

the CRITERION

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INDIANAPOLIS, INDIANA, MAY 4, 1973



AT ANNIVERSARY MASS—Retired Archbishop Paul C. Schulte elevates the chalice during the special Mass last Sunday at St. Augustine's Home marking the 100th anniversary of the arrival of the Little Sisters of the Poor in Indianapolis. At Archbishop Schulte's left is Bishop Henry A. Pinger, O.F.M., chaplain at St. Augustine's. Both prelates are in residence at the home. At left is Father Carl E. Meirose, S.J., president of neighboring Brebeuf Preparatory School, who gave the homily. An estimated 1,500 persons attended an Open House after the Mass.

APPEALS TO TEAMSTERS

Asks election to solve grape workers' dispute

WASHINGTON—The head of the U.S. bishops' Committee on Farm Labor asked the Teamsters Union to participate in elections to settle their dispute with the United Farm Workers Union (UFW) over which union truly represents California grape workers.

Such an election "is the only sensible and the only honest way of resolving" the dispute, Bishop Joseph F. Donnelly said in a telegram to Frank Fitzsimmons, president of the Teamsters Union.

The bishop, who helped settle an earlier dispute involving the UFW and grape growers, told Fitzsimmons "on the basis of my own rather extensive experience in the industry, I am convinced that the farm workers union has the better of this dispute."

BOTH UNIONS claim to represent grape workers in California's Coachella Valley. The Teamsters recently signed contracts with some growers who had previously had contracts with the UFW. The UFW called the agreements "sweetheart contracts" and called a strike.

Cesar Chavez, leader of the UFW, said that the workers do not want to be represented by the Teamsters and he called for an election to allow workers to choose a union. Fitzsimmons has rejected Chavez' demand.

In his telegram, Bishop Donnelly said

Course slated in Sacred Music

INDIANAPOLIS—The World Library of Sacred Music will sponsor a Summer Workshop June 18 to 22 at Marian College, according to an announcement this week by the Archdiocesan Liturgical Commission.

Designed for members of the parish liturgical team, workshop emphasis will be placed upon the individual roles in liturgical ministry.

Resource personnel will include: Father Charles Gusmer of Darlington (N.J.) Seminary; James Welch, director of the Welch Choral; Skipp Sanders, folk singer and lecturer; Father Jack Miffleton of Lynchburg, Va., composer; Edward Thom, parish cantor from Fort Wayne; and Omer Westendorf, founder of World Library.

A special concert will be given Thursday, June 21, by the Bonaventure Choir, directed by Westendorf.

Tuition for the five-day session is \$48, or \$10 per day, in addition to housing and meals.

Registration blanks are available from Marian College or members of the Liturgical Commission.

Plan to extend 'Respect Life' observance

WASHINGTON—The second national "Respect Life" observance, being planned by the U.S. bishops' Ad Hoc Committee for Pro-Life Activities, is to be expanded from a week to a month, with additional provision for year-round activities.

Themes of the 1973 Respect Life program will be "The Sanctity of Life," "The Unborn," "The Aging," and "Youth." Dioceses, parishes and schools throughout the country will conduct liturgical and educational activities focused on these topics during October.

THE FIRST NATIONAL Respect Life observance, held during the first week of October, 1972, sought to call attention to the dignity of human life and threats to life in contemporary society.

The U.S. Catholic Conference's Family Life Bureau is providing staff support to the bishops' committee in planning the observance.

Oct. 7, 1973 will be observed nationally as Respect Life Sunday. Msgr. James T. McHugh, director of the Family Life Bureau, said in a letter reporting to all the bishops on the committee's decisions.

MSGR. McHUGH ALSO said that "program formats are being developed to continue the Respect Life emphasis throughout the year, by coordinating it with Holy Family Sunday, World Peace Day, the Sundays ordinarily set aside for Catholic Relief Services and Campaign for Human Development collections. Attention will also be given to the needs of the mentally and physically disadvantaged."

The Family Life Bureau is preparing a Respect Life handbook to provide suggestions and information on resources to aid in planning and conducting local activities. The handbook will contain material that can be used in adult education programs, Catholic schools, the Confraternity of Christian Doctrine and programs of lay organizations, Msgr. McHugh said.

Vatican plans envoy exchange

VATICAN CITY—Australia and the Vatican have agreed to exchange diplomatic representatives "to promote mutual friendly relations."

Australia will send a full ambassador to the Vatican and the Vatican will be represented at Canberra by an apostolic nuncio. The Australian ambassador brings the number of nations represented at the Vatican to 78.

Up to now any business involving the Vatican and Australia has been conducted by the British legation to the Vatican, the Australian ambassador to Italy by means of the Vatican's nuncio to Italy or by the apostolic delegate to Australia.

At present there are an estimated three million Catholics in Australia, almost a quarter of the population of 12.5 million.

Pope Paul VI visited Sydney in December 1970, during his Asian visit, and praised the country's vigorous growth and dynamism, but at the same time criticized its "white Australia" immigration policies that sharply restrict the entry of non-whites and its indifference to the economic and technical backwardness of many of its neighbors in the Pacific.

CORRECTION

In a wrapup story on the Indiana General Assembly last week, we erroneously reported that a preamble to the original SB 334, the abortion regulations bill, had been stricken from the bill as finally approved by a Senate-House Conference Committee.

The preamble, denouncing the U.S. Supreme Court's abortion rulings and stating opposition to legalized abortion in general, remains in the bill which became law without the governor's signature.

—The Editors

Nativity to note 25th year

INDIANAPOLIS—Archbishop George J. Biskup will celebrate a Mass of Thanksgiving at 4 p.m. Sunday, May 6, to note the 25th Anniversary of the founding of Nativity parish, 7300 Southeastern Ave. Two other parish observances are scheduled May 7 and 8.

Homilist for the event will be Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis.

Father Louis Gootee, founding pastor, will be honored at a parish reception and dinner following the celebration at Our Lady of Fatima Council, Knights of Columbus, 1313 S. Post Road. Invited guests will include Archdiocesan clergy, ministers and civic leaders from Franklin Township and members of the pastor's family.

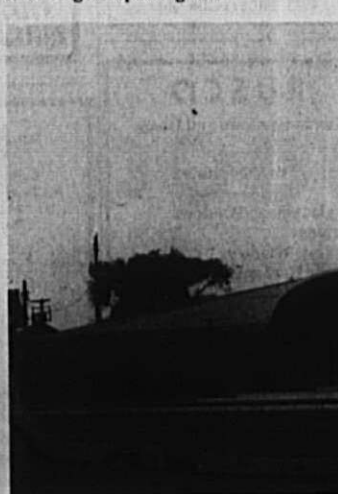
PARISH SCHOOL children will attend a special Mass at 9 a.m. Monday, May 7, to be followed by a "birthday party." All members of the parish are invited to a 6 p.m. Mass Tuesday, May 8. A barbeque dinner on the parish grounds will follow.

The original parish church, blessed May 16, 1948 by Archbishop Paul C. Schulte, was a cement block and wood barn, which served the original 60 families in the parish until a fire destroyed the structure in November, 1965.

For three years the parish worshipped in the school cafeteria until the present contemporary church was completed in 1969.

THE PARISH SCHOOL was opened in the fall of 1955, staffed by Sisters of Providence and lay teachers. Present enrollment of the school is 267 pupils in eight grades.

Nativity parish currently numbers nearly 400 families and is served by Father Gootee and Father Fred Schmitt, associate pastor. School principal is Sister Rose Angele Spalding, S.P.



NATIVITY CHURCH—Silver anniversary of parish to be observed.



TERRE HAUTE ST. JOHN BOSCO AWARD RECIPIENTS—Shown above with Archbishop George J. Biskup are five adult recipients of the St. John Bosco Award, who received their honors during a recent banquet sponsored by the Terre Haute Deanery CYO. From left are: Louis A. Lenne, St. of Sacred

Heart parish; Mrs. George C. Eck of St. Patrick's parish; Mrs. Paul P. Hanrahan of St. Patrick's parish; Mrs. John M. Hanley of St. Ann's parish; and Roland J. Gorrell of St. Patrick's parish. (Another photo on Page 8)

Marian to give seven honorary degrees May 13

INDIANAPOLIS—Seven honorary degrees will be conferred during the 36th annual commencement exercises at Marian College on Sunday, May 13, at which time 155 seniors will receive diplomas.

Third District Indiana Congressman John Brademas of South Bend, who will deliver the commencement address, is one of the honorary degree recipients. He will receive a doctor of laws degree.



BRADEMAS

Other recipients include: Eugene N. Beesley, president and director of Lilly Endowment, Inc., doctor of business administration.

Msgr. Raymond T. Bosler, editor of The Criterion and pastor of Little Flower parish, Indianapolis, doctor of public service. He is presently a Marian trustee.

In 1967 Monsignor Bosler received an honorary Doctorate of Theology from Christian Theological Seminary.

Mother Marie Dillhoff, O.S.F., chairman of the college board of trustees and superior-general of the Sisters of St. Francis, Oldenburg, doctor of humane letters.

Maynard K. Hine, chancellor of Indiana University-Purdue University at Indianapolis, doctor of science.

Louis J. Jenn, founder of the Jenn-Air Corporation and its chief executive officer, doctor of engineering.

Thomas W. Moses, board chairman and president of the Indianapolis Water Company, doctor of business administration. He is a Marian trustee.

Plan Workshop for organists

INDIANAPOLIS—A program of organist training for area parishes will be sponsored by the Archdiocesan Liturgical Music Subcommittee starting in September.

Two placement test sessions have been announced for Saturday, May 19, at 1 p.m., and Monday, June 11, at 7 p.m., both in the Marian College music building.

Group instruction will be held every two weeks from September through June, 1974. Minimum age requirement is 12, with at least two years of keyboard experience.

Director of the program will be Sister Vivian Rose Mershauser, O.S.F., music department chairman at Marian College. Other faculty and advisers will include: Charles Gardner, Sister Carolyn Bismeyer, O.S.F., Miss Carol Esselborn, Dr. John Gates, John E. Greene, Mrs. Arlene Locke, Mrs. Mary Jo Matheny, Thomas Murphy, John VanBenten, Sister Ruth Ann Wirtz, O.S.F., and Sister Harriet Woehler, O.S.B.

Additional information is available from Charles Gardner, 1325 N. Wallace Ave., Indianapolis, IN 46201.

CALLS HIM 'MASTER'

Pope high in praise of Jacques Maritain

VATICAN CITY—Within hours of the death of French philosopher Jacques Maritain, Pope Paul VI—who once called him "my master"—described him publicly as a "master of the art of thinking, of living and of praying."

Pope Paul told crowds assembled in St. Peter's Square April 29 for his noontime

Related story, Page 5

blessing that Maritain had died "alone and poor, a companion of the Little Brothers of Father Foucauld."

