

OFFICIAL APPOINTMENTS

Effective July 5, 1973

Rev. Peter Adolay, from associate pastor of St. Matthew parish, Indianapolis, to associate pastor of St. Gabriel parish, Connersville.

Rev. Michael Albright, from associate pastor of St. Mary parish, North Vernon, to associate pastor of St. Patrick parish, Terre Haute.

Rev. Thomas Amsden, from administrator pro tempore of Our Lady of Lourdes parish, Indianapolis, to associate pastor of St. Mary parish, Greensburg.

Rev. James Arneson, from associate pastor of St. Mary parish, New Albany, to administrator of St. Joseph parish, Jennings County.

Rev. John Bankowski, retiring from the pastorate of St. Michael parish, Cannelton.

Rev. John Beltans, newly ordained, to associate pastor of Sacred Heart parish, Jeffersonville.

Rev. James Bonke, from associate pastor of Our Lady of the Greenwood parish, Greenwood, to associate pastor of St. Christopher parish, Indianapolis.

Rev. Msgr. Joseph Brokhage, from pastor of St. Catherine parish, Indianapolis, to pastor of St. Matthew parish, Indianapolis, and continuing temporarily as director of Priests' Personnel and Seminars.

Rev. Kevin Cole, O.F.M. Conv., appointed pastor of Holy Rosary parish, Seelyville, and instructor at Schulte High School, Terre Haute.

Rev. Samuel Curry, from residence at St. Philip parish, Indianapolis, to residence at St. Andrew parish, Indianapolis, and continuing as full-time religion instructor at Secena Memorial High School, Indianapolis.

Rev. James Dede, from pastor of St. Joseph parish, Jennings County, to pastor of St. Bartholomew parish, Columbus.

Rev. John Dede, appointed pastor of St. Margaret Mary parish, Terre Haute.

Rev. Frederick Denison, newly ordained, to associate pastor of Holy Spirit parish, Indianapolis.

Rev. Albert Diezeman, from pastor of St. Matthew parish, Indianapolis, to pastor of St. Michael parish, Bradford.

Rev. Andrew Diezeman, from pastor of St. Paul parish, Tell City, to co-pastor of St. Paul parish, Tell City, co-pastor of St. Michael parish, Cannelton, and associate pastor of St. Pius parish, Troy.

Rev. Francis Dooley, from pastor of Our Lady of the Springs parish, French Lick, to co-pastor of St. Catherine parish, Indianapolis.

Rev. Paul English, from pastor of St. Elizabeth parish, Cambridge City, to pastor of St. Ambrose parish, Seymour, and the mission of Our Lady of Providence, Brownstown.

Rev. Donald Evard, from pastor of St. Bernard parish, Frenchtown, and the mission of St. Joseph, Milltown, to pastor of St. Lawrence parish, Lawrenceburg.

Rev. John Geis, from associate pastor of St. Michael parish, Brookville, to pastor of St. Mary parish, Greensburg.

Rev. Msgr. Adolph Grosbergs, from residence at SS. Peter and Paul Cathedral to residence at St. Mary parish, Indianapolis, and continuing to minister to the Latvian Community.

Rev. Joseph Grothaus, retiring from the pastorate of Holy Spirit parish, Indianapolis.

Rev. Matthew Herold, retiring from the pastorate of St. Anne parish, Hamburg.

Rev. Harry Hoover, from pastor of St. Mary parish, Richmond, to pastor of St. Joan of Arc parish, Indianapolis.

Rev. Stephen Jarrell, newly ordained, to associate pastor of Immaculate Heart of Mary parish, Indianapolis.

Rev. David Kahle, from administrator pro tempore of Our Lady of the Springs parish, French Lick, and the mission of Our Lord Jesus Christ, King, Paoli, to pastor of Our Lady of the Springs parish, French Lick, and the mission of Our Lord Jesus Christ, King, Paoli. He will retain his assignment as a member of the faculty of St. Meinrad Seminary, St. Meinrad.

Rev. Joseph Kern, from associate pastor pro tempore of Sacred Heart parish, Jeffersonville, to co-pastor of St. Michael parish, Cannelton, co-pastor of St. Pius parish, Troy, and associate pastor of St. Paul parish, Tell City.

Rev. Joseph Laugel, from pastor of St. Mary parish, Greensburg, to pastor of St. Vincent parish, Shelby County.

Rev. Leo Lindemann, retiring from the pastorate of St. Christopher parish, Indianapolis.

Rev. Herman Lutz, from pastor of Mary, Queen of Peace parish, Danville, to co-pastor of St. Catherine parish, Indianapolis, and continuing as Notary of the Metropolitan Tribunal.

Rev. Thomas Lyons, from pastor of Immaculate Conception parish, Aurora, to pastor of St. Anne parish, Hamburg.

Rev. Robert Mazzola, from associate pastor of St. Gabriel parish, Connersville, to associate pastor of St. Andrew parish, Richmond.

Rev. James McBarron, retiring from the pastorate of Sacred Heart parish, Terre Haute.

Rev. Joseph McCrisaken, from chaplain of Community Hospital, Indianapolis, to pastor of Mary, Queen of Peace parish, Danville.

Rev. Amos McLoughlin, retiring from the pastorate of St. Margaret Mary parish, Terre Haute.

Rev. Charles McSweeney, from pastor of St. Francis de Sales parish, Indianapolis, to pastor of Sacred Heart parish, Terre Haute.

Rev. John Minta, from pastor of St. Bartholomew parish, Columbus, to pastor of St. Gabriel parish, Connersville.

Rev. Robert Mohrhaus, from chaplain of St. Paul Hermitage, Beech Grove, to associate pastor of SS. Peter and Paul Cathedral, Indianapolis. He will retain his assignment as assistant chancellor of the Archdiocese of Indianapolis.

Rev. Richard Mueller, from pastor of Our Lady of the Greenwood parish, Greenwood, to pastor of Our Lady of Lourdes parish, Indianapolis.

Rev. William Munshower, from chaplain of the Catholic Center, Indiana State University, Terre Haute, to pastor of Holy Spirit parish, Indianapolis.

Rev. Daniel Nolan, from pastor of St. Michael parish, Greenfield, to pastor of St. Nicholas parish, Ripley County.

Rev. John O'Brien, from associate pastor of St. Patrick parish, Terre Haute, to pastor of Assumption parish, Indianapolis.

Rev. James O'Riley, from associate pastor of Holy Spirit parish, Indianapolis, to associate pastor of St. Michael parish, Brookville.

Rev. Joseph Rautenberg, newly ordained, to associate pastor of Our Lady of Lourdes parish, Indianapolis.

Rev. Msgr. Francis Reine, from pastor of Assumption parish, Indianapolis, to pastor of St. Christopher parish, Indianapolis.

Rev. Lawrence Richards, from associate pastor of Holy Trinity parish, New Albany, to co-pastor of St. Paul parish, Tell City, co-pastor of St. Pius parish, Troy, and associate pastor of St. Michael parish, Cannelton.

Rev. Thomas Richart, newly ordained, to associate pastor of Our Lady of Perpetual Help parish, New Albany.

Rev. Joseph Riedman, from chaplain for the Sisters of St. Francis, Secena Memorial High School and full-time instructor at Secena Memorial High School, Indianapolis, to pastor of St. Michael parish, Greenfield.

Rev. Harold Ripberger, from associate pastor of St. Mary parish, Greensburg, to pastor of Immaculate Conception parish, Aurora.

Rev. Leo Schellenberger, retiring from the pastorate of Holy Rosary parish, Seelyville.

Rev. John Schoettelkotte, from associate pastor of St. Paul Catholic Center, Bloomington, to co-pastor of Our Lady of the Greenwood parish, Greenwood.

Rev. Myles Smith, from associate pastor of Our Lady of Perpetual Help parish, New Albany, to associate pastor of St. Therese of the Infant Jesus parish, Indianapolis.

Rev. Edwin Soergel, from associate pastor of Immaculate Heart of Mary parish, Indianapolis, to co-pastor of Our Lady of the Greenwood parish, Greenwood.

Rev. Msgr. Cornelius Sweeney, V.G., from pastor of St. Joan of Arc parish, Indianapolis, to pastor of SS. Peter and Paul Cathedral, Indianapolis.

Rev. Francis Van Bente, from rector of SS. Peter and Paul Cathedral, Indianapolis, to pastor of St. Mary parish, Richmond.

Rev. Eugene Weidman, from pastor of St. Pius parish, Troy, to pastor of St. Bernard parish, Frenchtown, and the mission of St. Joseph, Milltown.

Rev. Michael Welch, from associate pastor of St. Catherine parish, Indianapolis, to associate pastor of St. Matthew parish, Indianapolis.

Effective August 19, 1973

Rev. Athanasius Ballard, O.S.B., from associate pastor of St. Christopher parish, Indianapolis, to chaplain of St. Paul Hermitage, Beech Grove.

TEMPORARY APPOINTMENTS Effective July 5, 1973

Rev. Joseph Bell, O.S.B., appointed administrator of St. Francis de Sales parish, Indianapolis, until mid-August.

Rev. Kenneth Murphy, appointed administrator pro tempore of St. Elizabeth parish, Cambridge City, and continuing his assignment as administrator of St. Rose parish, Knightstown.

Rev. Harvey Shepherd, O.S.B., appointed associate pastor pro tempore of St. Mary parish, North Vernon.

Rev. Kenneth Smith, appointed chaplain pro tempore of St. Paul Hermitage, Beech Grove, and continuing his assignment as chaplain and instructor at Our Lady of Grace Academy and Convent.

Rev. Robert Wilhelm, temporary sick leave.

Our Lady of Providence mission, Brownstown, is transferred as a mission of St. Vincent.

Archdiocesan clergy changes include 40 shifts in pastors

Retirees, new ordinands among 62 priests named

The Chancery Office this week announced clergy appointments for 62 priests, including 40 pastors. Seven pastors, who have reached the mandatory retirement age of 70, will be retired from parish administration. First assignments were also made for five newly-ordained priests.

Additional clergy assignments will be announced next week, the Chancery indicated.

Pastors retiring from parochial administration are:

Father John Bankowski, 70; Father Joseph Grothaus, 70; Father Matthew Herold, 72; Father Leo Lindemann, 75; Father James McBarron, 71; Father Amos McLoughlin, 71; and Father Leo Schellenberger, 70.

Clergy included in pastoral shifts in Indianapolis include:

Msgr. Cornelius B. Sweeney, V.G., 60, to SS. Peter and Paul Cathedral parish; Msgr. Joseph Brokhage, 59, to St. Matthew's parish; Msgr. Francis J. Reine, 58, to St. Christopher's parish; Father Harry Hoover, 60, to St. Joan of Arc parish; Father Richard Mueller, 54, to Our Lady of Lourdes parish; Father Herman Lutz, 40, and Father Francis Dooley, 54, co-pastors to St. Catherine's parish; Father William Munshower, 41, to Holy Spirit parish; and Father John O'Brien, 35, to Assumption parish.

Named temporary administrator of St. Francis de Sales parish until mid-August was Father Joseph Bell, O.S.B.

OTHER PASTORAL changes in the Indianapolis Deaneries include:

Father Edwin Soergel, 40, and Father John Schoettelkotte, 39, co-pastors to Our Lady of Greenwood parish, Greenwood; Father Joseph Riedman, 44, to St. Michael's parish, Greenfield; Father Joseph Laugel, 64, to St. Vincent's parish, Shelby County; and Father Joseph McCrisaken, 51, to St. Mary's parish, Danville.

Pastoral changes in the Archdiocese, by deaneries, are as follows:

Richmond Deanery—Father Francis VanBenten, 54, to St. Mary's parish, Richmond; Father John Minta, 48, to St. Gabriel's parish, Connersville, and Father Kenneth Murphy, 34, temporary administrator of St. Elizabeth's parish, Cambridge City.

Terre Haute Deanery—Father Charles McSweeney, 58, to Sacred Heart parish, Terre Haute; Father John Dede, 51, to St. Margaret Mary parish, Terre Haute; and Father Kevin Cole, O.F.M. Conv., to Holy Rosary parish, Seelyville.

New Albany Deanery—Father Albert Diezeman, 58, to St. Michael's parish, Bradford; Father Eugene Weidman, 58, to (Continued on Page 3)

Parish to serve two campuses

TERRE HAUTE, Ind.—St. Joseph's parish here this week was designated by Archbishop George J. Biskup as the university parish for students of Indiana State University and Rose-Hulman Institute.

There will be no change in parochial status for other parishioners of the 135-year-old parish, which is being expanded to include the university students.

The Catholic Center operated at Fifth and Mulberry Streets will continue in operation, but will now be under the direction of St. Joseph's parish. Director of the Catholic Center is Father Barnabas Kannenburg, O.F.M. Conv., whose appointment was announced recently.

Pastor of St. Joseph's parish is Father Valentine Jankowski, O.F.M. Conv., who is assisted by Father John Elmer, O.F.M. Conv., newly-ordained priest assigned there earlier this month.

92 of 100 reject new 'Our Father'

HUNTINGTON, Ind.—Ninety-two per cent of those responding to a survey conducted by Our Sunday Visitor, a national Roman Catholic weekly published here, prefer the traditional text of the Lord's Prayer instead of the modern version recently proposed.

The journal published the texts of the traditional "Our Father" as well as the text of the version offered by the International Consultation on English Texts (ICET). Readers were asked to indicate the version they preferred.

cent de Paul parish, Bedford, to a mission of St. Ambrose parish, Seymour.

St. Joseph's Church, Terre Haute, is expanded in function to include responsibility to the communities of Indiana University and Rose-Hulman Institute. The Catholic Student Center shall operate under the auspices of St. Joseph's Church.

Additional clergy appointments will be announced in the near future.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Assistant Chancellor.

June 19, 1973



VOL. XII, NO. 38

INDIANAPOLIS, INDIANA, JUNE 22, 1973

EPISCOPAL CONFERENCES ALERTED Vatican letter orders ban on unauthorized Eucharistic prayers

BY JERRY FILTEAU

The Vatican's Congregation for Divine Worship has ordered priests to stop using unauthorized versions or variations of the eucharistic prayers that immediately surround the consecration of the Mass.

At the same time the congregation encouraged national bishops' conferences to develop alternate eucharistic prayers for their own countries and submit them to the Vatican for approval.

It also encouraged the wider use of authorized variations in other Mass

Text on Page 5

prayers, especially in the many prefaces now available and in the priest's introduction to the eucharistic prayer.

The Vatican's instructions were delivered in the form of a letter to the presidents of national episcopal conferences. The letter, which was officially dated April 27, appeared in the June 15 issue of L'Osservatore Romano, the Vatican daily, which was distributed June 14.

AUGUSTINIAN FATHER John Rotelle, associate director of the secretariat for the U.S. bishops' Committee on the Liturgy, called the letter "one of the better documents that have come from Rome."

Father Rotelle pointed out that the letter includes both positive and negative elements. "But the main thing," he said, "is that reasons are given" for the congregation's decisions. He cited especially the document's "positive theology of ministry."

The 2,500-word letter expressed a strong concern for the "ecclesial dimension of the eucharistic celebration" and the unity of the whole Church in the Eucharist.

"Whenever eucharistic prayers are used without any approval of the Church's authority, unrest and even dissensions arise, not only among priests, but within the communities themselves, even though the Eucharist should be a 'sign of unity, and the bond of charity,'" the letter said.

"Many people complain about the overly subjective quality of such texts, and participants have a right to make such a complaint. Otherwise, the eucharistic prayer, to which they give their assent in the 'Amen' they proclaim, becomes disorderly, or is imbued with the personal feelings of the person who either composes

Abortion 'conscience clause' becomes law

WASHINGTON—President Nixon signed into law a health bill containing a freedom of conscience clause which allows hospitals and health care personnel to refuse to participate in abortions or sterilizations.

The action came late Monday night, June 18, when the president signed a bill extending funding authority through fiscal year 1974 for sections of the Public Health Service Act and other health related legislation.

A freedom of conscience amendment attached to the bill states that receipt of funds under the legislation by an individual does not authorize any court or public official to require the individual to perform or assist in an abortion or sterilization against his religious beliefs or moral convictions.

Remind bishops rules on invalid marriages stand

VATICAN CITY—The Vatican's Doctrinal Congregation reiterated the ruling that Catholics married invalidly may not go to Confession or Communion unless they are living in a so-called brother-sister relationship.

Cardinal Franjo Seper, prefect of the congregation, sent to the bishops of the world a letter in Latin on April 11 in which he called attention to:

—"The diffusion of new opinions which deny or call into doubt the teaching of the Church on the indissolubility of marriage."

—"Those 'who live in an irregular union' are to be admitted to the sacraments of Penance and the Eucharist only when they subscribe to the 'approved practice of the Church in the internal forum.'"

ACCORDING TO A Vatican source who knows well the mind of the congregation, Cardinal Seper was speaking exclusively of the brother-sister relationship as the only solution approved by the Church.

That relationship is one in which a couple involved in an invalid union consent to surrender their sexual rights in return for permission to frequent the sacraments.

In such a case, the Church does not "bless" their marriage but simply allows them the sacraments even though, from outward appearances, they are living as man and wife in a normal marriage relationship.

Another solution to many invalid marriages among Catholics was made public last year but the Vatican asked that it be stopped.

That is the so-called "good conscience" case in which remarried Catholics who honestly feel their previous marriage was not valid but who cannot prove it in a Church tribunal are allowed to go to Confession and receive Communion. Here again the second marriage is not "blessed by the Church."

At least eight dioceses in the United States were practicing the "good conscience" solution at the time that Bishop Robert Tracy of Baton Rouge made it (Continued on Page 3)

POPE MARKS 10TH YEAR Decade of service

BY PATRICK RILEY

VATICAN CITY—When Giovanni Battista Montini became Pope on June 21, 1963, his task was everywhere acknowledged to be exceptionally difficult. Just how difficult this first decade of his pontificate was to prove, few if any were able to foresee.

The most obvious difficulty facing the newly elected Pope Paul VI was to fill the shoes of his universally popular predecessor, Pope John XXIII. Yet the unequalled popularity of Pope John himself might not everywhere have survived the clamor and contestation, the conflicting demands and desires that have followed the Second Vatican Council he declared open in 1962 and Pope Paul declared closed in 1965.

ALTHOUGH SOME HAVE stigmatized the Second Vatican Council as a sort of

What has followed the council's liturgical reform is almost (Continued on Page 3)



POPE PAUL VI—ends first decade in office.



SPECIAL OLYMPICS RIBBON WINNERS—Eleven children of the St. Mary Child Center special education class proudly display their ribbons won in the events of the Special Olympics held recently in Indianapolis. Shown above with Sister Marilyn Therese Lipps, S.P., special education teacher, are the winners in such events as the 25-yard free-style swimming, 25-yard backstroke swimming, standing long jump, 50-yard dash and softball. Front row, from left, are: John Burton, Michael Jines,

Kenneth Chittenden and Timmy Serviss. Back row: Ann Froehlich, Erin Lyons, Douglas Skiles, Jeffery Binion, Ed Gruner, Michael Hoffman and Michael Spittler. The Special Olympics is a program of sports training and athletic competition for mentally handicapped children and adults. Its purpose is to assist the physical development as well as social and psychological development. Coaches were Mrs. Donald Crouch, swimming, and Jim Tobin, track events.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

60,000 'escape' from Belfast

LONDON—More than 60,000 persons have been frightened out of their homes in Belfast in the past three and a half years, according to the Universe, a British Catholic weekly, which obtained the information from a secret, official British report. "It is the largest exodus of people from their homes in Western Europe" since the end of World War II, the paper noted and contended that the migration has been caused by intimidation caused by civil strife. "The report records that 80 per cent of the intimidated people—over 48,000—were Catholics," the Universe said.

Pope, Buddhist head confer

VATICAN CITY—Pope Paul VI met with the Buddhist patriarch of Laos, Dhammayana Mahathera. The Pope said he had done everything possible to bring peace to Indochina, and he expressed hope for amicable dialogue and cooperation between Catholics and Buddhists. The Buddhist leader said that although there had been misunderstandings between Catholics and Buddhists the future is promising.



Traditionalists hold Rome march

ROME—Catholic traditionalists from 18 nations converged on Rome to reassert their demand for orthodoxy in Church teaching and the return of the Latin Mass. Several thousand staged an orderly march through Rome to St. Peter's Basilica. Leaders called it a pilgrimage of "prayer and penance" in petition for the Latin Mass, for a return to the traditional catechism, and for a loyal interpretation of the Scriptures.



PLAN 50TH ANNIVERSARY—Mr. and Mrs. Frank S. Wuensch of St. James the Greater parish, Indianapolis, will observe their 50th Wedding Anniversary on Wednesday, July 4. A Mass of Thanksgiving will be offered at 2 p.m. in St. Catherine's Church, followed by a public reception in the Father Busald hall there. No invitations have been issued and gifts are to be omitted. Mr. Wuensch is Past Grand Knight of Msgr. Downey Council, Knights of Columbus, and a member of the Bishop Chastard General Assembly, Fourth Degree K of C. They are the parents of Charles F. Wuensch, John J. Wuensch, Mrs. Katherine Michaelis, Mrs. Maurice Welsh, all of Indianapolis, Mrs. Robert Logsdon of Encino, Calif., and Miss Mary Wuensch of Chicago. There are 21 grandchildren and four great-grandchildren.

Seek abortion amendment

DETROIT, MICH.—The National Right to Life Convention voted to seek a constitutional amendment to reverse the Supreme Court's Jan. 22 abortion decision. A sponsor of such an amendment, Sen. Mark Hatfield (R-Ore.), was a key speaker at the convention attended by 1,500 persons. "There is no single characteristic of our society that troubles my inner self more than the degradation, the cheapening, the dehumanization of life that we see all around us today," the anti-war Senator said. "Abortion is a form of violence. It is condoned by a society that has become callous and indifferent to the ultimate value of human life."

