



VOL. XIII, NO. 31

INDIANAPOLIS, IND. MAY 10, 1974

Word from the Archbishop

My dear Family in Christ:

Today, on Mother's Day, the Appeal for Catholic Charities of the Archdiocese is being made. I urge you to be generous to this Appeal and I ask you to make a monthly pledge to support this great work. Your generous response to this Appeal is vital for the important work of Catholic Charities in the Archdiocese of Indianapolis.

Catholic Charities made its first Archdiocesan Appeal last year. Since that time substantial progress has been made in carrying out its three priority programs: services to and with the elderly, providing services that offer morally valid alternatives to the great evil of abortion, and helping engaged couples enter into a successful Catholic marriage. These services are essential to the work of the Church in the Archdiocese.

The work of Catholic Charities is directed primarily to the benefit of people in the geographical territory of the Archdiocese of Indianapolis. Your generosity benefits first and foremost people here at home and this is where our charity must at least begin.

Our Lord has placed upon us the command to love our neighbor as ourselves. He has proven His love for us and He asks us to show our appreciation for that love. It is in that spirit that I urge your generosity today to the Catholic Charities Appeal.

May God bless you and may His special blessings be upon all mothers in the congregation today.

Devotedly yours in Christ,

+ George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

SNOWMAN AT ST. MATTHEW'S

School gives artistic talents room to roam

Of the hundreds of Marion County grade school youngsters who entered the "500" Festival of Arts competition this year, only 13 were awarded grand prizes. Among them was Laurie Slomka, a fifth grade pupil at St. Matthew's School, 4100 East 56th St., Indianapolis.

Laurie's achievement, believed to be the first by a Catholic school pupil, was made even sweeter by the fact that a classmate, Angie Orwig, took a first place blue ribbon.

The awards, given last Saturday at the art exhibit opened in the Convention Center, point up the exceptional fine arts program that has been developed at St. Matthew's in the past few years.

THE PROGRAM, under the direction of Ann (Mrs. Charles) McLaughlin, art teacher, and Joe Huff, music teacher, offers a variety of outlets for young talent and has brought the school considerable attention and scores of honors.

The well-equipped art department, according to Mrs. McLaughlin, is a beehive of activity throughout the school year. Art is a required subject in every grade and can range from the development of crafts skill to fine arts and art appreciation.

Mrs. McLaughlin is "proud as punch" of Laurie and Angie and their placement

in the "500" show, which she considers the stiffest grade school art competition in the county. But she is also quick to mention that

—Joe Burkhardt, seventh-grader, took first place and Suzy Zaremba, sixth-grader, took second place in the Christmas Card Contest sponsored by the Indianapolis Parks Department. Joe's card became Indiana's official greeting and was mailed throughout this country and Canada.

—Marie Shaver, sixth-grader, won the music illustration contest sponsored by the Indianapolis Symphony Orchestra.

—Grade Four, working as a group, captured top prize in a Snowman Contest sponsored by Glendale merchants and their entry was later purchased for \$250 by a local bank. The prize money was used to purchase a tape recorder for the class.

—St. Matthew's took nine blue ribbons for the 12 entries in the Children's Art Bazaar, an annual competition sponsored by the William H. Block Co.

—Billy Jilbert, third-grader, created the cover of the latest issue of the Hoosier School Master Magazine.

TO TOP THE year off, the school (Continued on Page 5)

Charities Appeal collection set Sunday, May 12

See editorial, Page 4

The collection for the 1974 Catholic Charities Appeal will be taken up in all churches of the Archdiocese on Sunday, May 12. The goal for this second annual appeal is \$175,000.

Father Donald Schmidlin, Charities director, stressed that all contributions will be used to support programs within

This issue of The Criterion contains a special supplement detailing the work of Catholic Charities and Catholic Social Services during 1973 and projected programs for the year ahead.

the local communities of the Archdiocese. Envelopes for the collection have been mailed to each household but a supply will be available at the churches as well.

The suggested gift is one hour's pay per month to be paid monthly, or the equivalent in a single gift.

THE THREE major programs covered in the appeal goal this year are programs for and by the elderly (\$43,000), programs to provide alternatives to abortion (\$39,300), and parish services programs (\$20,000).

This year's theme, "Because you care," illustrates the need for understanding and living Christ's commandment to love one another, noted Father Schmidlin.

"Because we do care, assistance can be given to the elderly and the homeless, to family life and parish services programs, to professional counseling, and to those persons generally neglected within the scope of government assistance," he said.

"Because we care," Father Schmidlin concluded, "all of these things are of concern in a person's life and a partial response is reflected in the support of Catholic Charities."

The first appeal collection realized \$165,000.

ND Institute gets grant from Lilly

NOTRE DAME, Ind.—Lilly Endowment of Indianapolis, has given \$1 million to the University of Notre Dame's Ecumenical Institute in the Holy Land.

Father Theodore M. Hesburgh, C.S.C., president of Notre Dame said the gift was the largest in support of the Institute since the late I. A. O'Shaughnessy, American oil executive and philanthropist, committed some \$4 million to build the theological "think tank" in 1967.

THE IDEA for the Institute, built on a hill called Tantur, about halfway between Jerusalem and Bethlehem, came out of the dramatic meeting of Pope Paul VI and the late Orthodox Patriarch Athenagoras in Jerusalem in 1964. The pope asked Father Hesburgh, then serving as president of the International Federation of Catholic Universities, to build a center where Roman Catholic, Anglican, Protestant and Orthodox theologians could live, study and pray together.

A 32-member Academic Council of internationally prominent Christian theologians was formed in 1965, construction started in 1968, with the first resident scholars moving in during the fall of 1971.

Meals and worship are in common, and the academic dialogue about essential themes of Christianity is organized around colloquia, seminars, lectures and informal conversation.

We regret . . .

The copy sent to The Criterion announcing plans for the joint celebration by the St. Meinrad Seminary ordination class of 1974 did not include the name of Father Leo Schellenberger, who is living in retirement in Lanesville.

We regret that Father Schellenberger's name was omitted in last week's story, and we extend sincere congratulations to the jubilarians.



HOSPITAL PLANS OPEN HOUSE—A community Open House is scheduled Sunday, May 12, at the St. Francis Hospital Center in Beech Grove. Sunday marks the opening

of National Hospital Week. Guided tours will be held from 1 p.m. to 4 p.m. Parking will be available for visitors in the recently completed Medical Arts Building garage.

ANNOUNCE \$1.1 MILLION GIFT

Better preaching aim of new St. Meinrad homiletics program

ST. MEINRAD, Ind.—A new program in Homiletics and Speech for men preparing for the priesthood will soon be initiated by St. Meinrad Seminary.

The new education program is being made possible by a \$1.1 million endowment gift by an anonymous friend of

See Tacker, Page 3

the Seminary. A capital improvement gift of \$85,000 for the program was made by the same donor.

The endowment is designed to establish a center at St. Meinrad for the training of preachers.

PROGRAMS HAVE been arranged

Woods to give three honorary degrees Sunday

ST. MARY-OF-THE-WOODS, Ind.—The 133rd commencement exercises at St. Mary-of-the-Woods College on Sunday, May 12, will mark several firsts in the history of Indiana's oldest liberal arts college for women.



Dr. Hellwig

Sister Jeanne Knerle, S.P., SMWC president, has announced the names of recipients of the first honorary degrees to be given by the college.

They will be awarded to Sister Eugenia Logan, S.P., educator and author; Mrs. Vivian O'Gara Weyerhaeuser, civic and cultural leader and benefactor of the college; and Monika Hellwig, Ph.D., noted theologian.

Another precedent at this year's commencement will be the awarding of degrees for the first time to students in the Women's External Degree (WED) program.

SISTER EUGENIA is a professor-emeritus of the college and archivist-historian for the Sisters of Providence. She served as dean from 1927 until 1950.

Mrs. Weyerhaeuser, a graduate of St. Mary-of-the-Woods Academy, is well known for her work with the American Red Cross and numerous civic and cultural programs in St. Paul, Minn.

Dr. Hellwig is a professor of theology at Georgetown University. She will deliver the commencement address during ceremonies beginning at 2 p.m. in the Cecilian Auditorium.

JULIA MONTGOMERY Walsh of Washington, D.C., will deliver the baccalaureate address during the Baccalaureate Mass on Sunday at 10 a.m. in the Church of the Immaculate Conception. Mrs. Walsh, senior vice-president of Ferris and Company, Inc., is the mother of 12 children and in 1965 was one of the first two women to be elected to the American Stock Exchange. She is a member of the board of trustees of St. Mary's.

Commencement week-end activities will begin with a reception for graduates, parents, faculty and administrators in Le Fer Parlors from 3:30 to 4:30 p.m. Saturday, May 11. Brunch will be served for them in the college dining hall after Mass on Sunday.

Report denied that Pontiff is 'seriously ill'

BY PATRICK RILEY

VATICAN CITY—Reports that Pope Paul is seriously ill are false and unfounded, according to a Vatican official on intimate terms with the Pope.

"The Pope is well," this official stated emphatically. He indicated that Pope Paul had recovered fully from the "slight indisposition" which the Vatican press office said had kept him from various audiences around the end of March. He had also cancelled all public appearances and various audiences early in March because of influenza.

THE OFFICIAL SAID that he was "a personal friend of the Pope," an assertion this reporter has reason to believe is without exaggeration. The two men have known one another several decades.

He said the Pope did in fact cancel private audiences on April 25 and 26. "But that was only because he had had a tooth extracted on April 23."

What about the public audience the following day, April 27? "He insisted on holding that. Before the audience there was some fear the sedation would affect him during the audience itself, but he was perfectly alert and articulate."

The official agreed that the Pope's dental problem was probably responsible for restricting his attendance at the international Thomistic congress in Rome. The Pope had told Dominican Fathers organizing the congress he would take part in one of the congress' working sessions on the philosophy and theology of St. Thomas Aquinas, but he was unable to do so. He limited himself to visiting the congress, and addressing it on the relevance of Thomistic thought to modern problems.

However, although Popes traditionally sit when they deliver a speech, he insisted on standing as a token of honor for St. Thomas.

THE OFFICIAL ASKED what illness Pope Paul was rumored to be suffering from. The answer was cancer of the bone, with indications of a form of blood cancer as well. According to this rumor, which has been making the rounds within the Vatican itself, the doctors have predicted Pope Paul will live no more than six months.

The official shook his head. "It is simply not true," he said, adding emphatically that Pope Paul is well.

It was at this point that he remarked he was a personal friend of the Pope, and that Pope Paul's death would, therefore, mean the painful loss of a person dear to him.

"But as a Catholic I know the Holy Ghost provides. Popes come and popes go. If you look at the history of the Church, you see that on balance the Holy Ghost has put the right men in the papacy, for the job that most needs doing at the time."

New columnist

This week we welcome a new writer to the pages of The Criterion—Dale Francis, editor-publisher of the National Catholic Register and a widely-known and read columnist. Though he is most frequently thought of as an articulate spokesman for conservatism, theological and political, Francis often writes on those human issues which touch us all. We think you will find his provocative column on motherhood today especially enjoyable. It appears on Page 4. We hope to carry the Francis column frequently as space permits. Let us know how you like it.



EARLY "500" FINISHERS—Ann McLaughlin, art teacher at St. Matthew's School, Indianapolis, and two of her students, fifth-graders Laurie Slomka (middle) and Angie Orwig are pictured with "500" Festival of Art entries which

captured the judges' fancy last Saturday in the Convention Center display. Laurie was awarded a gold grand prize ribbon and a first-place blue for her work. Angie also captured a blue ribbon. (Staff photo by Dave Skripaky)

THE TACKER

Still hope for Sunday sermon

BY FRED W. FRIES

There is good news this week from the Holy Hill: seminary officials at St. Meinrad are planning to do something to improve the Sunday sermon.

At the risk of alienating our friends among the clergy, we say "Hurrah!"

A story on our front page reveals that an anonymous "friend" has provided an endowment gift of more than \$1 million to implement a far-ranging program to provide seminarians with in-depth training in "speech and homiletics."

We recall that in our seminary days four decades ago the specific training we received in this important area was—at best—sketchy and superficial. The result was that only the exceptionally gifted minority were equipped to give an effective sermon. The ordination anointing gave them an abundance of grace, but it didn't make them orators.

In this era of television when viewers revel nightly in the smooth, unctuous delivery of a John Chancellor or a Walter Cronkite, it seems to us that it is more important than ever that priests be able to deliver an effective sermon on Sunday morning.

ONE WINTRY EVENING a couple of years ago we attended a service at the Forest Manor Methodist Church in Indianapolis. The featured speaker was the Rev. Cecil Williams, who draws standing room only crowds at the Glide Memorial Church in San Francisco. We can see why. Half the audience was in tears when they walked out of the church. His theology defied analysis. It was as full of holes as well—a Watergate tape, but the audience hung on every word. He is a truly effective speaker.

We have a six-year-old great nephew who thinks that church is a place to go to sleep. In the two years that he has been attending Sunday Mass, his mother assures us, there has never been a time that he did not go to sleep—usually at the opening bell.

We hope and pray that the little fellow outgrows this embarrassing tendency. It looks like St. Meinrad's move to improve Sunday sermons couldn't have come at a more opportune time.

ONE OF THE THINGS which we trust that the new St. Meinrad program will instill is the advantage of brevity. The impact of many a good sermon is blunted or nullified because the preacher just doesn't know when to shut up. Beloved Bishop Joseph Chartrand—a pretty fair speaker himself—used to have a saying which we find apropos: "If a sermon is any good it doesn't have to be long, and if it's no good, it shouldn't be."

We congratulate St. Meinrad, on its efforts to improve the Sunday sermon, and the far-sighted philanthropist who is making the program possible.