After his wife's death in 1960, Maritain retired to a community in Toulouse, France, of the Little Brothers of Jesus founded by the French mystic, Father Charles de Foucauld, who was murdered in the Sahara in 1916.

TO THE PRIOR OF THE Little Brothers of Jesus in Marseille, Brother Rene Page, the Pope sent the following telegram:

Deeply moved at the news of Jacques Maritain's return to God, He will remain for all a philosopher of lofty worth, and a Christian who was exemplary and at the same time an especially dear friend of ours since his mission to the Holy See. We address to the Religious family in which he wanted to end his days in contemplation and prayer the expression of our heavy hearted sympathy and the comfort of our apostolic blessing.

(Maritain had been French ambassador to the Vatican in the years immediately following World War II, when the present Pope was an official of the papal state secretariat.)

IN SPEAKING TO THE crowds the day after the 90-year-old philosopher's death, Pope Paul quoted some unpublished words

ADMINISTRATION KEEPS PLEDGE

Tax credit proposal is sent to Congress

WASHINGTON—The Nixon administration has kept an oft-repeated pledge by including in proposals for changes in tax laws a recommendation to give tax credits to parents of nonpublic school children.

In proposals submitted to Congress by Secretary of the Treasury George P. Shultz, the administration recommended that a credit against tax be given equal to half the tuition paid for each child, up to a ceiling of \$200 a child. The credit applies only to tuition paid to nonpublic elementary and secondary schools. Payments for higher education, kindergarten or nursery school would not be included.

The administration also proposed simplifying the reporting of charitable contributions that are deductible. Contributions that can be documented with cancelled checks or receipts would not have to be itemized, although contributions for which there is no proof would still have to be listed individually.

THE TAX CREDITS differ from deductions, which are used to reduce taxable income. The credit is deducted from the taxpayer's final bill. A credit of \$200 would reduce the bill by the full \$200.

Under the administration proposal, the credit would be reduced by \$1 for every \$20 by which a family's income exceeds \$18,000. Thus, the credit for a family with three children in nonpublic schools would be completely eliminated if their income exceeded \$30,000.

Families whose credit exceeded the amount of tax owed could receive a refund of the difference or apply it to future taxes.

Credits would not be given for tuition

of Maritain's:

Every teacher seeks to be as exact as possible, as well informed as possible in his own subject. But he is called to serve the truth in a deeper way. The fact is that he is summoned to love above all truth as the absolute to which he is wholly dedicated. If he is a Christian, it is God himself that he loves."

Pope Paul recalled that in St. Peter's Square, at the end of the Second Vatican Council in 1965, Maritain had been called upon to address men of culture in the name of Christ the Teacher."

Notre Dame gets \$750,000 grant

NOTRE DAME, Ind.—The William R. Kenan Jr. Charitable Trust of New York City has given \$750,000 to Notre Dame University for the endowment of a professorship, Father Theodore M. Hesburgh, university president, announced.

The grant will be used to establish the William R. Kenan Jr. Chair in the department of sociology and anthropology of Notre Dame's College of Arts and Letters, Father Hesburgh said. The occupant of the chair will be named later.

The Kenan trust has endowed more than 40 professorships at colleges and universities, principally in the East.

Kenan, who died in 1965, was a chemist, industrialist, and chemical and mechanical engineering consultant, who had a major role in discovering and identifying calcium carbide and in determining the formula under which acetylene gas could be derived from it.

paid to racially segregated nonpublic schools.

Because the constitutionality of tax credits for tuition paid to religiously affiliated schools is under question, the administration proposal includes provision for a prompt court test of such legislation.

President Nixon has expressed support for tax credit legislation on several occasions. In April, 1972, he told the National Catholic Educational Association convention in Philadelphia that he would recommend to Congress "specific measures designed to preserve the non-public school system in the United States."

At hearings before the House Ways and Means Committee last August, the administration expressed support for legislation to provide a tax credit of up to \$200 a year to parents of nonpublic school children. The committee subsequently approved the bill, but no further action was taken before Congress adjourned.

In a campaign radio broadcast in late October, the President reaffirmed his commitment to seek tax credit legislation for parents of nonpublic school children.

A number of tax credit bills have been introduced in the current session of Congress. Supporters of such legislation have said that H.R. 49, introduced by Rep. James Burke (D-Mass.) is most likely to gain approval because of its similarity to the bill approved by the Ways and Means Committee in the last session.

The provisions of the Burke bill are similar to the administration's proposals.

WEEK'S NEWS IN BRIEF

BY NCNEWSERVICE

Does abortion decision apply?

SAN JUAN, Puerto Rico—Opinion here is divided on whether the U.S. Supreme Court abortion decision applies here. As a commonwealth, Puerto Rico has its own congress and courts, but also follows U.S. legislation in some fields. While Puerto Rico's Justice Department ruled that the abortion decision "does not apply here," a legislator has introduced a bill following Supreme Court guidelines. He said the court's decision left "Puerto Rico with practically no law."



RECEIVES KC AWARD—George L. Killinger, left, past grand knight of Council 437, Knights of Columbus, was recently presented the annual Lay Award of the Fourth Degree. Making the presentation above is Richard McGuinness, chairman of the Lay Award Committee. Killinger, who is a member of the CYO Board of Directors, was recently elected president of the Talbot House, Inc.

Bishop, aides robbery victims

SAN FRANCISCO—Auxiliary Bishop William A. McDonald of San Francisco, three priests, the sexton, secretary and cook at St. Brigid's Church here were bound and robbed by an armed man-woman team. Two of the priests were pistol-whipped but did not sustain serious injuries. All were robbed of personal possessions, including wallets, watches, keys, and the bishop's episcopal ring.

Score welfare budget cuts

LITTLE ROCK, Ark.—Sixteen Protestant, Jewish and Catholic church leaders here criticized Nixon Administration budget cuts involving social programs and asked for a united effort to offset the effects of the cutbacks. The clergymen said recent actions "... endanger our country's ability to provide for its children, the urban and rural poor, the retarded and handicapped and the aged." Catholic Bishop Andrew McDonald of Little Rock was one of the signers.

Poll taken on euthanasia

WASHINGTON—Most Americans oppose euthanasia, but they believe that a patient with a terminal disease should have the option of telling his doctor that he wants to die rather than have his life prolonged, according to a Louis Harris survey. The survey reports that by 62 to 28 per cent, Americans believe that the patient ought to be able to give his doctor these instructions when no cure is in sight. However, euthanasia, under which a patient who is terminally ill can "tell his doctor to put him out of his misery," was opposed by 53 to 37 per cent.

Chile delays education plan

SANTIAGO, Chile—Chile's Marxist government, yielding to a request from the country's Catholic bishops, has delayed efforts to bring education in socialism into all schools. The government's efforts, begun in March, to establish socialist-inspired programs in public and private schools were met by strong opposition from churchmen. The government had decided to "extend the timetable for discussions" of its plan.

Appeal for 'humane treatment'

PAMPLONA, Spain—A group of priests in Spain's Basque region have asked their bishops to mediate with prison authorities for "humane treatment" for political prisoners. Estimates on those jailed under security laws range from 200 to 500. Many of them are separatists who have called for autonomy for the Basque region. The appeal for humane treatment was signed by 352 priests in five dioceses. It was sent to the Vatican and the Spanish Bishops' Conference.

Priest quits education post

PORTLAND, Ore.—Father Emmet Harrington, who was fired and quickly rehired as archdiocesan superintendent of education here last fall, has resigned to take a job with the National Catholic Educational Association. Archbishop Robert Dwyer fired Father Harrington last fall because the priest's office had issued books which the archbishop thought diverged from Vatican norms. The archbishop later reinstated the priest after they reached a compromise.



WILLIAM A. BRENNAN, JR.

Commencement speakers named

ST. MARY-OF-THE-WOODS, Ind. — The 132nd annual Commencement at St. Mary-of-the-Woods College here will be held Sunday, May 6.

William A. Brennan, Jr., Indianapolis businessman who serves as vice-chairman of the college board of trustees, will deliver the baccalaureate address at 10 a.m. to seniors, parents and friends.

The commencement address will be given by Dr. Ann M. Heiss, educational consultant for the University of California, San Diego, at 2 p.m. in the Cecilian Auditorium of the Conservatory of Music.

Spring Concert

INDIANAPOLIS — The annual Spring Concert of the Secena Memorial High School Band will be held at 7:30 p.m. Sunday, May 6, in the school auditorium. Featured will be the Glee Club and Marching Band. Tickets are \$1 for adults and 50 cents for students.

Woods to hold special workshop

ST. MARY-OF-THE-WOODS, Ind. — "Life '73" is the title of a religious education workshop at St. Mary-of-the-Woods College here July 16-27, designed to facilitate personal growth through theological updating.

Directing the workshop will be Sister Marianne McGriffin, S.P., director of the Fort Wayne-South Bend diocese office of religious education.

Among the eight guest speakers are: Sister Catherine Livers, S.P., pastoral associate at St. Patrick's parish, Indianapolis, "Adult Education and Pastoral Ministry;" Sister

Alexa Suelzer, S.P., director of Christian Development for the Sisters of Providence, "Language of Religion;" and Father Patrick Murphy, Schulte High School, Terre Haute, "Teen Scene."

Registration deadline is May 15. Inquiries should be directed to Director of Summer Programs, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876.

Thirty years ago William Fitzgerald was installed as president of the Young People's Club of St. Anthony parish, Indianapolis.

Guild to hold Rummage Sale May 11 and 12

BEECH GROVE, Ind. — The Ave Maria Guild of St. Paul Hermitage will sponsor a two-day Rummage Sale May 11 and 12 for the benefit of the retirement home.

Sale hours on Friday will be 9 a.m. to 2:30 p.m., while Saturday hours will be from 9 a.m. to 12 noon.

Mrs. James B. Critzer is chairman of the event, assisted by Mrs. Carl Bittle, co-chairman.



WORLD LIBRARY WORKSHOP
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Dallas, Texas; June 11-15, St. Louis, Mo.; June 25-29, Tarrytown, N. Y.; July 23-27, Sacramento, Cal. Rev. Lucien Deiss, C. S. Sp. conducts at Tarrytown and Sacramento and also a special one day only Deiss program at Villa Maria College, Buffalo, N. Y. July 23.

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THE TACKER

Week's travel makes one 'weak'

BY PAUL G. FOX

While regular readers were enjoying a respite from this column two weeks ago, this writer was conducting a six-day, world affairs study tour in Washington and New York, an annual "experience" of the past five years.

Accompanied by 98 energetic teen-agers and seven other adults, we surveyed the Nation's Capital and the United Nations via three "chartered dogs" (Greyhound buses).

