

Bishops receive first document on 1974 Synod

WASHINGTON—An extensive document posing wide ranging questions has been sent to the bishops of the world by the Vatican as part of the preparations for the fourth International Synod of Bishops to be held in October, 1974.

The theme of the 1974 Synod is "The Evangelization of the Modern World," and some 200 bishops representing their episcopal conferences are expected to attend.

The last International Synod of Bishops was held at the Vatican in 1971. The Synod is an institution recommended by the Second Vatican Council as a means of promoting more effective consultation between the bishops of the world and the Pope.

THE DOCUMENT distributed by the Vatican as a "working tool," encourages the bishops to begin preparations for the Synod now. It has been distributed to all U.S. bishops by the secretariat of the National Conference of Catholic Bishops (NCCB) here.

The NCCB administrative Committee has also approved the establishment of a committee of bishops to prepare a tentative response to the study document, to be considered by the bishops at their general meeting here in November.

The preparatory document defines evangelization as "the activity whereby the Gospel is proclaimed and explained, and whereby living faith is awakened in non-Christians and fostered in Christians."

"A new way of life is coming into being," the document said, and "the very judgment and scale of values in men's consciences are undergoing change."

The document stressed that "in this new form which the world is taking on, Christ who suffered and rose again must be present as the principle of eternal life, to

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Serrans to focus on human justice

WASHINGTON—Working to solve the problems of "human dignity, justice, poverty, housing" will be goals of Serra International during the coming year, the newly elected Serra president said.

A vocational crisis was discussed also. Serra was founded to promote vocations to the priesthood and the aims of the Church. Addressing the 1973 Serra convention here, Albert E. Maggio, Serra's new president, laid the blame for many of society's ills on a lack of involvement.

"When there is poverty, perhaps it is because we have condoned it. Where there is injustice, perhaps we have not demanded justice."

MAGGIO SAID that working to solve social ills will make the priesthood more attractive to the young, who, he noted, "desire to help their fellow man."

The past few years have seen a significant closing of the generation gap, Maggio added. Youth wants peace, honesty, and understanding, he said.

Serra must provide the opportunity for young men to work on these problems, he stated, "in the market place, in politics, in our homes."

TO DO THIS, not only personal example must be employed, Maggio said, but the media also.

"The unique character and the supreme service of the priest," Maggio noted, "must be both implicit and explicit when we . . . discuss the matter of vocations."

The adding of just one more priest, Brother or Sister to a community anywhere in the world, Maggio noted, "would mean so very much to our fellow Christians around the world."



NEW APOSTOLIC DELEGATE — Archbishop Jean Jadot was recently appointed Apostolic Delegate in the United States. The prelate, who is 63, is a native of Belgium. He succeeds Cardinal Luigi Riboldi, who filled the Delegate's post for four years. (RNS photo)

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Word from the Archbishop

My dear Family in Christ:

On Sunday, the feast of SS. Peter and Paul, you will hear again in the Gospel the beautiful encounter between Jesus and Peter when he was commissioned to assume the care of the flock of Christ. With the words, "Feed my lambs" the Good Shepherd entrusted the sacred responsibility of shepherding to Peter.

Before receiving this trust, Peter was asked three times by Christ, "Peter, do you love me?" The expression of deep love for the flock of Christ thus became intimately bound with the service rendered by Peter and his successors as Vicars of Christ.

In our age Pope Paul has shown his loving concern for all mankind by his prayers, his sacrifices, his travels, and his material aid to suffering mankind. Such love demands response from us who are members of his flock. By our prayers, our listening to his teaching voice, our acceptance of his leadership, we daily express our love in return. Once each year we have the added opportunity by symbolizing our appreciation to the Holy Father in the Peter's Pence collection. Sunday, July 1, is the date for the offering this year.

By our gifts to the Holy Father on this occasion, we share with him through his many charities in telling the world of the love of Christ.

May your generosity to the Vicar of Christ be rewarded by the Lord Jesus.

Devotedly yours in Christ,

+ George J. Biskup
Most Rev. George J. Biskup
Archbishop of Indianapolis

See early relaxation of Freemasonry ban

LONDON—Some relaxation on the Church's ban on Freemasonry is expected to be issued by the Vatican before the end of the year, according to letters sent all priests in England and Wales by their bishops.

The letters explained that excommunication will be lifted from all Catholics who have become Masons.

It seems probable, the letters said, that each national bishops' conference will be left to decide whether Masons will have to resign membership on being received into the Church, and also whether requests from laymen to join the Masons may be granted.

THE VATICAN'S Doctrinal Congregation several months ago asked the advice of the world's bishops in lifting the condemnation—first enforced by Pope Clement XII in 1738—as well as the sanction of excommunication for Catholics who join the Masons.

Some Church leaders in recent years have said they feel that the Masons no longer deserve Pope Clement's condemnation for being anti-Catholic, overly

secretive and "perverters of the hearts of the simple."

SOME VATICAN sources have speculated that Pope Paul VI would simply not mention the excommunication in the new Code of Canon Law, still under extensive revision by Church legal experts.

There has been other speculation that the worldwide inquiry among bishops could have been laying the groundwork for the issuance of a papal document ending the long-standing battle between the Church and Freemasonry.

Terre Haute sets Carmel Novena

TERRE HAUTE, Ind.—The annual novena in honor of Our Lady of Mount Carmel will be held from July 8 through July 16 at the Carmelite Monastery here. Services will begin each evening at 8 p.m.

The homilies will be delivered by Father Robert O'Riley, O.P., of Chicago, a consultant in theological and spiritual renewal. The theme of his homilies will be "Achieving Christian Maturity in Today's World."

Following a 25-year tradition, pastors of parishes in Terre Haute and surrounding communities will rotate celebration of the nightly Mass and will join in celebrating Mass on the final night of the Novena.



REV. ROBERT O'RILEY, O.P.

Study proposed on sex education

OTTAWA, Canada—The Vatican has invited all bishops' conferences to participate in a study on sex education in schools, according to an announcement of the general secretariat of the Canadian bishops.