McLuhan appointed consultor

VATICAN CITY—Marshall McLuhan, the Canadian professor whose theories on the effects of electronic communications media made him a world renowned figure in the 1960s, was named to the Pontifical Commission for Social Communications. McLuhan contends that it is the very nature of television, movies, computers and other such media, far more than their content, that is reshaping civilization. McLuhan is among 25 new consultors of the commission announced by the Vatican June 1.

Prelate backs Farah boycott

BOSTON, Mass.—Cardinal Humberto Medeiros of Boston joined Protestant and Jewish leaders here in supporting a boycott of Farah Manufacturing Co. products. About 3,000 Farah workers, most of them Mexican-American women, have been on strike for over a year, charging the firm with trying to prevent the unionization of its employees. "Although we can only share intellectually and emotionally their plight from a distance," the statement said, "none the less we understand their poverty, their disillusionment with the American dream." Other Catholic leaders have also given their support to the boycott.

Push natural family planning

WASHINGTON, D.C.—Doctors and lay teachers from 16 nations who are involved in natural family planning have decided to work toward the formation of an international federation that will promote fertility control by means that are not mechanical or chemical. Dr. Claude A. Lancot, who was elected to head the newly formed international Liaison Secretariat for Family Life, maintained that "technocrats," who favor artificial means of birth control, "are trying to mix up the public" and that the effectiveness of natural family planning methods has not been made known. These methods, he said, "can be as reliable as the pill or the IUD."

Addresses Irish churchmen

GLENSTAL, Ireland—"In the Irish context, freedom of religion means freedom for religion not freedom from religion," Cardinal John Krol, president of the National Conference of Catholic Bishops, told Irish churchmen. Cardinal Krol said, the Irish recognize "that to deny man's origin in God, his dependence on God and his destiny with God is to deny the ultimate reality about man and to frustrate the very purpose of his existence."



Life of bishop arduous: Pope

VATICAN CITY — It is not easy to be a bishop today, Pope Paul VI told a meeting of the Italian bishops.

"That is," he explained, "to be a bishop who leads his flock and teaches it the right road. We do not mean the bishop who reduces his own duty to following the vagaries of his flock as the wind pushes it here and there."

The Pope was speaking June 12 in the Sistine Chapel at the opening session of the Italian Bishops' Conference's 10th general assembly.

The Pope described a good bishop as "the vigilant bishop, teacher, educator, governor, sanctifier; the bishop who feels himself spurred both inside and outside the Church to give a life a style, a virtue according to the Gospel."



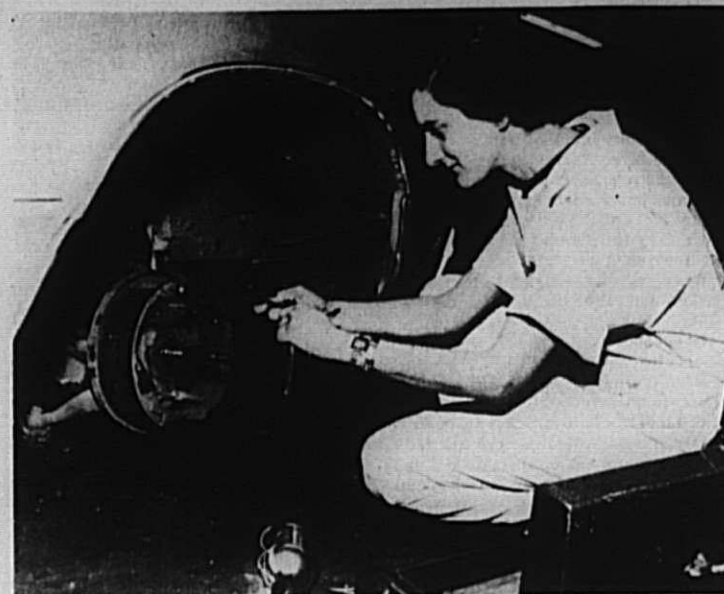
LAW ENFORCEMENT ESSAYIST—Cathedral High School Junior Mark Bauman, son of Mr. and Mrs. Joseph A. Bauman of St. Andrew's parish, Indianapolis, recently received first place in an essay contest sponsored by the Marion County Sheriff's Department. Contest topic was "How I Would Deter Crime in My Community." He received a \$100 U.S. Savings Bond contributed by Msgr. Downey Council, Knights of Columbus. Bauman is shown above with his parents receiving the award from Sheriff Lee H. Eads. Second and third place winners were: Michael Johnson, Northwest High School Junior, and Michael Carroll, Cathedral Junior.

Nun preparing for career as automobile mechanic

EAST NEW YORK, N.Y.—Like father, like daughter? Yes, but not quite. It's like father, like sister—Sister Joan Marese, C.S.J.,—who after another 100 hours of training will be, like her father, a full-fledged auto mechanic.

Sister Joan, who easily qualifies as "Sister Fixit" of the U.S. Catholic Church, had completed 800 hours of auto repair courses at Deleahanty School of Automotive Mechanics in Long Island City and is considered a "prize pupil" there.

But repairing cars for her Order, the Sisters of St. Joseph of Brentwood, N.Y., and planning to work full-time as an auto mechanic outside the purview of the convent, are only part of the story. Sister Joan has a few other aptitudes and skills as well.



SISTER JOAN HAS completed a course in radio-TV repair from the National Radio Institute, another from a locksmith school, does electrical repair, remodeling, carpentry and can serve as the Order's emergency "plumber."

Always mechanically-inclined, many of her skills came as a result of on-the-job training. After entering the Sisters of St. Joseph in 1951, she was stationed at convents where it was "repair or perish, fix it or be electrocuted."

The nun, who has a degree in history, but teaches math at St. Gabriel's parish school, East New York, spends many an after-school period "on the street," beneath one of the Order's autos.

"It's amazing," she observed, "but dressed in coveralls and covered with grease and dirt, little children I can't remember seeing before will stop by the car I'm fixing and say, 'Hi, Sister.' They all know who I am."

Sister Joan's Order has its mother-house in Brentwood, Long Island, where there are some 200 nuns and several cars. The Sisters of St. Joseph teach in about 100 parish schools in the Brooklyn and Rockville Centre diocese, operate a hospital and do prison and social work, all of which requires transportation.

"Convents get many old cars," said the mechanically-minded nun, "because they're donated. And when I have to work on them, it's mostly in the streets."

ALREADY THE SUBJECT OF THE

"SISTER FIX-IT"—Sister Joan Marese, C.S.J., who easily qualifies as "Sister Fix-It" of the Catholic Church, repairs a car at St. Gabriel's Convent in Brooklyn. After another 100 hours of training, Sister Joan will be, like her father, a full-fledged auto mechanic. (RNS photo)

national TV show, "To Tell the Truth," and other media attention, Sister Joan was recently flown to California by the 3M Company to help demonstrate a new product that stops automobile "shimmies."

Needing only a final course in engine theory and "troubleshooting" to gain a certificate, the nun is already skilled in auto electrical systems, brake systems, and shop work. She reworks carburetors, handles tune-ups and works on front-end alignments.

She has been going to auto repair school two nights a week for two years, the only woman in a class of 16, and according to one observer, "it may explain why the atmosphere and behavior of students appears well-controlled." Considered a prize pupil, she reputedly handles a wrench or ratchet as well as any man.

Slated to be the first female graduate of the auto institute, Sister Joan was actually "pressured" into the course by

requests from fellow nuns to attend to constant break-downs. But, it was a pressure she relished.

BROOKLYN-BORN and reared in Queens, she attended St. Francis College, Brooklyn, and then joined the Sisters of St. Joseph. She has served parishes in Brooklyn, East New York and in Uniondale, Long Island.

"Of the latter place," she said, "I wasn't too happy there. It was a new building, and there was nothing to fix."

Sister Joan hopes her mother superior will allow her to work full-time as a mechanic—using nights and week-ends for the Order's autos and other repair tasks, of course.

In any case, the Order has 200 sisters—and several autos—in Puerto Rico. And Sister Joan wouldn't mind taking her tools down there for a few weeks each summer.

Ban unauthorized Eucharistic prayers

(Continued from Page 1)
Unauthorized texts "are frequently deficient in the elements which the liturgical reform has attempted to restore to the Roman liturgy."

While the Vatican congregation banned all unauthorized versions of the eucharistic prayers, it stressed the liturgical value of local adaptation in prayers, readings and song. It cited the variations allowed by past Vatican instructions as useful for "preparing celebrations which are alive and planned according to pastoral need."

It also cited the priest's admonitions and homily and the general intercessions as valuable "for further accommodating any individual celebration."

THE INSTRUCTION clarified the freedom of the priest to use his own words in the admonitions during the penitential rite or before the Lord's Prayer. "By their very nature, these brief admonitions do not require that everyone use them in the form in which they appear in the missal," the congregation said.

The letter also put a stress on the homily as part of the total liturgy: "It proclaims the word of God in the liturgical gathering for the community assembled. It explains that word in view of the total celebration respecting the ability of the people to understand and in terms of their daily life."

Local adaptation was also stressed in the general intercessions. "Insight and a certain freedom should go into the composition of these intercessions, for they are both essential to the very nature of this prayer," the congregation said.

The congregation stressed the role of the priest in bringing together the universal elements of the Mass and the elements that can be adapted to the local community.

"As (the priest) presides over the liturgical action, whether by reading, singing, or by use of gestures, he should carefully help the participants to achieve a true sense of community as they celebrate

and live the memorial of the Lord," the congregation said.

THE FOUR EUCHARISTIC prayers, which replaced the single Canon of the Mass several years ago, are in use around the world. While the Vatican has also approved other eucharistic prayers for use in particular countries, no additional ones have been approved for use in the United States.

Father Rotelle said that the U.S. bishops' liturgy secretariat is in the process of developing other eucharistic prayers for possible use in this country. Some of these may be designed for particular occasions or particular groups such as children.

Under the guidelines established by the Vatican, these must be approved by the national bishops' conferences and then sent to Rome for approval by the Vatican before they can be used in liturgical celebrations.

"I personally wish they had allowed episcopal conferences to prepare their own eucharistic prayers, but maybe that will come later," said Father Rotelle.

<p>DAVID J. FOX MICHAEL J. FOX ROSS E. COFFIN RAY FOX</p> <p>FOX & FOX Insurance Agency</p> <p>Area 317, 925-1454 3654 Washington Blvd. Indianapolis, Ind. 46205</p>	<p>BECKER ROOFING CO. ROOFING—SIDING GUTTERING</p> <p>"Above everything else, you need a good Roof!"</p> <p>+ FREE ESTIMATES + 2902 W. Michigan St., Indpls. 616-0666 Jim Giblin, Owner</p>	<p>Aero TERMITE CONTROL INC.</p> <p>786-0456 1729 Shelby—1535 N. Meridian</p> <p>TERMITES, ANTS ROACHES, RATS, MICE</p> <p>Free Inspection Ask About Our Comprehensive Lifetime Guarantee Plan.</p>	<p>SHAKY'S Eastside, Speedway, Greenwood CHILDREN 5-11, 1/2 PRICE</p> <p>Bunch of Lunch Mon. thru Sat. \$1.72</p>
--	--	--	--

House of Sirloin-Now Open! featuring Family Priced Steaks!

"We Have Low Prices, Cool Air & Warm Smiles"

LUNCH SPECIAL

7-OZ. SIRLOIN STEAK
W-TOAST & SALAD BAR
SERVED 11 A.M. TO 5 P.M.

\$1.99

OPEN 7 DAYS

11 A.M.—9 P.M.
FRI. & SAT. 10 P.M.

COMFORTABLE-RELAXED
OLD ENGLISH ATMOSPHERE

CLUBROOM FACILITIES
CALL 787-0887

House of Sirloin
902 E. HANNA BETWEEN U.S. 31 & 431
NEXT TO OSCO-EISNER

ALL ITEMS
AVAILABLE
FOR
CARRY-OUT
CALL
AHEAD
787-0887

THE TACKER

CFM seminar set at N.D.

BY PAUL G. FOX

The Christian Family Movement is sponsoring a national seminar on family life, *The Glory of God—The Family Alive*, to be held at the University of Notre Dame on August 17-19. Couples, one or two-parent families, blended families, clergy and teen-agers who are searching for values and prayer and are working to improve family life are invited.

Dr. and Mrs. Charles Lundquist of St. Paul, Minn., chaircouple of the program committee, have announced that this year's seminar will convey a positive view of the family; a view which sees the family as a most favorable situation for a person to find love and acceptance, a sense of self-worth and identity, freedom and personal security.

This positive view of the family will be conveyed not only through speakers and workshops, but also by providing a kind of open-family experience during the week-end.

Early in the seminar, the participants will be divided into small groups of families containing two-parent families, single persons and single-parent families. Each group will hopefully contain a wide range of ages and backgrounds. A number of activities have been planned to allow these groups to learn and work and play together. During the week-end each group will become a kind of community in which each individual member and each family may find some sense of acceptance and belonging.

Information and registration materials may be obtained from the Christian Family Movement, 1655 Jackson Blvd., Chicago, IL 60612, phone (312) 829-6101.

TALBOT HOUSE 'PAINT-IN'—About 40 volunteers from the Painting and Decorating Contractors of America, Indianapolis Chapter, and the Painters Union Local 47, will converge on the Matt Talbot House, 1424 Central Ave., Indianapolis, on Saturday morning, June 23, for redecorating. The project is the result of efforts by members of the Matt Talbot Guild to upgrade and refurbish the home for recovering alcoholics. Guild members and the board of directors will be present. Also invited were Governor Otis Bowen, Mayor Richard Lugar and Congressman William Hudnut, William Bray and U.S. Senator Birch Bayh. The Guild could also use some support in refurbishing four bedrooms. Needed are rugs, drapes, chests and other items. Information can be obtained from the Talbot House, 635-1192.

CHORAL SOCIETY EXPANDING—Christ Church (Episcopal) Cathedral on Indianapolis' Monument Circle has announced plans to organize a Cathedral Choral Society, a select

choir of mixed voices and open to people of all faiths. Membership will be awarded by audition and will be limited initially to 125 voices. There will be two performances the first season, around Christmas and in the spring. Rehearsals will begin in September and will be held on Monday evenings from 7:30 to 10 p.m. Auditions have been scheduled from 10 a.m. to 12 noon Saturday, June 23, 10 a.m. to 12 noon and from 1 to 3 p.m. Saturday, June 30, and 1 to 3 p.m. Saturday, July 7. Additional details may be obtained from the Cathedral, 636-4577.

ARMY RESERVES TO ASSIST—Aiding in the transportation of patients to the new St. Vincent Hospital, Indianapolis, next December will be the 334th General Hospital Unit of the 123rd U.S. Army Reserves Command. "With the expert assistance of the Army Reserves," commented Sister Carlos McDonnell, D.C., St. Vincent administrator, "we hope to serve our patients breakfast in the old hospital and lunch in the new."

NAMES IN THE NEWS—Father Phillip Uzdawinis, O.M.I., son of Mr. and Mrs. Walter Uzdawinis of St. Monica's parish, Indianapolis, has been named director of the Newman Community of Marshall University in Huntington, West Virginia. The Latin School graduate previously served as assistant chaplain at the University of Maryland College Park campus, North Florida Junior College and the State University of New York at Buffalo. . . . James Hughes, son of Mr. and Mrs. James B. Hughes of St. Anthony's parish, Clarksville, received the Eagle Scout Award there. He is a student at Our Lady of Providence High School, Clarksville. . . . Dean's List scholar at Marian College during the past semester was Miss Joanne Boyle, daughter of Mrs. Jane Boyle of Indianapolis. . . . Now that Mr. and Mrs. Robert Hagan of St. Michael's parish, Indianapolis, have completed their "baseball squad" with nine sons, they recently added a newborn daughter to the family circle. Hagan is a coach at the parish.

SOMETHING OF A RECORD?—The rather lengthy list of 62 clergy changes announced this week by the Cancery Office caused an office staff discussion about whether a "new record" was set in the process. Collective head-scratching took us to the microfimed volumes of the Catholic weekly. Back in June of 1934, shortly after Bishop Joseph E. Ritter assumed office, there were 83 changes announced. That included territory now covered by the Evansville diocese, however. (There were seven living Archdiocesan priests listed that year among pastoral changes.)

simple enough. Once a tradition or custom established by a council and sanctioned by the centuries had been put aside, why not another conciliarly established custom or tradition?

Intellectually, the dynamic was much more complicated. For centuries the tradition now under attack had stood without attack from within, and its intellectual foundations and strengths had gone virtually unexamined. Reasons for the tradition of celibacy had not been sharpened by argument. As a result, the attack was stunning, certainly the most successful assault on celibacy since the Reformation and possibly the most successful assault on it in history.

POPE PAUL ARGUED that it would be disastrous to yield on celibacy at this point in history, when voices everywhere have been insisting that sexual abstinence is not only bad for you but useless, not only useless but impossible. This, in sum, is the pan-sexual worldview of the mass media. For Pope Paul celibacy stands thwart that view of life, as a sign of living contradiction.

Archdiocesan clergy changes

(Continued from Page 1)

St. Bernard's parish, Frenchtown, and St. Joseph's parish, Milltown.

Lawrenceburg Deanery—Father Donald Evrard, 43, to St. Lawrence parish, Lawrenceburg; Father Harold Ripberger, 40, to St. Mary's parish, Aurora; Father Daniel Nolan, 65, to St. Nicholas parish, Sunman; and Father Thomas Lyons, 54, to St. Anne's parish, Hamburg.

Bedford Deanery—Father David Kahle, 41, to Our Lady of the Springs parish, French Lick, and Christ the King parish, Paoli; and Father Paul English, 60, to St. Ambrose parish, Seymour, and Our Lady of Providence parish, Brownstown.

North Vernon Deanery—Father James Dede, 47, to St. Bartholomew's parish, Columbus; Father John Geis, 37, to St. Mary's parish, Greensburg; and Father James Arneson, 32, to St. Joseph's parish, Jennings County.

Tell City Deanery—Father Andrew Diezeman, 54, to co-pastor of St. Paul's parish, Tell City, co-pastor of St. Michael's parish, Cannelton, and associate pastor of St. Pius parish, Troy; Father Lawrence

Richardt, 35, to co-pastor of St. Paul's and St. Pius and associate pastor of St. Michael's; and Father Joseph Kern, 42, to co-pastor of St. Michael's and St. Pius and associate pastor of St. Paul's. The three will reside in Tell City.

NEWLY-APPOINTED associate pastors in Indianapolis are:

Father James Bonke, 29, to St. Christopher's parish; Father Frederick Denison, 25, to Holy Spirit parish; Father Stephen Jarrell, 26, to Immaculate Heart of Mary parish; Father Robert Mohrhaus, 41, to SS. Peter and Paul Cathedral parish; Father Joseph Rautenberg, 25, to Our Lady of Lourdes parish; Father Myles Smith, 28, to Little Flower parish; and Father Michael Welch, 29, to St. Matthew's parish.

Two Indianapolis priests will change residence: Msgr. Adolfo Grosberg, to St. Mary's parish, and Father Samuel Curry, 29, to St. Andrew's parish.

OTHER CHANGES in associate pastors in the Archdiocese, by deaneries:

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.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** 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.

Alumnae slate family picnic

BEECH GROVE, Ind.—The Alumnae Association of Our Lady of Grace Academy will have a family picnic in the grove north of the Academy on Sunday, June 24. Members of the Association and their families are invited. The picnic will begin at 11:30 a.m. and continue throughout the afternoon.

Each family should bring a covered dish. Hamburgers, snacks and soft drinks will be sold at a nominal cost.

Mrs. Robert (Bonnie) Fisher II is general chairman for the affair. Alumnae can contact her at 897-5724 for further information.

Msgr. Higgins on TV show

NEW YORK—Msgr. George G. Higgins, secretary of research for the U.S. Catholic Conference, will be interviewed on the farm labor situation on the ABC television network program "Directions," it was announced here.

The show will be aired at 12 noon EST on Sunday, June 24.

Vatican guidelines describe pastoral ministry of bishops

BY FR. LEO E. McFADDEN

VATICAN CITY—Guidelines on the role and pastoral ministry of bishops in relation to their own dioceses, the Universal Church and their episcopal conferences are given in a new Vatican book called "The Directory for the Pastoral Ministry of Bishops."

The book was prepared by the Vatican's Congregation for Bishops in consultation with the world's bishops.

Pope Paul VI called it a "precious book."

A consultant to the Congregation for Bishops Italian Salesian Father Luigi Bogliolo, in introducing the 30,000-word directory in the Vatican press hall June 20 stressed that it was offered as "pastoral guidelines," not as "obligatory norms."

Pope Paul, in a letter dated Feb. 22, asked the then prefect of the congregation, Cardinal Carlo Confalonieri, to send the directory to all the world's bishops "not so much as didactic laws of new and multiple obligations, but as advice and encouragement."

FATHER BOGLIOLO described the directory as a "pastoral synthesis" of the teachings of the Second Vatican Council and said that "each bishop will apply these guidelines to his local Church as each bishop sees fit."

The directory combines the heritage of bishops of the past with the experiences of today's bishops, the Salesian priest said.

A Vatican press release said the directory contains an "accurate summing up of the idea of collegiality" proposed by Vatican II.

Not only does the bishop show collaboration with the Pope by demonstrating "good government" of his diocese

and "right use of the power" given him, but also by offering counsel to the Pope, the directory says.

In addition, it says, the bishop will offer his opinions of plans under consideration by the Pope and will "willingly accept and diligently fulfill" any work assigned by the Pope.

Missionary work and evangelization in general are still other ways the bishop can express his interest in the Universal Church, the directory says.

