

## VETOED IN KENTUCKY

# California's Reagan signs school aid bill

SACRAMENTO, Calif.—Gov. Ronald Reagan has signed into law the first aid program California legislators have ever approved for the state's 1,600 nonpublic elementary and secondary schools.

Meanwhile, in Frankfort, Ky., Gov. Wendell Ford has vetoed the first non-public elementary and secondary school aid bill which his legislature has ever passed.

"I believe the type of assistance this bill will provide to students in our nonpublic schools is reasonable and appropriate," said Governor Reagan as he signed the California bill, bringing free use of textbooks used in public schools to thousands of nonpublic school students.

"To have vetoed this legislation would have been to deny these children the opportunity to benefit from these textbooks and classroom facilities," the governor continued, "despite the fact that their parents are helping to make them possible through the public school taxes they pay."

THE AID LAW will also provide state instrumental materials for the visually handicapped and public school vocation and science courses to some nonpublic

school students.

Joseph McElligott, California Catholic Conference (CCC) education director, estimated that in the average parochial school, ordering the maximum number of basic textbooks and supplementary books possible, its students will be receiving use of about \$12,000 worth of instructional materials under the new aid law.

Still pending in the California legislature is a bill allowing parents of nonpublic school children a \$125 tax credit for non-public school costs.

KENTUCKY Governor Ford's veto of his state's first approved aid program for nonpublic elementary and secondary schools came the night before the bill would have automatically become law without his signature.

The Kentucky aid bill would have granted parents a tax credit of up to \$10 annually for nonpublic school tuition costs. Originally, the bill had provided a \$50 tax credit, but backers of the legislation reduced the amount when Ford had objected that the state budget could not withstand the estimated revenue loss from the proposal.

## CALLS IT 'DOSE OF PRESUMPTION'

# Vatican prelate raps theologians' paper

VATICAN CITY—A Vatican cardinal reproached 33 European and North American theologians for encouraging popular resistance against "the Church's absolute Lords." He accused them of "a good dose of presumption," and dismissed them as non-serious theologians.

Cardinal Gabriel Garrone's reply was front-paged by L'Osservatore Romano, the Vatican daily, less than four days after the 33 theologians made their manifesto, which appeared in leading dailies on both sides of the Atlantic.

Cardinal Garrone, a 70-year-old Frenchman who heads the Vatican Congregation for Catholic Education, saw the manifesto as a public appeal for resistance to decisions of the Pope and bishops.

It disregards entirely the fact that power in the Church is not a force that has to be counterbalanced with other forces, or even rejected, but a "service of authority guaranteed by divine assistance," he said.

URGING Catholics not to despair over the Church's current crisis of leadership and confidence, the theologians blamed the Church's present state on "the ecclesiastical system itself, which in its development has remained behind the times and still exemplifies numerous qualities of monarchical absolutism." They advised Catholics not to remain silent, to do something themselves, to act together, to seek provisional solutions, and not to give up.

Cardinal Garrone raised doubts

## Woods to offer adult series at Schulte High

TERRE HAUTE, Ind.—Nine non-credit continuing education programs for adults will be offered this spring by St. Mary-of-the-Woods College at Schulte High School, 2901 Ohio Blvd.

Courses to be offered from April 13 through May 18 on consecutive Thursdays from 7 to 9 p.m. will include:

Everyday Spanish, Sister Beth Kelson, S.P.; World Religions, Sister Ruth Eileen Dwyer, S.P.; and Sister Barbara Doherty, S.P.; Math for People Who Hate Math, John Hesseman; Introduction to Library Science, Mrs. Mary Wang.

Math for Today, Sister Conrad Monrad, S.P.; Modern Theater, Sister Mary Olive, S.P.; Macrame (Victorian Art), Sister Immaculata Krafthefer, S.P.; Hand-Built Pottery, James Wynne; and Radicalism in American Society, Sister Suzanne Dailey, S.P.

A fee of \$24 will be charged for each course. Registration information is available from: Sister Gertrude Therese, S.P., Director of Continuing Education Program, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47804. Phone 733-2181, Ext. 287.

about the theological competence of the manifesto's signers.

"No serious theologian could make a simple comparison between the watchfulness which authority must exercise over faith and discipline and the watchfulness which the faithful and theologians, too, can exercise for their part."

"What would happen in these days of general challenging of truths and fundamental values if they were left to the mercy of pressure groups that would like to force authority to alter them according to their tastes?"

"It takes a good dose of presumption to believe themselves the authentic witnesses of the Gospel against those who are responsible for the faith."

CARDINAL GARRONE observed that the thinking of some of the signers of the manifesto "is already well known." He said the manifesto contained ideas "which have been expressed repeatedly, almost in the same terms, in various writings."

The writings of one of the 33 signers, Father Hans Kueng, Swiss-born theologian who teaches at Germany's Tuebingen University, have been under investigation by the Vatican's Doctrinal Congregation. Father Kueng has questioned the traditional view of the Church's infallibility.

Cardinal Garrone continued:

"In truth we find before us a project that is 'contestatory,' although one may not like to use the word like those appearing virtually everywhere in today's world."

"Of course, the Church too needs to reform itself continually. It has no right to put up with its own faults, or even with its slowness when that can be avoided. But to accuse it of inactivity and even of ineffectiveness is deeply unjust. Who does not find present times difficult?"

"This way of acting, even in politics, is an extreme solution and always risky."

## Defeat move to ease state's abortion ban

BOSTON — Massachusetts will not change its laws banning abortions this year. Moves to liberalize the laws were turned down by the House of Representatives 201 to 16.

Highlighted by an intensive campaign by the Catholic bishops of Massachusetts, who urged retention of the laws, the issue was bitterly debated for weeks in the legislature.

A move to place the matter before the people on a referendum was also quickly defeated.

## Board to meet

INDIANAPOLIS—The South Indianapolis District Board of Education will meet at 8 p.m. Sunday, April 9, in Roncalli High School.

## Pope greets 'our churches of silence'

VATICAN CITY—Pope Paul VI sent a special message of peace on Easter Sunday to "our churches of silence" that languish in "vast regions of the earth."

Pope Paul celebrated the triumph of the Resurrection twice on Easter.

In the cool of the morning he offered Mass in the parish church of Jesus, the Divine Teacher, about 10 minutes from the Vatican.

Then, later in the morning he celebrated a second Mass for more than 100,000 persons in the baroque grandeur of St. Peter's Square. At noon, he went to the central balcony of the massive basilica overlooking the square to deliver his traditional message to the world and to impart his blessing to the city of Rome and to the world.

In contrast to earlier ceremonies during Holy Week, the Pope's voice on Easter was vigorous and full of expression. His special Easter greetings were given in 17 languages, including English, Chinese, Vietnamese, Ukrainian and Greek.

IN SPEAKING OF the persecuted churches of silence, Pope Paul noted:

"In many vast regions of the earth there still exist, or rather there still languish, those humble undaunted communities of individual faithful who are denied a legitimate and by no means subversive existence in the free establishment and expression of their religious and churchly life."

"Let these individual souls know, let those restricted and oppressed churches know—if the echo of our words this Easter reaches them—that they are not forgotten. They are assured of our solidarity in faith and love, together with our prayers and the hope we share in the risen Christ."

During his talk at the Rome parish church earlier that day the Pope said that man often misses the message of Easter, the message that death can be overcome. Man instead appears often to be more involved with death than life, producing "weapons that could destroy the world."

HE ELABORATED ON this theme in his Easter message at noon, saying he wanted to send his message of peace to those areas "where there is still the conflict of war, hatred, bloodshed, destruction and ever more numerous and murderous weaponry."

The peaceful message of the risen Christ on Easter, he said, is that death can be overcome.

"Men today," he declared, "have the ability and the means to give the modern world wonderful displays of progress and organization, and will they not have the wisdom and strength to defend and restore peace where it is injured, where mankind fails not only itself but also the transcendental law of the God of peace?"

## Officers announced for Richmond Board

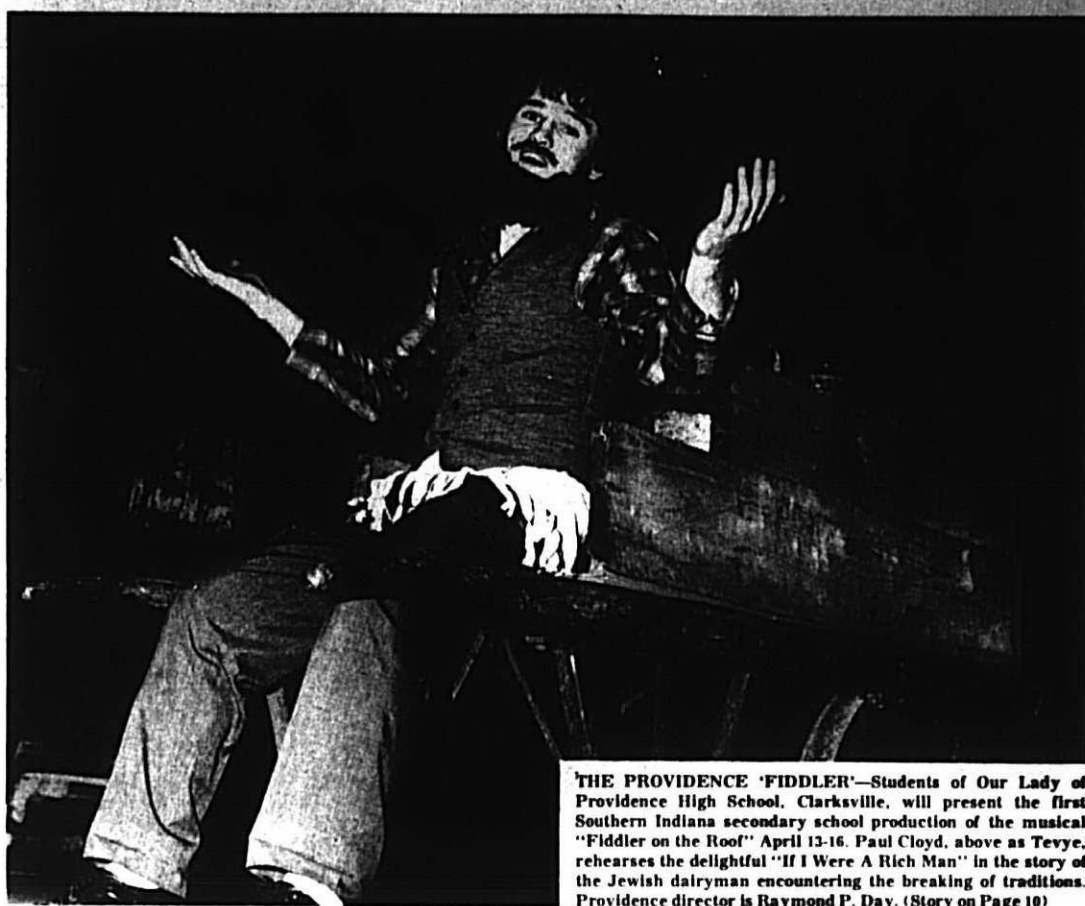
RICHMOND, Ind.—Dr. Alois Gibson has been elected to head a newly-formed Richmond District Board of Catholic Education. The inaugural meeting was held recently at St. Mary's parish here. Dr. Gibson is a member of St. Mary's parish.

Other officers elected were: Father Kenneth Murphy, administrator of St. Rose parish, Knightstown, vice-president; and Sister Antonette Rensino, O.S.F., Richmond-area Religious Education coordinator, secretary.

Father Murphy and Jerry Stawick, of St. Anne's parish, New Castle, were named to represent the district board at meetings of the Archdiocesan Board of Catholic Education.



SEASONAL LITURGICAL DECOR—The Decoration Committee of Christ the King parish, Indianapolis, undertook an ambitious project to prepare coordinated Easter decorations of wall hangings, vestments, stoles and altar cloths. Accented by specially-prepared floral arrangements, the parish priests above model the vestments and stoles, worn for the first time during Easter Vigil services last Saturday evening. From left are: Father Robert Scheidler, Father Thomas Carey and Father Peter Martich. Designer of the coordinated decorations was Janice Newbold, assisted by Judy Schram, Louise Kovatch, Rose Lyons and Margaret Dunn. Floral arranger was Ron Hooper. In all, five sets of coordinated decorations have been created for Easter, Advent, Christmas, Lent and feasts of the Blessed Mother.



THE PROVIDENCE 'FIDDLER'—Students of Our Lady of Providence High School, Clarksville, will present the first Southern Indiana secondary school production of the musical "Fiddler on the Roof" April 13-16. Paul Cloyd, above as Tevye, rehearses the delightful "If I Were A Rich Man" in the story of the Jewish dairyman encountering the breaking of traditions. Providence director is Raymond P. Day. (Story on Page 10)

## ORDINANCE BEING READIED

# Works board okays sewer charge hike

INDIANAPOLIS—A proposed ordinance that would approximately double the sewerage charges presently paid on tax-exempt properties in the Indianapolis Sanitary District will be introduced during a meeting of the City-County Council on Monday, April 10, 6:30 p.m. in the City-County Building.

A public hearing will be held the following Monday, April 17, according to Donald MacPherson, chairman of the Council's Public Works Committee. Remonstrance against the projected increases will be heard at that time, MacPherson said.

A rate increase schedule, based on recommendations following an engineering cost analysis, was approved this week by the Board of Public Works. The board acted on Monday at the close of a public hearing during which statements opposing the increase were made by representatives of Church-owned or affiliated institutions.

ALL TAX-EXEMPT property, including Catholic churches and schools, would be affected by the proposed hike in charges. Such property has been assessed for sewerage services since 1953.

The Very Rev. Francis R. Tuohy, chancellor of the Archdiocese of Indianapolis, told the board the additional charges would impose severe financial stress at a time when the rate of increase in costs to the Archdiocese is three times the rate of increase in contributions.

Father Tuohy said the proposed action would affect 39 parishes, 34 grade schools, and five high schools operated by the Archdiocese, as well as three other high schools operated by religious orders. He noted that the schools have an enrollment of 19,767 students.

The schools are now paying between

\$20,000 and \$25,000 per year for sewerage service, Father Tuohy said.

HE EMPHASIZED that inner-city parishes, "those which actually service inner-city neighborhoods," would be hardest hit.

"Coming at a time of financial crisis, such increases will mean an eventual curtailment of social and educational services in the inner city," Father Tuohy said. "It will have an impact on us and what we can do."

Many pastors, Father Tuohy told the board, "wonder about the legality of any sewerage charge. Rightly or wrongly they see it as a tax on what are supposed to be tax-exempt properties."

The legality of the sewerage charge has never been challenged in court.

ARTHUR SULLIVAN, attorney for the Archdiocese, reminded the board that Indiana had granted "constitutional immunity" from taxation to religious, charitable and educational institutions in recognition of their social and moral contributions.

"In 1953 we protested the charge without avail and we are back again," he said.

"We have all heard the rumors about making the churches and schools pay for police and fire protection," Sullivan said.

(A proposal that would have empowered the City-County Council to assess tax-exempt properties for police and fire protection died in committee in the 1972 General Assembly.)

Increasing the charges, the attorney said, would have the greatest effect on schools which are now the city's largest source of tax savings.

"If you have to build schools for the additional 19,000 students attending Catholic schools here, you know you'll have a tremendous rise in taxes," Sullivan stated.

