. He is hoisted, as they used to say, on his own petard.

Two points: (1) The last 20 minutes includes a passel of artful suspense-film chills and turns that please the audience but have no effect on the central issue: Harry cannot bring himself to get involved. (The surprises also show that the eavesdropper's tapes are always only a piece of a larger puzzle, and can be misleading. They may, indeed, undercut the theme. If Harry had gotten involved, wouldn't he have made a fool of himself? Perhaps his mistake was to have had any concern at all. He should've taken the money and gone to Las Vegas.)

(2) The film has obvious echoes of Antonioni's "Blow-Up" (1965), which was about a photographer who accidentally took a picture of a murder but failed to do anything about it. The most striking similarity is in the expert technical manipulation of the recording (photo) to make it reveal its hidden (apparent) truth. But Coppola

gives his film an ending and solves the mystery; Antonioni was interested only in his hero's non-involvement, not in who killed whom and why.

"The Conversation's" hero is intriguing but unsatisfying. Like the Catholics of "The Godfather," he has compartmentalized his religion from his business. But would a man who is offended by profanity and repents "impure thoughts" in Confession overlook saying anything about his mistress, assuming he would have one? (The mistress sequence is the fuzziest, and seems included only to underline Harry's impersonal and secretive nature). It is never really explained why, after a career of successful and profitable

bugging, Harry is suddenly assaulted by desperate doubt.

PERHAPS THESE and other minor objections (an absurd and improbable dream sequence) add up only to quibbling. The truth is that an intelligent flick, with some hair-raising Hitchcockian moments, has been made about one aspect of society's creeping moral decadence. Ethical choice is again seen as the central human action. But the meaning remains unsettlingly ambiguous.

Harry's doubts, his half-involvement, bring disaster. Would he have been better off without a conscience? Would his intervention have solved or prevented anything?

Perhaps that is not the

Elected to Marian College post

INDIANAPOLIS — Alan Roell, graduate of the Latin School of Indianapolis, has been elected vice-president of the Student Association at Marian College. He is a junior majoring in psychology.

He learned that acts have consequences, that his expert spying led to murder, that he was used, and somehow responsible. His dawning can be our own. (Rating not available)

Named president of the association's executive board was John Klemen, a sophomore graduate of Northwest High School. Other officers include: Colette Stark, sophomore from Hammond, secretary; and Brent Blaine, junior from Tulsa, Okla.

Another Latin School graduate, Joseph Rea, a junior from Indianapolis, was named academic affairs representative on the student board.

Urges aid for Catholic press

FARGO, S.D.—The day of diocesan Catholic publications paying their own way "may be gone," according to Bernard Casserly, editor of the Catholic Bulletin, official news weekly of the Archdiocese of St. Paul and the Diocese of New Ulm.

Noting that his own publication had to be aided by use of reserve funds last year, he told the Catholic bishops of Region VIII, which represents 13 dioceses—that the Church should not be afraid to subsidize the diocesan press.

Casserly suggested that subsidies for Catholic papers might be raised through parish assessments and diocesan appeals.

"The diocesan press is the best teaching tool of the Church," he said. "It is waiting to be used, and its full potential has not been realized."



IN MARIAN THEATRE PRODUCTION—Lillian Hellman's classic melodrama "The Children's Hour" will be presented by the Marian College Theatre Department this week-end (May 3, 4, 5) in arena-style. Lead roles will be portrayed by Joanne Johnson, above left, and Kevin J. Caraher, right, both graduates of Secina Memorial High School and senior theatre majors at Marian. Also shown are Donna J. Meyers, second from left, of Sandusky, O., and Dianne C. Irk, of East Chicago, Ind. Curtain time of the production, which, despite the title, is not recommended for children, is 8 p.m.

Catholic Alumni slate week-end

INDIANAPOLIS — The Catholic Alumni Club of Indianapolis is sponsoring a Time Trials Week-end for single Catholic adults May 10 and 11. Activities will begin with a Friday night party at 8 p.m. at the Glenbrook Apartments Party House on North Keystone.

Saturday morning at 9 a.m., the group will meet at the Northeast Gate of the Speedway to spend the day at the time trials.

A home Mass at 9 p.m. followed by a party will conclude the week-end activities at the Brendonway Apartments Party House of East 56th.

