

Catholic Relief hopes to continue Viet aid under Red guarantee



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Record crowd receives Pope's Easter blessing

VATICAN CITY—As the largest crowd within recent memory flooded St. Peter's Square, Pope Paul VI proclaimed in his Easter "Urbi et Orbi" message that Jesus' Resurrection has infused "new, original and inexhaustible life" into a world of dashed hopes.

Speaking from the central balcony of St. Peter's Basilica following an open-air Mass, the Pope told about

400,000 people standing in the sun-soaked square:

"It does not matter, brethren, if the experience of the frailty of human powers daily disappoints our fragile hopes for a stable ordering of human society . . .

"For a new, original and inexhaustible source of life has been infused into the world by the risen Christ."

Vatican places 'working assets' at \$125 million

BY JOHN MUTHIG

VATICAN CITY—Cardinal Egidio Vagnozzi, a leading Vatican financial official, has stated that the value of the Vatican's "productive assets" throughout the world amounts to less than \$125 million.

Cardinal Vagnozzi, a former papal representative in the United States who now heads the Prefecture for the Holy See's Economic Affairs, said published reports that the Vatican's revenue-producing assets total \$10 billion or as much as \$20 billion are "completely nonsensical."

Asked by a reporter if the Vatican's productive assets might be worth about half a billion dollars, he replied:

"I can tell you that the Holy See's productive assets in Italy and the rest of the world are worth less than a quarter of the amount you mentioned."

HE ADDED THAT he was not authorized to state the exact amount. He said the Vatican's productive assets consist of "mixed property, real estate and moveables—stocks and bonds."

Much of the Vatican-owned real (Continued on Page 6)

AS STREET vendors and balloon sellers passed through the fringes of the crowd, the Pope called the Resurrection a "victory over sterile and deadening selfishness."

He added that some men, "oriented as they are toward the fringes of effort and duty," are afraid of the Cross which led to the Resurrection and are hindered by it from accepting Christ.

"But not the young," he added, "who have an insight into the truth and who are hungry for a happy and sincere interior life."

The Pope, vested in white and in a buoyant mood, said that the Resurrection provides the "example and the energy for the continual moral, spiritual and social renewal of the present life."

THE POPE gave Easter greetings in 12 languages. His greeting in Vietnamese was followed by loud applause.

The Easter message and apostolic blessing climaxed the Vatican's Holy Week celebrations in which Pope Paul participated fully.

About 95 Holy Year pilgrim groups in Rome for Holy Week made their presence known to Vatican officials. Some tourism officials in Rome estimated that the number of Holy Week visitors was about 20% to 30% above last year's total.

Among those present for the Easter outdoor Mass in St. Peter's Square were 150 youths who had just completed a march of several hundred miles from Assisi to Rome. Among them were Americans, New Zealanders and Nigerians.

NEW YORK—Catholic Relief Services, the overseas aid agency of U.S. Catholics, is willing to continue its massive relief work in South Vietnam and Cambodia whatever regime is in power.

"We ask only two guarantees from whatever government may be in authority," said Father Robert L. Charlebois, Catholic Relief Services' regional director for East Asia and the Pacific.

"The safety of our international staff must be assured, and our international staff must be able to monitor and account for the expenditure of commodities and funds in the refugee areas, regardless of who controls them."

CATHOLIC RELIEF Services (CRS) is "hoping to gear up to provide for a half-million additional refugees" in Vietnam, Father Charlebois said.

"This is over and above our present work in child welfare, nutrition and medical relief."

"We are trying to assemble the extra staff right now."

Father Charlebois said late Wednesday there were no plans to evacuate Catholic Relief Services' 157 employees in South Vietnam or 347 employees in Cambodia "until the security situation demands the evacuation of the American embassy."

He insisted however that CRS "will remain to assist the hundreds of thousands of poor refugees just as long as this is possible."

He emphasized that CRS "will aid the poor of Christ wherever they may be, provided only that we have assurances our staff will be safe and that we can see for ourselves that the commodities and funds get to the refugees."

FATHER CHARLEBOIS said CRS "has a tremendous moral responsibility to make sure that the five dollars Mrs. Murphy gives the world's poor actually reaches the refugee at the rice roots level and that no government or individual becomes richer because of her, or misuses the donation she has made for the love of Christ."

CRS has been cooking 119 tons of rice daily in Cambodia and feeding "close to half a million" in Cambodia's secure areas, Father Charlebois said. "We have a full spectrum of relief operations there, including hospitals for rocket victims, starvation medical teams in the provinces, our soup kitchens all over the country, and water trucks to keep people from dying of thirst."

HE SAID THE rice cooked and distributed by CRS in Cambodia is turned over to CRS by the U.S. government's Agency for International Development. Commodities distributed by CRS "come from the U.S. government and a multitude of other private and public sources," he noted.

Thirteen of the CRS employees in Cambodia are U.S. citizens, as are 10 of those in Vietnam.

The relief agency worked against enormous odds in late March and early April to assist thousands of Viet- (Continued on Page 3)

Pope sends refugee funds to S. Vietnam

VATICAN CITY—Pope Paul VI has sent to the bishops' conference of South Vietnam money to aid refugees, along with a telegram to the bishops of several dioceses there expressing his sorrow at their plight.

The Pope's telegram, sent in French to the archbishop of Hue and to the bishops of Danang, Kontun, Nhatrang, Quinhon and Dalat, was the third such message in a week sent to war-torn areas in Southeast Asia.

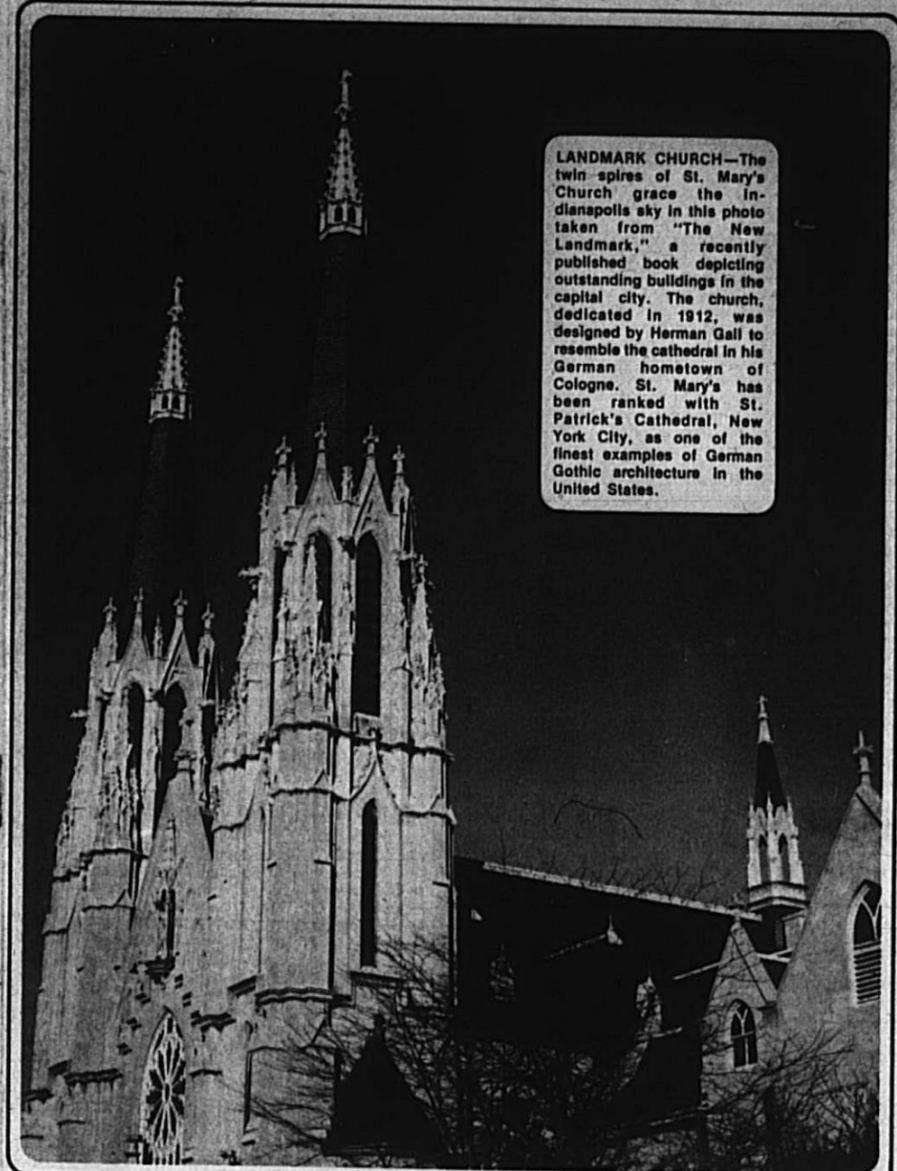
West German cardinal, noted ecumenist, dies

PADERBORN, West Germany—Cardinal Lorenz Jaeger, the forerunner and collaborator of the famed German Jesuit ecumenist, Cardinal Augustin Bea, died at his home here April 1 at the age of 83.

Cardinal Bea was the first president of the Vatican Secretariat for Promoting Christian Unity.

Charged with post-World War II ecumenical relations by the German Bishops' Conference, Cardinal Jaeger, then archbishop of Paderborn, founded an institute for ecumenical studies.