Attorney John C. O'Connor, representing St. Vincent Hospital and Marian College, told the board additional charges "would just be making our job of community service all the harder."

HE NOTED THAT in Milwaukee recently a proposal to assess tax-exempt properties for police and fire protection was defeated on the grounds it was unconstitutional.

"We are just beating about the bush with assessments," O'Connor said. "If you can charge for city services, you might as well throw out the words 'tax exemption' because they will become meaningless."

Rexford Smith, comptroller of Community Hospital, said no allowance for the (Continued on Page 3)



REV. WALTER HORLANDER

## Ecumenical RE Congress set for next week

INDIANAPOLIS—The Indiana Ecumenical Teaching Ministry Congress, a statewide conference of Catholic and Protestant religious educators, will meet here next week, April 10-12, at the Hilton Hotel.

Indorsed by the Indiana Catholic Conference and the Indiana Council of Churches, the congress is the first of its kind in the nation. Its purpose is to promote interfaith dialogue on the problems and techniques of Christian education. Both professional and paraprofessional religion teachers will participate.

Chairman of the steering committee, which has been planning the congress since last summer, is Rev. Walter Horlander, associate executive director of the Indiana Council of Churches. Serving on the steering committee is Sister Gilchrist Conway, S.P., director of adult education in the Archdiocese's Religious Education Department.

LEADERSHIP THROUGHOUT the congress will be provided by three University of Notre Dame faculty members, Dr. James Michael Lee, Prof. Morton Kelsey and Rev. Harold Burgess. Dr. Lee is chairman of the Department of Graduate Studies in Education.

Among nationally-known religious educators participating will be Dr. J. Blaine Fister of New York City, head of the Department of Educational Development of the National Council of Churches, and Dr. James Ackerman, chairman of the (Continued on Page 3)

## Columbus parish to pioneer unique program of renewal

COLUMBUS, Ind.—St. Bartholomew's parish here will pioneer a new format in achieving a total parish experience this week-end, April 7-9.

Termed Operation PRESENCE (Parish Renewal, an Experience in Service, Eucharist, Neighborliness and Christian Education), the pilot program is being initiated by the Adult Division of the Archdiocesan Religious Education Department.

Two similar programs will be held later in April at Mary, Queen of Peace parish, Danville (April 21-23) and at St. John's parish, Bloomington (April 30).

SERVING AS GENERAL chairmen for the St. Bartholomew's project are Mr. and Mrs. John J. Broderick, assisted by Sister Gilchrist Conway, S.P., of the Arch-

diocesan RE Department, Father John Mintz and Father Harvey Shepherd, of St. Bartholomew's parish.

According to Sister Gilchrist, Operation PRESENCE was designed "to effect an experience of parish membership which is family-centered and to update and renew the religious education of the participants."

Included in the week-end event will be the following: presentation and discussion of "Jesus Christ and Contemporary Christianity," exploration of various generation gaps, panel presentation by Christian Athletes' representatives, sessions in value education, experiences in religious education for various age levels, a family-centered penance service, celebration of the Eucharist, pitch-in supper and rock entertainment.

# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Lead anti-apartheid fight

LONDON—Two white bishops—one Catholic and one Anglican—are among those leading the fight for black majority rights in Southern Africa against the dominant white minority. Separated by some 900 miles in Africa, both men—Catholic Bishop Donal Lamont of Umtali, Rhodesia, and Anglican Bishop Colin Winter of Damaraland, South West Africa—came to London to publicize the situation in Southern Africa, where they say the churches are almost as tainted by racism as the society in which they exist. Because of their support of the blacks in their struggle against the white regime, both men have been subjected to bitter opposition by members of their churches.

## Backs new catechetics approach

LONDON—There can never be a return to the mechanical repetition of catechism answers to teach Catholic doctrine to children, Cardinal John Heenan of Westminster said in a letter to his archdiocesan teachers. He urged them to use the 1971 Vatican General Catechetical Directory—a completely revised guide to modern methods of religious instruction—in conjunction with today's catechism school. The cardinal said he agrees with those who criticize the singsong rote learning of the 370 questions and answers contained in the school catechism. "It is doubtful," he said, "if the catechism by itself ever led people to love their religion."

## Abortion issue arouses Swedes

STOCKHOLM, Sweden—A sharp controversy has arisen among Christians in Sweden over a government commission's recommendation that there be no restrictions on abortion in this country. Lutheran Bishop Ingmar Stroom of Stockholm called views opposing unrestricted abortion "vulgar Christian propaganda" and "hair-splitting." In a letter to the Swedish minister of justice, Stockholm's Catholic Bishop John E. Taylor said: "The report cannot possibly be used as a basis for new legislation."

## Kids hold 'Survival March'

WASHINGTON—An estimated 20,000 children, parents, chaperons and supporters attended a day-long "Children's March for Survival" against what they feel are inadequate government welfare programs. Busloads of children came from many parts of the nation for the march—which zeroed in on Nixon Administration proposals for welfare reform now before Congress.

## Link family life, drugs

STANFORD, Calif.—Families with strong religious characteristics, such as Mormons and Catholics, are least likely to have drug abuse problems with their children. That is one of the conclusions of "Horatio Alger's Children," a new book by Richard Blum, a research associate at the Institute for Public Policy Analysis here. Blum claims that by examining several aspects of family life—class, religion, drinking habits, and attitudes toward drugs and authority—he can predict with 90 percent accuracy the chances that a youth will turn to drugs. Youths least likely to use drugs, Blum says, come from working class families that are strict, religious and politically conservative.

## Chavez union posts victory

TAMPA—The United Farm Workers Union (UFW) led by Cesar Chavez won a second victory in its efforts to organize Florida citrus workers. Workers at J. P. Hood and Sons voted 95-67 to accept the UFW as their bargaining agent. The company and union agreed to a contract similar to one worked out a few weeks earlier with Coca-Cola Co. The election and agreement were announced jointly by the general manager of Hood's citrus operations and by the United States Bishops' Ad Hoc Committee on Farm Labor, which was invited by both Hood and the UFW to supervise the voting.

## Italy's TV priest succumbs

ROME—Italy's most popular television priest, Father Mariano of Turin, has died here at age 65. He was praised by Pope Paul VI for his "persuasive defense of Christian teaching and morality." The Capuchin's cheerful smile and untrimmed thick beard were a familiar part of the television landscape.



**SCHOLARSHIP WINNER**—Don Becher, senior at Our Lady of Providence High School, Clarksville, has received the Archdiocese of Indianapolis Scholarship to Catholic University. Son of Mr. and Mrs. Roman Becher, members of St. Mary's parish, Lanesville, he serves as president of his parish's Junior CYO unit and has held major roles in recent productions of the Providence Theater.

## 'HOSTILE' TO REVOLUTION

## Theologian says Church in Cuba 'lives in fear of disappearing'

BY JOSE KUHIL

SANTIAGO, Chile—Catholics in Cuba are not persecuted, but the Church there "lives in fear of disappearing," according to a Chilean priest who visited that communist-ruled country for three weeks.

Father Pablo Richard, a theologian on the faculties of the Catholic University and archdiocesan seminary here, also reported that a small group of Cuban priests and young Catholics sincerely want to join in Marxist programs.

Father Richard was one of 12 priests and seminarians who went to Cuba. Chileans and Americans working in Chile were in the group. Among the latter was Holy Cross Father William Redington of St. Louis.

Father Richard, who has degrees from Catholic universities in Austria and Italy and the Biblical Institute in Jerusalem, said the group had

"ample opportunities" to discuss the situation of the Church with Cuban bishops, the apostolic nuncio, priests and lay leaders and government officials. "We even discussed it with Fidel Castro," he said, reporting that the group had had a five-hour meeting with the Cuban premier.

IN AN INTERVIEW with NC News Service, Father Richard explained that the Church in Cuba had not been a part of the Castro revolution because it had concentrated its efforts on the urban middle class and "failed to reach the country poor," among whom Protestants were more active.

"It was a foreign Church," he added. "Most of its priests and nuns came from abroad."

"It was an elitist Church because of its concentration on the education of the rich in its schools."

Many Catholics and a few priests shared in the early stages of the revolution, but as it became more and more Marxist, the Church became more and more hostile to it, Father Richard said.

"This attitude of distance is still very much the rule today between Christians and Marxists, between the Church and the government, although it is much less marked among the youth," he said.

"THE BISHOPS ARE not counter-revolutionaries," he continued, "yet they are not openly in favor of the revolution. It could be said that they are far more advanced and open than the priests, and the priests are more open than most of the laity. For instance, the 1969 bishops pastoral asking for an end of the blockade (imposed

(Continued on Page 9)



**BUTLER BOUND**—Bill Lynch (left), all-city and all-state quarterback, and teammate Joe Dowd (right), all-city kicking specialist, of Chatard High School, have announced plans to enroll at Butler University in September. With them is Chatard coach Dick Dullaghan, ex-Butler grid star and the Butler B-Men's Association's alumni football "coach of the year."

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## TIC TACKER

## Just follow the 'Serutan Kid'

BY PAUL G. FOX

American teen-agers are pretty good folks. I can say that because I don't have any. Not yet, anyway, for another year.

It's not that I have anything against them, but they are hard to keep up with as I approach the "Serutan age."

Last week I had the pleasure of the company of 59 high school juniors and seniors, traveling by chartered bus to Washington and New York for a six-day educational experience. Sponsored by the Indianapolis Council on World Affairs, the trip was billed as the "17th Annual World Affairs Study Tour."

The group was comprised of students from Indianapolis (Ladywood-St. Agnes, Our Lady of Grace Academy, Lawrence Central, Decatur Central, Warren Central, Manual and Howe), Brownsburg, New Castle, Valparaiso, Highland, Seymour, Brownstown and Madison (Shaw Memorial, Madison Consolidated and Southwestern). And five easily-tuckered group leaders.

Highlights were many: visits to the Embassies of Yugoslavia, India and Indonesia; U.S. Department of State; American Freedom from Hunger Foundation; dinner with Indiana Congressmen (Andrew Jacobs, William Bray, Lee Hamilton, John Myers and Ray Madden); and United Nations briefings and tour.

But the students also learned much from each other. Three international students in the group, from Holland, West Germany and Finland, provided the group with new insights into their country's domestic and foreign policies.

Today's teen-agers are a lot more sophisticated about world affairs than one would imagine. Perhaps it is because they will be exercising the right to vote at an earlier age.

I wish time would permit a telephone chat or brief note to the parents of each student that participated. But, then, they probably already know what fine people their teen-agers are.

HERE AND THERE—Two Cathedral High School freshmen won first and second place trophies in the annual Downtown Optimist Club Speech Contest held recently at the Shrine Club. First-place winner Mike Doherty, son of Mr. and Mrs. Paul Doherty of St. Michael's parish, will compete in the zone contest on April 15. Second place was awarded to Tim McDonald, son of Mr. and Mrs. Robert L. McDonald of Holy Spirit parish. Contest topic was "Involvement—Our Challenge."

Appreciation plaques for 25 years of perfect attendance and organizational efforts were presented to two Alverna Retreat

House promoters recently. Charles Schaub and Tom Schuck, employees of the Naval Avionics Facility, Indianapolis, received the award along with Anthony Fussner, organizer of the annual retreat for NAFI employees. Fifty men participated in this year's retreat, highlighted by the viewing of films taken over the 25-year period since the opening of Alverna. . . . Two administrators of Chatham High School, Indianapolis, took part in the recent convention of the National Association of Secondary School Principals in Anaheim, Calif. Attending were Stephen J. Noone and Father Patrick Harpenau, principal and assistant principal. . . . Comment seen in "The Communicant," publication of St. Plus X Council, Knights of Columbus, noting the recent National K of C Bowling Tourney held in Cleveland: "Highlights included dinner and floor show at Diamond Jim's and Mass at a new church which had an altar rail." Tsk, tsk.

AROUND AND ABOUT—Holy Name School, Beech Grove, the largest nonpublic elementary school in the Indianapolis-area with more than 700 pupils, has been granted a Certified Commission by the Indiana State Department of Public Instruction. The one-year commission was issued after a thorough examination of the facilities, curriculum, library, cafeteria, transportation, buildings, equipment, administration and faculty. . . . Sister Rita Ann Roethel, S.P., art department chairman at St. Mary-of-the-Woods College and former Archdiocesan elementary teacher and administrator, currently has a collection of 13, hard-edge, abstract paintings on display in the Collector's Showroom, Chicago. The exhibition will continue daily Monday through Friday until April 28.

MILESTONES AND LANDMARKS—Parishes, institutions or organizations planning upcoming celebrations might be interested in a new booklet which crossed our desk recently. "Milestones and Landmarks" is a soft-cover edition with information about celebrating an anniversary or dedication. The 32-page booklet explains in detail the procedures that an organization or church should follow to gain the greatest possible benefits from anniversary and dedication celebrations. It is aimed at clergy, church boards, parish committees and organization officials who will be charged with planning meaningful and memorable anniversary or dedication celebrations. Single copy price is \$1.95 and is available from: Park Publishing Co., 165 Duane Street, New York, N.Y. 10013.

and Human Sexuality also are included in the three-day schedule. Evening events will be a Rap House and Film Festival to be held 8 p.m. Monday at St. Mary Academy, 429 E. Vermont St., and a special performance of "Man of LaMancha" 8 p.m. Tuesday at Christian Theological Seminary.

The St. Mary program will be an audio-visual panoply of teaching resources and suggestions for their use. The CTS drama workshop players presented "Man of LaMancha" earlier this spring.

Rev. Horlander said the congress was designed "to be of interest to all persons involved in or with educational ministries—CCD directors, parish education committee members, directors of Christian Education, pastors and ministers."

COMMENTING ON the uniqueness of the meeting, Rev. Horlander said the congress may prove to be a prototype for dialogue among religious educators in other states. He said he had conferred with National Council of Churches leaders and out-of-state observers are expected to attend.

Persons not already registered for the congress may do so between 9 and 10 a.m. Monday at the Hilton. The registration fee of \$17 includes tickets for a Tuesday luncheon, to be addressed by John J. Loughlin, Indiana Superintendent of Education, and the evening programs. Hotel reservations are to be made directly with the hotel.

Charges to tax-exempt properties have remained static for almost 20 years, it was noted, while rates in general had nearly doubled in many cities and towns throughout the state.

## Works board

(Continued from Page 1)  
increase had been made in the hospital's budget for this fiscal year.

"A 50 per cent increase is pretty outlandish," Smith said, "whether it is for sewerage charges or hospital charges."

In arguments favoring adoption of the proposed increases, the board was told that the recommended rates reflected present costs and did not anticipate additional costs under more rigid environmental codes.

Charges to tax-exempt properties have remained static for almost 20 years, it was noted, while rates in general had nearly doubled in many cities and towns throughout the state.

## Say school can't be both Catholic and segregated

ATLANTA, Ga.—A school that is both Catholic and segregated "is a lie," five Southern bishops said in a pastoral letter on Catholic education issued here.

"The community at large, but especially the Catholic community, must know that our schools are open to all," said bishops of the Atlanta province, including the states of Georgia, North Carolina and South Carolina.

Signers of the lengthy pastoral—with sections on educational finance, philosophies and administration—were Archbishop Thomas A. Donnellan of Atlanta; Bishop Vincent S. Waters of Raleigh, N.C.; Bishop Ernest L. Unterkoefler of Charleston, S.C.; Bishop Gerard L. Frey of Savannah, Ga.; and Bishop Michael J. Begley of Charlotte, N.C.