For additional information on the week-end or future activities of the club, call: 251-4926 or 882-1381.

The week's TV network films

GOLDFINGER (1964) (ABC, Sunday, May 5): The quintessential James Bond, the first real hit of the series and the one that started the endless stream of secret agents. A stylish comic strip, of course, but it feeds on and nourishes the appetite for plentiful sex and violence. Calculated, expertly, for the 14-year-old mind. Not recommended.

THE KREMLIN LETTER (1970) (ABC, Monday, May 6): John Huston's thinking man's spy film, about a team of veteran agents (George Sanders, Dean Jagger, Richard Boone) pitting their old-fashioned talents against today's impersonal professionals in the Moscow underworld. The content is on the grim and amoral side, but the melodrama is competently done. Satisfactory for mature fans of the genre.

THE MCKENZIE BREAK (1970) (CBS, Friday, May 10): A better-than-average POW escape film with a nice reverse twist: German submariners are the prisoners and the British are the non-plussed captors. It comes down to a character struggle between two unpredictable leaders, Helmut Griem and Brian Keith (in one of his more respectable film roles). Satisfactory for adults and teen-agers.

CURRENT RECOMMENDED FILMS (Please note also DFB moral ratings. Films are listed in the order in which they were reviewed here):

Paper Moon (A-3), Scarecrow (B), Ban the Drum Slowly (A-2), Friends of Eddie Coyle (A-3), The New Land (A-2), The Exorcist (A-4), Day for Night (A-3), Cinderella Liberty (B), The Great Gatsby (A-3).

Mother-daughter mini-retreat set

INDIANAPOLIS — Father Robert Sims, associate pastor of St. Barnabas parish, Indianapolis, will direct a mini-retreat for mothers and daughters at Fatima Retreat House on the week-end of May 10-11.

The special schedule will begin at 7:30 p.m. Friday, May 10, with registration and conclude with a family Mass in honor of Mother's Day at 5 p.m. Saturday. Following Mass, the Fatima staff will serve an Italian dinner for the whole family.



Sr. ALBERT MARIE

Pd. Pol. Adv.

OUR MISTAKE

Adults may dine at St. Anthony's Annual Spring Smorgasbord on Sunday, May 5, for only \$2, not \$3, as we erroneously reported last week. The event is being held in the parish hall, 379 North Warman Ave., Indianapolis, from noon to 2 p.m. Charge for children under 12 will be \$1. We regret any confusion caused by the mistake.

Sr. Albert Marie Busald to note Golden Jubilee

INDIANAPOLIS — Sister Albert Marie Busald, O.S.F., will mark her Golden Jubilee on Sunday, May 5, at Little Flower parish, where she is living in retirement. Concelebrants of the Mass at 2 p.m. will be a brother, Magr. Albert Busald; Father Carl Busald, a cousin; and another cousin, Father Omer Eisenman.

Delivering the homily will be Father Donn Raabe.

A luncheon for relatives and close friends will be held in the convent following the Mass. The celebration is being sponsored by the Franciscan Sisters at Little Flower.

A native of Bradford, Ind., Sister Albert Marie taught music in Indiana, Kentucky and Ohio. Assignments in the Archdiocese included St. Vincent de Paul, Bedford; St. Michael, Brookville; and St. Lawrence, Lawrenceburg.

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BALLOT 37A

Republican Primary
Tues. May 7

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PRESENT YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 3 weeks in advance to the Mortuary or Phone 923-4504

RUMMAGE SALE:

St. Roch School—3600 South Meridian
Friday, May 3—1 p.m.-6 p.m.
Saturday, May 4—9 a.m.-2 p.m.
St. Lawrence Parish—46th and Shadeland
Saturday, May 4—7 a.m.-7 p.m.

CARD PARTY:

Holy Spirit Parish—7241 East 10th Street
Friday, May 3—7:30 p.m.
St. Mark's Ladies Club—Parish Hall
Edgewood—U.S. 31 South
Friday, May 3—8 p.m.
St. Mark's Luncheon and Card Party—Parish Hall
Wednesday, May 8
Lunch 11:30 a.m.—Cards 12:30 p.m.

2nd Annual FISHING DERBY
St. Bernadette's Men's Club
Saturday, May 5—6 a.m.-5 p.m.
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