While archbishop of Paderborn he was often prevented by East German officials from visiting the parts of his archdiocese in the communist-ruled zone. He was accused of discussing politics in sermons he gave when he was allowed to visit East Germany. Cardinal Jaeger had retired as archbishop of Paderborn June 30, 1973.



LANDMARK CHURCH—The twin spires of St. Mary's Church grace the Indianapolis sky in this photo taken from "The New Landmark," a recently published book depicting outstanding buildings in the capital city. The church, dedicated in 1912, was designed by Herman Gail to resemble the cathedral in his German hometown of Cologne. St. Mary's has been ranked with St. Patrick's Cathedral, New York City, as one of the finest examples of German Gothic architecture in the United States.

Schulte prepares for Bob Hope benefit April 19

TERRE HAUTE, Ind.—Tickets are now available for the Bob Hope Show to be held Saturday, April 19, in the Hulman Civic Center under the sponsorship of Schulte High School.

Sharing billing with the famous skinned comedian will be vocalist Cathy Johnson and her husband, guitarist Bob Monte. The couple frequently accompanies Hope in personal appearances around the country.

Also featured will be the Terre Haute Symphony Orchestra. Father John Elford, pastor of St. Patrick's Church, will be master of ceremonies.

THE HOPE SHOW will climax a series of fund-raising events designed to offset increased operating costs at the Archdiocesan high school. All profits will be applied to the school deficit now shared by Terre Haute parishes.

Tickets for the 8 p.m. performance are \$4.50, \$5.50, and \$6.50 and may be purchased at the Civic Center box office and at Paige's Music Stores. Tickets may also be ordered by mail through the Civic Center, Terre Haute 47808.

Patron tickets, at \$50 per couple, are available through the school. Tickets entitle holders to special seating at the show and an invitation to a private party-reception for Hope after the show. Checks to cover these tickets should be sent c/o Sam Newport, Schulte High School, 2901 Ohio Blvd., Terre Haute 47803.

NEWPORT, WHO is president of the Terre Haute District Board of Education and financial coordinator for Schulte, said that only 480 patron tickets would be sold and that, as of last Monday, 375 already had been taken.

Newport is the third of nine children in his family who have attended Schulte. The two youngest are enrolled there now. An avid supporter of Catholic education, he emphasized that all the parishes would benefit from the Hope appearance since proceeds would help reduce the high school deficit borne by parishes in the area.

Regarding financial arrangements for the show, Newport said that Hope is being paid a \$25,000 fee for his appearance. A sell-out crowd in the 10,860-seat center would realize a \$40,000 profit for the school.

DURING THE party to be held after the show, Hope will be presented an honorary Schulte diploma by two students, Katie Pfister, a freshman, and Tony Lenne, a junior.

Previous fund-raising events held this year for the school have included a Jan. 17 teachers' dance, which netted more than \$1,500, and a March 15-16 spring carnival, which realized more than \$9,000.

Doris Parker to get Brotherhood Award

INDIANAPOLIS—Mrs. Doris Parker, prominent Catholic laywoman, is among four community leaders to be honored at the 13th annual Brotherhood Awards Dinner on Thursday evening, April 17, in the Hilton Hotel.

Also receiving Brotherhood Awards will be Rabbi Sidney Steiman of Congregation Beth-El Zedeck; Matthew E. Welsh, former governor of Indiana; and Nick Smyrhis, local realtor.

The awards honor local citizens who have rendered distinguished service to the community in the field of human relations.

Mrs. Parker, who is director of recruiting and placement for Indiana Vocational and Technical College, is a member of both the Archdiocesan and National Committee for the Campaign

for Human Development, the anti-poverty effort of U.S. Bishops.

A member of St. Lawrence parish, Mrs. Parker is the mother of two children. She is vice-president of the Marion County Department of Public Welfare Board; member of the board of directors of Community Action Against Poverty; and a member of Archdiocesan Black Catholics Concerned.

HELP WANTED

Catholic Charities is recruiting volunteers to help prepare mailings for the annual Charities appeal. Those able to give some time between April 10 and May 2 are asked to phone Pat Kelley, 849-5603.

CTS to confer honorary on Sister of Providence

INDIANAPOLIS—Sister Teresa Aloysa Mount, S.P., is one of five church leaders who will receive honorary degrees of doctor of divinity from Christian Theological Seminary Thursday, April 10, during a special three-day conference marking the seminary's 50th anniversary.

In keeping with its ecumenical spirit and traditions, the seminary selected representatives of three major faiths for honors at the closing public session of its golden anniversary conference at 7:30 p.m. in the CTS auditorium.

OTHERS BEING honored along with Sister Teresa are: Rabbi Murray Saltzman, leader of the Indianapolis Hebrew Congregation; Rev. Daniel E. Huff, pastor of Linwood Christian Church, Indianapolis; Dr. Grover L. Hartman, executive secretary, Indiana Council of Churches, and Rev. Harold Glen Brown, senior minister of Community Christian Church, Kansas City, Mo.

Sister Teresa, a native of Petersburg, Ind., entered the Congregation of the Sisters of Providence in 1922, and now serves with the continuing adult education program of the Archdiocese of Indianapolis, serving Holy Spirit and St. Lawrence parishes, Indianapolis, and St. Susanna, Plainfield.

During her career she has been a teacher, instructor, assistant professor, academic dean and president of the institutions she has served, including 10 years as president of Immaculata College of Washington, D.C. and more recently as dean of St. Maur's Theological Seminary, Indianapolis.

campus April 8-10 to help the school observe its golden anniversary.

THE SCHOOL'S continuous program of graduate professional education for the ministry dates back to 1924-25 with the establishment of the College of Religion at Butler. In 1958 the seminary was incorporated separately from Butler and subsequently acquired its own 36-acre campus. In 1966 CTS moved into its present educational complex on West 42nd Street.

For the past five years the Catholic St. Maur's Theological Seminary has shared in the CTS academic program. Cross registration permits students from either school to take courses in the other. Sharing of dormitory space, libraries and a common directory are other aspects of the cooperation.



SISTER TERESA



SENIOR CATHOLICS—Conferring with Father Robert Scheidler (seated) about arrangements for the second annual Citywide Mass for Senior Catholics are, left to right, Mrs. Edward Stumph, Mr. Stumph and Marie Bagnoll. The Mass will be held at 11 a.m., Monday, April 7, at Little Flower Church, 13th and Bosart Sts., Indianapolis. A luncheon in Secena High School Cafeteria will follow. The Stumphs, members of St. Barnabas parish, are in charge of the luncheon program. Miss Bagnoll, Christ the King parish, and Father Scheidler are members of the central planning committee.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Fetal research consensus reached

WASHINGTON—An ecumenical group of ethicists called on by the National Commission for the Protection of Human Subjects seem to have reached what one ethicist called a "moderate consensus" on the morality of fetal experimentation. The majority of 10 ethicists consulted by the commission would accept non-therapeutic experimentation that did not involve a serious risk for the fetus in question. Only three of the 10 ethicists indicated they would approve of non-therapeutic experimentation that did involve harm or risk to the fetus.

Faisal assassination deplored

WASHINGTON—Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB), has deplored the assassination of King Faisal of Saudi Arabia and said he prays that recent events will "not lead to a new outbreak of hostilities in the Mideast." "Decent people everywhere deplore the assassination of King Faisal," the bishop said in a statement on King Faisal. "Besides condemning such violence, I share the widely felt concern that this incident may contribute to further destabilizing the troubled and tense situation in the Mideast."



Archbishop asks Vietnam aid

WASHINGTON—In a special Good Friday message Archbishop Joseph L. Bernardin of Cincinnati called on Americans to "alleviate the tragedy" in South Vietnam by emergency humanitarian aid. The archbishop, president of the National Conference of Catholic Bishops (NCCB), said he was not proposing "specific solutions to the complex political and military problem" in that war-torn nation. But U.S. action must involve "giving far greater emphasis than in the past to humanitarian aid and multinational action," he said.



Marcos promises cooperation

WASHINGTON—The Filipino ambassador to the United States told Catholic and Protestant church leaders that the government of President Ferdinand Marcos will cooperate with an investigation of its treatment of political prisoners by the proper international organization, but declined to offer support for a similar investigation by Philippine church officials. But, noting that the Marcos government had been criticized by the International Red Cross for failing to publish its findings of a similar investigation, the church leaders said they would accept an investigation only if promised its findings would be made public. The Red Cross recommended improved conditions for prisoners.

Bishops won't be disciplined

WASHINGTON—An Episcopal board of inquiry has decided not to call for any disciplinary action against four Episcopal bishops who ordained 11 women priests in Philadelphia in 1974. The 10-member board, made up of both clergymen and laity, said that in the specific charges levied against the ordaining bishops by four other bishops "the core of the controversy is doctrinal." The vote was 8 to 2. According to Episcopal canon law, doctrinal matters must be handled by the House of Bishops after formal charges are made by 10 bishops and approved for action by two-thirds of the House.

Names . . .

Rev. Jesse L. Jackson, leading black spokesman, will be a featured speaker at the annual Civil Rights Conference at Notre Dame April 16-18.

J. Peter Grace, prominent business leader and active Catholic layman, was given the top award of Religion in America at its 26th annual dinner in New York City.

Actor Tom Laughlin of "Billy Jack" fame has pledged \$100,000 to the Menominee tribe to take an oath before establishing a hospital or cultural center in the former reservation.