ALSO SIGNING the education pastoral—covering an entire

page in the Southern diocesan newspapers which made it public—was Father Edward McCaffrey, abbot nullius of Belmont Abbey in Belmont, N.C.

"It is still difficult to find an apostolate more far-reaching or with longer-range effects than education," the bishops said, noting that "there can be no doubt that the schools have served us well."

CATHOLIC schools form Christian consciences "sensitive to the modern demands for justice, peace and service . . ." the bishops said, and train students "in self discipline, respect for authority, and a willingness to accept responsibility—all vital elements for man in a society that is ever more free."

The bishops added, however, that "the Catholic school of today cannot be the school it was in past ages. The children are different, the parents are

## Editor to speak at CCW luncheon

INDIANAPOLIS—The North Deanery Council of Catholic Women will hold their spring luncheon meeting at 10:30 a.m., Thursday, April 13, in the Hospitality room of American Fletcher, 28th and Meridian Sts. Msgr. Raymond T. Bosler, pastor of Little Flower parish and editor of The Criterion, will be the guest speaker.

Reservations may be made by calling Mrs. Ruth Binder, 547-5380 by Monday, April 10.

## St. Vincent sets Banquet, Ball

INDIANAPOLIS—St. Vincent's Hospital will sponsor its annual President's Banquet and Ball on Saturday, April 8. The black-tie affair will be held at the Indianapolis Athletic Club.

Dr. Glenn C. Lord is serving as chairman.



"56" "B" LEAGUE CHAMPIONS—A fine St. Barnabas team, shown here, won the championship of the CYO's third "56" "B" League recently, defeating St. Michael (Red), 44-36. The Southsiders also won the Little Flower Holiday Tournament, for the age group, giving them two of the three championships available to "56" "B" teams during the season. Shown with the boys are Head Coach Jim Long (back row, left), and Assistants Don Sullivan (center) and Gene Liegel.

## Clergy read diocesan press more avidly than secular press, survey shows

CHICAGO—Most American diocesan priests surveyed by U.S. Catholic magazine indicated they read diocesan newspapers more avidly than they read the secular press.

A large number of priests said they rate the Catholic press as good to fair, and almost 90 per cent of the clergymen polled said they do not think that the average Catholic reads enough of papers.

Results of the study on the periodical reading habits of American Catholic diocesan priests appeared in U.S. Catholic's February issue. The magazine is published here by the Claretian Fathers.

ABOUT 500 priests, representing all age groups, were asked by the magazine what periodicals they read in the religious and secular press, and what they think about the overall state of the Catholic press in America.

"Despite the lack of agreement on specific desired content," wrote Kevin H. Axe, the magazine's managing editor who conducted the survey, "there is strong agreement about an enduring need for the Catholic press."

## INDIANAPOLIS Calendar of Events

FRIDAY, APRIL 7  
Luncheon-Card Party at 11:30 a.m., St. Mark's parish, 551 E. Edgewood Ave.

SATURDAY, APRIL 8  
Card Party at 8 p.m. St. Ann's parish hall, 2850 S. Holt Road. Miscellaneous prizes and refreshments.

SUNDAY, APRIL 9  
Two Card Parties, 2 p.m. and 7 p.m., Assumption school hall, 1117 S. Blaine Ave. All games played.

St. Catherine's Monthly Card Party at 2 p.m. in the Father Busal hall, Shelby and Tabor Sts. All games played—blind tallies accepted.

TUESDAY, APRIL 11  
Mother Theodore Circle No. 56, D of I, will hold dinner meeting at 6 p.m. in the K of C clubrooms, 1305 N. Delaware. Members are to bring covered dish.

SOCIALS  
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

## Rummage Sale

INDIANAPOLIS—The Rummage Sale and Boutique, sponsored annually by the Women's Club of St. Thomas Aquinas parish, will be held Saturday, April 8, from 8 a.m. to 1 p.m. in the school gym, 46th and Illinois.

Special handmade items and a variety of rummage will be offered for sale. The public is invited.

"There is also strong agreement that Catholics don't read enough of the Catholic press, that each diocese still needs its own brand of it—and a nearly even split about whether the nation's Catholics should have a daily dose of it."

ACCORDING to the survey, the priests avidly read the diocesan press. The findings showed that 94.7 per cent read their own diocesan newspaper, and 71.2 per cent read one or more diocesan newspapers other than their own.

In contrast, 67.5 per cent said they read a secular daily newspaper.

Only 2.2 per cent of the priests

## Card party set at St. Philip's

INDIANAPOLIS—Hand-embroidered pillow cases will be the prize awards at the annual spring card party sponsored by St. Philip Neri Altar Guild. The event will be held Wednesday, April 12, in the Msgr. Busal hall, 545 Eastern Ave.

All games will be played beginning at 8 p.m. There will be door prizes and refreshments. The public is invited.

rated the Catholic press as excellent. But 82.4 per cent said it was good or fair, and 12.9 per cent described it as poor.

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## BEHIND THE NEWS

However sympathetic one may have been with Senator Edward M. Kennedy's demand of some weeks ago that the United States intervene in Northern Ireland, the proposal was foolhardy. Nothing in the name of peace could possibly have resulted from American intervention, even if all parties were amenable.

It would seem we are a long way from acknowledging that Uncle Sam cannot be the world's policeman, as the saying goes. More importantly, our political leaders seem unable to reconcile their rhetoric to the stark reality that this nation cannot continue to stick its nose into every international dispute without serious—possibly fatal—risk to national resolve and resources.

If there is one thing that has emerged in the presidential primaries to date, it is the growing cynicism of the American electorate. Voters are

# From Camelot to cynicism

turning a deaf ear to exaggerated promises, glowing predictions and cure-all programs. As one pollster concluded recently, the man in the street thinks he's been had and he's blaming the leadership of both parties.

Vietnam contributes mightily to this national malaise. Many Americans are profoundly disturbed as to how the world's most powerful and affluent nation could have allowed itself to become so spiritually and financially debilitated by a two-bit conflict in a tiny Asian country that they never knew existed 15 years ago. Even worse, they have come to realize that we have nothing to show for it all, not one single honorable achievement to cherish save the individual

heroism of young men whose lives were sacrificed.

The last thing that the American people are in the mood for is another grinding involvement in Ireland, the Middle East or wherever the righteousness of salvational politics would lead us. The electorate is wary, to say the least, of further dissipating its energies in government by crisis, ours or anybody else's. It is disillusioned by the proven inability of its leadership to correctly interpret world events in the light of their effect on the welfare of this nation. It is no longer willing to deposit the full measure of its security in the judgment of a select few powerful enough to suck this nation into

full-scale war.

The government is now in the position of having dulled the people's senses with too many cries of wolf. What happens when the cry is in earnest?

For everybody's sake, the disillusioned electorate must have its faith restored in the belief that it, and not some bureaucratic inner-sanctum, controls the most crucial and far-reaching decisions, and today those decisions mean the power to make war.

A bill now before the Senate would for the first time define the authority of the President in this regard. It would establish in so far as possible those areas in which the President could act in an emergency without consulting

Congress. But it would demand Congressional approval within 30 days of any commitment of troops. Without that approval, the President would be forced to recall troops.

Senator John C. Stennis (D., Miss.), chairman of the Armed Services Committee, said recently on the floor of the Senate:

"The last decade has taught us, if it has taught us anything, that this country must never again go to war without the full moral sanction of the American people. The only practical way for all parts of the nation to participate in such legislation is through the Congress."

Let's hope the Senate was listening that day and that Congress, and through it the people, will repossess the Constitutional powers delivered by default to the executive branch.

—B. H. ACKELMIRE

## Private colleges 'living out last years,' educator warns

BY SUE CRIBARI

WASHINGTON—Many of the nation's private colleges and universities are "living out their last years," the president of St. Louis University said here.

Jesuit Father Paul Reinert, chairman of the Association of American Colleges (AAC), said at a recent press conference that the schools are not "crying wolf" about their serious financial problems.

After looking at the situation across the country, Father Reinert said, "I am absolutely convinced that there's no exaggeration." By June, he said, many private colleges "will have used up their last resources—their endowment fund."

The Jesuit noted there are some 1500 private colleges and universities in the country, educating one-fourth of all college students—about 2 million of them.

FATHER REINERT, head of St. Louis University for 23 years, coordinated a national series of conferences on the plight of private higher education called Project Search.

Findings and recommendations from the conferences—attended by business, education, labor and government officials—have been incorporated in Father Reinert's newly published book, "To Turn the Tide."

Paramount in the Jesuit's recommendations is that private colleges and universities must "get their houses in order"—a suggestion he can make with credibility because he has done it himself.

From a deficit of \$2.3 million in 1969-70, Father Reinert has moved St. Louis University to a projected balanced

budget for the 1972-73 school year.

The strategy included phasing out the schools of dentistry and engineering—both largely undeveloped at the university—and reducing non-academic personnel "by about 100," Father Reinert said.

THIRTY FULL-TIME teachers out of a total academic staff of about 700 were also let go, he said, library assets were reduced, and a new insurance program—which saved us about \$300,000—was adopted.

The priest described these and other belt-tightening measures as "a number of very serious sacrifices which I think, at the moment, are not going to interfere with our quality."

"What we're doing," Father Reinert said, "... is holding the line on a short-term basis until some of the other things that I've recommended in (my) book come about."

The priest stated categorically that "just putting houses in order" is not enough.

"I am convinced that some kind of assistance has to be forthcoming to these institutions either directly or indirectly at both the state and federal levels," he said.

The primary responsibility, however, should rest with the state, Father Reinert said, because "education belongs as close to the local level as we can keep it."

THE GREATEST single financial problem for the private college is its geographical location, he continued.

"If you happen to be in a state that has

## PRIVATE COLLEGES AND UNIVERSITIES

like their younger siblings, are in trouble. Finances, enrollments, and cultural-religious identity crises plague administrators. To the right, the president of St. Louis University makes a gloomy forecast but hedges it with survival strategy. Below, the president of Marian College surmises the little guys will weather the depression and the Pope states the reason for trying. To the right, Church-affiliated scholars plumb the troubled waters of authority versus freedom.

done nothing for the private sector ... it (the private college) is almost doomed to fiscal disaster."

Father Reinert said every state should initiate a "tuition equalization plan" which would allow a needy student to apply to a state agency for additional funds if he wanted to attend a private college or university.

Federal aid should be "supplementary and complementary" to state aid programs, Father Reinert said. He added that immediate federal aid—preferably across-the-board grants to institutions—would boost the sagging morale of private colleges and universities.

"What I am pleading for," he said, "is federal legislation ... that is, a public declaration that this country is interested in keeping (private) higher education going."



RELIGION IN THE UNIVERSITY  
roadblock to Freedom or pathway to Truth?

## Housing 'Magistra' on campus

JAMAICA, N.Y.—A 20-month-old study of the religious role of Catholic institutions of higher learning in the U.S. has moved into an advanced phase in which individual colleges and universities are seeking to determine their own Catholic identity" and relation to authority.

The central question of the study—which has covered 59 schools and 200,000 miles—is essentially the "what" and "how" of the institution's relationship to the magisterium or teaching authority of the Catholic Church.

Dr. S. Thomas Greenburg, director of ICHE and former president of Incarnate Word College, San Antonio, Tex., looks upon his two-year effort as a "positive approach" and a "catalytic action."

HE TOLD Religious News Service that

from its very beginnings of searching out answers to the "present crisis of identity in Catholic colleges and universities," the ICHE's purpose was "to lead and not merely to react to the 'leadership' of others, to bring people together ... to unite and reconcile."

To this end, Dr. Greenburg said the ICHE has not looked to the development of an over-all statement on what Catholic higher education ought to be but how participating schools would work out their own position of identity and relationship to the magisterium.

Dr. Greenburg said he now sees a growing consensus in Catholic colleges and universities toward a reassertion of more distinct ties to the teaching authority of the Church, both locally and internationally.

"If there's anything coming out of my talks and visits with presidents, deans, faculty and students of these institutions it's a greater understanding of the relationship to the magisterium," he said.

ACCORDING TO Dr. Greenburg, it is not the "what" of authority that bothers most college administrators, it's the "how," but until now many have not focused on the difference. "There is often a real confusion between the two concepts."

Citing a report last year by the International Federation of Catholic Universities, signed by several prominent educators including Father Theodore M. Hesburgh, C.S.C., president of Notre Dame, Dr. Greenburg said this document accepts the relationship to the magisterium for its theological studies but not for the entire institution. He believes this presents a problem.

Dr. Greenburg is hoping his efforts will show that the magisterium can have a helpful and cooperative effect on the institutions where academic freedom or any freedom is concerned.

DR. GREENBURG, who has met twice with Cardinal Gabriel-Marie Garrone, prefect of the Vatican Congregation for Catholic Education, will go to Rome again this Summer after another regional conference.

"My main purpose is to seek greater understanding" and effect "cooperation" between the Vatican, the bishops and the heads and officials of Catholic colleges and universities. He indicated that a stronger line of communication between the hierarchy and the U.S. schools would solve many of the questions of identity and freedom.

"It is evident," he said, "that there are three positions represented among our Catholic-staffed schools, especially as they relate to ... magisterium and academic freedom." These are "traditional" acceptance of Church authority, a new "broader" interpretation of the magisterium, and a position which says the magisterium has no relationship to the school because the question of Catholic theology does not arise, he said.

Now, he believes, every Catholic institution will have to decide which of these categories it will identify with, so that parents and prospective students are not misled as to where the school stands.

Dr. Greenburg indicated that of the 59 schools he approached thus far—out of about 150 Catholic institutions of higher learning—most are moving rapidly toward a redefinition of their positions on authority and freedom.

## MARIAN'S PRESIDENT AGREES THINGS ARE BAD BUT ...

# There's always Mark Hopkins at the end of that log

Father Paul Reinert's bleak survey of the private college and university scene prompted The Criterion editors to ask Dr. Louis C. Gatto, president of Marian College, Indianapolis, for a more detailed, personalized picture of the small Catholic college and its tactics for survival. We gave him a list of questions we thought readers would like answered and he generously complied.

Q. Is the picture as bleak as Father Reinert paints it?

A. Considering that approximately 70 colleges have closed in the past three years and that, according to Dr. William W. Jellene, Research Director of the Association of American Colleges, 50 per cent of all private accredited four-year institutions and 48 per cent of all private Ph.D. granting institutions could be "out of business" in 10 years if they continue to run financial deficits at the same rate as in the 1969-70 academic year, the picture is indeed grim for a number of colleges and universities.

However, I would not restrict the present crisis in higher education to the private sector. True, until recently the situation has been accentuated on the private campus; but only because the private institutions could not increase their operational and physical plant budgets simply by requesting additional allocations from state legislatures or city councils. Now, of course, virtually every public institution is confronted with having

to defer maintenance, raise tuition, reduce personnel, eliminate services, and restrict curricular growth, while simultaneously requesting increased subsidies and funds from its state or municipal budget agency.

In addition to the obvious problems arising from the current coexistence of recession and inflation, the real challenge to higher education has barely been mentioned by most of the experts. Since peaking in 1957 with some 4,301,000 live births, the national birth rate has been steadily declining until the present when live births are probably at the 3,300,000 level. Therefore, after 1975 the number of individuals coming of college age will briefly level and then begin an appreciable drop.

