



VOL. XIII, NO. 23 INDIANAPOLIS, INDIANA, MARCH 15, 1974



THE GOOD NEWS—Ladywood-St. Agnes principal, Sister Ann Casper, S.P., shares the good news of a \$225,000 Lilly Endowment challenge grant to the school with student leaders Joan Rogan (left), student council president, and Helen Russell, senior class president. Looking on is Norman R. Hyden, named LAS Director of Development this week to plan and coordinate the school's fund-raising activities to secure the grant over a three-year period.

#### FROM LILLY ENDOWMENT

## Ladywood-St. Agnes receives challenge grant of \$225,000

INDIANAPOLIS — A \$225,000 challenge matching grant for Ladywood-St. Agnes School has been approved by Lilly Endowment, Inc., Sister Ann Casper, S.P., principal, announced this week.

Extending over three years, the grant challenges the Indianapolis private school to raise \$100,000 the first year (1974), \$75,000 the second year, and \$50,000 the third.

Terming the grant the "most ambitious challenge in the school's history," Sister Ann said: "The Ladywood-St. Agnes School community is deeply grateful to Lilly Endowment for its belief in LSA as an educational institution and for its faith in the parents, alumnae, and the other friends of LSA in challenging all of us to meet their very generous matching gift offer."

AN EARLIER LILLY challenge grant of \$25,000 helped Ladywood to raise \$100,000 in 1966. Other Lilly grants since then have given consistent help for specific LSA projects including operational expenses, academic programs, equipment, and the 1970 merger.

Monies received from the latest Lilly grant and the school's fund-raising efforts will be used for an increased grant-in-aid program, curriculum planning, an insurance program for lay teachers and employees, a development and public relations program, and operational costs.

AS A FIRST STEP toward implementing the school's fund-raising program, Sister Ann also announced the appointment this week of Norman R.

Hyden as Director of Development with primary responsibility for planning and coordinating fund-raising activities at Ladywood-St. Agnes. His immediate objective will be to reach all alumnae, parents, and other friends of the school as well as to seek support from businesses and other foundations.

Hyden welcomes the Lilly grant as a "major help in meeting immediate Ladywood-St. Agnes needs while affording time to establish sound fund-raising practices and policies that should, in the end, make the school self-supporting."

A private, Catholic girls school owned and operated by the Sisters of Providence, Ladywood-St. Agnes draws its current 468 students from 32 Catholic and 36 private or public grade schools. Consistently college preparatory but with increased interest in career training for business and home economics, the school program emphasizes Christian and moral standards, innovative programs, and small classes. Its students have varying religious, racial, and socio-economic backgrounds; about 12 per cent are black, and one-fourth are non-Catholics representing 14 religious denominations.

Ladywood School and St. Agnes Academy, founded by the Sisters in 1926 and 1893, respectively, merged in 1970 to form Ladywood-St. Agnes School. Since the Sisters also operated St. John Academy from 1859 until its closing in 1959, their span of educational service to the Indianapolis community covers a total of 114 years.

## Hospital memorial fund named for Cardinal Ritter

INDIANAPOLIS—A memorial fund in honor of Cardinal Joseph E. Ritter, the first Archbishop of Indianapolis, will benefit the pastoral care department of



ACCUSPEAKER—Mrs. G. Sam Zilly of Grosse Pointe Farms, Wis., president of the National Council of Catholic Women, will be one of the featured speakers at the annual Convention of the Archdiocesan Council of Catholic Women. The parley will be held in Richmond, Ind., April 2 and 3 with headquarters in the Ramada Inn.

the new St. Vincent Hospital facility on West 86th Street.

The fund, established by the St. Vincent Hospital Foundation, was created with an initial anonymous contribution from a close friend of the late cardinal.

In his many years of service here as a priest, pastor, bishop and later Archbishop, Cardinal Ritter was personally close to the hospital. He visited the sick regularly and was a familiar figure in the corridors of the hospital.

Cardinal Ritter was made Archbishop of St. Louis in 1966 and elevated to the cardinalate in 1961. He died in 1967. Cardinal Ritter High School on the city's westside is named in his honor.

The pastoral care department of the new hospital facility is expected to be one of the most progressive in the country. Expanded services will involve Catholic, Protestant, and Jewish clergymen and Sister visitors in planned programs of spiritual support for patients, their families, hospital staff and employees.

An interfaith chapel, contributed by St. Vincent Hospital Guild, is set up to transmit services by closed circuit television to patient rooms. Open 24 hours, the chapel may also be "tuned in" by patients for meditation.

Donations to the Cardinal Ritter memorial fund should be made payable to the St. Vincent Hospital Foundation and sent to 2001 West 86th St., Indianapolis 46280.

## Vatican okays English version of new Missal

WASHINGTON—The National Conference of Catholic Bishops (NCCB) here said it has been informed that the Vatican has approved the final English version of the Roman Missal.

As a result of the move, for the first time in almost a decade priests in the United States will again have a single, completely adapted altar missal for the whole liturgical year. It will include prayers for special feasts and holidays in this country. It will not, however, involve any changes for the people participating at Mass.

The translation, prepared by the International Commission on English in the Liturgy (ICEL), was praised by Archbishop Annibale Bugnini, secretary of the Vatican's Congregation for Divine Worship.

THE NEWS OF THE Vatican approval, which marked the final step in approving the ICEL translation of the Mass for all English-speaking countries, was hailed as a "historic moment" by Augustinign Father John Rotelle, associate director of the secretariat for the U.S. Bishops' Committee on the Liturgy and acting executive secretary of ICEL.

"It has been 10 years since the promulgation of the (Second Vatican Council's) Constitution on the Liturgy," said Father Rotelle. "To have all the English-speaking conferences agree on one translation of the Roman Missal makes this a historic moment for the English-speaking world."

A number of publishers in the United States are preparing sacramentaries (altar missals) for use in this country. It is estimated that the sacramentaries will be available by early summer.

THE ORDER OF MASS appeared in Latin in 1969 and was approved in English translation by the NCCB and confirmed by the Vatican that same year. It came into use on March 22, 1970. The Roman Missal appeared in the Latin edition in 1970. A provisional sacramentary for use on Sundays and feasts was published in the United States in 1972.

In an article in the February 7, 1974 issue of L'Osservatore Romano, the Vatican's daily paper, Archbishop Bugnini wrote that "the centers that started this work (of translations) years ago are now reaping the fruits with the first definitive editions of the missal, the sacramental rites, and the Liturgy of the Hours."

"This is the case with the fine publications of the English-speaking conferences, linked together by ICEL," he said.

According to Father Rotelle, the other ICEL-member countries, which have also approved a complete translation of the Roman missal, are Canada, Australia, New Zealand, India, the Philippines, England and Wales, Ireland, Scotland, and South Africa.

## Rally for Life names speaker

INDIANAPOLIS—Dr. Mildred Jefferson, a Boston, Mass., surgeon and nationally known pro-life lecturer, will address the Rally for Life being sponsored here on April 13 by the Committee for the Preservation of Life.

A graduate of Harvard University Medical School, Dr. Jefferson is assistant clinical professor of surgery at Boston University School of Medicine.

She is a frequent guest on network CHARLES RICE television talk shows and featured speaker at right-to-life meetings around the country.

DR. JEFFERSON is president of the Massachusetts Value of Life Committee, vice-president and director of Massachusetts Citizens for Life and director of Americans United for Life.

She joins Charles Rice, professor law, University of Notre Dame, on the speakers panel for the rally, to be held beginning at noon Holy Saturday in the Indiana Convention Center. Other well-known speakers are expected to be announced later.

VALERIE VANCE DILLON of the Indiana Catholic Conference will moderate the meeting phase of the rally and Robert J. Alerding, vice-president of the Insley Manufacturing Co., is chairman of the attendance committee. The rally will conclude with a march from the convention center to the old Federal Building in downtown Indianapolis. Thousands of pro-life supporters from around the state are expected to attend.

### Day of Renewal

The Archdiocesan Department of Religious Education will sponsor a day of renewal, prayer and reflection on Sunday, March 24, at Our Lady of Grace Academy in Beech Grove. Featured speakers will be Father Keith Hoxey from the John XXIII Center in Hartford City and Sister Gilchrist Conway, S.P. The day will begin at 2 p.m. and close about 8 p.m. after Liturgy and dinner.

The cost will be \$3 per person or \$5 per couple. Because of food arrangements, checks should be mailed so as to be in the hands of Mrs. Thomas Maxwell, 2652 S. New Jersey St., Indianapolis, 46227, no later than March 19.



SCIENCE FAIR SCHOLARSHIP WINNERS—Every year the two outstanding eighth grade Archdiocesan CYO Science Fair exhibitors are awarded the J. Earl Owens Scholarship to be used in the Catholic High School of their choice in the Archdiocese. These scholarships are presented by the Our Lady of Fatima Knights of Columbus in honor of Mr. Owens, the "Founding Father" of the CYO Science Fair. Pictured

above with Merrill Blackwell (far left), the Grand Knight of Council No. 3228 and Father Donald Schneider (far right), the Archdiocesan CYO Director, are this year's winners, Mark Szentes, St. Michael parish and Debbie Hanley, St. Ann, Terre Haute. Mark will attend Ritter High School and Debbie will enroll at Schulte High School. (Photo by Tom Revard)

## Cardinals testify in favor of human life amendment

BY JOHN MUTHIS

WASHINGTON—Religious leaders differed sharply on the abortion issue as they testified March 7 before a Senate subcommittee considering constitutional amendments that would protect the life of the unborn.

Favoring the amendment were four cardinals, representatives of several conservative Protestant churches and an Orthodox rabbi. Those against the amendment included officials of the United Presbyterian Church and United Church of Christ, a Reform rabbi, and a representative of a coalition of religious groups who favor liberalized abortion.

During two-and-a-half hours of testimony in the packed hearing room,

Cardinals John Krol of Philadelphia, John Cody of Chicago, Timothy Manning of Los Angeles and Humberto Medeiros of Boston echoed the arguments of others who testified that the findings of science and the American legal tradition indicate that the fetus is a person from the moment of conception and is entitled to the rights of personhood guaranteed by the 14th Amendment.

THE SUBCOMMITTEE, chaired by Sen. Birch Bayh (D-Ind.), opened hearings on an amendment proposed by Sen. Jesse Helms (R-N.C.) which would outlaw abortion entirely and another by Sen. James L. Buckley (Cons. R-N.Y.) which would allow abortion only "in an emergency situation when a reasonable medical certainty exists that the continuation of the pregnancy will cause the death of the mother."

Cardinal Krol told the subcommittee that every week since the Supreme Court decision of January 22, 1973, "there have been as many deaths from abortion as there were deaths at Nagasaki as a result of the atomic bomb." He added that "every nine days there are as many deaths from abortion as there were American deaths in the 10 years of the Vietnam war."

The cardinals made it clear that they would not accept an amendment which would leave the abortion question up to state legislatures—the system followed before the Supreme Court decisions.

"If I am opposed to abortion on moral grounds," Cardinal Medeiros asserted, "I must be consistent. I have to ask for full protection for the unborn at all times." The Boston archbishop added that the court decision made abortion a federal matter.

Cardinal Cody, chairman of the U.S. Bishops' Pro-Life Committee, objected in his prepared speech to the court's ruling as extending legal protection only to a fetus capable of "meaningful life" outside the womb.

The "subjective vagueness" of the ruling makes the right to life contingent upon "the shifting connotations of meaningfulness" which society, government or individuals impose, according to the cardinal.

Cardinal Manning argued that an amendment was necessary "to restore integrity to law itself and make the legal system once more the guarantor and protector of human rights."