The Vatican Congregation for Catholic Education is coordinating the survey, in which several other Vatican offices are also involved, the announcement said.

(At the Vatican, an official of the Catholic Education Congregation refused to discuss the report of the sex education study with NC News.)

The Canadian announcement said that in a letter to Bishop William E. Power, president of the Canadian Catholic Conference (CCC), Cardinal Gabriel Garrone, prefect of the education congregation, said:

"It would seem that in many places people are becoming more aware that an integral education will be more fully concerned with the physiological component of the emotional and social life of young people, in order to develop a balanced personality, to promote greater stability in family life and to encourage mutual consideration in social relationships. This very wide and very delicate area of activity calls in a special way for the Church's attention."

Bishop Power has asked the CCC's Office for Christian Education and the Family Life Bureau to oversee this study in Canada. Those offices are now examining various ways to carry out the study.

Supreme Court vetoes nonpublic school aid

Several forms are ruled out as unconstitutional

BY JERRY FILTEAU

WASHINGTON—In a series of 6-3 decisions the U.S. Supreme Court ruled out several forms of aid to nonpublic schools or to tuition-paying parents of nonpublic school children.

Declaring that the laws in question "have the impermissible effect of ad-

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vaning religion," the High Court declared unconstitutional.

An amendment to New York State's Education and Tax Laws which provided "maintenance and repair" grants to private, nonprofit schools serving low-income areas.

Another section of the same law that provided tuition grants up to \$100 for tuition-paying parents of nonpublic school children if the parents' annual income was below \$5,000.

A third section of the New York law which gave tuition-paying parents a deduction from gross taxable income in computing their state income tax.

A Pennsylvania law that reimbursed parents up to \$150 if they were paying tuition to send their children to nonpublic schools.

THE HIGH COURT also ruled 8-1 against a "mandated services" law in New York State. Under that law the state provided non-public schools with payments to cover the cost of services required by the state, such as state-prepared testing and evaluation programs.

The High Court on June 25 issued orders that affirmed a lower court decision that an Ohio tax credit law is unconstitutional, and it reinstated a lower court injunction stopping parent reimbursements in a New

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AID DECISIONS 'DISAPPOINTING'

Church, school leaders react to latest judicial setbacks

Disappointment, vexation and persistence characterized reaction of Church and school leaders to the Supreme Court's decisions regarding aid to nonpublic schools.

Father Gerald Gettelfinger, director of education for the Archdiocese of Indianapolis, said, "Despite the immediate disappointment, the value we place on Catholic education must sustain us in our efforts to preserve the basic right that our Constitution guarantees."

Regarding the current impasse between supporters of nonpublic schools and the courts, Father Gettelfinger emphasized that more than the future of Catholic schools is at stake.

"It becomes a question of who shall be constitutionally guaranteed the right to have an education other than that provided by government authority—a much more critical question," he said.

"THE CONSTITUTION supposedly guarantees the right of parents to educate their children in the school of their choice. What guarantee is it if a choice in education is made impossible by reason of cost?"

Parental rights were also emphasized by Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, and former principal of Schulte High School, Terre Haute. He is president of the Archdiocesan Board of Education.

Father Beechem, who has been active in Citizens for Educational Freedom, said, "The Supreme Court ruling is another in a series of decisions preventing parents from exercising their right to choose the kind of education they wish for their children."

"It is an unjust decision by a court that continues to lose the respect of our citizenry by an unjust attack on young people, especially poor young people."

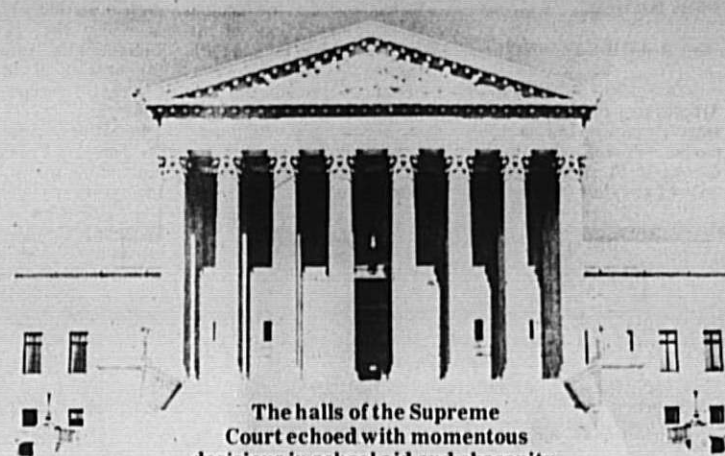
The Indiana CEF organization was among groups supporting tax credits for nonpublic school parents, an aid vehicle outlawed in Monday's decisions.

ONLY LAST WEEK the Indiana Legislative Council turned down a request by State Senator Burnett C. Bauer of South Bend, CEF state president, for the appointment of a committee to study Indiana gross income tax credits for tuition-paying parents.

A tuition credit bill was introduced in the Indiana General Assembly earlier this year but expired in committee without a hearing.

Grassroots support among Catholics for the state tax credit measure was minimal, unlike the vigorous campaign in the 1971 legislature for a purchase-of-services program in which Indiana would subsidize the strictly secular services of nonpublic schools.

A purchase-of-services bill was ap-



The halls of the Supreme Court echoed with momentous decisions in school aid and obscenity.

REVERSES EARLIER POSITION

Supreme Court ruling gives states a right to crack down on smut

BY JERRY FILTEAU

WASHINGTON—In a wide-ranging series of decisions, the U.S. Supreme Court reversed its earlier trend towards permissiveness and opened the door for states to crack down on the sale and distribution of obscene or pornographic materials.

In a 5-4 decision June 21, the court rejected the controversial standard for

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determining obscenity that had been in use since a 1966 Supreme Court decision. Under that standard, only material "utterly without redeeming social value" could be judged to fall outside the First

Amendment protection of free expression.

While rejecting that concept as "unworkable," the court set a new standard to be used in judging the constitutionality of obscenity laws.

THE COURT SAID that the laws must be limited to works which "taken as a whole, appeal to the prurient interest in sex, which portray sexual conduct in a patently offensive way, and which, taken as a whole, do not have serious literary, artistic, political or scientific value."