The effect of this so-called "baby bust" should be substantial on overly-expanded colleges and universities. Personally, I am convinced that most institutions of higher education better start planning to live with the enrollment patterns of the early 1950's, because I really question whether the future job market for college-trained personnel will be conducive to increasing the percentage of high school graduates going to college. In fact, colleges and universities will be fortunate if the present percentage does not decline to any great degree.

Q. Saint Louis University and others can dip into endowment funds and trim fat, but what do small colleges do to cut back expenses? Is there any rationale except

"close-the-doors" when quality is sacrificed?

A. Actually, I believe small colleges can adjust much more readily than can the multiversities. First of all, it is usually easier for the small institutions with limited resources—or the "invisible colleges" as the Carnegie Commission on Higher Education terms them—to retrench during a period of financial crisis than it is for the richly-endowed, prestigious universities. The average small college has never had the luxury of a large endowment; hence, it has never become accustomed to utilizing the income from an endowment as part of its operational budget. Spending unrestricted endowment to balance a budget is at best a temporary solution and its ramifications can be quite disastrous. For once its liquid assets are exhausted, the larger university finds itself without a valuable source of income upon which it has relied even during normal times.

Moreover, the small college has not ordinarily been the recipient of Federal or foundation "seed money" grants to establish exotic programs. While such grants are very attractive, they are clearly given to initiate development of certain projects. Once the specific program has been implemented and is operational, the financial support usually terminates and the university must assume the continuing budgetary burden of the project. Many of the larger institutions are now being forced to "trim fat" of this nature.

Finally, the administrative structure of the small college is an advantage during periods of financial stress. If adjustments are to be made, they are easier to effect quickly and, we hope, efficiently by administrators who are cognizant of the total operation. Their multiple counterparts at the larger campuses, as a consequence of administrative complexity, probably know only a limited phase of the institution's operation.

Regarding the "close-the-doors" when quality is sacrificed question, I personally believe this attitude or reaction is a smokescreen or threat employed when institutions are reluctant to economize. "Quality" is a relative term. Granted, in the period of affluence that higher education has enjoyed since the heyday of the World War II G.I. Bill, "quality" has become synonymous with multi-million

dollar facilities, proliferation of courses, reduced teaching loads, administrative overlap, and accelerated non-academic services. Well, whether we like it or not, Camelot is over; and institutions of higher education are going either to return to the real world or to close their doors—this is the actual choice that exists. There can be a tremendous amount of quality if the professor is competent and the student is serious, even in an austere atmosphere. I think it would be well to recall that American higher education was once envisioned as Mark Hopkins at one end of a log and a student at the other end; and, I suspect, under these conditions considerable quality could still exist.

Q. Is there any movement in the area of out-and-out grants from the state? What about other states—are any moving in the direction of grant and/or subsidy?

A. Governor Whitcomb has created the Indiana Commission for Higher Education in an effort to develop a master plan for post-secondary education. Fortunately, the Commission has invited the 21 independent colleges and universities in Indiana to participate at all levels in its deliberations. The presidents of the private institutions have developed a tuition equalization proposal for the Commission. Briefly, the plan would provide each Indiana resident desiring to attend a private college with a tuition

subsidy based on financial need that is \$200 less than the tuition subsidy of each student enrolled in a State-supported university.

The economic advantage of this proposal to the State is obvious: it is cheaper to partially subsidize a student at a private college than it is to educate him completely, as would be the case if the private institutions were to close. The philosophic advantages should also be fairly apparent. Structuring a proposal that provides direct aid to the student rather than to the private institution is inherent in the "freedom of choice" concept. Moreover, such a proposal eliminates any possibility of a constitutional "separation of Church and State" challenge; on the other hand, the specter of State control of private education is also diminished. Finally, the independent colleges and universities are not in any way "sheltered" by this proposal; they must ultimately compete for students on the excellence of each institution's academic programs.

In answer to the second part of your question, a comprehensive program such as this would be similar to tuition equalization plans already functioning throughout the Midwest. Illinois, Iowa, Michigan, Minnesota, Ohio, and Wisconsin have variations of the proposal. In addition, at least 13 other states have some form of tuition equalization for the private college student.

Q. Is Marian benefiting from the State Scholarship program?

A. Yes, Marian College has been quite fortunate in being able to attract more than its share of those who qualify academically for this program. Presently, 15 per cent of our full-time student enrollment have been designated "Hoosier Scholars" by the State Scholarship Commission and, hence, are eligible for a maximum scholarship of \$1,400. These scholarships are based on financial need.

Q. Has the policy of permitting Indiana gross income tax credit for contributions to private Indiana colleges and universities aided Marian?

A. It is rather difficult to ascertain the degree of financial help that has resulted directly from this tax advantage. However, since all of our fund raising (Continued on Page 5)

## A TREASURY OF TRADITION

VATICAN CITY—Pope Paul reaffirmed the role and function of a Catholic university as a treasury of "humanistic, scientific and Catholic teaching and tradition" in an appeal here to Italian Catholics to "save" the University of Sacred Heart in Milan.

"The Catholic university is necessary," he asserted, pointing out that it encourages "the synthesis between Christian and profane (secular) thought, that synthesis on which our civilization is based" and contributes to "an increase in modern culture ... one of the greatest duties of our times."

The pope observed that the Church has

always been a great supporter of schools, from primary and secondary level to advanced schools for specialized and professional training. But he added: "The Church has been and is at the same time the teacher of knowledge and wisdom. Through the divine will she has the intelligence of the first principles and the ultimate ends of knowledge, even to the extent of imposing her free and rigorous influence on rational studies."

"The Church offers the university ... a dignity and an authority," he said, "which truly confirms its right to signify itself today with the title 'alma mater.'"



DR. LOUIS C. GATTO

## The CRITERION

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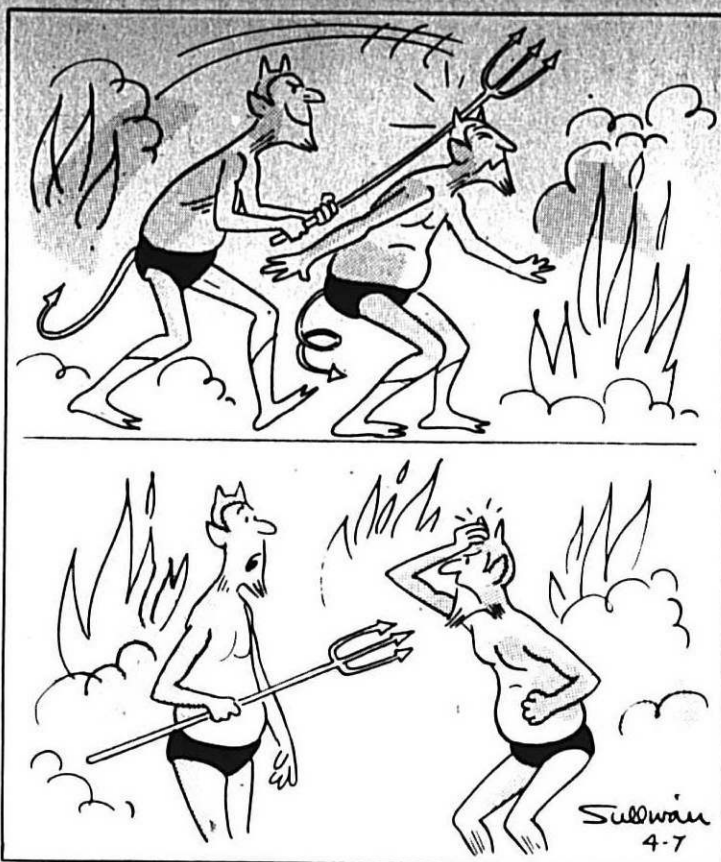
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## LETTERS TO THE EDITOR

### Daileys echo praise for school's record

To the Editor:

As parents of an alumnus of the Latin School of Indianapolis we wish to add our supportive voice to that of the Priests' Senate of the Archdiocese of Indianapolis in their endorsement of the school.

In the years since our association with Latin School began, we have seen a steady procession of unselfish young men go forth from the school into further training for service to others, whether on a priestly or lay level. In this day of widespread uncertainty and unrest this remarkable feat has been accomplished through the inspiration of the truly dedicated and talented faculty of the Latin School.

Having observed the Latin School philosophy put into actual practice year in and year out, we would say that a young man who has had Latin School training is fortunate indeed, whether he has continued his studies for the priesthood and, subsequently, been ordained, or whether he has become a Christian leader in a lay capacity.

And we would like to add a concluding word for parents (the apathetic and downright hostile ones): if your boy evinces a desire to enter Latin School, DON'T TURN HIM OFF! Give him a chance to develop into a well-balanced

man able to approach reality from a broad background. You'll be proud you did.

Indianapolis

### Appreciate support given Latin School by Priests' Senate

To the Editor:

We have just read in The Criterion that the Archdiocesan Priests' Senate has affirmed its support of the Latin School of Indianapolis as a major source of vocational recruitment.

We, as parents of a Latin School graduate, know how important it is to have a school dedicated to the development of vocations. This we feel is precisely what the Latin School does.

We will always be grateful for the fine spiritual and educational background given our son. It was this inspiration and encouragement which helped him in his decision to continue his studies at Saint Meinrad College. The influence of the Latin School priests cannot be overemphasized in helping our son. Their dedication to priestly formation has also encouraged many others.

We should be most grateful that such a school exists to fill this important need and

## THE YARDSTICK

# Blue Monday in Motor City

BY MSGR. GEORGE G. HIGGINS

Arthur Hailey, author of "Airport," "Hotel," and more recently, "Wheels," has never been accused of being a great novelist, but he spins a pretty good yarn at that and counts his readers in the millions. The movie rights alone to "Airport" must have netted him a pot of gold.

"Wheels," which purports to tell the "inside" story of the automobile industry in Detroit, doesn't seem to have caught on as well as "Airport" and, for that reason, may never be made into a big time movie—but then again it may, for nothing, absolutely nothing, in Hollywood succeeds like success, and "Airport" was definitely that.

In any event, I enjoyed "Wheels" more than Hailey's earlier novels, possibly because it deals, in large part, with labor relations in the automobile industry—a subject in which I happen to have a special interest, even though I don't claim to know any more about it than the next man.



## There's always

(Continued from Page 4)  
literature refers specifically to the 1969 amendment to the Indiana Adjusted Gross Income Tax Act and since the majority of our contributors are Indiana residents, it is logical to assume that the marked increase we are experiencing in gifts, especially Alumni contributions, is in part, at least, a consequence of the tax credit option.

Q. What is feasible—and realistically possible—on the national level beyond marginal aid to private higher education? Anything promising developing in Congress?

A. A joint Congressional committee is presently trying to reconcile the differences between H.R. 7248 (the "Green Bill") and S. 659 (the "Pell Bill"). While one can argue the relative merits of these bills, one observation is clear: regardless of the bill that is finally approved, legislation is useless unless funded at a realistic level. And reasonable funding is feasible only if higher education is returned to a position of high national priority. However, before this can occur, higher education will have to recapture the confidence of the general public, confidence that was lost partially as a consequence of the turmoil that dominated many campuses in the late 1960's, partially as a consequence of some fiscal irresponsibility, and partially as a consequence of the current surplus of college graduates.

hope that everyone in the Archdiocese will do what they can in support of this fine school.

Indianapolis

Mr. and Mrs. J. V. Kirby

THE REAL QUESTION, I suppose, is whether or not Mr. Hailey himself knows as much about the industry and its labor relations practices and policies as he pretends. My own guess is that the people in charge of labor relations in the Big Three would answer that question in the negative and would probably say that Hailey has done a disservice to the industry by exaggerating or sensationalizing some of its more obvious problems.

Even at this distance I can hear them growling as they sit around of an evening complaining about the amount of attention Hailey has given to the problem of rank-and-file absenteeism in the auto industry and the disastrous effect it allegedly has on production standards.

Hailey does, in fact, make a big thing out of employee absenteeism and, in doing so, warns his readers in effect not to buy a car that was made on a Friday or a Monday.

"Mondays and Fridays in auto plants," he writes, "were management's most harrowing days because of absenteeism. Each Monday, more hourly paid employees failed to report for work than on any other normal weekday. Friday ran a close second. It happened because after paychecks were handed out, usually on Thursday, many workers began a long boozy or drugged weekend, and afterward, Monday was a day for catching up on sleep or nursing hangovers."

The result was inevitable. Many of Monday's and Friday's cars were shoddily put together, with built-in legacies of trouble for their owners, and those in the know avoided them like contaminated meat. A few big city dealers, aware of the problem and with influence at factories because of volume sales, insisted that cars for more valued customers be built on Tuesday, Wednesday, or Thursday, and customers who knew the ropes sometimes went to big dealers with this objective. Cars for company executives and their friends were invariably scheduled for one of the midweek days.

AUTO EXECUTIVES can call this sensationalism if they will, but the record will show, I suspect, that Hailey knows what he is talking about, even though he is writing fiction and does not purport to be an economist or a sociologist. The rate of absenteeism on the assembly lines of Motor City probably runs as high as 10 percent on Mondays and Fridays. Moreover, given the fact that almost 40 percent of the workers are under 30, the situation is likely to get worse before it gets any better.

All of the evidence seems to indicate that it is the under-30 workers who are most discontented with the monotony of their dead-end assembly-line jobs, most disenchanted with the system as a whole, and most willing to do something—almost anything—to give vent to their sense of hopelessness and frustration. As Robert Dietsch, a Scripps-Howard staff writer, put it recently, they are suffering from the "Blue-Collar Blues." Dietsch is correct when he adds that they "present management organized labor with one of the major challenges of the 1970's."

In the short run, this problem affects management more directly and more immediately than it affects labor, the reason being, as Dietsch has pointed out, that "for the auto companies, as for other industries, high absenteeism and turnover and worker indifference means higher costs, less efficiency and poor product quality."

IN THE LONGER view of things, however, the problem of absenteeism may prove to be an even greater challenge to organized labor than it is to management. Indeed Jack Newfield and Jeff Greenfield, authors of the new book "A Populist Manifesto," are of the opinion that the problems surrounding the whole question of work are perhaps "the most difficult dilemmas" faced by labor unions. "Today . . ." they point out, "in the midst of a cultural revolution that has touched every part of American life, the idea of spending a lifetime working, eating, resting, and moving at the com-

mands of a machine or a superior looks something like slavery; even if the wages are good, the LIFE is not.

And when we add to this the fact that a man who seeks to leave his job may have to wait 20 or 30 years before having the right to any part of his pension, the life of even a well-paid skilled worker looks like something close to indentured servitude."

This is admittedly strong language—perhaps a little too strong—but labor and management would be well advised to take it very seriously.

## Hit exploiting busing issue

NEW YORK—Two national Jewish organizations have condemned what they call exploitation of the school busing issue for political purposes.

The Commission on Social Action of Reform Judaism, a joint body of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, expressed concern that "political figures, in high and low positions," have "inflamed public opinion by manipulating the issue of busing and turning it into a code word with heavy emotional overtones."

It called such actions "demagoguery and mischievous," and warned that "if it is not checked by common sense, the present trend could undermine the

Supreme Court decisions on desegregation and begin a retreat to a new Reconstructionist era."