But the cardinals, who gave the subcommittee a 41-page document outlining the position of the U.S. Catholic Conference (USCC) on abortion, would not endorse the wording of the Buckley amendment because it permitted abortion to save the life of the mother.

## Sue Ley joins Charities staff

INDIANAPOLIS—Sue Ann Ley has joined the staff of Catholic Charities of the Archdiocese of Indianapolis and is presently organizing Birthright and Respect for Life Services in Richmond. Mrs. Ley, a graduate of Texas Women's University, has been a case worker for American Red Cross and a social worker for St. Anne Nursing Home in the Fort Wayne-South Bend diocese.

SHE AND her husband Lawrence, a civil engineer, are members of St. Lawrence parish.

Beginning Tuesday, March 19, Mrs. Ley will supervise training sessions for volunteers who will aid in the operating of the Respect for Life services. She has been assisted by members of Holy Family, St. Mary and St. Andrew parishes in Richmond.

DURING THE training sessions, Charities personnel and members of the Richmond professional community will instruct volunteers in the type of services and facilities available to women with problem pregnancies.

Mrs. Ley will also be assisting in the establishing of programs for the aging and aged.

## MINISTRY FORUM TO BE CONTINUED

A continuing forum on ministry, an outgrowth of the former Priests' Association, will be held the fourth Friday of each month and is open to all priests of the Archdiocese.

Convened by Father William Munshower, pastor of Holy Spirit Church, and Father Donn Raabe, associate pastor of Little Flower, the first of the sessions will be held Friday, March 22, beginning at 1:30 p.m. at Alverna Retreat House.

The object of the forum is to promote a better sense of ministry and improve the quality of ministerial service. Among subjects to be discussed in the near future are priestly spirituality and lifestyle, the priest and his relationship to the parish council, medical ethics, the priest and poverty, and women religious in the pastoral ministry.

On March 22, Father Bernard Head, pastor of St. Thomas More, Mooresville, will review the scriptural foundation for the priesthood as presented in Father Raymond Brown's "Priest and Bishop."



SUE ANN LEY

## Pre-Cana programs slated in Tell City

TELL CITY, Ind. —The first in a series of Pre-Cana Programs of Christian Education for engaged couples will be offered here on Sunday, March 17, in St. Paul's school, 814 Jefferson St., from 2 to 7 p.m.

Being held under the auspices of Archdiocesan Catholic Charities, the programs have received the cooperation of local clergy as well as the In-Service Ministry Department of St. Meinrad School of Theology.

Sessions are open to any couple planning marriage who resides in the Tell City area. Information on registering may be obtained by contacting local pastors.

### CALLERS COMING

Volunteers are canvassing for the Archdiocesan Retirement Fund campaign. See editorial, Page 4, and dust off the welcome mat.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Two abortion suits filed

ST. PAUL, Minn.—Two suits involving the financing of abortions were filed in Minnesota courts recently. One seeks to prohibit the use of public welfare funds for financing abortions. The other seeks to require Minnesota county welfare boards to pay medical costs of women who receive abortions while on welfare.

## Backs Vatican Mindszenty action

VATICAN CITY—The Vatican has not yielded to atheistic ideology in dealing with Church-state affairs in Eastern European countries, according to an article in the Rome Jesuit magazine *Civiltà Cattolica*. The article said that Cardinal Jozsef Mindszenty was removed as head of the Hungarian Church because of the Pope's pastoral concern for the Church in Hungary and not any ideological concessions.

## Church gives land for housing

LONDON—Hundreds of acres of valuable building land are to be released by Catholic authorities in Britain to provide houses for rent. The British bishops have formed a new housing association—still to be named—to develop and manage land made available by dioceses and Religious orders to help meet the housing shortage in Britain.

## Once over lightly . .

The General Synod of the Church of England has voted overwhelmingly to make itself and not Parliament the final arbiter of questions concerning the Church's doctrine and worship. The measure, if approved by Parliament, would end more than 400 years of direct parliamentary control over the Church . . . The rights of farm workers must be recognized by all sectors of society before real progress toward justice can be achieved, the Catholic bishops of Florida said in a joint statement . . . A new law will legalize abortions in the first three months of pregnancy, but stiff opposition to the law has already been voiced from religious sectors in Austria . . . A bitter, two-year strike by employees of the Farah Manufacturing Co. in El Paso, Texas, was formally ended March 7, here when union members approved a three-year contract.

Gov. Wendell Ford signed a resolution passed by the Kentucky General Assembly which petitions Congress to adopt a constitutional amendment to protect unborn human life. The resolution passed the House by a vote of 81-21. The resolution passed the Senate earlier 34-4 . . . The dismissal of a suit charging the film, "The Exorcist" with being "obscene, immoral, and impure," prompted a demonstration outside the court house in Boston by clergymen of several faiths . . . U.S. Department of Health, Education and Welfare (HEW) guidelines for sterilization by U.S. District Court Judge Gerhard Gesell in Washington . . . Anglicans and Roman Catholics will be practicing inter-communion within 25 years, according to an American Episcopal clergyman. The Episcopal Church is a part of the Anglican communion. The clergyman, the Rev. Massey H. Shepherd, was a member of the Anglican-Roman Catholic joint preparatory commission in 1967 and 1968. The commission set up further talks between the two churches.

## Invite Bishops to parley

SAN FRANCISCO, Calif.—The National Federation of Priests' Councils has invited the American hierarchy to attend the seventh annual convention of the organization's House of Delegates to be held here March 17-21.

## Maryknoller's action defended

MANILA, Philippines—A U.S. Maryknoll priest charged with aiding suspected communist subversives was merely carrying out his duties as a priest, his lawyer argued in court here. The government charged that Father Edward M. Gerlock of Binghamton, N.Y., encouraged squatters to stay on land after being ordered off by the government.

## All-lay faculty plan rejected

WASHINGTON—Catholic schools with all lay faculties are not unfeasible, according to a study sponsored by the National Catholic Educational Association. Noting that the number of nuns teaching in Catholic schools has declined by approximately one-third since 1967, the report said Catholic schools staffed entirely by lay teachers are "a promising alternative to the typical Catholic school, in which approximately half of the staff belong to a Religious congregation."

## Famed Dublin priest elevated

DUBLIN—Father Edward Daly, pictured in newspapers around the world as he aided a dying boy in Londonderry on "Bloody Sunday," January 30, 1972, has been named bishop of Derry in Northern Ireland. Father Daly, 40, who has been serving as religious adviser to radio and television, will become the youngest bishop in the country. After the events of "Bloody Sunday," when British paratroopers killed 13 civilians during a demonstration, Father Daly toured the United States to give his account of the events.

## Rap theological censorship

BERNE, Switzerland—The Swiss national synod has asked the country's bishops to ask the Vatican for broader legal rights for theologians threatened with censorship for views alleged to be contrary to the Church's teachings. Controversial Swiss-born theologian Father Hans Kueng has objected to the manner in which the Vatican is investigating his book "Infallible? An Inquiry," which questions the infallibility of the Pope.

## Curtail medical coverage

BALTIMORE—The archdiocese of Baltimore has removed coverage for abortions and sterilizations in its Blue Cross-Blue Shield medical plan. The plan covers about 3,300 employees of the archdiocese, including Religious personnel, and the deletion came at the request of Cardinal Lawrence J. Shehan, archbishop of Baltimore. The cardinal wrote the Maryland Blue Shield, instructing it to delete abortion and sterilization coverage for the archdiocese because "these procedures have always been abhorrent to basic Catholic philosophy."

## Names . . .

Anglican Archbishop Michael Ramsey of Canterbury, spiritual head of the Church of England, announced March 11 that he will resign effective November 15. Bishop Michael J. Begley of Charlotte, N.C., met with striking coal miners and officials of the Eastover mine to try to help meet the immediate needs of the strikers and their families.

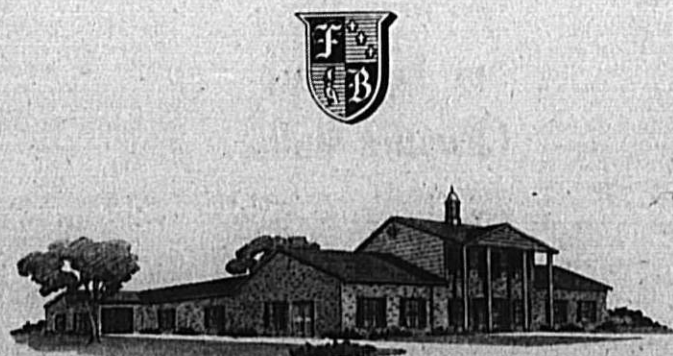
Pennsylvania Governor Milton Shapp vetoed an anti-pornography bill because he said he considered it unconstitutional. An honorary doctoral degree for Cardinal Jozsef Mindszenty has been proposed here for presentation at the May commencement of Notre Dame University.

Sister Mary Trinita Flood, has been elected president of Barry College, four-year institution operated by the Dominican Sisters of Adrian, Mich. Father James J. Sheehan of Detroit was named executive director of the National Catholic Conference for Interracial Justice, based in Chicago. Bishop William A. O'Connor will observe his silver jubilee

as bishop of Springfield, Ill., March 17 with a reception and a Mass concelebrated with priests of the diocese. Anna C. Walsh, immediate past supreme regent (international president) of the Daughters of Isabella, died February 28 at DePaul Hospital, St. Louis, after a brief illness. Polish Cardinal Boleslaw Kominek of Wroclaw, Poland died on March 10 at the age of 70.

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## Announcing the opening of the new northeast Flanner & Buchanan Shadeland Mortuary 5215 N. Shadeland Avenue

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and coke lounge, offices and staff quarters. Everything about a funeral can be arranged here. All members of our staff (whose experience totals 406 years) are available at this location. One or more of our associates will be in the mortuary 24 hours a day.

You are invited to view this new mortuary during "Open House Days," Friday, Saturday and Sunday, from 1:00 to 9:00 p.m., March 22, 23 and 24.

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## THE TACKER

## Buy shamrock, aid the needy

"Buy a Shamrock to help the Poor." That's the motto for the annual Shamrock Drive conducted by the Ladies of Charity. The campaign will climax this week-end as the members fan out all over the city to solicit donations to this worthy cause.

On Friday and Saturday, they will concentrate on the banks, department stores and public buildings mainly in the metropolitan area. On Sunday morning (that's St. Patrick's Day) you'll see them with their baskets of shamrocks in front of the various churches after Mass.

Proceeds from the Shamrock Drive—now in its 25th year—go to support the on-going program of the Ladies of Charity to aid the needy, regardless of faith, color or creed.

Once again the ladies of the various parish councils of Catholic Women will give a helping hand to Miss Marie Lawhorn and Mrs. Paul Reese, who will be spearheading the campaign.

When you see one of the good ladies with the shamrock baskets, please loosen your purse strings. Know that the cause is a worthy one.

**MILESTONE**—Congratulations to Very Rev. Bernard Patterson, O.S.B., who will mark his tenth anniversary as Prior of the St. Maur's community on March 21. (Originally established in Kentucky, the foundation moved to Indianapolis six years ago.) A reception and dinner will follow the Eucharistic celebration at 5 p.m. Anyone wishing to join the community celebration should call Brother Curtis Goar, O.S.B., at 631-1168. Mayor Richard Lugar has issued a proclamation declaring March 21 as "Father Prior Bernard Patterson Day" in recognition of his service to the civic and religious community.



Prior Patterson March 21 as "Father Prior Bernard Patterson Day" in recognition of his service to the civic and religious community.

