



FUNERAL SLATED MONDAY

Archabbot Ignatius Esser dies at 83

ST. MEINRAD, Ind.—A great assemblage of monastic leaders and bishops will join the Benedictine community of St. Meinrad Archabbey here in celebrating the Funeral Liturgy of Archabbot Ignatius Esser, O.S.B., at 4 p.m. Monday, May 21.

The fourth Abbot and first Archabbot of the 119-year-old monastery died Tuesday evening in the Regina Pacis Home, Evansville, at the age of 83. He had been in failing health since suffering a stroke two years ago.

Archabbot Ignatius' body will be solemnly conducted to the Archabbey Church at 2 p.m. Sunday afternoon. Vigil services will be celebrated at 8:30 p.m. Sunday evening.

The Benedictine leader had served 25 years as Abbot from 1930 until his resignation in 1965, a period of remarkable spiritual and physical growth for the community which included the founding of two daughter-monasteries which have since become independent abbeys.

ARCHABBOT GABRIEL Verkamp, O.S.B., hailed the contributions of his predecessor with the following statement:

"The long life and the reign of Archabbot Ignatius has left a definite mark on St. Meinrad as well as several monasteries of our monastic federation. Although he came to the abbatial office in the midst of the Depression, he brought with him a vision and plan of how St. Meinrad could move into the future. When he relinquished the abbatial office, the major part of his vision had become a reality.

"His administration was marked by many projects which altered the physical appearance of the monastery and consolidated the work of the community. These years saw the frequent construction of new buildings, the improvement and growth of the schools and the expansion of the Abbey Press, dairy and farms.

"The growth of the community under the leadership of Archabbot Ignatius resulted in the founding of two new monasteries which are now independent abbeys—Marmion Abbey in Aurora, Ill., founded in 1943, and Blue Cloud Abbey in Marvin, S.D., founded in 1950.

"But first of all, Ignatius Esser was a monk and abbot who in many ways gave visible expression to St. Benedict's description of what kind of a man the abbot ought to be. The secret of his success in the physical expansion of the monastery was his attention to the details of order and discipline. The dignity and beauty of the work of God were a primary concern.

"Especially in the choir he took seriously his obligation to preside over the brethren. And his strong and unfaltering voice always led the chant. A whole generation of monks can remember his corrections."

ARCHABBOT IGNATIUS provided leadership and support to the modern liturgical movement. In 1942 he hosted a national liturgical week at St. Meinrad. He also arranged for monastic and liturgical scholars from the abbey of Maria Lach in Germany to visit the United States and lecture at St. Meinrad.

His concept of the abbatial office was one of tireless dedication to its ideals by providing his monks with vigorous leadership and example, "winning some by kindness, others by reproof and others by persuasion," in his own words.

"Although there were times when some found it difficult to appreciate or respond to his enthusiasm for a particular matter," a spokesman com-

(Continued on Page 3)

St. Mary's plans Vocations Mass Sunday, May 20

A Mass of Thanksgiving celebrating vocations in all walks of life will be offered Sunday, May 20, at 12 noon in St. Mary's Church, New Jersey and Vermont Sts., Indianapolis. The Mass will mark the climax of Vocations Week, May 13-20.

"The spotlight needs to be turned on vocations now more than ever so far as marriage, the single state, the religious life and the priesthood are concerned," said Msgr. Victor L. Goossens, pastor, in issuing an invitation to all members of the Archdiocese to participate.

Msgr. Goossens will celebrate the Mass and Father Donald Schneider, associate pastor of Holy Cross, Indianapolis, will deliver the homily.

The liturgy will emphasize gratitude for the different apostolates represented in the Archdiocese and participants will engage in a silent renewal of vows following Holy Communion.

New state law makes outdated texts available

Church groups and institutions are entitled to obtain textbooks phased out of public elementary and secondary schools under a law passed by the 1973 Indiana General Assembly.

The law requires public school corporations to store outdated or no longer used texts for a minimum of three months before disposal and to maintain complete inventories of stored books. A master inventory list will be kept by the Indiana Superintendent of Schools and copies will be provided on request.

QUALIFIED GROUPS may obtain the texts by paying any shipping or mailing costs involved.

"Any not-for-profit corporation or group would be entitled to receive available books," Fletcher Boyd of the Department of Public Instruction told The Criterion this week.

Asked if Catholic parochial schools would qualify, Boyd said he saw no reason, as the law read, why they would be excluded.

AVAILABILITY OF the texts should be of particular interest to Church groups that solicit books for mission schools and libraries. And, if they are not too outdated, they could possibly be of interest to parish school principals, observed Father Gerald Gettelfinger, Archdiocesan Director of Education.

"Certainly there would be some principals who might want to at least study the inventory lists," he said.

Since the law has no emergency clause, it will not take effect until sometime late this summer when the promulgation process is completed. Boyd noted that the state office would not be compiling lists until some time after that date and that it would probably be next summer before the various corporations had accumulated a sizeable inventory.

Retirement Home sets observance of 10th anniversary

NEW ALBANY, Ind.—The 10th Anniversary of the establishment of Providence Retirement Home here will be observed from May 20 to 27, according to the administrator, Sister Mary Loyola Bender, S.P.

Father Meinrad Rouck, a retired Archdiocesan priest in residence at Providence, will offer a Mass of Thanksgiving for the home's residents at 9:15 a.m. Sunday, May 20. Msgr. James Jansen, retired pastor who served as coordinator of the facility prior to its opening, will offer another Mass of Thanksgiving at 11 a.m. for priests and Religious. A dinner will follow.

A public Open House is planned from 2 to 4 p.m. Sunday, May 27.

Providence was opened by the Sisters of Providence in 1963 after complete remodeling of the former St. Edward's Hospital by the Archdiocese.



NEW ALBANY DEANERY BOSCO WINNERS—Five New Albany Deanery adult youth workers were presented St. John Bosco Medals in recent ceremonies at the parish hall at St. Joseph Hill. Pictured from left are: George Gerth, St. Paul, Sellersburg; Alfred Luthet, Holy Family, New Albany; Father Donald Schneider, Archdiocesan CYO Director, who presented

the award; Malcolm Bledsoe, St. Mary-of-the-Knobs, Floyds Knobs; Diane Miller, St. Augustine, Jeffersonville; Charles Schueler, who served as proxy for Frank Fell, Holy Family, New Albany; and Father Edmund J. Banet, New Albany Deanery CYO Director.



NEW ALBANY JUNIOR CYO AWARD RECIPIENTS—Six young people from the New Albany Deanery received Outstanding Service Awards at the recent 7th annual CYO awards Banquet. Shown above from left: Darlene Sprigler and Betty Kirchgessner, St. John, Starlight; Diane Osbourne, Sacred

Heart, Jeffersonville; Joann Whalen, St. Joseph Hill, Ind.; Tish Filburn and Bob Day, Our Lady of Perpetual Help, New Albany; and Father Donald Schneider, who presented the awards.

Rev. John Elmer to be ordained at Floyds Knobs

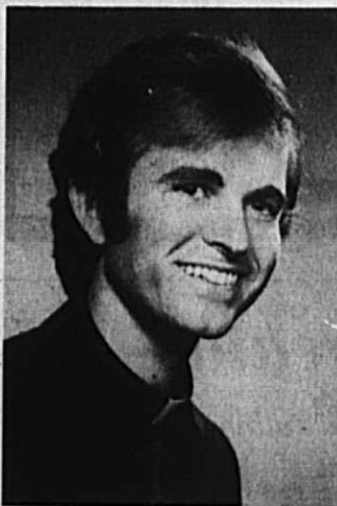
FLOYDS KNOBS, Ind.—Archbishop George J. Biskup will ordain Rev. John Elmer, O.F.M. Conv., to the priesthood in St. Mary-of-the-Knobs Church here Saturday, May 19. The ceremony will take place at 2 p.m. (fast time).

A concelebrated Mass of Thanksgiving will be offered at 1:30 p.m. Sunday, May 20, in St. Mary's Church. Homilist will be Father Kieran Kay, O.F.M. Conv., director of the Kolbe House of Prayer at St. Anthony's Novitiate, Auburn, Ind.

A public reception will follow in the school hall.

The ordinand, son of Mr. and Mrs. George Elmer of St. Mary's parish, is a member of Our Lady of Consolation Province of the Conventual Franciscan Fathers.

He is a graduate of Mt. St. Francis High School Seminary, St. Louis University and Catholic University of America. He holds a bachelor of arts degree in political science and a bachelor's degree in theology. His pastoral training experience was taken at St. Joseph's parish, Terre Haute.



REV. JOHN ELMER, O.F.M. CONV.

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POPE EXPLAINS THRUST OF OBSERVANCE

18-month preparation period will usher in 1975 Holy Year

BY PATRICK RILEY

VATICAN CITY—Pope Paul VI made his long-expected declaration of a Holy Year for 1975 after pondering the question "whether such a tradition should be continued in our times."

But what he called "the essential concept of the Holy Year" convinced him immediately that a Holy Year is still timely. This central idea of the Holy Year "is the interior renewal of man," he said.

In his May 9 general audience speech he spelled out who he has in mind when he speaks of the interior renewal of modern man:

"Of the man who thinks and who in his thought has lost the certainty of truth;

"Of the man who works and who in his work has realized that he is so outward-turned that he no longer fully possesses communication with himself;

"Of the man who enjoys life and who so amuses himself and has so many exciting ways to gain pleasurable experience that he soon feels bored and disillusioned."

POPE PAUL said that such inner renewal of man "is what the Gospel calls conversion, penance and a change of heart."

He explained that although former Holy Years were first celebrated in Rome and were then extended throughout the world, "now this extension will precede the celebration."

This "spiritual and penitential movement" in preparation for the 1975 Holy Year "will begin on the coming Feast of Pentecost, June 10," the Pope announced.

This approximately 18-month period of preparation for the 1975 Holy Year "involves the entire Church" and will also "be accompanied by the granting of special indulgences."

The Pope explained: "According to the centuries-old custom, the Holy Year has its focal point in Rome. And it will still be so, but with this innovation: the conditions prescribed for acquiring special spiritual benefits will this time be anticipated and granted to the local churches, so that the whole Church, spread throughout the whole world, may immediately be able to profit from this great occasion of renewal and reconciliation."

The Pope commented: "Everyone can see how this innovation also includes an intention of honoring with more evident and effective communion the local churches, which are living members of the one Universal Church of Christ."

But Pope Paul emphasized that the "climax and conclusion" of the Holy Year will be celebrated in Rome in 1975. This "will give to the traditional pilgrimage to

the tombs of the Apostles its traditional meaning for those who are able and wish to make the pilgrimage."

RECALLING THE traditional opening of holy doors to Rome's big basilicas in a Holy Year, he noted: "This was intended not only to make it easier for penitents to flow in, but also to symbolize the easier access to divine mercy through the gaining of the Jubilee indulgence."

He recalled that a Holy Year is known in canonical language as a Jubilee, from the biblical tradition of the Jewish nation, which held a year of abstention from ordinary work, a return to the original distribution of land, the cancellation of existing debts and the freeing of Hebrew slaves.

The Pope recalled also the history of the Christian Jubilee or Holy Year. It was instituted in the year 1300 by Pope Boniface VIII and consisted of a penitential pilgrimage to the tombs of the Apostles Peter and Paul in Rome.

"Dante was among those who took part in it, and he gives a description of the crowds thronging the city of Rome," the Pope pointed out.

(Dante's description of Rome during a (Continued on Page 3)

Early Charities report near goal

Father Donald F. Schmidlin, Archdiocesan Director of Catholic Charities, reported this week that \$116,831.82 in single gifts and pledges was received from last Sunday's first Annual Catholic Charities Appeal.

Father Schmidlin said the early figure was based on tabulations from 125 parishes and missions out of a total of 164. "I feel with the number of parishes not yet reported, plus late contributions to be received this Sunday, we will realize our goal of \$125,000," he said.

HE ADDED THAT it has been rewarding to see the large number of pledges and gifts from the outlying areas of the Archdiocese.

"It is obvious that all parishes within the Archdiocese have placed their trust in us to represent all of the people in the development of our programs," he said.

Father Schmidlin noted that the incomplete report supports the confidence of Archbishop George J. Biskup that the Church is interested in fulfilling the multiple needs of the people.

BACK AGAIN!

"Christian Heritage," Msgr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion.

Chapter Four picks up the narrative with the passing of the historic Northwest Ordinance by the Continental Congress—legislation that was destined to serve as the "law of the land" in the area for more than 30 years.

The first installment of Chapter Four can be found on Page 5.

Fr. Joseph Klee to note Jubilee

BATESVILLE, Ind.—Father Joseph Klee, pastor of St. Mary-of-the-Rocks and St. Cecilia's parishes in Franklin County the past 10 years, will observe his 25th Anniversary of Ordination on Sunday, May 20.

He will offer a Mass of Thanksgiving at 11 a.m. that day in St. Mary's Church. A picnic dinner and public reception will follow in the school hall.

Ordained May 18, 1948 after studies at St. Meinrad Seminary, Father Klee served four Archdiocesan parishes before assuming the Franklin County dual-pastorate in 1963.

Previous assignments included: St. Francis de Sales, Assumption and St. Joan of Arc parishes, all in Indianapolis, and St. Mary-of-the-Knobs parish, Floyds Knobs.



PROVIDENCE ADMINISTRATOR—Sister Mary Loyola Bender, S.P., administrator of Providence Retirement Home, New Albany, will greet guests at the Open House on Sunday, May 27, to mark the institution's 10th anniversary.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Canada won't coerce hospitals

TORONTO—The Canadian government will not attempt to force Catholic hospitals to perform abortions and sterilizations, a federal official told members of the Catholic Hospital Association of Canada. Catholic hospitals should not be forced to change their moral stand on such practices simply because other Canadians are motivated by different standards, the official told 250 delegates to the CHAC's national convention here.

Puerto Rican seminary closed

PONCE, Puerto Rico—The bishops of Puerto Rico closed their major seminary after repeated disciplinary problems over how seminarians should be trained. Bishop Fremiot Torres of Ponce, in whose diocese Regina Cleri Seminary is located, said that its spiritual director, Father Marcos Menendez, has been censured by the bishops. "Seminarians should not determine how they are to be formed," Bishop Torres stated.

Submarine base 'purged'

FASLANE, Scotland—A Catholic priest, in a service of exorcism and purging, sprinkled holy water on the gates of the large Polaris missile submarine base here. Msgr. Bruce Kent, national chaplain of Pax Christi, the international Catholic peace movement, explained that the service was held to demonstrate that the policy of nuclear armaments is evil and threatens mankind with mass murder.