MAN OF THE YEAR—Dr. John W. Courtney, chief of the radiology department at St. Vincent's Hospital and a member of Immaculate Heart of Mary parish, Indianapolis was named by the Notre Dame Club of Indianapolis as its "Man of the Year." He is a 1940 graduate. Co-winners of the club's annual \$6,000 scholarship to the university are Edward W. Aberger, son of Mr. and Mrs. Edward Aberger of St. Mark's parish, and Mark Wurfel, son of Mrs. Gertrude Wurfel of St. Susanna parish, Plainfield.

DRASTIC SLIDE IN SCHOOL ENROLLMENT

More Catholics, fewer involved

NEW YORK—The Catholic population in the United States showed a very slight increase from 1972 to 1973, but the degree of involvement in Catholic institutions dropped in almost every category.

This was the picture that emerged with the publication of the 1974 Official Catholic Directory here.

According to the directory's statistical summary, there were 48,465,438 Catholics in the country by the end of 1973, an increase of 5,011 or just over one hundredth of one per cent more than the previous year's total of 48,460,427.

But the directory reported continuing drastic declines in the number of students attending Catholic schools and the number of school-age children in religious education programs.

IT ALSO REPORTED declines in the number of priests and Sisters, the number of primary and secondary educational institutions and teachers, the number of Catholic colleges and students in them, the number of

seminarians and Religious Order candidates, the number of marriages and baptisms recorded, and even the number of deaths.

There was a slight increase in the number of Religious Brothers (up 32), the number of Catholic parishes (up 49), and in converts (up 816). The number of converts, however, was still the second lowest in 35 years.

Among the figures shown in the directory were the following:

—The number of Catholics rose from 48,460,427 in 1972 to 48,465,438 in 1973. While the actual number increased, however, the total U.S. population rose faster, so that the percentage of Catholics in the country dropped from 23.67 per cent in 1972 to 22.95 per cent in 1973.

—There were 236 fewer Catholic elementary and high schools in 1973, and the number of students attending them dropped 174,297—from 3,803,925 to 3,629,628.

—Other school-age children under religious instruction programs numbered 5,253,738, a decrease of 271,074 in one year.

—The total drop in children receiving religious instruction, both in Catholic schools and in religious instruction programs, was 456,887. In 1972 the drop in the number of children receiving instruction was 317,736.

—The number of priests fell 257, to a total of 56,712.

—The number of Sisters fell 3,091, to 139,963.

—The number of diocesan seminarians dropped 1,160, to 11,765, and enrollments of priesthood candidates in novitiates or scholasticates for Religious Orders fell 1,272 to a 1973 total of 7,583.

—Chicago still has more Catholics than any other diocese or archdiocese, with 2,476,300. However, this year

Women schedule Day of Renewal in Bloomington

BLOOMINGTON, Ind. — A Day of Renewal for Catholic women will be held Thursday, May 16, at St. Charles Church.

Monsignor Raymond T. Bosler, pastor of Little Flower Church, Indianapolis, and editor of The Criterion will be the speaker.

"The Perplexed Catholic" will be the program theme. Mrs. Donald Sauter, general chairman, is being assisted by Mrs. Malcolm McLelland, Mrs. John Pfenninger, and Mrs. Charles Coghlan.

The program will begin with registration at 9:30 a.m. and conclude with Mass at 2 p.m. Participants are asked to bring a sack lunch.

INDIANAPOLIS Calendar of Events

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.; Seecina High School Cafeteria, 6 p.m.; FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; SATURDAY: Knights of Columbus, Council No. 437, 8 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.

Rummage sale

INDIANAPOLIS — The Mothers' Club of Little Flower parish will hold its annual rummage sale next Friday and Saturday, May 17 and 18, in the school gym, 14th and Bosart Sts.

Sale hours will be 9 a.m. to 8 p.m. on Friday, 9 a.m. to 4 p.m. on Saturday. The public is invited.

Bake Sale

TELL CITY, Ind. — St. Paul's Council of Catholic Women will sponsor a bake sale on Saturday, May 11, in St. Paul's school cafeteria. A complete variety of delicious home baked goods will be available. The sale will be held from 3 to 8 p.m.

Enroll-Enlist plan offered

Dr. Louis G. Gallo, president of Marian College, has announced the establishment of a new educational program which will enable men and women to be conditionally admitted to the college at the time of their enlistment in any branch of the Armed Forces.

The new Enrollment-Enlistment Program was developed by Marian officials in cooperation with Maj. Gen. Eugene P. Forrester, Commander of Fort Benjamin Harrison, and Lt. Col. Donald K. Johnson, Commander of the U.S. Army Indianapolis District Recruiting Command.

Marian will become the first private college in Indiana to implement the Enrollment-Enlistment Program, according to Colonel Johnson.

Advantages of the program, according to Colonel Johnson, would include special training the enlistee would receive in the Armed Forces, help he would get in advancing his formal education, and wages he would earn in service.

Designed primarily for residents of Central Indiana, the Enrollment-Enlistment Program at Marian is one of 27 similar programs throughout the nation located at four-year institutions of higher learning.



'FULLY RECOVERED' — Pope Paul VI seems in good health as he greets a group of visitors at an audience two

weeks ago. Vatican officials say that he has fully recovered from his bout with influenza several months ago.

Remember them

INDIANAPOLIS
JAMES B. MAHAN, 84, Our Lady of Lourdes, May 1; Father of Mary A. Tomlinson, Helen Kramer, Catherine Francis and Sara Rea.

MARILYN F. MCCALLIE, 47, Holy Spirit, May 2; Wife of R. William; stepmother of Larry and Janice McCullie; sister of Arthur, Joan and Joan Jonas and Mrs. Marlon Hyten; daughter of Mr. and Mrs. Arthur F. Jonas.

EMMA GREENE, 82, Little Flower, May 2; Sister of Laura Hoffman.

JOHN B. KNAUER, 92, St. Augustine Home Chapel, May 2; No immediate survivors.

WANDA G. MORGAN, 61, Our Lady of Greenwood, May 3; Daughter of Theodore Gurecki; sister of Lucille Hutchings, Helen Kiley and Mrs. Theo. Murrmann, Stanley and Fred Gurecki.

JOHN N. SCALI, Sr., 84 St. Joan of Arc, May 3; Husband of Josephine; father of John N. Jr., Gerard, Eugene, Paul and Gloria Scali.

BERNARD F. MCSHAY, 72, St. Barnabas, May 4; Husband of Beatrice L.; father of Mary L., Bernard, and James R. McShay and Dr. John P. McShay and Eleanor L. Blackwell.

CATHERINE MULLEN, 75, St. Thomas Aquinas, May 4; Sister of Alice Kenney.

MICHAEL J. MCNAMARA, 40, Immaculate Heart, May 4; Husband of Mary A.; father of Gregory M., Christopher P., Peter J., John F., Timothy J., Mary T., Jennifer M., and Michele M. McNamara; son of Mrs. Leo C. McNamara; brother of Edgar C., Robert B., Richard F., James E., Joseph M., Thomas M., Leo C., and Dr. John P. McNamara and Eleanor L. Blackwell.

HENRY P. MANDABACH, 87, St. Philip Neri, May 6; Father of Joseph and Robert Mandabach; Kathleen Cain, Beatrice Bernhardt and Mary D. Ramsey; brother of Caroline Mangin.

HENRY B. EDER, 66, St. Roch's.

May 8, Husband of Sharon; father of James R. and Jerry B. Eder; Joan Weidman and Judy Weaver; brother of Gilbert and Homer Eder and Lois Wigal.

LAWRENCEBURG
JOAN AUSTR, 83, St. Lawrence, May 4; Aunt of Mrs. Pamela Archer, with whom she made her home in Clayton and Ben Holden of Lawrenceburg.

OLDENBURG
MILTON BLACK, 70, Holy Family Church, May 4; Former member of St. Andrew parish, Indianapolis. Husband of Hedwig, father of Sister Margaretta Black, O.S.F. of Marian College; brother of Fred Black of South Bend.

RICHMOND
ANIELLO CORSI, St. Mary's, May 9.

DAVID E. GOHEEN, 72, St. Mary's, May 9; Husband of Lillian; father of Mrs. Tom Kinsey and Mrs. William Bullerick; both of Richmond; brother of James Caldwell, Ida.

SIBERIA
BERTHA HEEKE, 81, St. Martin's, May 3; Mother of Bernard of Indianapolis; Arnold of Ferdinand; Mrs. William Anelli of Central City, Ky.; Mrs. Edwin Ernst of Siberia; Mrs. Raymond Flamm of Jasper; Mrs. Perry Hagan; Mrs. John Cuneo and Mrs. Anthony Heun, all of Louisville; sister of John and William Tempel of Dale, Mrs. Elenora Perry of Tell City and Mrs. Charles Lucken of Ferdinand.

WESTERRE HAUTE
JANE BEACH, 53, St. Leonard's, May 6.

Senior Citizens' Day planned

INDIANAPOLIS — Father Joseph Riedman, pastor of St. Michael Church, Greenfield, will direct a Senior Citizens' Day to be held from 10 a.m. to 3 p.m., Tuesday, May 14, at Fatima Retreat House.

The program, which will consist of conferences, discussions, Mass and Rosary, is open to men and women of all faiths. Transportation will be provided for those needing it.

Further information may be had by phoning Fatima, (317) 545-7681.

Set card party and style show

BEECH GROVE, Ind. — The Auxiliary of St. Francis Hospital will sponsor a luncheon, card party and style show starting at 11:30 a.m. Monday, May 20, in the auditorium of the St. Francis Hospital Center.

The Auxiliary's first gift to the Hospital will be presented at 12:30 p.m. to Sister Sponsorship, Executive Director, by Mrs. Richard Miller, president of the Auxiliary. The Travel Rack will present the style show.

Tickets are \$2.50, available at the door. Proceeds will benefit St. Francis Hospital.



JUBILEE—Brother Majella Hegarty, C.S.C., a native son of St. Philip Neri parish, Indianapolis, celebrated the Golden Jubilee of his religious profession as a Holy Cross Brother on May 4. He taught at Cathedral High School from 1923-36. A sister, Mrs. Agnes Griffin, is a member of St. Philip. Another sister is a Good Shepherd nun, Sister Anne Marie, of Cincinnati. Brother Majella is a member of the faculty of Holy Cross Junior College, Notre Dame, Ind.

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Davis, Elizabeth
Bear, Daniel W.
Hagelskamp, Irene
Sturm, Anna K.
Broderick, Freda E.
Craig, Muri E.
King, Mary
O'Connor, Mary
Gallagher, Connor J.
Spragg, Bertha M.
Powell, Joseph P.
Nordhoff, James Robert

Fox, David J.
Mulryan, Bartley
Murphy, Matilda K.

ST. JOSEPH

Krieg, Josephine
Miller, John J.
Fields, Thelma Williams
Arnoult, Emma M.
Ray, Mary
Bohan, Pauline A.
Trauner, Henry
Hren, Josephine
Schott, Mary S.
Dillman, Mary M.
Newman, Chester J.
Hammerle, Clare M.
Berry, Gilbert I.
Barker, Theodore E.

Bany, Edward Paul
Watness, Agnes
Sprauer, William J.
Lorain, William H.
Lorain, Vaniel S.

CALVARY

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Cervo, Jesse
Reuter, Helen A.
Duke, Jane K.
Faulconer, Lettie M.
Weinhardt, Edith Ann
Just, Paul E.
Snackford, Kenneth J.
Sappington, Donald A.
Breen, Robert F.
Kidwell, James I.
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BEHIND THE NEWS

WASHINGTON—A study of membership in most U.S. Christian Churches during 1971 shows that the Catholic Church gained 51.4 per cent membership since 1952, reportedly the largest gain recorded by any major Church.

Churches and Church Membership in the U.S., a study conducted by the Glenmary Research Center, the Lutheran Church-Missouri Synod and the National Council of Churches (NCC), shows also that about half of the American population in 1971 were members of one of the nation's 187,865 Christian parishes or congregations.

Of the Church members counted, Catholics represent about 45 per cent, making the Catholic Church the largest national communion. The Southern Baptist Convention, with over 14 per cent of American Church membership, ranked second, and the United Methodist Church (over 11 per cent) ranked third.

THE JOINT study is believed to be the first breakdown of membership by denomination, region of the U.S. and counties since a similar study was conducted by the NCC in 1952.

CATHOLICS STILL LARGEST NATIONAL COMMUNION

Americans as churchgoers

The study, however, is only partially complete since it does not include membership figures for the six major black denominations, non-Christian religions, Orthodox sects and smaller churches such as the Church of Christ Scientist and Assemblies of God.

The study's compilers explained that the omissions were due to inability of such churches to provide accurate membership counts. The report, they said, counts about 81 per cent of U.S. church members.

They added that the membership figures were compiled from official counts and represent what the Churches themselves consider to be their membership. The data, therefore, would be different from the results of a door-to-door poll, such as the U.S. census count.

The 237-page book comes with a shaded map, indicating the largest Christian denomination in each U.S. county. A regional breakdown is also included and shows Catholic con-

Florida's Catholic numbers rose by 765,000 over the 1952 NCC count mainly because of Catholic emigres from Cuba and Latin America and also because of East Coast retirees, the compilers added.

NC NEWS SPECIAL

centration in New England, the Northeast and North Central states; in southern Florida, Louisiana and Texas; in the Southwest and most Western states, with the notable exception of Utah, which is over 89 per cent Mormon.

LARGE CATHOLIC gains were registered in Arizona (122 per cent gain) and Nevada (492 per cent gain), primarily because of an influx of Catholic retirees, the study's compilers said.

The Catholic Church "seems to have moved from being a primarily Northeastern city based Church to the wider suburban areas, indicating that its membership is also upwardly mobile in terms of economics," the researchers concluded.

The most unchurched region recorded is the Pacific (Washington, Oregon, California) where only 37 per cent of the population are Church members. The New England states had the highest percentage of Church affiliation (60.4 per cent). The West North Central area (Iowa, Kansas, Minnesota, Missouri, Nebraska, and the Dakotas) was second with 59.4 per cent.