Scheduled visits to the U.S. Department of State, Congress and three foreign embassies in Washington and a full-day at the United Nations in New York provided the framework for a learning opportunity for both students and adults.

Students from several Catholic high schools were included in the group—Ladywood-St. Agnes, Cathedral, Chatard, Secena Memorial, Roncalli and Latin School, along with other Catholic students who attend public high schools. Many other Indiana communities were also represented in the entourage—Fort Wayne, Muncie, Valparaiso, Portage, Chesterton, Brazil, Columbia City, Seymour, Madison, Greenwood, Hanover and Royal Center.

Adding another dimension was the presence of 16 foreign exchange students from Brazil, Colombia, Guatemala, Mexico, Germany, Switzerland, Denmark, Finland and Belgium—a small U.N. gathering in itself.

The sheer logistics of planning such an undertaking for such a diverse group required about three months' effort and about \$14,000, but it was a rewarding experience for all—we hope.

We even had the courage upon returning to check out next year's dates—April 7 to 12. Anyone interested?

CANDIDATE FOR AWARD—Mrs. Sandra Miesel, who wrote a special article in the December 15, 1972 issue of The Criterion on

Christianity and Space Exploration, is one of six candidates for the Science Fiction Achievement Award for her writings in science fiction publications. The award, which is dubbed the "Hugo," is the equivalent of the Oscar in its field. The winner will be announced at the World Science Fiction Convention in Toronto early in September. Mrs. Miesel is a member of St. Luke's parish, Indianapolis.

ANNUAL ORDINATION REUNION—Eleven members of the 1958 ordination class gathered together this past Wednesday evening in St. Bernadette's Church, Indianapolis, to observe their 15th annual reunion. Each year they celebrate a Mass of Thanksgiving in the presence of their families and friends, followed by a social hour and dinner.

Host co-pastors are classmates Father Robert Drewes and Father Harold Knueven.

Also attending were: Father Charles Berkemeier, pastor of St. Anne's parish, New Castle; Father Robert Borchertmeyer, associate pastor of St. Charles parish, Bloomington; Father Francis Eckstein, chaplain of Methodist Hospital, Indianapolis; Father Patrick Kelly, director of St. Luke's parish, Indianapolis; Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville; Father Robert Mohrhaus, assistant chancellor and chaplain of St. Paul's Hermitage, Beech Grove; Father William Munshower, director of the Catholic Student Center, Terre Haute; Father Harold Ripberger, associate pastor of St. Mary's parish, Greensburg; and Father James Sweeney, pastor of St. Lawrence parish, Lawrenceburg.

About 70 persons were in attendance this year and the group keeps growing. It's an event to which this columnist has been privileged to be invited for several years. It's good to be in such fine company.

Radio-TV awards are announced

LOS ANGELES, Calif.—UNDA-USA, the American branch of the International Catholic Association for Radio and Television, has announced 22 radio and television winners of the eighth annual Gabriel Awards.

Besides the program awards, two stations received Gabriels for over-all excellence: KNBC of Burbank, Calif., and KNX Newsradio of Los Angeles.

Winner of the personal achievement award was Robert E. Hyland, Jr., vice president, general manager of KMOX AM-FM, St. Louis.

The awards for the programs and the achievement awards were to be presented at UNDA-USA's annual banquet here. All winning programs were aired in 1972. They included:

—"Discover Your Brother," produced for the Maryknoll Fathers, which received a Gabriel for outstanding achievement in the production of television spot announcements for national release.

—"Respect Life," produced by the Oakland, Calif., Archdiocesan Communications Center, which was cited for outstanding achievement in a television program produced by a religious broadcaster for local release.

—"Saturday's Child," produced by Sacred Heart Programs in association with the Creative Services Division of the United States Catholic Conference, which was named the best radio program produced by a religious broadcaster for national release.

Father Kenny C. Sweeney, director of Communications in the Indianapolis Archdiocese, is president of UNDA-USA.

Rummage Sale

INDIANAPOLIS — The Altar Society of St. Roch's parish will sponsor a Rummage Sale in the school hall 3600 S. Meridian St., Friday and Saturday, May 4 and 5. Friday hours are 1 to 6 p.m., while Saturday hours are 9 a.m. to 2 p.m.

Cathedral sets Band Concert

INDIANAPOLIS — The annual Spring Concert will be presented by the Cathedral High School Concert Band at 8 p.m. Saturday and Sunday, May 12 and 13, in the school auditorium.

Tickets are available at the door for \$1 per person. Children will be admitted free.

St. Rita plans pancake event

INDIANAPOLIS — Students of St. Rita's parish who participate in sports will sponsor an "all you can eat" pancake breakfast on Sunday, May 6, from 7 a.m. to 2 p.m., in the old cafeteria, 1850 Arsenal Ave.

Tickets at \$1 per person will be available at the door. There will be no charge for pre-schoolers. All proceeds will be used to purchase athletic equipment for the various sports activities in the parish.



ST. THOMAS PLANS LUNCHEON, FASHION SHOW—St. Thomas Aquinas Women's Club will hold its annual Spring Luncheon and Fashion Show on May 9 at St. Pius X Council, Knights of Columbus. Advance tickets may be obtained by calling Mrs. Helen Straub at the church rectory, 283-6694. Shown above are, left to right: Mrs. Donald Brase, Women's Club president; Mrs. Oscar Donahue, member of the ticket committee and one of the fashion show models; Lori Jo Hembree, model; and Mrs. Nick Guardalabene, ticket committee and model.

RE teachers' workshop set

RICHMOND, Ind.—Workshop sessions for summer Bible School teachers in the Richmond Deanery will be held May 17 and 24 in the Religious Education Center, 204 N. 10th St.

Pre-school teachers will meet at 9:30 a.m., while primary

teachers will meet at 1 p.m. Thursday, May 17. Intermediate teachers are scheduled at 9:30 a.m. Thursday, May 24.

Final meeting of the year for high school teachers of religion will be at 7:30 p.m. Thursday, May 17, at the Center.

Fish Fling

INDIANAPOLIS — Ritter High School will hold its annual Fish Fling Festival on Friday, May 11, from 6 p.m. to 11 p.m.

In addition to the traditional fish sandwiches, other short orders will be available. A variety of entertainment booths will be operated during the evening.



SPAGHETTI DINNER BENEFIT—The CYO program at St. Catherine's parish, Indianapolis, will benefit from the proceeds of a Spaghetti Dinner and Social, to be held from 12 noon to 4 p.m. Sunday, May 6, in the parish hall. Adult dinners will be \$1.75, with 75 cents charged for children. Pre-schoolers will eat free. Shown above with George Berry, Junior CYO president, are Mrs. Joseph Calio, left, and Mrs. Daniel Corsaro, who will prepare the dinner.



PLAN HIM BENEFIT SHOW—"Under the Canopies," an introduction to the merchants of the Northview Mall shopping center, will be unveiled to patrons of a benefit entertainment at Immaculate Heart of Mary parish at 7:45 p.m. Tuesday, May 8. Mrs. Donald Healy, above left, will be in charge of models at the event, while Mrs. Eugene Muth will be fashion coordinator. Proceeds of the event will help establish a scholarship fund for the parish school. More than \$500 in gift certificates, refreshments and decorations will be donated by the Northview Mall, with another contribution of \$500 pledged by Shoppers Charge service. Tickets are available by calling Mrs. Robert Kessing, 253-6727.

Fish Fry set

INDIANAPOLIS — The monthly Fish Fry at St. Gabriel's parish, 6000 W. 34th St., will be held Friday, May 4, from 5:30 to 8:30 p.m. Fish dinners and cabbage rolls will be served, along with ala carte items and carry-out service.

Single Easter Vigil rite attracts 5,500

DULUTH, Minn. — In an effort to draw the Catholics of this city closer together, a single Easter vigil service was held here, and more than 5,500 persons attended.

In addition to the usual elements of the service, the congregation which represented about one quarter of the city's Catholic population, saw a Baptism and Confirmation rites, performed by Bishop Paul F. Anderson.

The ceremony in the Duluth Arena marked the second successive year that the city had only one Easter vigil, a service normally held in all

parishes. "Parishes in this city and this diocese," Bishop Anderson said, must not think of themselves as being in competition with one another, but should express their unity—their willingness to work together—the mind of the risen Christ who called all to be one in Him."

Following the arena service all parishes scheduled other Masses to serve the rest of the city's Catholics.

INDIANAPOLIS

Calendar of Events

Scout benefit turkey shoot set

INDIANAPOLIS — Adult scouts of the Trailblazer District, Boy Scouts of America, will sponsor a Scout-A-Shoot (turkey shoot) May 12 and 13 at Bunker Hill School, Southport and Shelbyville Roads, for the benefit of various scouting activities.

Turkey shoot hours will be from 9 a.m. until dark on Saturday, May 12, and from 1 p.m. until dark on Sunday, May 13. Food and prizes will be provided.

D-I schedules meeting May 8

INDIANAPOLIS — Mother Theodore Circle, Daughters of Isabella, will hold their monthly meeting and pitch-in on Tuesday, May 8, at Council 437, Knights of Columbus.

A report will be given on the Lenten Sacrifice Benefit for St. Elizabeth's Home, and final plans will be made for a Fatima Evening of Recollection next month.

SUNDAY, MAY 6
Two-Card Parties sponsored by Assumption parish in the downstairs hall, 1105 S. Blaine St., at 2 p.m. and 7 p.m. Refreshments will be served.

WEDNESDAY, MAY 9
Luncheon-Card Party at 11:30 a.m. in St. Mark's parish hall, South U.S. 31 and Edgewood Ave.

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.; Secena High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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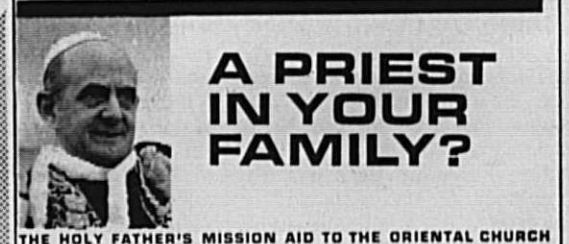
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BEHIND THE NEWS

The state of Israel—generally viewed by Jews and Christians as a political entity with unique spiritual dimensions—is marking its 25th anniversary as a “modern” nation on May 14.

The Mideast nation of 2.6 million, carved out of Palestine in 1947, is the latest reincarnation in a 4,000-year history of Jewish diaspora and restoration, emerging some 1,900 years after the Romans destroyed the Temple in 70 A.D.

Though beset by population woes, threats from the surrounding Arab states, religious factionalism over rabbinical authority, and economic inflation, Israel scheduled the biggest fete in its history, a \$10 million celebration.

Yet, in a deeper sense, the celebration marks not so much a span of 25 years but a culmination of hope rooted in God's promise to Abraham (in Genesis) to give the land of Canaan as a portion and an inheritance.