Released on murder charges

CONCEPCION, Chile—A judge released Catholic television director Carlos de la Sotta for lack of evidence on murder charges connected with a dispute with government officials. De la Sotta, who returned to work at the Catholic University station here of Channel 3 charged in turn that he and three co-workers had been beaten by police. De la Sotta's arrest came after a man, apparently manning electronic interference devices, was found dead at a building next to the television relay station.

Polish bishops issue appeal

BERLIN—Poland's bishops have urged the nation to resist the official atheism that the Communist regime imposes daily through the mass media, the schools and channels of economic and social life. A pastoral letter of the Polish bishops on government-imposed atheism marked a startling reversal in the outwardly conciliatory policy both Church and State seemed to have been pursuing in Poland recently, according to reports received here.

Back pluralism in theology

CHICAGO—The National Conference of Diocesan Directors (NCDD) of Religious Education-CCD has called for a recognition of pluralism in theology and in concepts of the nature of the Church. The 180 delegates at the NCDD meeting here also said in a resolution that they disagreed with hiring practices which exclude "qualified individuals from jobs in the field of religious education simply because they are former Religious or laicized priests in good standing with the Church."

Place statue on Mt. Everest

VATICAN CITY—An Italian expedition placed an image of the Madonna and Christ Child, given them by Pope Paul, atop Mount Everest. Guido Monzino, leader of the expedition, sent a message to Pope Paul confirming that the image was "placed on the top of the world by the victorious mountaineers."

Advise Common Market

LONDON—The European Common Market must give just consideration to the needs of underdeveloped nations, the English and Welsh bishops said at their recent meeting. The bishops said that trade agreements to be reached soon by the enlarged Common Market with the Third World should "provide early and increasing access of Third World goods" to the market.

Bloomington women set 'renewal day'

BLOOMINGTON, Ind.—The Catholic women of Bloomington will have a "Day of Renewal" Tuesday, May 22, at the St. Paul Catholic Center, with Father James Higgins as spiritual director.

Mrs. Donald Sauter is chairman for the renewal day which is being sponsored by the afternoon group of the Ladies Club of St. Charles Church. Women of the parishes of St. Paul's, St. Charles and St. John's are all invited to attend the program, running from 9:30 a.m. to 2:30 p.m.

"The Pressurized Christian Woman" will be the theme of the day's program which will

include talks, discussions, opportunities for confessions and confession, ending with the celebration of Mass.

The "Day of Renewal" will open with a talk by Father Higgins on "Peace of Heart in One's Personal Life and Soul." At 10:30 a.m. there will be a penance service at which time confessions will be heard. "Peace of Heart from the Standpoint of One's Vocation in Life" will be the theme of a 12:15 p.m. discussion, following which there will be questions and answers. At 2 p.m. Father Higgins will offer a Mass, at which his sermon will be on "Peace of Heart in the Church Today."

Those attending the service are asked to bring a sack lunch—coffee will be provided by the committee. Mrs. Sauter is being assisted in the planning by Mrs. Malcolm McLelland, Mrs. Richard Lettelle, Mrs. John Pfenniger, Mrs. Arthur Oestreich, Mrs. Newell Cates, and Mrs. Roderick Rhea.

Two are named to Woods staff

ST. MARY-OF-THE-WOODS, Ind.—Two new administrators at St. Mary-of-the-Woods College here have been announced by Sister Jeanne Knoerle, S.P., college president.

Pierre Van Burke, a candidate for a doctorate in education administration at Indiana State University, was named dean of admissions. Sister Marie Brendan Harvey, S.P., professor of voice at the college, was appointed executive director of alumnae affairs.

Both appointments will become effective June 1.

DO F I TO MEET

INDIANAPOLIS — The Madonna Circle of the Daughters of Isabella will hold its monthly meeting at 3 p.m. Thursday, May 24, in the St. Andrew's parish office. "Arts and Crafts" will be the program, featuring member involvement. Guests are welcome.



SIX RECEIVE ST. ANNE MEDAL—These six women were honored for their long and distinguished service to girls by the reception of the coveted St. Anne Medal on May 7. The awards were presented as part of the annual Marian Medal ceremonies at Holy Spirit Church by Archbishop George J. Biskup, who is standing with Archdiocesan Scout Chaplain Father John T. Ryan in the center of the picture. The recipients, all long-time leaders with Junior Catholic Daughters of America units and Girl Scout troops, are, left to right: Mrs. Harry (Ruth) Reimer, Nativity, CD of A leader; Mrs. Arthur (Nobla) Arnold, Jr., St. Christopher, Girl Scout Leader; Mrs. Robert (Mary Lou) Brown, St. Catherine, CD of A Leader; Mrs. John (Judith) Stevens, St. Patrick, Girl Scout Leader; Mrs. Chester (Jeanne) Stebnicki, St. Philip Neri, CD of A Leader; and Mrs. Ronald (Jo Ann) Nevitt, St. Patrick, Girl Scout Leader.

Black attorney is CU speaker

WASHINGTON, D.C. — The Catholic University of America awarded degrees to more than 1,800 graduates at its 84th commencement exercises May 12 on the university mall.

The commencement address was given by John Hope

Franklin, one of the first black lawyers to practice law in his home state of Oklahoma, who has since become a professor, historian, scholar and author of "From Slavery to Freedom: A History of American Negroes."

Mr. Franklin was given an

honorary degree, as were Father Yves Congar, O.P., the noted theologian; Paul Horgan, author and Pulitzer Prize winner; Father Albert Koob, president of the National Catholic Educational Association, and Maurice Lavanoux, editor and co-founder of Liturgical Arts, a magazine devoted to church art.

'Jesus Jeans' ad deplored

VATICAN CITY—Advertising posters slapped on the walls in Milan showed a human torso from the stomach down clad in unbuttoned blue jeans trademarked Jesus Jeans with the slogan: "Thou shalt not have other jeans besides me."

The Vatican daily newspaper, L'Osservatore Romano, editorialized that such a sales pitch was "absurd" and a "product of a permissive culture . . . that profanes every value."

Stating that ad men can be forgiven much because they offer so much that is "banal," "infantile and grotesque," the editorial continued:

"But there are limits beyond which ad men should not go . . . It should never be tolerated that sacred names, symbols and words be contaminated by promotional stupidity."

The editorial added that the buying public, "unless they are idiots," automatically deflates exaggerations in advertising.

Richmond sets Pre-Cana meet

RICHMOND, Ind. — A one-day Pre-Cana Conference for engaged couples will be held Sunday, May 20, in the YMI Clubroom, South Fifth and C Streets, here. The session will begin at 12 noon and continue until 5:15 p.m.

Resource personnel will include: Mr. and Mrs. Michael Hill, Father Martin Peter and Dr. Alfred Hollenberg.

Couples planning marriage in the immediate future or those recently married are invited to attend.

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THE TACKER

'A man of Continental manner'

BY PAUL G. FOX

The passing of Archabbot Ignatius Esser, O.S.B. this week, though not unexpected, brought immediate reflections by this reporter upon memorable encounters with the rather remarkable spiritual leader and administrator.

Although countless persons within the Archdiocese, both clerical and lay, had the pleasure of knowing the Archabbot during his active years of leadership at St. Meinrad Archabbey and Seminary, my association with the gentleman did not begin until several years following his resignation there in 1955.

For a period of nearly six years, beginning in 1962, the Archabbot served as chaplain at Our Lady of Grace Convent, Beech Grove. He began there at age 72, when most priests have completely retired from the active ministry.

In the course of attending various religious events at the convent through the years, I encountered a deeply religious man who maintained a passionate interest in the liturgy. He was a kindly and interesting man who was a brilliant conversationalist, possessing a keen mind with "total recall" of persons and events throughout his colorful career.

ON A QUIET EVENING about 10 years ago I dropped in to visit the prelate at his chaplain's quarters. Although early, he greeted me at the door in lounging robe and slippers and graciously invited me inside in his accustomed manner.

Pushing aside his letter-writing chore he settled back into a comfortable chair for an extended conversation which lasted nearly three hours. We shared an intense interest in local Church history and I used the opportunity to obtain his personal assessment on a variety of topics.

He launched into a rather protracted review of his own career in the monastery, which included 25 years as the elected leader. I recall asking what motivated him to resign his position in 1955 while still possessing robust health and sharp mental faculties.

"My 25 years at St. Meinrad were hard, building years," he commented. "But I suddenly realized that during that period I scarcely had time to read a book."

Archabbot Ignatius will be remembered by many persons for different things: his devotion to the ideals of the Rule of St. Benedict, his rigorous exercise routine, his careful attention to proper diet, his meticulously-planned vacation itineraries, his thoughtful correspondence, his graciousness.

Steeped in spirituality and a sense of history, he was a man of Continental manner who could have been a monk in any age of the Church. It is a shame that he did not write his memoirs during

his active years of retirement.

'NOW, WHERE WERE WE?'—Criterion Managing Editor Fred W. Fries and Peter DePaolo, winner of the 1925 Indianapolis "500", bridged a 29-year gap one day last week at the Indianapolis Motor Speedway.

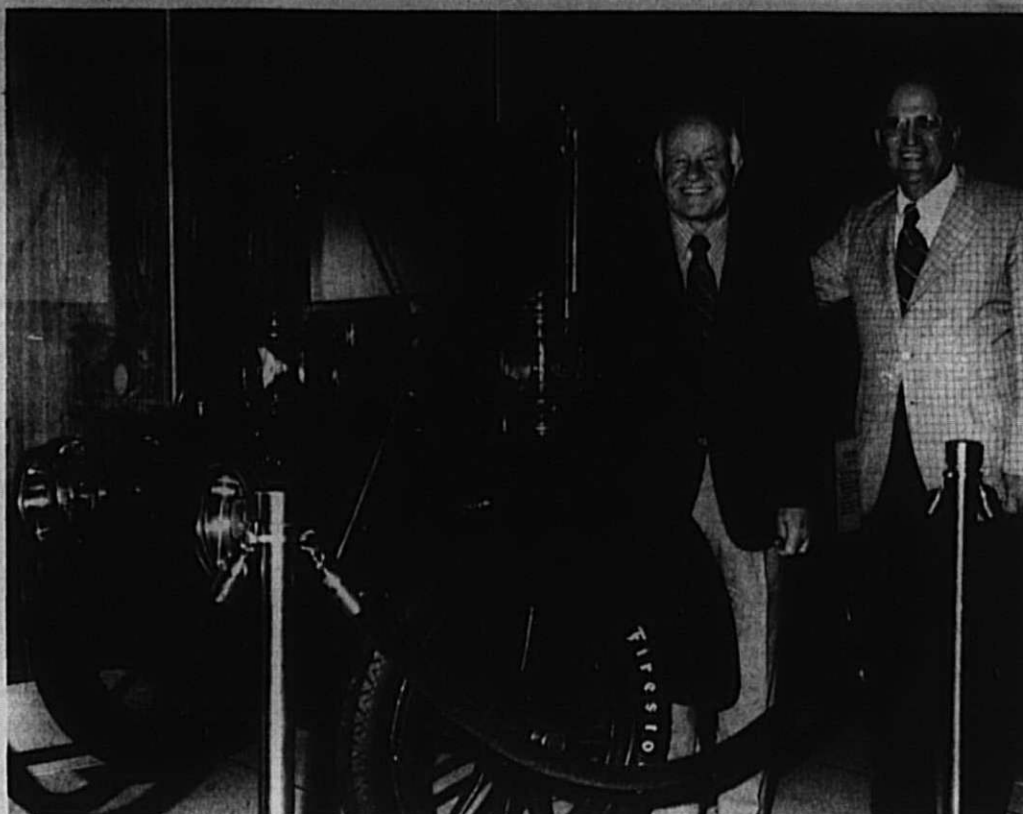
The two got together to reminisce about the "Summer of '44," when their World War II military careers crossed paths at Greensboro, North Carolina. Both served for several months prior to shipment overseas on the Officers' Orientation Staff at the Port of Debarkation.

Duty at the post for lucky members of the Orientation Staff was confined to delivering about six lectures a week to incoming troops. DePaolo sketched the highlights of his colorful racing career before and after his 1925 Speedway victory (he was the first driver to exceed the 100-mile-an-hour average in the race), and Fries talked about his experiences as a liaison officer at a New Mexico German prisoner-of-war camp early in the war.

Both agreed that the tour of duty was a dream set-up. "It gave us plenty of time to sharpen up our golf game," DePaolo recalled.

"But, like other nice things in life, it was short-lived," he added. And so was the conversation—as the famed race driver hurried off to keep a luncheon speaking engagement, and Fries went back to the Criterion office to resume his perennial preoccupation with deadlines.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Tony Cirese of St. Michael's parish, Indianapolis, on the occasion of their 25th Wedding Anniversary today. . . . The Melkite Liturgy will be offered at 4 p.m. Sunday, May 27, in Little Flower Church, Indianapolis, by Father Albert Ajamie. Note the change in the date from May 20 as originally planned. . . . Father Clarence Weber, S.V.D., Indianapolis-born pastor of St. Martin de Porres Church, Delcambe, La., asks us to notify his friends to stop sending store coupons. He is no longer able to convert them into cash for his mission parish. Instead, he invites friends to send cancelled postage stamps in his name to the Divine Word Seminary, Bay St. Louis, Miss. 39520. He will visit his family and friends in Indianapolis the week of June 9-16. . . . Father Francis Tuohy, Chancellor, will join a group of American diocesan officials for a special series of informal discussions with officials of the Roman Curia next month in Rome. Also participating will be Indianapolis-born Father Thomas O'Brien, secretary of the Phoenix diocese. . . . Father J. David Sullivan, M.M., son of Mr. and Mrs. Hugh R. Sullivan of Little Flower parish, Indianapolis, will be among 16 Maryknoll priests receiving mission crosses Saturday, May 19, at the 56th annual departure ceremony at the Maryknoll (N.Y.) Seminary. He has been assigned to the Philippines.



BRIDGING THE YEARS—Racing immortal Peter DePaolo (left) and Criterion Managing Editor Fred W. Fries smile over recollections of the "Summer of '44." (See Tacker)

Archabbot Ignatius Esser

(Continued from Page 1)
mented, "Archabbot Ignatius never asked of others what he did not first demand of himself."

Born John Edward Esser in Ridgeway, Ill., he attended the parish school there until his family moved to Poseyville, Ind., where he completed St. Francis Xavier School and attended Poseyville High School. He entered the minor seminary at St. Meinrad in 1908 at the age of 18.

He was invested as a Benedictine novice in 1913 and made his profession in 1914. He was ordained to the priesthood by Bishop Joseph Chartrand in 1919.

DURING THE FOLLOWING 11 years he served the community in various positions, including the teaching of English, German, mathematics, chant,

public speaking and philosophy in the seminary.

At the time of his election as Abbot on March 11, 1930 he was rector of the Minor Seminary. He succeeded Abbot Athanasius Schmitt, O.S.B., who had resigned because of ill health after 32 years as spiritual leader.