THE BISHOP'S MOST important task, the directory continues, is ruling his own diocese. The bishop in this capacity, it explains, acts as one who presides in love over his local Church.

Not only is the bishop to preach the word of God, he is also to "propose theological principles, that deal with problems of the day in his diocese, namely:

"The value of the human person, his liberty and his very life;"

"The value of the family, its stability and unity, as well as the value of procreation and education of offspring;"

"The extremely serious problems of concentration of wealth, peace and war and the fraternal coexistence of all peoples."

Further, the bishop is to "admonish those who would be bold enough to propose doctrines not in keeping with the faith, and, in the case of non-repentance, deprive them of the faculties of preaching or teaching."

The bishop is to train the laity to teach religion, provide them with theology courses and see to it that priests provide them with proper liturgical celebrations.

To know his priests is the "sacramental obligation" of the bishop, and should any priest confront difficulties the bishop will

come to his aid with "promptness and discretion," the directory says.

The bishop will regard Religious working in his diocese as a "divine gift" and will seek to understand them and promote their spirituality, the directory states.

It says also that the bishop himself must develop the virtues of "pastoral charity, faith, hope in God, obedience to the will of God as manifested by Church authority, chastity, poverty, prudence and strength."

THE BISHOP, IT STATES, will administer the temporal goods of the diocese with justice, charity and wisdom, utilizing lay and clerical administrative experts as advisers to diocesan or parish councils.

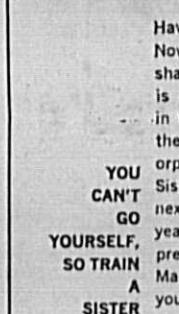
The directory also advises bishops on how to deal with youths, immigrants and tourists, non-practicing Catholics, non-Christians and atheists.

Msgr. Marcello Costalunga, an official of the Bishops' Congregation who helped author the directory, said the finished product reflects the thinking and suggestions of bishops of the world as well as the input of several Vatican departments.



HELP HER BECOME A SISTER

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH



Have you ever wished your family had a nun? Now you can have a 'nun of your own'—and share forever in all the good she does. . . . Who is she? A healthy, wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging. . . . Help her become a Sister? To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years you'll have a 'Sister of your own'. . . . We'll send you her name on receipt of your first gift. As long as she lives you'll know you are helping the pitiable people she cares for. . . . Please write us today so she can begin her training. She prays someone will help.

In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables. . . . If you feel nobody needs you, help feed hungry boys and girls!

Now you can provide for a fixed income for life, while providing the necessities of life for Christ's poor. A CATHOLIC NEAR EAST WELFARE ASSOCIATION ANNUITY guarantees a regular income with no investment worry or responsibility. You receive an attractive rate of return while gaining immediate and long term tax advantages. Write now for additional information and the rate of return you will receive on your investment in the missions. Please indicate your date of birth and whether male or female.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____ "CR" FOR _____ NAME _____ STREET _____ CITY _____ STATE _____ ZIP CODE _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
330 Madison Avenue • New York, N.Y. 10017
Telephone: 212/ 986-5840

Remind bishops

(Continued from Page 1)
public in June 1972 that his diocese was doing so.

THE FOLLOWING August, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said that the holy see wanted dioceses to halt practices "contrary to current discipline."

Cardinal Krol further specified that the Vatican directive was not aimed at the practices of specific dioceses or of one nation.

Although Cardinal Krol intimated at that time the Vatican would launch a study of the "good conscience" issue, the April letter of Cardinal Seper gives no intimation that other solutions are being studied.

At least one U.S. bishop—Bishop Joseph Green of Reno—released to his priests an unofficial translation of the cardinal's letter. Bishop Green said he did so because he knew "this problem (admitting to the sacraments to those in an invalid marriage) has been a very pressing one for so many of you in your pastoral care of souls."

HOLY CROSS SUMMER FESTIVAL

NOW IN PROGRESS

125 N. ORIENTAL, INDIANAPOLIS

NOW IN PROGRESS

FRIDAY, SATURDAY & SUNDAY, JUNE 22, 23 & 24

BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The startling growth of the neo-Pentecostal movement in the United States has been accompanied in recent months by rather predictable assessments of continued growth, new breakthroughs in Christian unity and renewal, and the further "building of Christian community."

But some negative elements—also predictable—have emerged as well.

In the interim between the 1973 International Conference of the Catholic Charismatic Renewal which drew some 22,000 persons to the University of Notre Dame in early June and the International Lutheran Conference on the Holy Spirit slated for mid-August, three areas of uncertainty may be afforded further exposure in the public religious forum.

These are the relationship of Pentecostal or charismatic Christians to the social dimensions of the Gospels, the problem of inter-communion, and the "anti"-established-Church image that some churches, including Pope Paul, ascribe to some neo-Pentecostal groups.

DURING A discussion on Pentecostalism at the May, 1973, joint meeting of the Roman Catholic and Protestant

Charismatics—Pro and Con

press associations in Bloomington, Minn., Father Kilian McDonnell, O.S.B., who heads the Institute for Ecumenical and Cultural Research, Collegeville, Minn., spoke to the question of social action.

He said charismatics in the U.S. for the most part still have to "integrate the social implications of the Gospel into the spiritual dimension."

While stating that charismatics place great stress on building up the "spiritual body," the priest said that there are many "individual social action efforts" among charismatics.

The editors of New Covenant magazine, the monthly journal of the Charismatic Renewal published in Ann Arbor, Mich., produced two consecutive issues in 1972 which dealt specifically with charismatic involvement—or lack of it—in social action movements.

THE ARTICLES generally conceded

that charismatics have emphasized the spiritual aspects of the Pentecostal experience, focusing on the "gifts" of the Holy Spirit in a personal way, but as a whole have projected involvement in social action to the future.

A survey by the Jesuit sociologist, Father Joseph Fichter, S.J., of Loyola University, New Orleans, rated charismatics as being heavily involved in spiritual practices but not involved actively in social programs or movements.

With respect to intercommunion, the problem continues to plague Roman Catholic charismatic gatherings such as the recent conference at Notre Dame. Hundreds of Protestants showed up for the three-day conference, but were obliged to schedule separate services.

While permission can be granted by the local bishop, the request by officials of the Notre Dame conference was denied.

For those in the Charismatic Renewal who see the movement as a sign of the journey towards full visible unity of Christian Churches, the intercommunion situation is becoming a real stumbling block. Many prayer communities include both Protestants and Catholics.

DURING THE 1972 Notre Dame conference two Catholic priests, speaking during the closing prayer meeting and liturgy, "agonized" because "separated brethren" attending could not receive the Eucharist. They called for a "healing force" that would make intercommunion possible.

On the question of separation of charismatic groups from the established, mainline Churches, Pope Paul is the latest to enunciate this fear.

He warned in a pre-Pentecost public audience that Catholics involved in charismatic groups should make sure they do not loosen ties with the hierarchy and official Church structures.

"We should reflect on whether certain groups in search of the Holy Spirit, that prefer to isolate themselves to avoid both the directing ministry of the Church and the anonymous crowd of unknown brothers, are on the right road," the Pope said.

THE POPE'S cautionary statement came just after Cardinal Leo Joseph Suenens of Belgium told some 22,000 Catholics at this year's Notre Dame conference that he believes the Charismatic Renewal has a major role to play in the overall task of Church renewal. Father Emmanuel Sullivan, S.A., who

serves as secretary to the Committee on Unity in Prayer for the British Council of Churches, said that Pentecostalism as he sees it leads to a sense of community which is . . . truly a manifestation of the Church, the Body of Christ."

The priest who made a two-year study of Pentecostal groups in Britain and the U.S. said that despite allegations that the movement's prayer meetings are out of line with Catholic tradition the movement has established a firm foothold in the Catholic Church.

Father Harold Cohen, S.J., a chaplain at Loyola University, New Orleans, and one of the major speakers at the Notre Dame charismatic conference this year, seemed to contradict the implication that charismatics could become separated from the established Churches.

IN FACT, HE appealed for greater support of the charismatic renewal from Church leaders and coupled his own pledge of loyalty to Pope Paul with a vow to remove himself from the charismatic renewal if the Church ruled against it.

Whatever the problems that beset the Pentecostal or charismatic renewal these days, long-time observers believe it's too early to judge the true impact of the movement.

For the most part, a critical analysis of the charismatic experience is still lacking. Most theological books written on the subject are either unqualifiedly optimistic or reject what the author does not understand.

Father McDonnell said the Churches must adapt their theological scope to include the charismatic experience, and that those in the charismatic renewal must seek to explain their experiences meaningfully within the context of the established Churches.

TV'S AGE OF ANGELS

Vernacular 'ruddy nuisance' in McLuhan's global Mass

TORONTO, Ont.—Is the "vernacular Mass" a "ruddy nuisance" in the electronics age?

Could be, says the philosopher who has drawn considerable attention to his views of the effect of communications in the 20th Century.

Marshall McLuhan foresees a "televized liturgical service" that would be beamed worldwide by the Roman Catholic Church. It would be seen in each of the world's nations during the average 24-hour day.

And Dr. McLuhan says that the new televised (or electric) liturgy would be provided in Latin.

DR. McLUHAN was interviewed here after his appointment by Pope Paul to an international commission of media advisers which will assist the Catholic Church.

"In televised liturgy," he said, "the

Church might be able to stabilize the psychic lives of its members who are disturbed by the changes of Vatican II."

The famed media expert is currently director of the Center for Culture and Technology at St. Michael's College, University of Toronto.

"THE VERNACULAR Mass may become a ruddy nuisance in the electric age," he said. "There was something premature about the speed with which the use of local language was spread after Vatican II."

Dr. McLuhan said a radical expansion of Christianity throughout the underdeveloped world is possible by means of a televised Mass.

"If the Roman Church were to missionize by electricity," he said, "it would be in a new age. Electric man can be truly angelic because he can have instant presence anywhere in the world."



"EITHER I HAVE A GOOD CHRISTIAN ATTITUDE, OR I DRIVE THIS CAR. MAKE UP YOUR MIND, LOUISE!"

THE YARDSTICK

Sectarian issues have no place in unions

BY MSGR. GEORGE G. HIGGINS

The trade union movement on the European Continent, until recent times, was badly split along ideological or religious lines. Up to the time of World War II, there were separate Socialist and Christian Trade Union Centers (and sometimes a Communist Center as well) in almost every European nation. Since the end of the war, this situation has improved to some extent, but even today the kind of "neutral" trade unionism which we have always had in the United States is still the exception rather than the rule in Western Europe.

Neutral (as opposed to ideological or sectarian) trade unionism was the only kind that made any sense in the American context. To have split the labor movement in this country along ideological or religious lines would have been completely irrational, given the pluralistic makeup of the American labor force. Moreover, from the workers' point of view, it might well have been disastrous.

IT IS OBVIOUS, however, that neutral trade unionism comes at a certain price. It never could have survived in the U.S. if any one segment of the labor force had tried, whether overtly or by subterfuge, to impose its own religious or ideological point of view on the movement as a whole.

I am convinced that the overwhelming majority of American workers are still firmly committed to the principle of neutral trade unionism and are fully prepared to pay the necessary price to make it work at least as well as it has in the past. They understand that neutral trade unionism presupposes that all segments of the labor movement will respect one another's religious views and that no one group will try to use the movement to promote its own ideological or religious purposes.

president to embezzle depositors' savings if his tellers are also dipping into the till. Crazy. But then that's the kind of mental leap-frogging that results from sacrificing objective morality to personal expediency. —B.H.A.

Calluses on the conscience

They look like advertisements for what's right with America. Young, brainy, articulate, impeccably groomed and suited, accompanied by modestly modish, attractive wives. They have been educated at the best schools, are responsible family men and faithful church-goers.

Yet these same bright young men are now making some astounding confessions before the Senate committee investigating presidential campaign activities. They have implicated themselves and others in burglaries, thefts, misappropriation of funds, perjury, and the doctoring or destruction of official records.

Now, belatedly and after artful employment of the powers of Congressional immunity, they say they are willing to take the consequences of their deeds.

It is their attitudes, more than their actions, that are inexplicable. They acknowledge they did wrong. They knew better. But circumstances silenced conscience and events nullified ideals. There was apparently no hesitation, no inner questioning, and no guilt. The end determined the means.

One witness, Jeb Stuart Magruder, former deputy director of the Committee to Re-elect the President, rationalized his involvement by noting that many of those inside government had become ethically calloused because of the actions of the various anti-war groups.

Since when, one wonders, has it not been proper for a free people to peaceably assemble to influence a change in government policy. If the peace is broken, then demonstrators must anticipate being jailed—as thousands upon thousands have been in recent years. When anti-war groups or any other groups go outside the law, they should expect to be prosecuted and punished and they ought to be.

But what Mr. Magruder seemed to be saying was that those inside the government weren't concerned about breaking the law because there were persons outside the government who were doing the same thing.

If one follows that same line of reasoning, it's all right for a bank

The CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4331

Price \$4.50 a year

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bostler; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3579 to the Office of Publication.

BAN ON ALL UNAUTHORIZED VERSIONS

Text of Instructions regarding Eucharistic Prayers

(The following is the text of a letter issued by the Vatican's Congregation for Divine Worship to the presidents of national episcopal conferences. The letter orders an end to the use of unauthorized versions of Eucharistic Prayers immediately surrounding the Consecration of the Mass.)

Letter to the President of National Conferences of Bishops, Concerning Eucharistic Prayers

1. The primary objective of liturgical renewal is the participation of the people in the Eucharist knowingly, devoutly and actively. (1) This is especially true of the revision of the Roman Missal, recently put into effect according to the norms of the Second Vatican Council. (2)

It must be acknowledged that the distinguishing characteristic of this Missal, promulgated by authority of Pope Paul VI, is the large number of texts that offer a wide variety in selecting the scriptural readings, songs, prayers and acclamations available to the entire community, as well as in the presidential prayers. The Eucharistic prayer is no exception, for in addition to the venerable and traditional Roman Canon, three new texts have also been introduced into use. (3)

2. The reason why such a variety of texts has been offered, and the end result such new formularies were meant to achieve, are pastoral in nature: namely, to reflect the unity and diversity of liturgical prayer. By using the various texts contained in the Roman Missal, various Christian communities, as they gather to celebrate the Eucharist, are able to sense that they themselves form the one Church praying with the same faith, using the same prayer. They furthermore become one in their ability of proclaiming the same mystery of Christ in different ways—especially when the vernacular is used. Each of the faithful can more easily lift their hearts to God in prayer and thanks, (4) and share in the celebrations with greater spiritual benefits.

3. Although several years have passed since the promulgation of the revised Roman Missal, it has not yet been fully introduced everywhere, since the vast work of providing vernacular editions for so many countries has required a considerable period of time. (5) Furthermore the many ways of increasing the pastoral effectiveness of a celebration are not always known, nor is sufficient attention paid to the spiritual good of the assembly in planning the celebration. (6)

REQUESTS FOR ADAPTATION

4. In addition many have voiced the desire of adapting the Eucharistic celebrations further with the composition of new formularies, including new

Eucharistic prayers. They maintain that the options among the presidential prayers and the four Eucharistic prayers of the Order of Mass still do not fully satisfy the many demands of various groups, areas and peoples. This Sacred Congregation has received several requests to approve, or grant the faculty of approving, and to allow the use of new texts for prayers and Eucharistic prayers in modern language and thought-patterns.

In the past few years many authors from different countries, representing many language groups, have published Eucharistic prayers composed by themselves for such purposes. In spite of the limitations imposed by the Second Vatican Council (7) and the prohibitions of individual bishops, priests have frequently used privately circulated texts for their celebrations.

5. Consequently this Sacred Congregation, at the request of the Holy Father and in consultation with experts from various parts of the world, has carefully studied the question of the composition of new Eucharistic prayers or of giving the faculty to episcopal conferences for such approval, together with other questions connected with such prayers and their consequences. The results of this study, made by the members of this Congregation in plenary session, together with the decisions of other Sacred Congregations having competence in such matters, were presented to the Pope. Upon mature consideration of the entire matter, it does not seem advisable at this time to grant episcopal conferences the general faculty of either composing or approving new Eucharistic prayers. On the contrary it seems more advisable to recommend that a broader catechesis be undertaken concerning the nature and purpose of a Eucharistic prayer. (8) Since it is indeed the center of the celebration, it should also be central to a fuller catechesis. It seems necessary to provide priests with a more detailed instruction on the possibilities they have to encourage the full participation of the people by using the existing norms found in liturgical legislation and the formularies of the Roman Missal.

6. The four Eucharistic prayers presently appearing in the revised Roman Missal remain, and no other Eucharistic prayers composed without the express approval or permission of the Holy See may be used. Episcopal conferences and individual bishops are strongly asked to lead their priests in a reasonable way to maintain the one practice of the Roman Church. This will result in the good of the Church as well as preserve the arrangement proper to liturgical celebrations.

The Holy See is motivated by a pastoral love of unity in reserving to itself the right of regulating so important a matter as the order of the Eucharistic prayer. In preserving the unity of the Roman rite it will not refuse to consider legitimate requests, and will give willing consideration to such requests received from episcopal conferences for new Eucharistic prayers to be composed for particular needs and introduced into the liturgy. It will also set forth those norms to be observed in each individual case.

THE ROMAN TRADITION

7. Together with this important decision, it seems useful to suggest several considerations which render its meaning and execution easier to understand. Some of these relate to the nature and importance of the Eucharistic prayer in liturgical tradition, especially the Roman tradition. The rest take into account what can be done to accommodate a celebration to individual groups without changing the text of the Eucharistic prayers.

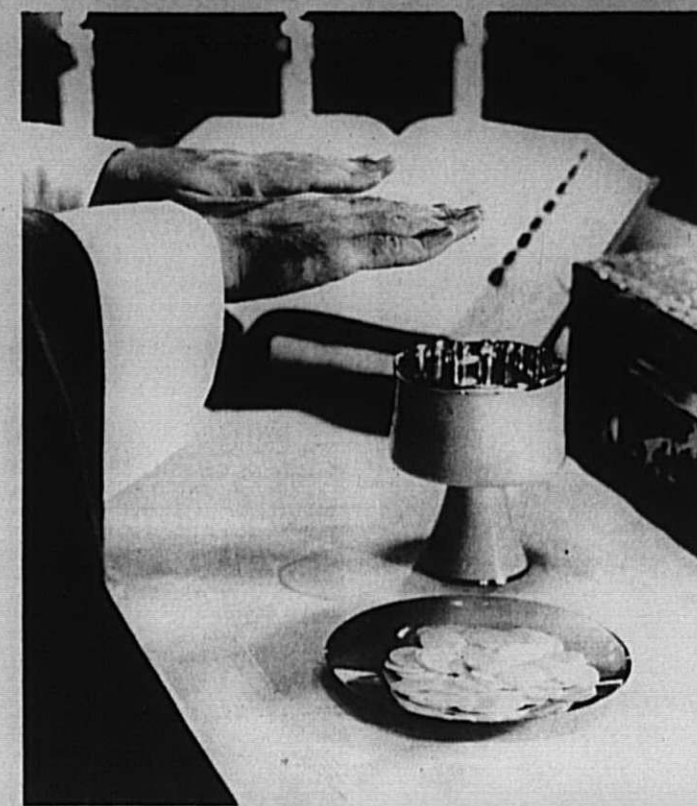
8. By its very nature the Eucharistic prayer is the "center of the entire celebration," and "a prayer of thanksgiving and sanctification" whereby "the entire congregation of believers join Christ in acknowledging the works of God and offering the sacrifice." (9) This prayer is proclaimed by the presiding priest. He expresses the voice of God as it is addressed to the people, and the voice of the people as they turn to God. He alone should proclaim this prayer, while those assembled for the sacred celebration observe a reverent silence.

Besides its catechetical nature which attempts to clarify all that is proper to each particular celebration, the prominent feature of this prayer is one of thanksgiving for the universal mystery of salvation, or for some particular aspect of that mystery celebrated within the liturgical action in keeping with the day, feast or season. (10)

To allow those participating to praise God and give Him even greater thanks, the revised Roman Missal already contains a "great number of prefaces, derived from the older tradition of the Roman Church or newly composed. In this way the different aspects of the mystery of salvation will be emphasized, and there will be richer themes of thanksgiving." (11)

To this same end, the presiding priest has the faculty of briefly introducing the Eucharistic prayer. (12) He can thereby suggest reasons for giving thanks which are there and then meaningful to a particular group of people. The community will then be able to feel that its own life is an intimate part of the history of salvation, and so draw greater benefits from their Eucharistic celebration.

9. As for the very purpose of the Eucharistic prayer and its inner meaning or structure, there is a secondary aspect of petition or intercession. The revised



liturgy provides this notably in the general intercessions, in a form that is much freer and more adaptable to varying circumstances, expressing supplications for the needs of the Church and all mankind. The new liturgical books supply many formats for this type of intercession for insertion into the Eucharistic prayers, as the structure of each allows. They are to be used in particular celebrations, especially during ritual Masses. (13) In this way the purpose of each celebration becomes more clearly defined, while at the same time signifying that this prayer is offered in union with the whole Church. (14)

SPECIAL FORMULARIES

10. The variations listed above permit the elements of thanksgiving and intercessions to be more closely related with the celebration as a whole. In order to develop the particular aspect of the mystery of Christ that is celebrated on special solemnities during the liturgical year, the Roman tradition has other special formularies for use (infra actionem). (15)

As is evident, the same tradition makes proper provision for the immutability of the text as a whole, while not excluding any appropriate variations. Thus the people can more readily associate themselves with the presiding priest with the frequent proclamation of the same texts. At the same time, the variations within the text, however few in number, are not only useful but welcome, for they foster devotion and attentiveness, and embellish the prayer in a unique way.

In all that pertains to the principles found in Nos. 8-10, there is nothing to prevent episcopal conferences from providing similar variations for their own regions, and to request approval for them from the Holy See. The same holds true for the bishop in regard to the Proper for his diocese, and for the competent authority in regard to the Proper for each religious family.