In capsule form . . .

Pope Paul has conveyed to the archbishop of Rijeka, Yugoslavia, his sorrow at the death of 24 babies in a hospital fire in that city . . . A Missouri State Senate committee has killed a proposal that would have allowed state aid to nonpublic school students . . . The president and general secretary of the National Council of Churches have asked the United Nations to seek an immediate cease-fire in Indochina.

Executives from the nation's Catholic hospitals and long-term health care facilities will meet June 1-5 in San Francisco . . . A million-dollar emergency appeal for refugees in South Vietnam has been launched by the World Council of Churches.

The authoritative documentary quarterly, The Pope Speaks, will be published by Our Sunday Visitor beginning with the Spring 1975 issue . . . Catholics from the largest reported religious affiliation in the current Minnesota legislature . . . A Catholic and an Episcopal school located in the Albany, N.Y., diocese will merge beginning this coming September.

Remember them in your prayers

BLOOMINGTON
† ANNE BENCKART, 92, St. John the Apostle, April 2. Aunt of Julia King.

INDIANAPOLIS
† JOHN J. KOVACIC, 64, Marion County Home Chapel, March 24. No immediate survivors.

† ETHEL A. LASWELL, 68, St. Anthony, March 25. Sister of James Laswell.

† LAWRENCE J. LAMPING, Sr., 69, Sacred Heart, March 28. Husband of Gertrude A.; father of Lawrence J. Jr., James and Joseph Lamping; brother of Alvina Glenn, Helen Schubert, Marie Cain and Tillie Miller.

† MARK E. MARTIN, 65, St. Pius X, March 28. Husband of Vincentia; father of James, Mark and Sally Martin and Mary E. Litherland; brother of Harry A. Martin and Mrs. Herman Rohrig.

† JOSEPHINE H. DIXON, 67, Holy Trinity, March 28. Wife of Paul S.; sister of Frank J. and Erwin Kistner, Hilda Carr and Louise Goehs.

† HELEN A. HAAG, 62, Holy Name, March 31. Wife of Joseph J.; mother of Joseph J. Haag II, and Mary A. Deer; sister of Louise Michaelis.

† EUGENE J. MACK, 77, St. James the Greater, March 31. Husband of Clara B.; father of Donald, Daniel and Jerry Mack. Vera Phillips, Rosemary Herring and Sharon Middleton.

† BLANCHE E. KREBS, 62, St. Anthony, April 1. Wife of George A.; mother of Michael Krebs, Linda S. May and Jacqueline Childs; sister of Florence C. Huddleston.

† AGNES P. CONNOR, 87, Christ the King, March 31. Mother of William P., Robert A. and Lawrence S. Connor. Mrs. William F. Lynch and Mrs. John L. Grande.

MADISON
† CLARA BORN, 89, St. Michael, March 6. Mother of Charles Dehler of Camarillo, Calif.; Frederic Dehler of Terre Haute; Harry P. Born of Thousand Oaks, Calif.; Mary McCullough and Helen Powell, both of Brazil, Ind.; Clara McCool of Lawrenceburg; Wilma Anderson of Burbank, Calif.; and Sister Rose Ann Born of Louisville.

† ALBERT W. BREIDENBACH, 84,

St. Mary, March 24. Father of Dennis of Charlestown; brother of Katherine McLaughlin of Madison.

NEW ALBANY
† MISS MARY R. HOEHN, 78, St. Mary, March 24. Sister of Albert Hoehn of Bradford; Andrew Hoehn of Marion; and Anna Young and Louise Hoehn, both of New Albany.

† JOSEPH P. ROTH, Sr., 67, graveside services, St. Mary Cemetery, March 26. Husband of Frances; father of John and Jane Roth, both at home in Cincinnati, O.; Joseph P. Roth, Jr., of New Albany; James Roth of Birmingham, Mich.; Daniel Roth of Sandusky, O.; Mark Roth of Salem, N.M.; Mrs. James Bower of Western Hills, O.; and Mrs. Earl South of Park Hills, Ky. (The funeral Mass was held March 26 in St. Martin Church, Charlot, O.).

† AMOS C. MURRAY, 77, Services at Kraft Funeral Home, March 28. Husband of Margaret; father of Helen Lyons of St. Petersburg, Fla.; and Norma Rogge of Clarksville. (A memorial Mass will be held at St. Mary Church at a later date.)

RICHMOND
† JOHN M. [Pat] HANNON, 87, Holy Family, April 1. Father of Dorothy Ayers of Richmond; brother of Mrs. Chester Hollingsworth, also of Richmond.

SHELBYVILLE
† Word has been received of the death of Air Force Captain LAWRENCE E. WRIGHT on March 21 in an auto accident near London, England, a member of St. Joseph parish. He was the son of Mr. and Mrs. Bertrand Wright and the brother of Thomas of Lafayette, John of Bloomington, and Daniel and Michael, both of Shelbyville.

TERRE HAUTE
† JAMES DICK, 69, a member of St. Patrick's parish, Funeral and burial in New Albany, March 28. Memorial Mass to be held at Holy Trinity Church, New Albany, at a later date. Brother of Edith Wolpert of New Albany.

† SAIED ABOW NASSER, 65, Funeral March 29 at funeral home. Father John Elford officiated. Accidental death occurred while he was visiting a sister, Mrs. E.N. Nasser, in Terre Haute.

† MINNIE BENZ, 89, Funeral March 27 at funeral home. Father David Lawler officiated. Nieces and nephews survive.

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THE TACKER

They also served

BY FRED W. FRIES

Tacker tips his battered Homburg this week to the hundreds of lay people in the Archdiocese who devoted many hours during Holy Week to dusting, cleaning and refurbishing their parish churches to make the House of God a more fitting place for the Risen Christ.

WEDDING MUSIC WORKSHOP—The Indianapolis Chapter of the American Guild of Organists will sponsor a workshop on "Music for the Wedding Service" at 8 p.m. Tuesday, April 8, in Ransburg Auditorium on the Indiana Central College campus.

ART FAIR TIME AT THE WOODS—If you are planning to enter the annual Art Fair at St. Mary-of-the-Woods College, you had better get a move on. The entry deadline is next Friday, April 11.

DAY AND NIGHT—The irrepressible Peg [Mrs. Anthony] Brisnik during regular working hours serves as secretary to lawyer and former jurist John C. Christ.

ATTENTION, SCHOOL PRINCIPALS—Jack Hennessy of H & H Cabinet Company, Indianapolis, has a lot of scrap formica left over in his cabinet shop.

ETHNIC INACCURACY—People who go around organizing ethnic rights organizations ought to get their ethnic facts straight. At least, that's the opinion of Father James Moriarty, pastor of St. Matthew's parish, Indianapolis.

CATHEDRAL REDEDICATION IN LOUISVILLE—Our good neighbors across the Ohio River in the Louisville Archdiocese have scheduled an elaborate agenda to mark the rededication of Assumption Cathedral in the Sea city.

HERE AND THERE—Congratulations to Mr. and Mrs. William Fanoglio of Sacred Heart parish, Terre Haute, who recently observed their 40th wedding anniversary.

'TEMPUS FUGIT' DEPARTMENT—The new St. Vincent Hospital, Indianapolis, marked its first anniversary on Easter Monday.

Agnes Connor, lay leader, dies at the age of 87

INDIANAPOLIS — A Funeral Mass was offered in Christ the King Church on Monday, March 31, for Agnes P. Connor, long-time lay leader in the Archdiocese, who died in a local nursing home on Holy Thursday. She was 87.

Mrs. Connor was active in youth work throughout her life and was instrumental in the founding of the Archdiocesan Catholic Youth Organization and the Guardian Angel Guild of the St. Mary Child Center.

Also active in the Legion of Mary and the Catholic Interracial Council, she was the recipient of the Pro Ecclesia et Pontifice Award from the late Pope Pius XII for her work and leadership in various Catholic endeavors.

Mrs. Connor is survived by two daughters, Mrs. William F. Lynch and Mrs. John L. Grande, and three sons, William P., Robert A. and Lawrence S., all of Indianapolis. Another son, Nicholas, died in 1967.



IN PROVIDENCE PLAY—Providence High School, Clarksville, is putting the finishing touches on its production of "Godspell," to be presented in four performances in mid-April. The popular dinner theatre format will be used on April 16 and 18 and the regular stage format on April 19 and 20.

Sr. Miriam Gunning, Providence nun, dies

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was conducted here Wednesday for Sister Miriam Gunning, S.P., who died last Friday in St. Vincent Hospital, Indianapolis. A Mass was also offered Tuesday in St. Matthew Church, Indianapolis.

Sister Miriam, who was 58, joined the Providence community in 1936. She held a variety of educational posts during her career.

Teaching posts included St. John Academy and Ladywood School, Indianapolis.

She was principal of Providence High School, Chicago, from 1956 to 1964; director of student personnel at Immaculate Junior

College, Chicago, from 1964 to 1967; and a member of the Newman Center staff at Butler University from 1967 to 1971.

She is survived by a sister, Margaret Anderson of Mountainside, N.J.

Memorial contributions should be made to the Ladywood-St. Agnes Scholarship Fund.