During the 1954 centennial observance of the founding of the St. Meinrad community, Pope Pius XII raised the abbey to the status of an archabbey and its leader to Archabbot. He was again honored by the Holy See in 1955 on the occasion of his 25 years as spiritual leader with the reception of the Cappa Magna, an honorary ecclesiastical vestment.

Although in robust health at age 65, Archabbot Ignatius surprised the Benedictine community in 1955 by announcing his resignation, citing his conviction that the Archabbey should be

guided by a younger man. He was succeeded by the 36-year-old Archabbot Bonaventure Knaebel, O.S.B., who served until his resignation in 1966.

The Archabbot continued active following his retirement, serving seven years as chaplain of St. Joseph's Benedictine Convent in Tulsa, Okla., nearly six years as chaplain of Our Lady of Grace Benedictine Convent in Beech Grove, and four years as chaplain of St. Joseph's Hospital in Mitchell, S.D.

While serving in the last assignment past the age of 80, he suffered a fall followed by a stroke, which left him impaired in health.

He is survived by one brother, James Esser of Tampa, Fla. A sister, Sister Rose Aloysia Esser, O.S.F., a member of the Sisters of St. Francis, Oldenburg, predeceased him about four years ago.

Firemen's Mass,
Breakfast set

INDIANAPOLIS — The 20th Annual Catholic Firemen's Mass and Corporate Communion will be held at 9 a.m. Sunday, May 20, in St. Catherine's Church. Father James Wilmoth, chaplain of the Indianapolis Fire Department, will offer the Mass and preach the homily.

Speaker for the breakfast to follow in the parish hall will be Thomas Warner, athletic director at Butler University.

Chairman of the event, to which all active and retired firemen are invited, is Ed Gallagher.

Sr. Villanova

Lippert dies

OLDENBURG, Ind.—Funeral services for Sister M. Villanova Lippert, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, May 11. She died (May 9) in the convent infirmary at the age of 89.

An Indianapolis native, she entered the convent in 1903 and was in her 70th year of religious life. She was an elementary school teacher at Holy Trinity, Indianapolis, St. Mary, Aurora, Annunciation, Brazil, and St. Mary, New Albany.

There are no immediate survivors.

Fete scheduled
for RE teachers

RICHMOND Ind.—All religion teachers and assistants in the Richmond Deanery are invited to attend year-end celebration at 7:30 p.m. Thursday, May 24, at the Religious Education Center, 204 N. 10th St.

A concelebrated Mass is scheduled, to be followed by special recognition and a dessert smorgasbord.

Fifty years ago Admiral William S. Benson, ranking officer of the U.S. Navy, was the commencement speaker at Cathedral High School.

U.S. FIGURES RELEASED

Catholic population gains,
but growth rate drops

NEW YORK—The Catholic population of the United States increased last year, but the Catholic growth rate continued to diminish.

As of Jan. 1, 1973, the U.S. Catholic population stood at 48,460,427, an increase of 69,437 over 1972. The increase was 176,261 in 1972 and 342,640 in 1971.

Catholics now make up 23.1 per cent of the total U.S. population, down from 23.3 per cent last year.

The figures are contained in the 1973 Official Catholic Directory, published here by P.J. Kenedy and Sons.

The total Catholic population recorded in the directory includes Catholics living in the United States and American Catholics living overseas.

Last year, fewer babies were baptized, fewer adults converted to Catholicism and more Catholics died.

THE 975,071 INFANT baptisms recorded, a decrease of 79,862 from 1972, continued the downward trend that has existed since 1962 with only a slight interruption in 1970. The number of converts

was 73,925, a decrease of 5,087 and the lowest number of converts since 1939. During the year, 426,340 Catholics died, 18,384 more than in the previous year.

The number of clergy, Brothers and Sisters continued to decline, but in the cases of clergy and Sisters, the declines were smaller than in the two previous years.

The total of ordained priests is now 56,969, down 452 from 1972. There are now 36,223, or 504 fewer, diocesan priests and 20,746 Religious order priests, an increase of 52.

Professed Religious personnel include 9,201 Brothers, a decrease of 539, and 143,054 Sisters, a decrease of 3,860.

The previous year's declines were 740 for priests, 416 for Brothers and 6,731 for Sisters.

OTHER DECLINES reported in the directory are:

—Seminarians: down 1,183 for a total of 21,780. The previous decline was 2,745.

—Catholic elementary and high school enrollment: down 263,488 for a total of 3,803,925. The previous decline was 361,910.

—Elementary and high schools: down 506 for a total of 10,585.

—Colleges and universities: up two to a total of 262 with enrollment down 10,770 to 418,083.

—Public school children receiving religious instruction: down 54,248 to 5,524,812.

Full-time teaching staffs of all Catholic educational institutions have decreased by 5,269 to a total of 183,258. This included 8,041 priests, 375 scholastics or seminarians, 4,061 Brothers, 66,998 Sisters and 103,783 lay teachers.

When the number of lay teachers were first recorded in 1944, there were 7,633, or 8.25 per cent of the total number of teachers. Their number increased continually through 1971, when they outnumbered Religious teachers for the first time. Lay teachers now represent 56.6 per cent of all teachers in Catholic schools.

TWELVE DIOCESES reported no change in Catholic population, 52 reported decreases and 101 reported increases. The largest increases were in Trenton, 87,147; Los Angeles, 83,568; Portland, Ore., 64,759; Detroit, 32,382; and San Diego, 31,495.

The most populous archdioceses continue to be Chicago, 2,489,320; Boston, 1,900,023; Los Angeles, 1,875,500; New York, 1,800,000; Newark, 1,725,128; Detroit, 1,651,463; and Philadelphia, 1,373,441. Brooklyn continued to be the largest diocese with a Catholic population of 1,491,523.

INDIANAPOLIS

Calendar
of Events

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Sr. Marie Joseph,
Little Sister, dies

INDIANAPOLIS — Funeral services for Sister Marie Joseph Berchmans Chabot, a member of the Little Sisters of the Poor, were held Wednesday, May 16, in the chapel of St. Augustine's Home. Burial was in Holy Cross Cemetery.

She died (May 14) in the home at the age of 62. A native of Quebec, Sister Marie Joseph entered the convent in 1944. She is survived by 16 brothers and sisters.



GOLDEN JUBILIARIES — Mr. and Mrs. A. C. Kraus, Sr., members of Holy Trinity parish, New Albany, observed their 50th Wedding Anniversary on May 15 with a Mass of Thanksgiving in the parish church. They are the parents of Arthur C. Kraus, Jr., Mrs. Ruth Hutchens, Mrs. Nancy Wallace, all of New Albany, and Mrs. Janet Gutgaell of Louisville. There are also 27 grandchildren.

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GOD
NEEDS
YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO
SOMETHING
MEANINGFUL
WHILE
YOU'RE
STILL
ALIVE

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

LEPERS ☐ Only \$8.50 gives our priests and Sisters in Shertallay, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!

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BEHIND

THE
NEWS

New Church forum: the stockholders' meeting

The 1973 General Electric annual meeting in Denver was attended by almost as many preachers, priests and church executives as stockholders.

Many, in fact, held stockholder proxies, but they had a particular mission. In what is becoming an increasingly common occurrence, religious representatives—clerical and lay—were challenging corporate policy through established economic channels.

Resolutions questioning management are the most visible expressions of an

SPECIAL FROM RNS

international, ecumenical campaign to bring religious-held investments in line with religious stands on social issues and, where possible, to exert pressure on company practices deemed unjust or morally unclear.

THE RELIGIOUS challengers never win when it comes to votes. They lost at the GE meeting, and also at the stockholder

UNDER THE BANNER OF CORPORATE RESPONSIBILITY

gatherings of IBM, Caterpillar Tractor, Phillips Petroleum, First National City Bank, Honeywell and others.

But proponents of religious efforts to force "corporate responsibility" feel they have scored victories of sorts:

—The conviction has spread that Churches should be raising questions about the policies of firms in which they make investments.

—Corporations seem to take the religious-initiated resolutions, and informal questions, more seriously than they did in the late 1960's when the idea of church challenges to business first began to emerge.

—A coalition of Protestant agencies succeeded this year in winning, without filing stockholder resolutions, disclosures of details on South African operations from

seven major U.S. firms.

The contention was that religious groups need information on how U.S. business functions in relation to South Africa's racial discrimination system to determine whether they want to invest in companies maintaining installations there.

THERE ARE TWO views on what religious agencies should do in regard to buying or holding stock in firms operating in South Africa. One view is that all such stock should be sold—divested. This was the course taken in late 1972 by the World Council of Churches, based in Geneva, Switzerland.

Another view maintains that Churches should retain their stock in companies that may practice discrimination in order to raise protests from inside the firms. Some of those holding that position also say that South African blacks would be worse off if

foreign businesses were to withdraw.

The divestment versus stand-and-fight debate carries over into the more general discussion of how ethical decisions on investments are reached.

As the National Council of Churches' Governing Board noted in approving investment guidelines, a totally "clean portfolio" of only "good" companies is probably not possible.

THE RECOGNITION of ethical dilemmas arising from their financial dealings is possibly one of the most important lessons religious groups have learned in the "corporate responsibility" movement.

Another outgrowth of the movement is a new openness of many Churches and religious organizations in revealing the contents of stock portfolios.

To help them weigh investments, a number of Protestant denominations have established the Corporate Information Center within the National Council. Researchers keep up with what is happening within the business world on such issues as consumerism, environment,

military production, minority concerns and foreign investment.

THE CENTER REPORTS to its member groups, issues a public newsletter and makes its services available to a variety of organizations.

It recently conducted training sessions for a new National Catholic Coalition for Responsible Investments.

That coalition is operating a "traveling symposium" designed to encourage Christian responsibility "to proclaim justice to corporations" in which the Church holds stock.

Churches on all levels have addressed themselves to corporations and governments in the name of justice. The 1971 Synod of Bishops in Rome, speaking on world justice, called for a "rebalancing of power relationships between the developed and less developed nations."

A concrete American application of that appeal was presented to a U.S. Senate subcommittee in 1972 by Auxiliary Bishop John J. Dougherty of Newark, N.J. The bishop specifically questioned the motivation and morality of large international corporations devoted chiefly to profits with no "sense of moral responsibility for the conduct of affairs of the enterprise."

CRITERION EDITORIALS

No healing at Wounded Knee

The prolonged siege of Wounded Knee ended with only one plus factor: the government exercised the patience and restraint sorely needed in such a ticklish situation. What other good came of the incident is not clear.

Two persons were killed, nine wounded. A total of \$5 million that could have been better spent was used to finance the government response. There were torrents of words and a spate of negotiations. To what end?

The Oglala Sioux who evacuated the historic hamlet when the militants of the American Indian Movement took over returned to find their homes crudely vandalized, their churches defiled and many buildings, including the trading post, completely wrecked or burned. The aftermath of filth and pointless destruction has become all too familiar.

The AIM leaders accomplished what was undoubtedly their main objective—national attention. But their dramatic gestures and fiery indictments did little to coalesce Indian sentiment. Indeed, Wounded Knee was fraught with divided loyalties and tribal squabbling—between reservation Indians and urban Indians, between full-blooded and mixed-

blood Indians.

Despite the appeal to bonds of culture and heritage, the 200 or so militants were feebly supported. There was no outpouring of assistance, no swelling of their ranks. When the occupation ended, it was discovered that more than half of the militants weren't Indians at all.

At the core of AIM grievances is the Indian Reorganization Act of 1934, which established elected tribal chairmen and councils. The government has agreed to discuss those grievances and investigate charges of mishandling of tribal funds.

Nonetheless, what happened at Wounded Knee can hardly be called a victory for AIM. Nor by any stretch of the imagination can the siege be seen as the landmark confrontation between good and evil, weakness and strength that some insist it was.

The nation needs to have its conscience rattled over its perennial neglect and highhanded mistreatment of the Indian. But to exaggerate the importance of the second battle of Wounded Knee is to distort—even demean—the developing effort of the American Indian to once again stand tall in his own land.

—B. H. ACKELMIRE

The bath water, not the baby

Congressional reaction to the ever-widening and ever more incredible Watergate scandal has been markedly sober and responsible. Most members have foregone speculating in any way on the degree and nature of President Nixon's involvement. The few fuzzy-headed types who have raised the specter of impeachment have been studiously ignored.

Impeachment represents the most extreme Constitutional action and is no matter for heated or hasty debate. The process is messy and cumbersome and requires investigation of malfeasance charges by a special House committee and then a majority vote of House members. The Senate is required to hold what amounts to a full-blown trial and must literally convict by a two-thirds majority. Even if a President is exonerated completely, his ability to function in office is destroyed and government effectively paralyzed until the next general election. Thoughtful Congressmen know all this and are eager to squelch loose talk.

There is plenty of peripheral

discussion, however, about whether the Presidency has outlived its usefulness and should be abolished in favor of a parliamentary system of government. And it is frequently noted that the British system has a handy, efficient way of dealing with crises called the vote of confidence.

One can't help wondering how often a mercurial U.S. electorate and its representatives would have employed that two-edged sword had it been available to them in other times and in other national crises. For instance, could Lincoln have sustained a vote of confidence in the dark days of the Civil War, or Wilson on his hard-bitten support of the League of Nations, or the first-term Roosevelt on his then-radical economic policies? It's conceivable that all three would have been elbowed out of office and into the shadows of history. Surely the United States can do without the revolving-door leadership that some parliamentary systems have had to endure during various phases of their operation.

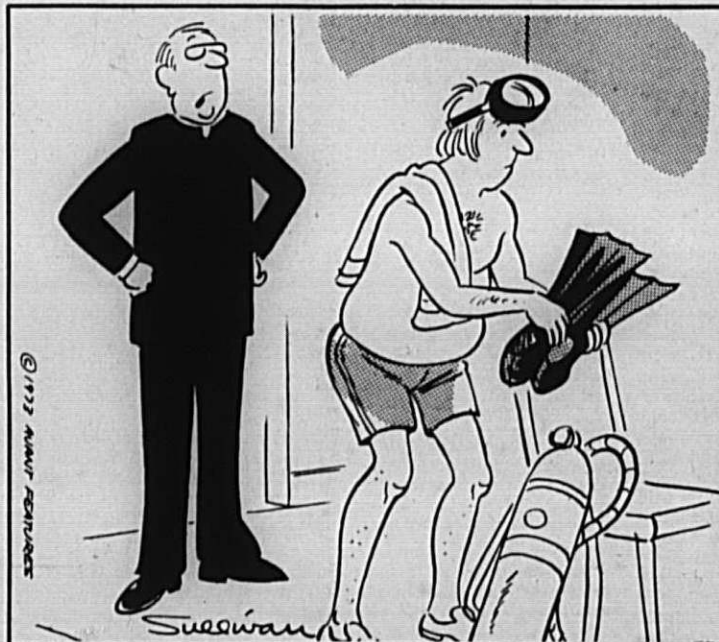
It is not our system of government that is at fault in the Watergate affair, but the men who wantonly abused their positions of power and put themselves above the law. The whole sordid story must be told and those implicated exposed. It is time to clean our house, but suggestions that we consider trading it in on a new one are ridiculous.