The Commission, which represents 700 synagogues in the United States, said the growing popularity of Alabama Gov. George C. Wallace is "evidence for concern."

The board of governors of the American Jewish Committee also issued a statement on the subject, charging that problems of school integration "have been exploited by cynical politicians who fan hysteria and offer simplistic solutions to complicated social issues."

It said the Committee was "unalterably opposed" to a constitutional amendment against busing.

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## A HOME OF THEIR OWN

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The diocesan paper can be used to help today's Catholics be informed as it reports stories of interest from all parts of the world. (NC photo)

## The diocesan paper: an informative tool

BY MRS. ROSE M. OBUCHOWSKI

Perhaps because there has been such an explosion of knowledge in all areas of contemporary society, today's Catholics seem to be in the same bad mood as Pilate was when he cynically asked Christ, "What is truth?"

Today we are bewildered by those spectacles, held up by reputable scientists, of continuing contamination of our water and food supplies, of eventual famines, and of coming, complete, ecological disaster.

We are saddened by the reports of our social scientists, which tell of the breakdown of morale and morals among our people, especially our young; and which predict the gradual collapse of our whole value system. We are disheartened by the self-proclaimed failure of our economists to plan out a system that is both viable and fair to all. And then there's the Vatican II, which precipitated a tremendous outpouring of theological thinking; some of which seems so profound, some, so silly.

SO HERE WE ARE, today's Catholics, trying to make sense out of all this hullabaloo; and we have some battle scars to show for it, too! We're harboring many unfounded anxieties, engaging in constant futile quarrels, and generally, doing lots of dumb things. I suppose the angels would gladly put the whole lot of us in a big duffel bag and lock us up somewhere, until God's right order is set up.

Thankfully, however, this is not God's style. We have seen his style in his beloved Son, Jesus. "So Jesus went about all their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and curing every kind of disease and infirmity. Yet, still, when He looked at the multitudes, He was moved with pity for them, seeing them harassed and abject, like sheep that have no shepherd." (Matt. 9:35-37) And it is for this Good Shepherd's sake that the diocesan paper goes out each week to labor among his flock.

LIKE JESUS, the paper should be confident that the promised Spirit of Truth is with us; and, like Him, unhesitatingly articulate the people's true hopes and just grievances. "Telling it like it is" and calling men to make some tough decisions is, of course, risky business; but then, Jesus too, was a disturber of the phony peace and a sign that some "refused to acknowledge." (Luke 2:35) A diocesan newspaper would be a waste if it didn't face reality as it is in the sight of God.

And, perhaps most important today, the Catholic papers should imitate Jesus in his Servant way. How often in the gospels do we hear him say, "What would you have

me do for you?" So, surely, his own papers should be approachable and at the disposal of all.

I think it is this attitude of kindly service that most impresses me about the writers of the NCCB-approved "Know Your Faith" series. Because these writers are skilled in the art of friendly persuasion, because they are unwilling to stamp out even tiny flickers of faith; because, like the good scribes Jesus said he wanted in his kingdom, they draw from their treasures both new things and old. This series is a real "bridge over troubled waters" and an asset to the papers that give it space.

ANY DIOCESAN newspaper that lets the Good Jesus come through it need never worry it will go out of business. We people of the diocese may have the audacity to feel that our learned scribes and theologians in the Catholic press should be shaken 'til their teeth rattle on occasion; and we may well be a cussed bunch "that knoweth not the Law," but we do know a good thing when we see it. Like the people in the gospels who wouldn't let Jesus leave their towns, and like Mary in the garden, hanging on to his feet for dear life; so will we treat a Christ-filled diocesan newspaper.

Today, tomorrow, always "Welcome, welcome on the mountainside, are the feet of him Who brings Good News!" (Isaiah 52:7)

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### WHAT DIFFERENCE DOES JESUS MAKE?

## Columnist takes the time to respond to two 'critics'

BY F. J. SHEED

A while ago I put together earlier columns in this series in a book entitled *What Difference Does Jesus Make?* Two reviewers find me hostile to Biblical scholarship. One says I have "a running quarrel with the exegetes"; the other that I am for "stopping the clock of culture, of theology, even of history." This one was reviewing my book along with Father Andrew Greeley's *The Jesus Myth*. He finds us both "ill at ease with modern youth, one somewhat patronizingly, one somewhat obsessively." Which of us is which?

As I mention young people only once, I think Father Greeley must be the obsessed one, and I the patronizing.

My book's solitary incursion into modern youth concerns some hundreds of high school boys and girls I questioned who could think of nothing gained by going to Mass, nothing lost by staying away, and other hundreds who could think of nothing gained by being Catholics, nothing lost if they left the Church. The point in both instances was that, in 40 minutes each, no one in either group mentioned Jesus. I was



not criticizing the young but their teachers. And I wasn't ill-at-ease. Some of their teachers were.

I am not criticizing my two reviewers either. Their comments set me to looking at what I had said about Scripture scholars. That is what the rest of this column is about.

THE BOOK WAS WRITTEN for those Christians who genuinely believe in Jesus, "would die rather than deny him, yet do not in daily living give very much thought to him," do not, in fact, know him very well. Therefore, it is not likely to contain anything new to men learned in Scripture, though it has plenty which I found new to myself as I was writing it, and which would have sent pre-Conciliar censors reaching for their blue pencils. To the people I wrote for I said:

"Live with the Gospels. I do not mean what's left of them when the latest critic has put his knife back into its sheath. I mean Matthew, Mark, Luke and John, as men have seen the face of Christ in them through 19 centuries. When you have really lived with what's there, you can learn from the critics, but you will not be at their mercy, for you will have your own personal knowledge of Christ. With that knowledge you can consider what the

(Continued on Page 7)

# Why Catholic Education?

BY SISTER JO DUNNE, S.H.C.J.  
Education Coordinator  
Campaign for Human Development

The Incarnate Christ has suffered, has died and is living. No other person has ever said: "I am the life." At best our faith can manage with some conviction: "I am alive." "I lead a life." "I have a life," or even intermittently, "This is the life!"

Moltmann has defined human life as that life which is accepted, loved and experienced. The quality of life rather than mere existence focus in this definition; and the converse is stark: a life not accepted, not loved, not experienced is no life at all—a death, in fact.

Statistics tell us that 80 per cent of the world family exist without any hope in Moltmann's terms. That is to say, these people, millions of whom live in our own country, lack the freedom to choose, the power to effect the changes needed to make life accepted, loved, experienced. The reality of this human-Christian scandal cannot wait for the long-range programs of today's creative planners among them concerned and innovative educators.

CHRIST IDENTIFIED himself completely with those with whom he shared his life, The Life. He offered his message, the Good News of Life, not merely by words, but by the whole calibre and style of his living—his stance toward material securities, his utter dependence on the Father, his need of, reliance on and sensitivity to the community around him. In short, he lived and spoke out of and to their predicament. He educated.

Christian education, empowered by this life, could be a catalyst to confront the scandalous inequities of our national and international systems. It is more and more apparent that these injustices are not aberrations of the system, but elements in the bone and marrow of the concept of progress based on accelerated consumerism and profit.

THE 1971 STATEMENT of the Synod of Bishops on Education for Justice, makes clear that systems of education must move from a narrow-minded individualism which exalts possessions and equates success and "goodness" with "making it." Such systems are un-Christian, because "hindered by the established order, they allow for the formation of a man desired by the same established order, that is a man formed on its own image; not a new man but a reproduction of man as such."

Such a man cannot be open to pluralism, sensitive to injustice, and conscious of the manipulation of the powerless by the very forces which form and reward him. He is caught; he, too, is powerless, poor. He is a no-life.

The Statement further identifies the need for a deepening of an awareness of sin in its individual and social manifestations. This type of awareness demands of education the development of that "critical ability which leads to reflection on the society in which we live and on its values, preparing men to abandon those values which serve to lessen justice for all men. Because such education makes men more human, it will help free men in the future from manipulation either by means of communication or by political forces. It will

make them able to take their own destiny into hand and build truly human communities. . . . It is also a practical education, because it comes through action and participation, as well as through vital contact with situations of injustice" (Statement on Education for Justice, Bishops Synod, Rome, 1971).

THE DEMANDS HERE for a Christian education of service to the community are challenging. They are also fraught with risk and suffering because they force our concepts and trust away from power, status, the security of large complexes, influential board members, heads of corporations, narrow, secure interests and politics. We are plunged into the realities of social responsibilities, gut faith in the Life and the power of his death and resurrection, the passing of our own institutional "power" and the joyful experience of new power in powerlessness.

Christ assured us that such an encounter with Truth would indeed "make us free"—free not merely to buy anything we want, live anywhere and amass wealth as consumer-security collateral; but free to re-order priorities, identify values for a living that is fully human, because it is radically just—The Life!

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### SACRED SCRIPTURE

## Why Christian believes in Resurrection

BY FR. QUENTIN QUESNELL, S. J.

The resurrection of Christ is the most important event in the history of the world. When we say we believe in it, we mean we believe it actually happened.

Yet the greatest mistake we could make in regard to it is to forget that it still is something we believe. We did not see it. It is the chief and central article of the Christian creed. That means we believe it on God's word, as God's word. We do not see it ourselves. We hear about it from others, and we recognize God's word to us in what we hear.

It has been that way from the beginning. The women who went to the tomb on Easter morning did not find Jesus there. They found an empty tomb. They had to believe what the young man in the white robe told them: "You are looking for Jesus of Nazareth, who was nailed to the cross. But he is not here. He has risen!" (Mark 16, 6).

The disciples' Easter did not begin with a meeting with Jesus. It began with their being asked to believe what Mary Magdalene told them: "And when they heard her say that Jesus was alive and that she had seen him, they did not believe her" (Mark 16, 11).

THEN THE DISCIPLES were asked to believe two of their own number who claimed they had seen Jesus "while they were on their way to the country. They returned and told it to the others, but they would not believe it" (Mark 16, 12).

The gospels repeat this point over and over, because it is so important to all of us. This is how we know Jesus' resurrection—by believing. There is no other way. But "blessed are those who believe without seeing me" (John 20, 29).

So, even when Jesus did appear to the disciples themselves, the gospels remind us how faith was necessary. "The eleven disciples went to the hill in Galilee where Jesus had told them to go. When they saw him they worshipped him, even though some of them doubted" (Matthew 28, 16f.). "The Lord himself stood among them. . . . Full of fear and terror, they thought that they were seeing a ghost. He said to them 'Why are you troubled? Why are these doubts coming up in your minds?' " (Luke 24, 36ff.). They tell Thomas later: "We saw the Lord" (John 20, 25). But he says that unless he can see for himself "I will not believe" (John 20, 25).

BEYOND THE CIRCLE of the disciples themselves, it is still more obvious that the only way to know the resurrection was to believe it. As Peter said: "God raised him from death on the third day and caused him to appear. He was not seen by all the people, but only by us who are the witnesses that God had already chosen. We ate and drank with him after God raised him from death" (Acts 10, 40f.).

Much more obviously, when Paul preached far away in Corinth and Athens and Rome, people could not check his story. He could not bring photographs or video-tapes of the risen Jesus. And so the wise men laughed and "some of them made fun of him, but others said, 'We will hear you speak of this another time' . . .



"Has Today's Youth Turned Off Christ?" (NC photo by Richard T. Lee)

## Have youth of today turned off Christ?

BY THOMAS S. JAMES

Right now, I am going to give you a test. Don't worry about your penmanship or your aching writing arm, because this is a one-question test. The question: Today's youth has turned off Christ: True or False?

Before you answer, let me caution you that at least three subjects are neatly hidden in this question. They are Christ, youth and the Church. In reference to our test question, let's study these three subjects in relation to each other through general examples.

LET'S MEET MR. A, a high school student and member of a Catholic family. He goes to church regularly, though admittedly without too much thrill. He does not talk about Jesus much, but when he really needs something, he prays.

Miss B is a junior high school student; she is fond of the Jesus People movement, and spends time with them in their work. She feels this is the true "Christ-like spirit," so she doesn't go to Mass anymore.

Mr. C, college age, sings in the morning folk Mass and feels that he really praises Christ in this way. He is too shy to talk about Jesus or join volunteer projects, because he doesn't want to be known as a fanatic or some sort of strange person.

Miss D is high school age, goes to Mass on Sunday, and her emotions at Mass range from excitement to sleep, depending on the conditions. She likes being a Catholic but feels Jesus won't personally change her life. That type of thinking seems radical to her.

YOU WILL NOTICE that one trait is common to A, B, C and D: all of the examples are placed in a Catholic family situation. This should make it easier for Catholic youth to identify with one of the examples. None of the examples include atheists or agnostics because I think they make up only a very minute portion of today's youth.

These examples of relationship to Christ are different from one another, yet each of them possesses some acceptance of Christ. Some find Christ when they are all alone, while others find him through the Church, or movements such as Jesus People and Pentecostalism. One or more of these "relationships to Christ" are found to some degree in a large number of American youth. They possess in their consciences at least some awareness that Christ is "real."

and some men joined him and believed" (Acts 17, 32f.).

Thus "God in his wisdom made it impossible for men to know him by means of their own wisdom. Instead, God decided to save those who believe, by means of the 'foolish' message we preach" (I Cor. 1, 21).

Now, for those of you who are a little skeptical and are impatient to put down "true" for the answer to the question, let's consider exactly what you will be saying. To say that today's youth has turned off Jesus Christ would be declaring that they don't even have a "foot in the door" relationship with Christ.

On the other hand, if you are anxious to answer "false" to the question, then you are admitting that youth, even if at a bare minimum, has a "Christ" relationship. This does not mean that they fully respond to the liturgy, to fellow Christians, or to the Gospel message, but it admits that in some way Christ is real to them. And if you can see any true relationship between Christ and youth, then by all means write "false" on the test and follow that by painting the town green.

Paint it green, not because you are afraid of something or because you are Irish, but rather because green is a "hope" symbol.

THERE IS HOPE because today's youth is becoming more active in Christian social work such as ecology, campaigns for peace, and justice for the minorities and the poor. All of these are measures recommended by the Holy Father in his Apostolic Letter sent to Cardinal Roy of Quebec, and meant for the Christian community. Here is hope for those like examples of A, C and D: to see Christ through Christian action.

There is more hope, because of a spirit-minded Vatican II which initiated many valuable ideas and programs to further involve youth in the sacraments and the liturgy. This is hope for those like A, B and D: to begin to enjoy Christ through the Church.

For example, C, there is hope for the future through such movements as Pentecostalism and the Jesus People, because they are at least thinking about Christ on a very personal level.

The big point is that today's youth has hope, even if they possess only a small relationship with Christ. That is enough of a seed to grow an entire forest.

WELL, THAT IS enough stalling. It's time to answer the question either "true" or "false." Mark your answer before you continue!

If you put "false," I think you passed with flying colors, and you will have something extra to recall when you see green vestments at Mass.

If you put "true," I would like you to do an additional assignment that has two parts. The first part of the assignment is to find out which color of vestments is worn most during the liturgical year. While you are thumbing through an old missal for that answer, you will be able to complete the second part of the assignment, which is to find out the meaning of the phrase "spera in Deo." A clue: think Hope.

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## WORSHIP AND THE WORLD

# Urge Confirmation be given at Mass

BY FR. JOSEPH CHAMPLIN

Do you remember your own Confirmation or the last time you attended that ceremony? Was it within the context of a Mass or did it perhaps conclude with benediction of the Blessed Sacrament?