D-I initiation slated April 8

INDIANAPOLIS — Initiation of new members into the three Indianapolis Daughters of Isabella Circles will be held at 7 p.m. Tuesday, April 8, at Council 437, Knights of Columbus, 13th and Delaware Sts.

The three Circles are Mother Theodore, Our Lady of Every Day and Madonna. There will be no dinner in connection with the initiation.

Concerned Nurses to sponsor film on handicapped

INDIANAPOLIS — The Indianapolis Chapter of National Concerned Nurses will sponsor a program on the newborn handicapped child at 7:30 p.m., Thursday, April 10, in Room 108, IUPUI School of Nursing Building.

"Who Should Survive," a film made at Johns Hopkins Hospital, will explore the impact of the birth of the handicapped newborn on parents, medical profession, and the community in general.

Serving on the panel which will discuss the film will be Dr. E. L. Gresham, director of Riley Hospital Newborn Intensive Care Nursery; Michael Kiefer, Indianapolis attorney, Mr. and Mrs. David Perry, parents; and Mrs. Judy Davis, social worker. Father Lawrence Voelker will be moderator.

The program is open to all interested persons and no registration is required. Further information may be had by phoning Mrs. Phyllis Stewart, R.N., chairman of Concerned Nurses, at 787-3078.

CHILI SUPPER SET INDIANAPOLIS — The Spanish Committee of St. Mary's Church will sponsor a Chili Supper Festival on Sunday, April 13, at the Hispano-American Center, 617 E. North St. Serving will be from 3 p.m. to 6 p.m.

Relief

(Continued from Page 1)

names refugees—some say millions—fleeing south from the North Vietnam offensive.

Officials of CRS reported that it had diverted 4.2 million pounds of wheat from India and 1.4 million pounds of soy flour from Cambodia for use in South Vietnam.

IT WAS ESTIMATED that at least 500,000 refugees would be added to those already in the Saigon area as the forces of Hanoi and the Provisionary Revolutionary Government (Vietcong) pushed south.

In a report from Saigon, the last representative of CRS to get out of DaNang said that he felt no elation at being safe in Saigon.

"I left too many friends behind," Father John J. Mergenhagen told the Associated Press. "Before, I was worried about getting out. Now I'm worried about them."

The priest was among a group of 40 Americans evacuated by sea from DaNang as the city was taken over by North Vietnamese forces.

Two Benedictine Sisters buried FERDINAND, Ind. — Two Benedictine Sisters who once served at parishes in the Archdiocese were buried here during the past week.

Sister Euphrasia Rowkamp, 79, died in the convent infirmary on Holy Thursday after a long illness. She served as a housekeeper at various missions of the Order including St. Mary, Perry County; Mt. Vernon, Seymour; and St. Paul Hermitage, Beech Grove.

Sister M. Benno Schum, who died on Good Friday at the age of 78, was a teacher. Her assignments included St. Meinrad, Troy, Fulda, Sellersburg and Starlight in the Archdiocese. She also served as church organist at most of the parishes where she taught.

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Sr. Eileen Patrice dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered on March 25 for Sister Eileen Patrice Conlon, S.P., who died in the Sisters' Infirmary on March 23 after a long illness.

A native of Ireland, she made her first profession in 1918. For many years she assisted in housekeeping duties at the Motherhouse here. There are no immediate survivors.

CARD PARTY SET CARMEL, Ind. — Our Lady of Mount Carmel parish will sponsor its "Fun Night with Cards" at 8 p.m. Friday, April 11. Reservations are available at 844-8582 or 846-9741.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion, it is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Telling it straight

The tragedy of Vietnam is reaching a climax awesome for its enormity in human suffering and brutality. The events of the past week, even at this distance, have a nightmare quality about them—old people crushed beneath the boots of panicky troops, the bodies of newborn babes rotting on deserted coastal barges, the endless waves of refugees. A horror punctuated by enemy shelling and the polished harangue of diplomacy.

One statement among all those made this past week by American officials won't go away. It is President Ford's remark that if South Vietnam falls it will be due in large measure to the refusal of this Congress to appropriate enough military aid. What unmitigated hypocrisy!

The President made that statement while mass shipments by air and sea continued unabated (they have never stopped), while ammunition and heavy hardware of every conceivable type were still being supplied, while more than

a third of a billion dollars in appropriated military aid remained unspent, while South Vietnamese troops were still receiving 10 times the aid that the North Vietnamese receive, while those same South Vietnamese troops were abandoning untold billions of dollars in American supplies and equipment in the Central Highlands and along the coastal areas from Da Nang south.

How in the name of reason can Mr. Ford make such a statement? What in the way of political advantage can he possibly hope to gain by such an inflammatory charge?

These are bad times at home and abroad. Americans are worried, confused and distrustful. Cooperation, or at least respect, between White House and Capitol Hill would seem imperative. Yet Mr. Ford on several occasions in recent weeks has charged that the present Congress is the architect of defeat now engulfing South Vietnam. The people deserve straight talk from the President.

Personal security

Crime in the United States last year increased 17%—the largest such increase in 14 years and most vividly reflected in serious, violent crimes such as murder, rape and assault.

After the figures were published this week, Attorney General Edward H. Levi said they were proof, if proof was needed, of the "dismal failure of the criminal justice system in this country."

Levi noted that only a small percentage of those arrested for a felony are convicted. He could have added that only a small percentage of those convicted ever serve any time in prison. And the person who is arrested in the first place is becoming a rare bird. The risk factor in a career of crime is considered negligible.

Americans have been

disgusted with the sordid tales of corruption and profiteering that have been spewed up in the wake of Watergate. But this is not the kind of crime that gnaws at the gut of the average citizen. What disturbs and frightens him most, what restricts his freedom of movement and threatens the security of his home is the wanton viciousness of personal assault.

It is the senseless brutality of the mugger, the armed bandit and the roving gangs that has blighted the spirit and checked the freedom of so many Americans. Until the criminal justice system begins to operate effectively and citizens can be assured a measure of personal security, then there is little else that government can provide that will enhance the life of the republic.

Clemency program

March went out like a lion dragging behind it the tattered remnants of President Ford's clemency program. The consensus appeared to be "good riddance."

The program was a well-intentioned but hastily conceived attempt at healing some of the psychological wounds of the Vietnam war. Its success was minimal at best. The program was heartily denounced by extremists contemptuous of pardon or punishment. Those in-between, the great body of people, joylessly tolerated it, while the young men for whom it was intended largely ignored it. A bare 5% of those eligible for clemency applied for it.

Fortunately the Ford administration did not ask for a second reprieve. Further delay would have served no purpose. Entrants into the program had

reduced to a mere trickle. Moreover, one aspect of the program—the two-year employment in some sort of public service job—is being sabotaged by a depressed economy in which there are fewer and fewer jobs that nobody wants.

Deserters and resisters wishing to clear their records are finding alternate service employment more difficult to come by. Some who were lucky enough to find appropriate jobs have been laid off and preference given regular unemployed workers. Veterans groups have agitated for wholesale firing of clemency workers in the face of a worsening recession. One civil liberties organization is seeking a court ruling that would credit clemency seekers with the time they spend waiting for employment as well as time on the job.

In any case, the clemency program continues to be plagued with problems. It hasn't been well-received and there isn't much chance, at this time, of making it more palatable to the majority of Americans.

There is strong, if limited, support for unconditional amnesty. Two bills have been introduced in Congress and hearings are expected to begin in the House of Representatives on April 14. Many religious groups have called for amnesty, including the Conference of Major Superiors of Men and numerous diocesan priests' senate.

The U.S. Bishops as a group have supported conditional amnesty in principle. The U.S. Catholic Conference praised the

Reaching out to all those lonely people

DALE FRANCIS SAYS

BY DALE FRANCIS

We buried Marie. The snow was falling as eight of us stood around the grave.

"I don't have anyone," she said to me. "You've got to see I'm buried." She gave me the instructions, telling me where she wanted to be buried, telling me how the funeral was to be. When I told her I would take care of everything, she relaxed and smiled. "I just wanted to be sure it would be done right."



It was done right. She had a look of calm dignity in the simple casket, her rosary in her hands, where it had been in her last days.

SHE HAD out-lived everyone in her family, her parents, her sister, her husband. She was lonely in the world and she'd come back to her home town to die. She remembered the days of her youth and she thought returning she might re-capture them, but they were gone with the friends of youth.

There were a few who remembered her, but they were old as she was. I'd met her on the elevator of a hotel

where she lived. She called me by name and I remembered her from the time her husband had died eight years before. She had changed through illness.

I knew she needed help and I started calling all of the agencies but none were set up just to help a lonely old woman. So in her last days I became her friend and that was why she asked me to see she was buried. She had no money. The savings she and her husband had so carefully gathered through years of teaching had vanished in a business deal.

ED MERCKX at the funeral home arranged a nice funeral, although there was only the Social Security payment and a small amount in the bank she had saved from her teacher's pension.

But although Marie suffered from great physical ailments she suffered most of all from being alone. Her old friends, the few who were left, visited her and wrote to her. The Brothers from out at the Capuchin Friary visited her. The people at the hospital and nursing home were kind to her. She didn't die thinking no one cared.

Marie is everywhere, in every town and city, most of all in the nursing homes, Marie is all the lonely people.

They need care but most of all they need people.

WHEN YOU live beyond the lives of your friends, when you are in the world and it seems as though no one cares at all, you most of all, beyond everything else, need someone to know you are there.