—B.H.A.

Quote of the Week

"Babies that cry in church tell two things about the mother, and both are good: she has babies and she goes to church."

—from Parish Bulletin
St. Rita's, Indianapolis



THE YARDSTICK

Hiring hall system

BY MSGR. GEORGE G. HIGGINS

The two questions I have been asked most frequently about the current farm labor crisis in the Coachella Valley in California are these: Why did all but two of the growers in the Valley sign with the Teamsters despite the fact that they had been under contract with the Farm Workers Union since 1970? And what are the Teamsters doing in the Coachella Valley in the first place?

The second of these questions will be taken up at some later date. With regard to the first, I am satisfied in my own mind that the growers' opposition to the hiring hall was the determining factor in their decision to break away from the FWU and settle with the Teamsters.

Time magazine reported (May 7, 1973) that "most growers are eager to get rid of the FWU at nearly any price." Why? Why did the growers doublecross the FWU and hastily sign contracts with the Teamsters "after only a single day of formal bargaining, during which, Chavez charges, no genuine farm workers sat at the negotiating table?"

THE ANSWER is obvious: Not only because the supposedly all-powerful Teamsters were willing to settle for a smaller economic package. But because the Teamsters, as Time has put it, "also allowed growers to bring back the labor contractors who hand-pick groups of workers for a day's labor," whereas Chavez' collective bargaining contracts had banned the contractors and set up union hiring halls to supply field workers to the growers in an orderly way and on the basis of seniority.

The labor contractors (with whom the Teamsters, to their shame, have recently signed a master agreement) and with few exceptions, the growers as well, have bitterly opposed the hiring hall system as a matter of principle.

John Gregory Dunne, author of one of the better books on the history of Chavez' union, reported in 1967, at the height of the so-called Delano table grape dispute, that "throughout the (San Joaquin) Valley, contractors regarded Chavez as the antichrist, because one of his stated aims was to do away with the whole labor contracting setup."

WHEN THE GROWERS, who had been hurt badly by the grape boycott, decided in 1970 to settle with Chavez' union, they held out against the hiring hall system until the bitter end, but finally had to agree to it as the price of getting a settlement.

Their indecent haste in ditching the FWU several weeks ago in the Coachella Valley and secretly settling with the Teamsters would seem to indicate that when they eventually agreed to the hiring hall in 1970, they did so with their fingers

crossed and with the forlorn hope of getting out from under it as soon as possible. They are currently trying to do just that, but I think they are wasting their time and are courting nothing but trouble.

Chavez, for his part, is still fiercely committed to doing away with the labor contracting set-up and replacing it with the hiring hall. He considers this a non-negotiable issue. I completely agree with him in this regard. To be sure, the present FWU hiring hall system has some kinks in it and undoubtedly can be—and, in fairness to the growers, should be—made to operate more efficiently. It's one thing, however, to improve the operation of the hiring hall system, but something else again to abolish the system at this late date and return to the labor contracting set-up.

CHAVEZ WILL never agree to go the latter route. He and his members know from bitter experience that the labor contracting system has always operated at the expense of the workers. They hate the system with a passion born of personal suffering and are determined to do away with it once and for all and replace it with a hiring hall system—even if it takes them forever to do so.

The Teamsters know as well as Chavez does that the labor contracting system, with all its injustices, simply cannot be reconciled with the basic principles of sound trade unionism. They also know that a similar system in the maritime industry has long since been replaced with the hiring hall, and they wouldn't even dream of trying to undercut the maritime unions on this issue for fear of being clobbered in the process.

The fact that they are so recklessly determined to doublecross the FWU on the same issue marks them down in my book as a bunch of bully boys and, worse than that, a bunch of finks.

WALKS PICKET LINE

COACHELLA, Calif.—Told by a Teamster guard to "stick to religion" and stay out of politics, an "anglo" Catholic bishop from Connecticut joined Mexican-American farm workers on the picket lines here.

"I am proud to have been with you at your picket lines and to have seen the situation for myself. I pray that you will succeed in your struggle against the Teamsters because your cause is a just one," said Auxiliary Bishop Joseph Donnelly of Hartford, Conn.

At an earlier press conference, the chairman of the U.S. bishops' ad hoc Committee on Farm Labor joined another Catholic official, Msgr. George Higgins of Washington, D.C., in expressing the hope that a settlement could be reached in the current union dispute without another grape boycott. Both were highly critical of the Teamsters' union.

THE DRAWN-OUT dispute between the

Polls show general
opposition toward
Eucharist-in-hand

To the Editor:

The change in rubrics to allow Catholics to take Communion in the hand was defeated at the semi-annual meeting of American bishops in November, 1970. It seems most uncharitable to generalize and blame the "aged archbishops and bishops who are retired" for the defeat of this Communion rite.

In St. Louis, Cardinal John J. Carberry conducted an archdiocesan-wide poll of Catholics to help him determine his decision on how to vote on the matter at the Washington meeting. The majority of the St. Louis populace voted against the new rite. A year earlier, the Catholics of Pittsburgh were opposed to the suggested reform when a similar poll was taken.

The Vatican's Congregation for the Discipline of the Sacraments on March 29 issued a new Instruction for Catholics concerning reception of Holy Communion. Though it does devote "a section urging that reverence be observed in this manner of receiving," it does not pertain to the United States according to a report from Washington.

It states that "GUIDELINES are established to insure proper reverence in receiving Holy Communion in the hand—a practice which is not permitted in the

United States and is not permitted by this document. In approximately 15 countries throughout the world Roman Catholics do have that permission. However, this practice has not been authorized in the United States, and as far as the United States is concerned, the situation is not changed by this new document."

Cardinal Cody of Chicago, in his letter to local clergy wrote the following: "Since the National Conference of Bishops of the United States has not approved the practice of receiving Communion in the hand, no such approval can be given in the Archdiocese at this time for any other option. I urge full compliance in all parishes and institutions of the Archdiocese with the practice of giving Holy Communion on the tongue."

The recent Instruction does not allow for "flexibility" or "diversity" regarding Communion in the hand in the United States.

The "blame for the confusion" rests with those who seemingly abhor authority and obedience. We urge those who would promote disunity among the parishioners to ponder the recent words of Pope Paul VI: "Never let yourselves be surprised or even touched by the temptation, today all too easy, (to think) that it is possible to have an authentic communion with Christ without a real harmony with the Church community governed by its legitimate pastors."

Mr. and Mrs. Joseph Zur Schmiede
Indianapolis

Concern over rules can smother spirit,
so keep them simple, writes F. J. Marshall

To the Editor:

I would like to add a few comments to the discussion of Communion in the hand. It would seem that changes so indifferent in nature as this could come about in an evolutionary manner based on individual desires and should not require lengthy study, edicts, deadlines, educational sermons, etc.

Compared to other problems this one is infinitesimal in importance. If we are concerned about the sacraments, what about penance? Is it going to be allowed to die or will the form and emphasis be changed? Communal penance services have been very popular but how many parishes have ever had them? In general, what are most parishes doing to meet the needs and desires of all the people?

We are concerned about the religious practices of the young people. They find the liturgies at campus churches much to their liking. How many parishes make any attempt to offer them anything that would even approach these services? It would not involve anything "way out" as some might fear—only a change in spirit and approach. Young people can be challenged to hike 25 miles for causes that appeal to them, but we can't seem to find ways to challenge them spiritually.

When change is promulgated, let us pray

for simplicity! When Communion under both species was restored (Why was it ever "illegal"?), a whole series of special circumstances was listed. Why? The recent decree on reception of the Eucharist more than once on the same day listed something like 22 occasions when it is permissible, plus others at the discretion of the local bishop. The Archdiocese of Detroit says that if you attend services more than once, you may receive Communion more than once. What unbelievable simplicity!

Our fundamental objective—the right ordering of our lives in regard to God and our neighbor—may not be easy, but it need not be unnecessarily complicated.

Any group or society needs some rules and guidelines, but if the making of rules and the following of rules become of prime importance we have lost sight of our real goals.

Frederick J. Marshall
Indianapolis

'Oral protrusion'
at Communion rail
called uncomfortable

To the Editor:

I've enjoyed the harmless little badinage in your Letters column for the past few weeks, but I've yet to determine if the subject of the discussion is the distribution of Communion, the authority of the bishops, the role of dialogue in ecclesiastical affairs, or good old ego satisfaction.

I care little about the last three, but would be thoroughly delighted to see a change in the partaking of Christ's meal. For years I've felt truly uncomfortable with the oral protrusion method of receiving the Eucharist, as it cannot be associated with any normal eating habit but rather with a nasty childhood pica.

I would hope that liberals and conservatives could agree that the Communion service should be made a more meaningful, a more joyful celebration of the people with their Lord and to my mind (albeit somewhat of the "bleeding heart" school) reception by hand would be a logical step toward that end.

Judy Stoffel
West Terre Haute, Ind.

The CRITERION

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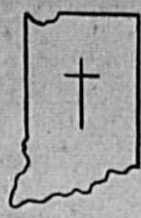
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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

BEGINNING CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

On 13 July 1787, three months after ordering the army to clear Vincennes of the body of men who "in a lawless and unauthorized manner" had taken possession of the post, the Continental Congress enacted the Northwest Ordinance, probably the most important piece of legislation of its undistinguished career.

The Ordinance was to serve as the constitution of the "territory north-west of the river Ohio" and to be the model for the government of other lands the new nation would later acquire. It anticipated many of the provisions of the document the Constitutional Convention was laboring over in Philadelphia that summer and of the Bill of Rights that would become a part of it a few years later; indeed, it went beyond both of these in at least one respect, the prohibition of slavery in the territory.

The form of government the Ordinance laid down would be the law of the land until Indiana became a state in 1816; many of its provisions remain in the structure of the state to this day.

In the initial stage the people would have nothing to say about how they were governed; they would play no part in the enactment of laws or in the choice of those that would administer them. Under Virginia's rule they had elected local officials, but even this prerogative was denied them by the Ordinance. Only after the number of free male inhabitants reached 5,000 might the people apply for an elected legislature.

Meanwhile political power was vested in a Governor, a Secretary, who in the Governor's absence might act in his place, and three Judges, all appointed by Congress; even over their enactments Congress retained the right of veto. All local officials were to be appointed by the Governor and the Judges.

THE FIRST GOVERNOR was Arthur St. Clair, a native of Scotland, who had fought with the British against the French and with the Americans against the British, attaining the rank of major general; he was himself a member of Congress from Pennsylvania. After his

appointment as Governor on 5 October 1787 he proceeded to Marietta in what is now Ohio, and there established his capital. There also he organized Washington County.

He then sailed down the Ohio River to Fort Washington and organized Hamilton County, with its seat in the nearby village, whose inhabitants he persuaded to change its name from Losantiville to Cincinnati, he having been one of the founders of the society of that name.

Continuing by the river route to Kaskaskia, the Governor organized St. Clair County. Reports received from Major Hamtramck of the continuing hostility of the Indians and their attachment to the British cause persuaded the Governor to return to Fort Washington and take charge of the military operations for a campaign to subjugate the Indians.

Thus it fell to Winthrop Sargent, the territorial Secretary, as acting governor, to organize the intermediate portion of the territory. With two of the Judges, Sargent on 20 June 1790 organized Knox County with Vincennes as its seat.

The name no doubt was taken from that of the fort Hamtramck had erected in 1788 to replace the decaying Fort Patrick Henry, naming it for the secretary of war. The county embraced most of what is now Indiana and parts of the present states of Ohio, Illinois, Michigan and Wisconsin. Thus after three years of rule over civil and military affairs, Hamtramck was relieved "of a variety of business which did not properly belong to the military department," as Harmer, now a brigadier general, put it.

That his conduct of affairs had found favor with the people is shown by an address presented to Sargent on 23 July "by order and in behalf of the citizens of Vincennes," which rendered "a tribute of gratitude and esteem, which every citizen of Vincennes conceives he owes to an officer who has long commanded at the post." It warmly acknowledged the major's attention "to the rights and feelings of every individual craving his interposition." Hamtramck of course continued in command of the garrison.

THERE ARE divergent estimates of the population of Vincennes and its environs at this time, but the most credible one is that there were about 750 French and 150 Americans living there. As to the French, the average number of baptisms in the years from 1785 to 1791 was 42, with a range from 27 to 55. While a few of these, as has been noted, were of converts and of Negro and Indian slaves, by far the greater number were of children of the French.

These figures accord well with a population of 750, but of course they say nothing about the number of Americans. The small number of baptisms of slaves' children shows that slavery was unimportant in the town's economy. There is nothing to indicate how many Indians dwelt in their own communities about the town; at any rate, their contact with the Church appears to have been minimal, though there was an occasional baptism of a child of free Indians.

Sargent and the Judges established two courts in Knox County, one for

civil and one for criminal cases, and appointed other county officers. There were about equal numbers of French and Americans appointed to office; the disparity in representation between the two groups reflects the low level of literacy among the French.

That Hamtramck had come to entertain a more favorable opinion of the "ottoman family" of Gamelin is evident, for Sargent bestowed offices on Antoine, Paul and Pierre of that name, and he could hardly have acted without the major's counsel. Earlier that year Pierre and Antoine had undertaken dangerous and important missions among the Indians, Antoine going as far as the old Fort Miami; indeed, it was the information he brought back that determined St. Clair to return to Fort Washington without coming to Vincennes to organize the government.

Hamtramck continued in command of the garrison until 1794. He had been promoted to the rank of lieutenant colonel and assigned to the Legion of the United States, which General Anthony began training in 1792 for his decisive campaign against the Indians. Hamtramck's successor at Fort Knox was Captain Thomas Pasteur.

IN THE THREE years after Father Gibault's departure all the entries in the church register were made by Pierre Mallet, except four in December 1789, which bear the signature of Antoine Gamelin. Mallet's records differ from Phillibert's in one important respect; while we know from notations made by Gibault and Payet that Phillibert officiated at many marriage ceremonies as guardian of the church, he never recorded these in the register. Mallet, on the other hand entered three such ceremonies in each of the years 1790, 1791 and 1792.

These records contain a notable stipulation to the effect that the marrying couple had consented to pay for the dispensation to marry without the priest's presence and had promised to have the marriage blessed by the priest as soon as possible. One may infer that Father Gibault had given instructions in this matter before going to Cahokia; perhaps he was not clear in his understanding of theology and believed the contract of marriage to be separable from the sacrament.