THE ESTABLISHMENT of the state of Israel in 1948 with a population of 650,000 and its political and socio-economic maturity since then is for most Jews a “realization of God's promise.”

Significantly, just prior to 25th anniversary festivities in Israel, the French hierarchy has published an unprecedented

Israel's 25th Birthday

SPIRITUAL DIMENSIONS OF MODERN NATION

ROOTED IN 4,000-YEAR HISTORY OF SUFFERING

document which indirectly, but unmistakably, upheld the Jewish people's right to nationhood.

The statement, unlike the Vatican's long-standing policy of non-recognition of Israel as a state, declared that “universal conscience cannot deny the Jewish people, which has undergone so many vicissitudes in the course of history, the right to and the means for its own political existence among nations.”

In a stinging reaction to the French bishops, ambassadors of Arab nations, which have traditionally opposed any recognition of Israel as a nation, deplored the statement as “blasphemous” because it appeared to identify “the Zionist state with God's purpose. . . .”

The French bishops are not the first to look at Israel's religio-political significance. Protestant evangelicals generally regard the re-emergence of Israel as fulfillment of Biblical prophecy and a sign of Christ's Second Coming, and other Christians have described it as a development that makes possible a new “Christian theology of Israel.”

ALTHOUGH ISRAEL has come under fire from Christians and others on issues such as the internationalization of Jerusalem and the resettlement of Palestinian refugees, recognition of the permanency of Israel as a state has increased.

Theologically, many Christians are acknowledging that despite the unique role given to Christ, Judaism as epitomized in

Israel has a “permanent validity” in the salvation process.

Father Cornelius Rijk, Dutch-born former Secretary of the Vatican agency handling Catholic-Jewish relations, said in 1970 that regardless of current differences, Christians and Jews “stand side by side with partial truths awaiting God's final revelation and the initiation of God's kingdom.”

FATHER EDWARD DUFF, S.J., of Holy Cross College, Worcester, Mass., said that Christian theological reflection of Israel is “hampered” by many factors, among them ignorance of a Jewish ethos and the inability of Christians to understand a religion that includes geographical implications.

Speaking to a clergy meeting sponsored by a California board of rabbis in March, 1973, the Jesuit said Vatican II rejected the view that Judaism is simply a prelude to Christianity and affirmed that Jews have a continuing role in the Divine Plan.

He added that the “significance of Israel” is just surfacing among Christians as a “theological and ecumenical” issue.

A document never officially released by the Vatican, but which came to light in 1969 as a product of the Secretariat for Christian Unity, called upon Christians to “respect the religious significance of the state of Israel.”

In Israel itself, one unifying factor appears to transcend the difficulties, threats and uncertainties inherent in the Mideast crisis—the conviction that the 25-year-old nation will survive.

“Survival is the Jewish sacrament,” said a recent Time magazine article. “Even the secular-minded are compelled to regard Jewish survival through milleniums of repeated exodus and holocaust as one of History's miracles. Israel is that miracle's latest and perhaps most remarkable incarnation.”

CRITERION EDITORIALS

Watergate bursts under pressure

President Nixon rattled the knob of the Watergate closet Monday night and assured the American people they would get a good look inside as soon as Elliot Richardson, Attorney General-designate, could locate the key.

Mr. Nixon did not, however, flesh out any skeletons. In noting that he had accepted the resignation of two top aides, he painstakingly emphasized that neither the resignations nor his acceptance of them should be interpreted as implications of guilt. So what's all the fuss about? The fuss, of course, has been developing into the biggest political scandal of the century. It has already smeared men in the highest levels of government and tracked mud right through the front door of the White House.

Despite the handwringing of some pundits, the Watergate mess is not threatening the very foundations of the republic. Nor is the average citizen likely to lose all faith in the electoral process. The popular mood does not appear to be outraged but a kind of weary disappointment. The most frequently asked question is not “Who?” or “How?” but “Why?”

Mr. Nixon's television address this week was an embarrassing exercise in back-pedaling. He accepted the ultimate responsibility for a first-rate scandal that his spokesmen had

repeatedly insisted was nothing more than a third-rate burglary pulled off by inconsequential incompetents.

The President made a very plausible case for not knowing what his re-election committee or his aides were up to, what with the renewed bombing of North Vietnam and the mining of Haiphong harbor and all. Certainly the overwhelming majority of Americans will be disposed in his favor and will accept his explanations that the presidency was in no way involved. Only a cynic or a masochist would want to believe that the man who holds the highest office in the land, whose decisions affect the welfare of every citizen, was knowingly engaged in or personally culpable for the chicanery and criminality that has unfolded in recent weeks.

The one bright spot in all this—Mr. Nixon touched on it briefly—is that the system still works. A determinedly inquisitive press, a Congress conscious of its constitutional prerogatives, a responsible judiciary and a citizen lobby founded for a while but finally bobbed to the surface, dragging the elements of truth after them.

The details, however, are still to come. Their exposure will be in the hands of Mr. Richardson, a man of impeccable reputation who enjoys bipartisan support but is nonetheless a member of the administration.

Since public credulity already has been fractured by two White House promises of complete disclosure, the wisest course Richardson can take is to appoint as quickly as possible a completely independent party or parties to supervise the investigation and report directly to the people. Recommendation for such supervision could come from the American Bar Association.

The country sorely needs the assurance that the investigation will be totally free—and demonstrably so—of administration influence. There is too much at stake to countenance any further doubt that the whole story will out.

—B. H. ACKELMIRE

Entertainment media 'losing public trust'

ST. LOUIS—Because of its “gross insensitivities,” the entertainment industry is losing the trust of millions of viewers, Father Edward J. O'Donnell, editor of the St. Louis Review, commented here.

“There is no plot among viewers to discredit the entertainment industry,” he wrote in a recent issue of the archdiocesan paper, “Too many people within the industry are taking care of that themselves.”

Father O'Donnell was responding to Variety magazine's observation that there appeared to be a “campaign of fear” directed against X-rated films. Variety wondered whether this alleged campaign was designed to “create distrust of the network and its news.”

“We think the explanation is simpler,” the Catholic editor said. “We think the public already distrusts the entertainment industry—and with good reason.”

HE SAID THE “motion picture code has been manipulated . . . to skim the cream



Wanderer editor answers charge conservatives usurping bishops' authority in teaching doctrine

BY RELIGIOUS NEWS SERVICE

ST. PAUL—The editors of a conservative Catholic newspaper here have vehemently denied “sweeping charges” by a famed Biblical scholar that their newspaper or any other publication “loyal” to the Church has “usurped” the authority of the nation's Catholic bishops.

In a lengthy reply to a keynote address read by Father Raymond E. Brown, S.S., to the 70th convention of the National Catholic Educational Association in New Orleans (April 23), “editors and associates” of The Wanderer declared: “On the contrary, we have echoed the call of Pope Paul himself (Dec. 8, 1970) for all the bishops to exercise their authority as ‘authentic teachers of the faith’ more clearly and more decisively.”

THE WANDERER staff also denied Father Brown's charge of “journalistic abuse,” and invited the priest to make specific charges against the paper's writers who will be “most willing to defend themselves.”

According to The Wanderer's reply, Father Brown charged the “ultra-conservative” press with attempting to “usurp” the bishops' authority in determining what can be taught as Catholic doctrine; with failing to respect the positions of the Pope and bishops on

off the porno buffs and then sneak into legitimate distribution channels by the back door.

“We have permitted cinema to probe ‘more adult’ themes as an art form, reflecting life, and been rewarded with foolish illusions of pervers and inverts masking as a reflection of real life.”

“Nor have the broadcast media been much better to us,” Father O'Donnell charged. “Topless radio” has taken off the lid of a sewer that the FCC has been called upon to replace. “Immorality, especially sexual immorality, has become the accepted standard on the afternoon soaps and on evening dramatic presentations.”

THE ARCHDIOCESAN editor said that “even more gross immorality has been showing up in public access TV, perhaps acting as a pilot for acceptance by commercial stations. Sex and violence have become staples of an evening's entertainment at home, while crime rates and divorce rates soar.”

“And the nets have been almost deaf to protest,” Father O'Donnell asserted.

modern theological advances; and with denouncing as “heretical” Catholic positions emerging from Vatican II.

Agreeing that Father Brown was addressing himself to The Wanderer, among others, the editors said the pages of the paper “are open to frank dialogue and counter-attack on the part of any person who feels his views have been misrepresented. . . .”

BUT THEY rejected as “false and irresponsible” the priest-scholar's charge that The Wanderer and other conservative Catholic elements “do not respect” the teachings of recent Popes and bishops, permitting modern Biblical and theological research.

However, the editors said they will always condemn abuses of legitimate scholarly freedom as the Pope and bishops have done.

They also rejected Father Brown's charge “that we ‘denounce’ as heretical any position which genuinely flows from Vatican II” and challenged the priest to cite “a single example. . . .”

The Wanderer editors also rejected as vicious and preposterous charges that they see a “threat to the faith” in every new theological investigation. They also rejected a charge that they attempted to impose an interpretation on the American bishops' document, “Basic Teachings for Catholic Religious Education,” which varied with interpretations of the hierarchy.

“IN VIEW OF the sweeping, unsubstantiated and yet at the same time serious nature of Father Brown's charges, The Wanderer challenges him to engage in serious debate. We call upon him to leave aside generalities and deal in specifics,” the editors said.

They added that the newspaper's pages are “open to anything he would care to submit in his own defense, or in advancement of his general thesis.”

And they challenged the priest to “face-to-face” debate with the editor or with a spokesman of his choosing.

The editors of The Wanderer also called on the NCEA to “rectify the injustice” of allowing its platform to be “abused” by Father Brown. “We call for a public opportunity to reply within the schedule of the Association's present meeting,” they added.

THE YARDSTICK

Baiter still hooked

BY MSGR. GEORGE G. HIGGINS

Paul Blanshard describes himself as “a religious and political muckraker” and is billed by his publisher as the “Dean of American controversy.” He has just published his autobiography entitled “Personal and Controversial.” Now nearly 81 years old, Blanshard is still in full possession of his wits and continues to wield a skillful pen. One gets the impression, however, that having published his “utterly frank” memoirs and with eternity staring him in the face, he may be content from now on to sit in the sun and watch the parade go by.

I wish him health and happiness in his declining years. In the course of reading his autobiography I even had the feeling at times that I owed him a personal apology for having been so severe in my criticism of his several books on Catholic issues. Much as I like him as a person, respect the sincerity of his convictions, honesty compels me to say that apologies are not in order.

Much of what Blanshard said in criticism of Catholicism some 20 years ago or more was objectively true and, by today's standards, would undoubtedly be considered rather tame. He goes out of his way to make this point in the course of his autobiography.