The county data includes for each denomination the number of churches, the number of "communicant, confirmed or full members," the number of total adherents, the percentage of the total county population belonging to the denomination, and the percentage of county affiliates who are members of the denomination.

FOR THE Catholic Church, "communicant, confirmed or full members" are the same as total adherents. Some Protestant denominations, however, such as the Baptists and United Presbyterians, compile data only on confirmed members. For these denominations, an estimate by formula was made of total adherents—confirmed members plus others, usually children under age 13.

Taking into account that a denomination's membership must have gained at least 35 per cent membership since 1952 to keep up with U.S. population growth, the study concluded that most Churches have gained membership in terms of that growth.

Gaining the most were highly evangelical churches, such as the Church of Jesus Christ of the Latter Day Saints (Mormons) who gained 98 per cent in 20 years, and Seventh Day-Adventists with about a 75 per cent gain.

Glenmary Father Bernard Quinn, a member of the research team, said that 639 counties, according to the study, are still without priests despite overall gains in Catholic population.

The total Catholic population of the U.S. in 1971 is listed at 44,863,492. That figure is about four million fewer than reported in the Official Catholic Directory. The study team attributed that fact to a possible double reporting of the Catholic population in the Military Ordinate by the Official Catholic Directory.

EDITORIALS

Call to generosity

The people of the Archdiocese are again called upon to be generous—this time for the benefit of Catholic Charities. Generosity has been most amply demonstrated during the Archdiocesan Retirement Fund Campaign, as parish after parish has exceeded the goal set them. We hope that same spirit of sharing will now be accorded the vital programs operated by the Charities agencies.

We do not intend to list those programs here. Rather, we urge readers to study the special Charities supplement included in this issue of The Criterion. The detailed summary of activities and expenditures gives a fairly comprehensive view of the human needs being answered by staff and volunteers. Hopefully it will also impress readers with the vast amount of good their gift can achieve in the year ahead.

During 1973, Catholic Charities

has made marked progress in extending its presence and service into areas of the Archdiocese outside the city of Indianapolis. Charities personnel has been instrumental in organizing additional pro-life counseling services and in training volunteers to operate them. The popular pre-Cana conferences for engaged couples have been offered more frequently and at more sites. Contact with the parishes has been improved.

These are all plus factors. But they also add up to the need for increased staff and a larger budget. It is suggested that wage earners pledge at least one hour's pay a month, or make an equivalent single gift, to the appeal collection this Sunday. If they do so, then the goal of \$175,000 will be met and the people of the Archdiocese will once again have given practical and enduring proof of their generosity.



"YOU SHOULD SEE HIM IN A RESTAURANT!"

No strings, no aprons

Commercial sentiment surrounding Mother's Day is stickier than usual this year. Or perhaps it only seems that way in contrast with hard-nosed reality.

Whatever syrupy accolades the publicists lay on this Sunday, the sad truth is that society values Mother less and less as an individual and as a symbol.

There are, in fact, a number of well-organized and well-populated movements dedicated to putting Mom down. Strangely, most of them preach the liberation of women—liberation to do such things as get into law school in greater numbers, to be accepted as a telephone lineman, to get equal pay for equal work and the like. We don't fault any of that; we applaud it. What makes us mad is that those same groups seem determined to destroy the dignity of roles traditionally associated with women and to demean the job that women do better than anyone else, that of

being a full-time mother and homemaker.

Unfortunately a good many women have been cowed by the strident calumny of the libbers. They are reluctant to admit they find homemaking a challenging, creative vocation; slow to speak of the importance of caring for children and helping them grow into decent, productive adults. Thus it is that we hear all too much about the negative aspects of motherhood and too little of the positive.

An article in the May issue of *U.S. CATHOLIC* magazine suggests that maybe Mother's Day should be abolished and replaced with a Young Bachelor's Day as a tribute to the prevailing idealization of personal freedom. May we suggest, instead, that someone organize an I'm-glad-to-be-a-Mothers Club of America and charge it with restoring a modicum of reason and reality to arguments about woman's place in modern society.

Little men, big jobs

"It was a shabby, disgusting and immoral performance." That is how Senator Hugh Scott of Pennsylvania, leading Republican spokesman, characterized the tape transcripts President Nixon turned over to the House Judiciary Committee.

This is the same Senator Scott who a couple of months back defended the administration's conduct of the Watergate affair and insisted that he had every reason to believe the President's behavior was above reproach.

Scott made clear this week that

he felt he had been taken, that the White House had sold him a bill of goods. He had been betrayed and he was incensed. And there must be millions of Americans who share his sentiments.

Small men with mean minds are at work in the transcripts. They reveal not one iota of concern for the morality of their decisions or the larger purposes of the Republic. They have but one cause: exploiting the awesome power placed at their disposal.

The electorate who, directly or indirectly, gave them that power must feel like (expletive deleted).

No pressure to oust

BUDAPEST, Hungary—The head of Hungary's ruling Communist party has denied that the Hungarian government exercised any pressure on Pope Paul VI to remove Cardinal Jozsef Mindszenty as head of the archdiocese of Esztergom and primate of Hungary.

The Hungarian communist leader, Janos Kadar, said in a speech here that those who think the Hungarian government exerted pressure on the Pope "overestimate our influence and underestimate that of the Vatican. What happened is something completely different: the Catholic Church is seeking its place in the modern world."

Kadar expressed satisfaction with the removal of Cardinal Mindszenty and said it was the result of years of talks between Hungary and the Vatican on the problems of Church-state relations.

LETTERS TO THE EDITOR

Would resurrect 'secret bombing' charges

To the Editor: This week, the House Judiciary Committee will determine whether grounds exist for impeaching President Nixon.

Last year Father Robert Drinan, S.J., former dean of the Law School of Boston College, initiated the impeachment process. Everyone thought he was going off half-cocked. In Drinan's view, it was

Resents being shamed into giving to poor

To the Editor:

We read of the recent meeting of Catholic hierarchy who were soundly condemning us American citizens because we have a high standard of living and of all things, fertilizer to spare for our lawns and golf courses.

Well, here is one Catholic family who is sick to death of our Church leaders who curse and condemn the very ones who make the vast wealth of the Catholic Church possible.

When the Church said we must tithe a portion of our incomes, we tithe. The pension plan for priests and nuns and lay employees was readily financed by the membership. There are constant solicitations for the overseas missions, etc. and the Church wants us to find money for all of this, then say it is a sin that we Americans are so well-fed and live so well when in other countries there is famine and starvation. Inconsistency, thy name is Catholicism.

American people know how to work and plan. They are resourceful and the most generous people in the world. Nobody gives us anything, but our charities and the handouts we support are fantastic. Because of American technology and hard work, we export food and grain to feed other countries, tractors and heavy equipment and computer technology, and help in numerous other ways. But still the social engineers of the Church tell us it is a sin that we eat well, spend money for make-up and hair coloring, golf clubs, etc. when others are starving.

My husband works 12 hours many days and most Saturdays so we can live in a comfortable manner. We are on the receiving end of nothing but a lot of abuse, yet we give to every cause that comes along. It will not be enough to satisfy the wild-eyed liberals until everyone is reduced to the welfare level and we have a socialist state.

We have given our last dime until something is changed. I feel both sympathy and concern for the mass of poor in other countries, but I refuse to any longer feel guilt or shame. We are proud to be Americans who fight poverty and hunger the American way—by working for what we have.

Mrs. John M. Parker
Acton, Ind.

President Nixon's knowledge of permission for the secret Cambodian bombings that moved him to be the first to bring up the matter of impeachment. Despite the further revelations of Watergate and despite the unwillingness of the Courts to declare U.S. involvement in Cambodia unconstitutional, Fr. Drinan found the secret bombings reason enough to try President Nixon for "high crimes and misdemeanors."

As Watergate overflowed, everyone jumped on the impeachment steamboat, each for his own reasons. And now Fr. Drinan's charges are all but forgotten. It is too reminiscent of the way the country was finally turned around on Vietnam: The moral outrage and resistance of the few was forgotten or assiduously ignored by the latecomers who preferred to talk about the war as "a mistake," or "economically draining," or "destructive of the Army," or some other reason more politically acceptable.

Why is it that no one ever wants to admit that non-defensive war-making is always a basic corrupting factor in any society, whether it be ancient Rome, modern America, or 18th century Britain?

As to the last, a bit of history should instruct us now. Warren Hastings, the first governor-general of India, was impeached by the House of Commons in 1777 because of his use of British troops and military force to influence India's politics according to his own whim.

Edmund Burke's opening speech at the impeachment proceedings, February 13, 1788, should be heard again, with minor changes (noted in parenthesis), in the House of Representatives in the coming weeks:

"I impeach Warren Hastings (Richard Nixon) of high crimes and misdemeanors (secret bombing of Cambodia). I impeach him in the name of the Commons' House of Parliament, whose trust he has betrayed in the name of the English

Couple likes Tacker

To the Editor:

Just a little note to let you know how very much we enjoy The Criterion each week. It helps us to keep up-to-date on things in Indy and Indiana! We particularly enjoy "The Tacker."

The last two issues especially, with the fine realistic reports of the devastating tornado in Hamburg and the "Rally for Life," were splendid. The pictures of the latter were great.

We are always writing that—Happiness is: hearing from folks at home and am adding to that "receiving The Criterion."

Harry and Marie Brook
New Port Richey, Fla.

(American) nation whose honour he has sullied. I impeach him in the name of the people of India (Cambodia) whose rights he has trodden under foot and whose country he has turned into a desert."

Members of the House Judiciary Committee, as indeed all of Indiana's Congressmen, need to bring forward Fr. Drinan's original charge.

Fr. Joseph Riedman,
Greenfield
Fr. John Minta,
Connersville
Fr. Ron Voss,
Muncie
Fr. Jim Byrne
Indianapolis

View from hospital

To the Editor:

Re: Letter of Jose N. Tord, M.D. (2-1-74)

Dr. Jose N. Tord proposed that all "surplus monies" of hospitals be used as support for Catholic schools. Legally, hospitals could not divert surplus monies, if they existed, to the Catholic school system.

Government controls and programs, such as Medicare and Medicaid, have placed the private, not-for-profit hospitals in such financial binds that many have difficulty accumulating sufficient funds for modernization, new equipment, etc.

Dr. Tord insinuates that hospitals today have no way of helping the poor. I assume that he has used the word "poor" as meaning financially poor. I would point out that hospitals are still providing many dollars of free care. During the last fiscal year, free services at St. Vincent Hospital, to those unable to pay, exceeded \$250,000. If Dr. Tord would closely examine the Medicare and Medicaid regulations, he would find that many people are not covered under these governmental programs. Further, many citizens who do not qualify under these programs have no medical insurance.

In order to meet the total needs of people who come to us for care, it is necessary that we provide social services and pastoral services, in addition to facilities for the physical well-being of the patient. We have expanded both of these programs very much during the past three years so that we may be able to serve adequately those who come to us.

It is time for all of us to realize the responsibility of Catholic hospitals, not only to the Catholic community, but the total community which it serves. We are all called upon by Christ to serve our brother, regardless of race, creed or color.

Slater Carlos McDonnell
Administrator
St. Vincent Hospital
Indianapolis

most barbarous manner. You can't more thoroughly reject the idea of motherhood than by getting rid of the infant in the womb that is going to make you a mother.

BUT ASIDE from those who do away with their unborn infants, there are a great many other women who are rejecting motherhood. Our national birth rate keeps going down. Last year we fell below the replacement point, below that Population Zero that has been urged by the Planned Parenthood people.

And the 1974 Official Catholic Directory shows that once again, as has been true for the last decade, Catholic infant baptisms have been in a decline. We have many more Catholics than 10 years ago, particularly Catholics in the child-bearing age, but we had about 400,000 less infant baptisms.

Why are we having less babies than in the past? I'm not asking for the external reasons—easy availability of contraceptives, abortion, things like that. I'm looking for the deeper reasons, the reasons that motivate people to avoid parenthood.

WHEN I SAY people I mean people because not just women are involved in this but men, too. We tend to talk as if only women were involved in abortion but it is quite probable that men are even more involved. The easy morality in which a man uses a woman then discards her when she is expecting a baby. The husband who on learning his wife is pregnant gets angry, complains about the economic burden, instead of greeting the news with happiness. These are factors almost dominant in abortion and although the public talks as if the woman is the one responsible, the real responsibility quite often rests with the man.

So I think that one of the first reasons that motherhood is in low estate today is that there are many irresponsible, immoral, selfish men who use women sexually but without any commitment of love. That there are women who accept this situation, who are willing to live with a man without marriage, doesn't change the fact that it most of all indicates male irresponsibility.

Then there are the women liberation advocates who attempt to convey the impression that a woman who becomes a wife and a mother is somehow unfilled.

WHERE WOMEN'S liberation calls for equal pay for equal jobs, equal opportunities for women, most of us would agree the cause is valid. Discrimination against women has been real and it is wrong.

But when that movement tries to lead women to believe their lives are useless if they choose to be housewives and mothers, the movement is false.

There is no reason that women can not achieve outstanding success as doctors, lawyers, newspaperwomen, businesswomen or in any profession or work.

But of all the accomplishments possible for women, none is of greater importance to the whole society than that of the mother who rears her children to be good, unselfish, useful members of society.

WHAT'S MORE, it is ridiculous to suggest that somehow the woman who goes on to achievement in a profession is more fulfilled than the woman who chooses to stay home, to serve as a partner with her husband, to take care of their children.

Motherhood, despite all those elements of society that tries to downgrade its importance, is still the most important factor in our society. It is the wife and the mother who holds the family together, who by her love and her concern is of unsurpassable value to her husband and her children.

And among the most fulfilled women in the world are those who choose the unglamorous but absolutely necessary task of wife and mother, holding together with love that basic unit of civilized life, the family.

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QUESTION BOX

Do lawmakers vote their conscience?