I have no facts from any survey indicating what is standard practice throughout the United States. My own diocese, however, in the face of seemingly endless difficulties arising from the great number of parishes and candidates, has as long as I can remember avoided the celebration of Confirmation at Mass. I would guess that might be true as well in most other areas.

The revised rite for this sacrament, recently published by the Holy See and about to be introduced in our country, calls for a change and recommends the administration of Confirmation within a eucharistic service.

One rubric (no. 51) simply observes: "It is most proper that Confirmation be conferred during Mass."

AN EARLIER directive (no. 13) reiterates this guidance and, more importantly, gives an explanation for it. "Ordinarily Confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore, the newly-confirmed should participate in the Eucharist which completes their Christian initiation."

True enough, the renewed ritual provides for a service outside of an eucharistic celebration. Nevertheless, that ceremony is for special circumstances only: under normal

conditions and as a basic ideal the Roman document urges Confirmation at Mass.

The ritual outlines quite specifically, in a manner similar to the baptismal text, how the sacrament should be administered within the Eucharist.

1. After the scriptural readings (special for Confirmation), the bishop delivers instruction or homily (the text offers a sample one). This might well be "a kind of dialogue, especially with children."

2. Candidates renew baptismal promises following the bishop's words. (The ordinary profession of faith is therefore omitted.)

3. Next comes the imposition of hands, anointing and general intercessions.

4. Rubrics encourage some of the confirmed persons afterwards to bring forward gifts for the liturgy of the Eucharist.

5. Confirmed adults, their sponsors, parents, spouses and instructors may receive Communion under both kinds.

6. A special blessing in place of the customary concluding benediction is provided in the restored rite.

ALL OF THIS MUST sound beautiful, but hopelessly idealistic to the diocesan

master of ceremonies or bishop's secretary who must schedule several Confirmations on the same day and for candidates in the hundreds. The new regulations, however, come to his rescue in two ways.

First of all, while hoping that "the minister of Confirmation celebrate the Mass, or better concelebrate the Mass," it allows an alternative. "If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word and that he give the blessing at the end of Mass."

The busy bishop, then, who faces two or three Confirmation ceremonies on a given day could merely preside over the Mass much in the way he presides over Benediction of the Blessed Sacrament. That would significantly ease the burden.

Secondly, the ritual states "in case of true necessity and special reason, for example, the large number of persons to be confirmed, the minister of Confirmation... may associate other priests with himself in the administration of this sacrament."

THE CONFIRMATION time problem centers around the actual anointing rite. With a few assistants (the pastor, associates, priests present for the ceremony), the bishop should find this particular task much easier and certainly faster.

"Attention should be paid," says the Introduction, "to the festive and solemn character of the liturgical service." I know of nothing which could add festivity and solemnity to Confirmation as much as its celebration within Mass.

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## Sheed

(Continued from Page 6)

theologians and the Scripture scholars have for your profit" (page 15).

The critics have a vast amount to teach us, but only if we are already at home in the Gospels. If we are not, "they only dazzle and dazzle us." I have met hundreds of the dazzled and dazed—people of general education, but as to the Gospels barely literate.

SINCE THE JESUS we meet in the Gospels is the subject of the book, why did I mention the scholars at all? Two reasons.

(1) Scholarship has light to shed on the Gospels: "The analyzing of what Jesus has given us falls to the theologians and the exegetes. Whether orthodox or far out, there is something to be gained from all of them. They have done a splendid work, though never complete or in this world completable" (page 163).

(2) In any event, many of my interpretations of the Gospel run counter to views widely held today. I was bound to tell my readers of these views. This meant that I had to say why I didn't hold them, which could only sound like "a running battle with the critics." But, as you see, that is not what it was. There was no point in mentioning scholars I agreed with.

Further, I had to deal, not only with individual points of difference as they arose, but with the minds from which the differences came. Each of us brings to the understanding of the Gospels the mind he has, his way of seeing life and the whole of reality, of accepting or not accepting God. I tried, therefore, to analyze the mind of a very common type of Scripture scholar: I did my best to describe him, not as I see him, but as he sees himself. I do not think he would dislike the description.

BUT WHAT HE MIGHT very well dislike is my listing of defects to which all scholars are liable—especially the danger of falling so much in love with their own theories as to affect their critical judgment. In God and the Human Mind I did this in more detail, using Oscar Cullmann's theory on the Heavenly Man as an example. In the present book I listed some common examples from Scripture criticism generally.

But I did not suggest that Scripture scholars are especially subject to this weakness. It goes with our common humanity.

I had already noted Catholic apologetic misuse of the Resurrection, and a Catholic theological tendency to expound the

## QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I have much empathy and great sympathy for the woman who has nothing in common with the husband who has no use for her, and doesn't know what to do with herself now that her children are about raised. I went down that road myself and I'd like to tell her a thing or two:

Stop being sorry for yourself. You are 15 years old: half your life is ahead of you. Admit to yourself that part of the breakdown of your marriage is your own doing, or undoing, and cannot be done over. But what you do from now on can bring changes.

You have a legal claim on your husband. Keep it and use it, not as a blind but as a structure in which to build another and better life. This will be slow, but if you work diligently and with that one idea in mind, you'll be so busy that time will speed. Get out of the house, which you indicate is not a home, and see the world in your own neighborhood, city and state. You'll like your house better. Find a job—either for money or for charity—to fill your days and nights if your husband is away much of the time.

Your husband must come home some time. Talk and talk—about what you have been doing, even though he seems not to listen or be interested. Some of what you say will rub off and sink in. In your telling, weave in hints of how you feel. Don't accuse or complain about his lack of interest.

A. A surprising number of people took up the "buck" I passed and sent advice to the woman whose husband held two jobs as a young father and enjoyed everything and everyone but wife and children. They were all women, and they were all of one mind. Here are two more samples:

"Seems to me she needs to do a bit of soul searching. Is she really trying to make a reasonably happy life for herself in her circumstances or has she decided she wants a divorce and is looking for someone to justify it for her?"

"She should pursue her husband and try to win him back. Apparently he was bored at home. I wonder why the lady didn't

dogma of the Incarnation as if the traditional formula bathed everything in light. And I ended a comment on some writers, who had apparently forgotten that the Baptism by John was Jesus' first adult appearance, by saying: "I dwell on this as a warning to ourselves. We are all in the same danger of reading into the Gospels what fits our own ideas, and reading out of them what doesn't" (page 152).

follow her husband when his employment was changed to 'out of town.' She lists her own interests but doesn't mention the things that her husband enjoys. Maybe she should try to find out some of these things and try to participate to some extent.

"We all like a little praise for our efforts once in a while. She should praise him occasionally for working so hard in the past and at the present, act glad to see him when he comes home, compliment his maturing good looks, plan something extra just for him once in a while, never nag or harp on a subject, find something nice to say about him to the children, and don't be too demanding for worldly possessions.

"Someone gave me this advice several years ago and it sure did work. Sometimes we have to reach out to another person first. She should try it, she might like it."

Q. In a recent column, you answered a question about a Catholic marrying a Jew who had previously contracted a marriage with another Jew. You said: "The presumption, certainly, is that the man's marriage was valid, and you would not be allowed to marry him in the Catholic Church." It seems to me that you neglect the important fact of the so-called Pauline Privilege. The Church can and does

dissolve such non-sacramental marriages. Since great harm may be done to souls, I think the matter should be corrected (assuming I'm correct).

A. You are correct. If the Jewish man is willing to be baptized and enter the Church and his divorced wife will not accept him back and agree to live in peace with a Christian, he may be given permission to use the Pauline Privilege. This means that in favor of his new faith he is permitted to enter marriage with a Christian, and the previous marriage is dissolved at the moment he contracts the new. The first marriage between two persons not baptized is not a sacramental Christian marriage. Such a marriage, the Church teaches, can be dissolved in favor of the faith.

It is the exceptional Jew who becomes a Christian to marry. I hesitated to suggest this remote possibility to the girl who wondered whether there was any hope of marriage with a divorced Jew.

Q. In a case where a girl has had a child out of wedlock, is she allowed to marry in the Church if she meets another Catholic who wants to marry her?

A. Of course

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# Maryland football star to speak at Convention

Hundreds of Archdiocesan youth will congregate in Indianapolis the week-end of April 21-23 for the annual Archdiocesan Junior CYO Youth Convention, to be held at Secena Memorial High School.

It was announced this week that Mike Modzelewski, University of Maryland football standout, will be principal speaker at the convention's

closing banquet. The son of Mo Modzelewski, former fullback for the Cleveland Browns, he is also affiliated with the Fellowship of Christian Athletes and a respected public speaker.

FATHER Donald Schneider, Archdiocesan CYO Director, also revealed some of the convention panel topics on the central theme "Youth Concerned for Others." Topics will include:

"How Can One Person Make An Impression?" "Escaping From What?" "The Jesus People," "The Big Brother Program," "Committee for the Preservation of Life," "The Drug Scene," "The 18-Year-Old Rights and Responsibilities."

## Annual CYO music event April 14-15

Several hundred grade school musicians will participate in the annual Archdiocesan Cadet Instrumental Music Contest, to be held April 15-16 at Cathedral High School.

Piano competition will begin at 9 a.m. Saturday, continuing through 11:30 a.m. The recital for medalists will be held from 12:15 to 1 p.m.

The Instrumental Division will commence at 12:30 p.m. Sunday for soloists and ensembles at five-minute intervals. Band-Orchestra competition is scheduled at 3 p.m. in two divisions—four will compete in Class A for groups 30 or larger, 10 will compete in Class B for groups under 30.

A new system of awards has been initiated for the Band-Orchestra section, including five Class B, two Class A and two overall awards to be presented.

For the first time in the Music Contest, hired judges will be recruited. Contestants who formerly received ribbons will this year receive medals, while ribbons will be presented to second and third place winners.

Outstanding soloist medals will also be awarded in both Piano and Instrumental Music divisions of the competition.

## 250 applications in for camping

Nearly 250 applications have been received for the two CYO summer camps in Brown County.

An experimental program of two weeks boys camping at Camp Christina will be in effect the weeks of June 18 and 25. The remaining seven weeks of camping there will be reserved for girls.

At Camp Rancho Framasa, the first four weeks of camping (June 18, 25, July 2, 9) are reserved for girls. The remaining five weeks are for boys.

New features this year include a swimming lake at Camp Christina and new kitchen facilities at Rancho Framasa. Also available at both sites are horsebackriding, swimming, nature study and handicrafts.

Total cost of a week's camping is \$37.50, including canteen and handicrafts. A deposit of \$15 is required with application.

Additional information and brochures are available from the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207. Phone (317) 632-9311.

PARISH nominations for the Roger Graham Memorial Awards to outstanding Archdiocesan youth should be forwarded to Deaneery CYO Directors by April 14 for consideration. The winners will be selected by the Deaneery Directors and Father Schneider at the convention.

Registration deadline for the convention is Friday, April 14. The \$3 deposit should accompany reservations. After April 17 the registration fee of \$7 will be increased to \$7.50. Housing cards for overnight accommodations are also due by April 17.

## CYO NOTES

Deadline for the annual Msgr. Albert Busald Award applications is Wednesday, April 12. Each parish is urged to search for qualified applicants. The award, named in honor of the former pastor of St. Philip Neri parish, will be given at 7:30 p.m. Wednesday, April 26, in St. Philip's Church.

The Cadet Boys Dual-Meet Track League will begin the week of April 16, followed the next week by the Cadet Girls League.

Coaches of all three spring kickball leagues will meet at 7:30 p.m. Thursday, April 13, in the CYO Office to receive schedules and other materials. Division II of the Junior League will begin play on Sunday, April 16, with the remaining divisions to start April 18 and 19. Division I of Cadet B will start April 18, the others on April 20. Cadet A season begins April 21. All leagues will continue through mid or late May.

Tentative meeting date for coaches of Cadet and "56" Spring Baseball will be Thursday, April 20, at the CYO Office. The seasons will begin April 25 or 28.

The preliminary deadline for summer baseball league entries is this week. Parishes considering entry into the B, C or D Leagues should notify the CYO Office immediately.

MARIAN MEDALISTS

St. Philip Neri Parish, Catholic Daughters of America: Dorothy Doyle, Cathy Lee, Marianne Studer, Lynn Walker.

St. Catherine of Siena Parish, Catholic Daughters of America: Diane Carrico, Jeanne Gabonay, Martha Havens, Karen Sue Noe, Jane Maxwell, Beverly Young.

Holy Spirit Parish, Catholic Daughters of America: Carol Gedio, Kathy Moran, Debbie Stewart, Mary Helen Taylor.

Nativity Parish, Catholic Daughters of America: Theresa Barbalas, Dawn Cravens, Debbie Hampton, Karen Kennelly, Rosemarie McLeish.

St. Ann Parish, Troop 450: Tina Lauriccia, Karen Rohl, Debra Spurgeon.

St. Barnabas Parish, Troop 725: Cathy Byrnes, Vicki Gultwiler, Mary Anne Myers, Niki Staggs, Gwen Woodard.

St. Patrick's Parish, Troop 700: Mary Bledsoe, Jenny Masengale, Francis Roberts.

St. Joan of Arc, Troop 117: Cindy Anne Clapp, Debora Cougan, Karen Crossland, Suzanne Scheller.

Immaculate Heart of Mary, Troop 1174: Karen Beckerich, Karen Blackwell, Mary Ann Byrum, Ellen Healey, Diana Henneberry, Kathy Hickey, Ann Kennedy, Michele A. Lawless, Rene Lorton, Marina McCann, Judy Muller, Teresa Revard, Laura Richards, Cecilia Sahn, Jane Schelling.

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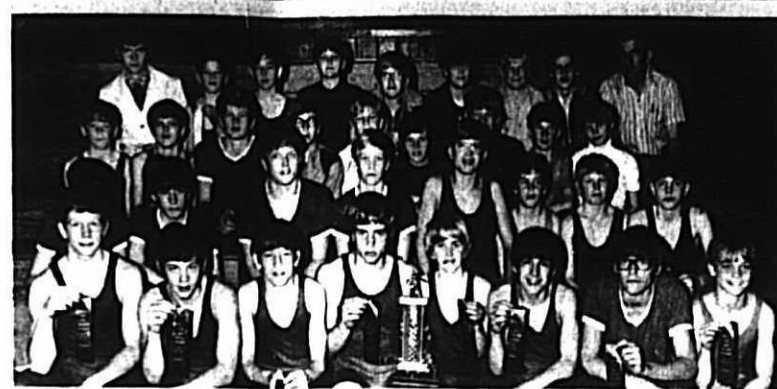
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FIVE STRAIGHT WRESTLING TITLES—St. Simon won its fifth straight CYO Cadet Wrestling Tournament championship March 25 at Cathedral High School. The far Eastiders amassed a total of 113 points in sweeping to their fifth consecutive crown, after winning a fifth straight dual-meet league title also. The man responsible for another season of excellence in St. Simon wrestling is Jim McGovern (back row, left), Head Coach. Seated at the right is the St. Simon Athletic Director, Bill Norton.