**MARIAN PROMOTIONS**—The following faculty members were on the latest promotion list issued by Marian College: William Doherty, James E. Goebel, Sister Jean Gabriel Jones, O.S.F., Ken A. Elmendorf, and Sister M. Francis Assisi Kennedy, O.S.F.

**FOR SHUTTER BUGS ONLY**—A number of persons have called in inquiring about the camera setting used on the shot of Father Paul Courtney's dog Clancy "streaking" through the open car window which appeared on the front page of last week's Criterion. According to the cameraman, Fred W. Fries, the photo was taken with a lens setting of f 5.6 at 1/250.

**BLOOD DONOR PROGRAM**—The St. Michael Volunteer Blood Donor Program has reached its goal of 140 pints of blood donated by parishioners to the Central Indiana Regional Blood Center. Introduced in the parish last October, the program began with an on-site drawing in November, which netted 85 per cent of the quota. Volunteers donated the balance at the Blood Center within the next three months, assuring all parish families that their blood needs will be met throughout the year.

The volunteer blood donor program, promoted by the Archdiocesan Council of Catholic Women, has proved successful in many parishes. Nativity Parish, just one short of its required 85 pints, will probably be over the top by this date, only 60 days after the on-site. Christ the King Parish, which had its on-site in December, is expected to reach its goal of 180 pints this week.

To date fifteen parishes are enrolled in the program with on-sites completed at most and scheduled for future dates at the following churches: St. Gabriel, Connersville, April 4; St. Michael, Greenfield, June 3; and Immaculate Heart, Indianapolis, June 10.

**TACKER SALUTES**: The administration and coaching staff of Roncalli High School for the outstanding job last week-end in hosting the final games of the Archdiocesan Cadet Basketball Tournament. The standing-room crowd must have come away with a feeling of genuine satisfaction. Four trumpeters played the National Anthem and the Presentation of the Colors formed a tableau that would have been the envy of many a college. The professional touch was unusual on a high school campus. . . . Patrolman Gerald Lee Gillespie, a member of Little Flower parish, who was recently named Indianapolis "Policeman of the Year." He was cited for rescuing a seven-year-old girl in a smoke-filled Northside home. . . . Father Bernard Strange on his reception of the Fred DeBorde Award for service to boxing during his many years as pastor of St. Rita's parish, where he helped launch a widely-hailed amateur boxing program. Mr. DeBorde, donor of the award, presented the plaque at the recent Golden Gloves finals in Indianapolis.

**ASSEMBLY OF RELIGIOUS**—Sister Luke Crawford, S.P., Great Lakes Regional Chairman and a member of the executive board of the National Assembly of Women Religious, reports that the board voted at its recent quarterly meeting to support the Pro-Life Amendment to the U.S. Constitution, officially concretized its long-standing support of the Equal Rights Amendment and urged its membership to act in support of the amendment to the Sugar Act of 1948 as developed by the Southern Mutual Help Association. The NAWR is an organization of more than 3,000 individual members and of 88 member-organizations, chiefly Sisters' Councils and Senates. Plans were furthered for the group's national convention scheduled August 14-18 at St. Louis University.

**NAMES IN THE NEWS**—Norman J. Lerum, Jr., a third-year law student at the University of Notre Dame, has been named winner of the Dean's Award in recent Moot Court competition on the campus. The Brebeuf Preparatory School graduate is the son of Mr. and Mrs. Norman Lerum of Indianapolis. . . . Miss Katherine O. Garvey, daughter of Mr. and Mrs. Michael O. Garvey of St. Thomas Aquinas parish, Indianapolis, has been named to the Dean's List at Bates College, Lewiston, Maine, where she is a sophomore.

## China scholars set for Marian program March 22

INDIANAPOLIS — Three prominent China scholars will present a one-day conference for social studies teachers on all grade levels at Marian College on Friday, March 22. The "China Workshop" will be held in the college library auditorium from 8:30 a.m. to 3:15 p.m.

Participants will include: —Samuel Chu, professor of East Asian History at Ohio State University, "China Culture."

—Thomas Collins, of the Center for War-Peace Studies, New York, "Values and Perception."

—Philip West, professor of Modern Chinese History at Indiana University, "Modern China."

The workshop is co-sponsored by Marian's Non-Western Studies Committee, the Indiana Consortium for International Programs, the Center for War-Peace Studies, and the Indiana Department of Public Instruction. It will be funded by the National Endowment for the Humanities and the Indiana Consortium.

Each teacher attending the free program will receive source material for classroom use on modern China. Lunch will also be provided. Registration is available without cost by contacting: State Social Studies Consultant, Division of Curriculum, Department of Public Instruction, 120 W. Market St., Indianapolis, IN 46204.



**BREAKFAST SPEAKER** — Father Thomas Carey, pastor of Christ the King parish and former deputy national chaplain of the Ancient Order of Hibernians, will be the guest speaker at Sunday's annual St. Patrick's Day Breakfast. The breakfast will be held at the Expo Center in downtown Indianapolis following 10 a.m. Mass in St. John's Church. Tickets will be available at the door.



**ECUMENICAL SERVICE IN RUSSIA**—More than 1,200 Christian worshippers, 200 of them diplomats from 11 countries, filled the Moscow Baptist church for an ecumenical service during the 1974 Week of Prayer for Christian Unity in January. Among denominations officially participating were the Orthodox Church in Russia, the Armenian Church, the Roman Catholic Church, Old

Bellevue and the Russian Baptist Church. In the pulpit is the Rev. Raymond Oppenheim, the American Episcopal clergyman who heads the Moscow Chaplaincy program for the National Council of Churches. At his side is the Rev. Mikhail I. Zhidkov, pastor of the Moscow Baptist Church. At left are dignitaries and leaders of the cooperating churches who took part in the service. (RNS photo)

## Viable fetuses allowed to die, paper reports

MINNEAPOLIS — The Hennepin County attorney's office is investigating reports that two babies were born alive from experimental abortion operations here and allowed to die without medical treatment, according to a copyrighted story in the Catholic Bulletin, the St. Paul-Minneapolis archdiocesan newspaper.

An independent, two-week investigation by the Bulletin determined that the deaths occurred October 5 and 9 at University of Minnesota Hospital.

The two deaths are considered "general knowledge" among doctors and nurses in the abortion ward at University hospitals.

According to Bulletin sources, the two abortions which allegedly produced live babies were caused by use of an experimental technique involving an antiseptic called rivanol. At present, the hospital reportedly is not performing abortions using rivanol.

The abortion method, which causes the women to go into labor several hours after the drug is inserted into the womb, is designed for use early in the second trimester. Its use in later stages, however, would allow a viable fetus to be born alive.

Forty years ago the St. Philip Rector Cadet basketball team won the city parochial school championship. They posted an undefeated 11-0 season.

## PLAN VISITATION

INDIANAPOLIS — On March 18, Father Elias Koppert, OFM, Associate Provincial Director, will conduct the annual visitation of Lay Franciscans of Holy Stigmata of St. Francis Fraternity, starting at 8 p.m. with Mass at Alverna Retreat House.

## Cardinals testify in favor

(Continued from Page 1)  
Exceptions, he said, should be left to "medical people" to determine.

Asked by subcommittee member Sen. Hiram Fong (R-Hawaii) if the panel represented "the universal opinion of the Church," Cardinal Krol responded that the cardinals spoke for "approximately 200 bishops who have under their jurisdiction 50 million people and who constitute the voice of the teaching Church."

Cardinal Krol insisted, however, that the panel's statements were an objective, not a sectarian, viewpoint. He added that while not all Catholics agree with the official Church position, there was "certainly an overwhelming acceptance of this stand" by American Catholics.

**OTHER WITNESSES** were not so sure. Rep. Donald Fraser (D-Min.) who spoke against the amendment the day before, quoted a 1972 Gallup poll in which 56 per cent of Catholic respondents sided with proponents of liberalized abortion. Bishop James Armstrong of the Dakotas area of the United Methodist Church (formerly of Indianapolis), said that passage of the amendment would equal writing "the views of a particular religious community" into law.

According to Bishop Armstrong who represented a coalition of pro-abortion religious groups, "a Church that proclaims celibacy to reflect the highest level of excellence and that takes the dimmest view of scientific methods of birth control is not in a logical position to impose its views on abortion on the remainder of the citizenry."

Late in the afternoon the subcommittee heard from William Thompson, stated clerk (executive director) of the United Presbyterian Church's General Assembly. The assembly is the Church's highest governing body and has endorsed the full freedom of women to decide the abortion question themselves.

Thompson said that the amendment would favor "the most extreme position" of some religious persons over other views. He added that "severe stress" resulting from such an amendment would tragically fracture the ecumenical movement.

**THE SUBCOMMITTEE** also heard from a representative of the Mormon Church who said that the Church's First Presidency opposed abortion, except in

rare cases.

A spokesman for the United Church of Christ entered into the record the opinion of the Church's president and another Church official that the abortion issue "is one of freedom" which should be out of the government's control.

A Reform Jewish rabbi cited Jewish tradition in part to support his anti-amendment stance, while an Orthodox rabbi said that his study of tradition led him to support the amendment.

A spokesman for the Lutheran Church-Missouri Synod restated her denomination's opposition to abortion and stated that "to offer death as a solution to economic and social problems does violence to the integrity of women."

The subcommittee expects to schedule further hearings, with witnesses from either the legal or medical profession, for late March or April. If after the long series of hearings is completed the subcommittee votes that some amendment should be reported, it

could send to the Senate Judiciary Committee either the Buckley or Helms version—or draft an amendment of its own.

If the amendment is reported out of the Judiciary Committee, it must then win approval by two-thirds of the House and Senate and three-fourths of the state legislatures.

Members of the subcommittee—Bayh, Fong and Sen. Marlow Cook (R-Ky.)—have repeatedly questioned witnesses on their views of when life begins and what exceptions for abortion might be acceptable under an amendment. But the subcommittee, especially Bayh, also seems concerned about criminal sanctions which an amendment would imply.

Bayh has asked if doctors who performed an abortion would be subject under an amendment to the same penalties as the murderer of an adult.

Cardinal Krol, when asked a similar question, said that the question of sanctions is "completely within the competence of civil law" and beyond the competence of the panel of cardinals.



**WORKSHOP HEADLINERS**—Featured speakers at the Workshop on Poverty and Justice sponsored by the Indiana Catholic Conference on Tuesday and Wednesday, March 12 and 13, were (left) Father Lawrence McNamara, Washington, D.C., national director of the Campaign for Human Development, and Bishop Raymond J. Gallagher of Lafayette. Father McNamara and members of his staff conferred at Alverna Retreat House with personnel from the five Indiana dioceses on ways to coordinate efforts and share resources. The development campaign is the U.S. Bishops' effort to attack the root causes of poverty. (Photo by David Skripaky)

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## PAPAL AUDIENCE

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

BY JAMES C. O'NEILL

ROME—"Mama" is not only a person in Italy, she is also an emotionally charged, central concept of Italian family life.

And it is "Mama" who, for most Italians, will be at the center of the referendum on the nation's controversial divorce law scheduled for May 12.

Italians are by and large on all social levels conditioned to a long tradition of close family life. Despite social conventions that admit the existence of mistresses and extra-marital girlfriends, the Italian male seems still to be wedded to the concept of the family as the stable and essential unit of social life.

Italian women have the vote; but women's lib, although it has had some effect on the traditional role of women in Italian society, is by no means as pronounced as it is elsewhere. It is extremely debatable that Italian women are as much in favor of divorce as its supporters would claim.