11. The ecclesial dimension of the Eucharistic celebration should be considered paramount. While it is within such a celebration that "the unity of all believers who form one body in Christ is both expressed and brought about," (16) the "celebration of Mass is, in itself, a profession of faith whereby the entire Church recognizes and expresses her own nature." (17) Nowhere is this more apparent than in the Eucharistic prayer, for there it is not just an individual person, nor even a local community, but "the one and only Catholic Church, existing in the local churches" (18) that addresses itself to God.

Whenever Eucharistic prayers are used without any approval of the Church's authority, unrest and even dissensions arise, not only among priests, but within the communities themselves, even though the Eucharist should be a "sign of unity, and the bond of charity." (19) Many people complain about the overly subjective quality of such texts, and participants have a right to make such a complaint. Otherwise the Eucharistic prayer, to which they give their assent in the "Amen" they proclaim, becomes disorderly, or is imbued with the personal feelings of the person who either composes or says it.

Hence it is necessary to demand that only those Eucharistic prayers be used which have been approved by the lawful authority of the Church, for they clearly and fully manifest the sentiments of the Church.

12. Due to the very nature of the Eucharistic prayer, a more precise adaptation for different groups or circumstances, and a more highly developed catechesis are not always possible nor suitable at that point of the celebration. They should be made, however, in those parts and formularies of the liturgical action which permit and call for variations.

AMONG PARTICIPANTS

13. (For those who both prepare and participate in celebrations), the first variations to be kept in mind are those granted by the General Instruction of the

First of all are the admonitions. These enable the people to be drawn into a fuller understanding of the sacred action, or any of its parts, and lead them into a true spirit of participation. The General Instruction of the Roman Missal entrusts the more important Admonitions to the priest for preparation and use. He may introduce the Mass to the people before the celebration begins, during the liturgy of the word prior to the actual readings, and in the Eucharistic prayer before the preface; he may also conclude the entire sacred action before the dismissal. (23) The Order of Mass provides others as well, which are important to certain portions of the rite, such as during the penitential rite, or before the Lord's Prayer. By their very nature these brief admonitions do not require that everyone use them in the form in which they appear in the Missal. Provision can be made in certain cases that they be adapted to some degree to the varying circumstances of the community. In all cases it is well to remember the nature of an admonition, and not make them into a sermon or homily; care should be taken to keep them brief and not too wordy, for otherwise they become tedious.

15. In addition to the admonitions, the homily must be kept in mind, for it is "part of the liturgy itself." (24) It proclaims the Word of God in the liturgical gathering for the community assembled. It explains that Word in view of the total celebration respecting the ability of the people to understand and in terms of their daily life.

16. Importance must also be accorded to the general intercessions as a means of allowing the community to respond to the Word of God as it has been explained and received. To be effective, the petitions that are made for the needs of all men everywhere should win the assent of the people gathered locally. Insight and a certain freedom should go into the composition of these intercessions, for they are both essential to the very nature of this prayer.

VERBAL COMMUNICATION

17. In addition to the selection of appropriate texts, a truly living and communal celebration requires the president and all other ministers to carefully examine different forms of verbal com-

munication with the congregation; this refers to the readings, homily, admonitions, introductions, and similar parts. (25)

When the priest says a prayer, especially a Eucharistic prayer, he should not only avoid a dry, monotonous style of delivery, but an overly subjective and emotional way of speaking and acting as well. As he presides over the liturgical action, whether by reading, singing, or by use of gestures, he should carefully help the participants achieve a true sense of community as they celebrate and live the memorial of the Lord.

18. A sacred silence must be observed at the proper times, (26) in order that texts may achieve their full effect and enable the greatest possible spiritual benefits to be gained. As an integral part of the liturgical action, the nature of this silence and the time when it is introduced allow individuals to become recollected, or to meditate briefly upon what they have heard, or to pray and praise God in their hearts. (27)

19. Considering all this, it is hoped that pastors would take greater care to instruct their people, rather than introduce novelties into the texts and rites of the sacred action. This will enable them to understand better the nature, structure and elements of celebration, particularly the Eucharistic prayer, and to take part in each celebration more fully and with greatest awareness. The sacred liturgy does not draw its force and effectiveness from what is new and optional alone, but from sharing more deeply in the mystery of salvation which is truly present and operative within the liturgical action. As people profess one faith and express one prayer to God they will not only be able to work out their own salvation, but will also share it with all his brothers and sisters.

This circular letter was prepared by the Sacred Congregation, and His Holiness, Pope Paul VI, approved its contents on April 18, 1973, ordering its publication. From the Sacred Congregation for Divine Worship, April 27, 1973.

SACRED CONGREGATION FOR DIVINE WORSHIP

Arthur Cardinal Tabera, Prefect

-A. Bugnini,

Titular Bishop of Diocletian, Secretary

Wm. Weber & Sons

"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1391
Breaded Fish Portions For
Fish Fries

LEASE
YOUR NEXT CAR
OR TRUCK

From
McGINTY DODGE,
Inc.
3419 So. East (U.S. 31 South)
Indianapolis, Ind.
787-8361

"Help Us
To Help
Others"

Your Support
Helps Us
To Send
Deserving Kids
To CYO Camp

Take your
useable Clothing
and Household
Items
to one
of Our Collection
Centers
or Call
632-3155
CATHOLIC SALVAGE
For Pick-up at Your Home

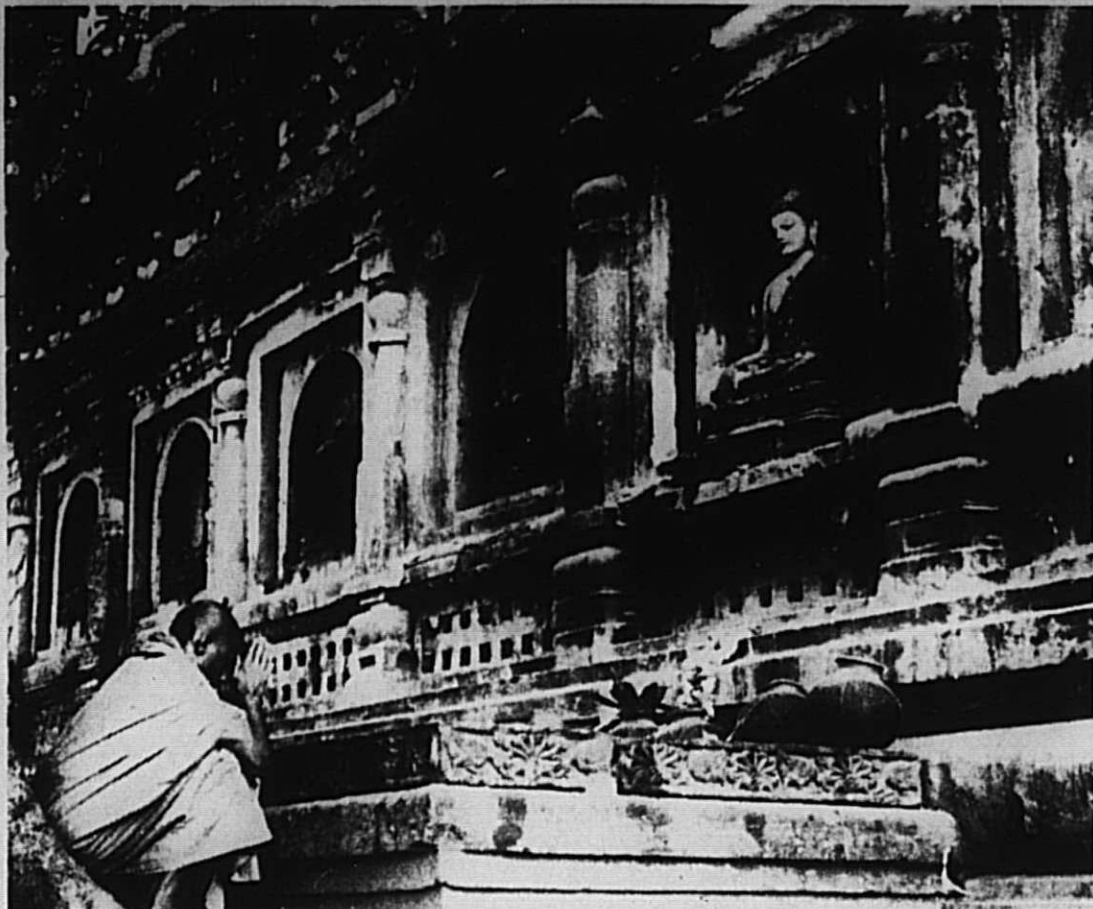
SHARKEY'S
NOW
Eastside
Speedway
Greenwood
FAMILY
BUFFET
Chicken, Pizza,
Salad and Entrees
SUN.
MON. -
TUE.
\$1.91
Children 5 & 12 Price 1.00

Is Your Church or Organization
Planning a Fish Fry or Festival
Call
STARK, WETZEL FOODS, INC.
For Supplies
We Carry a Full Line of Products
and can help you plan your event.
Call
Stark, Wetzel Foods — 631-1451
Ask for Jim Williams or Paul Brooks

SOUTHERN INDIANA ATHLETIC CAMP
R.R. 1 Dillsboro, Indiana
Camp Phone 812-689-6464
BOYS' BASKETBALL CAMP
Openings still available for the following weeks
June 17-23, June 24-30, July 29-Aug. 4, Aug. 5-11.
Boys' MINI WEEK
July 1 thru July 4 \$43⁵⁰
Girls' MINI WEEK
July 22 thru July 25 \$38⁵⁰
FOR MORE INFORMATION CALL
LARRY R. BOYD 812-537-2374
OR
J. KIRBY OVERMAN
Indianapolis Holiday Inn South
317-787-8341

NEW OUTLOOKS CLUB
THE NATIONAL BANK OF GREENWOOD
Announces
BONUS CHECKING
A New Dimension in Banking....
NBG proudly announces this new dimension in banking. Our NEW OUTLOOKS CLUB T.M.
Join now and for only \$3.00 a month you will receive the following services:
•FREE PERSONALIZED CHECKS FOR CLUB MEMBERS....
•NO MONTHLY SERVICE CHARGE....
•FREE TRAVELERS CHECKS....
•FREE CASHIERS CHECKS....
•FREE CERTIFIED CHECKS....
•FREE MONEY ORDERS....
•MEMBERSHIP CARD....
\$10,000 ACCIDENTAL DEATH/DISEMBLEMENT COVERAGE....
Every NEW OUTLOOKS CLUB member gets \$10,000 accidental death/dismemberment coverage to age 65...including coverage for loss of eyesight or limbs.
AUTOMATIC SAVINGS PLAN
PLUS....
20% discount on National Car Rental and discounts on other selected travel packages.
N|B|G
NATIONAL BANK OF GREENWOOD
1251 U.S. 31 North, Greenwood Center
1001 U.S. 31 South, Westminster Village
300 South Madison Avenue, Downtown Greenwood
51. Road 135 and South County Line Road
MEMBER FDIC

- NOTES
1. See II Vatican Council, const. on the Sacred Liturgy, Sacrosanctum Concilium, art. 48: AAS 56 (1964), 113.
 2. See Paul VI, apost. const. Missale Romanum, April 3, 1969: AAS 61 (1969), 217-222.
 3. See Ibid., p. 219.
 4. See Institutio generalis Missalis Romani, no. 54.
 5. As regards the principles governing translations, see Concilium for the implementation of the Constitution on the Sacred Liturgy, Instruction sur la traduction des textes liturgiques pour la célébration avec le peuple, January 25, 1969: Notitiae 5, 1969, 3-12.
 6. See Institutio generalis Missalis Romani, no. 312.
 7. See II Vatican Council, const. Sacrosanctum Concilium, no. 22, para. 3: AAS 56 (1964), 106.
 8. See Benno Cardinal Gut, Letter to Presidents of Episcopal Conferences, June 2, 1968: Notitiae 4, 1968, 146-148: Indications pour faciliter le catéchisme des anaphores de la Messe: Ibid., 148-155.
 9. Institutio generalis Missalis Romani, no. 54.
 10. See Ibid., no. 55a.
 11. Paul VI, apost. const. Missale Romanum, April 3, 1969: AAS 61 (1969), 219.
 12. See Institutio generalis Missalis Romani, no. 11.
 13. As regards Eucharistic Prayer I, or the Roman Canon, apart from permission for introducing names into the remembrances of the living and the dead, see the special remembrances for godparents in the Mass of Christian Initiation for Adults and the formulas for the Hanc igitur from the Mass of the Easter Vigil up to the Second Sunday of Easter, in Masses for adult converts or adult baptisms, for those being confirmed or ordained, for bride and groom, newly professed Religious, and the Consecration of Virgins; as regards Eucharistic Prayers II, III, and IV, see the embolisms for adult converts, newly professed Religious, and for the Consecration of Virgins.
 14. See Institutio generalis Missalis Romani, no. 55g.
 15. See the proper Communicantes for Christmas and its octave for Epiphany, for Masses from the Easter Vigil up to the Second Sunday of Easter, on the Ascension of the Lord, and for Pentecost.
 16. II Vatican Council, const. Lumen Gentium, no. 3: AAS 57 (1965), 4.
 17. Secretariat for Promoting Christian Unity, Instruction in quibus rebus circumstantiis, June 1, 1972, no. 2b: AAS 64 (1972), 520.
 18. See II Vatican Council, const. Lumen Gentium, no. 23: AAS 57 (1965), 27.
 19. Augustine, in Ioannis Evangelium Tractatus 26, 13: CCL 36, 264; See II Vatican Council, const. Sacrosanctum Concilium, no. 47: AAS 56 (1964), 112.
 20. See Institutio generalis Missalis Romani, no. 314-324.
 21. Ibid., no. 313.
 22. See 5. Congr. for Divine Worship, Instruction Actio Pastoralis, May 15, 1969: AAS 61 (1969), 806-811; Instruction Memoriale Domini, May 29, 1969: AAS 61 (1969), 542-547; Instruction Sacramentali Communionis, June 29, 1970: AAS 62 (1970), 644-647.
 23. See Institutio generalis Missalis Romani, no. 11.
 24. II Vatican Council, const. Sacrosanctum Concilium, no. 52: AAS 56 (1964), 114.
 25. See Institutio generalis Missalis Romani, no. 18.
 26. See II Vatican Council, const. Sacrosanctum Concilium, no. 30: AAS 56 (1964), 108; Sacred Congregation of Rites, Instruction Musica Sacram, March 5, 1967, no. 17: AAS 59 (1967), 305.
 27. See Institutio generalis Missalis Romani, no. 22.



"Monasticism has always played an important role in Buddhism. A novice shaves his head, dons a yellow or orange robe,

takes a new name, and begins to live by the 220 rules of the order." (NC photo courtesy Claretian Publications)

RELIGIONS OF THE WORLD

BUDDHISM

BY WILLIAM J. WHALEN

In the 6th century before Christ the founder of a new sect within Hinduism proposed a method of liberation which even the lower castes could follow. Eventually this sect was branded as heretical and became a religion separate from Hinduism. It is known as Buddhism.

The founder of Buddhism was born into the warrior caste in India about 560 B.C. As a young man Siddhartha Gautama was apparently shielded from the harsher realities of life such as death, disease, and poverty.

Gautama married and had one son. But when he faced the fact of pain and suffering he found no satisfaction in the answers given by Hinduism. He left his family to begin a search for a better solution to the problem of suffering.

GAUTAMA CONTINUED his spiritual search for five or six years. Yoga, fasting, meditation, mortification failed to show the way. Finally while sitting under a Bodhi tree he experienced the illumination which revealed the true path to emancipation. From then on he was known as the Buddha or the Enlightened One.

Buddha proclaimed the Four Noble Truths. First, that existence involves suffering. Second, that suffering is caused by desire. Third, that the way to escape suffering is to eliminate desire. And fourth, that to quench desire a man should follow the Eightfold Path.

This Eightfold Path prescribed by Buddha asks that a man pursue right



thoughts, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Buddha and his followers adopted an agnostic position regarding the existence of God and other metaphysical questions. Buddhism concentrates on how a man can extinguish the three main desires which lead to suffering: the desires for pleasure, prosperity, and continued existence. The effort to extinguish these desires may take more than one lifetime but Buddhism holds out the hope that a man can in time achieve the desired liberation or Nirvana.

AT FIRST BUDDHA imparted his teaching to a group of monks but as time passed Buddhism spread to the masses in India and other Asian countries. Buddha spent nearly 45 years preaching and counseling but he never wrote down his teachings. About 150 years passed before this oral teaching was committed to writing.

Buddhism has had a major influence on every Oriental culture although it no longer has many adherents in its homeland in India. The estimated 300 million Buddhists belong to various sects.

The form known as Mahayana or the Greater Vehicle predominates in China, Japan, Korea and Viet Nam. One of the distinctive features of this school is the belief in Bodhisattvas. Something like "saints," the Bodhisattvas are beings which have qualified for Nirvana but out of compassion for mankind have postponed their reward in order to help people follow the true way.

Hinayana or the Lesser Vehicle is the form of Buddhism found in Thailand, Ceylon, Burma, Cambodia, Laos and Indonesia. Its adherents prefer the term Theravada and claim to be closer to the original ideas of Buddha. In Tibet, Buddhism combined with magic and demon worship in what we know as Lamaism. Perhaps 100,000 Americans, mostly of Japanese ancestry, practice Buddhism.

The Fathers of Vatican II observed: "Buddhism in its multiple forms acknowledges the radical insufficiency of this shifting world. It teaches a path by which men, in a devout and confident spirit, can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance."

MONASTICISM HAS always played an important role in Buddhism. A novice shaves his head, dons a yellow or orange robe, takes a new name, and begins to live by the 220 rules of the order.

Strictly speaking the monks are supposed to beg for their living. Older men often enter a monastery after they have married and raised a family. Buddhist nuns follow a similar way of life. The total number of Buddhist monks and nuns is estimated at 800,000.

A form of Japanese Buddhism called Zen Buddhism has won a following among Western intellectuals and hippies. Students study the 1700 traditional questions or koans such as the famous koan "Tell me the sound of one hand clapping." Zen monks may meditate as long as six hours a day in their search for liberation. For some Westerners Zen is more of a philosophy or intellectual technique than a religion.

(Copyright 1973, NC News Service)

LITURGY

Communion more than once a day

BY FR. JOSEPH M. CHAMPLIN

"When terribly busy, I try to make up through the intensity of my prayer what may be lacking in its length." St. Teresa of Avila, the active Spanish mystic, made that comment.

It serves as a good starter in this consideration of receiving Communion more than once a day. For throughout the Church's history there has been a rather constant tendency on the part of some to measure spiritual realities in material terms. The more prayers we say, the better our prayers; the more indulgences obtained, the swifter we enter heaven; the more Communions we receive, the holier our lives.

There is a certain truth to these assertions. But behind them lurks the error of "quantifying grace," of viewing God's grace like an element similar to ice cream which can be dished out in large or small amounts. From this standpoint, the more you can get, the better.

IN ITS JANUARY "Instructions on Facilitating Sacramental Communion in Particular Circumstances," the Holy See made specific note of such an attitude. It retained the traditional regulations about Communion only once a day and in fact rejected the procedure of receiving our



"In a word, one intensely devout Mass and Eucharist surpasses in value a mere multiplicity of Holy Communions." (NC photo by Thomas Lorusung)

Lord several times daily from purely devotional motives.

The decree even offers an explanation for that decision. "To a simple desire for repeated reception of Holy Communion it should be answered that the power of the Sacrament by which faith, charity and the other virtues are nourished, strengthened and expressed is all the greater to the extent that one more devoutly approaches the sacred table."

This response, taken from St. Thomas Aquinas, sounds very much

like St. Teresa and her comment about prayer. In a word, one intensely devout Mass and Eucharist surpasses in value a mere multiplicity of Holy Communions.

The decree, however, then turns the coin over and examines a different, but related issue. It recognizes the change in today's situation (e.g., different eucharistic fast regulations, evening Masses) and admits that on occasions it could prove spiritually beneficial for persons to receive the Eucharist twice the same day. The document then lists several circumstances in which this may now be permitted.

THAT WISE DECISION flows from the nature of the Eucharist as a sacred banquet and of Holy Communion as the people's most perfect participation in a Mass.

An earlier, 1967, "Instruction on Eucharistic Worship," stated that the Mass, the Lord's Supper, "is at the same time and inseparably" a sacrifice, a memorial, and a sacred banquet.

"A sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice. . . . Everyone at a banquet, naturally, eats and drinks the food and beverages prepared. The conclusion here should be obvious.

Article 54 in the General Instruction for the Revised Order of Mass actually spells out that logical deduction.

CATECHETICS

Compassion is a mark of Buddhism

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

Slowly I paged through a book of remarkably sensitive photographs by the late LIFE photographer, Larry Burrows. There was a pensive little girl waiting to be fitted with an artificial leg, a widow weeping over the body of her husband and tear-filled faces of young and old. There was a beggar dying in a Calcutta train station, a person undergoing surgery in a remote region of Burma, and a tough GI weeping after a buddy's death.

The book called up all the suffering of mankind. Its title revealed the heart of the photographer: Larry Burrows—Compassionate Photographer.

As I studied his photos of suffering persons, my mind wandered back some 25 centuries to the fascinating story of Siddhartha Gautama, known to the world as Buddha. Brought up in luxury by an overprotective father, Siddhartha knew only young, beautiful, healthy people during his entire youth.

Then one day as he rode happily along in his chariot, he came upon an old man hobbling along the road with a crutch. Shortly after, he met a sickly man, his face wracked with pain. Then he encountered a funeral procession.