BY MSGR. R. T. BOSLER

Q. Do the lawmakers vote for what they personally believe or must they vote for what the majority demand? If they personally oppose something how can they vote for it in good conscience especially when it is a moral issue?

A. In a representative form of government, as we have in the United States and Canada, the lawmakers are responsible to the people, but they do not count heads or take a poll before they vote. The people have not the time or ability to gather information necessary to cast an intelligent vote. Representatives are elected to do this for them. These must vote according to their own knowledge, judgment and conscience.

Not everything that is immoral can be forbidden by civil law. It is possible, therefore, for a lawmaker to vote for a law that would permit immoral actions



without in any way considering this a vote for immorality. For example, pornography is immoral, but it is very difficult to forbid it by law without weakening freedom of the press. A lawmaker in good conscience might vote for a law permitting pornography, not because he wants to permit it but because he wants to protect freedom of the press.

Q. Does the Church have an official age when you have to start confessing mortal sins?

A. No. It would be impossible to establish such an age, because children do not mature at the same pace. The Church requires a minimum age of 14 for a person to contract a valid marriage, which implies that most persons under that age are not considered mature enough to make the serious commitment required for marriage. It is my opinion that a person incapable of understanding the seriousness of the marriage commitment would be incapable of committing serious sin.

Q. What would be wrong if your conscience is clear but you didn't receive the Holy Eucharist? Could you go to Mass regularly and not receive the Holy Bread even if you could?

A. Receiving Holy Communion is a great privilege. No one is bound to make use of this privilege each time he attends Mass. For many years in the history of the Church laymen rarely received more than once or twice a year and some hardly ever. This was the unfortunate result of a mistaken notion of the worthiness required for reception. The Council of Trent urged frequent reception and imposed an obligation upon everyone to receive at least once a year during Easter time.

None of us is worthy of the intimacy of the sacramental union with Christ in the Eucharist, for we are all sinners. But just as Jesus came for sinners who needed him and associated with them, so he remains in the Eucharistic presence for us sinners who need him. When we come forward for Communion, therefore, we do not proclaim our worthiness but profess our need of Jesus. Communion is the climax of a full participation in the Mass. It is hard for me to imagine why anyone who attends Mass and is not otherwise impeded would want to abstain from Communion.

Q. In regard to the scriptural passage in Acts 10:25-28, St. Peter very clearly instructed Cornelius not to bow down to him but said to him: "Get up. I am only a man myself." Why is it that Cardinals and Bishops are bowed down to at various religious ceremonies, rings are kissed, etc.?

A. Ecclesiastical bows are rapidly disappearing and kissing of bishops' rings is discouraged. These were never superstitious practices but expressions of courtesy and respect that developed in Medieval culture. Kings and their representatives were bowed to and their rings were kissed, etc. It seemed natural to Medieval man to give the same respect to the men they considered God's representatives.

St. Peter was not complaining about respect being shown him; he actually feared that Cornelius was looking upon him as something divine. In Acts 14 Paul and Barnabas had a similar experience, when the crowds cried out: "Gods have come to us in the form of men." And they had to insist: "We are only men, human like you." (vv. 8-15)

Q. Are you allowed by the Catholic Church to attend a wedding at a Jehovah Witness Hall between two Jehovah Witnesses?

A. Yes.

(Copyright 1974)

School gives artistic talents

(Continued from Page 1)

sponsors its own Spring art fair with the best work of each class displayed in the halls for parents and friends to admire.

Under the direction of Huff, who is completing his second year at St. Matthew's, the school is developing a varied program of music that involves every pupil.

Music appreciation is required in all grades and includes such approaches as a recorder program in Grade Four and participation by Grades One through Five in the Annual Music Memory Contest sponsored jointly by the public schools, the Indianapolis Star, and the symphony.

Pupils in Grades Five through Eight may participate in an instrumental band program, which has racked up an impressive list of accomplishments.

Special honors were given to five band members for their participation in the Indiana School Music Association (ISMA) solo and ensemble contest last January. The school has 16 instrumental soloists currently entered in the National Catholic Bandmasters' Association tape contest and that organization has named three eighth-graders to its national honors band.

ST. MATTHEW'S entered 27 band members in this year's CYO music

contest and the school took 16 first prizes, 11 seconds, and two soloists were chosen outstanding in their particular division. The band also merited a superior rating.

In addition to the band, the school has a seventh and eighth grade girls' choir, directed by Huff and assisted by Mrs. McLaughlin.

The present 49 members have performed programs for many community and civic organizations. During the Christmas holidays they gave concerts in University Park, at the Children's Zoo, Highland Country Club, and the Northside K of C.

Choir members have taken five firsts and five second places for solo and ensemble performances in competitions sponsored by the ISMA. The five ensembles earned three first places, including one perfect score. The entire choir, auditioned for the most recent ISMA contest, held April 27, and was the only group given a first-place or superior rating.

The climax of music-related activities comes with the Annual Spring Concert, to be held this year on Thursday and Friday, May 16 and 17, in the school cafeteria. Both the band and choir will be featured in concerts to begin at 8 p.m. both nights. The public is invited and tickets will be available at the door.

Charges Czech cardinal beaten

NEW YORK—A Czech priest assigned to Vienna has charged that the day before Cardinal Stepan Trochta of Litomerice, Czechoslovakia, died of a cerebral hemorrhage, he had been subjected to six hours of "brutal" interrogation by an "intoxicated" local civil official.

The 69-year-old prelate, whose health—according to Vatican sources—had been undermined by his years of incarceration in Nazi concentration camps, and, later, in Czech Communist jails, died April 6, 1974.

The charge was contained in a report sent to the Benedictine Abbey Press of Chicago by Father Josef Novotny, director of a Czech Catholic pastoral counseling center in Vienna, and forwarded to Religious News Service by the publication's managing editor, Father Wenceslas Michalicka.

FATHER NOVOTNY prefaced his report with these words: "On my honor,

as a Catholic priest, I declare that the following report is based on trustworthy immediate co-workers of the deceased Stepan Cardinal Trochta. Its truthfulness is thereby guaranteed."

"The day preceding the death of Stepan Cardinal Trochta, Friday, April 5, 1974," said the priest's report, "the district secretary for Church Affairs, named Diabala, came to the cardinal's residence in Litomerice at 11:30 a.m. and demanded an interview with the cardinal."

"These civil officials are named by the top Communist state office in Prague to supervise all ecclesiastical life in the country with a view to suppressing it."

"This district secretary Diabala came intoxicated, as was evident from his speech and gait . . . and forced himself to be admitted to 'interview' Cardinal Trochta."

"The cardinal had undergone three eye operations, just recently, and was advised by his surgeons not to expose himself to any excitement. This evidently was known to secretary Diabala, who had been following every move of the cardinal and had repeatedly questioned him about Church affairs."

"After the 'interview' Cardinal Trochta, deeply shaken and exhausted, retired, spent a very bad night, (and) the next morning suffered a cerebral hemorrhage, and died in the afternoon of April 6."

FATHER MICHALICKA of the Benedictine Press told RNS that, "significantly," the funeral Mass for Cardinal Trochta was not held until 10 days later, April 16.

The Mass, he said, was celebrated in Litomerice by Archbishop Frantisek Tomasek, the Apostolic Administrator of Prague, the acting head of the Czech Roman Catholic Church.

The Benedictine editor also said that visiting church prelates, including Cardinal Alfred Bengsch of Berlin and Cardinal Franz Koenig of Vienna, were not allowed by state officials to celebrate the Mass with Archbishop Tomasek.

Cardinal Trochta, a survivor of the Dachau extermination camp, was consecrated bishop of Litomerice in 1947, but was impeded by the Communist regime from governing his diocese from 1949 to 1968.

In July, 1952, he was placed under house arrest. In 1953, he was transferred to a prison and the following year sentenced to a 25-year-term on charges of "espionage" for the Vatican and "high treason."

Released from prison in 1960, he worked for several years as an unskilled laborer until he suffered a heart attack and was sent to an internment home.

In June 1968, the Czech regime rescinded his 1954 conviction and announced he would be allowed to resume his duties as Bishop of Litomerice.

EDITOR'S NOTE

Christian Heritage, Msgr. John J. Doyle's history of the Church in Indiana, does not appear this week. We regret the interruption but it was necessitated by space requirements. Next week we will carry another installment of Chapter Six.

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Silence



An Indian dancer tries to persuade a young member of the troupe to join in, but the child has had enough and is creating some silence of her own. (NC photo by George R. Cassidy)

CATECHETICS

Quakers appreciate the value of silence

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

I once participated in a Quaker prayer meeting as an observer. The meeting took place at a national convention of the Society of Friends, or Quakers, at a resort on the Eastern seacoast.

About 20 men and women quietly came together on the porch of the hotel where they were staying during the convention. At the time announced for the prayer to begin, they sat down on wicker chairs on the hotel porch. No one spoke. For ten or 15 minutes there was silence, deepened by the rhythmic pulse of the ocean waves against the nearby beach. The stillness became profound.

Then a middle-aged woman spoke. She told of an experience of God she had in her life. No one seemed to take notice, but it was evident that all were listening carefully. Her words were soon swallowed up in a long period of stillness. Then a young man raised his voice in praise of God for some particular blessing in his life. Again, silence.

For a little over an hour these Friends sat in peaceful, profound silence in God's presence. Maybe five or six persons spoke from time to time, words of thanks or praise, petitions for help, exhortations to be faithful to Christ. At the end they stood up, shook hands, and went off to other business or to the beach.

THAT EXPERIENCE was a moving one for me. I was impressed by the capacity for silence these people exhibited. It recalled the words of the ancient Psalm: "Be still, and know the Lord Your God." The Quakers I was with that day by the shore knew well how to be silent, how to be still in the presence of God.

In our age of increasing noise pollution and inner turmoil, silence is not so simple. Many people yearn for peace and quiet; yet they find they lack the ability to be still. Silence is something more than just getting away

from the bustle of city streets and noisy offices or factories. Silence is more a matter of the heart than of the environment—although one's external surroundings can make the search for stillness easier or more difficult.

The ability to be silent is dependent more on what is within oneself than on what is outside. When I walk in the woods bordering the Potomac River, I am frequently surprised to see people walking through the forest stillness with transistors blaring against their ears. Invariably along the silent shores of the Atlantic Ocean I encounter men and women sitting on the sand with portable television sets or radios screaming out music and news. To be still seems for many almost a threat; the portable transistor radio appears to be like Linus' famous security blanket.

EVEN TODAY, when silence seems so scarce, many young Americans are discovering in Oriental religions the religious value of silence. Unfortunately they seem unaware that their Christian tradition shares with Hindu and Buddhist a great respect for silence. A consistent aspect of Judeo-Christian spiritual experience is summed up in the call of God to "be still, and know the Lord your God."

Like the Hebrew prophets before Him, Jesus periodically went off into the hills of Judea and Galilee to be alone with God in profound silence. Hundreds of thousands of Christians through the centuries have found moments or places of silence in which to open their hearts and minds to God in inner and outer stillness. Not only monks, but busy executives and laborers, business men, housewives, and students regularly allow silence into their hectic lives. The Church's liturgy has always contained moments of stillness and silent worship.

BUT THE ABILITY to be still before God and self does not come naturally to many. It seems to me that a serious task of religious educators—parents first and then teachers and priests—is to help others grow in their capacity for silence. I know busy parents who are able most days to find moments—even if brief—in which they and their children become silent in God's presence. Priests and others planning parish worship can skillfully create moments of silence in rhythm with song and group vocal prayer. Religious teachers can encourage moments of genuine silence at appropriate times in class.

In an age when constant noise tends to keep our hearts and minds in turmoil, religious educators need to reflect on how they themselves can better learn, and help others learn, the ability to pray and reflect in silence. Part of their task is to follow and guide others to answer God's call to "be still and know the Lord Your God." Our brothers, the Quakers, can be a beautiful example to us of taking God's call to silence seriously.

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

There is something paradoxical about talking about silence. It's something like ordering people to be free or to enjoy themselves. It would be better if all of us would from time to time just shut up and listen.

There is little doubt that one of the most trying annoyances to which we are daily subjected is the everlasting din which seems to be an inescapable part of our life. There is no need to point out the many sources of all this noise, for they are all well known to us.

It is true that there are some people who are trying to do something about the worst aspects of it. But it is slightly ironic to be treated to the spectacle of those individuals who protest the sound of church bells on Sunday morning meekly riding downtown on Monday morning in a subway train whose shrieking clamor is enough to pierce one's eardrums.

It must be admitted that some of the noises that assault our ears may be unavoidable for the simple reason that their elimination is not feasible for economic or technological reasons. But even here it may also be a question of how much we are willing to pay in effort and money for a little peace and quiet.

THE KIND OF NOISE we have in mind here is that which is in no way really necessary or unavoidable. It is the kind of noise that people make because peace and quiet make them uneasy and uncomfortable. If they were to stop talking for a while they might have to think about the fundamental emptiness of their lives because to their dismay they may find that they don't really have anything to think about.

Those who find it necessary to always surround themselves with noise and frantically insist on contributing to that noise often turn out to be pretty shallow people. That noise is necessary for them points to the conclusion that they are not really living a fully human life. What they call life is all on the surface of sense impressions; there is little or nothing going on consciously within them.

On the other hand, two people who are deeply in love with each other do not find long silences when they are alone together uncomfortable or empty. They have other and often better ways of manifesting that love than just continuously making various kinds of noises at each other. They know that they love each other, and because they know it they can exchange looks that speak louder than any words ever could.

IT IS NOT THE LEAST bit strange that silence has always been regarded as a positive value by the vast majority of religious teachers, and not just Christian teachers either. Just as wise men throughout the ages have pointed out the ultimate folly and futility of seeking happiness by means of the mere amassing of possessions, so have they been in agreement on the value of silence for authentic human growth. It is by no means a coincidence that nearly all Christian masters of the spiritual life have emphatically echoed the teaching of the earliest monastic masters concerning the necessity of silence.