In 1792 there were only 29 baptisms, the smallest number since 1785. This decline was probably due to the emigration of 260 persons, who, as Major Hamtramck reported, left for New Madrid in 1791. While some of the migrants were probably Americans, these could not have been many if only 150 were in Vincennes in 1790. The decreasing number of baptisms indicates that many of the French people fled from the unsettled conditions at Vincennes and accepted the promise of free land in the Spanish dominion.

At least one conversion to the Catholic Church appears to have taken place in this period: on 17 October 1790 Mallet baptized Louise, the daughter of Geny Grais and Jeanne La Fara, on 14 November he baptized Geny Grais, "bostonais," whose name was probably Gray. The godparents were Mallet and Angelique Sanspeur, Phillibert's widow. Perhaps it was she that instructed the young man in the faith. (To be continued)

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FACT-FINDING IN SOUTH VIETNAM

Bishop claims proof of political prisoners

Political prisoners in South Vietnamese jails are being beaten and crippled for life according to Auxiliary Bishop Thomas J. Gumbleton of Detroit and Jesuit Father Robert E. Manning of Holy Cross College, Worcester, Mass.

The two clergymen made their charges after returning from a week-long "fact-finding" visit to South Vietnam.

In a two-page report on his trip in the May 11 issue of the National Catholic Reporter, Bishop Gumbleton said he was skeptical of the charges of tortures and political imprisonment because "I just instinctively wanted to believe that we and our allies don't do things like that. I wanted to believe that there really were no political prisoners jailed in Saigon without trial."

But the bishop reported that his views had changed after a week of "16 hours a day visiting and consulting with the families of prisoners, with government officials, with Catholic priests and lay leaders, with Buddhist leaders and with some young men who had been released from jail within the past few weeks."

"I can state unequivocally that there are political prisoners in Saigon's jails and in jails throughout the provinces," Bishop Gumbleton said.

"They are in jail not for any crime, but simply because they are in political opposition to the present government. The proof is overwhelming. And it is clear that these prisoners are subject to inhumane treatment, including deliberate and prolonged torture. I do not make that statement lightly," Bishop Gumbleton said.

IN AN INTERVIEW in the Catholic Free Press, the diocesan weekly of Worcester, Mass., Father Manning concluded from what he and Bishop Gumbleton had seen that "there are from 65,000 to 200,000 political prisoners, many of whom have been tortured, right now in South Vietnam."

The Jesuit, who is chaplain at Holy Cross College, referred to South Vietnamese President Nguyen Van Thieu's visit to Pope Paul VI, during which Thieu announced to newsmen, "there are no political prisoners in South Vietnam," and that reports of prisoners are "gross communist propaganda."

"President Thieu is a liar," Father Manning said.

In his NCR article, Bishop Gumbleton reported the physical and living conditions of several recently released prisoners, including four in the village of Duc Hoa, about 30 miles outside Saigon. "All of them had internal injuries from beating. Their bodies had deteriorated because they had been severely underfed. They live now in stifling hot, crowded huts."

THE MEN CANNOT travel because their identification papers are withheld when they are released, he said. "But no matter. These men cannot travel; these men cannot work. They cannot even stand up. Their legs are hopelessly deformed and crippled. They can only drag themselves about by their hands with a kind of crawling movement."

Parents of an imprisoned Young Christian Worker showed the bishop documents "which carried an official notation indicating that their son was classified as a political prisoner," he said. "These documents are the official permission the parents received to visit the prison."

The bishop also reported that five priests of the Saigon archdiocese have been sentenced to five-year prison terms, although not imprisoned, for "disturbing the public order and threatening the national security."

"The basis of the charge against these priests is that they published a copy of the 1971 Synod of Bishops' document on justice in the world, with an attached com-

• opinion

• reaction

• analysis

• background

mentary suggesting how various parts of it applied to conditions in South Vietnam," he added.

In a meeting with Archbishop Paul Nguyen Binh of Saigon, the archbishop "expressed profound concern for these people," Bishop Gumbleton wrote, "but tried to explain that he was in too precarious a position to make any kind of public intervention."

BISHOP GUMBLETON and Father Manning said they had decided to try visiting the prisons of South Vietnam because of an invitation President Thieu had issued on April 8 over the CBS program "Face the Nation." Thieu had said he would welcome anyone who wished to visit the prisons.

The requests were ignored by South Vietnamese officials. "This really did not surprise us," said Bishop Gumbleton, "since what we had already learned about political prisoners convinced us that President Thieu would not really welcome an open inspection of his prisons."

In the Catholic Free Press, Father Manning reported substantially the same impressions as Bishop Gumbleton.

Advocates personal journalism for diocesan press

MINNEAPOLIS, Minn.—Abigail McCarthy, author, lecturer and daughter of a weekly newspaper editor, told the joint national convention of the Associated Church Press and the Catholic Press Association that the religious press should embrace personal journalism.

Mrs. McCarthy said that in a time of changing values, personal journalism

"may be the stuff of the religious press." "The religious press should use first-hand material, autobiographical writing, and personal journalism," she said. "It should be a source of exposure to the way a Christian life should be lived."

MRS. MCCARTHY said that by being as honest to one's own experience as possible,

you touch something in the lives of other people.

"That is when writing finds real meaning," she said.

Using her book "Private Faces, Public Places" as an example, Mrs. McCarthy said the written word often turns out to be something that was not planned and that people see in it what they want to see.

'Sick of bloodletting'

CHICAGO—A leading sociologist of religion, who is Protestant and black, has reversed what he calls his former "laissez-faire approach" to abortion.

"To my present way of thinking, unrestricted abortion—left up to the woman and her doctor—is but one more example of the retreat from responsibility which seems characteristic of the times," Dr. C. Eric Lincoln declared in the April 25 issue of the Christian Century, published here.

The United Methodist clergyman and professor at New York's Union Theological Seminary said:

"I, for one, am sick of blood and bloodletting—in the streets, on the battlefield and in the safe aseptic privacy of a doctor's office."

Monsignor Goossens Reminds You That

Dollar Devaluation Hurts Missions

Washington—In an interview with the National Catholic News Service, Father Joseph Connors, executive secretary of U.S. Catholic Mission Council, national coordinating agency for missionary activities, said that the effect of the 10 per cent devaluation of the U.S. dollar would be tremendous.

"The World Mission Fund, which runs about \$34-million to \$36-million per year, receives half its money from U.S. donations," Father Connors said. That means with the American dollar cut by 10 per cent the whole fund is reduced by 5 per cent.

"If you look at it one way," he continued, "Americans deserve a pat on the back for this tremendous contribution. But if you look at it from a different angle, remember that a single F-111 fighter plane costs something like \$14-million. That means Americans are contributing to the World Mission Fund just a little more than the cost of one fighter jet—and that's pathetic."

"Of course, you have to add to that the untalented donations to individual missionary societies, which are probably equal to the amount given to the World Mission Fund, and the donations to relief agencies."

Father Connors said that besides the immediate impact of the present dollar devaluation another major problem arises from the American style of giving to the missions. "Inflation has been hitting away at us steadily," he said. "But many Catholics, who regularly dropped one dollar in the basket for any special collection back in the 1940's, still give the standard gift of one dollar today—even though the price of everything else has doubled, tripled or quadrupled."

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GOD

The Father

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

Besides the obvious shortcomings of human language to describe God, there are other factors that obscure or distort the very names themselves that we use to address him. Titles that come from another time, culture and world-view require some effort in order to understand all the meanings conveyed by the words (for example, Holy One, Lord, Rock, Shepherd).

When we call our God by more familiar names like Bridegroom, Father or Judge, however, the obstacles to appreciating the full significance of these titles come

from our own time, culture and experiences. As an example, the place that marriage has in our society and our own attitudes to married love and fidelity enter into our understanding of God as the Bridegroom. The same is true of the title Father.

A PERSON'S experiences with his or her own father, the place that a father has within his own home and society's estimate of parenthood and family life color the meaning of the Fatherhood of God. Thus, for the individual whose picture of his father is of a man who was loving, devoted and strong, the Father in heaven can easily take on these characteristics.

For homes in which the father is dead, actually or through his absence for any

number of reasons, the Father will be seen in a different light. At the present time also, when there is so much confusion about the relationships of wives and husbands, mothers and fathers and the whole fabric of family life, the Fatherhood of God understandably can be confused.

If it had happened that God revealed his Fatherhood only in passing without any explanation, our understanding of him as Father might have been unalterably fixed by human experience. But through Jesus Christ, his only Son, our Father has clearly and unequivocally revealed himself.

As a Father he gives life to his children, but more than earthly life. To those who accept his adoption, he promises eternal life—a share of his own life. He loves his children and provides for their welfare—in ways that only the Father can know as best for them. Therefore, he requires from his family a trust that what he decides and provides is for their benefit. Finally, like a good Father he wishes his children to be with him not only now but forever. And so he has a permanent home ready for them.

SCRIPTURE

The Father of us all

BY FR. QUENTIN QUESNELL, S.J.

We know God best when we experience the gift of his love. The knowledge born of that love is what we try to express in every picture-word we dare to use of him. We know him best of all when we have personally experienced his loving kindness enough to feel like calling him our Father.

"Father" is more than just another of the images revealed in the Bible. Jesus went to particular and considerable effort to give us the courage to use that name when we talk to God. "Father, holy be your name" the Lord's Prayer starts in Luke 11. In Matthew 6 it starts, "Father—the one in heaven—holy

be your name." Of course, Jesus knew God as Father, but this prayer is for us.

There is a suggestion here and elsewhere in the New Testament that with "Father" the usual relation of picture and reality may be turned around. According to this suggestion, God is the most real Father of all. Other fathers—the ones on earth—hardly even deserve the name in comparison with him. "Call not father yours on earth—for One is your Father: God" (Matthew 23,9).

PERHAPS BEHIND this saying lies the thought of people like the man who once told Jesus: "I will follow you; but first let me go and bury my father" (Matthew 8, 21-22). Anyone who has buried his own father can probably remember how alone one is on that day.

You cannot help thinking of that long chain of human generations stretching back through the centuries to the beginning. Your father was your personal link with the rest of that chain. Now the link is broken; your father is gone. You stand alone.

From this day on, human life will go on through you—or not at all. The full responsibility of being a human being hits you at that moment as never before.

Jesus points out that in God we have a Father whom we can never lose. The life that is in us, our whole human existence, came from him, just as it did from our earthly father. But with God our link to life can never be broken, the power supply will continue to flow—forever. God will never be snatched away, to leave us standing alone.

How good a Father is God? Well, we take it for granted that any father wants to do all the good he can for his son. Jesus makes that fact his starting place in telling us about God: "If such wicked people as yourselves know how to give good gifts to their sons, how much more will your Father—the one in heaven—know how to give good things to those who ask him?" (Matthew 7,11).

JESUS SAYS GOD is a Father who takes care of our needs before we know we have them. "Look at the sparrows . . . your heavenly Father feeds them. He clothes the grass of the field. Will he not much more then clothe you? . . . Your heavenly Father knows that you need all these things."

How good is God our Father? He "so loved the world as to give his only-begotten son . . . to those who received him, who believed in his name, he gave power to become children of God." "When we cry Abba! Father! it is the Spirit himself bearing witness that we are children of God—and if children, then heirs: heirs of God and fellow-heirs with Christ, provided we suffer with him in order that we also may be glorified with him."

How good a Father is God? There are no limits. "He who did not spare his only Son but gave him up for us all, will he not also give us all things together with him?"

(Copyright 1973, NC News Service)



"A person's experiences with his or her own father, the place that a father has within his own home, and society's estimate of parenthood and family life color the meaning of the Fatherhood of God." (NC photo by Thomas Loring)

LITURGY

Conversation-type confession wins many adherents

BY FR. JOSEPH M. CHAMPLIN

Have you ever confessed to a priest "face to face"? Are your confessional areas dark, anonymous "boxes" or soft, pleasantly lighted "rooms"? Is there in your church a place which gives penitents the opportunity to kneel or sit in secrecy behind a screen or to walk around that barrier and be seated across a table from the priest for a conversational-type confession with him?

Over a year ago we transformed a relatively unused office space off one entrance to our church into such a room of reconciliation. The results have been entirely positive. The number of confessions heard has increased slightly, the quality of them vastly changed and improved, the percentage of those opting for the face to face experience risen from 50 per cent to 75 per cent.

My partner priest in the parish and I both find users of this confessional room fall into no age or attitude brackets. Young and old, progressive oriented Catholics and traditional minded ones, saints and

sinners—all make their way into the new space and come back repeatedly.

The telling of sins normally begins in customary "Bless me, Father" fashion, but quickly and without priest encouragement often slips into a fuller revelation of the person, the attitudes, the motives behind acts confessed.

Our desire in remodeling this office was twofold: to offer individuals the triple option mentioned above and to create an atmosphere which would speak more of peace, forgiveness, joy and mercy than our usual dimly lighted, cramped confessionals. This writer is personally convinced that such "rooms" should be standard items for all new and renovated churches in the future.

DO THE LECTORS in your parish regularly proclaim biblical readings from a small paperback missalette or from a large, cloth bound volume? The former is understandable; the latter more desirable.

Lay readers (priests, too) generally feel more comfortable with the "everything for this Sunday right here" format of participation aids. Choices have already been made for them when options are available; there is less danger of mistake in front of all those people; they can grab a copy early, take it home, practice and use the familiar text later at Mass.

HOWEVER, IN ADDITION to the small print which renders proper proclamation more difficult, these booklets or leaflets contain other serious drawbacks. In practice they restrict the choices open to celebrant and planning committee. Furthermore, small missalettes hardly could be classified as substantial, dignified books. They fail, therefore, to visually impress upon a congregation the value of God's Word.

Lay readers will find the "New American Reader's Lectionary" authorized by the U.S. Bishops' Committee on the Liturgy and the National Federation of Diocesan Liturgical Commissions, particularly welcome in this context.

Produced by the Pueblo Publishing Company (1860 Broadway, New York City 10023), it has a handsome cloth cover, good-size type, narrative sense lines plus hyphenated and accented proper names. Each volume contains the readings for only one Sunday cycle, thus eliminating the confusion which can result when the entire lectionary is included in a single text.

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THE CHURCH AND I

His battle with the law

BY F. J. SHEED

On the Feast of the Assumption in 1924, I asked Maisie Ward to marry me. I returned to Sydney to finish my law course and begin real life, after four years of doing what I wanted in the Catholic Truth Society and the Catholic Evidence Guild.

I have never had a busier 18 months. I persuaded the Dean of the Law School to let me do the last two years in one, which involved my attending a double set of lectures. To support myself I taught at St. Aloysius College two hours every morning, and twice a week I gave University Extension lectures at night.