BUT THE FACT remains that what he says about Catholicism in his autobiography still leaves much to be desired. Blanshard has persuaded himself that he is not and never has been anti-Catholic. From one point of view, that's probably an objective statement of fact. As an avowed atheist, he is opposed to all forms of religion. There was a time when Protestants and Jews found this hard to believe. Blanshard has now made it a matter of public record.

He says in his autobiography that he can “see little to choose between Catholicism and Protestantism theologically. Catholicism is more dangerous than Protestantism to democratic institutions because it stands wherever possible for state religion and a reactionary family code, but the intellectual credentials of both major branches of Christianity are equally defective.” In the following

paragraph he pays his respects, in a similar vein, to Jews, Mohammedans, Hindus and Buddhists.

Catholicism is still his favorite whipping boy, and I regret to say he really hasn't mellowed in any measurable degree with the passing of the years.

AFTER READING his autobiography, I can't help but conclude that his avowed preoccupation with sex (“one of the three core issues of his life”) accounts in large measure for his deep-seated phobia against Catholicism. A few excerpts from his autobiography can serve to illustrate the point I am trying to make in this regard.

“The great unfinished business of the Council,” he says, “was sex. I suppose that those 2,500 celibate bishops, sitting in their upholstered bleachers in their lace-trimmed robes, constituted the most powerful anti-sexual body in the world.” Blanshard is entitled to his own opinion on this matter. But it's one thing to disagree with the Church's traditional teaching on sex morality and something else again to say that whereas “Pope Paul VI was obviously frightened of sex . . . his predecessor, Pope John, was alleged to have had two mistresses briefly when he was very young before he became a priest, but no such rumor ever circulated about Paul.”

THAT'S YELLOW journalism of the worst possible type. I am terribly disappointed that Blanshard put his name to it and even more disappointed that his publisher let him get by with it. Ditto for the following statement on Mariology: “From long experience I have discovered that no other type of comment on Catholicism arouses such white heat as an alleged slur on the Virgin Mary. Is this because celibate priests have developed a substitute sexual fixation on the Virgin Mary? I suspect so, and later on I was to say so.”

There are many other statements of this type in Blanshard's autobiography. He caps them all off with a blanket statement to the effect that the Catholic Church is “still the baldest, most unashamed, most absolute dictatorship in the world.”

I suppose it was this one statement, more than anything else, that made me change my mind about apologizing to Blanshard. In the light of that statement apologies are not in order.

YOUR WORLD AND MINE

Latin 'grand design'

BY GARY MACEOIN

Europeans are getting over their amazement that the Argentine military have finally reconciled themselves to the fact that a majority of Argentines still prefer the once-discredited Peron to any of the political alternatives the military have struggled for years to create.

As a result of the election of President Hector Campora, who is pledged “to govern while Peron rules,” they are analyzing the impact on the world, especially themselves.

For Europe they believe the change will be beneficial, although it is likely to increase tension in South America itself. Europe will benefit, because Argentina will now look again to it for investment capital, technology and markets, as it did up to World War II. Locally, tensions will rise, as Argentina challenges Brazil's recent promotion to No. 1 power in the region.

President Campora is a member of the numerous and economically important Italian community, making it logical that Italy will play a significant role. Latin America, a prestigious and usually well-informed weekly report published in London, offers its vision of this future in the making.

CAMPORA, IT SAYS, did not go to Rome recently “just to consult with Peron or meet the Pope, but also to participate in a series of combinatorial alla italiana, which links Christian Democrat, Communist and Socialist leaders; businessmen

from both the public and private sectors; as well as the President of Italy and prime minister Giulio Andreotti.”

The grand strategy is for the Italians to spearhead a combined European penetration of Argentina where United States and Japanese investments now predominate. To fight the multinational companies under U.S. control, they would create a new type of multinational in which both public and private capital from both sides of the Atlantic would participate.

The multinational corporation is an economic device so powerful and flexible that no competitor has been able to withstand it. The Peronists, however, are determined to maintain national control of their economy, and the new type of multinational is designed to do this not only by state participation but by limiting the foreign equity to 40 per cent.

THIS PROPOSED Italian initiative is seen by Latin America as the first step in a “grand design” which would involve the major members of the European Economic Community. This “envisages a new international division of labor, with the Latin Americans building up basic heavy industries and Europe concentrating on high technology growth.”

A successful execution of this bold program, which would have Latin America “exporting steel and other manufactured products to Europe before the end of this decade,” would be obviously attractive to Latin Americans. Previously nobody had offered a solution to their problem of a stagnant economy and a population projected to double to 600 millions in the next 25 years.

The CRITERION

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JACQUES MARITAIN



His reverence for truth inspired a lifelong search

BY CHARLES A. FECHER

The death April 28 of Jacques Maritain, at the age of 91, virtually brings to an end a whole era in the intellectual and cultural history of the Catholic Church.

It was an era characterized by the philosophical movement known as "neo-Thomism," an attempt by Catholic thinkers to apply the principles of the 13th-century Dominican theologian, St. Thomas

NC NEWS SPECIAL

Aquinas, to the problems of the modern world. Maritain's leadership in this movement and the inspiration which he provided to others made him one of the most important and influential figures in the modern Church history.

His 50-odd books, spanning a period of more than half a century and translated into every major civilized language, had long ago earned for him the title of "the greatest living Catholic philosopher."

Pope Paul VI called him "my teacher" and quoted him in his encyclical *Populorum Progressio* (On the Development of Peoples).

At the height of fame, in the 1920s and 30s, Maritain lectured at Oxford, Yale, Notre Dame and Chicago, and taught at Paris, Toronto and Princeton. Colleges offered courses in his thought.

IN 1963 THE French government honored him with its National Grand Prize for Letters.

But since the death of his wife, Raissa, in 1960, Maritain had lived in quiet retirement in the community of the Little Brothers of Jesus at Toulouse, France, and the world had heard little of him. He was in large part neglected and forgotten, a victim of the wave of change that swept through the Church in the wake of the Second Vatican Council.

Ironically, he is given much of the credit for having set that wave in motion.

In his books, articles and lectures, he had repeatedly called upon the Church to bring its philosophy and theology into contact with present day problems. He was convinced that the thought of St. Thomas was as valid now as it was in the Middle Ages, and his own work was an attempt to apply it to modern science, politics, sociology, ethics and art.

BORN AT PARIS, Nov. 18, 1882, into a "liberal Protestant" family, Maritain was educated at the Sorbonne in an atmosphere of religious skepticism and complete confidence in scientific progress. In the courses which he took there he found no answers to his eager questions about "the absolute," but he did find something better: a charming young Russian-Jewish girl named Raissa Oumansoff, whom he married in 1904.

Mrs. Maritain was a gifted poetess who collaborated with him on several of his books and wrote many others herself.

In 1905 a chance bit of correspondence

brought the Maritains into contact with Leon Bloy, a powerful and polemical Catholic writer. Although they knew nothing about the Church, Bloy's deep, unquestioning faith made such an impression on them that they began to study its teachings and, in less than a year, were baptized.

At first Maritain was sincerely convinced that it would be impossible to be a Catholic and a philosopher at the same time, but the discovery of St. Thomas convinced him that here was the only philosophy that had a truly perennial validity, one that stood above the shifting currents of the times.

THE STUDY OF Aquinas revealed his own vocation to him. It would be to bring the principles of Thomism from behind the seminary walls where they had been confined so long and use them to confront what he considered to be the errors of modern philosophy. His earliest book, "Bergsonian Philosophy and Thomism," published in 1914, was the first step in this task.

In the years that followed, dozens of other books carried his work forward.

"The Degrees of Knowledge" (1938), generally considered to be his masterpiece, was a penetrating and difficult study of all levels of knowledge from science to mysticism.

Until 1926, virtually all of his writings dealt with the rarefied worlds of metaphysics and epistemology. But in that year, the condemnation by Rome of a French political right-wing movement called Action Francaise turned his attention to politics, and he became increasingly embroiled in practical matters.

"The Things That Are Not Caesar's" (1927) and "Integral Humanism" (1936) called for the establishment of a political and social order based upon the principles of Christian humanism. Maritain insisted that the only true democracy was that which was penetrated by what he called "the leaven of the Gospel."

IN 1960 HE published "Moral Philosophy," a 508-page historical study of the major ethical systems. It was to have been followed by a similar work treating moral problems, but the projected second volume was never written.

Maritain spent the years of World War II in exile in the United States writing, teaching and lecturing. At the end of the conflict, Gen. Charles de Gaulle named him French ambassador to the Vatican, a post in which he served until 1948. In that year, he came to Princeton to teach philosophy and remained on the faculty until his retirement in 1952.

Maritain was long regarded as a "liberal" thinker in Catholic circles, and his advanced position on many political and social issues earned him bitter enmity among more conservative Church thinkers. Attempts were even made to have his books condemned by the Vatican, but they were unsuccessful.

Maritain, however, was never a liberal as that term has come into use since Vatican II.

As a matter of fact, when the post-conciliar changes did come, he found many of them more than he could take. One of his last books, "The Peasant of the Garonne," published in 1966, when he was 85 years old, is a scathing attack on the forces of theological liberalism which, he claimed, were causing the Church to "kneel to the world."

THE BOOK astonished admirers and critics alike, with both sides claiming that he had betrayed his earlier positions. He maintained, however, that there was no inconsistency, since he had always insisted upon an unwavering fidelity to the Church's teachings and the authority of its hierarchy.

The fad-like enthusiasm for such men as Father Pierre Teilhard de Chardin, the French Jesuit priest-scientist, he claimed, was actually weakening and endangering the orthodoxy of Catholic doctrine, and he renewed his claim that only in St. Thomas could a truly Christian philosophy be found.

(Fecher, book editor of the Baltimore Catholic Review, is author of "The Philosophy of Jacques Maritain," a full length biographical and critical study of the French philosopher, published in 1953 by Newman Press.)

AGREEMENT EXPLOITED

Red policy still oppression

ROME—Oppression of religion in Communist countries, though perhaps less blatant than before, continues to be an effective government policy, according to an editorial in the Rome Jesuit review, *Civiltà Cattolica*.

Commenting on the reported Albanian execution of a Roman Catholic priest for baptizing a child, the editorial says that the "spiral of violence" continues in the "terrible drama" through which the Church has been living in Albania "ever since the end of the last World War."

"But," the editorial observes, "Albania is not an isolated case."

"There are other countries," the review explains, "in which the Church is persecuted or lacks the necessary freedom of religion to which it is entitled."

REFERRING specifically to countries "with Communist regimes," the Jesuit journal declares:

"If the situation vis-a-vis the Church in these countries has improved somewhat, in comparison with former times, it would be an error to think that oppression had ended. On the contrary, it continues under more refined conditions—less noisy, but nonetheless quite efficient—through administrative measures aimed at the slow but sure destruction of religious life."