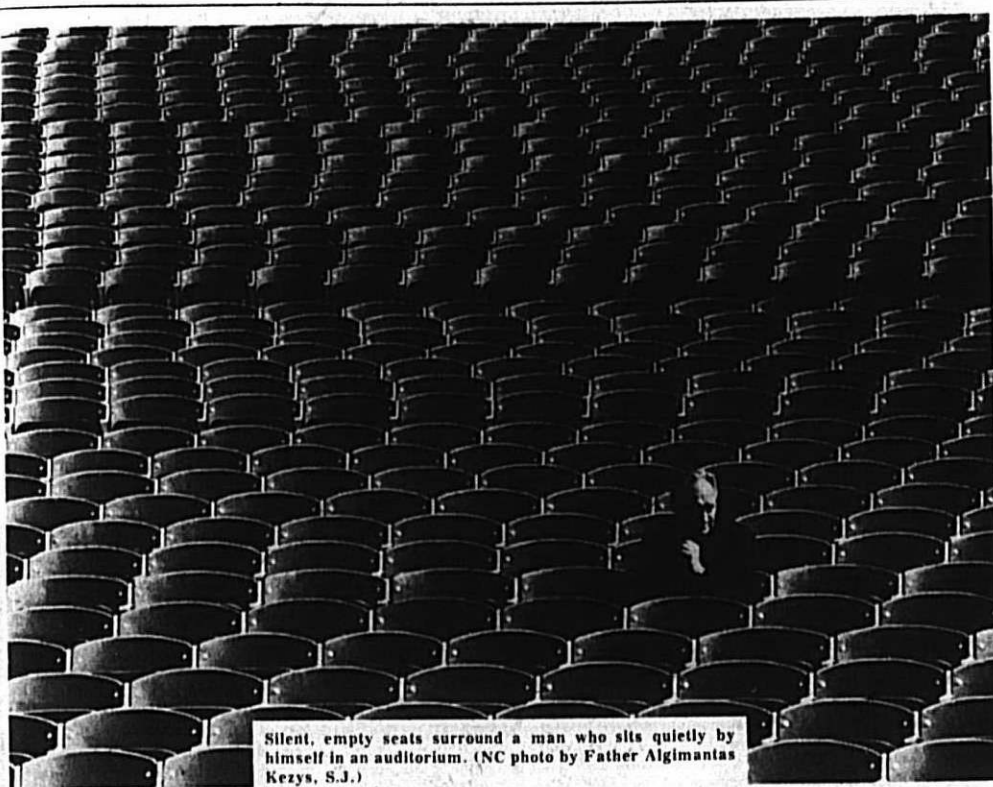
In the context of the official, communal worship of the Church, the Second Vatican Council insists that periods of the most profound silence have their rightful place. We have tried to suggest some of the reasons why this is so. But more than any of these is the simple fact that our growth as men and women depends very largely on the fruitfulness of the dialogue that ought to be pursued between us and God.

As the prophet Elijah learned, God was not in the mighty wind, nor the earthquake, nor the raging fire, but in the "still small voice" (1 Kgs. 19, 11-13). And how will we ever be able to hear that still small voice if we don't shut up and listen?

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A trail bike racer roars through a hazardous course, away—for the moment—from the din of other competitors' machines. (NC photo by Robert L. Miller)



Silent, empty seats surround a man who sits quietly by himself in an auditorium. (NC photo by Father Algimantas Kezys, S.J.)

LANDS OF THE BIBLE

What we share with prophets

BY STEVE LANDREGAN

In the Old Testament the prophets were the spokesmen for God to His people. There is a tendency for us to associate the prophets with the single prophetic function of foretelling future events. To do so is to overlook the fullness and richness of the prophetic ministry and can lead to a preoccupation with efforts to interpret biblical prophecy in terms of today's events.

In Greek, the word "prophetes" means one who speaks for others. In the religious sense a prophet is one who speaks for God. In Hebrew the word for prophet is "nabi" and many scholars associate it with the Akkadian root word meaning "to call." Thus the prophets were those called by God to speak His word to His chosen people, the Israelites. (For a concise history of the development of the prophetic movement in Israel, consult Father J. L. McKenzie's "Dictionary of the Bible," under "Prophet, Prophecy.")

In the Old Testament, there are various types of prophets—guild prophets, ecstatic prophets, vocational prophets and literary prophets. McKenzie discusses all of them but we will turn our attention to the literary prophets, those whose writings or preaching have been preserved for us in literary form. These would include Amos, the earliest of the literary prophets, Hosea, Isaiah, Micah, Jeremiah, Ezekiel and others.

THE LITERARY prophets were called by God in an unmistakable way. Read the accounts of the calls of Isaiah (Is. 6), Jeremiah (Jer. 1), Ezekiel (Ezek. 2) and Hosea (Hos. 1). Certain striking similarities can be seen:

1. There was no mistaking from whom the call came. It came directly from Yahweh.

2. The personal acceptance of the prophet was required, though a reluctance to accept the call was sometimes shown. This is particularly true in the case of Jeremiah. Before he finally consented, he pled that he was too young to be a prophet and argued that he was no speaker. And Moses did the same thing (Exodus 4:10-17).

3. The life of the prophet was one of extraordinary hardship because Yahweh laid claim on his entire life. Hosea was told to marry a prostitute, Jeremiah was told he could not marry and have children and Ezekiel was told not to mourn the death of his beloved wife. All of these demands by God were associated with the fact that the prophet's life was a life of witness in addition to preaching. In most cases, this hardship was increased by the fact that the prophets were called by God to proclaim a message of woe and disaster to their own people.

4. The message that the prophets were to speak was not their own but was the Word of God. Nowhere is this more dramatically illustrated than in the call of Ezekiel where the prophet was made to eat the scroll containing the Word of God.

5. Those to whom the prophets were to preach, for the most part, would not heed their call to return to observance of the covenant with God and they would ignore the reproaches of God which they spoke. God warned them of this in advance while at the same time promising them that He would give them the strength to persevere in their difficult ministry. Again, we see in Jeremiah an example of the human frustration felt by the prophet who was ostracized by his own people and persecuted for being a traitor because he prophesied the Word as it was given to him by God. At one point Jeremiah curses the day he was born and accuses God of seducing him to become a prophet, yet he admits that the Word of God within him is so powerful that he cannot help but to

speak it (Jer. 20:7-18).

6. Finally, the measure of the success of the prophet is not the acceptance by the people of the Word of God that he speaks, nor is it the response of the Israelites to his call for repentance and return to the covenant. The measure of the success of the prophet's ministry is his faithfulness in proclaiming the Word of God as it is given to him and his surrender to Yahweh's demand that the proclamation be not only in word but in the witness of the prophet's entire life.

FOR US AS CHRISTIANS, the great message of the prophets of the Old Testament is found not only in their words but in their lives. Like the prophets each Christian is called by God through the gift of faith, each Christian must personally accept Christ's call and commit his whole life to witnessing to his Baptism. His witness is not his own but is the witness of Jesus Christ. He is certain to be ignored, ridiculed and often persecuted by many of those to whom he witnesses. He is promised the strength of the Holy Spirit so that he might persevere, and He will be judged, not in terms of worldly success but in terms of his faithfulness to the Word of God as proclaimed by Christ and preserved by his community, the Church.

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THE CHURCH AND I

Some wartime recollections

BY F. J. SHEED

In a crazy effort to work with both Sheed & Ward of London and Sheed & Ward of New York I crossed the Atlantic 15 times during the second World War. One of these crossings was in a bomber—I got that privilege simply because

a friend in a government office used his influence. All my other crossings were on ships. Once at least I had reason to be grateful to a V.I.P. I had gone to the pier in New York as instructed. I went onto the ship berthed there, the Western Prince. They were full of apologies, but my berth had been given to a V.I.P.: I had to wait for the next ship. The Western Prince was sunk.

The journeys I actually took—mostly in convoy, sometimes alone if the ship was fast enough—could not have been quieter: I never heard or saw an enemy ship at the Atlantic. Once, indeed, we were at sea in the lounge, when there came shattering gunfire. We all maintained the correct British plegm—"went on cutting bread and butter" so to speak—only it was margarine. The officers watched our act of heroic unconcern with amusement: finally told us what we were hearing was the ship's own anti-aircraft guns practicing. On that trip our engines broke down, the convoy left us, and we wallowed for 24 hours until the engines were set working, then limped across to the Azores for proper repair—sitting duck, waddling duck, we remained untouched.

BUT IF WE NEVER SAW the enemy ourselves, we had one reminder of him. As brave a thing as any recorded in the war was done by Captain Fogarty Fegen. He was in command of the Jervis Bay, an armed merchantman, conveying a group of ships. A German warship appeared. Fegen headed for it, firing with his pathetic handful of guns. His ship was sunk, of course. But the delay gave time for the convoy to scatter, and in the end the raider sank

(Continued on Page 10)

LITURGY

How to adapt Mass liturgy for children

BY FR. JOSEPH M. CHAMPLIN

In these columns, we have recently, because of its importance, given considerable space to the Directory for Masses with children issued on All Saints Day last year by Rome's Congregation for Divine Worship.

This final treatment of the decree will examine several adaptations in the structure of the eucharistic liturgy which that text permits and encourages. These modifications apply to situations in which the congregation is composed mostly of children, with only a few adults participating.

—Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults become too great.

Those would include the acclamations and responses, the Lord's Prayer, the final blessing.

—An introductory rite of Mass must always be included, but some elements (e.g., penitential service, Gloria) could be omitted.

—Planners ought to include at least the Gospel in a children's Mass, but they could drop one or two of the other biblical readings. Scripture paraphrases should be avoided, but the use of authorized translations of Bibles for children is encouraged.

—The Directory, in effect, allows any passage from the Bible which will serve the spiritual needs of the children. However, it stresses that quantity (a short passage) is not necessarily the best criterion in determining a selection. Quality (a story from Jesus' life, for example) might be longer, but better for the young boys and girls.

—Reflective silence may be substituted for the singing or recitation of the responsorial psalm after a scriptural passage.

—Where the text of the readings suggest, it may be helpful to have the children read it with parts distributed among them, as is provided for the reading of the Lord's Passion during Holy Week.

—Sometimes the homily should be a dialogue between the celebrant and the children.

—When called for, the Apostles Creed may replace the Nicene formula, particularly when it is part of their religious education program.

—The priest enjoys great freedom to choose any presidential prayer texts from the Roman Missal which will be suitable for the children. Moreover, in accord with an unusually innovative free principle from the Holy See, he may go even farther than that. The norm reads:

"Sometimes this principle of selection is insufficient if the children are to consider the prayers as the expression of their own lives and their own religious experience, since the prayers were composed for adult Christians."

"In this case, the text of prayers of the Roman Missal may be adapted to the needs of children, but this should be done in such a way that, preserving the purpose of the prayer and to some extent its substance as well, the priest avoids anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech."

While the document restricts celebrants to the four eucharistic prayers presently authorized by Rome, it implies others especially designed for Masses with children will be provided at a future date by the Apostolic See.

—Both during the eucharistic prayer and at Communion time, the Decree urges a certain calm, reverence and recollection so the children "will be as 'attentive as possible' and 'may take part fully in the eucharistic mystery.'"

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COMMENCEMENT REHEARSAL—A brass quintet will provide musical accompaniment for the 37th annual Marian College Commencement, to be held outdoors on the Cold Spring Road campus at 2 p.m. Sunday, May 12. A total of 179 undergraduate degrees will be awarded. Shown above from left are: Tom Sluss, Chris McMillan, Dave Papandria, Mike Emming and James Paul.

Busald award ceremony set next Monday

INDIANAPOLIS — Approximately 36 lay persons will receive Msgr. Albert Busald Service Awards at the fifth annual presentation ceremonies at 7 p.m. Monday, May 13, in St. Philip Neri Church.

The persons honored will have completed a minimum of five years' service to youth and related programs. The award honors the long-time pastor of St. Philip Neri parish, now living in retirement at St. Paul Hermitage.

Archbishop George J. Biskup and Msgr. Busald will be guests of honor. A number of priests from the honorees' parishes are expected to join them in the celebratory Mass. The awards will be presented during the Mass.

A reception for the recipients and friends will follow in the parish hall. The event is open to the public.

Teen-agers lead panel discussion

BLOOMINGTON, Ind. — A panel of teen-agers will discuss "Problems, Values and the Generation Gap" during a Respect for Life program to be held at 7:30 p.m., Tuesday, May 14, at St. John the Apostle parish hall.

The program is the fifth in a series of six being sponsored by the parish Education Commission, under the direction of Mr. and Mrs. Greg Shutske. Members of St. Charles and St. Paul parishes also have taken part.

The final program in the series will focus on poverty.

CYO NOTES

The "56" League B kickball tournament is scheduled to begin Tuesday, May 14.

The CYO Office reports that the Boys' camping weeks at Rancho Framosa are filling up rapidly and advises an early filing of applications.

PLAN CARD PARTY
BROWNSBURG, Ind. — The St. Malachy Altar Society is sponsoring a card party at 8 p.m. Saturday, May 11, in the school hall. Admission is 75 cents. Prizes will be awarded.

STANDINGS

KICKBALL CADET "A" LEAGUE

DIVISION I—St. Gabriel 50; St. Malachy 50; St. Monica 31; St. Michael 32; St. Christopher 23; St. Thomas 23; All Saints 24; Holy Trinity 15; St. Martin 05.

DIVISION II—Christ the King 50; St. Malachy 41; St. Pius X 41; St. Andrew 42; Immaculate Heart 32; St. Lawrence 23; St. Luke 14; St. Joan of Arc 15; Mount Carmel 06.

DIVISION III—Holy Name 40; St. Mark 60; St. Roch 51; St. Jude 42; St. Barnabas 33; Our Lady of Greenwood 33; St. Catherine 24; St. Patrick 15; Sacred Heart 04; St. James 06.