We had a young priest in our town. There were a lot of things he could have done with his time. Priests are busy men and priests need recreation. But one of the things he did was take time to visit the old people of the parish. He'd drop by, not for long, but just to talk a little while, to let them know he cared about them.

There was a letter in one of the diocesan papers this week. A woman wrote. She said she had supported her parish since her youth and now she was in her 80s and no one ever came to see her or even to bother to speak to her after Mass. You can see how it could happen. It isn't by design. No one has set out to ignore her. That's just the way things happen.

BUT THAT isn't the way it should happen. For all the lonely people there are other people. In a way the other people need the lonely people. They

need to have someone who needs them, they need to add to their own lives something outside their own interests.

So this is a column directed not to the lonely people but to the people the lonely people need. If you can find time, you should visit people who need your visit. Let no one in your neighborhood who is alone stay alone. Make some small effort to reach out to them. Maybe if you are a housewife you could take over what was left from the dessert. Or ask if the lonely person would like a ride to Mass. Or just say hello and offer to help if your lonely neighbor needs you.

AFTER MASS if you see someone who is alone, say hello and talk a little while, even if it is only about the weather. Reach out.

There are nursing homes in your community. Many of the people never have any visitors. Perhaps one afternoon a week you could stop by for an hour, and say hello to some people who never see anyone but those who are paid to care for them.

Loneliness is the malady of our times. But loneliness is a darkness that can be driven away by those who reach out. And the reaching out is something any one can do.

DIRTY WORK, DIRTY DEAL

Migrants in Europe new 'Wandering Jews'

CINCINNATI, O.—"The price is right, even if the accents and the lifestyles are not. Their wages are low, their requirements few and their rights virtually nil. They are Europe's migrant workers, cousins to America's traveling farm laborers, this generation's Wandering Jews—although an estimated two-thirds of them are practicing Catholics."

That is reporter Ernest Ostro's description of the 6.5 million foreign workers who do the menial work of Europe's affluent countries. In a feature article entitled, "Europe's Migrant Workers: An International 'Harvest of Shame,'" in the April St. Anthony Messenger magazine, Ostro examines the situation of these workers and what the Church is doing to help.

The dilemma the worker faces is that in his native Italy or Portugal or Turkey or Algeria he can't get a job. In the prosperous countries to the north jobs are available, but he is an outsider, without the rights or status of citizen. A Turkish worker in Germany, for example, can take home \$600 a

month for assembly line work; in Ankara, if he found a job at all, he'd be lucky to pocket \$200 for a month's labor.

BARELY TOLERATED by the foreign countries dependent on their labor, migrants are subject to severe legal restrictions, social isolation and the fear of being deported. With the current recession anti-foreign sentiment is on the rise. For instance, although the Swiss "people and homeland initiative" which would have sent the migrants home was resoundingly defeated last October, the referendum (the second in five years) was an emotionally charged issue, Ostro discovered.

Ostro compares his legal and social status as a writer living in Switzerland with that of Gaetano Spinelli, an Italian construction worker in Geneva.

Ostro may rent whatever apartment or house he likes, furnished or unfurnished; Signor Spinelli may live only in the room provided by his

employer or in another furnished room (and few are available). Ostro could bring his family to Geneva when he came; Spinelli's family can only visit one week a year. If out of work, Ostro could claim unemployment benefits like a Swiss citizen; Spinelli gets, at best, a ticket home. Ostro can change jobs, join a labor union or a political party; Spinelli cannot.

"The Swiss are reluctant to have very much to do with foreigners (other than as tourists), but they literally pride themselves on shunning the migrants," Ostro observes. The railroad station becomes a migrant's only social center.

THE SWISS bishops have publicly deplored the legal restrictions on the workers, argued that they have a right to bring their families with them, and opposed both homeland initiatives. They also support the Swiss Catholic Society for Foreign Workers which works to improve the workers' conditions.

Father Renzo Marin, who has headed the Catholic Center for Italian

Workers in Geneva since 1968, is critical of the Church's posture. He believes, "The body of the Church has not really concerned itself with the problem . . . The Swiss Church has done little if anything to alleviate the basic injustice . . . not even a pastoral letter."

He admits, however, that the Church is the best help the migrants have. " . . . without the Church they would be virtually friendless."

"Taken broadly, it is not a question of migrants but of rich vs. poor nations. The long-range solution is to improve conditions in the poor nations so that the motivation to migrate will be removed," Father Marin suggests.

An official of the International Labor Organization in Geneva, Kirby Dickens, calls the Catholic Church "without doubt the leading and the strongest force on the side of justice for the migrants. . . . My own view is that as long as the Church is criticized, we know it is in there doing something."

LETTERS TO THE EDITOR

Reader protests 'one-man rule' in legislature

To the Editor: I would like to share a concern with your readers.

Near the end of February my husband and I were asked to go to Indianapolis to testify in a committee hearing regarding a child abuse bill which had been introduced by State Representatives Dennis Avery and Jeff Hays and co-sponsored by Greg Server, all of Evansville. My family had been personally involved with an abused foster child, and because of the child, we felt it our duty to do all we could to help other abused children. We helped draft the original legislation on which this hearing was based. The hearing went well and there was really no strong opposition to the bill, House Bill 1879.

Needless to say, we were a little stunned to learn last week that the bill had been dropped—not killed by a majority of dissenting votes—but dropped! The chairman of the com-

mittee, who heard none of the testimony, decided not to bring the bill to a vote because there was too much controversy.

Where has the myth about majority rule gone in our government? How can one man decide that a measure so vital to the children of Indiana be dropped because of too much controversy?

I seem to remember from history that in the 1770s some men had a lot of controversy over the writing of a document that will soon be 200 years old.

I am a young person. But I am very disturbed by what I am learning about this government of ours. Does the common citizen have no rights and no power to help change laws which need changing? If one man can decide whether or not to listen and take action, where can the average citizen go for legislative recourse? Our democracy is based on the people having a voice in government. I am

very quickly learning that this is just not true.

It is so important for the legislature to decide how many times a train can toot its whistle while going through a community or what our state insect is? Or is it more important that the lives of innocent, helpless children be protected from abuse and their parents given proper help? The bill which was "dropped" would provide

for this help and protection.

Our representatives need to know that people care. Are there citizens who are concerned enough to become involved and who will write their representatives and protest the kind of action that is causing our legislature to spin its wheels and accomplish nothing? Or will each of you be willing to accept the responsibility for the permanent injury or possible death of a child who is the victim of abuse? The choice is yours.

Evansville Mrs. Larry Hughes

John McGuire supports more military aid

To the Editor:

Regarding your editorial "Strategy of shame" (3-21-75), I think you are the one who should be ashamed.

Instead of criticizing the President, why didn't you tell your readers the reason the people of South Vietnam need this money (military aid)? I understand the Congress already has approved aid for South Vietnam, but it is now a matter of appropriating the

money?

Who is it that is being attacked in South Vietnam? Who is breaking the agreement made when we withdrew our troops? Who is furnishing aid to North Vietnam?

I would think a Catholic newspaper would be the first to support anyone fighting against communists.

John McGuire Indianapolis

No politics, says RNS photo editor



clemency program when it was introduced last September but has made no recent comments on the subject.

A bill to continue the national clemency board, with some modifications, has been introduced in the Senate. It shouldn't get very far. The administration has failed miserably in its half-hearted effort at national reconciliation and its wisest move at this time is to quietly scuttle the program.

To the Editor:

In the March 14 issue of the Criterion, Mrs. Ed Orschell comments on a photo released by Religious News Service, a photo which shows a Cambodian boy loading a rifle. In her letter, Mrs. Orschell states that this photo "must be a fake." This I doubt very much. During my 10 years of editing news photos, I've seen many such pictures of children actively participating in the war in Indo-China. Not just orphans or refugees, but actively taking part in warfare.

I have no explanation for the observation in Mrs. Orschell's letter that "the youth has a belt with M14 rounds and an M16 rifle laying across his leg." I agree that there is no way M14 ammunition could be loaded into an M16. But a guess would be that the boy was serving as an ammunition carrier for his father's unit and was carrying both types of rounds.

The Criterion editor has stated well that there was no "political" reason on our part for servicing the photo. It merely shows one aspect of life in Southeast Asia and shows it well.

I hope Mrs. Orschell will be satisfied with this explanation, and be aware that if a photo comes across my desk that I even suspect of being a "fake," it goes where it should, into the wastebasket.

David B. Sommer Photo Editor Religious News Service New York, N.Y.



"I'll tell you one thing... next time I organize a car pool, it'll be with guys who have the same religion!"

The CRITERION

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QUESTION BOX

Why doesn't God employ 'signs' today?

BY MSGR. R. T. BOSLER

Q. In the Bible God showed outward signs of his presence, such as the burning bush, the coming of the Holy Spirit on the Apostles in the form of tongues of fire and many other signs. Why doesn't He show signs like that today?



A. The early Christians living at the time of the composition of the Gospel According to John may have had the same problem as they wondered why St. Paul was the last to see the risen Jesus, and the resurrection story of the doubting Thomas may have been the answer. "Jesus said to him (Thomas): 'You became a believer because you saw me. Blessed are they who have not seen and have believed.'" (Jn. 20:29)

change their lives radically. This is not imagination or self-hypnosis, because the results are permanent and the persons are positive a power outside themselves made the change in them.