THE LAW approving divorce in Italy

## Mama mia! Divorce in Italy

### REFERENDUM TO TEST TRADITION OF TIGHT-KNIT FAMILY

was passed by the Italian parliament in 1970, permitting Italians for the first time in the nation's history to obtain a civil divorce in what is considered still a predominantly Roman Catholic country.

After an attempt to have the law declared unconstitutional by the Italian high court failed, a group of Catholics and others collected 1.5 million signatures necessary to have the law be put directly to a national vote.

Feelings over the referendum have been rising for months and predictions of an outbreak of religious war and a new wave of anti-clericalism have been heard from all sides of Italy's multiple political spectrum.

Like most things in Italy, the battle over divorce is seen by many as a political matter rather than as a matter of morals or the rights of conscience or religion.

ITALY'S CONFERENCE of Catholic bishops recently urged Italian voters to follow their conscience in accord with the teachings of the Church. The Italian bishops called on the nation to avoid turning the referendum into a "religious war."

Favoring a repeal of the divorce law is the Christian-oriented Christian Democratic party (the single largest political party in the country), the bishops and millions of practicing Catholics and other Italians opposed to divorce on moral grounds.

Opposed to repeal are the socialists and communists and most of the other political parties of the country, anti-clericals who see the Church lurking behind the scenes trying to manipulate the law of the nation to force acceptance of Catholic teaching on marriage, and millions of other Italians who are simply in favor of permitting people to divorce if they see fit.

AS CAN BE SEEN, the referendum is not simply a question of a voter's approval or disapproval of divorce. Politically it is a challenge to the Christian Democrats and their rather shaky control over the country's future.

Because they have been governing Italy mainly through a coalition with other parties who have gone on record favoring the divorce law, the Christian

Democratic party is, in a way at least, sticking out its political neck in this upcoming vote.

The setting of May 12 for the referendum was one of the last acts of the most recent coalition government of Prime Minister Mario Rumor, who resigned on March 2. It was the 35th cabinet to resign since the end of World War II.

In their most recent statement on the subject, the Italian bishops declared that Catholics have the right "to defend their model of a family."

ONE FACTOR in the upcoming battle over the referendum that makes both sides nervous is the fact that there does not seem to be any certainty as to which way the majority of the Italians is going to vote.

To read the nation's press, it would appear that there is overwhelming support for retaining divorce. But the fact is that most Italian papers draw much of their subsidies from political parties and are political instruments themselves.

### EDITORIALS

## While Congress listens

Two of the most controversial issues of our day—abortion and amnesty—were subjects of congressional hearings last week. The most far-reaching and consequential testimony was given before the Senate Subcommittee on Constitutional Amendments, chaired by Indiana's Senator Birch Bayh. Equally provocative argument was heard, however, by a House judiciary subcommittee which is trying to resolve questions arising from proposed amnesty legislation.

The Bayh committee saw four American cardinals, make an unprecedented appearance in such a forum and it heard their vigorous support for constitutional protection for human life at all stages. A story on Page One of this issue of The Criterion gives details of the cardinals' testimony and we recommend reading it in full.

A post script to the Bayh hearings is the Senator's promise that further hearings will be held on the proposed pro-life amendments. Those hearings, as yet unscheduled, are expected to touch on the legal and medical ramifications of abortion. There is much recent study and research on the nature and development of the human fetus that was either overlooked or ignored by the U.S. Supreme Court in its abortion rulings. Hopefully, much of that essential data will be presented to the Senate subcommittee. We believe that these additional hearings are

sorely needed to further explore this most intricate of issues and we commend Senator Bayh for planning them.

The House hearings—less significant but no less inflammatory—are probing legislation that would grant amnesty to those whose objection to the Vietnam war resulted in imprisonment or exile.

The U.S. Bishops in 1968 recognized that there could be conscientious objection to a given war—selective conscientious objection—by those who are not necessarily opposed to war in general. More recently, the Bishops have urged a change in the Selective Service Act that would reflect that right to conscience. The change in the law should most assuredly be made in fairness to young Catholic men and other young men who are not members of traditional "peace" faiths but do have religious convictions regarding the morality of war.

We do not agree, however, with the purists who are insisting that amnesty means "forgetting" not "forgiving," and who reject any suggestion that punishment or alternative service be considered.

There must be compromise on this abrasive issue, compromise on both sides, or there will be no solution. And if it becomes clear that compromise at this date is impossible, better to postpone confrontation until the wounds of Vietnam have had more time to heal.

## Seeding worthy cause

The Advance and Special Gifts phase of the Archdiocesan Retirement Fund campaign is drawing to a close and soon parish volunteers will begin the hard task of door-to-door canvassing. Perhaps one of those doughty volunteers already has called on you. If not, resolve now to be courteous and hospitable. Put yourself in his, or her, shoes. Asking for money is not the most pleasant job in the world, no matter how worthy the cause.

The retirement fund cause is one of the best. Assuring that our retired priests and Sisters spend their declining years in dignity and with a modicum of security is the least we can do in payment for all the services they have rendered throughout their working years. Nor can we continue to overlook the fact that the fringe benefits and guarantees commonplace in the commercial and industrial world, have never been given to the loyal army of lay men and women who help keep the wheels of the Archdiocese in good running order—the teachers, housekeepers, secretaries, maintenance men, for instance,

who are employed in the parishes, schools and agencies of the Archdiocese.

All of these laborers in the vineyard of the Church—the presently retired Sisters, the priests retired now and in the future, the longtime lay employees—have a call on our sense of justice and fair play. And they have an immediate call on our generosity. In the years ahead, ongoing contributions to the retirement plan will be paid by the parishes or other elements of the Archdiocese employing a particular priest or lay person. For now, however, the retirement plan must be established with a \$2 million "seed" fund.

It is the necessity of gathering that seed that has sent volunteers in search of Advance and Special Gifts in the past few weeks. It is now sending other volunteers calling on the great bulk of Catholic households in the archdiocese. We hope that your door will be open to them and that your heart will be open to their most reasonable request.

### Teens consider public officials dishonest

NEW YORK—Most U.S. high school students think public officials are dishonest in some way, a survey by Scholastic Magazines' National Institute of Student Opinion indicates.

Of those surveyed, 88 per cent think public officials are dishonest in some way; 40 per cent believe that most public officials are dishonest in some way; 48 per cent think many, but not most, are dishonest. Only 12 per cent think that none are dishonest.

The same students were asked what they would do if they had an opportunity to cheat on an important exam and believed they would not be caught. Forty-five per cent said they would not cheat in any case; 37 per cent said they didn't know and 18 per cent said they would cheat.



"WHATAYA MEAN, 'MAYBE WE SHOULD GIVE OURSELVES UP DURING LENT?'"

### THE YARDSTICK

## In-fighting among labor unions

BY MSGR. GEORGE G. HIGGINS

Father Richard Humphrys, pastor of Our Lady of Soledad Church in Coachella, Cal., recently issued a personal report on the farm labor problem in the particular Valley in which his parish is located. Copies can be obtained by writing directly to Father Humphrys, 52-25 Oasis Palm, Coachella, Cal. 92236.

Father Humphrys' report is based on his own investigation of the three-way conflict (between the United Farm Workers on the one hand and the Teamsters and the majority of the California growers on the other) which lead to a major strike in the Coachella Valley last spring and will probably lead to another strike as soon as the crop comes in again this year.

I found the report heavily slanted against the UFW and in favor of the Teamsters. In other words, though Father Humphrys says that "to come out in favor of either union is a tremendous mistake" and insists that "we should be fair to both unions," he ends up—perhaps unwittingly—disregarding his own advice in this regard. I might add that my somewhat negative reaction to his report is shared by a number of other Protestant and Catholic clergymen who heard Father Humphrys summarize his findings in person when he was kind enough to receive us at his rectory in Coachella several weeks ago.

THIS GROUP of clergymen from Canada, with whom I was traveling as a consultant, spent a week in California making their own investigation of the farm labor problem and of the dispute between the UFW and the Teamsters. The president of the Teamsters, Frank Fitzsimmons, who was in California just before we arrived, alluded to our trip in the course of a wide-ranging interview on the farm labor problem with Dick Lyness, the highly respected labor reporter for the Riverside (Cal.) Press Enterprise.

Fitzsimmons told Lyness that he felt it quite proper for clergymen to make a study. Our group tried to do exactly that, but I am afraid Fitzsimmons will be disappointed by our findings. We found that some workers favor the Teamsters over the UFW and vice versa. While it was our impression that the majority of field workers are loyal to UFW, only a free secret-ballot election would give an answer. The sooner this is done, the better.

ON THE MATTER of the personal attitude of the rank-and-file towards Chavez, Fitzsimmons is mistaken. He told Lyness that the Teamsters will

never negotiate with Chavez because he "is not a trade unionist." He went on to say, "I wouldn't even let him be a janitor in a trade union office." He added, "Chavez is leading a cause, not a trade union, and his cause has nothing to do with the welfare of the Mexican-American worker. His cause, his teachings, and his ideals have all been taken from Saul Alinsky and his brand of Marxism."

Fitzsimmons doesn't have to agree with Chavez but to say he is not a legitimate trade unionist and to insult him by saying he would not even let him be a janitor in a trade union office is a contemptible and calculated insult to the man and his entire UFW membership. He should strike these statements from the record and apologize to Chavez and the UFW.

Smearing Chavez and the late Saul Alinsky as Marxist revolutionaries is inexcusable. I was a personal friend of Alinsky's for 20 years or more, and while I didn't always agree with him, I certainly know he was no more Marxist than Fitzsimmons—and neither is Chavez.

## Kissinger's policy of detente draws fire from Soviet exile

BY THOMAS P. McDONNELL

BOSTON—Secretary of State Henry Kissinger's policy of detente with the Soviet Union was severely criticized here by Dr. Yuri Glazov, a Soviet intellectual who emigrated in 1972, and by Jesuit Father Alexis Floridi, administrator of a Boston Eastern-rite Catholic Church.

Now a professor at Jesuit-run Boston College, Glazov was expelled from the Academy of Science and dismissed from Moscow University in 1968 for having signed several protest letters, including the famous "Appeal of 12 Soviet Intellectuals Against the Suppression of Human Rights in the Soviet Union." Dr. Glazov and his family left the Soviet Union in 1972.

"I am not only skeptical of Henry Kissinger's policy of 'quiet' or 'hidden' diplomacy," Glazov said, "but I am openly critical of it, and I have written a letter to Dr. Kissinger explaining this position."

GLAZOV SAID at a meeting sponsored by the Soviet Jewry Committee of the Jewish Community Council that the diplomacy of hidden detente is cynical because it has made an accommodation with the Soviet policy of suppression of human rights in Russia.

"I am for human detente," Glazov said, emphasizing the word human.

FITZSIMMONS apparently does not know that Alinsky had nothing to do with the organization of the UFW. To the contrary, he tried to dissuade Chavez from organizing field workers into a union. Chavez broke with Alinsky over this issue, and proceeded to organize the first viable union of field workers in American agricultural history. That union is now fighting for its very existence, not only against recalcitrant growers but, say to say, against another union, the International Brotherhood of Teamsters.

If Father Humphrys, in his report, means we should let the workers decide which union representation they want, I agree—and so does Cesar Chavez. But if he means, in the name of impartiality, we should silently watch the biggest U.S. union clobber the youngest and smallest one with misleading, malicious propaganda, I couldn't disagree more.

Fitzsimmons told Dick Lyness: "Let the clergy worry about the Ten Commandments and we'll take care of the labor unions." That's what Chavez is afraid of, and frankly, so am I.

Father Floridi, administrator of Our Lady of Kazan Eastern-rite Catholic Church, said that detente is possible "only with a respect for human rights." Fluent in the Russian language and the author of a book on Soviet anti-Semitism, Father Floridi said that some observers were surprised that the poet Yevushenko spoke up in defense of the recently exiled Soviet writer Alexander Solzhenitsyn.