DIVISION IV—Holy Spirit 40; St. Simon 50; Nativity 41; St. Bernadette 32; Our Lady of Lourdes 33; St. Philip Neri 23; Little Flower 14; St. Rita 05; Holy Cross 06.

CADET "B" LEAGUE
DIVISION I—St. Mark 40; Immaculate Heart 41; St. Jude 41; Holy Spirit 31; St. Simon 31; Little Flower 42; St. Michael 24; Our Lady of Lourdes 14; St. Pius X 14; St. Rita 05; St. Barnabas 05.

"56" LEAGUE
DIVISION I—Immaculate Heart 50; Mount Carmel 40; St. Malachy 41; St. Luke 32; St. Gabriel 22; St. Joan of Arc 22; St. Michael 31; St. Monica 13; Holy Trinity 14; All Saints 15; St. Christopher (Blue) 04.

DIVISION II—St. Matthew 60; Little Flower "A" 60; Holy Spirit 42; St. Andrew 42; St. Philip Neri (Gold) 42; Christ the King (Gold) 14; St. Lawrence (Red) 14; St. Pius X 14; Our Lady of Lourdes 15; St. Bernadette 05.

DIVISION III—St. Barnabas "A" 40; St. Jude (Red) 51; St. Mark 51; St. Roch 41; St. Catherine 32; Holy Name 33; St. Barnabas "B" 33; Our Lady of Greenwood 23; St. James 24; Nativity 14; Sacred Heart 06; St. Patrick 06.

DIVISION IV—Little Flower "B" 40; St. Jude (Gold) 32; St. Philip Neri (Green) 32; St. Malachy (White) 32; Christ the King (Black) 31; St. Christopher (White) 14; St. Lawrence (White) 03; St. Gabriel 04.

JUNIOR LEAGUE
DIVISION I—St. Gabriel 40; St. Ann 41; St. Malachy 41; St. Michael 31; St. Christopher 23; St. Monica 23; Holy Trinity 05; St. Thomas 05.

DIVISION II—St. Pius X 40; St. Matthew 41; St. Luke 31; Immaculate Heart 23; Christ the King 23; St. Joan of Arc 23; St. Lawrence 23; Mount Carmel 05.

DIVISION III—Holy Name 50; St. Roch 50; St. Jude 41; St. James 32; St. Barnabas 14; St. Mark 14; Little Flower (Blue) 14; St. Catherine 05.

DIVISION IV—Nativity 40; Holy Spirit 41; St. Andrew 41; St. Simon 32; Little Flower (Gold) 32; Our Lady of Lourdes 14; Holy Cross 04; St. Bernadette 05.

CADET GIRLS' TRACK
DUAL MEET LEAGUE
Class A—St. Lawrence 20; St. Simon 21; St. James 21; St. Jude 21; St. Mark 02.

Simon 20; St. Michael 11; Holy Name 11.

CLASS B—St. Lawrence 20; St. Simon 20; St. Michael 11; Holy Name 11.

CLASS C—St. Lawrence 20; St. Simon 21; St. Michael 11; Holy Name 11.

CADET BOYS' TRACK
DUAL MEET LEAGUE
Division I
CLASS A—St. Pius X 20; St. Monica 11; St. Luke 01; St. Philip Neri 00.

CLASS B—St. Pius X 20; St. Luke 01; St. Rita 01; St. Philip Neri 00; St. Monica 02.

CLASS C—St. Pius X 20; St. Luke 10; St. Philip Neri 00; St. Rita 01.

Division II
CLASS A—St. Lawrence 20; Holy Spirit 10; Holy Name 10; St. Simon 11; St. Mark 02.

CLASS B—St. Simon 20; Holy Name 10; St. Lawrence 11; Holy Spirit 01; St. Mark 02.

CLASS C—St. Simon 20; St. Lawrence 10; Holy Name 10; Holy Spirit 01; St. Mark 02.

CADET SPRING BASEBALL
DIVISION I—St. Pius X (Gold) 70; St. Gabriel 20; St. Christopher 20; All Saints 11; St. Michael "A" 11; St. Monica 02.

DIVISION II—St. Pius X (Purple) 20; Immaculate Heart 10; St. Joan of Arc 11; Christ the King 12; St. Matthew 12; St. Michael B 02; St. Andrew 03.

DIVISION III—St. Mark 21; St. Jude 21; St. James 21; St. Catherine 12; Holy Name 12; St. Roch 13; St. Patrick Sacred Heart 02; St. Barnabas (White) 03.

DIVISION IV—St. Bernadette 30; St. Barnabas 21; Our Lady of Lourdes 21; Little Flower 21; St. Simon 21; St. Lawrence 11; Holy Spirit 11; Nativity 02.

"56" SPRING BASEBALL
DIVISION I—St. Bernadette 20; St. Christopher 20; St. Catherine 12; Little Flower 01; St. Jude 02.

Forty years ago Cathedral high school's dramatic club presented "So This Is London," under the direction of Brothers Jeriah and Alexander.

Seek to keep Job Corps at Branchville open

ST. MEINRAD, Ind. — Cooperative Action for Community Development, Inc. (CACD), a community service sponsored and operated by St. Meinrad seminarians, is spearheading a drive to keep the Branchville (Ind.) Job Corps Center open.

The center is among those scheduled to be closed in a cutback of federal job training programs.

CACD volunteers and members of the St. Meinrad community are circulating petitions and promoting letters of protest addressed to Peter Brennan, U.S. Secretary of Labor, Washington, D.C.

Stephen W. Stowski, chairman of the Branchville Committee of CACD, said the corpsmen have been "extremely active in humanizing volunteer work." He noted that trainees have cut firewood for the aged and delivered it free of charge, have helped with recreational programs for the mentally handicapped, aided victims of the recent tornado and engaged in other civic endeavors.

Stowski said the CACD is hoping that an outpouring of local support for the corpsmen will persuade the government to rescind its order to phase out the Branchville center.

Two awarded scholarships

INDIANAPOLIS — The Catholic Daughters of America awarded high school tuition scholarships to two Junior CDA members during ceremonies held May 4 at Kemper House, 1028 North Delaware St.

The Court Chartrand awards were given to Geriann Stewart, St. Catherine parish, daughter of Mr. and Mrs. Henry Stewart, and Theresa Eckerle, Holy Spirit parish, daughter of Wilfred Eckerle and the late Mrs. Eckerle.

Presentations were made by Mrs. Cecilia Eschenbach, senior regent.

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VIEWING WITH ARNOLD

Virtues, vices mark typical film hero

BY JAMES W. ARNOLD

The typical hero in most major recent U.S. movies is sexually amoral, and likely to be a violent man who breaks the law. But he is also likely to be a free and courageous spirit, compassionate, and hard-working at whatever he does.

Your reaction to this may depend on which are your favorite virtues and vices and it is probably mixed. Of much greater significance may be the discovery that in about two of every three movies, the moral qualities of the hero are pointedly relevant to the theme of the film. Today's cinema may lack many things, but it has not abandoned issues of conscience.

There is a clear and distinct moral crunch—there is a challenge and a choice must be made—in "The Con-

version," "Conrak," "The Last Detail," "Main Streets," "Cinderella Liberty," "Serpico," "The Exorcist," "Scarecrow," "Save the Tiger," "Eddie Coyle," "Paper Chase" and others. If this is a trend, it beats kung-fu and skin-flicks.

MY CONCLUSIONS are based on a study of 31 major U.S. films released during 1973 and 1974 that had a sympathetic male as the central character. The heroes were rated for the "traditional" central character. The heroes were rated for the "traditional" virtues and vices they were given a chance to demonstrate. While it may be disturbing (especially to non-moviegoers) to realize that more than half (54 per cent) of the heroes had sex outside of a permanent relationship, it is almost as stunning to find that 51 per cent demonstrated qualities of kindness and compassion, and that one in four were loving and generous human beings in the best sense.

Four given diaconate

Four young men from the Archdiocese were ordained deacons in ceremonies which took place in Europe earlier this month. Rev. Mr. Robert J. Gilday and Rev. Mr. James M. Farrell, members of Little Flower parish, Indianapolis, were ordained on Thursday, May 9, in the chapel of the Pontifical North American College in Rome.

Rev. Mr. John Gillman, a member of St. Michael parish, Brookville, and Rev. Mr. Robert Klein, a member of St. Mary parish, New Albany, were ordained on May 1 at the American

College in Louvain, Belgium. Gilday is the son of Mrs. James Gilday and the late Mr. Gilday and Farrell is the son of Mr. and Mrs. James S. Farrell. Both attended Little Flower grade school, Latin School of Indianapolis, and St. Meinrad College. They are third year students at the American College.

Gillman is the son of Mr. and Mrs. Carl H. Gillman and Klein is the son of Mr. and Mrs. Robert J. Klein. Both young men attended the old St. Meinrad High School and St. Meinrad College. They are in their third year of studies at Louvain.



ST. PETER'S SHADOW—Rev. Mr. Robert J. Gilday (left) and Rev. Mr. James M. Farrell, shown with the famous dome of St. Peter's in the background, were ordained deacons this week in Rome.

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Overall, if there are virtues that seem to be central in current movie heroes, and therefore presumably important to American men, they are: (1) independence—fight the system; (2) physical and moral bravery; (3) kindness to others; and (4) getting up early and working hard. All fit with the traditional frontier ethic.

What the current hero is not (in terms of old-fashioned virtues) is (1) chaste; (2) peaceful or non-violent; (3) humble; (4) a forthright religious believer. Who were the 3 out of 31 who were forthright men of faith? The skull-busting sheriff of "Walking Tall," the gangster of "Mean Streets," the wiretapper of "The Conversation."

Since the screen was "liberated" in the 1960's, it has become predictable for a movie hero to be sexually loose, and his facility for violence and independence ("I wear no man's collar") and law-breaking is well-established in Hollywood men (cf. Bogart, Wayne, Cagney, etc.) This is an unpleasant combination of characteristics in real life, but a familiar, classic type of movie hero, represented by Clint Eastwood in "Magnum Force," Steve McQueen in "Papillon," Jeff Bridges in "Last American Hero," and Gene Hackman in "Scarecrow." This is the stuff of masculine daydreams, the quality that men seem to want to identify with.

Even within this stereotype, however, there are crucial differences. McQueen's independence and bravery are of truly admirable and heroic dimensions, overshadowing his vices. The Bridges character, for all his failings, is actually used to demonstrate the power of personal integrity to succeed in an atmosphere of general moral corruption (the sport of auto-racing). And the point of "Scarecrow" is to show the changes wrought in the greedy, selfish Hackman by his association with the generous, loving Al Pacino. Hackman is the "bad guy" who reforms, a disappearing type in movies.

Compassion is a highly acceptable quality in men today. The trait is typified by the baseball pitcher in "Bang the Drum Slowly," the school teacher in "Conrak," the cop in "Electra Glide in Blue," and the sailors in "Cinderella Liberty" and "Last Detail"; it is what gets the wiretapper in "The Conversation" in trouble. Others who were loving or generous were Father Karras in "The Exorcist," Mose in "Paper Moon," the heroes of "Day of

the Dolphin," "Jeremiah Johnson," and "Save the Tiger."

THE THREE "worst" heroes by traditional standards were Richard Benjamin in "Westerworld," a self-indulgent dolt with no identifiable virtues; Hermie in "Class of '44," who was conforming, promiscuous and dishonest; and Lee Marvin's bum in "Emperor of the North," who was only brave and independent.

The "best" were "Serpico" (his only fault seemed to be profanity); "Conrak," who was almost a model for a Christian activist; and the pitcher in "Bang the Drum," a virtual saint whose only apparent flaw was a touch of vanity.

The hero of the year's "best movie" ("The Sting") is obviously dishonest, a sexual sinner, and somewhat vengeful, but he is also loyal to his associates, independent, brave, and non-violent.

On balance, if one discounts sex and violence as inevitable concessions to box-office, today's heroes are not a bad lot, and they have their inspiring moments. But you must look past the surface to deeper values. Ethically oriented people will find more moral challenges in film than ever before.

The week's TV network films

GIANT (1955) (NBC, in two parts, Saturday, May 11, and Monday, May 13): Edna Ferber's epic on Texas, which didn't go over too well in that state, the final film in George Stevens' great trilogy on the American Dream (following "A Place in the Sun" and "Shane"). Big and powerful, perhaps too much so for the small screen, but somewhat dated. Ironically, it is now famous chiefly as the rarely seen third and last film of actor James Dean, the talented youth idol of the 1950's who died a week after the film was completed. A rare treat for cinema buffs.

ICE STATION ZEBRA (1968) (ABC, in two parts, Sunday-Monday, May 12-13): A journeyman thriller about a Cold War—really cold—confrontation between Russians and Americans at the North Pole. Rock Hudson commands a nuclear sub on a super-secret mission, and one of his passengers is a spy. Standard melodrama, except for an ironic touch or two and the undersea visuals, which were made to be shown in Cinemascope. It's like getting the Sistine ceiling on a postcard. There are no women in the cast. Satisfactory entertainment, chiefly for boys of all ages.

CAPTAIN NEMO AND THE UNDERWATER CITY (1970) (CBS, Friday, May 17): A nicely imaginative children's adventure film, directed by James Hill ("Born Free") and based on the characters from Jules Verne's "20,000 Leagues Under the Sea." The late Robert Ryan is Captain Nemo, and the cast includes Chuck Connors and Nanette Newman. Satisfactory spectacle, especially for the small fry.

Lady of Grace plans musical

BEECH GROVE, Ind. — Our Lady of Grace Academy will present Rodgers and Hammerstein's musical production "Carousel" in the school's Student Center Thursday, Friday and Saturday, May 16, 17, and 18 at 8 p.m.

Kyle Bradford, a junior at Perry Meridian High School, takes the lead role as Billy Bigelow. Supporting him in the principal feminine roles are Jeanne Weddle, Donna Theising, Teresa Cissell and Marsha Pogue, Academy seniors.