NEVER BEFORE HAD he known suffering. His sensitive heart was deeply troubled. The sight of a peaceful monk walking along the road intensified his anguish. How could one find peace in a world marred by such pain?

In his struggle to make sense out of life's sorrows he left his luxurious home. After six years of searching, he experienced a memorable night of enlightenment. The next morning he formulated what was to become the basis of faith for billions of men and women down to the present day.

"Life," he said, "is suffering!" "Suffering," he went on, "arises out of selfish craving for pleasure, power and continued life." He continued: "Suffering ceases with the cessation of these selfish desires." To these three insights he added a practical eightfold path for stifling selfish craving. Known as the Four Noble Truths those insights into life's meaning provide the foundation of Buddhist faith.

ENLIGHTENED by this knowledge Buddha was moved by compassion for suffering mankind. Instead of continuing to enjoy the happy state of nirvana he achieved during the night of his enlightenment, he travelled up and down India teaching his Four Noble Truths and Eightfold Path of Righteousness. He devoted the remaining 45 years of his life to sharing his saving knowledge with those caught up in the mystery of life's sorrows. Countless millions of men and women for 2500 years have therefore revered him as the "compassionate Buddha."

While the several branches of Buddhism reveal a wide variety of theological interpretations, religious practices, and lifestyles, all embrace as an ideal the compassion of Buddha. Entitled to the enjoyment of nirvana, he freely postponed that enjoyment to spend himself on behalf of suffering mankind.

Buddhists recall the saying of Buddha about the primacy of love: "None of the means employed to acquire religious merit, O monks, has a sixteenth part of the value of loving-kindness. Loving-kindness, which is freedom of heart, absorbs them all."

The way to overcome the selfishness that is the cause of human suffering is that of compassionate love. Unselfish love brings freedom from selfish desire.

HIS FAITHFUL followers, never forgetting Buddha's example and teaching of compassion, seriously struggle to overcome selfishness by growing in compassion. Whether they revere Buddha as a great teacher or worship him as divine, he remains the compassionate Buddha. His way is one of compassionate and universal love.

Larry Burrows' photos remind one of the pervasiveness of suffering in man's life. Buddha has provided insight into human suffering and a way of coping with it for literally billions of people during twenty-five centuries. As we grow in understanding and admiration of Buddhist ideals we do well to reflect on the richness of our Christian insights into suffering and ask ourselves how well we live up to the challenge of Jesus: "Be compassionate as your heavenly Father is compassionate" (Lk 6:36).

(Copyright 1973, NC News Service)

"Since the eucharistic celebration is a paschal meal, the body and blood of the Lord should be received as spiritual food in accord with his command."

Our Holy Father has extended the opportunities for reception of Holy Communion twice on the same day to cover practically all occasions when it would be wise to do so. The norm conceivably could be simplified into these terms: "Don't stay for a second Mass in order to receive Communion. But if you participate in a second Mass for some special reason (e.g., a wedding, a funeral, a Confirmation, or on any of the occasions outlined in the new instructions) then by all means approach the altar, if you wish, and receive the Lord!"

(Copyright 1973, NC News Service)



"The Dead Sea lives up to its name and is biologically dead. The high chemical content of the lake prevents all forms of vegetation and sea life from existing there." (NC photo courtesy Israeli Tourist Office)

LANDS OF THE BIBLE

THE DEAD SEA

BY STEVE LANDREGAN

The contrasts to be found in the Holy Land are nowhere more apparent than between the two seas of the Jordan Valley. In the north lies the Sea of Galilee and in the south the Dead Sea.

Near the headwaters of the Jordan, the Sea of Galilee is filled with fresh, sweet water from the heights of Mount Hermon and the Antilebanons. In the past it has supported a large fishing industry and even today, one sees fishermen on the shore and in their boats following the trade of Peter.

On the other hand, the Dead Sea lives up to its name and is biologically dead. The high chemical content of the lake prevents all forms of vegetation and sea life from existing there.



MOST STUDENTS LEARN in geography that the Dead Sea is the lowest spot on the earth's surface at 1,286 feet below sea level. Because it has no outlet, its chemical content increases constantly. The seven million tons of water that flow into it each day evaporate, leaving behind residual chemical and mineral deposits.

Both seas of Palestine have several names. The Sea of Galilee is the name given to the northern sea in the New Testament by Mark and Matthew and is the name most Christians use for the lake.

John calls it the Lake of Tiberias, a first century name given the lake after Herod Antipas built the town of that name on the southwestern shore and named it after the Roman emperor. Luke calls it the Lake of Gennesaret, after the Plain of Gennesaret on the lake's northwest corner. Flavius Josephus, the Jewish historian of the first century, refers to it as the Lake of Gennesar.

IN THE OLD TESTAMENT it is called Chinnereth. Chinnereth is the Hebrew word for harp, a term which describes the shape of the lake and from which Gennesaret and Gennesar are derived.

The word lake more accurately describes the body of water because of its small size. Its length is 12-13 miles and its width is only 7-8 miles. Its blue waters, the cliffs that surround it on three sides and the green plain to the north combine to make the lake a true beauty spot.

Its tranquil atmosphere contrasts sharply with the hustle and bustle of Jerusalem and most visitors find their visit to the lake and its many historic and sacred sites a high point of their stay in the Holy Land.

The Dead Sea also has been known by many names. It has been called the Sea of the Arabah, after the depression that continues south to the Gulf of Aqaba. Flavius Josephus calls it Lake Asphaltitis an obvious reference to its mineral content, and the Israelites called it the Salt Sea. In modern Arabic it is Bahr Lut, or Lot's Sea, after the nephew of Abraham who escaped the destruction of Sodom and Gomorrah.

THESE TWO CITIES are believed to lie beneath the surface at the Dead Sea's southern extremity. Biblical tradition describes this shallow bay as the location of the Plain of Five Cities, among which were the sinful pair . . . Sodom and Gomorrah.

The sea or lake is 48 miles long and 8 miles wide, with a tongue of land extending from the eastern shore to within two miles of the western shore near the

southern end. This tongue marks the beginning of the shallow bay area.

In the north, the sea reaches a depth of 1,300 feet. On the northwest shore stand the ruins of the Qumran settlement and the nearby caves wherein the Dead Sea Scrolls were found. Two-thirds of the way down the western side are found the ruins of Masada, the mountain fortress that was the last stronghold of the Jewish zealots in their struggle against the Romans in 73 A.D. The Dead Sea and the surrounding wilderness are among the most desolate areas on earth.

Both seas figure prominently in the history of the Holy Land and many of their historic and sacred sites will be examined in future columns on this land of many contrasts.

(Copyright 1973, NC News Service)

PARISH LIFE

Promise, threat of institutions

BY JAMES J. PHILLIPS

We need organization. We need institutions.

An idea will die or at least fail to accomplish much unless it is institutionalized.

Unfortunately, an idea can also die—a slow, imperceptible death—if it is institutionalized. It need not die, but it can.

This is so because, once an institution is formed, it takes on its own life, and develops its own needs.

Any institution finds it necessary to spend a great deal of time and effort on self-preservation, not necessarily preservation of the idea but preservation of the institution.

At best, this is just a necessary distraction from the task at hand. At worst, so much energy can be spent on self-preservation that the idea is lost.

IT IS A HEALTHY thing for any institution—even the Church—to take stock of itself regularly, to see how well it is living up to its purpose.

You might find it worthwhile to take stock of yourself as a member of the institution that is the Church. How are you spending your efforts as a member of the Church? Is your attention directed toward the Jesus Christ, upon Whom the Church is founded? Or do you find yourself tending to neglect Jesus in favor of preserving certain aspects of the institution itself?

WHAT ABOUT YOUR parish? Is the need for self-preservation so strong that Jesus tends to fade into the background?

It is a difficult thing to accept, but it is possible for us to lose sight of Jesus even while we are worrying about His Church. Yes, we must be practical. Yet, He did say a lot of things about not worrying over too many practical things. Remember Martha and Mary? Remember the lilies of the field?

No answers here; and definitely no self-righteous accusations. I am too often caught up in the same problem. However, we might all ask ourselves if there is, perhaps, something lacking in our Faith if we spend more time and energy on keeping things going than we do on trying to see what Jesus wants.

(Copyright 1973, NC News Service)

QUESTION BOX

What becomes of us immediately after death?

BY MSGR. R. T. BOSLER

Q. What is our Catholic understanding of what becomes of us immediately after death? Does our spirit along with our bodies remain in the grave until the end of time when our souls are re-united with our risen bodies? Is there an initial resurrection before our final resurrection? Would you clear up my confusion?



A. You are not the only one confused. Many modern Protestant theologians hold that at death an immortal soul does not separate from the body and live on but rather that the whole man is shattered in death. In this view the resurrection at the end of time is a completely new creation and man lives on between death and the resurrection in the mind of God. They come to this conclusion because in Biblical thought there is no real distinction between body and soul; man is thought of as one whole; the words body and soul both refer to the whole self. For the person experiencing death this

would be falling asleep and waking up instantly in the new life at the end of time.

Our Church still officially teaches that man lives on after death as a soul separated from the body. Vatican Council II quotes the words of the Council of Florence to proclaim that the dead who have been purified enjoy the "clear vision of God himself triune and one as he is." This surely seems to be supported by the New Testament. "I assure you, this day you will be with me in paradise," Jesus told the good thief on the cross (Lk. 23:43) and St. Paul was emphatic:

"For to me 'life' means Christ; hence dying is so much gain . . . I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I remain alive for your sakes." (Phil. 1:21-24)

"We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord." (2 Cor. 5:6-8)

Christian theologians have always struggled with the problem of how the soul could exist without some relation to the body. According to Greek philosophy and thought, which the earliest theologians used to explain Christian belief to their contemporaries, body and soul were two entities, with the immortal soul imprisoned in the body to be released at death into freedom. For people who thought this way the resurrection was hard to accept, for there seemed to be no need for it. And reconciling the notion of immortality with the Biblical notion of no real distinction between body and soul was not easy for Christian thinkers. The soul separated from the body was not completely human. What condition did it exist in before the resurrection?

Modern Catholic theologians are looking for an answer in the Gospel of St. John. Jesus is the Resurrection and the Life (Jn. 11:25) and "He who believes in the Son has eternal life." (Jn. 3:36) Even in this life there is union with the resurrected Christ and a sharing in the resurrection. With death the soul is united still more intimately with the resurrected Jesus. Through this union with the humanity of Jesus the soul begins to experience the life of the resurrection that will reach its completeness at the end of time. This, as

you put it, could be called "an initial resurrection."

Q. I read the question about the man whose wife is speaking in tongues. Some of my friends' husbands could have written this. Pentecostalism is causing a serious problem in some homes. If the Catholic Church okays this movement they can expect more divorces. The ones I feel most sorry for are the children. I cannot believe the Lord wants a mother to leave her husband and family and constantly run to

prayer meetings, anywhere, anytime and try pushing their belief off on others.

A. In the same mail with your letter I received the following comment on the question:

"I thank God you did not condemn the Pentecostal movement. It was through this movement that I've had the most beautiful experience in my whole religious life. I now have a close, personal relationship with Our Lord that has made my life a tremendous experience, for I know now that God is leading my life and

whatever happens from here on is His Will for me. The peace and happiness that are mine now, I'd never known before. However, a word of warning to the wife involved here. When the Holy Spirit enters your life, He only brings peace, love, joy, etc. My own husband has never been to a prayer meeting and at first was very much afraid of the idea. Guess he thought I was going to leave the Church! When I saw what was happening, I stopped going to the prayer meetings (though it was a hard thing to give up—there is such inspiration

and joy there). God does not want this movement to create troubles in a marriage, and we were instructed at the prayer meetings that the husband should be the head of the family. When we follow God's order, then he will solve the problems.

"And so God is preparing my husband's mind and heart to accept Jesus as his personal savior, too. On his own, my husband has started reading the Bible. Now if I want to go to an occasional prayer meeting, my husband does not object. As for tongues, it seems to me the husband does not fully understand the beauty of it. He sounds fearful of it. So, to the wife again, I'd say: put the problem in God's hands. Certainly I wouldn't pray in tongues in my husband's presence if he finds it disturbing."

(Copyright 1973)

THE CHURCH AND I

Among hundreds of converts, no two alike

BY F. J. SHEED

I have learned a lot about the Church from the converts I have known. And I have known plenty—all the writers who came flooding in during the twenties, and hundreds of others comparatively or totally unknown. Each stirs in me the same question—if I had not been a Catholic from the start, would I have found my way in?

The Holy Spirit is always in action, of course. But the Holy Spirit does not do violence to mind or will; he offers each man enough, but the decision remains with each. Would I have been more likely to resist the light and strength he offers all, or to accept? I don't feel that I know the answer. The converts I have known don't help me to clarify, so different are they not only from me but from one another. Their friends are full of theories. I remember being told that homosexuals join the Church because the smell of incense excites them; today's liturgy does not give them much incentive! Anyhow that was said by the kind of man who told me that I myself taught religion on street corners because it gratified my libido. Freud has a lot to answer for.

OF THIS SORT OF explaining or explaining away Hilaire Belloc writes in his

Introduction to Chesterton's account of his own conversion:

When you have predicated of one what emotion or what reasoning process brought him into the fold, and you attempt to apply your predicate to another, you will find a misfit. The cynic enters and so does the sentimentalist; the fool enters and the man too easily accepting immediate authority.

For myself I have never found two converts alike. There was the Jesuit Father Martindale, for instance, in whom response to the forms and colors of the world was as keen as in that earlier Jesuit, Gerard Manley Hopkins. Against those two, balance Graham Greene, whose writings are more spattered with excreta—things the body gets rid of as of no use to it—than the writings of any other writer of his quality. When I was younger, I used to have a wager with myself when I got a new book by Greene—could I open it at excreta? I often won it. I opened Lawless Road, for instance, at his telling the color of his seasickness. He really seemed to revel in the body's ignominies.

For another contrast consider Maurice Baring—in love with melody, learning the violin almost before he could walk, as a small child leaning out of the window "the

better to absorb the whole perfection of a lark's song." Now consider Ronald Knox who could not carry a tune sufficiently to sing High Mass. Once he and I were walking to the railway station in Durham. We passed a brass band. He remarked "Of course, good music is better than bad music. But the best music is inferior to silence."

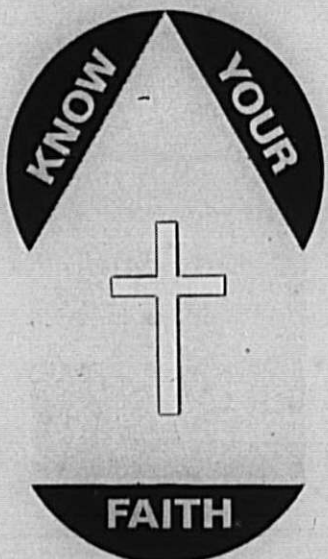
NO CONTRAST BETWEEN converts could be more startling than between the Frenchmen Leon Bloy and Jacques Maritain. Bloy was Bohemian plus, with his own kind of sanity, verging on the insane; Maritain was the quintessence of sanity, living up to the mental quality of the Aquinas he knew so well. He lived a long married life with his wife Raissa and on her death became a lay brother in the community of Little Brothers of Jesus. Bloy had a tendency to bring home helpless women in order that he might care for them spiritually, and then found himself unable to resist them. Yet not only did both become full Catholics, but Bloy converted Maritain.

I could go on and on about the variety of converts. Perhaps some day I will. For the moment I look at one kind of convert mentioned by Belloc—"The man who comes in out of contempt for the insufficiency of the evil by which he has been surrounded." Is that a good reason?

Father Martindale told my wife and me of a curious incident close on 50 years earlier. He was a guest in a friend's house. Father Ronald Knox, still an Anglican, arrived in a state of agitation and insisted on speaking with him. C.C.M. pointed out that the dinner bell had rung, and suggested that he come back later that night. He did. He begged C.C.M. to receive him into the Church. He poured out a stream of complaints about the impossibility of the Church of England. C.C.M. pointed out that while all this might be a reason for leaving his own Church, he would need more positive reasons for joining ours. Ronald Knox did join ours three years later! Was C.C.M. right or Belloc?

MEN DO GIVE REASONS for their joining the Church which seem to others inadequate—naturally, since the main reason, the impulse of the Holy Spirit, is beyond their gaze. Perhaps the convert is wisest who gives no reasons. A few years ago that very considerable poet Sigfried Sassoon answered those who asked him why he had joined the Church—"It's my own affair."

Certain ecclesiastics of an older fashion said Newman had entered the Church for the wrong reasons: he told them it was too late; he was already in. And most converts have Newman's experience—life in the Church is more convincing than any of their reasons for joining it.



THINKING of Buying or Selling Real Estate—Residential—Commercial—Farm

Call Richard McAndrews (Lic. Real Estate Broker) Associated with Bill Miller Realty East Office—897-7940 Residence—357-8287

Residence for Slightly Retarded Men

Age from 18 to 35 years old. Moderate Rates.

Good care taken by Rev. Fathers

Providence Home Jasper, Ind. 47516

JAMES H. DREW Corporation Indianapolis, Ind.

DR. J. J. GERDIS Optometrist Contacts 11 S. Range Line Rd. (Next to Carmel Theatre) Carmel—846-6254

Grinsteiner Funeral Home Established 1854 HAROLD D. UNGER 1601 E. New York St.—Indianapolis, Ind.—632-5374

Our New Campground is open . . .

All pads in shade . . . Water and Electricity at each pad . . . Country Store . . . Bath House . . . Riding Stables . . . PGA 18-hole golf course . . . Miniature Train 3 1/2 miles . . . Jesse James Cave . . . Coach Cave . . . Dome House . . . Tilt House . . . Tennis . . . Putt-Putt Golf . . . Shuffleboard . . . Nature Trails . . . More than 2000 acres.

90 miles south of Louisville, I-65 Park City exit 1 mile south on 31-W.

Mid-America's Playground . . . 101 Room Lodge . . . Coffee Shop . . . Dining Room . . . Fine Food.

PARK MAMMOTH RESORT 502-749-4101 PARK CITY, KENTUCKY 42160

Announcing . . .

The Rosary Program

Sponsored by ST. MARY'S CHURCH Indianapolis

Mon. thru Fri.—1:30 p.m.

Radio WSMJ-FM (99.5 on your FM dial)

RUSTIC GARDENS

Miniature Golf

(Now 27 Holes)

Prices Reduced

— Driving Range

— Putting Green

— Stocked Fish Pond

Open 9 a.m. 'til ?

1500 S. Arlington

359-8183

(Indpls.)

356-9206

BEAT THE HEAT COOL SAVINGS! AIR CONDITIONING NOW!

COMPL. INSTALL	3-TON \$14.88 mo.	NO EXTRAS
	2 1/2-TON 13.23 mo.	
	2-TON 12.39 mo.	

METROPOLITAN FURNACE HEATING & AIR CONDITIONING

639-9848 639-9988

JULY 4TH FESTIVAL

ST. MICHAEL'S Brookville, Ind.

Family-Style Chicken Dinner 10:30 to 3:00 E.S.T.

Games — Booths — Lunch Refreshments — Live Music

Directions from Indpls.—I-74 South to Milroy-Andersonville Exit to Andersonville. South on 52 to Brookville.

Benefit: St. Michael School

Meadowbrook Apartments

38th STREET AT DEARBORN

546-1551



OVER 600 UNITS SERVICED BY FULL-TIME RESIDENT MAINTENANCE STAFF

- Fireproof
- Choice Location
- City Bus Line
- Motor Patrol Security
- Olympic Size Pool
- Ample Storage
- Planned activities for Senior Citizens
- All Utilities Paid Except Electricity and Phone
- 1, 2, and 3 Year Leases Available
- Rentals From \$114.00

the Sailboat Shoppe has moved in Carmel to 407 Industrial Dr. 846-2511

SPECIALISTS IN CENTRAL INDIANA New & Used Boats & Equip.

• TANZER • FORMEX • CLIPPER • SAIL MFG. • SEAFARER • SOUTH COAST

OPEN 7 DAYS A WEEK!

Now Going On!

St. Anthony's Summer Festival

379 N. WARMAN — INDIANAPOLIS

\$2500 Given Away — Saturday Evening

2313 W. Washington St. 632-9352 Indianapolis, Indiana

USHER Funeral Home, Inc.

Anna C. Usher

Wm. A. Usher

Frank E. Johns

PIZZA KING NOW OPEN 7363 N. Michigan Rd. 293-4470

14th & Georgetown Rd. 293-4928 OTHER LOCATIONS 38th & Franklin Rd. 897-4032

21st & Franklin Rd. 897-3025 Stop 11 & Madison 881-9370

Smith Alsop PAINT

We're in the Yellow Pages under Paint

Indianapolis 1710 W. Morris 6323 Guilford Ave., Broad Ripple Store 6101 N. Keystone Ave., Glendale Center Store 5632 E. Washington, Irvington Store 5736 Crawfordsville Rd., Speedway Store

Terre Haute

640 N. 3rd St. 1300 Wabash

659 Wabash Honey Creek Square

SIDING • STORM WINDOWS • DOORS • VENTILATED AWNINGS • PORCH ENCLOSURES

1/4 Century Serving Central Indiana

FRANK CASEY DAN CASEY

ALCOA Aluminum

COOL VENT BANK RATES AVAILABLE Call Day 784-4458 or Night 347 Shady Street

Bill Kuntz named acting CYO head

INDIANAPOLIS — William F. Kuntz has been appointed interim Acting Executive Director of the Archdiocesan Catholic Youth Organization. The appointment was announced this week by Father Donald E. Schneider, Archdiocesan CYO Director.

Effective immediately, the interim position will continue 60 days through August 17. A search committee has been appointed by the CYO Board of Directors to secure a permanent Executive Director, a position left vacant by the recent death of William S. Sahm, Sr.