The court also stated that there is no need for a "national standard" or for "expert testimony" to determine what offends community standards. A jury trying an obscenity case may determine whether the material appeals to prurient interest or patently offends community standards, the court said.

While it upheld the right to possess obscene materials in the privacy of one's own home—a right established earlier by the High Court—the court said in its new decision that the right to privacy did not extend to the right to import obscene material, even for private use, or to a right to receive, transport or distribute such materials.

Nor does the right to privacy extend to consenting adults in movie theaters or bookstores, said the court.

Responding to several claims that obscenity laws should be aimed only at protecting juveniles and unwilling adults, the court said it has never declared these concerns "to be the only legitimate state interests permitting regulation of obscene material."

ACCORDING TO the court's opinion, which was delivered by Chief Justice Warren E. Burger, states must limit their legislation to "works which depict or describe sexual conduct."

Five cases were decided by the court, but the broad issues were defined in two basic cases: Miller v. California and Paris Adult Theater v. Slaton, a district attorney in Georgia.

In Miller v. California the basic issues of what can be called obscene and what constitutes community standards were decided. In Paris Adult Theater v. Slaton the objection that obscenity laws invade the constitutional privacy for consenting adults was rejected.

The High Court returned all five cases to the original courts for retrial in the light of the guidelines issued by the court.

In all five cases Chief Justice Burger, an appointee of President Richard M. Nixon, was joined in the majority opinion by the other three Nixon appointees to the court, Justices Harry A. Blackmun, Lewis F. Powell, Jr., and William H. Rehnquist, and by veteran court member Byron R. White. Justices William O. Douglas and William J. Brennan, Jr. filed dissenting opinions in each case, and Justices Thurgood Marshall and Potter Stewart joined Brennan in his dissents.

Americans back death penalty, 59% to 31%

NEW YORK—A recent Harris Survey shows that the American public supports the death penalty by a 59 to 31 per cent margin—a sharp increase over the 47 to 42 per cent margin favoring capital punishment in 1970.

"The key to current thinking on capital punishment can be found in the belief that it has a deterrent effect on people who might otherwise take the life of another person," Louis Harris reported.

Harris noted that Americans are not endorsing the Biblical concept of "an eye for an eye and a tooth for a tooth." When directly asked about that expression, it was rejected by a margin of 49 to 40 per cent.

Paul VI 10 years ago, on June 21, 1963.

He entered the papacy in the middle of the Second Vatican Council—the first major gathering of the world's bishops in almost a century.

Much of the public's attention to Pope Paul has centered around two of his major encyclicals—his often unpopular defense of priestly celibacy and his controversial attack on artificial contraception.

He has also issued two other major encyclicals during his 10 year reign, one on the progress of peoples and one on the Eucharist.

His Encyclical on the Eucharist, *Mysterium Fidei*, was regarded as a conservative document. It warned against certain trends in theologizing about the Eucharist and insisted on the adequacy of traditional terminology.

TWO YEARS LATER in his encyclical *Populorum Progressio*, he focused on the less-developed nations of the world, urging that the economically powerful nations fulfill their responsibilities toward the economically weak nations and warning against the notion that economic progress is the only progress worth worrying about.

In fact his much-quoted statement from that encyclical that the new name for peace is development refers to the total development of man, and not to economic or technological development only.

Pope Paul's speeches have been many, and offer a pretty sure guide to his thinking about the Church and the world. The same subjects keep recurring: love as the law of the Gospel, the cross as a sinful world's only hope, authority as service. Also obedience as an exercise of freedom, the role of the laity in the world and in the Church, the fundamental importance of natural law, the magisterium—the

Second Vatican Council that the Pope might well blame for most of his troubles.

There are "two dangerous deviations" concerning the council, he has said. "The first is that of believing that the council began an era of such newness that we are justified in depreciating the Church's tradition." This amounts, he said, to a "radical refusal to bear with the Church's past," so that "men, institutions, customs, and teachings are summarily set aside if they have the mark of the past on them."

THE SECOND DEVIATION is the contrary. It consists, Pope Paul has explained, in "confusing custom with tradition, and in believing that the council is to be regarded as finished and ineffective." It also believes, he said, "that the Church's enemies are those who promote and adopt the innovations deriving from the council."

If those two ways of looking at the council are wrong, what is the right road, he has asked.

"It is the one which the responsible authority of the Church's pastors and our authority lays down for the ecclesiastical community," he has replied. The voice of the pastor is not silent. The good hear it.

"We are firmly convinced in the Lord that not only can the Church preserve her efficacious means but also carry out her mission of salvation and peace . . . if the function of pastor is exercised freely and lovingly, and if the community of the clergy and faithful understand it and support it."

Pope Paul himself increased the powers of bishops after the Second Vatican Council in one of the most powerful moves to decentralize the Church, as envisioned by the council. He also moved decisively

He also gave bishops a clear voice in the Church's policymaking councils by creating a Synod of Bishops to meet regularly, now every three years.

Bishops who take part in the synod are for the most part elected by their fellow bishops of national and regional bishops' conferences.

THE SYNOD OF Bishops appears to be capable of evolving into a still more powerful instrument of Church government.

In an effort to bring himself to the world, Pope Paul has become the most widely traveled Pope in history. He has visited the Holy Land, India, the United States and United Nations headquarters there, Fatima in Portugal, Turkey, Colombia, Geneva, Uganda, and then Samoa.

His purpose in such trips, he said, is missionary. It has also been ecumenical, for he visited the headquarters of Protestant leaders at the World Council of Churches in Geneva, and of Ecumenical Orthodox Patriarch Athenagoras in Istanbul Constantinople.

Of his worldwide reforms, one that raises the most intriguing questions with regard to himself is the mandatory resignation of bishops and cardinals at specified ages. He himself reached the retirement age for higher prelates and Curia officials—75—last September 26.

That momentous date came and went without the Pope's own resignation. But few within the Curia expected him to resign on the dot of 75, because the Pope probably would not like to create a precedent for his successors. On the other hand, he is not a man who would refuse to do himself what he requires of others.