Directing the production are Sister Harriet Woehler and Miss Ellen Williams of the music department at Our Lady of Grace.

Tickets are on sale from Academy students and can also be purchased at the door on performance nights.

Some wartime recollections

(Continued from Page 6)

only four out of the 38. The ship we were on picked up some of the crew of one of these. I remember one old sailor particularly—he had clung to a raft for two days and nights in the Atlantic in winter. He looked very hale and sounded very hearty. I mention this incident because on a visit afterwards to Halifax I met a priest who knew Fegen and learned that he had been a daily Communicant and had spent a long time praying before the Blessed Sacrament before going on board for his last journey. I found myself thinking of a comment Newman made soon after he joined the Church: "This is a religion."

IT IS STRANGE how little remains in my memory of my 15 crossings. On the bomber, one of the officers gave us each a parachute and explained its use. I went to him afterwards, said I hadn't understood a word of it, would he explain it to me in words of one syllable? He said, "I wouldn't bother if I were you. If you are going to fall into the North Atlantic in winter, it makes very little difference whether you fall quickly or slowly." I thanked him and went back to the bomb-rack in which I was to spend the night. I remember hoping drowsily that no one would press a button by mistake and release me into the Atlantic—quickly.

There was not much of religious interest on these voyages. On one of them I shared a cabin with an Irish Holy Ghost father, a missionary in Nigeria. He was full of enthusiasm for the fairness with which the British Colonial Office treated the Africans, and had seen enough of the local whites to look forward with horror to their taking over.

IN THE FIRST FIREBLITZ on London at the end of 1940, Sheed & Ward's office in Paternoster Row was totally destroyed. (I had slept in it the week before). When I came in next morning there was nothing there but a vast hole in the ground. One of our packers gave one look at it and brought up his breakfast—a sensitive type, obviously. Three hundred titles went out of print that night.

Postscript. In an earlier column I expressed surprise at Cardinal Spellman's having appeared at the

Munich Eucharistic Congress wearing a military uniform—he was head of the Military Ordinariate. Two Monsignors who were with the Cardinal in Munich are quite sure that he did not. I apologize to his memory. I wonder what uniformed cleric my original informant had mistaken for Cardinal Spellman?

Post Postscript. I try to answer all letters, if the address is on the letter. If it is only on the envelope, the letter is probably unanswered. I am too old to learn to file envelopes.



AT SACRAMENTAL WORKSHOP—Several patients from the nearby Turtle Creek South Nursing Home received the Sacrament of Anointing during a special Clergy Workshop held on May 1 at the Msgr. Downey Council, Knights of Columbus, hall. Conferring the sacrament, which stresses the imposition of hands, are Father Charles Fisher, left, associate pastor of St. Joan of Arc parish, Indianapolis, and Father Francis Eckstein, Catholic chaplain at Methodist Hospital. The workshop topic was: "The New Rite of Anointing and the Pastoral Care of the Sick." (Staff photo by Dave Skripsky)

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AT WOODS' CERAMIC STUDIO—Owens Hall Ceramic Studio at St. Mary-of-the-Woods College provides facilities and added instruction to Catholic Charities workers. Pictured above are, left to right: Florence Marshall, Catholic Charities Program Director; Sister Barbara Ann Zeller, S.P., Director of Owens Hall; Sister Mary Zeta, S.P., Ceramics Instructor; and Gracya Crynes, Volunteer Instructor for the Catholic Charities.



AT HYDE COMMUNITY CENTER—Pictured above are Catholic Charities workers at the Hyde Community Center, left to right: Benadetta Gordon, Margaret Clements, Mrs. Simpson, Margaret Pierce, Nellie Eddy, and Margaret Lee.

Agency expands work with the elderly

In the United States the Catholic Church has historically been involved with many activities to serve the needs of children and young adults.

In recent years, national studies have revealed that the older parishioners have a great need to be included in the mainstream of parish and community life.

During 1973, Catholic Charities became increasingly involved with programs with and for the elderly both at the parish and community level.

THE CATHOLIC Charities programs for the elderly do not include any new sociological gimmicks; rather they

focus on traditional services that have proven effective in dealing with problems faced by the older generation.

1. Identification—assisting pastors and communities in locating the elderly (living at home or in residential care facilities).
2. Problem areas—assisting the elderly who have problems with pensions, social security and health care, and even those who need transportation to attend parish services.
3. Service—bringing together senior parish and community representatives to assist them in passing on cultural

skills to the younger generation that may be lost unless there is a deliberate program initiated.

Catholic Charities sees programs for and by the aging as the catalyst to help pastors and parishes with their work and to build inter-generational bridges.

In Terre Haute, Catholic Charities, with the cooperation of the retired Sisters of Providence at St. Mary-of-the-Woods College, began a program to teach craft skills to elderly residents.

The residents in turn became volunteer instructors who passed their acquired skills on to other elderly persons.

AT THE URGING of the elderly men and women participants, Catholic Charities opened a Curiosity Craft Shop located at 101 South 5th St., where participants could exhibit and sell their products.

In 1974 Catholic Charities will work with the elderly in Terre Haute, New Albany, Indianapolis, Tell City and Richmond.

In the four county area surrounding New Albany (Floyd, Scott, Harrison and Clark Counties) Catholic Charities staff worker Stephen P. Kramer has contacted pastors and parish leaders to lay the foundation for a visitation program to assist the needs of the aging.

St. Elizabeth's fills unique community need

St. Elizabeth's Home was founded by Father Maurice O'Connor in 1915 and is a member agency of Catholic Charities. The home operates under the direction of the Archdiocese of Indianapolis and a lay board of directors.

The home provides residential and out-patient maternity care to women with unplanned, unwanted or out-of-

wedlock pregnancies. Other services offered include short-term care for newborn infants, placement and supervision of children in adoptive homes, and individual and family counseling for problems related to pregnancy or adoption.

Tender Loving Care Homes

Rising administrative costs and other factors forced St. Elizabeth's Home to close the infant nursery in 1973. As an alternative, volunteer families were selected and licensed to serve as Tender Loving Care Homes to provide temporary infant care until the mother makes a decision on whether or not to give the infant up for adoption or until adoptive parents can be found.

During 1973, some 38 families cared for 134 infants for an average stay of 11 days.

The generous support of the TLC parents in providing a near normal environment for the infants have made the program a tremendous success.

In the TLC homes, the infant receives the individual love, care and affection that a newborn infant deserves. Each prospective TLC family must meet several formal requirements which

ensure proper infant care.

St. Elizabeth's provides each TLC family with clothing, formula and medical care needed for the infant. The TLC families provide the rest of the infant care services including one of the most vital services—love.

Adoption Program

For mothers who choose to adopt out their babies St. Elizabeth's offers an
(Continued on Page Four)

AGENCY STAFF

Social Services

John L. Lowe, M.A., Supervisor
Gary Gordon
Mrs. Jeanne Corydon
Mrs. Maribeth Ransel

Medical & Nursing

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Paul J. Kirkhoff, M.D.
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Statistics

Maternity Cases	New Cases	On Hand	Total
Residential	114	18	132
Out-Patient	73	30	103
	187	48	235

Infants in Care _____ 134

Adoption	57
Mother	21
Other Agency	50
Other	2
T.L.C. Homes	4

T.L.C. Homes	38
Days' Care	1,525

BUDGET

Income	Expenses
United Way _____ \$ 56,844.00	Adoption Program _____ \$ 26,027.00
Daughters of Isabella _____ 14,449.00	Maternity Program _____ 119,371.00
Contributions _____ 2,660.00	T.L.C. Homes _____ 9,821.00
Service Fees _____ 130,604.00	Administration _____ 53,427.00
Miscellaneous _____ 5,487.00	
\$210,044.00	\$208,646.00

Pre-Cana programs expanded

Hundreds attended counseling sessions

In 1973, Catholic Charities sponsored programs in Indianapolis, Tell City, New Albany, and St. Meinrad designed as preventive medicine to strengthen future marriages.

The programs are called Pre-Cana Conferences and are named after the biblical wedding feast where Christ performed his first public miracle.

Newly married couples who return from the honeymoon with their eyes full of stars soon find out that marriage is not all rice and rainbows.

Marriage is a tough demanding job that demands a mutual commitment, a strong sense of faith and trust in one's partner.

The statistical columns of the daily newspapers are filled with lists of marriages that have failed.

Pre-Cana Conferences seek to build a proper Christian foundation for marriage as well as acquainting engaged couples with some of the practical aspects of marriage.

In Indianapolis alone, over 300 couples participated in Catholic Charities Pre-Cana Conferences during 1973.

Professional marriage counselors (provided by Catholic Social Services in Indianapolis) discuss the concept of a marriage relationship with an emphasis on the importance of understanding and responding to one another. The idea is not to be able to pick the right partner, but to be the right mate.

Men are asked if they are as willing to put forth as much effort to make a marriage work as they would in their business lives.

The couples are questioned about budgets, parental responsibilities towards children and male-female roles in their future marriage.

The position of the Catholic Church as it pertains to marriage is explained by priests who emphasize morality and mutual respect.

Couples are taught that family life demands the admission of children.

In addition to the moral problems of divorce, the breaking up of a marriage strikes at the basic social structure of all human life—the family.

Social service agencies have long ministered to the victims of the soaring divorce rate by offering counseling, and other forms of assistance.

Catholic Charities, through the Pre-Cana Conferences, is attempting to



ENGAGED AT CANA SESSION—More than 50 engaged couples attended each Pre-Cana Program in Indianapolis. They all realized that you can't learn how to be married, but they all admitted that you can learn how to make a marriage last. They came from all over the Archdiocese.

attack the causes rather than the effects of divorce by educating and advising engaged couples of the potential pitfalls that wait along the road to marital happiness.

"We are attempting to attack divorce

and build sounder marriages by bringing couples to a closer understanding of each other before the honeymoon begins," Father Donald Schmidlin, Catholic Charities director said.

Help provided for Hamburg tornado victims

Where can my family find a place to stay? Does the Red Cross have disaster aid to help pay for temporary repairs to my house? My husband and I are working 12-14 hours per day repairing our home. We need a babysitter. Can you find one for us?

For the answers to these and a thousand other questions the residents of the tiny Southeastern Indiana village of Hamburg, nearly flattened by the April 3rd tornado that ripped through the state, will probably turn to Diane Meyer, a temporary Catholic Charities staff worker.

Miss Meyer, 22, a Hamburg native, is a graduate of the Oldenburg Academy, and since a few days after the disaster, has worked for Catholic Charities.

Father Donald Schmidlin assigned her one job—help the people who need help to find the right place or agency that can provide assistance.

HAMBURG IS officially called an

unincorporated village.

This means there is no civil government to take charge during a disaster.

When the "Winds of Wednesday" swept through the town of about 125 residents, there was no mayor to call out the police department. No welfare department to provide assistance. No fire department with trained rescue squads to begin the immediate job of digging through the rubble to aid survivors and to locate the injured.

The job fell on the shoulders of the Indiana State Police, a county official, and Diane Meyer, a factory worker who was one of nine children who wanted to go to college but could not afford the tuition.

"After getting over the initial shock of looking out from our front porch and finding the town gone, I joined a group of kids, and we started going through the debris helping to free persons trapped in what was left of their homes," she said.

"Within hours, Sgt. Charles Taylor of the state police, arranged for a communications trailer and asked me if I would help answer the phone for a few minutes."

She is still there.

EARLY VISITORS and disaster workers found that Diane knew everyone in the area, and more important, she knew what they needed.

Catholic Charities is not set up like the Red Cross or the Salvation Army to handle disaster work, but we knew that after the other agencies served the initial need, there would still be people who needed help to pick up the pieces and rebuild their lives, Father Schmidlin said.

We arranged a leave of absence with Diane's employer, Hillenbrand Industries of Batesville, and asked her to work for Catholic Charities. Father Schmidlin said.

She stayed on her post at the trailer and straw-bussed groups of volunteers who were sorting clothing, distributing food and furniture, and helping in the general clean-up of the town.

HAMBURG WAS founded in the 1860's by German-American immigrants. Few groups of Hoosiers are more dedicated to the American ideals of hard work and community pride.

To many residents, charity was a word for someone else. If they wanted something they could not afford, they would just wait and do without until they had some extra cash.

Disasters, welfare assistance and other forms of charity were foreign words to the vocabulary of Hamburg residents.

"When the truckloads of food and clothing started coming into the town, the boxes just sat there on the ground," Diane said.

"We finally started delivering the stuff to families in need. In many cases we had to leave it on the family's front porch or in the yard," she said.

"Now, they come to the trailer and tell me what they need, and I search around and find it for them."

One man lost most of the furnishings along with the rest of his home, but he told me that he was all right, that he did not need any help, she said.

But he casually mentioned that there was a ball game on that night and he sure missed his radio, she said.

Well, we contacted several agencies and finally found a portable radio and delivered it to him.

The look on his face after we brought him the radio was payment enough for

all the 14-hour days we had worked, Diane said.

DIANE IS QUICK to praise the major disaster agencies such as the Red Cross and the multitude of state and federal departments who have mobilized to help her town.

But, she said, Hamburg is my town, the people are just like my own family. I had to help.

St. Ann Catholic Church is now just a pile of bricks. But the 240 parishioners are still attending Sunday Mass at Hamburg in the home of a parishioner who lives across the street from the church.

Father Thomas Lyons, the pastor who miraculously escaped serious injury or death when the merciless wind flattened his church, is still serving the needs of the parishioners from a trailer, purchased through Catholic Charities.

Many people at Hamburg and the rest of the archdiocese did not know that the Catholic Church had a service agency to help people in need. And, the hardy self-reliant residents never dreamed that they would need outside help.

The mission of Catholic Charities is to provide help, in any way possible to the people of the Archdiocese.

Through workers like Diane Meyer, we are able to fulfill that mission and help people help other people in need.