Applications for the position may be sent to the CYO Office, 1502 W. 16th St., Indianapolis, IN 46202.

Kuntz, who is principal of Secina Memorial High School, has worked for the CYO the past 16 years on a part-time basis.



SPRING BASEBALL CHAMPIONS—These boys from St. Pius X parish concluded a fine athletic year by capturing the Cadet Spring Baseball League championship. Last year's runner-up, St. Pius X won the Division II honors with a perfect 9-0 record. In

the playoffs they came from behind to defeat St. Gabriel's Division I winner 3-2, then captured the championship by eliminating St. Barnabas 10-1. Coaches shown are Glenn Homola, back row left, and Chuck Pluchar, right.

Cheerleading camp scheduled

INDIANAPOLIS—The Junior Cheerleading Association of America will conduct a three-day camp for junior high and grade school girls on the Marian College campus July 6-8. Girls who wish to be cheerleaders or who are presently cheerleaders are invited to attend.

Campers will have a choice of living on campus or com-

muting. Boarding students will live in college dormitories under the supervision of trained counselors and a house mother.

All-inclusive fee for live-in campers is \$29.50, while day campers will pay \$12, excluding meals.

For further information and application forms, contact the Camp Director at (312) 566-4219.

or write the national headquarters of Junior Cheerleading Association of America, Box 713, Barat College, Lake Forest, IL 60045.

COUNCIL TO MEET

INDIANAPOLIS—The Indianapolis Deaneries Youth Council will meet at 7:30 p.m. Monday, June 25, in the CYO Office to discuss plans for the summer spiritual activity and city-wide dance.

G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7271



VAN BIBBER LAKE INC. HAS PUT IT ALL TOGETHER... ECONOMY PLUS!



VAN BIBBER LAKE, INC. shown above has its own community sewage disposal plant and community water supply.

To get all the information on any lot

See: **VAN BIBBER LAKE, INC.**
R.R. 1, BOX 182
GREENCASTLE, INDIANA
PHONE 729-2281

When you join the Van Bibber Lake Property Owners Assn., Inc. you can own your Mobile Home, Trailer, Double Wides or Modulars. You can even own your Campsite. Come out and get the facts. You'll like what you see!

Buy here for less... pay here!

Sold on 10-yr. Land

Contract or Cash.

To Buy or Trade Mobile Homes, Travel Trailers, Double Wides or Modulars. Interest rates as low as 7.63% annual percentage rate!

See: **VAN BIBBER SALES DISPLAY**
NORTH EDGE
GREENCASTLE, INDIANA
PHONE 729-2281



WILLIAM F. KUNTZ

Jenks is named to Ritter post

INDIANAPOLIS — New athletic director of Ritter High School is Jim Jenks, who also serves as head basketball and golf coach.

The Chicago native is a graduate of Marian College and Indiana State University. A member of the Ritter faculty for seven years, Jenks is chairman of the social studies department. He previously taught at Secina Memorial High School.

New additions to the Ritter coaching staff include Terry Taphorn, a graduate of St. Joseph's College, and Joe Lentz, a graduate of Indiana Normal College. Both are Ritter graduates.

Twenty years ago Miss Emma Hannan, an 1899 graduate of St. Vincent's School of Nursing, was named "outstanding nurse" by the Central District Nurses' Association.



NEW DEANERY CYO OFFICERS—Brian Sullivan, second from right, who will be a senior at Cathedral High School from Our Lady of Lourdes parish, is the newly-elected president of the Indianapolis Deaneries Junior Youth Council. Vice President is Tom McNulty, Cathedral Junior from St. Pius X parish. Nancy Lubbers, second from left, a senior at Chatarel High School from St. Lawrence parish, is the new secretary. Treasurer is Marie Darragh, Secina Memorial High School senior from Holy Spirit parish.



IMMACULATE HEART AWARD WINNERS—These five recent graduates of Immaculate Heart of Mary School, Indianapolis, received the top awards for student-athletes and mental attitude in sports. Shown from left are: John Lynch, Teresa Weaver, Molly Drew, Karen Germann and Bob Connor. Connor and Miss Weaver received the Father Sahm Award for student-athletes, while the others received the John Hart Award for mental attitude.

SHAKY'S
South Side
NOW OPEN!
We Serve Fun
ALSO
PIZZA
Open 11 a.m. Daily
7940 So. U.S. 31
888-7236

Indianapolis Parish Shopping List

ASSUMPTION Waddy Hayden's PKG. LIQUOR STORE 2101 W. Morris 632-5714 OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat. CHRIST THE KING "Buy The Best For Less" Richards Market Basket 2320 E. 52nd St. at Keystone 251-9243 FARMER'S Jewelry and Gift Shop Accessories and Beloved Watches Cross, Pins, Gifts, Keys Made U.S. Post Office 20 Remember loved ones with Gibson Cards Keystone Plaza—2520 N. Keystone Phone 255-8070 HOLY ANGELS BRAUN & SCHOTT MARKET 1164 W. 30th St. WA 6-4045 ★ Fine Meats ★ Quality Fruits and Vegetables Clark's Walgreen Agency Photographic Equipment—Supplies Clark Prescription Pharmacy Plenty of Parking Space 2722 Northwestern Ave. 925-9225 IMMACULATE HEART "KNOW FOR QUALITY" BO-KA FLORIST CUT FLOWERS, PLANTS FLORAL ARRANGEMENTS 5410 N. College 253-2323 LADY OF LOURDES PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 5648 E. Washington St. 357-1195 LADY OF MT. CARMEL USDA Government Graded Choice and Prime Meats in Our Specialty O'Melia Food Markets 2 Convenient Locations 10450 N. College Indianapolis 130 S. Range Line Rd. Carmel	LITTLE FLOWER Emerald Beauty Shop 1730 N. Audubon Rd. Complete Beauty Service by Ann Call me: 353-2929 "I need your head to run my business!" NATIVITY McKEAND DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, SICK ROOM NEEDS COSMETICS, TOYS, GREETING CARDS 4835 Southeastern Ave. FL 6-9771 SACRED HEART MILLER'S REGAL MARKET "Serving the Southside Since 1900" Terrace at Madison Ave. TEETER'S South Side Pharmacy "FAMILY HEALTH SUPPLY CENTER" 1601 S. East St. 632-3583 ST. ANDREW New & Used Quality Sewing Machines Complete Repair Service & Accessories Over 50 yrs. Experience CANON'S SEWING MACHINES 3728 E. 38th St. Court 546-6800 WHALEY MARATHON SERVICE STATE SAFETY INSPECTION 4101 N. Keystone Ave. Ph. 846-0027 ST. ANN WALTER'S PHARMACY Cor. Holt Rd. at Farnsworth 244-9000 ● QUALITY DRUGS ● ● EXPERT PRESCRIPTIONISTS ● ST. CHRISTOPHER ROSNER PHARMACY THE RXALL DRUG STORE 16th and Main Broadway, Ind. PHONE 244-8341 FREE PRESCRIPTION DELIVERY ST. GABRIEL Jackson's Standard Service Complete 24 Hour Wrecker Service S & H Stamps 6279 W. 38th, Indpls. 293-3390	ST. JOAN OF ARC JIM CAMPBELL'S DATSUN AUTO + 21 Years Reliable Sales and Service + New and Used Autos 3219 W. Washington St. 439-2366 ST. JUDE ORME'S Carpets and Interiors LINOLEUM—HARDWARE—SILE CUSTOM FLOOR DESIGN 5505 S. Meridian St. ST 6-1471 HEIDENREICH We Phone Flowers Anywhere 3320 Madison Ave. 787-7341 Member St. Jude "THE TELEPHONE FLORIST" HEATH'S SUPER MARKET Our Specialty MORE FOOD AT LESS COST! Corner Thompson Road and Madison Ave. 784-7880 SUPREME BICYCLE STORE SCHWINN BICYCLES "The World's Finest" George W. Dudgeon, Prop. 786-9244 5506 S. Madison (at Epler)	ST. MARK SUZUKI "Built to take on the Country" A & M Cycle Sales 7749 So. Meridian St. (Indpls.) 888-1354 Ph. 4-4444 888-7836 ST. MATTHEW Jolly Foods Super Market 5450 North Emerson Open 8 a.m. to 10 p.m. Featuring Choice Beef, Fresh Fish from the Coast and Imported Foods ST. PHILIP NERI VERA'S REGAL MARKET 2106 E. 10th St. (At Hamilton) NO PACKAGE MEAT — ALL FRESH CUT ★ Shop by Phone — Delivery Service ★ 632-9191 Wolfe Shell Service Station 1845 E. MICHIGAN Exp. Lub. — Tire-Battery Serv. — Wash — Simoni ★ SERVICE CALLS ★ ME 7-0055 JORDAN Funeral Home, Inc. "Home of Personal Service" 2428 E. 10th St. 636-4304 John R. Sowers, Pres. 636-4305 ST. ROCH Locker Meats a Specialty ● CUSTOM CUT MEATS ● Open 8 A.M.—8 P.M. PLENTY OF PARKING SPACE Buck's Quality Foods Meridian at Troy Ave. ST. SIMON Joe Lepper's Pets & Supplies Supplies for All Pets, Tropical Fish, Birds and Puppies 6800 Pendleton Pike (Ayr-Way Center) 546-5207 VICTOR PHARMACY Free Prescription Delivery 8057 E. 38th St. 897-3990 ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from growers. This insures you freshness and good quality. 4907 N. Penn. WA 3-2509 Patronize Our Advertisers
--	--	---	--



**We have more room
in store for you.**

Enjoy more closet space all summer long. It's easy when you store your winter clothes with us. We'll give them the best drycleaning they've ever had. And put them away for safe keeping. Then return them to you whenever you say the word. Call us today about our winterwear storage. We'll be glad to make more room for you.

Sanders CLEANERS LAUNDRY

3 CONVENIENT SOUTHSIDE LOCATIONS
PLANT and OFFICE, 5705 MADISON AVE. 786-0484

Better hurry!

The CYO Office this week announced that space remains for girls at Rancho Framasa the week of July 1 and at Camp Christina the final three weeks of the season there—July 29, August 5 and 12.

Applications are available by contacting the CYO Office, 1502 W. 16th St., Indianapolis, phone 632-9311. A week's camping fee, including canteen and handicrafts, is \$37.50. A \$15 deposit is required.

Neighborhood programs open

INDIANAPOLIS — Summer Satisfaction, the neighborhood recreation program operated by the CYO, reopened this week in four locations—Kennedy Middle School, St. Rita-Hill Community Center, Holy Angels and St. Andrew's parishes.

The centers will be open to youth daily from late afternoon to early evening.



"MR. BASKETBALL"—Kent Benson, a member of St. Anne's parish, New Castle, will wear "No. 1" in Saturday night's annual All-Star Basketball Game between the Indiana and Kentucky high school graduating seniors. The six-foot, 11-inch graduate of New Castle's Chrysler High School will enroll at Indiana University this fall.

CHANGING YOUR ADDRESS?

IF YOU ARE MOVING, there's no need to pay extra postage for The Criterion to be forwarded. Just notify us three weeks before moving day. Send your name, former address, your new address and the name of your new parish to:

THE CRITERION
P.O. Box 174
Indianapolis, Ind. 46206



LITTLE FLOWER

BICYCLES
EAST SIDE BIKE STORE
Bob Gray, Prop.
SCHWINN BICYCLES
Open 8 to 5—Closed Wed. & Sun.
4232 E. Michigan St. 356-0212

SWISS MISS
LAUNDRY
1101 N. Arlington Ave.
Drop-Off Laundry
& Dry Cleaning
Pleating of Drapes
Alterations
Speed Queen Equipment
357-4511

FR. RAPHAEL WEISENBACH

Franciscan to note 50th Jubilee

MORRIS, Ind. — Father Raphael A. Weisenbach, O.F.M., a native son of St. Anthony's parish here, will observe his 50th Jubilee of profession as a Franciscan on Sunday, July 1.

He will be joined in a celebrated Mass of Thanksgiving at 12 noon by Father Bernard Schmitz, pastor of St. Anthony's, Father William Fehlinger of New Castle, a cousin, and six

Franciscan priests.

A reception will be held in the parish hall starting at 3:30 p.m.

FATHER Weisenbach, a veteran of 30 years as a military and Veterans' Administration chaplain, presently serves as auxiliary chaplain at Grissom Air Force Base, Peru, Ind.

He entered the Franciscan seminary in 1917 and recited his first vows as a friar six years later. Following ordination he

was assigned to Jemez Pueblo, an Indian mission in New Mexico, where he remained 12 years. During his service there he was postmaster, chaplain to CCC camps and supervised 11 missions.

A "TEMPORARY assignment" as chaplain at Roswell AFB at the start of World War II launched a military career which was to span three decades. He later served as Port chaplain at Norfolk, Va., Williams AFB, Ariz., Germany Keesler AFB, Miss., and the Northeastern Air Command in Newfoundland, and Langley AFB.

Father Weisenbach retired from the Air Force with the rank of lieutenant colonel and entered the Civil Service as a VA chaplain. After age retirement from the VA, he was again hired by the Air Force.



FR. RAPHAEL WEISENBACH

Women picket

WASHINGTON, D.C. — About 150 members of the National Organization of Women (NOW) picketed in front of the U.S. Catholic Conference building here June 11 to protest what they called the "Catholic hierarchy's stand" on abortion and the Equal Rights Amendment.



COUPLE WILL OBSERVE ANNIVERSARY—Mr. and Mrs. Arthur R. Rathz, members of St. James the Greater parish, Indianapolis, will observe their 50th Wedding Anniversary with a Mass of Thanksgiving June 24 at 2 p.m. Married June 20, 1923 in Sacred Heart Church, they are the parents of four: Raymond J. Rathz, Silvan L. Rathz, Mrs. John Schubert and Mrs. James Wenzlick. They also have 16 grandchildren. A public reception is planned from 3 to 5 p.m. Sunday afternoon in Garrison's hall, Madison and Thompson Rd. No invitations have been issued. No gifts, please.

Youngsters in Vietnam fed by CRS

NEW YORK—Catholic Relief Services (CRS), the overseas aid agency of the U.S. bishops, said its Vietnam bread program is now reaching an estimated 210,000 school children daily with over 50,000 pounds of bread.

According to a report from Father John J. McVeigh, CRS program director in Saigon, CRS distributes to local bakers flour that it has received from the U.S. government under Public Law 480. The bakers charge five piasters (just over one cent) per loaf for baking the bread, and CRS handles the distribution of the baked bread to school children in refugee villages.

Each child receives one fifth—four ounces—of a loaf at his noon meal, along with other foodstuffs which are also supplied by CRS under the Public Law 480 agreement and developed into traditional Vietnamese dishes by nutrition experts on the CRS staff.

The CRS said it costs about five cents a month to supply a child with bread on the six days a week that schools are in session.

The program is supervised by George Mahon, a former vocational arts teacher and Peace Corps volunteer from Flushing, N.Y.

ND's first women students best men on grade average

NOTRE DAME, Ind.—The University of Notre Dame's first group of undergraduate women obtained an overall grade point average of 3.12 for the first term, compared with the overall university average of 2.94.

In responding to a survey, the 365 women indicated stronger satisfaction with academic life than with social life on a campus where they are outnumbered by men students 17 to 1.

Comments about the predominantly male faculty were generally favorable, but the tendency of some to single out women for a "feminine viewpoint" during class discussion drew criticism as patronizing.

The presence of so few women on campus led to complaints about a less-than-true coeducational atmosphere, but the importance of the dating game has waned.

"I'm afraid our presence hasn't helped the dating situation all that much, but it's a dead issue anyway," commented one woman student.

A total female undergraduate enrollment of 775 (out of 6,700) is planned for next fall.

Twenty years ago John J. Berlier of Our Lady of Lourdes parish, Indianapolis, was named "Catholic Layman of the Year" by the Bishop Chastard Assembly, Fourth Degree, Knights of Columbus.

D-I schedules Recollection

INDIANAPOLIS — The Mother Theodore Circle No. 58, Daughters of Isabella, will hold an Evening of Recollection on Friday, June 29, at St. John's Church. Msgr. Charles Koster will be the retreat master.

Mass will be offered at 5 p.m. at St. John's to be followed by a Smorgasbord dinner at 6 p.m. in the neighboring LaScala Restaurant on South Illinois St.

A conference by Msgr. Koster

Twenty years ago the new chapel at Alverna Retreat House was dedicated by Archbishop Schulte.

will be held in the church immediately after the dinner. interested women are invited to attend. No reservations are required. Besides the members, other

Resident Boys School.

LeMANS ACADEMY

Grades 5-8. Taught by Holy Cross Brothers. Small classes. Accent on learning skills: reading, math, study habits. Sports. 150 miles from Indianapolis. 650 acre campus on lake.

Write Brother James
Box E
Rolling Prairie,
Indiana
46371

Monsignor Goossens Hopes

That each of you will try to give several dollars—three, four, five or more—to the Missionary Priest and/or Sister who visits your parish this summer. Most everyone can do this who is willing to make some SACRIFICE for the GOOD OF SOULS!

CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

THE SUN SHINES EVERY DAY AT KEYSTONE-SOUTH RACQUET CLUB

WHY WORRY ABOUT WIND, RAIN, TOO MUCH SUN? PLAY ANY DAY YOU WISH INSIDE UNDER IDEAL LIGHTING DAY OR NIGHT!

✓CHECK OUR SPECIAL REDUCED SUMMER RATES!

✓CHECK OUR SUMMER INSTRUCTION PROGRAM FOR PLAYERS OF ALL AGES... BEGINNERS TO ADVANCED!

✓CHECK OUR RACQUETBALL AND HANDBALL PROGRAM FOR THE SUMMER. PLAY IN AIR-CONDITIONED COMFORT!

✓CHECK OUR...

✓PRIVATE LESSON PROGRAM

✓COUPLES CLINIC

✓GROUP LESSON PROGRAM

✓BEGINNING LADIES PROGRAM

✓BEGINNING BOYS AND GIRLS PROGRAM

COME SEE—THEN COME PLAY!

Keystone South Racquet Club
3510 S. Keystone Avenue
784-5621 784-2426

NOT SO USED CARS FOR SALE

1973 FULL LINE 1973



GALAXIE, LTD. MONTEREY, IMPALA, MARQUIS, THUNDERBIRD, LINCOLN CONTINENTALS

ALL CARS V8 AUTO., STEERING & AIR CONDITIONING

PHONE: 243-9325

WEDDING BELLS

With this Ad
\$3.00 off on
Bridal Gown
Cleaning

... Professionally
cleaned and
preserved

Alert CLEANERS DRY LAUNDRY
356-7229

Eastern Press
Printing Co.

Take Our Wedding Book
Home for Leisure Selection
of Lovely Invitations

+ 4 Day Service +

2309 E. Washington 636-1800
Indpls., Ind.

Garrison Plaza
Reception Hall

Available for:
Weddings, Receptions
Anniversaries
Business Meetings, Dances
Conventions & Banquets

5002 Madison Ave.
(South—at Thompson Rd.)
787-7225

For Your Very Special
Wedding Rehearsal Dinner
and
Wedding Reception

Knights
of
Columbus

220 Country Club Rd.
243-3571

SIPE, TOWNSEND
& MAHRDT LTD.

Since 1884

Manufacturers of fine Jewelry
Importers of Diamonds
precious stones

Engagement Rings
Wedding Rings
Gifts of Jewelry for
the Wedding Attendants

Indiana National Bank Tower Lobby
Indianapolis, Indiana
639-1351

Meadowood Florist

A Great Selection of Beautiful Flowers
For Every Occasion
Weddings, Funerals, Parties & Graduations

For Prompt Service
Call

293-4743

3079 N. High School Rd., Indpls.

Love
Story
Bridals
SALES & RENTALS

ELEGANCE

at a PRICE

You Can Afford

Complete Planning

Service

Broad Ripple Village

6323 Ferguson

"on the canal"

CALL 257-8633 For an Appointment

FOR REMEMBERING...

A Bridal
PHOTO ALBUM



Photo by Hugh Meyer

Our
Pictures
Preserve
Memories

Beautiful Color Wedding Pictures
Personal Service Our Specialty
Reasonable Prices - No Minimum
Call now to reserve your day...

HUGH MEYER

443 Meadowood Drive,
Indianapolis

888-1386

A SHOWCASE

OF BRIDAL GOWNS & VEILS
BRIDESMAIDS DRESSES
MOTHER'S DRESSES
FORMALS

Wedding Photography — Wedding Invitations

Hours: Mon. thru Thurs. 10 a.m. to 8 p.m.
Fri. 10 a.m. to 6 p.m.; Sat. 10 a.m. to 5 p.m.

787-6609

Bride and Groom
Bridal Shop

5539 MADISON AVENUE

BRIDES

STONEWARE SPECIALS



The In Port
Gift Shop

6263 N. CARROLLTON
NEXT TO BROAD RIPPLE POST OFFICE

SUMMER HOURS:
CLOSED MONDAYS
TUES.—THURS. & SAT. 10—5:30
FRI. 10—4

UNDER NEW MANAGEMENT
LEE & KAREN MAIDENBERG
255-2153

We Honor BankAmericard
and Master Charge

Surround your
Wedding with
the loveliness
of
FLOWERS
by
Gem
something for every occasion

4451 Allisonville Road

Flowers provide the perfect background for a
lovely wedding. Let our staff take care of all
your floral needs. Bouquets, corsages and
centerpieces for—"Weddings with a Personal
Touch!"

Call 546-3535 for free
delivery

JAMES K. HORNICK, OWNER

Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

Benedict Flaget was born on 7 November 1763 in the French province of Auvergne. His father had died before the boy was born and his mother died when he was still an infant. Benedict and his two brothers, one of whom would also become a priest, were reared by their father's sister and brother, who was a priest and canon of the church in Billom; it was for this uncle that the youngest child was named.