The *Civiltà Cattolica* editorial claims that Communists in the West have "cleverly exploited" agreements between the Vatican and some East European Communist countries, like Hungary, Yugoslavia, and Czechoslovakia, "to

LETTERS TO THE EDITOR

Pastoral flexibility abets unity of faith, four priests write

To the Editor:

We have an ecclesiastical Watergate on our hands.

Msgr. Ray Bosler in his Question Box column of April 13 has exposed the diversity existing within the National Conference of Catholic Bishops. No longer can we look naively at this organization as a monolith. Msgr. Bosler has helped us to appreciate the workings of the American bishops as a human organization.

To some (e.g. Msgr. Kavanagh's Letter-to-Editor, *Criterion*, April 20, 1973) this insight might seem "to promote dissatisfaction with present Church law." However, Msgr. Bosler's column attempted to give a perspective to the decision-making process of the American bishops for which we are grateful.

It is a sad commentary on the maturity and tolerance within the Catholic community and especially among priests if people are confused by diversity and variety of practice within the universal Church. Real unity is a larger experience of mind and heart than the uniform one-way-or-the-other mentality that dominates Msgr. Kavanagh's letter.

Healthy pastoral flexibility creates maturity, tolerance, variety and provides a climate for true unity of faith and love. It is the insistence on uniformity that creates confusion, that leaves parishioners poorly

equipped to detect and appreciate the beauty of variety in unity, and that also leaves them incapable of detecting the really disunifying and destructive or merely novel. Let's place the blame for the confusion where it really belongs.

In view of the service that *The Criterion* and Msgr. Ray Bosler have rendered this Archdiocese they deserve better.

Let's hope this exchange promotes further discussion on this liturgical practice.

Father David Lawler
Father William Munshower
Father Patrick Murphy
Father John O'Brien

Terre Haute, Ind.

'Golden Ager' admires youth's enthusiasm for exploring faith

To the Editor:

A friend and I (of the "Golden Ager" group, I might mention) attended one of the six adult education classes conducted during Lent at Our Lady of Grace Convent. It was very enjoyable, and we acquired a more or less nodding acquaintance with the Bible—which heretofore had intimidated us to some extent.

Among the group attending the classes was a young married couple—late teens or early 20s. The girl attended our class—the boy another. They were a typical couple, seemingly so representative of the "now" generation—the girl pretty and vivacious; the boy so intense and serious, long hair and all. They were known to us only as Donna and Paul.

At the end of the last session (our first chance to meet the young man of the twosome), we stopped to exchange farewells and to agree that we had all enjoyed the experience. In this brief encounter across the generation gap we expected no more than the customary pleasantries.

We were so surprised (and it was so

refreshing) to have the boy respond with a very enthusiastic "Yes it was fine! Now if we could just get them to keep up this sort of thing on a more or less permanent basis—even once a month; not just in Lent—that would really be something. If we could just go to them and say we had 30 people interested, they'd have to have someone carry on with this sort of program."

We agreed, and were sorry we hadn't been the ones to think of it! It made us feel a little ashamed of our mild-mannered assumption that this would fulfill our formal educational endeavor until next Lent!

In view of the current efforts to promote adult education, just thought you would be interested to hear that there are some very intelligent and serious young people in our midst who are willing and anxious to take advantage of any opportunity to learn more of their faith.

It made our day! We hope you will be equally pleased.

M. Ginn

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GOD

Our Shepherd

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

One of the most striking features of the inspired literature of the Bible is the language and images used to describe God. Unlike the precision and conciseness of more technical catechisms and theological manuals, the Bible's approach is drawn more from men's ordinary experiences and the ways of describing these. It is, however, no less theological, for its purpose is to communicate God's saving truths about himself and his creation. In its use of the language and methods of the storyteller, poet, songwriter, prophet and preacher, Scripture, like every other theological undertaking, has its own advantages and limitations.



This can be seen in the choice of the shepherd as one of the ways of portraying our God. All the rustic simplicity and beauty of the image of the shepherd and his flock come to mind—even if one's only contact has been with the many artistic representations of the Good Shepherd. And yet the full richness of such a picture can easily be missed because shepherds and flocks are somewhat remote for modern city-dwellers. It can all seem to belong to another time and place.

Yet the shepherd-like character of our God speaks to many of our modern needs. Technological, bureaucratic society has been blamed for creating feelings of alienation among its members. Governments, corporations, agencies are faceless and impersonal.

ANONYMITY IS escaped for many only because each person has a social security number. A man's or woman's value rests more on productivity and conformity than

on his or her unique personality and needs. Even in those places where care and concern could once be counted on with certainty—the family, neighborhood, parish—there exists an insensitivity, a businesslike air that only accentuates people's yearning for love.

The efforts to satisfy this want take many forms—not all of them constructive and rewarding. The nonconformist and criminal may hope to have at least their names recognized and remembered. Some hope to receive some love and care from sexual involvements that may or may not express real personal commitment. Still others seek to find identity and concern by generously giving themselves to family, to their civic and church groups, to those who are victimized and discriminated against.

In the midst of this search for personal recognition and compassion, what does the image of the shepherd tell us about God? First of all, despite all his majesty and power, God is sincerely concerned about his creatures, especially men. And his concern is not selfish. Quite the contrary, his solicitude and guidance exist for the good of his flock.

BUT OUR SHEPHERD-GOD is much more than a master and guide. He knows each of us by name and he addresses each one as an individual. In turn, and just as striking, he listens to his sheep. His concern goes beyond those who are his own to those sheep that are not within the flock. In the final analysis, God as shepherd is at the service of his creatures.

All of these ideas we may have become accustomed to, so much so that we miss the amazing revelation of God contained in the title of shepherd. The loss can only distort the true character of our God and deprive modern man of one antidote to his feelings of alienation and loneliness.

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SCRIPTURE

Guiding the flock

BY FR. QUENTIN QUESNELL, S.J.

We stumble around in our naming of God, piling one image on top of another. Exact and scientific terms say a little. Some picture-words say more. But all human words in all languages together would be far from enough.

It is true to say that God is "the holy one," and so exalted we cannot speak his name. But it is even truer to say that he is very, very close, and that he calls each one of us by name.

It is true that we cannot help recognizing and respecting his almighty power as "the Lord." But it is even more important to appreciate the fact that his power is always being used for our advantage and protection. It comes to us in love. It is a power we feel in strong arms that lift us up, embrace us, carry us gently forward.

It is true that God is the mighty "rock" on whom we stand and can build secure. But we don't have to search out that rock, go into the desert to find it, approach it on our own. He comes to us, no matter how far we have wandered. He takes us to where we will be safe, where he can take care of our needs, and stand guard over us.

THE BIBLICAL WORD that tries to express some of these other qualities of our God is "shepherd." "He led forth his people like sheep and guided them in the wilderness like a flock; he led them in safety, so that they were not afraid, and he brought them to his holy land . . ." (Psalm 73).

"Shepherd" speaks of concern. The shepherd is the God who really cares. He will go to any lengths, put forth any effort, to find and help and heal, to nourish and warm and love. "I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled and I will strengthen the weak; and the fat and the strong I will watch over. I will feed them in righteousness" (Ezekiel 34:15ff.).

"SHEPHERD" speaks of guidance. "The sheep hear his voice, and he calls his own sheep by name and leads them out. Then he goes before them, and the sheep follow him, for they know his voice." We may not know where we are going, or where we should go, or even where we really want to go. But God knows. And through all the events of a lifetime, he is leading us there.

"The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul" (Psalm 23).

In the New Testament, Jesus shows how all the biblical riches of this image come alive in himself. He adds one note that God could not show or explain about himself in the Old Testament. For us it is the most important of all, and the one that gives the deepest truest meaning to all the rest: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:15).

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"His power . . . comes to us in love. It is power we feel in strong arms that lift us, embrace us, carry us gently forward." (NC photo by Robert Nandell)



"All the rustic simplicity and beauty of the image of the shepherd and his flock come to mind . . ." (NC photo)

CATECHETICS

Needed -- reverence for life

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

"If a man loses reverence for any part of life he will lose his reverence for all life." These words of Albert Schweitzer strike me as particularly relevant today. In many areas of our culture there is an unfortunate lack of respect and reverence.

Albert Schweitzer's life as well as his teachings center on reverence. As a profound theologian he respected ideas, tradition, books. As a skilled musician and composer he knew the value of beauty, art, relaxation. As a physician he showed a sensitive reverence for the human body, for suffering persons.

A dedicated Christian missionary, he recognized the value of the deepest realities of human life, now and hereafter. Through his varied and remarkable experiences he developed a deep reverence for God, present in all that is.

AT THE SAME TIME I came across Schweitzer's statement on reverence I also noticed several paintings of the Good Shepherd. An early Christian artist painted Jesus carrying a lamb on his shoulders. A contemporary Indian artist



portrayed Jesus trying to free a lamb from a thicket. An Iranian weaver created a carpet depicting Jesus catching sight of a lost lamb wandering far from the flock.

The three artists were attempting to convey in their own style Jesus' stories about himself as the Good Shepherd (Jn. 10:1-18; Mt. 18-14). A good shepherd, Jesus says, knows and loves each lamb in his flock.

He will go off in search of one that may wander away and get lost. Happily he carries back the lost lamb on his own shoulders. Jesus refers to himself as the Good Shepherd—showing toward each person similar qualities of care, concern, and love.

Through the centuries, particularly in the first centuries of the Church's history, Christians frequently recalled with devotion the image of Jesus as Good Shepherd. That image sums up the role of

Jesus as savior and redeemer of mankind. It also focuses attention on the humanness of his love for each individual.

THE ACCIDENT of reading Schweitzer's statement about reverence and seeing the three art representations of Jesus as Good Shepherd helped me realize in a fresh way how reverent and respectful Jesus is. The Good Shepherd symbol beautifully suggests his reverence for all that lives, for all that exists. The image connotes his particular respect for those who are often not treated with respect, the lonely, the lost, those who may not fit into the crowd.

Further reflection on the Gospels shows many examples of Jesus' reverent dealings with people of all kinds—wealthy and poor, influential and powerless, happy and sad, sick and well, saint and sinner. His sensitive respect for all is poetically captured by St. Matthew when he says of

Jesus: "The bruised reed he will not crush" (Mt. 12:20). Reverence is one of the most obvious, yet often unnoticed, marks of Jesus' life.

IT SEEMS THAT in an age characterized in many ways by a lack of respect for things, a lack of reverence for life, a failure to appreciate the value of the individual person, religious education might pay special attention to ways of fostering an attitude of reverence. Parents, perhaps more than any others, have the opportunity to encourage reverence—most of all by themselves being reverent and showing respect.