That leaves the question of how long into the second decade of his pontificate Pope Paul will remain Pope.

Patrick's, all in Indianapolis; Holy Name, Beech Grove; St. Joseph's, Shelbyville; and St. Mary-of-the-Knobs, Floyds Knobs.

He has served as chaplain of St. Edward's Hospital, New Albany, and pastor of St. Martin's parish, Yorkville, St. Agnes parish, Nashville, and St. Mary's parish, Millhouses. For four years he was director of the Catholic Center at Indiana University, Bloomington. During the past two years he was chaplain of Community Hospital, Indianapolis.



FR. CHARLES MCSWEENEY

Ordained May 14, 1940, Father McSweeney served at St. Ambrose parish, Seymour, before entering the U.S. Army as military chaplain during World War II. In 1946 he was assigned to St. Ann's parish, Terre Haute.

He became pastor of Annunciation parish, Brazil, in 1954 and pastor of St. Francis de Sales parish, Indianapolis, seven years later.

parish, Aurora. Since 1947 he has been pastor of St. Michael's parish, Greenfield.

FR. JOHN O'BRIEN

Ordained May 3, 1964, Father O'Brien has served at Assumption parish, Indianapolis, St. Mary's parish, Greensburg, St. Mary's parish, New Albany, and St. Patrick's parish, Terre Haute. He has also been Terre Haute deanery CYO director. This is his first pastorate.



MSGR. FRANCIS REINE

Ordained June 9, 1940, Msgr. Reine served three years at Holy Angels parish Indianapolis, before joining the faculty of Marian College. In 1951 he was named associate pastor of Our Lady of Perpetual Help parish, New Albany, and chaplain of Our Lady of Providence High School, Clarksville.

He became president of Marian College in 1954, serving in that position 13 years until his

FR. EDWIN SOERGER

Ordained May 3, 1960, Father

were adopted as an experiment to meet the desires and the demands of many visitors."



RECEIVES K OF C AWARD—George L. Rodenbaugh, a member of St. Mark's parish, Indianapolis, above right, received the 1973 Catholic Lay Leadership Award from Msgr. Downey Council, Knights of Columbus. At left is Grand Knight Stephen F. Papesh, who presented the award during the Council's 20th Anniversary banquet on Saturday, June 23. Rodenbaugh, a charter member of the Council, is known for his work with the CYO, Boy Scouts and Citizens for Decent Literature. He is state chairman of the K of C Decency Committee.

THE TACKER

Charismatic renewal in See city

BY PAUL G. FOX

The Catholic Charismatic Renewal, the subject of recent stories in this and other publications, has been operating in Indianapolis since March, 1971.

Known locally as the "Channel of Peace Community," the movement has attracted an average of 75 persons from about 25 Indianapolis parishes.

It was originally begun at Alverna Retreat House and later moved to St. Mary's Child Center. This past week the group moved to larger facilities at St. Joseph's parish hall on the city's westside.

According to a spokesman, the weekly prayer meetings are held at 7:30 p.m. each Thursday. The format includes spontaneous praise, prayer to God, scriptural reading and the sharing of what the Lord is doing in the lives of the participants.

Periodic meetings are held with Archbishop George J. Bishop to keep him informed of activities and to seek his guidance, the spokesman added.

Six parish prayer groups have been organized and meet either weekly or bi-weekly. Locations and meeting times include:

St. Malachy's parish, Brownsburg, 8 p.m. Mondays; St. Barnabas parish, 8 p.m. Tuesdays; St. Lawrence parish, 8 p.m. Wednesdays; St. Mary's parish, 7:30 p.m. Thursdays; Little Flower parish, 8 p.m. Fridays; and St. Simon's parish, rotating private homes, 7:30 p.m. Fridays (bi-weekly).

Anyone interested in knowing more about the Charismatic Renewal is welcome to attend the Thursday evening prayer meeting and the following explanation session at St. Joseph's parish.

PROJECT RESPOND CONTINUES—Six students at St. Meinrad Seminary are continuing the work of Project Respond during the summer

months for residents of Spencer, Crawford, Perry and Dubois Counties.

Partially funded by the Indiana Council on Aging and Aging, the principal areas of concern are senior citizens clubs, nursing home and hospital visitation, county councils on aging and a program for shut-ins.

Working with the program this summer are: Michael Sweeney, Tim Dougal, Gary Naegele, Gene Schroeder, Roger Hoppe, all students of St. Meinrad College, and James Summit of the School of Theology.

MUSICAL TRIBUTE—Renato Pacini will direct the SS. Peter and Paul Cathedral Choir in a musical program at 2 p.m. Sunday, July 1, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St., as a tribute to Father H. Francis VanBenten and Msgr. Adolph Grosberg. Both are being transferred from the Cathedral staff. (The Criterion is unable to report on the numerous farewell receptions for pastors and other clergy being held in various parishes of the Archdiocese.)

CLEARING THE AIR—Here is another "minute reflection" written by Mrs. Anne Gallagher, a resident of St. Augustine's Home, Indianapolis, for her many friends and acquaintances as an uplift.

"The big advantage of just anger is that it clears the air. If the injustice is small, let me be big enough to forget it. If big enough to fight for it, Lord teach me to fight bravely and without restraint. And forgiveness in the end.

"May I discount people's faults and just see their virtues and their good possibilities. May I start right now to be merciful. Make us discover the good in people. Let me trust God's loving care. May Jesus let me see the deeper integral importance in my daily life. Let my joys, thoughts, desires and intuitions center around You every moment of the day. Do not let me fail You."

INDIANAPOLIS
Calendar
of Events

SUNDAY, JULY 1

The Dual Card Parties at Assumption parish will not be held today. They have been rescheduled for Sunday, July 8.

FRIDAY, JULY 6

Summer Festival opens a three-day stand at St. Simon's parish, 8400 E. Roy Rd.

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.; **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.

NEW PROVINCIAL

CHICAGO—Father Gerald Cleator, 34, was elected provincial at the chapter meeting of the St. Albert the Great Province of Dominicans here. He is the youngest provincial in the 34-year-history of the province, which covers the midwestern and south central United States.