"I have seen the Jew in the Soviet Union forced to disappear as a Jew," Father Floridi said.

DR. GLAZOV emphasized that the anguish of the dissidents in Russia includes all dissidents of various backgrounds and beliefs, but that the anguish of the Jewish dissident is particularly severe.

"In the Sixties," he said, "our souls were bursting to the point of self-immolation, but the West did not hear us, and I can't blame you for that."

Dr. Glazov said that the great untold story in the West is the yearning of the Russians for freedom of soul and body. He described Russia as "a wonderful, amazing cauldron," but one in which the people are imprisoned.

"Russian pain," Glazov said, "is our pain."

## LETTERS TO EDITOR

### Could use more pews

To the Editor:

First of all, in regard to your editorial ("All Those Empty Pews") in the February 8 issue of The Criterion, it would be interesting to know where the study of the National Opinion Research Center was conducted. In the two parishes I have been associated with since my ordination to the priesthood, there have been many times when additional pews would have been advantageous so as to be able to accommodate the "standees"—and I am not just referring to Christmas and Easter.

With that in mind, and assuming the validity of the study on which you editorialize, I have read with interest the many Letters to the Editor printed in your paper since the editorial first appeared. Many of these letters have expressed the opinion that if the Church would return to the "good old days" of Pre-Vatican II, in regard to the Mass as well as other matters, we would be better off.

I would like to take issue with that opinion because I feel it shows a radical misunderstanding of what the Mass is all about, that is, that it is an activity in which we, as a community of believers, publicly proclaim and give testimony to our faith in Jesus Christ, the son of God, who died for our sins and rose from the dead in order that we might share the

divine life of God himself. The Mass is not a time for private prayer and devotion, but is rather a public expression of the community's faith and desire to give praise, honor and thanksgiving to God our Father; and in this public expression of our faith as a community each and every member of the community has an active part.

In other words, in order to truly be a member of the worshipping community no one can involve himself in his own private prayers and devotions; no one can be a "passive" participant. To do so is to exclude oneself from the very purpose for which the community has assembled.

One letter in last week's issue (March 8) said: I was taught that there was only one thing in this world that we could be sure of, that is, that the Catholic Church would never change! "God forbid the truthfulness of that statement! There has for centuries been a Latin axiom: 'Ecclesia semper reformanda,' which translated into English means: 'The Church must always be renewed.' And change is an essential part of renewal."

Fr. James Bonke  
Associate Pastor  
St. Christopher Church  
Speedway, Ind.

### 'Fifty-cent Christians'

To the Editor:

I do a slow burn every time I pick up The Criterion and see where, in some form or another, some of our own Catholics are giving the Church, priests and nuns "hell" for something or other.

If you people who are raising so much Cain about these matters would spend more time on your knees in prayer you wouldn't have this hateful attitude.

It's Catholics like you that give scandal to our Faith. No wonder it's difficult for Protestants to fall in love with God via the Catholic faith.

I am referring particularly to Msgr. Bosler's "Question Box." Some person wrote in about the \$20 fee for a wedding. It ought to be \$100. A Methodist minister, early in his career, married this young couple and at the conclusion of the ceremony the young man said, "How much do I owe ya, parson?" The minister said, "Well, whatever you think your bride is worth, son." So the young man handed him 50 cents. No doubt they were a struggling young couple, but some people that are starting out today are 50-cent Christians. You know why? They have been raised by 50-cent parents.

I'd like also to say "cradle Catholics" don't realize how lucky they are. I was supposed to have been raised Catholic, but due to accidents that sometimes befall deserted babies I was raised in a Protestant home. I was 13 years old before I could become a Catholic. If I never have another stroke of luck, that one piece of luck will last me the rest of my life and on through eternity. Who could ask for more?

So stop! Count your blessings and your Catholic faith as Number One. Let the world see Jesus in you.

Patricia D. Driscoll  
Hagerstown, Ind.

### Found her church

To the Editor:

I was surprised to see that you published my letter about "All those empty pews" (editorial, 2-8-74), but I am very happy that you did. I have had a number of calls—even one long distance one—agreeing with me. I have been told of churches in Indiana that still have what we used to have—a "real" Mass, rosary devotions etc.

Meanwhile, I also have found that St. John's church in downtown Indianapolis has a beautiful choir and Latin Mass. Monsignor (Charles P.) Koster is a perfect priest. He stands outside the church, regardless of the weather, waving his hands and greeting everyone. He also blesses us and thanks us for coming after Mass is finished. I feel that God has directed me to this church and I will go every Sunday the rest of my life.

Helen C. Kelly  
Indianapolis

### HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46204. Let us hear from you.

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# ST. THOMAS AQUINAS

After 700 years, still giant  
in Church thought

In the 700 years since the death of St. Thomas Aquinas (March 7, 1274), somber—or approving—voices have announced the death of the intellectual movement he began.

In every instance, the record shows, the announcements later had to be declared "inoperative."

"In American Catholic circles a generation ago," says John W. Donahue, S.J., associate editor of the Jesuit review, America, "to be a 'Thomist' was to be where the intellectual action was."

"But the currents had already begun to shift and people were starting to say that Thomism was too systematic and took too little account of history to fit contemporary needs."

INDEED, IN the 1960s "at the height of Vatican II enthusiasm," according to Dr. David Tracy, associate professor of theology at the University of Chicago Divinity School, the dominant refrain "seemed to be that Thomas should be forgotten as quickly if not as quietly as possible."

But today, Dr. Tracy says in an article in the Protestant journal, Christian Century, one can expect that the intellectual community will "celebrate" the anniversary of Thomas by examining Thomist thought "for its possible contribution to today's discussion."

"These latter-day celebrants," who include "most contemporary Catholic and Protestant theologians and several contemporary secular philosophers," Dr. Tracy affirms, "will find a system of thought which still retains its power to aid and to challenge our more usual modes of thinking."

As philosopher Michael Novak observes in Commonweal, Aquinas' "fundamental concerns continue their quiet influence, as though springing naturally, regularly, from fecund sources of human intelligence itself."

Professor Anthony Kenny of Oxford University is a witness to the continuing importance of a critically appreciative

approach to the work of Thomas Aquinas.

IN AN INTRODUCTION to a recent collection of essays on Aquinas' thought as appraised by analytical philosophers, Dr. Kenny comments:

"As a philosopher, St. Thomas Aquinas is both overvalued and undervalued. He is overvalued by those who regard him as a unique source of philosophic truth, whose ideas can only be adapted and never superseded by later thought and discovery."

"He is undervalued by those who think of him as being, outside theology,

Thomas Aquinas was regarded in his day as an "innovator," an "avant-garde" thinker. He was convinced of the great value and of the potentialities of Aristotelian thought as an intellectual instrument. But the weight of conservative opinion was against him.

"St. Thomas," says British philosopher Frederick C. Copleston, S.J., in History of Philosophy, "was faced with a system of growing influence and importance, which seemed in many respects to be incompatible with Christian tradition, but which

features of the world, especially the phenomena of change or "movement" or "becoming." With Aquinas, there was a shift of emphasis: the problem of the that of the world, that is, the problem of existence of things, became primary.

ARISTOTLE ASKED what things were and how they came to be what they are. He did not raise the question why they exist at all, or why there is something rather than nothing. Aquinas made the question as to why anything at all is or exists his primary metaphysical concern.

The intellectual appeal of Aquinas to many contemporary thinkers derives, in part, from this "existential" aspect of his thought.

At the same time, as Tracy, Novak, and others have said, it is the "balanced" nature of Thomas' thought that is remarkable.

"No thinker," Novak says, "has forged a more true-to-life unity between subjectivity and objectivity, between story and reason, between revelation and sense."

AQUINAS' THOUGHT, studies show, was the fruit of a balanced life of contemplation and action.

There was no sign in him of that tension between his religious or "spiritual" life and his intellectual life which many contemporary Christians seem to feel.

His sanctity was achieved in and through the main work of his life, his unremitting intellectual activity.

"Communicating one's contemplations to others is a greater thing than merely contemplating," Thomas once said, "just as to illuminate others is better than simply to shine."

"To illuminate others  
is better than simply to shine."

no more than an erratic commentator on (the ancient Greek philosopher) Aristotle.

"Aquinas is, I believe, one of the dozen greatest philosophers of the western world. . . His metaphysics, his philosophical theology, his philosophy of mind, and his moral philosophy entitle him to rank with Plato and Aristotle, with Descartes and Leibnitz, with Locke and Hume and Kant."

AN EMERGING consensus on the significance of Aquinas in the secular philosophical community, is "happily" being matched by what seems to be a similar consensus in the Catholic philosophical and theological communities, according to Chicago University's Dr. Tracy.

And "Protestant thinkers in America," says Michael Novak, "seem to be far more influenced by (Aquinas) today than at any time in several generations."

naturally captivated the minds of many (university) teachers and students because of its . . . apparent coherence and comprehensiveness.

"THAT AQUINAS boldly grasped the bull by the horns and utilized Aristotelianism in the building up of his own system was very far from being an obscurantist action: It was, on the contrary, extremely 'modern' and was of the greatest importance . . . for the history of philosophy in general."

In fact, says Father Copleston, Aquinas' utilization of the Aristotelian system "helped philosophy to become self-conscious and to aspire after independence and autonomy."

There is a key difference, however, between the philosophy of Aquinas and that of Aristotle, as modern commentators point out.

Aristotle was concerned to explain the how of the world, that is to say, certain

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## HIT FROM DOWN UNDER

### Nun's Our Father 'rocks' record world

BY NICHOLAS KERR

ADELAIDE, Australia—It's hard to get Sister Janet Mead to talk about her recording of the rock version of the Lord's Prayer, which has become a hit in the United States and elsewhere.

But it's easy to get her talking about the youth Mass that started it all.

The soft rock setting of the Lord's Prayer on the record was written by an Adelaide musician, Arnold Strals, for the Mass.

Sister Mead, 36, a Sister of Mercy, is a teacher at St. Aloysius' College, in the center of Adelaide and next to St. Francis Xavier's Cathedral.

SHE INTRODUCED the youth Mass at the cathedral about 20 months ago. "We found in the schools that young people like to worship as part of their own lives," she said. "One thing that's part of their lives is language they can understand. Another is music they can understand."

"We've tried to relate these things to the Mass—to worshipping God."

The youth Masses started in the schools several years ago.

Nearly two years ago the cathedral administrator, Father Robert Aitken, asked her to introduce a youth Mass in the cathedral on Sunday evenings.

For the first year few took much notice—apart from the 2,000 to 3,000 young people who came to the cathedral each Sunday night.

Then the newspapers took the story up.

SOME CRITICS SAY the young people come to the Mass for the wrong reasons—just to hear the music.

"But that's utterly ridiculous," Sister Mead said. "They can jolly well hear far more professional music on their transistors and record players at home than they ever hear at the cathedral. We're very, very amateur."

"We have a different group of musicians as often as possible. 'The really important thing about the Mass is that the young people are involved in preparing the liturgy itself. They choose a theme, do the readings, prepare the commentaries and prayer of the faithful. Then they choose music that goes with the theme."

"The music is really quite secondary. The preparation for the

liturgy is the foremost thing. But that's something reporters don't seem to understand."

The crowds at the cathedral for the youth Mass have become something of a problem.

"I don't know what we're going to do about it," Sister Mead said. "The cathedral has room for only 2,000. We put in hundreds of extra chairs each week. 'There are people in the gallery, around the altar, sitting on the sanctuary steps, in the aisles and on the floor at the back. 'It's uncomfortably crowded. 'There are usually several hundred who can't get in and have to sit outside on the footpath (Sidewalk)."