The image of the Good Shepherd can help us remember Jesus' own sensitive reverence as a call to live reverent lives ourselves. "If a man loses reverence for any part of life, he will lose his reverence for all life."

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LITURGY

Progress in parish worship

BY FR. JOSEPH M. CHAMPLIN

Father Robert Vogt wears his hair and sideburns moderately long. Not down to the shoulders but not in an old-fashioned crewcut style either. That moderation in appearance characterizes the moderation of approach he takes to liturgy after 11 years in the priesthood. His attempts are progressive, but preserve good elements from earlier days. Contemporary, yet careful to keep a link with the past, they strive to create a celebrating effect, but with an element of prayerfulness, faith and reverence.

His pastor, Msgr. Patrick Woods, founded St. Edmund's parish eight years ago in Tonawanda, a suburb of Buffalo. Together they serve the spiritual needs of approximately 1,400 families and the following list of special worship celebrations should indicate what fine progress has been made there in liturgical renewal.

1. A 11 a.m. weekday Mass for "housewives and little children." This Eucharist, obviously for others as well, takes place in a temporary downstairs chapel with chairs situated near and around the altar. The hour and location makes it possible for 25-30 to gather daily and worship well in a space which fosters an intimate, community spirit.

2. Baptisms at the 4:30 Saturday afternoon Mass. Announced in advance through the bulletin, it attracts a larger than usual congregation with many approaching the proud parents afterwards and congratulating them.

3. Personal stories for the baptized child. These vestments bearing "Welcome to Jesus" with the infant's name on them are a joint venture of adult women and high school girls at St. Edmund's. The parents learn who made the stole and frequently invite them home for the family celebration after the baptismal liturgy.

4. Couple-prepared weddings. The priests stress that this is their day, their ceremony and emphasize the importance of planning an event which will be a moving experience for all the guests in attendance. Father Vogt also encourages

bride and groom to keep the booklet used for preparation of the nuptial service in their wedding album as a later reminder of how they personally developed this liturgy.

5. Communal celebrations of Penance for families. The first of these drew 30

participants; the second nearly 400. It follows the structural pattern (readings, songs, prayers, reconciliation action) now rather standard throughout the United States, but accentuates attendance by the entire family. Good, healing things have

(Continued on Page 7)



"Every now and then we need to look back, to note where and how far we have come."

QUESTION BOX

How can we receive Eucharist, still remain sinners?

BY MSGR. R. T. BOSLER

Q. We have always been told and made to believe that in receiving Holy Communion we receive the body and blood of Christ. It almost seems impossible. If this is so, that we remain the sinners that we are.

A. The first to receive the body and blood of Christ were the Apostles, and shortly thereafter Peter denied he "knew the man" and all the others with the exception of John deserted him. The Lord said he came to be with sinners; and he stays with us in the Eucharist to continue to help sinners. It is because we are sinners that we need the Eucharist.

But you do make an important point. What turns so many of our young off religion and away from Mass is the hypocrisy they see in many Catholics who go to Mass every Sunday only to return home and be more selfish and uncharitable than many others who profess no religion. When our Mass-goers learn to center their whole lives around the Mass by living and loving in such a way that they have something to offer God at their next



Sunday Mass more of your young will be attracted to our belief in the presence of Christ in the Eucharist.

Q. In a recent column you stated: "It is the accepted opinion among biblical scholars (and these would be both Jewish and Christian) that no hope of individual survival after death is expressed in the Old Testament before some of the latest passages written in the second Century B.C." May I quote a beautiful passage from Job, Chapter 19:25-26? "For I know that my Redeemer liveth and in the last day I shall rise out of the earth. And I shall be clothed again with my skin and in my flesh I shall see my God." When did Job live, only 100 or 200 years before Christ?

A. Another reader called my attention to this passage and also to other verses from the Bible "which tell us that the Jews believed in an after-life." (Daniel 12:2, 2 Samuel 12:13 and Psalm 16:10)

This may at first seem a boring and academic discussion of no general interest; but I chose to answer this question, for it is a good opportunity to point out the absolute necessity of owning a recent translation of the Bible with a good commentary. The book of Job was written somewhere between the 7th and 5th centuries B.C. Throughout, it is a book that

clearly indicates that the Hebrews did not accept the Egyptian belief in an after-life but shared the Mesopotamian pessimism toward death. The underworld, Sheol for the Hebrews, like the Arallu of Mesopotamia is no more than a vast tomb where the bodies of the dead lie in the earth (Job 10:21, 17:13-16). "Sheol is not a form of survival but a denial of survival; all men come to Sheol, and the good and evil of life cease there (Job 3:17-19)." The quotes are from "The Jerome Biblical Commentary," an authoritative, recent Catholic commentary that tends to be extremely careful in accepting the latest developments in Scriptural scholarship.

The reference to 2 Samuel 12:23, far from showing a belief in an after-life, reflects the Jewish pessimism about death. It is King David's anguish over the death of his son: "But now he is dead, can I bring him back again? I shall go to him, but he will not return to me." As the Revised Standard Version comments: "This verse reflects the idea of Sheol, a cavity under the earth where all the dead go and from which there is no return (Job 7:9: 'As a cloud dissolves and vanishes, so he who goes down to the nether world shall come up no more.')

Then how explain your beautiful passage from Job? St. Jerome, the translator of the Latin Vulgate, from which our English Catholic translations were made, had a corrupted text to work from, and in translating it he imposed a Christian concept of the resurrection upon it. Our

new American Catholic Bible translates your verse as follows: "But as for me, I know my Vindicator lives, and that he will at last stand forth upon the dust: Whom I myself shall see: my own eyes, not another's shall behold him. And from my flesh I shall see God; my inmost being is consumed with longing." And the Bible comments: "The meaning of this passage is obscure because the original text has been poorly preserved and the ancient versions do not agree among themselves.

It is certain that Job expresses his belief in a future vindication by God; but the time and manner of this vindication are undefined."

The book of Daniel clearly teaches a belief in the resurrection, but this writing was composed between the years 167-164 B.C.

Several of the Psalms do express a hope that God would not let an individual perish in Sheol; but whether this meant a hope that God would let the just prolong their

life and thus escape Sheol for a time or express some hope in a complete escape from Sheol is not clear. Christians saw in these passages a prophecy that God would preserve the Messiah from Sheol.

Your beautiful passage, though it may not be a correct translation of Scripture, is still rightly used by the Church in her liturgy, for it does give expression to our Christian faith.

(Copyright 1973)

THE CHURCH AND I

No hiding bad bishops, popes in those street corner pulpits

BY F. J. SHEED

On the street corner we taught that we normally get the Church's teaching from our bishops. A given bishop or group of bishops might teach error, but anything clearly taught by the whole body of bishops we could accept as certainly true. It did not exhaust the subject, but further development could go on from there. As a sort of final resort, there was the Bishop of Rome. On the rare occasions on which the pope had defined some part of Christ's revelation for the universal Church, there would be no error in the definition. So we taught, anticipating the teaching of Vatican II on the Collegiality of Bishops.

But, said the crowd, this meant two infallible voices: if the Pope taught a doctrine and the Episcopate taught a contradictory doctrine, whom should we believe? Our answer was that infallibility resulted not from any special ability in either pope or hierarchy, but from the guardianship of the Holy Spirit over both. There could no contradiction, because the same Holy Spirit which guarded the pope against teaching us error likewise guarded the universal hierarchy. Were we, fifty years ago, anticipating Vatican II?

At any rate we had no doubt that only the Holy Spirit could guarantee infallibility. Our questioners, and the reading of Church history they forced us to do, left no possibility of unawareness of the human defects of popes and bishops.

WE KNEW, FOR INSTANCE, about

that ghastly period in the fourth century when such a vast number of bishops, in terror of the Emperor Constantine, joined in an Arian condemnation of Athanasius. We knew how, in terror of Henry VIII, all but one of the Bishops of England signed a declaration that the King was head of the Church, even in spiritual matters.

As to individual bishops, we were not allowed to forget the Bishop of Mainz whose financial deal over indulgences with the international bankers, had sparked Luther's revolt; or the boy of eight who had been made Patriarch of Lisbon because his family needed the money. Always, of course, there was the Inquisition. And Bloody Mary and Smithfield. And so it went on. Upon the human failings of popes and bishops we of the Guild were the best instructed body of laymen in the Church's history. And none of this dimmed either our loyalty to our own bishop, or our certainty that from papacy and hierarchy the Holy Spirit would see to it that we got true doctrine and true sacraments. Unworthy pastors were the Holy Spirit's problem, not ours.

It took us a while to grow into this knowledge. At the beginning we had a general notion that there had been some morally eccentric popes (but they had never defined anything!). We had not a notion of the tidal wave of papal and hierarchical ill-doing that was to break over us.

We used to give a splendid talk on the glory of the papacy, and we gave it hoping no one in the crowd would remind us of one of the handful of popes who had had trouble with the sixth commandment. The mere raising of the question (however well

we might deal with it) would smudge the idyllic picture we had painted.

Invariably someone did raise it. A questioner would say, for instance, that Pope Alexander VI had four children. Our speakers usually reacted in one of two ways. (1) The diffident ones would say, "Oh no, only three were ever proved"; (2) the truculent would say, "What if he had? Henry VIII had six wives" (the odds clearly in our favor, 6 to 4). It took us a while to realize that we were missing the point totally.

WE WERE THERE TO introduce people to Christ's Church. We were not prettying the Church for its photograph. Still less were we, like lawyers with a shady client, trying to keep his worst crimes from the jury's knowledge. We had to show them the Church Christ founded exactly as it is. If they were scandalized by what they saw, they must take it up with Christ who founded it or with the Holy Spirit who vivifies it.

The plan adopted by me and others was to begin our talks on the papacy with some "bad" popes. And I don't mean only ones who were sexually corrupt, like John XII, but worldly popes, cruel popes, frightened popes, like Clement V and Innocent X—one behaving badly, one madly, before the threats from French monarchs.

Our aim was to show why we, knowing the worst—knowing, indeed, a worse worst than they themselves knew—still knew ourselves in union with Christ. However ill he might be served by his representatives at any given time, we could still find in his Church, as nowhere else, life and truth and the possibility of union with him to the limit of our willingness.

Progress in parish worship

(Continued from Page 6)

happened in homes as a result of these liturgies.

6. Penance service for Shrove Tuesday. "Are you crazy?", Father Vogt objected when a parish worship team first suggested the idea. "Mardi Gras and last minute before Lent parties leave little room for desire for a Penance liturgy." But the committee voted him down (10-2), planned the ceremony, then smiled at its success.