St. Elizabeth's

(Continued from Page Three)

adoption service that is fully licensed. St. Elizabeth's pledges to each mother who chooses to release her child for adoption that it will find normal and emotionally stable couples to serve as parents. Each prospective parent must meet fiscal, emotional and moral requirements that are necessary for a couple to become a proper parent.

St. Elizabeth's found adoptive parents for 57 infants during 1973.

Residential and Out-Patient Care

St. Elizabeth's provided residential maternity care for 114 patients during 1973. This was a 25 per cent increase over 1972. The increase can be attributed to attempts to reach potential patients and stronger relationships with other service agencies.

St. Elizabeth's continued to offer comprehensive services including pre-natal clinic, hospital delivery services (in cooperation with St. Vincent Hospital), post-natal care and continuing education services.

1974 Catholic Charities Appeal Goals

AGENCY OR PROGRAM	GOAL
Program for and by the Elderly	\$ 43,000
Services to Homeless Children	9,500
Professional Counseling	15,200
Rural Development	15,300
Pre-Cana Programs for Engaged Couples	14,500
Programs Providing Alternatives to Abortion	39,300
Family Life Programs	18,100
Parish Services Programs	20,100

Total Goal — \$175,000

(Administrative expenses are pro-rated to each program)



Annual Report '73

THE CRITERION, MAY 10, 1974

Another year of progress

During 1973, Catholic Charities initiated and participated in a wide variety of projects and programs to serve the long-term and immediate needs of the community served by the Archdiocese of Indianapolis.

Catholic Charities, through its member agencies Catholic Social Services and St. Elizabeth's Home, has served the needs of the Indianapolis area for many years by providing assistance and counseling services.

A little over one year ago, Archbishop George J. Biskup charged Catholic Charities with the responsibility of serving the needs of the entire Archdiocese, which covers much of Central and Southeastern Indiana.

To provide services to the residents who live outside the metropolitan Indianapolis area, projects and programs were initiated in Clarksville-New Albany, Terre Haute, Richmond, Tell City, St. Meinrad and Hamburg.

Programs included assistance in forming and maintaining Birthright and Respect for Life Service centers to provide alternatives to abortion; workshops and programs focusing on the needs of the aging; Pre-Cana Conferences to counsel and help lay a proper Christian foundation for engaged couples; and a disaster relief project to assist persons whose homes were damaged by the April 3 tornadoes that swept through the Archdiocese.



FATHER SCHMIDLIN

The 1973 work of Catholic Charities was financed for the most part through the generosity of persons who contributed to the first annual Charities Appeal.

Rev. Donald L. Schmidlin, pastor of St. Patrick's Church, Indianapolis, serves as Catholic Charities director.

Thomas G. Morgan, Freedom, associate director, serves as administrator of the overall Catholic Charities programs.

Stephen P. Kramer, Jeffersonville, program convenor works in a variety of programs in New Albany, Tell City, Madison and Southeastern Indiana. Mrs. Sue Ley, program convenor, Indianapolis, assists with programs in Richmond and Indianapolis.

Maribeth Ransell and Marilyn Weber act as informational specialists for the Birthright and Respect for Life Services.

Harry Van Why, Jr. is appeal manager.

John Etling and Florence Marshall work with special Catholic Charities activities in the Terre Haute area.

Sister Hallie McMahon, S.P. serves as Administrative Assistant.

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

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

Centers provide 'alternatives to abortion'

Recently in Marion County Criminal Court, Division 2, a pair of men were sentenced to serve a prison term for the rest of their lives.

Their crime: they robbed a man, knocked him out, then went into a room and got a heavy metal object and beat him until he died. That's first-degree murder.

Indiana law defines first-degree murder as the taking of a human life purposefully and with premeditation.

About the same time, in another section of Indianapolis, a doctor walked into a sterile operating room at a hospital and performed an operation which consisted of making an incision in the abdomen of a woman and removing a mass of human tissue that was the beginning of a human life.

The doctor performed an abortion or, as some would say, terminated an unwanted pregnancy.

The doctor had, purposefully and with premeditation, terminated a human life.

In the first case, the two men were put behind bars for the rest of their lives.

In the second case, the doctor went home, put his feet up on a chair, sipped a martini and told his wife about his tough day at the hospital.

The woman was taken to a clean room and within a few days, went home and soon was back at school.

The hospital janitor disposed of the tissue, called a fetus, along with the rest of the day's trash.

The United States Supreme Court has in recent years made two rulings that astound many Americans.

First, they said that a convicted murderer who has proven by his actions that he is unfit to live in a normal society, can not be put to death. The court said the death penalty is "cruel and unusual punishment."

Second, they ruled that abortion is a private matter between the mother and her doctor. The fetus, that had never committed a crime, could be put to death, and that the death was a private matter between the mother and the doctor.

Since the Court's abortion decision, the unmarried mother-to-be is standing at a crossroads.

Legally, she can choose to have an abortion or to deliver the baby and either become a solo parent or give up the infant for adoption.

Catholic Charities Birthright and Respect for Life Services is an attempt to establish centers in the Archdiocese of Indianapolis where the unwed mother-to-be can receive counseling, and supportive services during her pregnancy.

During 1973 Catholic Charities helped to start Birthright centers in Bloomington, Terre Haute and New Albany. Units in Indianapolis and Richmond are presently being formed.

The centers offer counseling services through volunteers who are trained to first, listen to the woman and, if needed,

provide a shoulder on which to cry. Then the volunteers provide information and can arrange for supportive services to aid the mother in delivering the child.

In the Indianapolis area, over 600 calls were received in 1973 at the Catholic Charities Birthright and Respect for Life Services crisis line. (800-382-1067)

In addition, Catholic Charities funded a speakers bureau, which lectured to interested groups on facts concerning abortion.

These lectures are available by

calling Catholic Charities at (317) 639-9397.

During 1973, \$46,000, was spent by Catholic Charities for the Birthright and Respect for Life Services.

During the coming year Catholic Charities director Father Donald Schmidlin has pledged to expand and extend the program.

"Saving the lives of countless unborn infants is one of the most vital tasks that a follower of Christ can perform" Father Schmidlin said.

Catholic Charities Financial Report for 1973

INCOME	
From 1973 Appeal and Other Contributions	\$166,000
EXPENDITURES BY PROGRAMS	
Establishment and support of Birthright Services and Organizations	\$ 46,000
Service for the aging	36,000
Family Life: Pre-Cana Programs	32,000
Special Projects: Support of Catholic Social Services	
Emergency Appropriations, Disaster Services,	
Administrative Costs for the Campaign for Human Development	47,000
Miscellaneous Costs	5,000
	\$166,000

(1974 Appeal Goals on back page)

MANY AREAS COVERED

Varied role filled during past year by Social Services

Catholic Social Services branched out in 1973 to offer a wide variety of services to the Catholic Community.

In September, a Neighborhood Community Consultant program was implemented at St. Andrew, Holy Trinity and Little Flower parishes in Indianapolis to provide services tailored to meet the needs of the unique communities served at each site.

The parishes were chosen because they had already been involved through the School Outreach Program. Consequently, each staff worker had acquired a considerable body of knowledge about the parish communities and was able to provide various services ranging from counseling to liaison, coordination, consultation and training programs.

St. Andrew's Parish: The first point of entry to this parish was for the staff worker to provide liaison and counseling services. The initial activity was to help compile for publication in the parish directory a list and function of the several neighborhood resources within the boundaries of the parish. The administrative staff, consisting of two priests and three nuns, including the principal of the parish elementary school, was in need of the information concerning the types of various community services available to the residents of St. Andrew's parish. The need was met by arranging a meeting with the director of the local Multi-Service Center and representatives of the parish administration.

Other services included providing counseling services to several families who were having domestic problems

and assisting parish administrators in planning future program services.

Holy Trinity Parish: The Catholic Social Services Neighborhood Community Consultant served the needs of Holy Trinity in a variety of ways. Initially, the staff worker surveyed the services available in the parish community and scheduled meetings with five area community organizations and the parish administration to exchange information about the parish and the organizations that could benefit the residents of the Catholic and secular community.

Catholic Social Services also assisted the pastor in helping to counsel married couples. The staff worker also assisted the parish council in an assessment of racial issues and the future needs of the school and the parish.

In September, the parish opened a day care center and the Neighborhood Consultant spent a great deal of time helping the pastor and the center director in the implementation of the program. The staff worker also assisted day care parents in the formation of a group which studied and discussed issues related to child development and family life.

Little Flower: The Little Flower Neighborhood Community Consultant assisted parish leaders in providing services ranging from adult education services to acting as a consultant to the parish council and its sub-committees.

The consultant's primary focus has been in the area of direct family and individual counseling. The staff worker also initiated a two part series in the parish adult education program focusing on the role of parents with emphasis on the quality of family life

CATHOLIC SOCIAL SERVICES STAFF

James T. O'Donnell, ACSW, Executive Director
Joanne Bates, M.S.
Dorothy Baxter
Providence Benedict
Millie Brady, MSW
Traber Crowley
Claude N. Harper
Josephine Hartman
Yvonne Hughley
Edna Kelly, ACSW
William Kennedy
John Kessler
Susan Li, MSW
Marilyn McNulty
Sr. Mary McRath, S.P., ACSW
Michael Morton
Mary Mullin
Mary Otto, Ed.D.
Michael Parker, ACSW
Robert H. Riegel, Ph.D.
Jacqueline Romaine
Carol Schwab
Robert Siegmund
Doris Stiker
James Wargel, MA, MS

Psychiatric Consultant
Joseph FitzGerald, M.D.

Boys' Group Home
Mr. and Mrs. Doyle Gray

Student Training Program
Mark Watkins
Rosemarie Zeluff

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Rev. Donald Schmidlin
Osma Spurlock (Mrs. Albert)
Richard Steele
Karl Stipher
Edward Yates

Financial Summary for 1973

INCOME	
United Way	\$192,000.00
Catholic Charities	11,840.00
Board Payments: Marion County and Others	88,227.99
Counseling Fees	16,882.14
Contract Fees	19,892.00
Other Income	29,237.51
Total Income — \$357,379.24	
EXPENSES	
Administration	\$ 54,117.67
Board and Care of Children	82,652.02
Services to Individuals, Families, Groups	165,750.05
Crisis Service	4,219.49
Operating Expenses	30,073.97
Retirement, Social Security, Insurance	29,021.41
Total Expenses — \$365,834.61	

and preventive mental health.

The neighborhood consultant programs are geared to assist the pastor and his parish by helping them deal realistically with the respective issues confronting the parish community in a complex and rapidly changing society. It is hoped that the program will help the parish maintain a dynamic stance and develop programs to meet the individual parish needs.

Family Counseling

During 1973, the Family Counseling Unit continued to provide all types of professional counseling including marital, individual, family and group assistance. A program was continued which offered tangible material assistance and aid with environmental problems.

The family counseling unit served 459 cases during 1973.

We continued to utilize staff workers from the school unit on a part time basis. In September we added Dr. Mary Otto to the staff on a part-time basis. Mrs. Traber Crowley was assigned the crisis intervention and outreach responsibilities. Mrs. Gloria Williams was assigned to work in the school and parish consultant programs.

Improvement in working relationships with psychological evaluation centered agencies, particularly St. Mary's Child Center, and several other factors accounted for a decline in psychological evaluations.

The agency was responsible for 2,077 brief service cases (including meals for homeless men) during 1973. Direct relief totaling \$4,673 was administered by the crisis intervention staff.

The Family Unit was involved in a number of education programs during the year. In the spring, Dr. Robert H. Riegel led a seminar on marriage and marriage counseling for 13 priests and Sisters. In the fall, a program covering the social and psychological problems in the pastoral ministry was given.

Two family unit counselors have assisted the staff of St. Elizabeth's Home in offering group counseling to all residents and individual counseling as requested. More than 100 girls were assisted by the program.

Child Welfare Unit

In April, Caritas, Catholic Social Services' Women's Auxiliary, arranged and presented a dinner for the agency's foster parents. Caritas also made available funds for foster children and assisted in person-to-person services.

Two child welfare unit staff members served on a sub-committee of the Marion County Child Care Study compiled for the Indiana Welfare Department.

The child welfare unit assisted six children in acquiring adoptive parents.

The foster parents program was augmented by the extension of aid to dependent children assistance which provided for medical and dental care for the children. Previously, several parents paid for this care out of their own pocket. A special fund was created for the Child Welfare unit children. Funds provided for by a special court order financed the ward's participation in group sessions and interest from the Bellut estate allowed Catholic Social Services to provide for extra clothing and other needs of children under the agency's supervision.

Boys' Group Home

Catholic Social Services Group Home For Boys is licensed for ten boys between the ages of eight and sixteen. This age group is the group with which we have found the houseparents are most effective. The per diem rate at the group home is \$8.50 for children of parents who reside in the metropolitan Indianapolis area.

Rising cost of food and clothing, the increase in the cost of school books, fees, funds needed for special school activities, increasing administrative expenses for house parents and professional services necessitated an increase in the per diem rate.

The 13 children served by the Group Home during 1973 have widely divergent and distinct backgrounds but they share a common need for a stable, consistent family environment. This need is met by Catholic Social Services Group Home for Boys.

School Outreach Unit

At the close of 1973, Catholic Charities operated school outreach programs in 19 schools including four high schools. The staff consisted of Michael Parker, ACSW, as supervisor, four full time counselors, and five part-time counselors. The unit seeks to enhance the teacher's and school administration's base of expertise in providing a conducive environment for the emotional and intellectual growth of the students.

A group counseling service was established during 1973 which is intended to reach students who are experiencing peer relationship difficulties frequently combined with a negative self image. Proper student maturity demands broadened reaction and perception in order to make constructive life adjustments. The unit focused on involving parents with the students, especially at the elementary level.

Principals who were initially skeptical of the program reported that positive results were achieved through the counseling sessions.