Moses' vision of God and revelation need not have been any different. There surely can be no doubt about the reality of the experience, for the results are a matter of history. Now the authors of the Bible were never satisfied with recounting mere historical facts but much more interested in giving the meaning of what happened. They embellished the bare facts and used literary devices to emphasize what was important: in this case that it was God Himself who made His presence real for Moses. In the popular notions of the day, fire was a sign of a theophany, the manifestation of God's presence, e.g. the column of fire that led the Israelites by night. (Ex. 13:21) The burning bush and the pillar of fire modern biblical scholars consider a literary device to express the remarkable presence of God. The same could be true of the coming of the Holy Spirit upon the Apostles. He did come; the Apostles were totally changed; but the description of the

tongues of fire may have been an accepted literary device for emphasizing the fact that God did act, the Holy Spirit really changed these men.

The greatest sign of all is the existence of the Church, still alive though pronounced dying by the experts in every century, still preaching that Jesus of Nazareth is risen and convincing not just the uneducated but many scientists, philosophers and leaders of society. Every time another person believes in the resurrection and shows it by the way he lives, there is a sign the Holy Spirit is at work.

Q. Will the new communal penance satisfy the requirement of confession "at least once a year" for those who are not in serious sin? You said in your column that "the only time we must confess our sins to a priest is when we are sure we have committed a serious sin." If communal penance cannot take the place of private confession, under prescribed circumstances, how can one "give up confession," as you suggest is possible, without violating the commandment of the Church?

A. A communal penance, according to the latest directives from Rome, includes a private confession of sin and individual sacramental absolution. It would fulfill the obligation to confess one's serious sins once a year.

You seem confused about the obligation to confess once a year. So is another reader who writes: "I was taught that it was a mortal sin if a Catholic did not go to confession

during the Easter time." You both are combining several different laws into one. There is a law obliging Catholics to receive Communion during Easter time. There is a law obliging Catholics to receive sacramental absolution before receiving Communion if one is aware of having committed a serious sin. There is another law obliging Catholics to confess their sins at least once a year if they are aware of having committed a serious sin. Note the

"serious." This law does not apply to persons who are aware of only venial sins. Consequently, the only time a person is obliged to go to confession during Easter time is when one is aware of having committed a serious sin. Theoretically, it is possible to go a lifetime without being obliged to seek sacramental absolution. I am not recommending this, of course.

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Christian Heritage

A history of the Catholic Church in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

There were now 16 priests in pastoral work in the diocese, where three years before there had been but four. At Vincennes, however, there was only the pastor, Father de la Hallandiere, besides the two Eudists teaching in the college, who on Sundays went to some little missions nearby.



If there were any seminarians besides Anthony Parrot, the deacon, they must have been commingled with the boys attending the college. Any that had advanced beyond what was taught in the college may have been tutored by Parrot.

afterward, much to Brute's regret, left the diocese to join the Jesuits in Kentucky. Then Bishop Rosati, apparently convinced that the recruits from France rendered the continued presence of Father St. Cyr unnecessary, recalled him to St. Louis. He left on 17 April 1837.

LATER THAT YEAR, in the course of a week, two priests died at their missions: Father deSelle at the Indian village on 26 September; and Father Schaeffer in Chicago on 2 October.

The news of the Indian missionary's death and the pleas of the Indians for another priest occasioned the advancement of Benjamin Pettit's ordination, and he was sent almost immediately to take the place of the Flemish priest.

The story of his mission among the Potawatomi and of his journey with them when they were transported to Kansas on "the trail of death" is told in another place. Though he was seriously ill when he reached the Indians' new reservation, knowing the need the bishop had of priests, he set out on the return to Indiana. He came only as far as St. Louis, where he died in the Jesuit college on 20 February 1839.

There were not lacking priests whose coming brought little comfort to the bishop: in one of his letters he lamented: "Priests most troublesome come and go."

Some of these appear to have presented acceptable credentials and to have received appointments, but to have proved so unsuitable for the ministry that Brute felt constrained to withdraw their faculties; intemperance appears to have been the chief complaint.

Some, like the "adventurous priest without a mission" that Father Badin feared might take over Vincennes if Father Olivier did not soon take possession there, simply intruded themselves, taking advantage of the absence of a resident priest and the people's intense desire for priestly ministrations.

One such was Mr. Ratigan, who appears to have found a bishop less demanding than Brute as to studies and energy. Their motives were various. There were no doubt those of great zeal, but with a zeal not according to knowledge. Escape from the rigid class restrictions of Europe may have influenced some, as in the case of a Mr. Keegan, who wished to

(Continued on Page 6)

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RENEWAL AND RECONCILIATION

Personal Prayer

BY FR. DENIS READ, O.C.D.

Why are so many of the Church's services joyless, routine and empty? And what is it that can make the celebration of Mass a meaningful religious experience? It is personal prayer—prayer that comes from within.

Personal prayer is the life of faith, just as interpersonal love is the communication of faith. Our developing sciences of religious psychology and sociology point to prayer, service and community as fundamental to the Christian life, very much as blocking and tackling are fundamental to the football game. In the liturgy, all three of these elements can come together, but it is the spirit of prayer that inspires life into the whole work of the people.

ST. AUGUSTINE is so important in Christian history because it was Augustine who realized the importance of interiority in all the actions and passions of men and women, and it was he who directed the course of Christian spirituality and morality toward its center—the presence of the Trinity in the souls of the faithful. From Augustine's time on, the masters of meditation and contemplation have only underlined his major thesis: The Lord within is "more intimate than any other intimacy, superior to every other faculty" of the human condition. And it is this basic thesis of the Christian life that Augustine uses as a criterion for discerning truth and sham in every ecclesial reality.

During his own conversion, the inspiration St. Augustine found in personal prayer caused him to take up the Epistles of St. Paul.

His sensual habits weighed heavily upon him. He was experiencing moral crisis. And as he read, little by little, Paul's writings helped him understand the grace of Christ that comes to man in his weakness, to show the way to a homeland indistinctly glimpsed ("Confessions" 21, 27). Finally, by reading a text of St. Paul (Rom, 13:13-14) at the moment of crisis when he heard "tolle tege" in the garden with Alipius, he was filled "with a light of certainty, and all shadow of doubt



A child learns early how to express her faith life in personal prayer. [NC photo by Brian Triller]

disappeared" ("Confessions," 12, 29). His "Confessions" are a hymn to the Trinity. They worked within him and made him what he became. And Augustine's "Soliloquies" are the actual written prayers of a man immersed in contemplation. A great number of learned people seem to forget that all of this great man's tremendous output resulted from the pastoral needs of his people and brothers in the priesthood, for Augustine was, above all else, a pastor of souls.

Another saint who is known for the art of prayer is St. Teresa of Avila. Since her time, teachers of the spiritual life put different forms of prayer under two headings: meditation and contemplation. This distinction is useful as long as we recognize that they are two stages in the ordinary growth of the spirit of prayer. The word "meditation" underlines its passivity and accompanying divine activity. Together they add up to personal prayer which is a human activity and receptivity.

THE LITURGICAL prayer of the Church flows from our personal prayer-life, and it nourishes the

growth of meditation into contemplation. Scripture reading, response to the Word, liturgical singing, periods of silent thought, the homily and the actions of the liturgy are all drawing cards calling us to enter into the mystery of God-with-us in the Eucharist. The liturgy of the Eucharist proper and the reception of Holy Communion are invitations to commune with the Lord within as well as among us. The liturgy which does not direct our attention and our lives to this silent communion with the Trinity may be brilliant and applauded, but it is not effective. For it is the glory of God, the God of our hearts and our souls, not the techniques of experts nor the approval of men, which is the purpose of liturgical worship.

This "glory to God in the highest," which brings "peace to His people on earth" is the thrust of personal prayer. It is the secret of personal and communal joy in the Lord. The whole process of Christian life begins with the prayer of a believing person, prayer that reaps a harvest of fruits—joy, peace, sweetness. It is our most practical act, for personal prayer alone can form the dispositions which allow public worship, the sacraments, and the lives of the people of God to be effectively almed at their practical end—the salvation of souls.

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God will not be dictated to

BY URBAN G. STEINMETZ

In my childhood days, I learned that God is a Perfect Everything. Sometimes, it seemed, He was so perfect that I couldn't even approach Him except through the liturgy, or through certain set prayers, or through some other person.

It has taken me almost a lifetime to learn He is perfect in another way, too. He is perfectly approachable. I can talk to Him anytime and He will listen. And if I listen hard enough, He will answer me.

But this two-way conversation with God has some peculiarities. God, Who in His Son is perfectly human, also has some very human traits. He doesn't like to be told what to do.

I suppose I began to learn about this peculiarity through the people who shared their lives with me in marriage counseling and family enrichment. These people were my friends and teachers, because from them I learned everything I know about loving and living, and quite a bit of what I have discovered about God.

And nearly all of them have run up against this peculiarly human perfection of God. He doesn't like to be told what to do.

IT WORKS LIKE this: When I ask desperate people, "Have you prayed for help with your marriage?" The answer is usually "yes," so then I ask, "How do you pray?" In almost every case, the answers sound like this: "Urb, I go to Mass and Communion every day, and I beg God to help George stop drinking," or "I've about given up on prayer. I used to be on my knees every day, begging God to help me control my temper. But as soon as I get up I seem to be screaming at my wife and kids." I sometimes think of these as "the Loser's Prayers" because all of the people I meet, who create a living hell for themselves in their relationships with others, seem to pray that way. In essence they say, "God, here is the problem. Here is the solution. Please endorse my solution."