7. Holy Thursday adoration hours. After the evening Mass of the Lord's Supper (7:30), 300 kept vigil before the Blessed Sacrament from 9:00 to 10:00; 150 were there from 10:00 to 11:00; around 70 prayed during the concluding 11:00 to 12:00 slot. A priest and two lectors conducted this devotional hour marked by songs, readings, prayers and moments for personal reflection.

Why did so many come? Families in the parish were assigned a given hour for adoration. Did this cut into attendance at the Mass itself? That remains an unanswered question.

8. First Friday Masses for children. Grades one to eight of the Catholic school participate in these monthly celebrations with active involvement by many of the

students (gift bearers, readings, etc.) The 270 on hand naturally would not fit into the sanctuary. However, several members of each grade, representing their brothers and sisters in that class, do come forward and stand around the altar. Those so designated, I am told, consider it a great honor and others look forward to their turn.

9. Diversified Sunday schedule. There is fairly widespread agreement today among those engaged in the pastoral ministry that a parish of substantial size should seek to offer a varied fare of Sunday Masses. This would mean eucharistic liturgies with and without singing, featuring guitar or organ, "modern" and "traditional" (vague, elusive terms) designed to suit in an acceptable, authorized manner the different tastes of parishioners. St. Edmund's has that type of arrangement.

Every now and then we need to look back, to note where and how far we have come. These practices in a suburban Buffalo parish, while not in truth that novel or extraordinary, do demonstrate what has and can be done with the liturgy. There has indeed been progress—remarkable progress in a brief period of time.

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

"54" LEAGUE
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Division II—Christ the King 4-0; Little Flower (Blue) 3-1; Our Lady of Lourdes 3-1; St. Philip Neri 2-1; St. Bernadette 2-1; St. Matthew 2-2; St. Pius X 2-2; Holy Spirit 2-2; St. Lawrence 1-1; St. Simon 1-3; St. Rita 0-4; St. Andrew 0-4.
Division III—Holy Name 3-0; St. Barnabas 3-0; St. Mark 3-1; St. Roch 3-1; Nativity 2-1; St. Jude (Gold) 2-2; Sacred Heart 1-1; St. Catherine 0-1; Little Flower (Gold) 1-3; St. James 1-3; Our Lady of Greenwood 0-3; St. Jude (Red) 0-3.

JUNIOR LEAGUE
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Division II—Little Flower 2-0; Holy Spirit 2-0; Nativity 2-0; St. Matthew 1-1; St. Simon 1-1; Our Lady of Lourdes 1-2; St. Philip Neri 0-1; St. Bernadette 0-2; St. Andrew 0-2; St. Lawrence 0-0.
Division III—Holy Name 3-0; St. Jude 2-0; St. Catherine 3-0; St. Roch 2-1; St. James 1-1; St. Barnabas 1-1; Sacred Heart 1-2; St. Mark 0-2; Our Lady of Greenwood 0-2; St. Patrick 0-1.

The May meeting of the Indianapolis Deaneries Youth Council will be rescheduled from May 28, because of the national holiday. Members will be notified of the new date.

Entry information has been mailed for the Cadet Boys City-Wide Track and Field Meet, to be held at the CYO Stadium May 20. Deadline is May 16. The girls' event will be held one week later with deadline of May 23.

Junior Girls Track and Field Meet information will be distributed next week. Deadline for the event, to be held June 10, is June 6.

Spring baseball and kickball league coaches are reminded to phone game results immediately to the provided numbers after each game.

Wet grounds have caused postponement of several track events. Coaches are asked to reschedule the meets as quickly as possible.

Dates were announced this week by the Deaneries Youth Council of the Junior Boys and Girls Golf Outing and Picnic, June 23, and the Junior Boys Match-Play Golf Tourney, week of June 25.

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VIEWING WITH ARNOLD

Sequel is found wanting

BY JAMES W. ARNOLD

"Class of '44" maintains the movie tradition of disappointing sequels. As Son of "Summer of '42," it achieves little beyond extending the anti-climax of that modestly interesting film two or three years, and simultaneously providing a nostalgic trip for moviegoers over 40. (Are there any?) The real class of '44 is now about 46, and more likely to stay home worrying about their kids seeing movies like "Class of '44."

To be honest and fair, producer-director Paul Bogart demonstrates impressive integrity. He leans for no easy effects whatever on Robert Mulligan's earlier film. There are no references or flashbacks, not even a snitch of Michel Legrand's immensely popular score. The three high school buddies from Brooklyn are the same, played by the same actors aged appropriately by two years. The writer is also the same—Herman Raucher, obviously continuing semi-autobiographical memories. But everything else, including the tone, is quite different.

THE UNIQUENESS of "Summer of '42," aside from its comic portrayal of sexual curiosity in unsupervised 15-year-old males, was in its poetic evocation of an extraordinary event in ordinary lives—the sudden availability of the dream girl who changes forever the adolescent hero's un-

derstanding of sex. (At least that's what the film implied—one of the disappointments of the new flick is that Hermie is not as mature as we expect him to be.) "Class of '44," however, intends strictly to describe the ordinary, even typical, experiences of boys of a certain time and place. It is in no way profound, stacking up poorly

N.D. provost to address

I.U. graduates

BLOOMINGTON, Ind.—Father James T. Burchaell, provost of the University of Notre Dame, will deliver the baccalaureate address Sunday, May 13, at Indiana University here.

The 10:30 a.m. service in the I.U. Auditorium will be one of a series of commencement week-end events which will conclude with graduation ceremonies at 3 p.m. in Assembly Hall.

Father Burchaell, a specialist in Biblical theology, became chairman of Notre Dame's Department of Theology in 1968 and in 1970 became the university's first provost. He is in charge of the total academic enterprise at Notre Dame and indirectly supervises student affairs.

The Holy Cross priest is chairman of the Association of American College's Commission on Religion in Higher Education. He is the author of "Catholic Theories of Biblical Inspiration Since 1810: A Review and Critique," and has completed a new book, "Philemon's Problem." He also has written for a number of journals.

Elected to head Deanery Council

INDIANAPOLIS — Mrs. Patrick Lawley will be installed as president of the North Indianapolis Deanery Council of Catholic Women at the quarterly meeting to be held Monday, May 7, at Little Flower parish.

Mass will be offered at 10 a.m. in Little Flower Church, followed by a business meeting and luncheon provided by the parish Women's Club.

Retiring president is Mrs. John W. Thompson. Reservations are available by calling Mrs. Betty Murphy, 357-7628.

Book concert by Wayne King

INDIANAPOLIS — The Booster Club of Secena Memorial High School will present the Wayne King Orchestra in concert at 8 p.m. Wednesday, May 16, in the school auditorium.

Proceeds of the benefit performance will be used to purchase new school equipment.

Advance sale tickets are \$3, while tickets sold at the door will be \$3.50.

Fifty years ago Laura Doerflin and Irwin Egan had leading roles in the Holy Cross Dramatic Club production of "The Spell of the Image."

against the likes of "Carnal Knowledge" or "Separate Peace," but it does have limited value as a memoir.

The behind-the-scenes sequence, for example, describes with poignant accuracy the details of a 1944 high school graduation—the fervent patriotism, the corny but touching poetic reading by a bright girl graduate, the principal's go-out-in-the-shadow-of-war speech, the imperfect performance of "Battle Hymn of the Republic." It is, in fact, pretty much what will happen in many places in 1973; it is not so much mocked, as observed, a kind of painful truth about American rituals not often captured in movies.

"CLASS" has many memory-twisting moments. The kids look like kids as we remember them: they are not out of Hollywood or TV commercials. The girls are gawky and skinny, the guys clumsy and pseudo-confident. There is the scene where the boys debate going to war or going to college, and Benjie confesses proudly that he's joined the Marines. (In 1973, you can't help but smile, but director Bogart refuses to let us take it as satire).

There are remarkable scenes where Hermie and Oskie leave their parents on a sunny Brooklyn stoop to take their

first trip to college on a creaky crowded train; their arrival at the college boarding house; heavy conversations in the school newspaper office, and over cokes and beers, with Sinatra and "Mairzy Doots" as background; a cheek-to-cheek dance where you can almost smell the gardenias and orchids and the air hangs heavy with repressed sexual excitement. They are small moments—not the big ones of the movie—but goodness, that's the way it was.

Most touchingly handled is a passage where Hermie (Gary Grimes) learns of the death of his father in a sudden night call over the residence phone ("Was that for me? asks a disappointed frat brother"), goes home for the funeral, and realizes he hardly knows his

Play scheduled at St. Meinrad

ST. MEINRAD, Ind.—Kenneth Grahame's "Wind in the Willows" will be presented by St. Meinrad College at 2 p.m. Sunday, May 13, in the St. Bede Theatre here.

Father Gavin Barnes, O.S.B., will direct the musical featuring a cast of 25 students.

Reservations are available by calling (812) 357-6611 or writing the director, St. Meinrad College, St. Meinrad, IN 47577.

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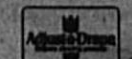
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parents. A universal experience, and Bogart treats it shrewdly—since the audience has hardly glimpsed Hermie's parents in either film. The enclosed juvenile world is cracked, irrevocably, at last.

UNFORTUNATELY, what happens otherwise is almost a takeoff on college movies of the 1940's—Johnny Downs lives!—mixed with some of today's earthy sophistication. Hermie falls for rich blonde coed (Deborah Winters) who looks a lot like Joan Caulfield; after seven days they proclaim their eternal devotion and make love clumsily in the front seat of a small coupe. They learn to

cheat on some doddering and comically irrelevant profs, and have a fight over a date to the Big Dance. The eternally immature Oskie (Jerry Houser) gets involved with a loose woman and is expelled for setting her up in the fraternity house. There is even a frat initiation sequence genuinely intended as slapstick comedy instead of what would surely be social criticism in the 1970's (hazing as fun rather than sadism), and a football scene that spoofs the inept 4F athletes of the period.

All this is done with some skill, but without much feeling for reality or moral sensitivity. It's doubtful if "Class" will

corrupt anyone, though it may encourage today's youth to misjudge the righteousness of their elders. Some of us were guilty all right, but the film trivializes a generation. It

reduces us all to the level of a Buckle-Down-Winsocle movie. It may not be art, but it's probably good for the humility. (Rating: A-3—unobjectionable for adults)

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108	12'x14'9"	Moss Green Shag Nylon	180.00	90.00	51	12'x13'6"	Gold Tweed Textured Nylon	180.00	90.00
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Card Party 2 p.m.

Roncalli's PADDOCK PARTY

McFarland & Thompson Rd.

Saturday, May 5 — 6 p.m. to 7

Food & Games (Adults Only)

CYO SPAGHETTI DINNER

& SPRING FESTIVAL

St. Catherine's Church

Sunday, May 6 12 Noon to 4 p.m.

Two Locations

19th & Meridian Streets
923-4504

3925 E. New York
357-1173