But the street corner work was in my

CATECHETICS

Nun recounts a meaningful experience

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

Sister Bridget was on the school playground during lunch hour when the letter from her parents arrived. She read it and her heart warmed. Her parents were coming to visit her the next week, and it had been so long since she had seen them! Her smiling face and glistening eyes communicated something of her joy.

Even the children noticed how happy she was and asked why. She told them about her parents' coming visit. They asked many questions especially about her father—what kind of work he did, what he looked like, where he grew up. Sister described her father with growing warmth and enthusiasm.

Suddenly it struck her that she was talking about her father just as Jesus had eagerly told people about his father. She shared her insight with the youngsters, speaking about God, our Father, with something of the same enthusiasm with which she described her own father.

AS SHE DESCRIBED this incident, I could not help thinking how meaningful her experience was for religious educators in general. I have consistently found that many—perhaps most—religion teachers fail to do what Sister Bridget did so spontaneously.

She spoke out of her personal experience. Many catechists never do. They speak about the Bible, about the Church's teachings, they faithfully follow an approved curriculum. But they rarely talk about their faith from the rich soil of their own experience.

Yet religious education is increasingly effective through the sharing of ordinary daily experiences as they may reveal the presence of God in human life. God becomes understandable as "Father," to the extent that the qualities of human fathers are appreciated from personal experience.

Jesus taught in this way. Not only did he refer to experiences of human fatherhood in parables but he spoke from experience with his Father. It is more likely that the warmth of his descriptions of God, his Father, was colored by his relationship with Joseph during his years at Nazareth.

Children, youngsters or adults, need to be encouraged to draw upon their personal experience with fathers—their own or others—if they are to put flesh on the words, "God is our Father." Where their

(Continued on Page 7)

"Jesus says God is a Father who takes care of our needs before we know we have them. 'Look at the sparrows . . . your heavenly Father feeds them. He clothes the grass of the field. Will he not much more then clothe you?' (NC photo by Louis Panarale)



"Over a year ago we transformed a relatively unused office space off one entrance to our church into such a room of reconciliation. The results have been . . . entirely positive." (NC photo by Larry Hoyt)

QUESTION BOX

Pentecostal wife has husband wondering

BY MSGR. R. T. BOSLER

Q. I have the most wonderful wife in the world: we are both practicing Catholics and get along beautifully. But last year some friends talked us into attending a Catholic Pentecostal prayer meeting, which was attended by some 200 lay people, priests and nuns. They sang beautiful songs, read scripture and had a meditation period. Everything was fine until about 50 of them started to babble in "tongues." Then some of the people received a prophecy and said it aloud. My wife accepted this movement and decided to continue going. I had decided to go a few more times. Each time I went, I was turned off more and finally stopped going. I was hoping she never would get the "tongues" as I couldn't accept this. But she did. She doesn't babble at home but does at the meetings out loud with the rest. At home she babbles in her mind and also at work. She says speaking in tongues is a personal relationship with God that you get from no other praying. I couldn't believe this. This led to one argument after another. I told her I was going to pray to God to let her forget the "tongues" and be a normal practicing Catholic, and she said the Lord will never answer my prayers because this is a gift from Him and He does not take away a gift.

This is ruining our marriage. I found out a few weeks ago that the movement is causing dissension in other homes. Just what about this movement? And what do I do? I want to make my wife happy, but I know she won't be if I make her quit going. A. The Catholic Pentecostal movement began in the United States in 1967. It spread rapidly. In 1969 the Committee on Doctrine of the National Conference of



Catholic Bishops made a study of the movement and came to this conclusion:

"Perhaps our most prudent way to judge the validity of the claims of the Pentecostal movement is to observe the effects on those who participate in the prayer meetings. There are many indications that this participation leads to a better understanding of the role the Christian plays in the Church. Many have experienced progress in their spiritual life. They are attracted to the readings of the scriptures and a deeper understanding of their faith. They seem to grow in their attachment to certain established devotional patterns such as devotion to the Real Presence and the Rosary. It is the conclusion of the Committee on Doctrine that the movement should at this point not be inhibited but allowed to develop. Certain cautions, however, must be expressed."

Your experience is probably an example of what the bishops had in mind when they called for caution. Speaking in tongues could be a gift of the Spirit, but it could also be merely an emotional reaction. Instead of arguing, you and your wife should sit down together and read chapters 12, 13 and 14 of Paul's First Letter to the Corinthians. These chapters were the inspiration for the Pentecostal movement. There one thing becomes clear: The purpose of the gifts of the Spirit is to promote love and unity. "If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal," Paul warns in 13:1. And St. Paul does not want a lot of babbling during the prayer service, which is evidently what was going on in Corinth. In 14:27-28, he writes: "If any are going to talk in tongues let it be at most two or three, each in turn, with another to interpret what they are saying. But if there is no one to interpret, there should be silence in the assembly, each one speaking only to himself and to God."

Q. A popular book on women's history quotes Gratian as follows: "Man, but not woman, is made in the image of God. It is plain from this that women should be subject to their husband and should be as slaves." Did the Catholic Church ever hold that women were inferior to men because they allegedly were not created "in the image of God"? Please answer my questions. If you do, I'll have something to show the anti-Catholic bigots in my "lib" group. I am not a Catholic but I "stick up" for the women who belong to your faith.

A. The quotation is from a collection of ancient church laws and customs put together around the first part of the twelfth century. It is a paraphrase of St. Paul's

explanation of why women should cover their heads at worship. In I Corinthians 11:7-10, he argues: "A man, on the other hand, ought not to cover his head, because he is the image of God and the reflection of His glory. Women, in turn, is the reflection of man's glory." Gratian gives a twist to his interpretation, reflecting the pagan Roman notion that wives were the subjects and the property of their husbands. His collection of laws was never recognized as authentic by the Roman Church.

It must always be remembered that Christianity developed in a civilization

that held women to be inferior and subject to men. The Church, and no other institution, struggled against this notion and little by little elevated woman's place in society. Your "lib" gals should be told that it was the venerating of many women as saints and the exaltation of Mary, the mother of Jesus, by the Church which had much to do with the fact that Western civilization arrived at a notion of equality between men and women. In a previous answer, I pointed out the great contribution the religious orders of the Church made to the advancement of women. In the

Middle Ages convents and monasteries were the center of formal education. There were more convents than monasteries, and occasionally an abbess would be the religious superior of men as well as women. The Church's promotion of virginity, more than any other factor, surely advanced the recognition of woman's dignity and worth as woman rather than as wife. It is significant that in the United States the National Coalition of American Nuns is in favor of the Equal Rights Amendment and the National Council of Catholic Women is against it.

His battle with the law

(Continued from Page 6)

went most Sundays for lunch with Archbishop Sheehan, who lived nearby. He had been appointed coadjutor with right of succession to Archbishop Kelly, who didn't want him. I never got to know Archbishop Kelly, but of his vanity there seems to be small doubt: what other archbishop ever had a statue of himself erected in front of his Cathedral while still alive? It became an obsession with him to make sure his people realized that though there was an Apostolic Delegate in Sydney and a Coadjutor, he, Michael Kelly, was their Archbishop. According to the stories, he did all he could to make Archbishop Sheehan's life difficult (as apparently Cardinal Moran had made his, when he had held a similar position; as, also apparently, Archbishop Mannix was to make the life of the Coadjutor Rome wished on him.)

No word of this did I ever hear from Archbishop Sheehan—I know he resigned and went back to Ireland soon after. He was a Gaelic scholar—he told me he had never preached a sermon in English till he came to Sydney, where he was given few opportunities to preach at all. He was known in the English-speaking world for his textbook on Apologetics, a subject on which I had not yet thought out my own position. All I knew was that in giving the proofs of God's existence to outdoor crowds I had never lost an argument with an atheist, and never convinced anyone that there is a God.

AS I HAVE NOTED, I had proposed marriage to Maisie Ward before leaving England. Soon after I arrived in Australia, she accepted me by telegram. I looked forward to my Law degree a year later, then marriage and the Bar. But as the months went by, I found myself comparing and contrasting the work of a lawyer with

the work of teaching the Faith in the street. In the street one was meeting people with problems which went to the very depth of man's being, and helping them to a fuller life in Christ. Compared with that, fighting people's legal battles in court seemed trivial. In themselves such battles are not trivial, of course, only in comparison with what I had experienced.

I saw no issue, because Guild speaking was unpaid, and I wanted to get married, Maisie's mother provided the solution. She was not happy at the thought of losing her daughter to the ends of the earth. She had herself done Evidence Guild speaking wearing her widow's black, and she knew the reality of the work. I remember two remarks made to her by hecklers. One man, accusing her of shuffling, of not meeting his objections, said: "You are old, Madam. When you have one foot in the

grave, it's dangerous to shuffle." The other remark was briefer: "Widders are wicked."

SHE HAD BEEN A successful novelist. Punch had done some jesting about the two novel-writing Mrs. Wards, Mrs. Wilfrid and Mrs. Humphrey. She knew a lot about publishers, she suggested to Maisie that publishing was my vocation. Maisie wrote to ask me what I thought of the idea. I jumped at it. The only thing I knew about publishing was that it was not Law. It needed no other virtue.

I remember my Law finals: 16 three-hour papers in two scorching hot weeks. The last was on a Friday. On the Saturday I staggered on to the ship for England. At Marseilles I received a telegram that I had passed. And that was the end of my legal career.

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Fr. Pfeifer

(Continued from Page 6)

experience is positive, relating with love to a caring father in a stable home, the appreciation of God as "Father" is relatively easy.

When individuals lack that trusting, caring, experience with their father, the process is more difficult and painful, but no less necessary. God as Father is interpreted by persons in terms of their appreciation of human fatherhood.

I HAVE FOUND DURING four year's work with delinquent adolescents in a State Industrial School that exploring their feelings and ideas drawn from personal experience in disastrous home situations surprisingly revealed a positive appreciation of human fatherhood. This experiential soil allowed the seed of God's Fatherhood to take root and grow—slowly, painfully.

I remember talking with a boy who was regularly beaten by his father. As we talked he began to cry as he told about his experiences. But he had a beautiful image of what a father ought to be, and a clear hope of what he would be like as a father. That ideal image, arising out of seemingly barren experiences, provided an opening for appreciating God as Father.

Religious educators can become better catechists by drawing upon their own experiences and those of their students. Sister Bridget's experience not only reminds us of God's goodness as Father, but of the value of drawing upon the experience of human fatherhood as an important catechetical approach to God our Father.

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MARIAN MEDAL RECIPIENTS—This group of 36 girls gathered for a picture at the close of the annual Marian Medal ceremonies, which were held on May 7 at Holy Spirit Church. The girls, all members of the Junior Catholic Daughters of America or Girl Scouts, were awarded the medal for their knowledge of and service to the Church. The Medal, a national award, is presented in the seventh or

eight grades to girls in the CD of A. Girl Scouts, or Camp Fire Girls who are able to pass the qualification standards. Shown with the recipients are Archbishop George J. Biskup (left), who presented the medals, and Father John T. Ryan (right), Archdiocesan Scout Chaplain, who spoke at the ceremonies.

MONSIGNOR BUSALD AWARD RECIPIENTS—Here are 40 of the 44 outstanding CYO lay volunteers who received the 1973 Monsignor Albert Busald CYO Service Award in impressive ceremonies at St. Philip Neri Church May 11. The awards were presented by Monsignor Busald during the special Mass, with Archbishop George J. Biskup acting as the main concelebrant. Front row, left to right: Lawrence F. Hart, St. Malachy; Wallace L. Clapp, Jr., St. Joan of Arc; Dr. Frederick H. Evans, St. Thomas; Mrs. James E. (Carol) Jenks, St. Christopher; Max E. Miller, St. Jude; James A. Scharfenberger, St. Michael; Theodore H. Labus, St. Plus X. Second row, left to right: Charles E. Schooley, Holy Trinity; Thomas J. Catton, Holy Spirit; Thomas A. Joyce, Little Flower; Mrs. Richard J. (Roselle) Darragh, Holy Spirit; James M. Dezellan, St. Christopher; Earl K. Mattox, St. Mark. Third row, left to right: Lyle Wilder, St. Catherine; Mark E. Snell, Little Flower; Mrs. James P. (Pat) Lawson, Immaculate Heart; John B. McCaslin, St. Simon; John M. Kuhn, St. Simon; Robert J. Hicks, St. Simon; James J. McGovern, St. Simon; Maurice C. Kiser, St. Andrew. Fourth row, left to right: Mrs. John L. (Virginia) Grande, St. Christopher; John L. Grande, St. Christopher; Delbert V. Tri, St. Malachy; Charles A. Gwynn, St. Rita; Edward J. Gaughan, Holy Spirit; George E. Diehl, St. Joan of Arc; Mrs. Henry K. (Sally) Engel, St. Joan of Arc. Fifth row, left to right: Robert L. Hillan, St. Roch; Charles P. (Pat) Moran, St. Philip Neri; Robert J. Ripberger, St. Catherine; Mrs. Paul S. (Margaret) Weber; Paul S. Weber, St. Catherine; Benedict T. Koebel, St. Catherine; Francis L. (Mike) Layden, St. Luke. Last row, left to right: Miss L. Geneva Clark, St. Philip Neri; William E. Cobb, Our Lady of Lourdes; James M. Wilhelm, Our Lady of Lourdes; Robert H. Eichholtz, St. Matthew; and Rexford C. Early, St. Matthew. Mrs. William F. (Sally) Lynch, Christ the King; Mrs. George M. (Mary) Bindner, St. Lawrence; Thomas L. Deal, Holy Trinity; and John J. Niehus, St. Michael, were not able to be present for the ceremonies.

CYO Spring Sports program in final phase

INDIANAPOLIS — The spring sports program of the CYO is approaching its conclusion, along with another school year. The CYO Office this week announced the tentative playoff schedule for kick-ball leagues.

Junior League division ties

FOR DRUG PROGRAM

NEW YORK — Federal grants totaling \$19,450 have been awarded to five Catholic high schools to aid them in establishing drug-abuse education programs.

and playoffs will be played Monday, May 21, to be followed by division playoffs Tuesday, Wednesday and Friday.

Cadet B League finished its season yesterday and will begin playoffs next Monday. Finals are scheduled at 4:30 p.m. Tuesday at Christ the King.

Cadet A League season will conclude Monday, with division ties to be played Tuesday. First round division playoffs will start Wednesday and will conclude on Friday.