Elimination of 'porno mills' not overnight proposition

BY JERRY FILTEAU

WASHINGTON—In spite of the June 21 Supreme Court decisions clamping down on pornography, the "adult" bookstores and movie houses will not disappear from the American scene overnight, according to experts contacted by NC News.

However, fear and uncertainty among pornography peddlers was evident.

Some theaters and stores closed their doors in immediate reaction to the High Court ruling, and one bookstore in Louisville announced a half-price liquidation sale on all its stock.

The pornography dealers' fear of prosecution is well founded, according to Philip Cohen, project director of the Scientific and Legal Data Center, a national information clearinghouse for prosecutors of pornography.

"Prosecutions will be easier," Cohen said.

BUT HE WAS FAR more cautious about eventual convictions. "We will have to see how the decisions of the Supreme Court are interpreted by the lower courts," he said. "The busier the prosecutors are, the stronger and more sophisticated the defenses will be."

Jesuit Father Morton A. Hill, national president of Morality in Media, Inc., and co-author of the Hill-Link minority report of the President's Commission on Obscenity and Pornography, said the High Court's decision would give "a tremendous surge of hope" to prosecutors and to citizens opposed to obscenity.

However, he cautioned that the decision would not have a direct effect on the large area of "soft-core" publishing.

Father Hill said the Supreme Court



FR. MORTON A. HILL

decisions would provide a "workable definition" of obscenity.

He said at least 15 states have laws that fit the new High Court guidelines. At least 19 states have adopted the "utterly without redeeming social value" clause (which three members of the Supreme Court had suggested in a 1967 decision, but which the majority of the court has now rejected); and at least 12 other states have no definition of obscenity.

FATHER HILL said he expects that

many states will soon develop new laws to meet the Supreme Court's guidelines.

The first push in obscenity prosecutions, according to Father Hill, will be a clamp on interstate transportation from the national distribution centers.

"The immediate thing is fresh hope for federal prosecutors," he said. "Now that they have the green light, they're going to stop the material from coming into the various states."

A change in emphasis is expected among pornography dealers.

"The law is the law. We have to abide by what they say," said the manager of an X-rated theater in Chicago. "We'll just have to go to something else. We'll go to films with less sex."

ONE OF THE major problems for legislators and courts will be establishing a dividing line between "hard core" and "soft core" materials.

Could Playboy or Penthouse—now available in grocery stores and drugstores all over the country—be prosecuted under the new guidelines?

Father Hill said the High Court decision would put magazines such as Playboy "on the defensive."

But a major hope of anti-smut crusaders fighting soft-core materials, he said, lies in "public display" statutes such as the one recently enacted in Rhode Island.

These statutes, he said, can cover a broader area of salacious materials. Designed to protect juveniles and unwilling adults, these laws can force soft-core materials off the public display racks of stores and general newsstands.

NCEA head hits school rulings

WASHINGTON—Following is a statement by Father C. Albert Koob, president of the National Catholic Educational Association, concerning the U.S. Supreme Court's education decisions:

"NCEA is extremely disappointed by the action of the U.S. Supreme Court. These decisions seem to disregard the legitimate rights of millions of nonpublic school parents to educate their children as they choose by allowing a double financial burden to be placed upon the parents. We

cannot believe that the doctrine of separation of Church and State was ever intended by our forefathers to be interpreted in this manner. The Court's decisions constitute a major step towards a monolithic educational system and will make educational change even more difficult in the future.

"IT IS TRUE that the Court's action has in no way invalidated those forms of assistance whose constitutionality has been clearly established, such as aid for transportation, textbooks, and auxiliary services and that state and federal governments may continue to consider other forms of aid to nonpublic education. Nevertheless, these decisions will make it very difficult for the people of a particular state to support their nonpublic school parents and children to the degree necessary in today's circumstances.

"It is impossible at this time to gauge the immediate repercussions at the local level. Ultimately, the existence of our schools depends upon the will and the ability of parents to support them. The

decline in Catholic schools and enrollment in recent years has been very gradual and reluctant. The effect of these decisions cannot help but add to the already heavy financial burden carried by nonpublic school parents.

"WE TAKE particular issue with the argument of the Court that many forms of assistance to nonpublic education are 'politically divisive.' It is the right of all components of education to discuss and to argue their relative merits and the extent of the support due them. When this cannot be done, we are no longer functioning in a democratic society. Our form of government is constructed to hear and resolve differences, and to argue for priorities.

"With proper respect to our legal processes and court system, we must disagree with the majority decision of the Supreme Court today. We hope that all supporters of nonpublic education will continue to expand every effort and resource to maintain an educational sector which has served the public interest so long and so well."

Supreme Court vetoes

(Continued from Page 1)

Jersey law that a lower court had found unconstitutional.

The court took a freer view of state aid to religiously affiliated colleges, affirming South Carolina's right to give construction loans to religiously affiliated colleges and dismissing an appeal that contested South Carolina's right to give student loans to students attending religiously affiliated colleges.

BUT THE COURT'S major decisions appeared to have dealt a death-blow to a series of state and federal tax credit proposals supported by proponents of aid to nonpublic schools.

Writing for the majority of the court, Justice Lewis F. Powell, Jr., said that because the laws in question served to advance religion, it was necessary for the court to determine whether they involved "excessive entanglement" between Church and state.

The excessive entanglement criterion was used by the court last year when, in the landmark case *Lemon v. Kurtzman*, it ruled against a Pennsylvania nonpublic school aid law on the grounds that the law's execution would require "comprehensive, discriminating and continuing state surveillance."

Since then, some states and pro-aid

groups have sought various simplified laws that would circumvent the court's objections to entanglement.

But with the majority decision focusing on "the impermissible effect of advancing religion," the court indicated a determination to close off any forms of indirect government aid to sectarian institutions, with the exception of such things as busing and textbook aid.

THE COURT SAID that all of the aid programs in question would erode the limitations of the First Amendment clause prohibiting the establishment of religion.