Though growing up in the care of his priest-uncle, the boy was not confirmed until at the age of 17 he went away to school at Clermont. His confirmation must have impressed him deeply, for thereafter, almost alone among the clergy of the time, he joined his confirmation name to the one he had received in baptism and called himself Benedict Joseph.

The young scholar paid his way by tutoring two other boys, with whom he made his home. At the seminary he was supported by an episcopal scholarship, won in a competitive examination. He entered the Society of St. Sulpice, which conducted the seminary, and was ordained priest in 1787.

For four years he taught dogmatic theology, first at Nantes, then at Angers. In 1791 the Revolutionary government closed the seminary of Angers, and Father Flaget went to live with his relatives at Billom. Soon, however, he sought out his superior, Father Emery, for counsel as to what a displaced professor ought to do in this time of troubles.

AS WAS NATURAL in view of his agreement with Bishop Carroll, Emery advised him to go to Baltimore, where the first contingent of Sulpicians had already arrived. Emery must have learned something about the American scene, for he is said to have mentioned Vincennes as a possible field of his young confrere's work.

Flaget reached Baltimore late in March 1792. In May he was on his way to Vincennes. The first stage of the journey was by wagon to Pittsburgh. Along the way the driver relieved the tedium by helping the passenger with his English. The water level in the Ohio River was so low that no boats were venturing down the river, so it was that Father Flaget had his first experience in the pastoral ministry at Pittsburgh.

General Anthony Wayne was just beginning to train the Legion of the United States for the campaign against the Indians of the Northwest, which he would lead two years later. The Catholics among the troops and the few French Catholic families resident at the post were the first beneficiaries of the new missionary's ministrations.

The Catholics must have been too poor to entertain a priest, for he stayed with a Huguenot family and said Mass in their home. It is related that he prepared for death several soldiers condemned by court martial to be shot and that he was kept

busy for some time in caring for the victims of a smallpox epidemic that struck the post.

IN NOVEMBER the river traffic resumed and Father Flaget got passage to Louisville. There he met Fathers Levadoux and Richard, who, though starting later from Baltimore, had passed him along the way. It was his first opportunity to go to confession since he set out.

At Clarksville, across from Louisville, the captain of militia and justice of the peace was William Clark, a cousin of the conqueror of Kaskaskia and Vincennes. He did the new pastor the honor of accompanying him to his post and there thus began a friendship that would endure for many years.

Father Flaget was just past 29 years of age when he came to Vincennes. Except for his ministrations while waiting for the boat at Pittsburgh, this was to be his first pastoral mission; moreover, it was his own parish.

While his entries in the church register are more laconic than the historian might wish them to be, they do permit us a sense of the thrill with which he began his work.

He made careful note of the day of his arrival, 21 December; of his first funeral, 2 January; and of his first wedding, 15 April. His first baptism perhaps came too quickly, just two days after his arrival, to allow any comment. Two boys baptized soon after his coming received the name Benedict Joseph, and the pastor himself was their godfather.

The new pastor's joy was not unalloyed, however, for he found the church, which was just seven years old, "in a sadly dilapidated state." His biographer, who came to know him many years later and had access to his journal, now lost, goes on to relate: "It was a poor log building, open to the weather, neglected and almost tottering. The altar was a temporary structure of boards, badly put together. He immediately set to work to repair the church, and especially to refit and decorate the altar for the coming festival."

PERHAPS THE church was not in so poor a condition as it seemed to the newcomer to be. The churches with which he was familiar were those of France, built of stone and still standing after hundreds of years. Very likely the only church he had seen in this country was the brick one in Baltimore. A log church was something quite new to him.

But those old structures, dwellings or churches, built of logs standing upright with their ends embedded in the earth, were sturdier than they appeared, as we know from those that saw them when they were a hundred years old. As a matter of fact, the Vincennes church was to serve the parish for 30 more years.

Even more dismaying was the failure of the people to respond to the pastor's ministrations. For all his zeal in preparing for Christmas, only a dozen received Holy Communion on the great day. There was reason enough for Father Flaget's disappointment.

On the people's side, however, it has to

be said that the town was in a state near to siege, that they had been without a priest for more than three years, and that Flaget had come to town only three days before Christmas Eve. Maybe he had them so busy refitting the altar that they had no time to go to confession.

There was greater reason for sorrow in the middle of January, when smallpox broke out. There were 11 deaths in January and 30 in February. In addition, on 25 February the priest recorded the names of four women who within eight days had suffered miscarriages, then added the names of four others, one of whom had been bearing twins.

By the end of the month the worst of the epidemic appears to have passed. Four deaths occurred in March and six in April, but for the rest of the year the number seems to have been about normal, except in October, when seven deaths occurred. The total for the year was 76, as compared to the 56 that died in the epidemic of 1788. The incidence of deaths in the two years was quite different, however. In 1788 most of those that died were children; in 1793 14 children less than ten years old died, six of them less than a year, but most of the deaths were those of adults.

Though he must have given the sacraments to many of those that suffered from smallpox, Father Flaget did not catch the disease. We know, however, that he was a victim of whatever illness it was that was prevalent in October, for in that month Pierre Mallet resumed his office of conferring baptism and conducting funerals.

This ailment was probably the fever that Major Hamtramck often mentioned as afflicting himself and the soldiers as well as the townspeople, complaining of the lack of bark to serve as a remedy. Very likely it was the one that struck Father Gibault on his arrival at Kaskaskia, when Father Meurin said that he was paying the usual tribute to the country.

THERE IS EVIDENCE of the small number of Catholics among the American residents in Vincennes in the fact that only French names occur in the records of burials. On the other hand, at least 13 of those that died were Indians or Negroes. Two of the Indians were wives of Frenchmen and some were slaves, but several appear to have been the children of free Indians living nearby, baptized at the point of death.

Of the 26 that received baptism in 1793, 13 were Indians, more than in any previous year. The number of French children was the smallest in more than 20 years, not surprisingly in view of the exodus of 1791 and the smallpox epidemic.

Strange to say, Father Flaget recorded no baptisms of Indians after 1793 and only two burials, one in 1794 and one in 1795. Perhaps the change was due to the departure of many of the Indians because of the tension resulting from the three expeditions of the army against them at this time. There is evidence of this tension in the record of the burial on 27 September 1794 of Louis Detramble, aged 50 years, "massacred by the Indians almost at the gate of the village."

(To be continued)

Remember them in your prayers

BRAZIL

HELEN D. WILLIAMS, 74, Annunciation, June 13. Mother of Norma Morian of Carbon; Neil Jones of Brazil and J. Don Jones of Waterburg, W. Va.; sister of Irene Salitara of Carbon; Esther Elrod of Terre Haute and Florence Lawson of Indianapolis.

CLARKSVILLE

JOSEPHINE GELTHAUS, 80, St. Anthony, June 15. A former resident of Charleston, she was the mother of Thomas of Henryville; Ignatius of Chicago; Josephine Schafer of Scottsburg; and Magdalene Wolt and Mary Johnson, both of Louisville.

DUGGER

PATRICK W. BURKE, 83, Our Lady of Perpetual Help, June 18. Husband of Julia; father of Agnes Woolsey of New Castle; Catherine Pomaroli, Rita Bowles, Marie Colbert, all of Detroit, Mich.; Stephen Burke of Dearborn, Mich.; James, Patrick and Thomas Burke, all of Detroit, Mich.; brother of Mary Logan of Detroit, Mich. and Ann Burke of Boston, Mass.

INDIANAPOLIS

FRANK C. SANSONE, 84, St. Mark's, June 12. Father of Catherine Chandler, Corinne Siracusa, Margaret Cossell, Cosmo A. and Mike A. Sansone; brother of Isabella Mascari and Tony Sansone.

FRED B. TRIPLETT, 84, Holy Angels, June 12. Sister of Frederick G. Triplett and Margaret T. Williams.

LILLIAN ALERDING, 65, St. Mark's, June 12. Wife of Herman F. Alerding.

ANDREW F. SIMON, 88, Holy Spirit, June 13. Wife of Arthur; brother of Mayme Gray.

GREGORY PAUL DUNN, 72, St. Rita's, June 13. Son of Mr. and Mrs. Louis Dunn, Jr.; brother of Louis Dunn III and Beverly Jo Dunn; grandson of Irene Dunn.

CHARLES A. BLACK, 53, Our Lady of Greenwood, June 14. Husband of Lorena; father of Carol Chavez, Shari Venter, Susan Reed, Janice L. David, Charles, Michael J. and James L. Black; brother of Pauline Laubinger and Mable Mears.

FRANK C. ANGRICK, 83, Assumption, June 14. Father of Julius A. and Roy E. Angrick; Catherine M. Greene, Gertrude L. Graca and Lola E. Springate; brother of Anthony K. Angrick.

EDWARD M. GASS, 75, St. Joan of Arc, June 15. Husband of Dorothy

l.; father of Mrs. James Norman, Mrs. William Sylvester, Mrs. Ronald Johnson, Mrs. James Hill and Edward M. Gass, Jr.; brother of Mrs. Thomas Price.

THEODORE MAIER, 75, St. Bernadette's, June 15. Husband of Caroline; father of Theodore Maier, Rose Gombold; brother of Mary Weber and Francis Maier.

CLARA L. HOLLORAN, 85, SS. Peter and Paul Cathedral, June 15. Aunt of Joan Evans and Mrs. W. T. Elford.

FRANCES E. WECHSLER, 59, St. Monica's, June 16. Wife of Leonard E.; mother of Patricia E., Augustin, Leonard J., David J. and Francis A. Wechsler; daughter of John J. Hinebaugh; sister of John H. Hinebaugh and Margaret Huff.

STEVEN MULINARO, 13, St. Barnabas, June 16. Son of Mr. and Mrs. John G. Mulinaro; brother of John D., Mark A., Susan A. and Timothy Mulinaro; grandson of Mrs. Jennie McCall.

RITA J. ERNSTES, 18, Little Flower, June 18. Daughter of Mr. and Mrs. Charles N. Ernestes, Sr.; sister of Mrs. Debbie Clegg, Veronica, Becker, Cecilia, Claricia and Charles N. Ernestes, Jr.

JEFFERSONVILLE

EMMA J. KENNY, 73, St. Augustine, June 12. Sister of John Kenny of Jeffersonville; Katherine Kenny of Clarksville; Margaret Doerr of Cincinnati; and Ann Gray of Jeffersonville.

MADISON

KATHRYN T. HILL, 79, St. Michael, June 13. Wife of Arthur; mother of Freddie of Logansport; Gerald of Blytheville Air Force Base, Ark.; Larry, Rodney, Brian, Bonita and Denise, all of Madison; sister of Mrs. Rita Ryker of Logansport.

NEWALBANY

EDWARD J. MISSI, 79, Holy Trinity, June 18. Husband of Anita; father of Marilyn Klein of Edwardsville.

RICHMOND

DOROTHY M. MUEGENBERG, 81, St. Andrew's, June 18. Wife of Carl; sister of Carl Muegenberg and Edna Jelly.

ROCKVILLE

RUBY M. MAY, 72, St. Joseph's, June 15. Aunt of Irma Jean Heuser of Marquette, Mich.

SHELBYVILLE

WALTER C. (Bill) GILLES, 54, St. Joseph, June 10. Husband of Mary; father of Michele Marie, Warren Robert and Frank Anthony Gilles; Mrs. Ronnie Weaver, all of Shelby County; and Mrs. Roger Sweet of Royal Oak, Mich.; brother of Mrs. Herman Jeffries, Herman and Gerald Gilles, all of Waldron; Joseph Gilles of Shelbyville and Charles Gilles of Waynesville, O.

TERRE HAUTE

LILLIAN GRAY ROACH, 49, St. Patrick's, June 15. Wife of Eugene; mother of Linda Smith of Terre Haute; sister of Helen Uffen of Terre Haute; Edward Gray of Henderson, Nev. and Babe Gray of Terre Haute.

AGNES C. MCCAULEY, 51, Joseph's, June 20. Mother of Mrs. George Saunders of Chicago; Brother Kenneth McCauley, S.J., of Brebeuf Preparatory School, Indianapolis; John of Terre Haute; and Lester of Logansport.

ANNA K. SCHREFFERMAN, 87, St. Benedict, June 20. A former resident of Terre Haute before moving to Lewisville, she was the mother of Raymond Schrefferman of Connersville.



MARRIED 50 YEARS—Mr. and Mrs. Leo E. Eberle will observe their 50th Wedding Anniversary on Sunday, July 1. A Mass of Thanksgiving will be offered at 9 a.m. in St. Mary's Church, New Albany. They will host a public reception from 2 to 5 p.m. Sunday afternoon in their home at 2104 Monton Ave., New Albany. They are the parents of three sons and two daughters: Harold Eberle of Woodland Hills, Calif.; Milton Eberle of Davis, Calif.; David Eberle of Indianapolis; Mrs. Jeanetta Watson and Mrs. Phyllis Eichenberger of New Albany. There are 14 grandchildren.

Sellersburg

Jim O'Neal
FORD
Phone 246-3341
Sellersburg, Indiana

Brookville

PEPSI-COLA
Pepsi Pours It On!

Brownsburg

BROWNSBURG
HARDWARE AND
APPLIANCE CO.
Local and Glidden Paints
Speed Queen Appliances
Brownsburg Shopping Center
852-4587

Miriam Has A Dress For You For Every Occasion

Miriam's Town Shop

8 E. Main Brownsburg

Martinsville

I.G.A.
FOODLINER
Widest Selection
Lowest Prices

1239 S. Main 342-4434

Phelps Drug Store

No. Side of Square

"Your Prescription Store"

DI 2-3321

Connersville

DR. D. L. MacDANIEL
OPTOMETRIST
Contact Lenses
Office Hours: 9-12 and 1-5
(Closed Thurs. — Open Sat.)
325 Eastern Ave. 825-5161

Gray
Sales Company
Chrysler-Plymouth-Volant
Sales and Service
600 Western Ave. 825-4131

New Castle

Bank Number Three
Organized in 1873

THE CITIZENS
STATE BANK
NEW CASTLE, IND.

Dr. Joseph B.
Kernel
OPTOMETRIST

114 S. 15th St. JA 9-0505

Shelbyville

Huesman's Garage
GENERAL AUTO
REPAIRING
Blue Ridge Rd. 398-4212

Tippecanoe
Press, Inc.
Printers—Stationers
392-1154

Columbus

Vetter's
Home Entertainment
Center
2523 Central 372-7833

Gene's Bakery and
Delicatessen
Special Cakes & Pastries
525 Washington St. 379-4828
1742 25th St. 372-5311



Canada Dry Bottling Co.
Batesville, Ind.

For MEN'S and BOYS'
CLOTHING
In Columbus... See

Dell Bros.
416 Wash. St. (Downtown)
Also 25th St. Shopping Center



THURNALL'S
HARLEY-DAVIDSON SALES
349 S. Gladstone Ave. Columbus

PATRONIZE OUR
ADVERTISERS

Lawrenceburg

Let Us Be Of Service To You

Home Furniture &
Appliance Co. Inc.

Hwy. 50 West 537-0610

Seymour

Richart's
Mens Shop

"Stylish and priced
With You in Mind"

Seymour, Indiana
Hours: Mon. thru Sat. 9-11 p.m.

Plainfield



The FIRST
NATIONAL
BANK and
Trust Company
of Plainfield

"A Good Bank to Grow With"

Brazil

Say It With FLOWERS

from

Brazil Greenhouses

25 N. Walnut 446-2384

BRAZIL, IND.

Whiteland

HOME FAIR

Quality Building Supplies

Rail Road St.

535-7515

Greensburg

Oliger-Pearson
FUNERAL HOME

Mrs. Howard J. Pearson
222 N. Franklin Ph. 642-4573

Welcome
To Greensburg's
Largest and Most Complete Women's and
Children's Apparel Store—Now Open

The Golden Rule,
Inc.

South Side Square

Mooreville

CITIZENS BANK
Offers
FULL SERVICE
BANKING
Member F.D.C.

KELLER'S

18 W. Main 821-4480

DIFFERENT DAILY SPECIALS

14 Variety Sandwiches

Family Room

Convenient Carry-out—Parking in Rear

Mooreville

I.G.A.
Food Liner

Open 24 Hours 7 Days a Week

Carry Out Meals

Country Fried Chicken

Kosher Meats & Salads

Complete Line

of Bakery Products

Hot Spudnuts Hourly

Special Occasion Cakes Made To Order

Bakery & Delicatessen 821-5272

350 N. Monroe 821-4453

MOOREVILLE

Patronize Our Advertisers

Greenwood

N.B.G.
NATIONAL BANK
OF GREENWOOD

Personal Service Bank

Member F.D.I.C.

KELLY

CHEVROLET

Greenwood, Ind. 681-9271

PATRONIZE OUR
ADVERTISERS

VIEWING WITH ARNOLD

Zinnemann scores again

BY JAMES W. ARNOLD

Fans of veteran (66) director Fred Zinnemann will be delighted by the sharp vigor and intelligence of "Day of the Jackal," his first movie since he won the Oscar for "A Man For All Seasons" in 1958. It is also likely to please those who admired the big-selling Frederick Forsyth novel on which it is based, although it is a thriller and everybody knows how it will end.

The Austrian-born Zinnemann is an immensely skilled craftsman with a fine moral sense and a flair for showing highly realistic and emotionally charged material without drawing attention to himself and without showing his own feelings. (His work in 1948-59 included "The Search," "High Noon," "From Here to Eternity," "The Nun's Story" and "The Sundowners," all certified

classics). But these personal qualities are not much revered in a director today. Since Zinnemann had made only one other movie ("Behold a Pale Horse") in the 1960's, one couldn't help wondering if he had decided to retire early to the cinema Pantheon. Now we know. "Jackal" could have been made by someone very talented and 30 years younger.

"JACKAL," of course, is the story of an attempted political assassination, a fictional plot against DeGaulle by the right-wing French OAS secret group in 1963, when Kennedy was killed in Dallas. It reeks with all the intrigues of the last decade right up to this morning: political extremism, official corruption and violation of civil rights, torture, seduction, wiretapping, espionage gadgetry, etc. It is a sophisticated blend with potent mass appeals: violence, suspense, sex, the aura of famous persons and places.

Zinnemann has chosen to direct it in a tense straight chronology, cutting quickly

back and forth between two tracks of action—the conspirators and their agents, especially the Jackal (Edward Fox), the mysterious foreign contract killer, and the authorities in London and Paris, especially the master Sureté detective Lebel (Michael Lonsdale), a shyly quiet but relentless tracker. The cutting is deliberately foreshortened and headlong, in the manner of "Z" and "French Connection," adding greatly to the excitement, and the locales cover much of Western Europe. The pace slows notably in the last half hour, as Jackal stalks DeGaulle and police stalk Jackal amid the festive events of Liberation Day in Paris, but by this time you are completely gripped. This sequence may be the finest example of mixing fiction with a real ongoing event since the 1968 Chicago convention scenes in "Medium Cool."

"JACKAL" is not a morally uplifting experience. None of the characters, whatever their motives, are particularly virtuous. Lebel is more decent than most recent screen cops, but even he wiretaps freely to achieve his ends. The authorities capture a key OAS man and torture him cruelly to gain fragments of information. They also support a "dirty tricks" gang when illegal acts are useful. The Jackal himself is an utterly efficient, ruthless killing machine without human sensibility or conscience, recalling many of our recent movie assassins (e.g., Charles Bronson in "The Mechanic"). There is, however, a moral effect—an insight into how ruthless big-stake politics has become.

Civilization, indeed, comes on as a jungle. At least 10 characters die more or less in front of our eyes, and several others more remotely. There are, discreetly of course in the Zinnemann manner, three different semi-nude bedroom scenes and a homosexual affair, all without love; an auto accident, several robberies, a suicide and an execution. Just like the six o'clock TV news.

Through it all, Zinnemann retains his detached style. Early on, in fact, we find ourselves sympathizing with the clever and attractive killer, the methodical professional fighting impossible odds. But his viciousness becomes increasingly clear, and we begin to realize the profound difficulties of stopping such a man despite all the organized expertise and manpower of the government. In the end, only luck, prompted by thoroughness, prevents

catastrophe. One never gets over-confident with a cobra.

THE DIRECTOR provides a dozen skillful moments. The handling of the torture is especially sensitive: we see only the white-collar detective listening to the barely decipherable horror of a tape. There is a body discovery sequence worthy of Hitchcock, as well as several small Hitchcockian ironies—e.g., a murder committed just off-camera while we watch dancers on TV cavort to the can-can.

"Jackal" is realist crime-suspense cinema at its most expert. But it's too real to be much fun. (Rating: A-3—unobjectionable for adults)

The week's TV network films

THE GURU (1969) (CBS, Friday, June 22): An offbeat, produced-in-India comedy about a rock-singer (Michael York) and an English flower-child (Rita Tushingham) who journey to India to learn from a guru but wind up learning more from each other. Satisfactory for adults and young people.

VIVA MARIA (1965) (NBC, Saturday, June 23): Love goddesses Brigitte Bardot and Jeanne Moreau get lost in the uneven slapstick of Louis Malle's farce about a Mexican revolution led by George Hamilton. The clergy are among the more obvious targets. Not recommended.

THOSE DARING YOUNG MEN IN THEIR JAUNTY JALOPIES (1969) (ABC, Sunday, June 24): A \$10 million fiasco in which director Ken Annakin tried to repeat the zany slapstick formula of "Those Magnificent Men in Their Flying Machines." This time it's a wacky 1920's auto race across the Alps involving European national stereotypes, including a bevy of French feminists, but it doesn't get much beyond a crude juvenile level. Adequate sight-gag entertainment for the non-discriminating, especially small fry.