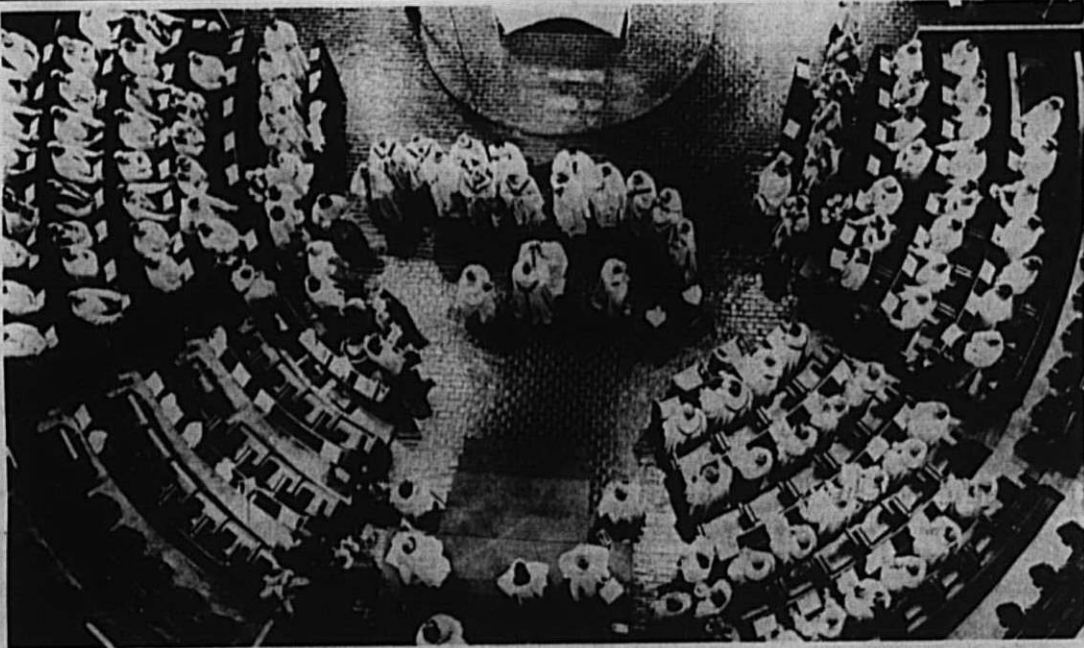
"56" League competition will be finished Tuesday, with ties to be played the following day.

Playoffs start Thursday and will be completed Tuesday, May 29.

PLAN ELECTION

INDIANAPOLIS — Election of officers will highlight the meeting of the Indianapolis Deaneries Youth Council at 7:30 p.m. Tuesday, May 22, in the CYO Office. Retiring president Bill Sahm, Jr., will preside.

Outgoing officers will receive the traditional token statuettes of St. John Bosco as a remembrance from the Council.



AT BISHOP'S ORDINATION—James Stephen Rausch becomes a bishop of the Church as each of the cardinals and bishops present silently touch his head in the "laying on of hands" in the sanctuary of St. John Abbey church in Collegeville, Minn. The

new bishop will serve as auxiliary to Bishop George Speltz of St. Cloud and continue in his post as general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. (RNS photo)

Boys' Track and Field Meet on tap Sunday

INDIANAPOLIS — The 17th Cadet Boys Track and Field Meet will begin at 12 noon Sunday, May 20, at the CYO Stadium. Gates will open at 11 a.m.

Field events are slated first, to be followed at 12:30 p.m. by running events. A total of 30 events are planned in three divisions: 12 in Class A, nine each in Class B and C.

Defending team champion is St. Simon's, which made a near clean sweep last year of all classes. Seven ribbons will be awarded in each event, with trophies to be presented to top parish teams and the winners in the dual-meet league.

Meet director will be Bill Sylvester. Judging and timing will be handled by Dave Oberling and John Mulhern. Mike McGinley and Bob Tully

will handle field events. Head starter is Bill Kuntz. Announcers will be Bill Sahm and Major Schnieders.

Parishes are asked to provide additional officials, who should report to the stadium at 11:30 a.m. High school coaches and track members will assist.

Admission will be 50 cents for adults, 25 cents for grade schoolers with a family maximum cost of \$1.50. Rain date for the meet is Wednesday, May 23.

Camping weeks getting scarce

Camp applications for the CYO Brown County camps this week nears the 1,300 mark or 75 per cent of capacity. Only about 500 places remain.

The "full" sign has been erected at Rancho Framasa the week of July 8 for boys and July 22 for girls at Camp Christina. The week of July 22 for girls at Camp Christina is near full, while for boys at Rancho Framasa July 29 and August 5 have both passed the 100 mark.

Best spots still available are July 1 for girls and August 12 for boys at Rancho Framasa. Boys are reminded that the weeks of June 17 and 24 are open for tent camping at Camp Christina.

A week's camping fee is \$37.50 with a \$15 deposit required with application. A limited number of camperships are available. Contact the CYO Office, 1502 W. 16th St., Indianapolis, Phone 632-9311.

Twenty years ago the Catholic Theatre Guild presented a widely hailed production of "Brigadoon" at the Indiana State Fairgrounds. Robert Calland, Patricia Berry and Joseph Lawrie had the leading roles.

STANDINGS

GIRLS' KICKBALL

CADET A

Division I—St. Gabriel 5-0; St. Malachy 5-0; St. Monica 5-1; Holy Trinity 4-2; All Saints 2-3; St. Michael 1-4; St. Martin 0-3; St. Thomas 0-4; St. Christopher 0-5.

Division II—St. Matthew 4-0; Immaculate Heart 3-1; St. Plus X 4-1; Christ the King 3-1; Mount Carmel 3-2; St. Andrew 1-3; St. Joan of Arc 1-4; St. Luke 0-3; St. Lawrence 0-4.

Division III—Holy Name 6-0; St. Mark 5-1; St. Jude 4-1; St. Catherine 3-3; St. Roch 3-3; St. James 3-3; Sacred Heart 2-3; St. Barnabas 1-4; St. Patrick 0-4; Our Lady of Greenwood 0-5.

Division IV—St. Simon 5-0; Nativity 4-0; Holy Spirit 4-2; Little Flower 3-2; St. Philip Neri 2-2; St. Bernadette 2-4; Holy Cross 1-4; Our Lady of Lourdes 1-4; St. Rita 0-4.

CADET B

Division I—Immaculate Heart 5-1; St. Plus X 3-2; St. Joan of Arc 3-3; St. Michael 2-2; St. Monica 2-5; St. Matthew 0-5; St. Andrew 0-6.

Division II—Holy Spirit 4-0; Little Flower 6-0; St. Jude 5-2; St. Barnabas 4-2; St. Simon 2-3; Our Lady of Lourdes 2-4; St. James 0-5.

"56" LEAGUE

Division I—St. Joan of Arc 6-1; St. Malachy 5-1; Immaculate Heart 5-2; St. Gabriel 5-2; St. Monica 4-3; Holy Trinity 3-4; St. Christopher 3-4; All Saints 2-5; St. Christ 1-7; St. Ann 1-7.

Division II—Christ the King 8-0; Little Flower (Blue) 7-1; St. Matthew 5-2; St. Plus X 5-2; St. Bernadette 5-2; Our Lady of Lourdes 5-3; St. Simon 4-4; St. Philip Neri 3-4; Holy Spirit 2-5; St. Rita 1-7; St. Lawrence 1-7; St. Andrew 0-7.

Division III—Holy Name 8-0; St. Barnabas 8-0; St. Mark 7-1; Nativity 6-2; St. Jude (Gold) 4-4; St. Roch 4-4; Sacred Heart 4-4; St. James 3-5; Little Flower (Gold) 2-4; Our Lady of Greenwood 1-7; St. Jude (Red) 1-7; St. Catherine 0-8.

JUNIOR LEAGUE

Division I—St. Malachy 6-0; Immaculate Heart 5-1; St. Christopher 5-2; St. Plus X 5-2; St. Gabriel 3-4; Christ the King 3-4; Mount Carmel 3-4; St. Michael 2-4; St. Joan of Arc 1-4; St. Ann 0-7.

Division II—Nativity 6-0; Holy Spirit 5-1; Little Flower 5-2; St. Matthew 4-2; Our Lady of Lourdes 4-3; St. Bernadette 3-4; St. Andrew 2-4; St. Lawrence 1-4; St. Simon 1-5; St. Philip Neri 0-4.

CADET BASEBALL

"54" LEAGUE

Division I—St. Jude 4-0; St. Bernadette 3-0; St. Catherine 1-4; Little Flower 0-4.

CADET LEAGUE

Division I—All Saints 3-1; St. Gabriel "A" 3-1; St. Michael "A" 3-1; St. Luke 2-2; St. Christopher 2-3; St. Thomas 1-4; St. Monica 1-4; Holy Trinity 0-5.

Division II—St. Plus X "A" 5-0; Immaculate Heart 4-1; Christ the King 3-1; St. Andrew 3-2; St. Matthew 2-2; St. Joan of Arc 1-2; St. Michael "B" 1-4; St. Gabriel "B" 0-4.

Division III—St. Barnabas 5-0; Holy Name 4-0; St. Roch 3-2; St. James 2-2; St. Jude 1-2; Nativity 1-3; St. Mark 1-4; St. Rita 0-5.

Division IV—St. Lawrence 4-0; St. Simon 3-1; Holy Spirit 2-1; Our Lady of Lourdes 2-2; Little Flower 2-2; St. Bernadette 2-3; St. Plus X "B" 2-3; Holy Cross 0-4.

GIRLS TRACK

CLASS A

Division I—St. Simon 5-0; St. Lawrence 2-1; St. Rita 2-1; St. Michael 2-2; St. Plus X 1-3; St. Martin 0-6.

CLASS B

Division I—St. Simon 5-0; St. Lawrence 2-1; St. Plus X 2-2; St. Michael 2-3; St. Rita 1-2; St. Martin 0-6.

CLASS C

Division I—St. Simon 4-0-1; St. Rita 2-0-1; St. Plus X 3-1; St. Lawrence 1-2; St. Michael 1-3; St. Martin 0-6.

BOYS TRACK

CLASS A

Division I—St. Plus X 5-0; Immaculate Heart 2-1-1; Christ the King 2-1; St. Luke 2-2; St. Monica 1-4; St. Rita 0-4-1.

Division II—St. Simon 4-0; St. Philip Neri 1-1; St. Lawrence 2-2; Holy Name 1-2; Holy Spirit 0-3.

CLASS B

Division I—St. Luke 2-0; St. Monica 2-1; St. Ann 1-1; St. Michael 0-3.

Division II—St. Lawrence 3-0; St. Plus X 2-1; Christ the King 1-1; St. Rita 1-1; Immaculate Heart 0-4.

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TERROR STRIKES A CATHOLIC SCHOOL—Three armed men, seized St. Cecilia's Catholic School in Peoria, Ill., and held some 30 students at gunpoint as hostages for more than an hour. The hostages were forced to kneel on the floor of the school's cafeteria and kitchen while the gunmen—robbery suspects armed with high-powered rifles and almost a dozen pistols—exchanged gunfire with police who had surrounded the school. At left, Michelle Nevitt and Theresa Marinich (right) find



comfort in the arms of their fathers after their ordeal ended. At right, police aim their pistols at the gunmen. The students were finally released unharmed after police killed one of the men, Melvin Burch, 25, who reportedly emerged from the building shouting to police: "Kill me, kill me." A child hostage who was with him escaped from his grasp and ran to safety before the shooting began. (RNS photo)



OBSERVE 60TH ANNIVERSARY—Mr. and Mrs. John F. Hornbach recently observed their 60th Wedding Anniversary with a Mass of Thanksgiving at St. Martin's Church, Yorkville. They are the parents of Mrs. Edward Graf, New Alsace; Miss Agnes Hornbach, Cincinnati; John Hornbach, Harrison, O.; Floyd and George Hornbach, both of Yorkville. There are 21 grandchildren.

† Remember them in your prayers

BRADFORD
MONICA GAIL ROBERTSON, 16, St. Michael's, May 12. Daughter of Mrs. Lorella Robertson of Fredericksburg and Bill Robertson of Georgetown. Three brothers and three sisters also survive.

BRAZIL
MARJORIE C. BUSSING, 64, Annunciation, May 9. Wife of Raymond S.; mother of Joan and Thomas Bussing, both of St. Louis; Mrs. Margaret Dome of Joliet, Ill.; Raymond Bussing of Indianapolis; Bernard, Richard and David Bussing, all of Brazil; sister of Mrs. Thelma Herbert of Brazil; Nori Fisher of South Pasadena, Calif., and Gerald Fisher of Elgin, Ill.

CLARKSVILLE
MAUDE MAE WILLIAMS, 83, St. Anthony's, May 11. Mother of Lewis C. Williams of Jeffersonville; Thomas F. Williams of Clarksville; and Edward J. Williams of Indianapolis. Two brothers, a half-sister and three half-brothers also survive.

SAM PALAZZO, 80, St. Anthony's, May 12. Husband of Ina D.; father of Raymond Palazzo of Clarksville; Tony Francis Palazzo of Jeffersonville; and Mrs. Judy Pike of Lantana, Fla.

CLINTON
LOUISE VRABIC, 71, Sacred Heart, May 10. Sister of Mrs. Elizabeth Cassidy of Rockville; Mrs. Helen Beatty and Linus Evans, both of Rosedale.

FLOYDS KNOBS
PAUL E. PEAY, 37, St. Mary, May 8. Husband of Rose Ann; father of Perry, Craig, Jennifer and Theresa Peay; son of Mrs. Gertrude Peay of Floyds Knobs. Six brothers and two sisters also survive.

FRENCHTOWN
NEAL JOSEPH JOHNSON, 14, St. Bernard, May 9. Son of Mr. and Mrs. Maurice Johnson; brother of Carol, Anita, Maurice, James and Robert Johnson, all of Frenchtown; grandson of Mrs. Isabelle Sieg of Depauw.

INDIANAPOLIS
OLLIE E. CORDER, 70, Holy Name, May 9. Husband of Anna F.; father of Edward A. Corder; brother of William Corder, Genevieve Reid and Lillian Martin.

KATHLEEN A. WESLING, 74, Little Flower, May 10. Wife of Howard A., Sr.; mother of Donald and Howard A. Wesling, Jr.; sister of Mary Kane.

EDNA B. MERTENS, 65, St. Patrick's, May 11. Wife of William H.; mother of Louis Clark and Jean Pavey.

JOHN L. SULLIVAN, 60, St. Simon's, May 12. Husband of Barbara J.; father of Kathie Sullivan; brother of Margaret Sullivan, Helen Hemmer and Ann Howell.

JOHN R. MILLER, 42, Holy Cross, May 12. Husband of Mary; stepfather of Tommy, Ronny, David and Mike Markham and Mary Hendrickson; Betty Jaluga and Debbie Cash; son of LaVerne Miller; brother of Paul, Charles and Thomas Miller and Shirley Patz.