Contrast this with what I like to call the "Back Up Against The Wall" prayer which every one of you has used at least a time or two. You have this problem. You've tried everything, including Loser's Prayers. Finally things get so bad you can't think of any solution, so as a last resort you say, "Lord, I don't know what to do. But you do. Please, help!"

No solutions. No directions. No guidelines for God. In your "Back Up Against The Wall" prayer, you finally said, "Let's do it Your way, God. Not my will, but Your will be done." And that, I firmly believe, is why it works. In my own life I can even go so far as to say it always works.

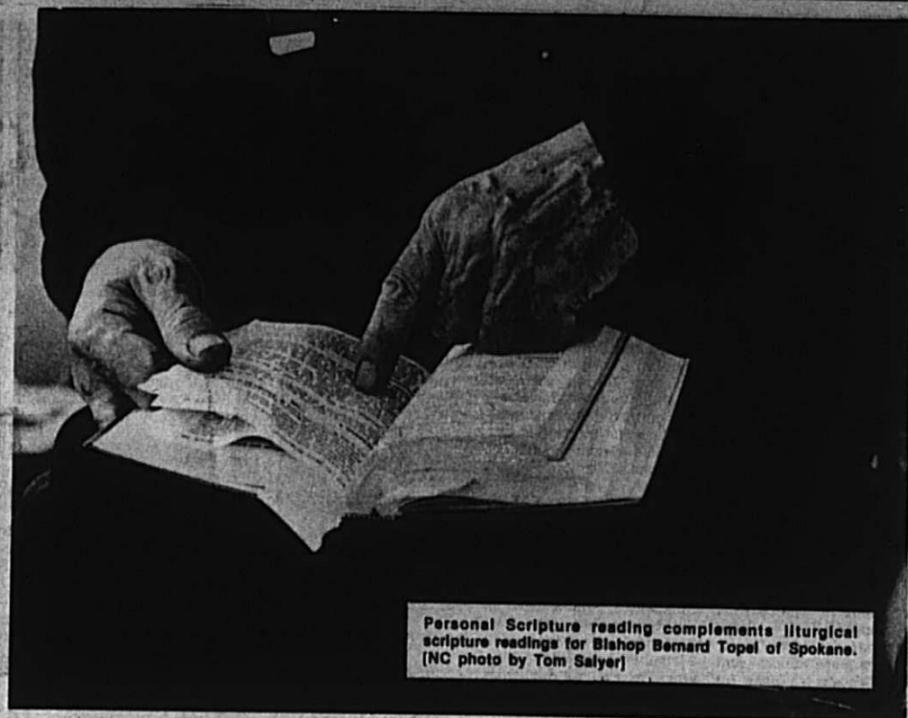
BUT WHY DO WE wait until we have our backs up to the wall to pray that way? Why, when so much experience has taught us it is absolutely impossible to read the mind of another person? Why when we know we are so blind to ourselves? Why, when "just living" has shown us that so many things we thought were faults were actually virtues, and many of our "virtues" have become our deadliest sins against others?

And when we say "Lord, I don't know what to do, but You do," isn't that true? As a marriage counselor, people often come to me for advice. I don't even know them, so how can I advise them? If I see them one thousand times, I still won't really know them because no human being can read the mind of another.

But God can. So I've learned to dump the problem on Him in a hurry. I say "Lord, I don't know what to tell these people, but You do." As a result, people often tell me I am a good counselor. I think I am, too, but only because I have learned to bring the First Team into the game.

Maybe if you learn to say often, "Lord I don't know how to solve this problem but You do," your solution will come. And when that happens, take time out to say, "Thank you, Lord."

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Personal Scripture reading complements liturgical scripture readings for Bishop Bernard Topel of Spokane. [NC photo by Tom Salyer]

The role of meditation

BY FR. AUGUSTINE HENNESSY, C.P.

The English writer, Enid Dennis, wrote a novel called *The Anchorhold*. The story was inspired by the life of a 14th-century mystic named Dame Julian of Norwich who wrote a spiritual classic entitled "Revelations of Divine Love." In the novel, the anchoress used to give "ghostly counsel" to people who came to the curtained window of her hermitage. But her own spiritual direction came from a wandering minstrel who used to guide her by playing his guitar and singing little songs outside her window. One of the songs began with a couple of lines which voiced this paradoxical thought: "My life is but an anchorhold; a solitude for two."

"A solitude for two" may sound like a strange contradiction but the phrase embodies a wonderful truth. Real prayer can never become completely private. It is like a love affair. At least two people have to know about it. This is so because prayer is an effort to achieve intimacy with God.

TO BECOME A REALLY worshipful person, private prayer is as necessary as conversation or communion with someone we want to love. It is the prelude to real intimacy.

Intimacy is authentic communication between friends or lovers. It is possible only if two people are willing to reveal their inner selves. No amount of mere physical presence can be a guarantee of intimacy unless it is accompanied by the trustfulness, the reverence, and the self-effacement required for mutual exchange of one's secret thoughts and deepest feelings. This is true not only for human love but still more for intimacy with God.

The pages of Scripture are filled with prophetic voices telling us about the deepest feelings of God. But the readiness of God to reveal His inner secrets has been made manifest by Jesus, the authentic revealer of His Father's mind and heart. We know that our Father has loved us because He sent His Word to become flesh, to

dwelt among us, and to die on the cross to make us members of His own family.

BUT WE CAN DISRUPT God's plan for intimacy with us if we do not let Jesus reveal His Father's face to us. It is a sad truth but nonetheless a fact that many people disfigure the face of God. They fear Him slavishly when they ought to be enjoying the freedom of being a son or a daughter of God, aware of being loved tenderly by Him. Nothing can disrupt intimacy so unsparsingly as slavish fear. It blurs our vision of the goodness and kindness of God.

Consequently, we need private communion with Him just to discover His true face. We need reflection in a quiet corner, leisure enough to mull over His words, insight enough to find His presence in human events, both in our own lives and in the life of the world at large.

A headline in a newspaper can be an invitation from God to enter into "a solitude for two" where a worshipful person can discover new responsibilities in an old world.

Without this love-relationship in private prayer, we can actually turn God into someone we use rather than someone we love and enjoy being with. This we know happens often in human love if people do not achieve real intimacy. But it is tragic when it happens to a relationship with God in the life of a man or woman who really wants to be a religious person.

Actually, no one can become truly worshipful without intimacy achieved through private prayer. It is intimacy with God which enables us to capture a sense of wonderment which we hold in our hearts quite comfortably when we think about His wonderful workmanship in our own world. It is this sense of wonderment which makes us delight in God as a father and a friend rather than use Him as a gift-giver, an answering machine, or, worse still, a

ticket to salvation. No amount of liturgical prayer will enable us to discover God as a father and a friend unless there are enough pauses and periods of reflection to give us a chance to discover the riches of the liturgy. It takes time for people to grasp the profundities of the liturgy and to let the richness of them sink into our consciousness. People who worship but never reflect on their worship in private meditation tend to make God into a likeness of themselves.

WITHOUT PRIVATE prayer in the life of a worshiper, a strange incongruity takes place. Instead of letting God recreate and renew us into a likeness of Himself, we tend to project onto God all the strange and sick notions coming from a warped image of ourselves. If we are wrathful people, we try to make God into our own wrathful image. If we are oppressive socially, we make God into a burdensome presence in our own lives and in the life of everyone else. If we are compulsive in our work and in our fidelity to routine prayer-service, we are apt to turn our loving God into a slave driver. All of us know that there are some people who so disfigure worship because of lack of intimacy with God that they would rather have flawless decorum in the sanctuary than Godlike compassion in their hearts. They work tenaciously to hold on to their disfigured image of their Lord.

It is only private worship that makes us contemplative enough to hear the word of God and then to translate it into action. St. James warned us that a hearer who is not a doer is like a man who looks at his face in the mirror and then walks away and forgets what he looks like. (James 1:23-24) It is in prayer as private worship that we discover the face of Jesus; then in Him we discover our own face and, best of all, the authentic face of our Father.

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Whither Benediction?

BY FR. JOSEPH M. CHAMPLIN

Twenty years ago Benediction of the Blessed Sacrament held an important part in the devotional life of Roman Catholics. In fact, for many this service seemed to hold greater appeal than Mass itself.

Today, with the multiplication of evening Eucharistic liturgies, a vernacular service in which the congregation can actively participate, and mitigated fast regulations that facilitate reception of Communion, the occasions for benediction have tremendously diminished, even disappeared in some parish churches. A similar shift in attitude toward the reserved Body and Blood of the Lord can be seen in the Church's official

documents over that period which talk about the tabernacle and its proper location within a church.

Jesuit Father Tad Guzie in his book, "Jesus and the Eucharist" (Paulist Press, New York, 1974), summarizes those pronouncements from the Holy See:

"Back in 1957 it was decreed that Mass should be celebrated on the altar where the Eucharist is reserved; a church having only one altar should have the tabernacle on that altar. In 1964 it was decreed that the Eucharist could be reserved on the main altar or on a truly prominent side altar; Masses could be celebrated facing the people even with a tabernacle on the altar. By 1967 the full circle was turned: The tabernacle should not be on the Eucharistic altar; in fact, it should ideally be placed not even in the sanctuary but in a chapel distinct from the central part of the church."