SITUATION HOPELESS, BUT NOT SERIOUS (1965) (ABC, Monday, June 25): A strange comedy that isn't quite funny, about a neurotic German civilian (Alec Guinness) who keeps two American airmen (Robert Redford, Mike Connors) locked in his basement for seven years after the war. More hopeless than serious, not recommended.

Billboards carry the message

OAKLAND, Calif.—A message on billboards in the Oakland diocese is attracting unusual attention.

The message is brief and to the point: "For People's Sake... Help Christ. Become a Priest—Brother—Sister. Diocese of Oakland. Phone 893-4711."

The idea is that of a young priest, Father Jerrold F. Kennedy. He told a meeting of Oakland's Serra Club, which

promoted vocations, "perhaps modern and effective, but dignified, advertising is the answer 'to attracting more men to the priesthood."

"We're discovering that many young people today are interested in careers in Church service, but we have not reached them effectively," he said. "Our involvement in media is an attempt to reach out to these young men and women."



TURTLE SOUP SUPPER—The semi-annual Genuine Turtle Soup Supper and Fish Fry will be held at St. Nicholas parish, Sunman, Friday, June 29, starting at 5:30 p.m. Louis Retzner, above, shows the main ingredients for the supper, open to the public. Retzner and his wife, Francie, prepare the turtle soup with their famous recipe. Games and other amusements will also be provided for all ages. St. Nicholas is located three miles West of Sunman in Ripley County.

Pope's close aids exempt from limit on term of office

Preaching ban

VATICAN CITY—Some of Pope Paul's closest aides are exempt from a 1967 regulation that limits the term of office for key Vatican personnel to a renewable five-year period.

An April 30 memorandum made public June 11 from Cardinal Pericle Felici of the Commission for the Interpretation of the decrees of the Vatican Council states that top executives of the papal secretariat of state and other less well known officials have

indefinite terms of office.

In his apostolic constitution on the reform of the Church's central administration, Pope Paul stated that the two top executives of each Vatican department and their advisory board "are named for a five-year term which can be renewed."

Cardinal Felici's memorandum means that such Vatican leaders as Cardinal Jean Villot, papal secretary of

state, and his two undersecretaries, Archbishops Giovanni Benelli and Agostino Casaroli, are not subject to the 1967 ruling.

Others exempt from the routine of submitting resignations after five years are judges of the Roman Rota, whose primary competency is to hear marriage cases in a court of final appeal, and certain members of the Pope's immediate household.

SALISBURY, Rhodesia — Methodist Bishop Abel Muzorewa, head of an organization opposing the white-supremacist Rhodesian regime, was banned from preaching in the Anglican Cathedral here. The Rev. Richard Cutts, dean of the cathedral, said that he does not want his pulpit to be used by any political leader.

Sixty years ago ground was broken for the new St. Francis Hospital in Beech Grove.

Indianapolis

Business and Service Directory

BUSINESS SERVICES

WALLCOVERING SPECIALISTS
Wallpaper, Vinyl & Murals
We Represent the Finest Quality Work
At Reasonable Prices
Free Estimates (247-4718)
Nick Arnold Danny Walitz
636-9684

DOVER APPLIANCE SERVICE CO.

Service on all makes:
Washers—Dryers—Disposals
Dishwashers
Room Air Conditioners
For Sale
Reconditioned Washers & Dryers
352-1005

TOP SOIL FILL DIRT

PIT RUN GRAVEL
Loaded on your truck or delivered.
EAGLE GRAVEL CO.
104th and Gray Rd.
844-2654
If no ans., call
787-3100

BILL CIRIELLO SAYS

DON'T FUSS, CALL US!
Wm. J. Ciriello
Plumbing Co.
702 Main St., Beech Grove
787-5391
24 Hour Emergency Service

CARPET

DEEP CLEANED!
• LIVING ROOM, HALL
\$29⁹⁵
Includes Soil Retardant and Anti-Stat
STEEM KLEEN
OF INDIANA
786-8228

SPIVEY

Construction, Inc.
361 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters—Plumbing
Garages—Furnaces
Complete Job
ST. 6-4337
ST. 4-1942
CALL FOR FREE ESTIMATE

RUSCO

Storm Windows and Doors
Free Estimates
Replacement Windows
Awnings
Awning Windows
Porch Enclosures
Siding—Jalousies
Roofing—Guttering
We Repair All Makes
Storm Sash
639-6559
Carrico Home Improvement Co.
2508 W. Mich., Indpls.

BUSINESS SERVICES

COOMER ROOFING CO.
• ROOFS AND GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

Commercial Building & Remodeling

Certified Plans and Construction
Management Furnished. Church
and Office Buildings.
MATTOX ENGINEERING
784-4071

See a Bug...
Call Arab
TERMITES!
ROACHES, RATS, MICE
Free Inspection
545-1275
4035 Millersville Rd.

POINSETTE INC.

(Formerly Greiner-Taylor Inc.)
—Power Lawnmowers
—Garden Tractors
—Soil Tillers
—Sweepers
—Spreaders
Small Engine Parts & Repair
5422 MILLERSVILLE RD.
255-9845

CHILD CARE

TOTTENDERS

Adult Baby Sitters
Vacation and Maternity Service
HOUR—DAY—WEEK
352-0702

KINDERGARTENS

UNIVERSITY PRESCHOOL
Ages 4 thru 7
AM Multiple handicapped
PM General accelerated program
HOLCOMB ESTATE
BUTLER UNIVERSITY ANNEX
924-1821

MOBILE HOMES

JORDAN MOBILE HOMES
5621 W. Wash. St.
Indpls. 243-3236
"Jordan Has the Best For Less"

BILL'S MOBILE HOMES, INC.

1 Mile North on U.S. 31
Franklin, Ind.
Open 9 to 7 Days a Week
738-2441

FCR SALE

Singer Sewing Machines
(5). Some still in cartons.
These are Singers latest models—\$59. each.

New Stereo Consoles & Components. Some with 8 track tape, Garrard turntables. Prices start at \$79. for consoles, \$59. for components.

Bedroom Sets (brand new) \$89. each.

3 new Living Room Sets \$69. each.

UNITED FREIGHT SALES
1647 N. Shadeland
Mon.-Fri. 9-8, Sat. 9-5

BUSINESS SERVICES

Cook's Glass & Mirror Co.
Glass Tops—All Kinds
Mirrors—New & Refinished
Insulated Glass—Auto Glass
Commercial Stove Fronts
Any Kind Glass Replaced
5703 W. Morris 241-9344

Barclay—Holland, Inc.

Heating & Air-Conditioning
Carrier Dealer
"We Service & Repair All Makes"
5511 N. College Ave.
257-2269

Jack Clark Roofing & Gutter Service

BUILT UP ROOFS
ASPHALT SHINGLES
SLATE TILE
Bonded and Licensed
123 Alton St. Beech Grove
787-0990

MISCELLANEOUS

Can Goods and Usable Men's
Clothes including work
clothes always welcome at
Talbot House, 1424 Central,
Ph. 635-1192.

GREENFIELD CHIROPRACTIC CLINIC

Complete Chiropractic Service
X-Ray Therapy
859 W. Walnut 462-4015
Greenfield, Ind.

24 HR. ANSWERING SERVICE

10¢ PER MESSAGE
291-8081

HELP WANTED

HOUSEWIVES

EARN MONEY ON YOUR FREE TIME
EARN UP TO A \$200 KIT FREE
NOW HIRING TOY CHEST Demonstrators
Call MARY ANN BRAUN 638-4034
KATHERINE RAY 634-5000

KNIFE & FORK RESTAURANTS

Positions are now available in locations listed below for those persons who consider themselves to be dependable, honest, and who desire steady employment. Benefits include: Paid Vacations, Paid Holidays, Complete Insurance Coverage, Paid Retirement plus Generous Discount on Mdse. from Hook's Drug Stores.

BROAD RIVIER WAITRESSES
UTILITY 2:30 P.M. to 9 P.M.
6:30 to 2:30
2:30 to 9:00
COOK 10:30 to 7

18th and ILLINOIS COOK/PART TIME
Sat. and Sun. 6 to 2

NORTH EASTWOOD COOK full and part time
Check hours with manager.

39th and ILLINOIS UTILITY
7 A.M. to 3 P.M.

Apply in person to the managers.

Queen makes nun a dame

AUCKLAND, New Zealand—Queen Elizabeth II named Sister Mary Leo, an Auckland music teacher, a Dame Commander of the Order of the British Empire, it was announced by New Zealand's governor-general.

A dame is the female equivalent of a knight. New Zealand is an independent dominion within the British Commonwealth and Queen Elizabeth is head of state.

Sister Mary Leo, during her 40 years as a music teacher, has trained opera singers who have performed in the United States, Austria, Germany, Switzerland, Britain and Australia as well as in New Zealand.

U-FIX-IT-SHOP

Auto Repair Of All Kinds
You Do The Work—We Furnish Equipment
CAR LIFTS—POWER TOOLS—WELDERS—ETC.
Open 7 days a week 8:00 a.m.—12:00 p.m.
5 Mi. West of Speedway on U.S. 136

"U Fix—U Save"

Phone 852-8855

DID YOU KNOW?

A \$10 Purchase Entitles You To A Free Eye Shadow.
Over 15 Colors To Choose From.
6349 GUILFORD AVE.



BROKE DOWN AFTER 5 PM?

With our convenient evening hours you can get the parts you need to repair your vehicle. And what about those SUNDAY BREAKDOWNS? Before you were stuck... Now you're in luck! Check our hours below.

Come out and see us in the Carmel Shopping Center

M & M Auto Supply

1047 W. Main St., Carmel 844-3973
Hours: Weekdays 8-8; Sat. 8-5; Sunday 9-2
Deliveries Except Sun.

FREE

Swimming Lessons

(Qualified Instructors)

Free Fun Arcade

PLUS

Boating—Swimming—Tennis

Basketball—Shuffleboard

Quick-Service Restaurant

LONGACRE

PARK & POOL

(A Division of ReereAcres Limited)

Madison at I-465 (Indpls.)

BENEDICTINE, SISTER OF PROVIDENCE

Brother, sister to observe 50th Jubilee as Religious

ST. MARY-OF-THE-WOODS, Ind.—A double 50th anniversary year in the religious lives of a blood brother and sister will be commemorated in a Solemn Mass to be offered in the Church of the Im-

maculate Conception here at 10 a.m. Sunday, July 1.

The two are Father Theodore Heck, O.S.B., and Sister Celine Therese Heck, S.P.



JUBILARIANS—A double 50th anniversary year marking an entrance in religion and religious profession, respectively, for Sister Celine Therese Heck, S.P. and her brother, Father Theodore Heck, O.S.B., will be commemorated in a Solemn Mass of Thanksgiving to be offered at St. Mary-of-the-Woods on Sunday, July 1, at 10 a.m., in the campus Church of the Immaculate Conception.

FATHER THEODORE, a member of the Benedictine Archabbey at St. Meinrad, has devoted most of his life to teaching, administration and parochial work. Sister Celine Therese, a member of the Sisters of Providence, has spent many years teaching in the elementary grades and at present is in charge of the express office here.

Father Theodore made his profession as a Benedictine monk on Sept. 8, 1923, the same day that Sister Celine Therese entered the novitiate here. Their parents, the late Mr. and Mrs. Henry Heck, lived in the nearby village of St. Mary-of-the-Woods, where they reared a family of seven children.

The other five include: Herman, now in Louisville; Otto of Alameda, Calif.; Mrs. Mary Curley, deceased; Sister Hermine (Agnes) Heck, S.P., now teaching in Indianapolis; and Louis of St. Mary's Village.

CELEBRANT OF THE golden jubilee Mass will be Father Theodore, with Father Bernard Beck, O.S.B., chaplain of St. Mary-of-the-Woods Convent, as master of ceremonies. Msgr. James Galvin, college chaplain here, will give the homily.

Relatives and friends are invited to assist at the Mass and to attend the reception to be held from 3 to 5 p.m. Sunday afternoon in Owens Hall on campus.



CELEBRATE 50TH ANNIVERSARY—Mr. and Mrs. John J. McCarthy of Little Flower parish, Indianapolis, will mark their 50th Wedding Anniversary with a Mass of Thanksgiving at 11:30 a.m. Wednesday, July 4, in the parish church. An Open House will be held in the home of a daughter, Mrs. Mary Ellen Bugher, 6136 Bramshaw Rd., at 1:30 p.m. No invitations have been issued. The jubilarians are also the parents of John F. McCarthy. There are three grandchildren.

WORKING MAN

We have 6 lovely completely remodeled homes in top condition. Eligible FHA family: very low down payment and low monthly payments (much less than rent). 2 and 3 bdrms. Quick poss. Call for information.



MONARCH
REALTY
787-3221

Couple to note 25th Jubilee

INDIANAPOLIS — Mr. and Mrs. George E. Dinkel of St. Michael's parish will observe their 25th Wedding Anniversary on Tuesday, June 26. A Mass of Thanksgiving will be offered at 5:30 p.m. that day in the parish church. Mrs. Dinkel is the former Marian Zurschmied. They are the parents of five sons: Thomas, Robert, Tony, Mark and Andy Dinkel. There are two grandchildren.

Canal Wedding Candle



4 1/4" diameter x 4 1/2" high. Complete with black, wrought iron, renaissance style spike holder. White candle with silver gold & black decorations — \$12.00

Other wedding candles from \$1.50 and up.

Mail Orders Promptly Filled—(Add 4 per cent Ind. State Sales Tax)

"We Specialize In Service"

Open Daily 9:30 to 5:30 — All Day Saturday

KRIEG BROS. Established 1892
Catholic Supply House Inc.

(1/2 Block South of Ayres)

119 S. Meridian St., Indpls., 46225

(Area Code 317) 638-3416 or 638-3417

Clergy in Dachau camp are subject of book

MUNICH, West Germany—A study of the imprisonment of Catholic and Protestant clergymen in the Nazi concentration camp at Dachau, near Munich, has been published in book form by Father Eugene Weiler, a former inmate of the camp.

The study—made over a period of 30 years—includes the names and biographical data of 2,798 clergymen—94.7 per cent of them Catholic priests. Two-thirds of the priests were Poles.



ST. MARY'S RECTOR—Father Bernard C. Hayes, C.R., 41, has been named president-rector of St. Mary's (Ky.) College, effective July 1, succeeding Father John Lesousky, C.R., who held the position the past three years. A native of Nova Scotia, Father Hayes previously served as superior of St. Jerome's High School in Kitchener, Ontario. He has spent his entire ministry in education on the high school and college levels.

The clergy-inmates were of 20 different nationalities.

Father Emil Thoma, a former pastor of Eppingen, near Heidelberg, and a Dachau inmate for several years, began to assemble the data in 1941 by smuggling notes out of the camp to the archbishop of Munich, the late Cardinal Michael Faulhaber.

FATHER THOMA survived the ordeal at Dachau and was released in 1945, shortly before the American forces arrived. He again became pastor of Eppingen, remaining there until his death in 1957. Father Weiler, who had spent three years in the Dachau camp carried on Father Thoma's study, checking data with former Dachau inmates living in France, The Netherlands, and many other countries.

Father Weiler's study reports a Nazi offer to the Dachau priest-inmates that they would be freed if they gave up the priesthood. Only one of them agreed to do so.

One of the current auxiliary bishops of Munich, Bishop Johannes Neuhäusler, had been interned at Dachau.

Let us pray

GALLINA, N.M. — Prayer instead of litigation was a New Mexico state policeman's solution to one assault case.

Officer Clarence Fillip persuaded persons involved in the altercation to go to a church together and join in discussion and then prayer.

"I left them alone to talk," the officer said, "and they came out of church smiling."

The case involved a teacher and two women who allegedly assaulted her.

IN AN ARTICLE in the Deutsche Tagespost, a Catholic daily of Wuerzburg, Bishop Neuhäusler said that over 1,200 priests in the Munich archdiocese had been involved in violations of Gestapo regulations.

When that secret police organization tried to suppress a pastoral letter of the Bavarian bishops protesting the expulsion of religion teachers from the public schools not a single priest collaborated with the Nazis, the bishop said. All faced arrest rather than disobey their archbishop, who ordered the letter to be read from all pulpits.

Sex education called 'inevitable' in future

COLLEGEVILLE, Minn.—Every child in the country will get some kind of sex education by the time he's 12 or 13 years old—no matter what parents, school or Church do, according to a 21-year veteran in the field of family life education.

Father Walter Imborski, a priest who directs that phase of education in the Chicago archdiocese, said "the question isn't whether sex education should be taught or not; the question is whether you get the positive elements in a society—the home, the school and the Church—teaching it, or whether you leave it to the pious pornographers."

FATHER IMBORSKI, who was a participant in the workshop for Marriage and Family Life Education at St. John's University here said: "You will be hard pressed to find anybody, religious or secular, who is against family life education."

"Previously we lived in a static society," he said. "Everybody did what their parents did, and this was all the family life education you'd need. They modeled it for you; they showed you what to do in various circumstances."

Father Imborski said that sex education in schools is a "very minor aspect—only one-twentieth—of family life education which is a broader and richer concept."

And he believes that the controversy about sex education in the Catholic schools is "highly over-rated." There is almost no controversy, according to Father Imborski, except that which is engendered by one or two organized groups—which are against any form of change. "The program of sex education, when it is presented well with adequate teacher training and deep involvement by parents, goes smoothly and easily with no negative feedback of any kind," he said.

FATHER IMBORSKI thinks there are "still a lot of people who feel the best protection

Bishop Neuhäusler, then a monsignor, was an adviser to Cardinal Faulhaber on political matters. With the help of a Catholic Munich attorney, Dr. Josef Mueller, he was responsible for secretly sending much information on the persecution of the Church in the Third Reich to the Vatican and to foreign countries.

Bishop Neuhäusler also was aware of the efforts of the German Opposition movement to work through the Vatican in an attempt to overthrow Hitler and prevent Germany from going to war.

their child can have is ignorance, in terms of sex education. This isn't true."

"We are living in a society which needs not only for children to have an integrated view of how sex fits into the higher spiritual values in life," he said, "but we need children who will become teen-agers and adults who can contribute a Christian vision towards sexuality, and hopefully reverse the trend of some kinds of things that we see in the X-rated movies and all of the things that are trivializing and cheapening sex in our society."

"You don't do that by hiding and saying it isn't there. You do that by saying we have enough faith in the Christian view of life to know that God also created sexuality, and that we can integrate it into our religious system, our spiritual values, and say something to American society about it."

Elect superior for Holy Cross

PORTLAND, Ore. — A law professor at the University of Notre Dame, has been elected provincial superior of the Indiana Province of the Congregation of Holy Cross.

Father William M. Lewers, 46, was elected for a six-year term at a meeting of province delegates here at the University of Portland.

A specialist in international law, he received both his undergraduate and law degrees from the University of Illinois and did advance work in law at Yale University. He entered the Holy Cross community in 1960 and was ordained in 1965.

He succeeds Father Howard J. Kenna, C.S.C., provincial since 1962.

SCHOOL HEAD DIES

MILWAUKEE—Magr. Edmund J. Goebel, who served as superintendent of schools in the Milwaukee archdiocese for 34 years, died here June 8 at the age of 76.

Sixty years ago Joseph Schreiner was elected president of the Young Men's Society of St. Mary's parish, Indianapolis.

NOW 3 BIG LOCATIONS

Brand New Showroom at 38th & Lafayette Rd. Next to Central Hardware

NOW... GO WILD AT CARPET FASHIONS

GRAND OPENING

Sale!

OPEN Every Nite 'til 9 p.m.

Grand Opening Celebration At All 3 Big Showrooms

DUPONT "501" NYLON SHAG	REG. \$6.99 SQ. YD. VALUE	4⁹⁹ SQ. YD.
HI-LOW TEXTURED SHAG	REG. \$6.99 SQ. YD. VALUE	4⁹⁹ SQ. YD.
SHAG	REG. \$7.99 SQ. YD. VALUE	5⁹⁹ SQ. YD.

"KODEL" POLYESTER

1. KODEL is the fuller, better polyester carpet fiber.
2. KODEL polyester carpet fiber blooms into a fuller, more beautiful carpet.
3. You get more carpet to the yard with KODEL polyester carpet fiber.
4. KODEL polyester carpet fiber creates a luxuriously thick pile.
5. KODEL gives a carpet a dense, deep pile.

2 1/2 SHAG	REG. 8.99 VALUE	6⁹⁹ SQ. YD.
SHAG	Twist Pattern—REG. 9.99 VALUE	6⁹⁹ SQ. YD.
HI-LOW TEXTURED	REG. 7.95 VALUE	5⁷⁵ SQ. YD.

KITCHEN CARPET EXTRA SPECIAL—REG. \$6.99 **4⁹⁹ SQ. YD.**

90 DAYS SAME AS CASH—BANK RATES

FREE HOME SERVICE CALL
(Madison Ave.)
787-9437
(34th & Shadeland)
545-2291
(38th & Lafayette Rd.)
293-3987

Carpet Fashions

NEXT TO TEE PEE 2724 MADISON AVE. (SOUTH) 787-9437

34th & SHADELAND

38th & LAFAYETTE ROAD—Next to Central Hardware

Feeney-Kirby & Dorsey-Feeney

MORTUARIES

PRESENT YOUR PARISH ACTIVITIES

These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

St. Anthony's
ANNUAL FESTIVAL
June 21, 22 and 23
Dinners and carry outs after 5 p.m.
Rides — Games — Food

SOCIAL
Every Tuesday — 7:30 p.m.
St. Pius K of C Hall — 2100 E. 71st Street
Public Invited

Annual
CHICKEN DINNER AND BAZAAR
St. Maurice Church — Napoleon, Indiana
Sunday, June 24 — 11 a.m.-2 p.m.

Every Friday — 7:30 p.m.
First Friday Eucharistic
Devotions at Holy Rosary Church

Two Locations

19th & Meridian Streets
923-4504

3925 E. New York
357-1173