SISTER MEAD teaches religion, English, drama, class music and singing at the school.

Her students seem "fairly unmoved" by her record's success, she said.

"They don't treat me any differently," she said. "I don't treat them any differently. 'It hasn't made any difference at all."

She also has a weekly religious radio program for young people. A team of students helps her prepare it.

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# CHURCH AND STATE

BY FR. PETER HENRIOT, S.J.

"The Catholic Church has finally caught up with the Bill of Rights!" That was the remark of a friend of mine a few years ago when the Second Vatican Council approved the very important Declaration on Religious Freedom. Indeed, one of the greatest achievements of Vatican II was the clear and unmistakable support for religious freedom.

Our U.S. Bill of Rights says that "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof." This means that the government can't show favoritism to any religion and also can't hinder the practice of any religion. In short, the state has no business mixing in the affairs of the Church.

Such a guarantee is one which the Catholic Church can live with—and has lived with—quite happily. The Declaration on Religious Freedom emphasizes that governments should safeguard the religious freedom of all citizens and see to it that an equality before the law is never violated for religious reasons.

TENSIONS in Church-state relations do frequently arise in the United States. Aid to parochial schools, prayers in public schools and other issues create political debates and struggles which are often highly emotional. Catholics should recall in these debates and struggles that the principle of religious freedom—along with a healthy respect

for a pluralism of ideas and actions—should always guide our involvement. One Church-state topic that needs some very careful reflection is the question of an "American religion." Sociologists speak of a "civil religion," a kind of national Church which mixes Protestant, Catholic and Jewish elements with secular values and high-powered patriotism.

WE CATHOLICS can't accept a "civil religion." We must be very wary of any absolutizing of an American creed or practice. True patriotism will mean that we are always able to be critical of American values if these values don't promote the peace, justice, equality, and general welfare for which our nation was founded. True Christianity will mean that we never identify narrow national interests with the Gospel or never forget that we are citizens of the globe, brothers and sisters to all of humanity.

When the Second Vatican Council ended in 1965, its closing message contained a very clear picture of the basis for proper Church-state relations. In addressing civil rulers, the message asked: "What does the Church ask of you today?"

The answer was simple yet profound: "She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve him, the freedom to live and to bring to men her message of life." That kind of freedom—not privilege or special consideration or power or honor—is the most important guide for Church-state relations.

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John Tette and Beth Hill say grace before having a snack at nursery school in St. Salome's, Rochester, N.Y. (NC Photo by Susan McKinney)

## CATECHETICS

### Surprise essential in religious education

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

"In your model of religious education, is there any room for surprise?" asked Dr. Robert Lynn, Auburn Theological Seminary, at a meeting in Toronto on the future of religious education. I found his question stimulating. It seems to me that we religious educators often fall into a kind of over-seriousness that strives to reduce surprise to a minimum.

Looking back over recent religious education history—at least in our Roman Catholic experience—I find a periodic resurgence of approaches to catechesis that tend to rule out surprise. At various times we have tried to explain everything about God and life in clear and distinct ideas. At other times we boxed God into our formalized structure of "salvation history." More recently we find religious educators laboring to pin down predicable, measurable, "behavioral" or "instructional" objectives. Overly serious advocates of any of these systems tend to rule out the element of surprise both in religious education and life.

speaks of what our Lord meant and means to her.

THE APPLAUSE afterwards was louder, more sustained and more universal. One parishioner—an industrial executive—called this the most beautiful, moving musical event he has experienced at Holy Family throughout the last two years.

During those Masses I kept thinking about some inner conflicts which this type of worship causes within a congregation, a few unresolved questions facing planners of liturgies.

—What is sacred music? Fast strumming mandolin sounds will jar a few in church, however technically superb the rendition. For them only organ notes and traditional hymns belong in our worship. Their concept of sacred music is restrictive; Donna and Cathy's well intentioned efforts could cause considerable pain for such people. Yet many others thrilled at the quality, diversity and earnestness of the mandolin-guitar combination. Should not they also be served and, more, shouldn't musical artists like our visitors find a home in church for their God-given gifts?

—How about applause? If you believe this response, when spontaneous, is an acceptable form of congregational participation and, in the beginning, gently encourage parishioners to applaud when the occasion dictates; it will happen. Spontaneously, however, means a free, uncontrolled outburst at unexpected moments and in varying degrees. Consequently, it will not always be unanimous and enthusiastic. That alone can create an inner tension for those participating in the liturgy.

Moreover, some recall earlier years in which silence and sacredness were equated, when reverence and a hushed awe (Don't talk, this is God's house!) went hand in hand.

A liturgical celebration in which one lets go, opens up, visits before and after Mass, claps when circumstances call for that kind of reaction runs contrary to much of our training received just a decade or so ago. Many rejoice over this new approach, while some wish they could; but for others, such a style is really irksome.

I offer no simple resolutions to these dilemmas. Those in charge of worship, however, should at least be aware of them.

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IN THE OLDER system the questions were already determined by previously formulated answers, or one's expectations were limited by past historical events. More recently religious educators strive to structure the learning situation in a way that enables them to predict and measure the expected learning objectives. Pushed to an extreme by overzealous advocates, any of these approaches tends to reduce the element of surprise to a minimum.

Yet it seems to me that surprise is a sign of the transcendent, ever-free God. Surprise and humor seem closely related, and all good education—particularly religious education—needs to leave room for both surprise and humor. They are constant reminders by a playfully serious God, that His ways are not our ways, that He cannot be boxed into our narrow categories.

This is not to say we should not strive to clearly describe and define our experience of God. Nor does it imply any easing of our attempts to understand the present by pondering the marvels of God's past interventions into man's history. Least of all does it suggest that we not make good use of the very helpful findings of the social sciences regarding educational objectives and planning.

TO ENABLE OUR youngsters to grow in knowledge and love of God, parents and teachers alike must explore the best ways to develop that growth. Systematic procedure—learning, skill, careful preparation—are essential, but none of us should ever become so tied to our plan or approach that we fail to take advantage of the unexpected, surprising happening.

Some of my most meaningful experiences as a catechist occurred when something out of the ordinary interrupted my careful lesson plan. The ability to respond creatively is a key not only to good education, but to religious education in particular, because surprise can remind us of the free, creative presence of God's Spirit, who "breathes where He will."

SURPRISE IS the beginning of wonder, and wonder is a step toward awareness of God's presence. As we

help our youngsters grow, we do them a great service by never giving the impression that God can adequately be named, that religion is reducible to definitions and clear logic, that the past is the full measure for the future, that God's Spirit can be fully prepared for. Today many lose faith because the God they have learned about is too small,

reduced to the image of man.

Whether we are parents, classroom teachers, priests, or directors of religious education, we should reflect on Dr. Lynn's provocative question: "In your model of religious education is there any room for surprise?"

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## LANDS OF THE BIBLE

### Mount of Olives key locale in Jesus' life

BY STEVE LANDREGAN

It is strange how the Mount of Olives played such a key role in Christ's passion, death and resurrection.

It is woven through Jesus' last days like a golden thread through a tapestry. Olivet, as it is often called, dominates Jerusalem from which it is separated by the Valley of the Kidron or Cedron.

Its olive groves offered solitude and peace a short distance from the bustling capital city. John tells us that it was one of Christ's favorite spots. He would often visit the place known as Gethsemani. The word is an Aramaic one meaning oil press. Gethsemani was probably the location of a press used to extract the oil from the olives yielded by the hill's many groves.

An ancient tradition says that Gethsemani was a garden belonging to St. Mark's family. Today, the Franciscans maintain a lovely garden of their own among the ancient, twisted olive trees that still grow on the Mount's slopes.

OLIVET WAS CLOSE enough to Jerusalem to be visited on the Sabbath without violating the rabbinic code, and

it is not difficult to picture Jesus and the apostles gathered there looking out on the city.

It was on Palm Sunday, as Jesus journeyed to Jerusalem from Bethpage (Lk 19:28) with the shouts of joy and praise in his ears, that He caught sight of Jerusalem from the Mount and wept over the fate it was to suffer.

Within a few days, as the burden of His forthcoming suffering bore down upon Him after the Last Supper, He would once again seek the solitude of the garden for prayer and His agony.

It was to the Mount of Olives that the crowd came with their torches to witness the betrayal and arrest of Christ, and it was from its familiar slopes that He was led away to His Passion and death. (Mk 14:26ff)

Jesus was to return again to His beloved Mount, but only after His death and Resurrection. It was from the Mount of Olives that the glorified Christ ascended to heaven (Acts 1) and from which His apostles returned to await the coming of the Holy Spirit.

Today, pilgrims still seek out the olive grove where Jesus loved to rest and pray. There are many shrines on the Mount, most built to commemorate events in the life of Jesus.

THE EXCEPTION is known derisively and often contemptuously as The American Shrine. It is the Intercontinental Hotel built before the 1967 war by the Jordanian government and the hotel company. It is perched audaciously atop the Mount of Olives.

More appropriate to the sacred site are the Church of the Assumption built over the traditional tomb of the Blessed Virgin from which she was assumed into heaven, and the Church of the Ascension on the summit, built on the traditional site of Christ's ascension.

Other shrines of Olivet include the Grotto of Gethsemani, the Basilica of the Agony, the Russian Church of St. Mary Magdalen, the Church of Dominus Flevit (The Lord Wept) and the Church of the Pater Noster (The Our Father).

The Mount of Olives is still a place of peace and quiet from which pilgrims may look down on the city of Jerusalem spread out before them and know the wonder that one continually experiences in the lands of the Bible.

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## LITURGY

### Music in liturgy a matter of taste

BY FR. JOSEPH M. CHAMPLIN

Donna Stoneman has had 20 years experience in show business playing and singing country western, blue grass music with her famous family. Some judge her to be the finest mandolin instrumentalist in our country today.

Those who recently witnessed a few brief displays of her remarkable talent at our parish certainly would support those who claim Donna is "the best."

This attractive, effervescent woman visited Fulton at holiday time with her roommate, friend and professional colleague, Cathy Manzer. Cathy has good credentials of her own as a singer and composer. Well-known Jeannie C. Riley recorded several of her songs over the last few months and selected one, "Missouri," for a single 45 release, a significant first in Miss Manzer's life.

BOTH STOPPED at the rectory for an hour or so while in the city and I asked if they would care to do something appropriate for our two major Sunday Mass celebrations. They were delighted with the invitation.

During presentation time, while the monies were collected, the gifts brought forward, and the eucharistic elements prepared, the duo played something Donna had composed specifically for mandolin called "Classical Vibrations." A serious and reflective piece, it helped relax the congregation and create a prayerful atmosphere in anticipation of that which would follow.

The excellence of their performance brought forth reasonably strong applause.

After Communion, Cathy sang, with Donna supplying instrumental and vocal support, a composition she wrote during some dark months after her mother's death. It is in a "Soft Jesus" style, according to Miss Manzer, and



Accompanied by an autoharp, members of a folk singing group lead participation in a Mass in the new town of Columbia, Md. (NC Staff photo)



At the foot of the Mount of Olives is the Basilica of the Agony. Halfway up is the onion-domed Russian Church of Mary Magdalen. Beyond it, partly hidden, is the church of Dominus Flevit (The Lord Wept). Atop the hill is the Intercontinental Hotel, called derisively the American Shrine by those who resent it being built on the sacred site.