While a "tension inevitably exists" between the establishment clause and the free exercise clause, the court said, "As a result of this tension our cases require the state to maintain an attitude of 'neutrality,' neither 'advancing' nor 'inhibiting' religion."

In the court's view the laws in question would serve the purpose of "advancing" religion.

Dissenting in the New York and Pennsylvania cases were Chief Justice Warren E. Burger and Justices Byron R. White and William H. Rehnquist.

Bishops receive

(Continued from Page 1)

which we are all called, as the meaning of history, and as the model of the new man."

ALSO DISCUSSED in the document are the declining interest in missionary work, the relationship between spiritual evangelization and human development, and the importance of ecumenism.

The bishops are asked to evaluate a number of "apparent contradictions" in order to arrive at some sort of "synthesis."

The document points out the apparent conflict between those who view evangelization "only on the spiritual and religious level" and those who consider that "the Gospel is ordered only towards human development."

THE PROBLEM of "the theology of politics and of the theology of liberation and revolution" is tied up with the question of whether evangelization or human development should have top priority, the document says.

The document asks bishops to address themselves to specific methods and problems connected with evangelization, including the use of communications media and involvement in intellectual, scientific and artistic fields in which contemporary thought is formed.

Appointed to See
of Columbus, Ohio

WASHINGTON—Auxiliary Bishop Edward J. Herrmann of Washington has been named bishop of Columbus, Ohio, succeeding the late Bishop Clarence E. Elwell.

Bishop Herrmann, 59, who was ordained a priest at the age of 33, has been an auxiliary bishop since 1966. He is a native of Baltimore.

Woods announces registration
for summer music classes

ST. MARY-OF-THE-WOODS, Ind.—Registration is this week for two summer music classes for children at St. Mary-of-the-Woods College. Classes in Creative Music and Music Readiness begin July 3 and enrollment is limited to eight students for each class.

Involving children in the organization of sound and the creation of music is the goal of the Creative Music class. Open to children ages eight to 10 years old, the class offers a fuller understanding of the elements and structure of music.

The basic concepts of music form the Music Readiness class for children six to eight years old who have not had previous

training in music. Class members will be guided to develop their ability to hear and respond through creative exploration with rhythm, melody and harmony.

Both courses will meet on Tuesdays and Thursdays from July 3 to 26. The Music Readiness class will meet at 10 a.m. and Creative Music class at 11 a.m. in the Conservatory of Music.

Tuition for the eight sessions is \$15 and is payable at the time of the first class. For registration information, contact Sister Cecilia Ann Miller, S.P., associate professor of music education at St. Mary-of-the-Woods College.

Postal relief bill advances

WASHINGTON—A bill which would provide significant relief for non-profit publications, including religious newspapers and magazines, was passed by the Post Office and Civil Service Committee of the House of Representatives.

The legislation would lessen the effect of postal rate increases which were imposed last year by the Postal Rates Commission and scheduled to take effect over the next eight years.

Meanwhile, the U.S. Postal Service said here that it will not seek an exemption to the new price freeze for increases in rates of periodicals and other printed matter. The increases were scheduled to take effect July 6.

The new bill, HR 7554, was passed by the committee June 21 by a vote of 13 to 10. It now goes to the House rules committee, which must approve it before it goes to the full House for a vote.

The bill provides that the postal rate increases for non-profit second class mail users would be shared. The newspaper would pay half the cost and appropriations by Congress would pay half. Another part of the bill provides that for the first 250,000 copies of a non-profit publication only two-thirds of the planned rate increases would be charged.

Forty years ago Father John J. Doyle received his doctorate in philosophy from the Catholic University of America.

Benedictine heads new Federation

ST. MEINRAD, Ind.—Father Vincent Tobin, O.S.B., vice rector and spiritual director of St. Meinrad College here was elected first president of the National Federation of Spiritual Directors at the federation's national conference held at East Aurora, N.Y., June 10-15.

Other officers elected include: Father Eugene McGovern of Douglaston, N.Y., Father George Niederauer of Camarillo, Cal., Father John O'Donoghue of San Antonio, Tex., and Father Terence Attridge of New York City.

The federation represents 125 of the 188 U.S. Catholic seminaries.



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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The Watergate scandal is providing a dramatic chapter for an already extensive discussion of America's "civil religion"—the nation's particular blending of piety and patriotism.

One question has to do with the degree of moral disorder that may have paved the way for Watergate "dirty tricks."

Another deals with the role of the Presidency—not of President Nixon himself so much as the office he holds—in an American mind-set which in Senator Mark Hatfield's description seeks "man-centered power" to help it believe "God blesses America more than He blesses any other land."

But the overarching concern among many theologians, sociologists and politicians is how "civil religion" has operated, now functions and may contribute, positively or negatively, to U.S. society.

"CIVIL RELIGION" has a short history in the language. The intense pro and con judgments heaped on it in recent years might cause one to conclude that it names either a horrible plague or some marvelous cure discovered in the late 1960s. Actually, the term represents a

America's Civil Religion

relatively new way of talking about an old subject. "Civil religion" tends to look suspect in light of Watergate, but it is not now and never has been bad per se. It is not based in any particular administration or political party; it can flourish or falter in conservative or liberal situations.

Most societies and nations—past and present—have something that can fit under the "civil religion" label.

Piety and patriotism were closely aligned in ancient Israel, Egypt, Greece and Rome. The co-operating relationship between Church and State in Europe before and after the Protestant Reformation left little room for a division of religion and government.

A different situation developed in the U.S., a nation officially committed to pluralism from the beginning and a place where the Founding Fathers decided to experiment with the idea—novel and

untried in the 1780s—of separation of Church and State.

SOME INTERPRETERS today wonder if America has not produced a new kind of religious-political combination that operates independently of either organized religion or the letter of the law. They would dub this "civil religion."

According to Dr. Sydney Ahlstrom, Yale historian, "civil religion" waned in the 1960s with the campus protests, black movements, rise of white (usually Catholic) ethnic awareness and shifts in the preoccupations of mainline Protestants (moving more to social ministries).