INDIVIDUAL CADET WRESTLING CHAMPIONS—These 15 lads earned individual championships in the recent CYO Cadet Wrestling Tournament. Front row, left to right: Mark Zoller, St. Simon; Mike Reck, Little Flower; Mike McCarthy, St. Simon; Joe Deck, St. Lawrence; and Paul Kelter, St. Michael. Second row, left to right: Greg Riley, St. Lawrence; Vincent Meunier, St. Malachy; Jim Norton, St. Simon; Paul Tuttle, St. Simon; and Mark Steiner, St. Simon. Third row, left to right: Jack Bogerman, St. Roch; Pete Quinn, St. Simon; Chris Jennings, St. Simon; Tom Wroblewski, St. Simon; and Tony Young, St. Catherine.

## Folk singer to appear in Indianapolis

INDIANAPOLIS — An internationally known folk singer and composer of contemporary church music will present three programs the week-end of April 28-30.

Sebastian Temple, a native of South Africa now living in Los Angeles, will present a concert, an all-day retreat and a day of renewal.

The concert will be held at 8 p.m. Friday, April 28, in the Christian Theological Seminary auditorium, 1000 W. 42nd St. No reservations are necessary. Tickets are available at \$1.50.

Alvina Retreat House will be the scene of the one-day retreat Saturday, April 29, starting at 9 a.m. and concluding at 9 p.m. The program will include an audio-visual lecture and songs in the spirit of Teilhard de Chardin, an illustrated talk on interior prayer, and a closing festival of story and song.

Cost of the retreat, including lunch and dinner, will be \$15 per person. Reservation deadline is April 22.

The day of renewal will also be held at Alvina from 2:30 to 5:30 p.m. Sunday, April 30. The Christian Meditation Workshop will be limited to 150 persons. Workshop fee will be \$2. Deadline for reservations is April 23.

Temple's appearances are sponsored by two organizations: Spiritual Frontiers Fellowship and Quest. Reservations should be sent to Mrs. Marjorie B. Hall, 5975 Boy Scout Rd., Indianapolis, IN 46226.

## Scecina boosters plan card party

INDIANAPOLIS — The annual Spring Card Party sponsored by the Scecina Memorial High School Boosters Club will be held at 8 p.m. Tuesday, April 18, in the school cafeteria.

Serving as co-chairmen of the event are Mrs. Kenneth Underhill and Mrs. Robert Roderfeld. Proceeds will benefit the school's extracurricular activities.

Tickets are \$1.25 each and are available at the door.

## Note confession fall-off

ROME—The Italian bishops said that there has been a fall-off in confessions among young people and that this is "not being noticed by Christian educators, priests included."

The comment was part of a lengthy pastoral document issued by the Italian Bishops' Conference in connection with this year's catechetical theme, "The Moral Duty of the Christian." The bishops said they cannot hide their concern "for the disintegration of morals. The crisis of faith to which we called your attention last year . . . is reflected inevitably in the Christian life."

"Aggravating this crisis is . . . the influence of spreading secularism and of widespread theories that rely on a concept of liberty unrelated to any objective norm and to any reference to God or His laws."

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## Predicted hike in school closings never occurred

WASHINGTON—The sharp increase in Catholic school closings predicted after a recent U.S. Supreme Court ruling does not seem to have materialized, according to an official of the National Catholic Educational Association (NCEA) here.

Dr. George Elford, research department director and former Indianapolis Archdiocesan School Superintendent, said NCEA had predicted a 4.1 per cent drop in the number of U.S. Catholic schools—about 466 fewer—when the high court struck down two state aid programs for nonpublic schools last June.

Also predicted, he said, was an 8.5 per cent decrease in Catholic elementary school enrollment and a 4.8 per cent decrease in high school enrollment.

IN AN ARTICLE drafted for the May issue of "Today's Catholic Teacher," however, Dr. Elford said early indications were that the predicted losses have not occurred.

An "initial review" of 1971-72 Catholic school statistics—gathered from diocesan officials across the country and stored in NCEA's "data bank" of computerized information—indicated a 3.4 per cent drop in the number of Catholic schools, about 386 fewer, Dr. Elford said.

The NCEA research director said tentative data bank figures

also indicate a 7 per cent drop in Catholic grade school enrollment, and a 4 per cent enrollment drop at Catholic high schools.

THESE FIGURES are "about the same" as the rate of school closings and enrollment drops before the supreme court decision, Dr. Elford told NC News.

He admitted the possibility, however, that the court ruling came so late in the year—it was handed down June 28—that many schools may have had to stay open regardless of their financial condition, due to contractual and other commitments.

Dr. Elford said it was "a good hypothesis" that the true effects of the Supreme Court ruling may not show up until next year.

IN THE ARTICLE he prepared for the Catholic teachers' professional journal, Dr. Elford also noted that amid the national furor over busing this year, there was no "white flight" into Catholic schools.

"In general, the racial composition of Catholic schools remained the same," he said, "with some slight increases in minority student attendance in several regions."

Fifty years ago Francis A. Oleyer and Frank Lauch had leading roles in "A Tailor Made Man," final dramatic production of the season for the St. Cecilia Players of Sacred Heart parish, Indianapolis.

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## CHOOSING A COLLEGE

## Stresses importance of pre-college tests

BY GARY YOHLER  
Director of Admissions  
Marion College

Students and parents are often confused by the college tests which are to be taken and exactly what these tests measure.

The following are among the most important tests that students will be exposed to during their junior and senior year of high school:

**Scholastic Aptitude Test (SAT):** The Scholastic Aptitude Test is a measure of basic reasoning abilities in two areas: verbal and mathematical. It provides a separate score for each of these areas, and is intended to supplement the school record and other information about the student in assessing his competence for college work. It is aimed not only at serving the decisions of institutions that have high-scoring candidates but also at describing levels of ability among lower-scoring candidates for admission to college.

The verbal sections of the SAT currently consist of 90 items, including antonym items, sentence completion items, analogies items, and reading comprehension items.

The mathematical sections of the SAT consist of 60 items in which there are only two formally distinct item types: general mathematics items common in form to many other tests, and data sufficiency items.

All items in the test are five-choice items. The test is "formula scored" (that is, the Number Right minus one-fourth of the Number Wrong).

The test is to be completed in three hours and is divided into five categories. The scores on the SAT range from a low of 200 to a maximum of 800.

**National Merit Scholarship Qualifying Test—Preliminary Scholastic Aptitude Test:** The NMSQT-PSAT is a new test this year which combines the National Merit Scholarship Qualifying Test and the Preliminary Scholastic Ap-

titude Test. Formerly each test was taken early in the junior year.

The NMSQT-PSAT, taken early in the junior year, is designed to identify academically talented eleventh-grade students. The test itself closely resembles the SAT in format, it lasts 2½ hours. The scores range from a low of 20 to a high of 80.

**American College Test (ACT):** The ACT is a division of the American College Testing Program and is another main college entrance examination. Although not as widely used in Indiana as in our neighboring states of Ohio, Illinois and Michigan, the ACT affords information about the student's potential and academic achievement in various areas. These areas are English, mathematics, social studies and natural sciences. These tests were developed to measure as directly as possible the abilities the student has that can be applied to his college course work. Most of the test items are concerned with what the student can do with what he has learned, they are not concerned primarily with specific and detailed subject matter.

(To be continued)

## † Remember them in your prayers

## BLOOMINGTON

LOUIS TOSTI, Sr., 89, St. John the Apostle, March 28. Father of James Tosti of Phoenix, Ariz.; Roger Tosti of Redondo Beach, Calif.; Louis Tosti, Jr., of Washington, D.C.; Mary Ferguson of Traverse City, Mich.; Ann Riteman of Franklin; John Tosti of Vancouver, Wash. and Angel Tosti of Columbus.

CATHERINE LONIS, 67, St. John the Apostle, March 31. A former resident of Bloomington who died in Albany, Oregon, she was the sister of Mrs. Margaret Coffey and Miss Amy Dalton, and Albert J., all of Albany. Sister in law of Roy J. Harris of Bloomington.

## INDIANAPOLIS

BENJAMIN CLINE, 41, St. Joan of Arc, March 29. Son of Mr. and Mrs. Donald L. Cline, brother of Samuel, Rebecca and Rosanna Cline, grandsons of Mr. and Mrs. Paul Onstott and Mrs. Henrietta L. Cline.

PAUL J. WILSON, 71, St. Peter and Paul Cathedral, March 29. Father of John P., Charles E., Thomas J. and Robert B. Wilson, brother of Agnes Wilson, Margaret Murray and Katherine Voight.

ROBERT W. JACKIE, 1, Holy Rosary, March 29. Son of Mr. and Mrs. Paul J. Jackie, brother of Sharon C. Jackie, grandsons of Carolyn Nash and Mr. and Mrs. Robert Brant.

ELAINE C. WITTRY, 67, Holy Name, March 31. Wife of Leo G. Wittry, daughter of Wayne W. Wittry and Mrs. E. Lynn Halloran, daughter of Mrs. Bertie Jarboe, sister of Marcella Chester and Herbert Jarboe.

MAE A. LEPPERT, 67, Assumption, March 31. Mother of David and Donald Leppert, daughter of Ida M. Lawson, sister of Shannon and Robert Lawson.

JANE E. BREWER, 80, St. Philip Neri, March 31. Sister of Tressa Brewer, Nell Wehlage and Helen Dipple.

LAWRENCE J. KOESTERS, 74, Sacred Heart, April 1. Brother of Carl Koesters.

WILLIAM J. GOGGER, 77, St. Philip Neri, April 3. Husband of Ann E. Gogger, brother of Henry Gogger.

MARY A. ZAPPIA, 88, Nativity, April 3. Wife of Dominico, mother of Anthony, Frank, Charles, Joseph and Dominic Zappia, Catherine Williamson, Theresa Bergman, Mary Worthington, Rose Laker and Anne Glasgow.

KATHERINE T. SULLIVAN, St. Luke's, April 3. Aunt of Vera Candy.

LEO E. RUSH, 89, St. Joan of Arc, April 4. Brother of Joseph H. and Marie A. Rush, Elizabeth Kolb, Barbara Allison, Rose Hanna, Irene Murty and Bertha Heacox.

JOAN GILL, 42, St. Charles's, April 4. Wife of Charles W. Gill, mother of Charles A., Joseph P., William F., James D. and Joyce M. Gill, sister of Joyce Bibeau.

ROY C. NEVITT, 77, St. Mark's, April 5. Husband of Louise M. Nevitt, father of Robert C. Nevitt and Rosemary Fitch, brother of Katherine Walpole and Margaret Donaldson.

MADISON SARAH BEAUCHAMP, 77, St. Mary's, March 26.

RICHMOND ANNA MILDRED TRAYLOR, 65, St. Gabriel's, April 1. Mother of Mrs. Bernard Castleman, of Plainfield, Col. Robert J. Traylor of U.S. Army stationed at Schofield Barracks in Hawaii and William F. Traylor of Richmond, sister of

Herman and Fred Kopp of Lawrenceburg and Mrs. Bessie Ludlow of Aurora.

ST. MEINRAD CORNELIA E. GREULICH, 57, St. Meinrad, March 27. Mother of Ronald Greulich of Fort Branch; Kent Greulich of Orisney and Keith Greulich of Dale; sister of Leo Engler of Louisville, Ky.; Mrs. Oscar Buechler of St. Anthony and Mrs. John Murphy of Indianapolis.

TERRE HAUTE MARGARET F. CARD, 55, St. Margaret Mary, April 4. Wife of Richard F. Card, mother of Joseph Card of Woodridge, Ill.; John Card of Columbus, O. and Richard Card, Jr., of Terre Haute, sister of Thomas J. Finerty of Terre Haute.

ELIZABETH DUFFY, 86, St. Patrick's, April 4. Aunt of Mrs. Trudy King of Terre Haute, with whom she resided.

## Alverna to host Cursillo event

INDIANAPOLIS—A tri-state team of speakers will conduct a Spiritual Formation Week-end for members of the Indianapolis Cursillo Center April 14-16 at Alverna Retreat House.

The program will commence at 8 p.m. Friday and conclude at 1 p.m. Sunday. Cost will be \$25 per person or \$40 per couple.

Speakers will include: Joseph O'Connor of Indianapolis; Miss Peggy Giese of Cincinnati; Jack Barr of Owensboro; and Father Charles Fischer of Whitestown, Ky.

Reservations and additional information is available from Dick Perry at 638-4992.



**COMEDY CHAMPIONS**—St. Mark's CYO One-Act Players returned to the scene of some previous fine performances after an absence of two years, winning the coveted Comedy Division Championship at Roncalli High School March 26. St. Mark's winning play was "True-Blue and Trusted," an old fashioned melodrama. Mrs. Larry Schmalz (the former Patty Abel), herself a veteran of one-act play participation, was the Director in charge, with help from Assistant Director Mrs. Michael Berger, who was not present for the picture.



**SERIOUS DIVISION CHAMPIONS**—St. Columba of Columbus recently achieved a rarity in CYO dramatics competition. These young people, representing that North Vernon Deanery parish, won their second consecutive championship by repeating a 1971 triumph in this year's version of the Serious Division of the One-Act Play Contest. St. Columba's successful vehicle was "Cry of the Cross." One of the St. Columba actresses, Becky Borczon (front row, left) was chosen the Outstanding Actress of the division. Standing in the back row, are the play's Director, William Zeller, Jr., second from left, and CYO Moderator Vincent Pongracz (third from left).



**CLASSIC COMEDY CHAMPIONS**—Holy Spirit's thespians, shown here, made their first appearance in a CYO One-Act Play Contest in recent years a successful one. The Eastsiders won the Classic Comedy Division of the 1972 Junior CYO Contest. Presenting "Once Upon a Playground," Holy Spirit won the nod of the judges by a 2-1 vote in tight competition. Mary Boucher (center, holding plaque) was named Outstanding Actress for the division. Responsible for the Holy Spirit success were Head Director James McMahon (back row, second from left), and Assistant Directors Mrs. Gerald Kramer and Debbie Voyles (front row, left). Standing at the left in the back row is the Holy Spirit CYO Priest Moderator, Father Andrew Weidekamp.

## Theologian says Church in Cuba

(Continued from Page 2)  
on Cuba in 1964 by the Organization of American States) was not read in many churches because their pastors refused to do so. And in those where it was read, lay groups reacted angrily, saying it meant a retreat by the Church.

"There is no religious persecution in Cuba," he declared. "If measures have been taken against some priests or lay Catholics, it is due to their counter-revolutionary acts or attitudes. It is true the rules of the Communist party in Cuba ban militant Catholics from the party or from high public office.

While at the high level of government there is openness toward the Church, at the middle level there is some hostility against all Christians, as well as suspicion and distrust."

"This suspicion can eventually be overcome as groups of Christians join the tasks of the revolution and prove by work their pro-revolutionary loyalties," he said. There are four leading priests and perhaps about 100 active Catholic students totally committed to revolutionary tasks, but this is a minority. Evangelical Protestants are committed to the revolution in a

higher proportion."

## HE CONTINUED:

"The Church in Cuba lives as in a ghetto, in fear of disappearing, in anguish for its mere survival, as if it is losing its own identity."

"The Church in Cuba also lives in harrowing isolation from the rest of the world. Its 200 priests and 50 seminarians just do not know what the trends of theology are in the Christian communities abroad."

Father Richard said that during his meeting with the 12 clergymen, Castro asked about the delay of a shipment of 10,000 copies of the Bible promised by Chilean Catholics during his November visit to their country.

(A spokesman for the Chilean Bishops' Conference said in January that the delay was due to paper shortages in Chile, and that the conference was seeking extra copies in Spain to be sent to Cuba by April.)