## QUESTION BOX

## Is it accurate to say that God is a Jew?

BY MSGR. R. T. BOSLER

Q. David was a Jew. St. Joseph and the Blessed Mother were Jews. Jesus was a descendant from the House of David which makes Him a Jew. All the apostles were Jewish. So then, the Catholic and Protestant religions are also Jewish. The priest still reads the Bible from the Old Testament. So that makes God a Jew. Truly, truly, I say unto you: The Jews most certainly are the chosen people of God because about fifteen to twenty million of them rule the world. I would appreciate an answer.



A. Jesus Christ, God equal with the Father, is also a Jewish man. You are right; in a sense we can say God is a Jew. And that is why it is so preposterously inconsistent for a follower of Jesus to be anti-Jew.

You seem to be the victim of anti-semitic hate propaganda, if you believe the Jews rule the world. They certainly are not ruling in China, in Russia or the other Communist countries where they are being persecuted. Precisely because they have been persecuted for centuries

and had to live by their wits and work harder than others to survive, the Jews are a clever and industrious people. This explains for me why there are high percentages of Jews among the intellectuals, the artists and the wealthy.

Your problem about the relationship between Judaism and Christianity I shall let the Fathers of Vatican Council II answer for you in their Declaration on the Relationship of the Church to Non-Christian Religions:

"The Church of Christ acknowledges that, according to the mystery of God's saving design, the beginnings of her faith and her election are already found among the patriarchs, Moses and the prophets. She professes that all who believe in Christ, Abraham's sons according to faith (referring to Galatians 3:7), are included in the same patriarch's call, and likewise that the salvation of the Church was mystically foreshadowed by the chosen people's exodus from the land of bondage.

"The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy designed to establish the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles (referring to Romans 11:17-24). Indeed, the Church believes that by His cross Christ, our Peace, reconciled Jew and Gentile, making them both one in Himself (referring to Ephesians 2:14-16)."

Admitting that the Jews in large number did not accept the gospel and some opposed it, the Council Fathers stated: "Nevertheless, according to the Apostle, the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor the calls He issues (referring to Romans 11:28-29)."

The Church thinks of herself as the People of God of the New Covenant built upon the Old, but she also realizes that the Jews are related to the New People of God through a common spiritual patrimony and above all through the hope common with the Jews that there will come a day, known to God alone,

when "all the people will address the Lord in a single voice and serve him with one accord," as the Old Testament promises.

Q. I am trying to take care of my elderly mother, 83, a shut-in with a heart condition. What is the first best thing to do. If God decides to take her? Phone the priest and if so how do I prepare for his coming? Call the doctor or police? I had the priest a few times to hear her con-

fession and give her a blessing. What was the blessing? She tells me she does not commit any sins and not to call the priests too often since they have enough to do.

A. I hope you call the priest before your mother dies. If you think she is dying, phone the priest immediately so that he can give her the last rites: the final absolution from sins, the anointing of the sick with special prayers for the dying, and Viaticum, or last Holy

Communion. If you find her dead, call the priest and then the police. The priest does not anoint in this case, but he will offer special prayers with you and help you accept your loss.

You should ask your priest to give your mother the anointing of the sick and bring her Holy Communion regularly. Now that we can have lay ministers of Communion there is no reason why shut-ins should not receive Communion every week. You do not

need to prepare anything for the anointing or Communion, other than have a glass of water handy if your mother has difficulty swallowing. If you have a blessed candle, it is customary to have this on a table near the sick person. If the priest has any other wishes, he'll let you know. The blessing you asked about was probably a prayer for strength and patience for your mother.

(Copyright 1974)

## THE CHURCH AND I

## Nationalism vice of Catholics everywhere

BY F. J. SHEED

Travelling over the Catholic world, writing about it, publishing books about it, I have everywhere seen the Church's Catholicity writ large and unmistakable. Yet it is gloomy to note how often one finds it shot across with nationalism, at any level from nuisance to curse.

Nationalism should be at the opposite pole from Catholicism, yet it is a vice to which Catholics are liable because it is a parody of the virtue of patriotism which the Church has steadily taught, and it can so easily slip on patriotism's mask. Rulers are skillful in whipping up their people's patriotism in the service of their own nationalism. In our world especially, it is vital to distinguish them.

Patriotism means love of one's country—not necessarily of its administration. People singing "America the Beautiful" are not thinking of the Senate as beautiful or the Supreme Court, or even the President; they may, indeed, dislike all three quite violently.

A MAN WHO LOVES his country might find it hard to say just what it is

that he loves. So much of it is deep inside him. If you ask him, his mind may fly to some episode of his boyhood, or to some piece of scenery in which the whole seems implicated—Swanee perhaps, or Dixie—or Belloc's Sussex, or Echo Point in the Blue Mountains near Sydney. Nothing of this sort can be put lucidly into words, yet it may carry a rich charge of contentment and certitude.

In his own country a man feels at home, at ease, feels he belongs. Having lived most of my life outside Australia, I still feel fully myself there, as nowhere else. I belong, I can say "We." A man is himself in his own country, nourished, warmed; even if he is physically un-nourished, un-warmed, he will blame the politician or the rich. The love of country may be unsayable, but love it is. He will lay down his life for his country, yet find it hard to say what it is he is dying for—not President or Congress or Supreme Court certainly. Something in his soul, something in his blood and bones, responds to something in his country.

IT IS AN ERROR to think that men will love mankind more if they have not this special love for their own place and people. The internationalists we come across do not strike us as especially loving—Marx, for instance, loved his own family wholeheartedly, but few others seem to have felt love in him.

Such men have their own sort of dedication to mankind, but mankind is too large and unpicturable to stir love; their dedication tends to be to the system, for which no sacrifice is too great.

Under the title "Patriotism and the Christian," I spoke on this at the Bombay Eucharistic Congress to the largest crowd I have ever looked at from a platform. The special point I tried to make was that we are so built that we love most intensely those close to us, less intensely as we move outwards. The family is the natural, all but irreplaceable, school of love. Christ's injunction to love neighbor as self sounds impossibly unrealistic; yet in families it is normal to find mothers (and not wholly abnormal to find fathers) loving children more than themselves.

The greater the love at the center, the greater the radiation. Man grows by loving and the range of his loving-power grows. The man who lacks love for his country is a diminished man, not so diminished as if he lacked love for his family, but there is less to him all the same.

All this I said to the Bombay audience. The next speaker was Captain Cheshire who, as a penance for the guilt he feels for having been an observer on the plane which atom-bombed Hiroshima and Nagasaki, has devoted his life to the

marvelous re-making work of the Cheshire Homes. (It was in India too, but later, that we met the work of a German charitable society, Misereor, which has set itself to rebuild as much as Hitler's Nazism destroyed).

PATRIOTISM IS A great virtue. Nationalism, its parody, is a great evil. George Orwell has written a long essay on the twoisms: he deals justly with Nationalism and its desire to conquer, but fails to grasp the point of Patriotism because he has not sufficiently looked at love, which is the whole point of it. Patriotism he describes as thinking one's own country better than others, without desiring to absorb or destroy them. But Patriotism does not imply thinking one's country superior to others, only loving it better.

At that same Bombay Congress I was called upon at 15 minutes' notice to give a talk (it was listed, but I had not seen the list) on "The Church in the Underdeveloped Countries." Rushed there in a car, I explained that I had never lived in any of what are called the underdeveloped countries and could not talk about them. But I had spent most of my life in countries spiritually underdeveloped and had begun my life in one. If they didn't mind, I would talk about Australia and England and America under that head. They did not mind. Nor did my Australian friends.

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**CONNERSVILLE**  
ROBERT J. HAY, 61, St.

Gabriel, March 11. Husband of Pearl; father of James Robert of Yuba City, Calif.; John Edwin of LaPlace, La.; and Stephen of Richmond; and Mrs. Jack Brown of Connersville; brother of Mrs. Aaron Huber and Mrs. Jeanette Galliher, both of Connersville.

**ENOCHSBURG**  
LAWRENCE J. SCHRODER, 36, St. John. Husband of Catherine; father of Lawrence Jr.; son of Gilbert and Mary Schroder.

**LAWRENCE FISHER, 72, St. John.** Husband of Alice, father of Robert Fisher, Wanda Schwegman, Naomi Prickel, and Shirley Giestling of Enochsburg.

**FLOYDS KNOBS**  
ELNORA STILLER, 83, St. Mary-of-the-Woods, March 8. Mother of Odell, Nolan, Gene, Howard, and Rosemary Balmer, all of Floyds Knobs; and Yonda Morgan of New Albany.

**CLARENCE DIDAT, 65, St. Mary-of-the-Knobs, March 11.** Brother of Herbert Didat of New Albany; Charles, Joseph and Alphonse, all of Floyds Knobs; and Eleanor Andres of New Albany.

**INDIANAPOLIS**  
JACOB L. HEYOB, 58, St. Patrick's, March 7. Husband of Stella; brother of John Hale and Orvella Honeycutt.

**WILLIAM HAYES, 68, Holy Angels, March 8.** Father of Donna Hayes and Karen Sleet; brother of Florence Pierson.

**JOSEPH J. ENGLISH, 74, St. John's, March 9.** Husband of Cornelia M.; father of Sister Joseph Louise, S.P. and Mary L. Walters; brother of Betty Clark.

**WILLIAM T. MCKIBBEN, 87, Our Lady of Lourdes, March 11.** Husband of Nora T.; father of Robert F. and William J. McKibben, Mary Little, Patricia Traub and Catherine Clift; brother of Margaret Samson.

**MARY L. CONNOR, 62, St.**

**Move to beatify American nun**

**SYRACUSE, N.Y.** — Mother Marianne Kopp, the American nun who succeeded Father Damien DeVeuster as spiritual leader of the Molokai leper colony in Hawaii, will one day be declared a saint if the wishes of the Franciscan Sisters here are fulfilled.

According to Mother M. Viola, superior general of the Third Order of St. Francis in Syracuse, the Vatican's Congregation of Rites has agreed to consider the cause for beatification of Mother Kopp (1838-1918) and has given the religious order permission to submit preliminary research for that purpose.

**John's, March 11.** Sister of John and Claire Connor, Catherine Graney, Helen Colleran, Jane Happel and Joan Gerlach.

**THOMAS M. MONAHAN, 80, Little Flower, March 11.** Uncle of Michael Monahan.

**JOSEPH CORTESE, 100, St. Hermitage Chapel, March 11.** Father of Dr. Thomas and Dr. James V. Cortese.

**MARY B. ACHGILL, 87, St. Augustine Home Chapel, March 12.** Mother of Charles and Frank Achgill and Mrs. Ervin Laughlin; sister of Lucy Holzer, Minnie Thiele and Margaret Thiele.

**FLORENCE R. LAND, 75, St. Francis de Sales, March 13.** Wife of Virgil; stepmother of Emily Couture.

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ARTHUR H. HOEHN, 61, Sacred Heart, March 6. Husband of Marie; father of Charles of Jeffersonville; and Rose Marie Moon of Midletown, O.

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HENRY B. HAPPIE, 83, St. Mary, March 9. Husband of Lottie; father of Mrs. Robert W. Mattingly of Greenville; and Virginia Hrubes of Baltimore, Md.

**NEW ALBANY**  
JENETTA SMITH SCOTT, 75, Holy Trinity, March 4. Wife of William G. Scott.

**ROSE E. SABEL, 89, Holy Family, March 6.** Mother of Mrs. Clifford Kleer.

**JAMES EDWARD FLYNN, 79, Holy Trinity, March 7.**

Husband of Irene.