Many disagree strongly with that assessment. While liberal churchmen and politicians see a burst of "civil religion" they do not like in the Nixon administration, conservatives point out that liberals were "idolatrous" about the "new frontier" of John F. Kennedy and the

"great society" of Lyndon Johnson.

There may be more difference in the style than in the kind of the "civil religion" of the 1950s and 1960s, or between the 1960s and the 1970s. Goals may vary, but is there a difference in invading Cuba (the Bay of Pigs) and bombing Cambodia in the name of U.S. welfare and American "commitment?"

The author team of Lowell D. Stieker and Gerald S. Strober stress the folk dimension of "civil religion" in a book entitled "Religion and the New Majority." These men see evangelist Billy Graham and President Nixon as hitting a centrist mark on piety and patriotism that a majority of the voting Americans can affirm.

The Stieker-Strober book agrees that "civil religion" has good aspects and at its best can represent "a higher level of moral

consciousness than the churches."

The heritage, as is commonly noted, includes the Declaration of Independence, many of the speeches of Abraham Lincoln, an optimistic view of the future and implementation of the Bill of Rights.

At the same time, tenets of "civil religion" were undeniably used to destroy American Indian culture, justify slavery and sanctify other forms of discrimination. It can be used in baptizing the status quo in the face of continuing inequities in national life.

"Civil religion" is at once heroic and troublesome. A statement issued in late 1972 by an interreligious colloquium on the topic said:

"We approach the status of civil religion in America with an awareness of its complexity... We affirm a common fund of such shared values as equality, individual liberty, religious and cultural pluralism and civic responsibility for social justice.

"At the same time, we are very much concerned about the exploitation and abuse of the symbols and values of the civil religion by those who would manipulate it for the purpose of serving their own private or national interests."

CRITERION EDITORIALS

Supreme Court dashes hopes . . .

If the Catholic school system in this nation is to survive, it will have to do it in spite of the Supreme Court. That must be the conclusion millions of Catholics reluctantly drew from the court's decision on Monday banning such varied forms of government assistance as tax credits for nonpublic school parents, tuition reimbursement for low-income families, maintenance and repair grants to private schools in poor neighborhoods, and payments for certain unusual services required by an individual state.

The overriding sin of such aid programs, the court's 6-3 majority stated, is that they "have the impermissible effect of advancing religion."

Surely the men who framed the First Amendment would wince at the notion that helping ghetto parents get a decent education for their children is "advancing religion." Or that a state's efforts to correct a long-standing inequity endangers a government's religious neutrality.

On June 28, 1971, the Supreme Court, in another momentous decision, outlawed the very carefully structured purchase-of-services concept in nonpublic school aid. This despite the fact that the same concept of Church-State cooperation has long been implemented in various health and social welfare areas.

The theme most frequently stressed back in 1971 was that

such programs as purchase-of-services and teacher salary supplements represented "excessive entanglement" of Church and State. Optimists viewed the entanglement argument as opening the door to more simplified forms of aid.

So, taking that bait, supporters of nonpublic schools devised one of the simplest, least cumbersome programs possible: tax credits for parents. No muss, no fuss. The State wouldn't have to deal with the school or the Church. A once-a-year balancing out with the parent-taxpayer is all that is required.

The result? On Monday the Supreme Court slammed that door shut with the obscure logic that private, individual tax credits similar to those taken by thousands of other citizens constitutes an impermissible advancement of religion.

The court's action is another in what has been a long series of judicial defeats for supporters of nonpublic schools. Disappointment is keen and spirits low at this point. We must beware of despair. We must remain persuaded that justice, like truth, will out and when it does victory will be all the more sweet.

In the meantime, we do what we must. Tighten belts another notch and work all the harder to preserve the most fantastic achievement of the American Church—its educational system.

—B. H. ACKELMIRE

. . . and soothes public revulsion

The Supreme Court's majority opinions on pornography are a gratifying about-face from what we have come to expect from federal versions of what does or does not constitute obscenity. Time and again in the past 15 years lower courts have been overruled when they tried to employ legitimate state interests in curbing commercialized smut.

Time and again state and local prosecutors have been frustrated in attempts to safeguard communities from an invasion of filth.

Time and again license has been misconstrued as freedom and the public good sacrificed to a sleazy prostitution of liberty—the right to pollute the mind and degrade the human personality.

And each time these sorry judicial salvos were sounded, the quality of life sank a little lower and the peddlers of smut got a little more daring. Until—in just a few short years—the same U.S. ports into which college girls once

smuggled copies of "Lady Chatterley's Lover" became the world's busiest purveyors of multi-media pornography.

The ruling has produced a torrent of crocodile tears from various film makers and book publishers, many saying they will now have to market 50 different versions of their product in order to meet the local standards of decency upheld by the court. That's a lot of nonsense. They are just being forced to face the facts of the market place. Most manufacturers long ago learned that what sells in Bridgeport, Conn., may not sell in Dallas, Tex., and what is a hit in Des Moines may be a flop in New York City.

As for fears that the court's reversal will unleash wholesale repression of artistic expression, again nonsense. Justice William O. Douglas and Justice William J. Brennan Jr., in dissenting opinions, raised such goblins as "raids on libraries" and "state-ordered regimentation of our minds." They will not scare many Americans with such talk.

What we are hearing in the majority opinions are not the opening shots of a cultural revolution but common sense revulsion for the exploitation and debasement of sex that has begun to characterize so much of the entertainment media—from the side street "art" theater to prime time television.

No doubt individual prosecutors will display excessive zeal in the months to come. But as states and local communities examine the new court guidelines and put them



YOUR WORLD AND MINE

Relating to Judaism

BY GARY MacEOIN

Christian-Jewish relations can still be a matter of bitter division among Christians, as the French bishops discovered when they issued a statement on the subject last April 16, the feast of Passover. Although they insisted that their purpose was "exclusively religious," there were angry charges from many countries bordering the Mediterranean that the impact was inescapably political.

Vatican II's declaration represented a radical reorientation of Catholic attitudes. It was so radical as to shock some of the Council Fathers, and the effort to achieve a consensus introduced a number of theological ambiguities.