ANNA R. ARGUS, 90, St. Joan of Arc, May 12. Wife of Joseph J.; mother of Frank R. Argus and Louise R. Aud.

EILEEN C. GARCIA, 56, Little Flower, May 14. Mother of Hector and Patrick Garcia and Maureen L. Norris; sister of Frank O'Rourke and Mary Brown.

CHARLES J. O'DONNELL, 75, St. Philip Neri, May 14. Husband of Bridget; father of Charles A., and James T. O'Donnell, Mary J. O'Hara and Cathleen Moody; brother of James and Mary O'Donnell, Catherine Carlin and Sister Mary Antonia, I.H.M., of Philadelphia.

FRANCIS G. MOCK, 57, St. Matthew, May 16. Husband of Helen; father of Linda Mock and Mrs. Wanda Gourley; brother of Mrs. Marcella Conway.

MADISON
DALE S. BRYANT, 69, St. Mary's, May 4. Husband of Isolina; father of Louis D. Bryant, Indianapolis.

Brother of Wallace Bryant, Greendale, Ind.

NEW ALBANY
OLIVIA M. ROUCK, 75, Holy Trinity, May 7. Wife of Carol J.; mother of James Rouck of Hammond; Mrs. Virginia Renn of Sellersburg; Mrs. Joyce Mehling and Mrs. Edna Crawford, both of New Albany. One brother and four sisters also survive.

MARION D. BURDEN, 63, Holy Trinity, May 12. Brother of James S. Burden, Sr., of Galena; Mrs. Betty Eve of Colorado Springs, Colo.; Mrs. Lucille McNamara, Mrs. Louise Gibson, Mrs. Bertha Fleming and Mrs. Christina Kahl, all of New Albany.

PATRICIA N. SPRIGLER, 30, Our Lady of Perpetual Help, May 7. Wife of Roy M.; mother of Matt and Michelle Sprigler, both of New Albany; daughter of Mr. and Mrs. Norman Neal of New Albany; granddaughter of Mrs. Julia Boes of New Albany.

RICHMOND
RICHARD A. MILLER, 34, Holy Family, May 11. Husband of Cheryl; father of three sons and two daughters; son of Mr. and Mrs. Richard B. Miller of Richmond; brother of Steve Miller and Mrs. Judith Stigleman, both of Richmond.

CLEATA NADEANE THERRIEN, 65, Holy Family, May 14. Wife of Harvey; mother of Richard Therrien of Columbus; Fred Therrien of Littleton, Colo.; and David Therrien of Roswell, N.M.; sister of Mrs. Vernice Spera of New Castle; Dr. Kenneth B. Shelton of Connerville and Elwood Shelton of Indianapolis.

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Mission bishop buried in Peru

JULI, Peru — The remains of a Kentuckian missionary bishop were buried in the crypt at St. Peter's Church here, where he died of a heart attack while saying Mass.

Bishop Edward Fedders of Juli, a native of Covington, Ky., had headed this prelature of 400,000 Catholics since 1963. As a Maryknoll Missionary he came to know the territory around Lake Titicaca high in

the Andes and the Aymara Indians he served as pastor.

SPEAKER NAMED

NOTRE DAME, Ind. — Margaret Chase Smith, former Republican U.S. senator from Maine, will be the speaker at the 129th annual Commencement at St. Mary's College here on May 19. She will receive an honorary Doctorate of Laws degree.

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VIEWING WITH ARNOLD

Film mixes comedy, crime

BY JAMES W. ARNOLD

"Slither" may be considered an MGM follow-up to their movie of six months ago, "They Only Kill Their Masters," which is a bit like meeting the demand for Hong Kong flu or old Carroll Baker movies.

Yet it's hard to knock the film's idea: an unpretentious effort to mix light comedy and crime on a modest budget. It may not be what the World Needs Now, but the world is already getting lots of what it needs less.

If "Masters" was basically an attempt to draw customers on the nostalgic appeal of old MGM contract stars and back-lot sets, "Slither's" appeal is much more hip and with-it. It features

"now" people like James Caan, Peter Boyle, Sally Kellerman and Louise Lasser, and gives a chance to brand new creative talents—writer W. D. Richter and director Howard Zieff, moving over from TV commercials.

NOT THAT nostalgia is ignored. The plot is stretched (one of the characters used to play in a swing band) to drag in a lot of Big Band background music from the '30's and '40's. It's too bad one can't invest in nostalgia, which is certainly hotter right now than the Dow Jones. This is the third movie I've seen in a month that uses 40-year-old music as part of the package. (The others: "Sluth," "Save the Tiger"). That doesn't count all the others that are actually set back in that period.

The best thing about "Slither" is that it's a road

film—it actually gets us out there among real people, mostly in various stops in northern California, as the characters wheel around pursuing a missing cache of embezzled money. En route we visit provincial motels, diners, roadstands and trailer courts. We also visit a coin laundry, a trailer camp bingo game, and a dance at a Polish American Veterans post. That's as close to reality as movies go. You usually get the notion that everybody in the Western Hemisphere lives in Los Angeles, San Francisco or New York.

WRITER RICHTER's story is full of illogical holes, but that's probably part of the joke. The trouble is that non-sequitur humor can be awfully easy and sophomoric, and that's usually the case here. But there are more successful sources of humor. Stock characters who perversely act against type (e.g., the villains are all pudgy middle-aged white collar types with glasses). Variations on comedy clichés. (Usually in a comedy brawl there are people who ignore the violence and go on absorbed in what they're doing. In "Slither," this is the lady who is the caller in the bingo game.) Then there are folksy touches in the context of menace and mystery.

Caan plays a likeable ex-con car thief who is suddenly sent on the trail of the loot by a dying embezzler prison pal. (The classic way to start a thriller.) Along the road he picks up Kellerman, a kook who can only be described as a comic (foul-mouthed psychopath, and camper-nut Boyle and his spouse (Lasser). As they travel leisurely to find the money, they are trailed by a mysterious black van. Ultimately there is a ludicrous chase and highway combat involving the vans, and some silly secrets are revealed. Little in this flick, however, is comparable to "Bullitt" or similarly-themed farces like "It's a Mad, Mad, Mad, Mad World."

For those folksy touches: Lasser recognizes Caan as a football hero she worshipped in high school, and they carry on about that. Boyle is a seedy emcee at the veterans dance, which is a subtle put-down of Middle America. In the laundromat, Kellerman munches messily on candy bars and talks about the germs in the machines. Caan starts to tell his fellow crooks an off-color joke, and they get politely uptight. Etc., etc.

THE CENTRAL JOKE is that lovable average Americans are involved in the risky business of pursuing lots of illegal dollars. But "Slither" is not a black satire of social values, so the ending is pleasant enough. People bleed, but nobody dies or

tears down the flag. The film manages, despite some brinkmanship, to avoid bad taste. It just isn't gut-busting funny, especially in its draggy second half. But it's safe to say that Jim Caan emerges from it as a star, much as Steve McQueen did in similar flicks a decade ago. His mock-cool performance is funny and expert, and it is films like "Slither" (rather than "Godfather" or "Brian's Song") that test an actor's ability to endure. (Rating: A-3—unobjectionable for adults)

The week's TV network films

LOVE IS A BALL (1963) (NBC, Saturday, May 19): An unusually dumb romantic farce, about an adventurer who falls in love with the madcap heiress he is trying to marry to an inept Duke. The Riviera scenery is pretty, but except for bits by Charles Boyer and Telly Savalas, it's played like the senior class show. Not recommended.

THE SPIRAL STAIRCASE (1946) (ABC, Wednesday, May 23): An old-fashioned mystery thriller and who-dun-it, set in a spooky mansion, in which the endangered heroine is a mute (Dorothy McGuire). Ethel Barrymore is superbly scary, and director Robert Siodmak achieves some visual effects well ahead of their time. Satisfactory entertainment for all but impressionable children.

BLOW-UP (1966) (CBS, Thursday, May 24): A London photographer snaps pictures of lovers in a park, and accidentally films a murder. Or does he? Michelangelo Antonioni's artful exploration of alienated technological man debuts on the Tube, and the picture-enlargement sequence is one of the best in movie history. With David Hemmings and Vanessa Redgrave. Highly recommended for mature viewers.

RUN WILD, RUN FREE (1969) (CBS, Friday, May 25): Probably the most sensitive and poetic boy-and-his-horse movie ever made. An inscrutable lad on the Scottish moors meets a strange, wild white colt and identifies with it, and his parents must decide if they can accept their unusual son and his love for something they cannot understand. Beautifully photographed, acted and directed. Recommended for all.

CURRENT RECOMMENDED FILMS (Please note DFB moral ratings): Sounder (A-1), Deliverance (A-4), Lady Sings the Blues (A-3), Jeremiah Johnson (A-2), The Emigrants (A-2), Brother Sun, Sister Moon (A-1), Cries and Whispers (A-4), Traffic (A-1).

151 given degrees by Marian College

INDIANAPOLIS — Forty-one Archdiocesan seniors were among 151 graduates who received degrees last Sunday from Marian College. Speaker at the school's 36th commencement was Rep. John Brademas, U.S. Congressman from Indiana's Third District.

Rep. Brademas was one of seven to receive honorary degrees.

Hospital given \$400,000 gift

INDIANAPOLIS — Major funding for 10 operating rooms in the new St. Vincent Hospital has been assured with the announcement of a \$400,000 contribution from an anonymous donor.

Sister Carlos McDonnell, D.C., hospital administrator, revealed that the donor had previously contributed \$100,000 as a memorial to Dr. and Mrs. Willis D. Gatch.

Dr. Gatch, a founder of the American Board of Surgery, served as a member of the hospital's medical staff from 1930 until his death in 1962.

The new hospital will be dedicated September 15. First patients will be admitted December 16.

Pops Orchestra plans concert

INDIANAPOLIS — Renato Pacini will direct the Indianapolis Pops Orchestra in a special concert at 2 p.m. Tuesday, May 22, in the auditorium of Ladywood-St. Agnes School. There will be no admission charge.

The program will consist of light classics and selections from Broadway hits.

The concert is made possible through a grant from the Music Performance Trust Fund of the Recording Industries and the Indianapolis Musicians Local No. 3 A F of M.

OTHER Archdiocesan degree recipients included:

Mary Beth Blankman, Greensburg, elementary education; Camilla Consolino, Richmond, elementary education; Ken Hornbach, Guilford, English; Ruth Mauer, Greensburg, history; Lawrence Merkel, Batesville, mathematics; Charles McNimery, Aurora, business administration; and Karen Ringwald, Madison, biology.

Sisters of St. Francis, Oldenburg, who received degrees included: Sister Darlene Graf, mathematics; Sister Barbara James, elementary education; Sister Mary Miner, elementary education; Sister Kathleen Paul, sociology; Sister Mary Noella Poinsette, music; Sister Laurine Schneider, elementary education; Sister Ann Werner, English; and Sister Donna Graham, chemistry.



YOUTH ACTIVITIES BENEFIT—The Athletic Committee of St. Michael's parish, Indianapolis, will sponsor a Pizza Party and Monte Carlo Nite Saturday, May 19, for the benefit of parish youth activities. Food will be served starting at 5:30 p.m. Shown above are parish school children who won a poster contest to advertise the event. Seated from left are: Tony Quattrocchi, fifth grade; and Brian Metallic, seventh grade. Standing are: Kevin Spellacy, seventh grade; Kenneth Reese, seventh grade; Mimi Commons, eighth grade; and Jane Watson, sixth grade. Youngsters in grades five through eight participated in the contest.



PHILIPPINE VISITOR TO INDY—Bishop Mariano G. Gaviola, above right, Secretary-General of the Philippine Bishops Conference, paid a courtesy call on Archbishop George J. Biskup last week while visiting briefly in Indianapolis. The prelate, former bishop of Cabanatuan City, was feted by the Philippine Association of Indianapolis at an informal dinner held at St. Rita's parish.

Five at Woods join Honorary

ST. MARY-OF-THE-WOODS, Ind. — A faculty member and four students of St. Mary-of-the-Woods College here have been

initiated into the campus chapter of Phi Alpha Theta, international history honorary.

Named were: Sister Suzanne Dailey, S.P., assistant professor of history; Jill Squires, Mooresville senior; Debbie Furr, Terre Haute junior; Dawn Tomaszewski, Niles, Ill., junior; and Mary Jo Hurley, Chicago junior.

Prosit! Prosit!

KREUZBERG, Germany — Eighty-eight-year-old Brother Eliseus was named honorary brewmaster of the Franciscan monastery here, which has owned a license to operate a brewery since 1731. Brother Eliseus, who has been brewing beer for 50 years, recently retired as brewmaster, but still takes an active part in supplying the Franciscans' popular brew to area customers as well as to the many pilgrims and tourists who come to the monastery.

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World Health body cautioned by Pope

VATICAN CITY — Pope Paul VI, in a tactfully worded letter to the World Health Organization (WHO) on its 25th anniversary, urged that agency of the United Nations to encourage respect for human life.

The World Health Organization has expressly endorsed "easy access" to abortion.

The Pope called life "the Creator's first gift to man." He said that human life is "always admirable, despite appearances."

HIS LETTER, addressed to the director general of the WHO, Dr. Marcelino Candau, said: "Would not the value and respect the World Health Organization gives to individual life be illustrated by the organization's programs for those 'fringe-persons' of society who are the retarded, the handicapped, the victims of dependence on pharmaceuticals, and so many others?"

The Pope observed that many persons depend upon the WHO for "life, or at any rate its 'quality,' as is said today."

HE RECALLED a remark made five years ago by the director general of the WHO about the "sense of the irreplaceable value of every human life."

The Pope commented: "It is that sense which, after 25 years of existence, must earn the gratitude of many and the esteem of all for the

organization you direct."

The WHO, in its contribution to a January report on youth to the UN secretary general, Kurt Waldheim, said:

"Provision should be made for... easy access (and in the case of the unmarried, direct access) to obstetric advice and treatment, including abortion where available, appropriate and acceptable to the mother."

Order permits Buddhist robes

KARUKUTTY, India — The Syrian-rite Carmelites of Mary Immaculate decided, at a general chapter here, to permit the Indianization of their religious garb on an experimental basis. Instead of the traditional brown cassock, certain Carmelites will be allowed to wear the saffron-colored robe worn by sannyasis, mendicant Hindu ascetics, or by Buddhist monks.

The chapter also ruled that a Carmelite deciding not to wear the traditional cowl, or hood, and scapular may wear a belt or sash with the cassock. Some time ago, Carmelites were given the option of wearing white garbs, instead of the traditional brown ones. Now most young Carmelites wear white garbs, while older ones continue to wear the traditional brown.

Thirty years ago Father John B. Casey was the principal speaker at the state convention of the Indiana Federation of Catholic Alumnae.

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