Father Robert said: "I feel there is now respect and tolerance toward the Church at the top level of government, which established an office for worship to deal with religious matters."

"The interest emerged after the Second Vatican Council and the Medellin guidelines," a set of the council's norms as applied to Latin America, stressing Church renewal and social reform, which were issued in Medellin, Colombia, in 1968.

FATHER RICHARD said of the five hours Castro spent with the group: "He devoted one hour to Church-related subjects, particularly the position of the 80 priests active in the Christians for Socialism movement" in Chile.

He recalled Castro's statement that "Christians can be more than tactical allies and share in the overall strategy for the same goal."

According to Father Richard, Castro sees the value of

## St. Meinrad sets theology seminar April 10 to 13

ST. MEINRAD, Ind.—A "Week of Theological Exploration on the Resurrection and Reality" will be conducted at St. Meinrad Seminary here April 10-13. The program is open to all interested persons involved in the problem of human suffering and the Christian response.

Outside resource personnel will include: Mother Marie Caroline, administrator of SS. Joseph and Gertrude Home, Evansville, and Dr. Patrick Corcoran, professor at Indiana-Purdue University School of Medicine, Indianapolis.

St. Meinrad faculty participants are: Father Daniel Buechlein, Father Blaise Hettich, Gill Ring, Bernard Scott, Rev. William Carpe, Father Cyprian Davis, Larry McKaughan, Father Hilary Ottensmeyer, Father Colman Grabert, Father Thomas Dailey, James J. Heaney, Father John Machielsen and Father Matthias Neuman.

All sessions will be held in the evening without registration charge.

## Meinrad alumni to hold dinner

BEECH GROVE, Ind.—Clerical and lay alumni of St. Meinrad Seminary will hold their annual dinner meeting at Holy Name Hall here on Monday evening, April 17. Father Daniel Buechlein, O.S.B., will be the principal speaker. Among honored guests will be Archbishop George J. Bishop.

Father Gerald Kirkhoff and Gus Jonas are serving as co-chairmen.

massive Christian support for the revolution in Latin America, so that if he can involve more Christians in the socialist drive for the liberation of the poor, "the prediction made by Che Guevara will come true."

Guevara, a Castro lieutenant killed in Bolivia in 1967 while waging guerrilla war against a military regime there, is quoted as having said: "When Christians become revolutionaries, the revolution will be invincible."

## Report says seminarians must accept uncertainty

WASHINGTON—The ability "to accept uncertainty" and to adjust to critical attitudes toward the Church are two of the qualities most needed by seminarians.

That was the view expressed by 100 seminary spiritual directors who responded to a survey by the Center of Applied Research in the Apostolate (CARA) here.

"One of the special needs of the seminarian today, particularly of collegians and theologians," the CARA report said, "is the ability to accept the uncertainty caused by constant change and to adjust to the inhospitable evaluation of the Church and of the priesthood by the world today, especially by its youth."

THESE ATTITUDES lead to questions about the value of the priesthood, the report said, and these questions are "accentuated by defections within the Church" and by "the lack of creative action in the Church itself."

"Zealous priests, especially young ones," the report said, "know that this can lead to discouragement and loneliness, something that every

seminarian must be prepared for."

The spiritual directors said that seminarians must have a "positive image of himself" based on acceptance by the seminary community and by men and women of his own age.

THE REPORT quoted one spiritual director as saying that many seminarians "are almost afraid to identify themselves as seminarians and afraid to identify with the Eucharist and prayer for fear that such identification will remove them too much from the mainstream of the life of their peers."

However, another director said that problems with the daily Eucharist have other causes. "It seems to me that young people no longer buy the agrarian time-unit of sunrise-sunset," he said. "These post-Edisonians live by meaning-units and project-units rather than the rotation of the earth. Basing Mass attendance on the rotation of the earth presents problems."

The report itself suggests that problems of self-image can be solved only by "a mature faith and a personal acceptance of Jesus and all that He and His Church stand for."

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## VIEWING WITH ARNOLD

## Laments firing of OSV film critic

BY JAMES W. ARNOLD

John Fitzgerald, a bright, honorable and witty gentleman who knows more about movies than Dr. Welby knows about dramatic diseases, has fallen by the wayside, at least temporarily. John wouldn't like me to compare it to Caesar's fatal fall at the foot of Pompey's statue, but there are obvious similarities. "For then you and I and all of us fell down."



The truth is that we are all diminished by Fitzgerald's fate: all of us who work for and

believe in the efficacy and worth of a virile Catholic Press, all of us who trust that it brings us if not the Truth then at least the honest judgments of qualified persons laboring within the broad vision of faith. We value the same things and we trust each other, and the trust is usually earned over the hard pull of years. That is at least one reason why we enjoy talking to each other here rather than someplace else. It's like coming home, putting on a sweater and slippers and arguing, not always peacefully, around the kitchen table. Love is presumed.

FITZGERALD was fired, as of April 1, after 16 years as film critic for Our Sunday Visitor,

which is essentially a feature supplement to diocesan newspapers with a wide national circulation. (He will continue to review movies for his home paper, the New York Catholic News.) According to various press reports, the precipitating cause was his recent 1971 Ten Best list, which included "A Clockwork Orange" and "The Last Picture Show," both of which received "C" (condemned) ratings from the Division for Film and Broadcasting, U.S. Catholic Conference (formerly the National Catholic Office for Motion Pictures, formerly the Legion of Decency). For the record, both films are Academy Award nominees for best picture, and were high on the lists of most critics. Fitzgerald's other selections included three A-1 (general audience) films, and five rated A-3 or A-4 (okay for adults).

It doesn't really matter where the protests originated, with editors or bishops or angry letter writers (an undying breed). The implication is that the DFB sets a "Catholic line" on films, and that any divergence within the family is somehow un-Catholic or at least unworthy of dissemination within the Church. As some subtle letter-writer reportedly expressed it, "any film rated 'C' should never be reviewed, much less praised, in a publication that calls itself Catholic." (The logic follows: preachers of Sunday sermons should take care not to "review" the latest problems of our society and culture. If you can't find something nice to talk about, shut up.)

THERE ARE certain facts of journalistic life that neither

John Fitzgerald or I would quarrel with. One is that an editor or publisher is the boss. He can fire a reviewer for countless valid reasons too dreary to enumerate, including the feeling that he has lost his good judgment or has wandered too far from his audience. Yet a certain amount of tolerance is required or a critic is tempted to lose the one thing that gives him value: his utter honesty to his own sensitivity. He begins to ask "What will they think?" instead of "What do I think?" If you want a critic who doesn't simply have his ear to the ground, he must know that his long-term record is what counts. He doesn't have to tremble at the premiere of every new film by Nichols, Fellini or Kubrick. ("I sure hope I hate it!") The saddest thing about the Fitzgerald affair is that this is a man who has educated his audience, wisely and patiently, through a period of chaotic change. He has been a Man We Could Count On, when few others were making much sense. And now he is out for picking two "wrong" films among the Ten Best. It's like firing your teacher when you start getting to the hard problems.

BISHOPS, of course, might reasonably be reluctant to publish a critic who is seen as undercutting the work of their own agency (DFB). But how can that be done by disagreeing on two or even a dozen films? The only alternative is One Big

Happy Monopoly—one authoritative voice making pronouncements for the People of God on every new product of a hugely complex and popular art form. That way lies madness. It is anti-education, anti-common sense, anti-everything the DFB itself has been trying to do for a decade. The DFB would be alarmed at finding itself covered by papal infallibility. In fact, its ratings are almost never unanimous, but express a sometimes raucously disputed majority view among many consultants. When the critic agrees, he may be able to better articulate the majority view, when he disagrees, he speaks for a loyal minority, and he stands or falls (as they did) on the power of his argument and insight. In either case, he educates.

It is an era that needs more debate, more understanding, more testing—not less. Virtually the only thing that could be fatal for the Catholic Press is for it to be closed and smug in an age of informed participation by public opinion.

John Fitzgerald has contributed immeasurably to our understanding of film art, and he will go on doing it, though now fewer of us have access to him. His ideological "liquidation" was a shameful surrender to the know-nothings, the hot-breathed voices of ignorance whose stubborn self-righteousness is among the prime dangers to our troubled Church.

## Providence to stage 'Fiddler on the Roof'

CLARKSVILLE, Ind.—Two elaborate dinner-theatre style performances and two regular productions of the hit Broadway musical, "Fiddler on the Roof," will be the feature of the spring production by the Providence Players and Music Department of Our Lady of Providence High School here.

The benefit dinner performances, catered by Lancers of New Albany, will be staged Thursday, April 13 (for the public) and Friday, April 14 (for the alumni and guests). The Smorgasbord dinner will be served in the auditorium at 6:30 p.m. with curtain time at 8:10 p.m.

The dinner-theatre idea, according to Raymond P. Day, director of the Providence Players, "began last year when plans were being made for our production of 'Hello, Dolly!' We felt that the dinner-theatre would be a great way to get our alumni members back to the school—to see what the youth of the 1970's are capable of doing if given the chance."

A NEW STAGE surface has been built at Providence for the production. It is built above and in front of the old stage surface and will slant upward from the audience a total of 18 inches from front to back. The purpose of "raking" the stage is to increase the viewability of the audience.

## CCD Leadership Workshop set

FERDINAND, Ind. — A Leadership Workshop for high school juniors and seniors involved in CCD programs will be held April 14-16 at Kordes Hall of the Immaculate Conception Convent here.

Sponsored by the Religious Education Department of St. Meinrad School of Theology, the week-end program is designed to stimulate and develop leadership potential. Workshop fee is \$8 and includes accommodations for two nights and four meals.

Additional information is available from: Mike Schelling, St. Meinrad School of Theology, St. Meinrad, Ind. 47577. Phone (812) 357-6350.

## Dance on slate at St. Malachy

INDIANAPOLIS — The Pastels will play both modern and old style tunes for St. Malachy's "Leap into Spring" dance to be held Saturday, April 15, at the West Side K of C hall.

Advance tickets are \$3.50 per person or \$4 at the door. For reservations call Joan Mahoney, 852-4821, Pat Damler, 852-3089 or Evelyn Sturgill, 852-2152. The public is invited.

## The week's TV network films

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

RAID ON ROMMEL (1971) (NBC, Saturday, April 8): Richard Burton as a super-Limey who leads a commando raid on a Rommel fuel dump in North Africa. The spectacular explosion footage is spliced in from an older flick called "Tobruk." It's a cheapie. Not recommended.

RAPTURE (1965) (ABC, Monday, April 10): An unsuitable drama about a disturbed girl in an unsympathetic household on the Brittany coast; when she meets a man, unfortunately, he is a fugitive murderer. The heroine is played by Patricia Gozzi ("Sundays and Cybele"). Not recommended.

PENDULUM (1969) (CBS, Thursday, April 13): The first "law-n-order" detective film after the Miranda decision, full of messages about the rights of society vs. the rights of individuals, more or less buried in absurd melodrama. Actually, though, this looks right at home on TV. Trying hard to make it work are George Peppard, Jean Seberg and Richard Kiley. Not recommended.

## Meinrad thespians to present play at New Harmony

ST. MEINRAD, Ind.—Students of St. Meinrad College will present the comedy "Romulus," a play by Friedrich Duerrenmatt adapted by Gore Vidal.

Directed by Father Gavin Barnes, O.S.B., the production will be given in the Old Opera House at New Harmony, Ind. April 21-23 at 8 p.m. (C.S.T.). A 2 p.m. matinee is scheduled April 23.

Nineteen students are featured in the cast, all members of an acting class for whom the play is the final examination. Principal roles will be portrayed by William O'Shea, of Charlotte, N.C., and Steve Provost, of Evansville.

Tickets are available at the door or by writing Alan Kirschgessner, Box 160, St. Meinrad College, St. Meinrad, Ind. 47577. Prices are \$1.25 for adults and \$1 for students.

Fifty years ago the Catholic Students' Mission Crusade unit of St. John Academy presented "Princess Wing Tey," an original play by Miss Eileen Scanlon, a member of the Junior class.



'MIRACLE WORKER' AT LADYWOOD—Students of Ladywood-St. Agnes High School, Indianapolis, will present the three-act play "The Miracle Worker" in two performances Thursday and Friday, April 13 and 14, in the school auditorium. Adrienne Sage, left, and Erin Barnett, shown above, portray the principal roles of the blind-deaf-mute Helen Keller and her determined teacher. Tickets for the 8 p.m. show are available at the door at \$1.50 and \$2.25 (reserved).

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**ARCHDIOCESAN Bulletin**  
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Saturday, April 8 — 8 a.m. to 1 p.m.  
St. Thomas School Gym, 44th and Illinois

**TWO CARD PARTIES**  
Sunday, April 9 — 2 p.m. and 7 p.m.  
Assumption School Hall, 1105 S. Blaine Ave.

**LUNCHEON-CARD PARTY**  
Wednesday, April 12 — Lunch, 11:30 a.m.; Card Party, 12:30 p.m.  
St. Mark's, Edgewood and U.S. 31 South

**CARD PARTY — Guardian Angel Guild**  
Wednesday, April 12 — 7:30 p.m.  
Indianapolis Athletic Club

**APRIL SPRING DANCE**  
Friday, April 21, 9 p.m. to 12 midnight  
Sacred Heart School Hall

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**GOLDEN JUBILIARIES**—Mr. and Mrs. Clarence W. Schultz of Tell City will celebrate their 50th wedding anniversary with a Mass of Thanksgiving in St. Paul's Church at 1:30 p.m. Sunday, April 15. A reception will follow, hosted by the couple's two children: Mrs. James J. Hartz (and Mr. Hartz) of Tell City and Sister Mary Jonathan, O.S.B., of Our Lady of Grace Convent, Beech Grove, Ind. No formal invitations have been issued. The couple requests that gifts be omitted. Mr. Schultz is a past Grand Knight of the Tell City Knights of Columbus Council. He is a long-time area correspondent for The Criterion.

## Concert slated at St. Meinrad

ST. MEINRAD, Ind. — The annual Sounds of Spring Concert, sponsored by the Cooperative Action for Community Development (CADC) of St. Meinrad Seminary, will be held April 14-16 in the St. Bede Theater here.

A wide variety of entertainment will be offered by musically talented college groups, including folk, folk rock and show tunes.

Tickets are available from Doug Siebenaler, St. Meinrad College, St. Meinrad, Ind. 47577. Prices are \$1.50 (adults) and 75 cents (under 12).

Proceeds of the fourth annual concert will benefit the CADC programs with the aged, mentally and physically handicapped, remedial teaching and neighborhood centers.

Principal characters are played by Paul Cloyd (Tevye), Lisa Kimmel (Golde), Kevin Savage (Tzeitel), Marty Bachman (Motel), Mary Beth Andres, (Hodel), Brad Gettelinger (Perchik), Sally Keith (Chava), Jim Steiner (Fyedka), Barbara McNally (Yentia), Tim Naville (Lazar Wolf), and Jeff Reynolds (The Rabbi).

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## SOCIAL PLANNED

INDIANAPOLIS — St. Roch's Youth Activity Board will sponsor "Silver Dollar Nite" beginning at 7 p.m., Friday, April 14, in the school hall, 3500 S. Meridian St. Refreshments will be served. The event is open to adults only. Donation \$1, ladies free.

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