**NEW CASTLE**  
EMERY F. CARMICHAEL, 80, St. Anne's, March 13. Husband of Freda, father of Mrs. Melvin (JoAnn) Jones of New Castle; Marion of Silver City, N.M.; Fredrick of Arlington, Va.; and John L. of Houston, Tex.; brother of William H. Carmichael of Shirley.

**SAMUEL O. BATCHFIELD, St. Ann's, March 11.** Husband of Wilma; father of Martha Jefferies of

Springport; Sandra Grabner of Apache Junction, Ariz.; and Bill of Milton.

**TERRE HAUTE**  
ELMER F. FRIES, 66, St. Patrick, March 9. Husband of Mina; father of Suzanne McCullaugh of Terre Haute; brother of Leroy of Terre Haute; and Ernest of Zephyr Hill, Fla.

**JAMES PATRICK DUFFY, 52, St. Joseph, March 7.** Father of Carolyn Roesch of Terre Haute; Kathleen Coleman of Pomona, Calif.;

brother of Joseph J. and Richard F. of Terre Haute; Helen Stephens, St. Mary-of-the-Woods Village; Sister Elizabeth Jane Duffy, S.P., Chicago; Mary Coakley, Margaret Servie, and Martha Jean Davis of Terre Haute; Dorothy Pesavento of Niles, Mich.

**LEON L. SHAVLOSKE, 83, St. Ann, March 5.** Husband of Ade; father of Rosemary of Terre Haute.

**WILLIAM M. FOSTER, 62, St. Joseph, March 11.**

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VIEWING WITH ARNOLD

# 'Cinderella Liberty' one for the books

BY JAMES W. ARNOLD

"Cinderella Liberty" is about the effects of a good man on a lousy situation. Not only are the effects considerable, and deeply touching, but "Liberty" is also the first real flesh and blood love story to hit the movies in more years than we really want to count.

The contemporary sailor hero Baggs (played with remarkable gentleness by James Caan) is a typical career enlisted man-loser. Stuck in Seattle because of



a delay in medical exam processing, Baggs goes on to become the victim of the classic joke Navy snafu. His records are lost, so until the Navy can find them and prove that he exists, he lingers without pay or assignment, a literal official non-person, mixing brief shore leaves with obnoxious chores like KP and Shore Patrol duty.

WHEN HE FALLS in love, it is also superficially absurd. It is with Maggie, an aging "barroom whore," as a scornful officer honestly describes her, in piously refusing Baggs permission to marry her. Maggie (played by Marsha Mason, an Oscar nominee in her first major film role) is also obviously a loser, the unwed mother of an 11-year-old black delinquent (Kirk Calloway) and pregnant once again. Maggie has at least tried, and she hasn't taken the abortion route. But she isn't even too much in looks (or so says one of her younger competitors); she's a terrible mother, she drinks, and her main intellectual effort is preventing the Welfare Department from learning too much of the truth.

Through simple unassuming good will (some would call it natural charity),

Baggs turns all this into a winning hand. He begins to give himself generously to provide a father image for the boy. (How far he has to go may be indicated when the boy's first response to him is to pull a switchblade and call him a "honky faggot"). His genuine affection begins to awaken Maggie's self-respect. He modestly proposes marriage and takes on all the family responsibilities, although it requires borrowing money from Navy relief. Why, asks a puzzled welfare worker, "It makes me feel good," says Baggs.

WELL, SO DOES this splendid movie directed by Mark Rydell, who explored a similar theme in "The Reivers," in which the presence of an innocent youth worked unpredictable moral changes on the inhabitants of a Memphis brothel. The good feeling in "Liberty" reaches a climax as the family labors together through the birth of the baby. ("What color is he?" asks the Negro boy, "Natural color, same as us," says Baggs). Maggie and Baggs, rejoicing over the wonder of the new child, whom Baggs freely accepts as his own, declare their love for each other openly for the first time. It is an awesome moment: love has begotten Love, and for the losers of this world, a small miracle.

The course of no good movie runs smoothly, and troubles lie ahead. Maggie, after all, wouldn't have been a whore in the first place if she had been able to cope perfectly with reality, and she leaves. There is a lovely moment when

Baggs chokes up reading her letter, and the tough kid, who had once said, "Nothing can make me cry," begins to weep. Father and son, though, are not about to lose this battle.

RYDELL'S unpretentious film is totally without sentimentality (as opposed to sentiment), and much of the credit must go to the way he, actor Caan and writer Darryl Ponicsan have constructed Baggs' character. He is a real man, an average sinner, but he has his own integrity. (No bad language, no lying, he tells Maggie, "and I'll never hit you"). He is a guy whose compassion runs rampant, even for an old petty officer (a solid characterization by Eli Wallach) who was once a hated boot camp sadist and now has been drummed pensionless out of the service to work as a doorman at a girls' show. Baggs is that rarest of modern heroes: a regular guy who is, in some beautifully ridiculous sense, holy.

There is some Navy talk and nudity in the movie, which may help explain the Catholic Film Office's utterly nonsensical B rating, but its basic theme is the beauty that is often discovered in unlikely places—that indeed must be discovered if we are not to perish of despair. Baggs notes at one point in the script that their luck, finally, has been good. "We were due," he says, which is the truth for little people everywhere. I guess we were due, too, for a movie like "Cinderella Liberty." (Rating: B—objectionable for all in part)



FATHER SILAS

## Slate special renewal week

PLAINFIELD, Ind. — Father Silas Oleksinski, OFM, presently Director of Renewal for the Diocese of Lansing, Mich., as well as Director of a Retreat Band and the Friarhurst Retreat House, will be the leader of a week-long Renewal Program beginning on Sunday, March 24.

Father Silas has a wide range of experience in all areas of ministry throughout the United States and Rome.

The members of the St. Susanna Community as well as from the surrounding areas are invited to attend these evening services, which will begin Sunday evening at 7:30 p.m. and continue each evening through Friday.

There will be regular evening Liturgies in addition to a community Mass each day. Father Silas will work with the parish leadership groups. In addition there will be a penance service, a prayer program and a community celebration at the close on Friday evening.

## Pre-Cana set

RICHMOND, Ind. — The Spring Pre-Cana program for the Richmond area parishes will be held on March 24th and 31st at St. Andrew School. Sessions begin at 6:30 p.m. The March 24th meeting will include sessions on "Family Tensions," "Financing and Insurance." The March 31st meeting will include sessions on "A Doctor Looks at Marriage" and "Marriage and Morals." Each meeting will also include a question and answer period. Refreshments will be served at each session. These sessions are open to all recently married couples as well as couples planning marriage in the near future.

## Catholic agency selects 'The New Land,' 'Day for Night' as best films of 1973

NEW YORK — The Division for Film and Broadcasting (DFB) of the U.S. Catholic Conference has chosen "The New Land" and "Day for Night" as the best films of 1973.

The film office also granted a special citation of merit to the late director John Ford for his unique way of "celebrating the spirit of man" in film, and cited seven other 1973 movies as outstanding releases.

IN SELECTING "The New Land," DFB's 20-member committee singled out the film's portrayal of the values knitting together the family and community of Swedish immigrants as they built a new life in mid-19th century America.

The committee called the film's vision of the immigrants' history "an experience heretofore contained only in novels and historical studies of the period. DFB said that, "with both objectivity and an extraordinarily sensitive perception of the strengths and weakness of his characters," director Jan Troell offered the

core experiences and emotions of the immigrants to a general moviegoing audience.

WHILE DFB called "Day for Night" a French film about the making of movies that has a special appeal to those most interested in the art of film, the committee chose the film for "its unique and compassionate treatment of a small and undistinguished group of actors and technicians whose universal humanity is seen to transcend the banality of their lives."

DFB called "Day for Night" a remarkably entertaining movie of wit and sophistication which, on a variety of levels, successfully comments on "the nature of film as a creator of illusion, at once reflecting and penetrating the ambiguities of human experience."

Films cited as outstanding by the DFB committee include "American Graffiti," "Band of the Drum Slowly," "The Friends of Eddie Coyle," "Godspell," "Happy New Year," "Love" and "Serpico."

## Moustache Dance

INDIANAPOLIS — Peanuts and straw hats will be the theme March 30 as the St. Matthew's Women's Guild present their second annual Father's Moustache Dance. Dancing will get underway at 8:30 p.m. Make your reservations by calling Mrs. William Emick, 255-2015, or Mrs. John Daneke, 545-3084. St. Matthew's dance is located at Rt. 37 and 56th Street. Mrs. Joseph Young is chairman. Proceeds will go for altar improvements.



IN LSA PLAY—Taking leading roles in "The Boy Friend," to be presented in the Ladywood-St. Agnes auditorium at 8 p.m. Friday and Saturday, March 22 and 23, are, left to right: Nancy Babecek, Dorie Radtke and Don Newman, a student at Craig Junior High School.

## The week's TV network films

THE SWEET RIDE (1968) (CBS, Friday, March 15): Tony Franciosa's portrait of an aging tennis hustler, and the beauty of Jacqueline Bisset, are the main assets in this not quite successful attempt at a thinking man's film about the wasted lives of young California beach dropouts. A few interesting moments for adults and mature youth.

MURDERER'S ROW (1966) (ABC, Sunday, March 17): Typical of the humor in this Dean Martin-as-Matt Helm farce, when it is not ogling bosoms, derrieres and Martin's polka-dot shorts, is the moment when Ann Margaret is doing the frug with a time-bomb on her dress, and Martin must rush in and tear it off to save her. Heartily recommended for tasteless illiterates.

Z (1970) (ABC, Monday, March 18): Costa-Gavras' celebrated attack on the current military government of Greece, centering on an actual political assassination in 1963 and its subsequent cover-up, despite the relentless efforts of an honest prosecutor. The theme is even more meaningful in the era of Watergate, but regardless, the film is a gripping police thriller. Its breakneck pace may be considerably softened by TV commercials. Recommended: a thinking man's thriller.

THE AMERICAN FILM INSTITUTE SALUTES JAMES CAGNEY (CBS, Monday, March 18): Taped highlights of the March 13 ceremonies, with clips from many of the veteran actor's best films.

CALL BE BWANA (1963) (NBC, Monday, March 18): One of the lesser Bob Hope comedies, mixing an African safari with Cold War secret agent stuff. Arnold Palmer made a guest appearance in his golfing prime, and the

required beauty is Anita Ekberg. Not recommended.

THE CARETAKERS (1963) (NBC, Wednesday, March 20): A sensational, rather brutal and generally worthless flick about a young wife undergoing treatment in a mental hospital. With Robert Stack, Polly Bergen and Joan Crawford. Not recommended.



## UNIQUE AND EXCITING GIFTS FOR THE HOME

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## St. John's Church

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## Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

## Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m., (March 17, St. Luke Parish Choir, Mrs. Joan Smithmeyer, Cond.)

## Special Events

Sunday, March 17—10 a.m. Ancient Order of Hibernians Mass.

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St. Plus X—ST. PATRICK'S DAY DANCE  
Friday, March 15—9 p.m.-1 a.m.  
Nancy Seibert Orchestra

Ancient Order of Hibernians  
104th Annual ST. PATRICK'S DAY BREAKFAST  
Sunday, March 17  
Mass at St. John's—10 a.m.  
Breakfast—Indiana Exposition Center—11:30 a.m.  
For Breakfast Tickets Call—Pat Kinney (359-5262)

ANNUAL DINNER  
Sponsored by—The Catholic Physicians Guild and St. Thomas More Society  
Thursday, March 21—Fatima Retreat House  
Mass at the Retreat House—6 p.m.  
Reception and Dinner to follow

Athletic committee of St. Andrew's Church  
ANNUAL PANCAKE DAY  
Sunday, March 24—9 a.m.-2 p.m.  
School Gym—4050 East 38th Street

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