THERE ARE PERSONS who deeply regret this demise of devotion to the Blessed Sacrament reserved and the diminution or elimination of occasions for benediction. They see in this trend a weakening of our faith toward the real presence of Christ in the consecrated host.

Others, including some priests, rejoice over the development and a few actually refuse to plan or celebrate benediction in their churches. They consider this devotional practice as detrimental to our belief that Christ is really present in the action of the faith community at Mass.

Pope Paul, in a recently published section of the revised Roman Ritual, "Holy Communion and Worship of the Eucharist Outside Mass," steers a typical middle course through this debate.

The document states there is no true conflict between the Mass and benediction or between Holy Communion and the reservation of hosts in a tabernacle. Instead, these can complement one another, if those who plan and execute liturgies observe the proper procedures and keep matters in correct perspective.

Next week we will discuss some of the practical reforms the ritual recommends to help us achieve that delicate balance between private and public, liturgical and devotional, Eucharistic worship in the Church.

THE WORD THIS SUNDAY

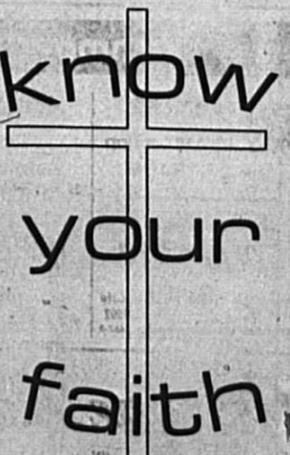
Prepared by a group of Indianapolis priests.

"Believing is knowing"

Acts 2:42-47
1 Peter 1:3-9
John 20:19-31

The deepest personal meaning of belief is to trust someone because you know that person's unwavering love and care for you. To believe is to know and trust beyond a doubt. In some ways it can't be logically explained (Thomas needs to "see"), it just is ("they who have not seen and yet believe"). Both God's love which we trust and the believing itself are God's gifts which give meaning and purpose to living.

Is my personal relationship with Jesus developing through prayerful reflection on how much God loves me in Him?



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Vatican places 'working assets'

(Continued from Page 1)

estate is used for Church offices and therefore constitutes an expense, he said. Other properties, he noted, are rented at low rates to Vatican employees.

The interview with Cardinal Vagnozzi appeared in Europe, a monthly financial supplement published simultaneously by leading European newspapers.

The cardinal said that a few years ago "some but not all" of the Vatican's investments were transferred out of Italy to the United States and other countries. He explained that the Vatican was trying, "like any other prudent administration, to invest in areas where there are likely to be better returns and where the burden of taxation is less."

SPEAKING OF the kind of investment made by the Vatican, the former apostolic delegate in the United States said: "Specific instructions have been given not to make the kind of investments which would be at variance with Christian morality—investments in pharmaceutical companies manufacturing contraceptives, for instance, or in any sector where they might be contrary to the policy for peace inherent in the Church's mission."

Asked if the assets of the Institute for the Works of Religion (the so-called Vatican bank) might be over \$3 billion, the cardinal explained that the institute is out of his jurisdiction. (Most of its deposits are the property of private persons or non-Vatican organizations.) But he gave a personal opinion that the \$3-billion figure is "greatly exaggerated."

cluded: "I wish the public and Catholics in particular would not believe everything that is written in the papers about the Vatican's finances, because a great deal of what is said is based on hearsay, on indiscretions of ill-informed people, or on estimates for which there is no foundation in fact."

Of the Catholic Church in France a reporter from the Paris daily *Le Monde* claimed that the Church represents "one of the largest fortunes in France." But he added that it has "little liquid cash . . . and receives no aid from the state."

The reporter pointed out that, since 1905, all Catholic buildings used for religious services have belonged to the state.

Msgr. Doyle

(Continued from Page 5)

study medicine. And, of course, there were those that came "for filthy lucre's sake."

Father Hugh O'Reilly was so persistent in continuing his activity after he was suspended that the bishop went so far as to publish a notice in the Cincinnati Catholic Telegraph warning "all the faithful of our diocese to beware countenancing him."

All the intruders appear to have been of European birth. The names of most point to Irish origin; besides those mentioned, there were McCosker, Patrick, O'Bierne and Healy. But there were French names too: Gueret, Peysson, Tervoran. Eugene Kopski may have been Polish, and one was designated simply as a "Swiss Carthusian." No wonder Bishop Brute said that they worried him to death.

(To Be Continued)

THE 69-YEAR-OLD cardinal con-

Four parishes share One-Act Play honors

On March 24, 25 and 26 at Roncalli High School the Junior CYO held the final rounds of competition for the annual One-Act Play Contest.

First place honors in the Drama Division went to St. Lawrence for "Early Frost," directed by Eleanor Enslay and Patty Daugherty. Second place honors were taken by St. Barnabas for "Gloria Mundi," directed by Dick Gallamore and Diane Ray. Second place went to Holy Name for "Belt's Best Bet," directed by Karen Pendry and Allison Davey, and third place honors went to St. Thomas Aquinas for "The Cleanest Town in the West" directed by Dave Kenzie and Mary K. White.

THE FINAL NIGHT of competition was in the Light Comedy Division. First place went to St. Catherine's for their play entitled "Tom Sawyer's Morning" directed

by Marlene Andrews and Bob Ripperger.

Holy Family, New Albany, took second place for the "Little Red School House," directed by Therese Grantz and Linda Conely, and third place went to St. Barnabas for "Nobody Sleeps," directed by Mike Gallamore. The Outstanding Actor and Actress in the Drama Division were Paul Gallamore for his portrayal of Mr. Lloyd in St. Barnabas' play entitled "Gloria Mundi" and Lisa Harlan for her role of Miss Hannah in St. Lawrence's "Early Frost."

IN THE COMEDY-FARCE Division Greg Wheatley was given the Outstanding Actor nod for his part as Bettison Calhoun in Holy Name's "Belt's Best Bet." Honors for Outstanding Actress went to two performers from St. Barnabas, Jackie Medisch as Bertha Fernkas and Eileen Weber as Renee Bouldier in their play entitled "The Miss Hillbillian Beauty Pageant." Taking honors in the Light Comedy Division were two thespians from St. Catherine for their performances in "Tom Sawyer's Morning,"—Mark Corasaro as Tom Sawyer and Mary Maxwell as Josie Miller.



WRESTLING TOURNAMENT CHAMPIONS—Above is the Cadet Wrestling team from St. Simon parish, Indianapolis, which won the 1975 tournament championship, edging out a fighting Holy Spirit team, 66-65. Pictured in the top row are the St. Simon coaches, Bill and Kevin Norton.

Soccer loops to lift lid on April 6th

INDIANAPOLIS — The Indianapolis Soccer League opens play on April 6 with 41 teams competing in three age categories: grade school, high school and adult.

Five parishes are represented on the grade school level: St. Catherine, Holy Name (2 teams), St. Philip (2 teams), St. Simon and Holy Spirit.

Aldo Mina, soccer league coordinator, is badly in need of coaches and referees. The latter are paid \$5 per game. Coaches do not need an involved knowledge of the sport.

Those interested in serving as a coach or referee should call Mina at 787-2840 or Herman Hartman at 898-5588.



TOP WRESTLER—Jon McGinley, second from left, of Our Lady of Lourdes parish, holds the Leo J. Mahoney Award for mental attitude, which he won in the recent CYO Cadet wrestling tournament. With the winner are Coach Tom Yaggi, extreme left; John McGinley, the honoree's father, third from left; and Francis Eagan, assistant coach.

Fatima plans youth week-end

INDIANAPOLIS — A week-end for young men and women 18 to 25 will be held at Fatima Retreat House April 11-13. Leading the program of talks, meditation, dialogue and relaxation will be Father Michael Welch, Archdiocesan director of vocations. Young adults of all faiths are welcome.

Reservations are necessary and may be made by writing Fatima, 5353 East 56th St., Indianapolis 46226, or phoning 545-7681.

Guild plans 'Dutch Treat'

INDIANAPOLIS — The St. Plus X Knights of Columbus Guild is sponsoring its annual Spring Card Party and Style Show at 7:30 p.m., Friday, April 18, in the hall at 2100 E. 71st St.

Tickets to the affair, labeled "Dutch Treat," will be available at the door. Proceeds will go to the Guild charities.

Major award to be given away is \$100 in cash. Mrs. Thomas Owens is general chairman.

CYO NOTES

Cadet and Junior Kickball Coaches meeting will be held at 7 p.m. Thursday, April 10, in the CYO Office.

Track schedules have been mailed. The Boys' Dual-Meet season will begin on Sunday, April 13, and the Girls' Dual-Meet season will begin the week of April 20th.

The first deadline for the Archdiocesan Convention which is April 11, 12 and 13 at Sceclia is today, April 4th.

Alumnae slate Mass, Brunch

INDIANAPOLIS — The alumnae of St. Agnes Academy will meet for their Annual Mass at St. John Church at 11 a.m., Sunday, April 20. A brunch will follow at the Atkinson Hotel.

Reservations at \$5 per person may be made at Ladywood-St. Agnes School. The Class of 1925 will be honored guests.

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