The statement was, nevertheless, a starting point for further theological reflection, leading to the formation of a study group at the Vatican. A draft of its conclusions has been published but an official statement has not yet appeared. Meanwhile, the French bishops set up a committee four years ago, and it is this committee's conclusions that have now been issued as "pastoral guidelines for Christians in regard to Judaism."

JUDAISM is presented in the statement, not as one religion among many, but as the religion which introduced belief in the true God into history, as the object of "an eternal Alliance without which the New Alliance would not have come into existence."

It is wrong "historically, theologically and juridically" to hold the entire Jewish race without distinction guilty of Christ's suffering and death. And in spite of a long-standing but questionable interpretation, "one cannot conclude from the New Testament that the Jews have been

stripped of their election" as God's chosen people.

It is also wrong, the statement says, to contrast Christianity and Judaism as religions of love and fear respectively. Christians should acquire "a true and living knowledge of the Jewish tradition," because they must disabuse themselves of the notion that Christians have "no longer today anything to receive from Jewish spirituality." This does not mean, however, that they are two complementary religions, their continued separate existence representing rather "a sign that God's plan is not yet fully accomplished."

THE COMMENT that provoked the greatest criticism was that "the conscience of mankind cannot deny to the Jewish people . . . the right of and the means for their own political existence among the nations." Even though the statement immediately added that the same principle was valid for the Palestinian refugees, many read this as a political intervention in favor of the state of Israel.

This interpretation was given not only by spokesmen for Christian Arabs, but by some Jewish voices also. A French language newspaper in Israel described it as "the Catholic Balfour Declaration." (Balfour was the English statesman who in 1917 offered the Zionists a Jewish homeland in Palestine in return for their support in the world war then raging.)

THE THEOLOGY of the statement and its interpretations of Scripture were also questioned. French Cardinal Jean Danielou, first head of the Vatican Secretariat for Non-Believers, said he was sorry that "the text should undertake to present a questionable theology of the role today of the Jewish people in the history of salvation."

The World Conference of Christians for Palestine has charged that the statement fails to establish a proper context by ignoring the fact that "Zionism has for the past 25 years been the decisive factor in the behavior of the majority of Jews around the world," and that Zionism has introduced inexcusable ambiguities into biblical interpretation of such expressions as the Promised Land, the Chosen People and the Messianic Kingdom.

It is clear that Catholics are still far from having resolved all their problems regarding the religion into which Christ was born and which He practiced while on earth.

THE YARDSTICK

Ivory tower critics

BY MSGR. GEORGE G. HIGGINS

Labor leaders—like bishops, college presidents, corporation executives, and other Establishment figures—tend to be hyper-sensitive to criticism. That's regrettable, but from their point of view partially understandable—or so it seems to me.

In their more honest moments, most labor leaders would probably admit that some of the criticism directed at them is fully deserved, but they feel that much of it is either unwarranted or grossly oversimplified. They are particularly sensitive to the steady flow of criticism being directed at them these days by self-styled "liberal" or "radical" intellectuals.

They have my sympathy in this regard. While some of this criticism is reasonably fair and objective and is intended to be helpful to the labor movement, much of it is ivory-tower hokum.

Walter Karp's new book, "Indispensable Enemies: The Politics of Misrule in America" (Saturday Review Press, New York, \$8.95), fits this description to a T. It's a classic example of the kind of academic theorizing which drives pragmatic labor leaders right up the wall.

THE OVERALL thesis of Karp's iconoclastic study of American politics is simplicity itself. He argues very aggressively that collusion, not competition, characterizes the relationship between the Republican and Democratic parties and that winning and losing elections are equally effective means by which the conservative leaders of both parties gain power to control the elected representatives of the citizenry and to put the brakes on social and economic reform.

In developing this basic argument, Karp goes so far as to say rather bitterly that Senator McGovern was a willing front for the Democratic party bosses in 1972. I find that rather mind-boggling, but it's a veritable model of intellectual sophistication and self-restraint compared to some of the things that the incredibly

self-assured Karp says about the labor movement and its alleged subservience to the Democratic party bosses.

He says, in summary, that American unions have always been the wards of government, that whatever issues the Democratic syndicate cares to raise, the unions obligingly propound, that wherever political collusion leads, the union chiefs faithfully follow, and that their "secret opposition" to social and economic reform parallels that of machine liberals in the Democratic party.

DON'T GO away, Karp is just getting started, and the worst is yet to come.

Karp alleges that American unions have always been and presumably always will be opposed to general welfare legislation. They are determined, he says, "to control and degrade free citizens to render them politically inert, divided and ignorant, to disguise from them in every way the relevance of politics to their lives, to cripple their capacity and willingness to act on their own behalf, to see them—and all citizens—bereft of protective and beneficial laws and of the very hope of winning them."

In a word, "As children of public darkness, the trade unions," says Karp, "are absolutely corrupt." They did not become corrupt. They did not betray their early promise. They were born dead, and the only tragedy of trade unionism is the waste of brave men who mistakenly believed in it."

WHAT IS IT about certain ivory-tower intellectuals that leads them to think they can get away with that kind of undisciplined and outrageously supercilious rhetoric?

And how do they manage to get their hokum published under responsible auspices and favorably reviewed by their peers in respectable journals?

I don't know the answer to these questions, but I do know that Karp's simplistic criticism is more offensive and more out of touch with reality than anything I have ever before encountered during the 30-odd years that I have been following the literature in this field.

Charges 'Superstar' anti-Semitic

NEW YORK—The film "Jesus Christ Superstar," which is about to be released, is "anti-Semitic . . . demeaning" and "nothing less than a catastrophe" according to a prominent Protestant educator.

Gerald S. Strober, a Presbyterian authority in intergroup relations in Christian education, has charged that the rock opera, which depicts the events of the Passion, has "pressed into service every device of cinematic art to spread the old falsehood of the Jews' collective responsibility for Jesus' death."

POINTING OUT that the idea of Jewish collective responsibility for the crucifixion has been denounced as "historically and spiritually untenable, and is being discarded from Church teaching and preaching and from individual belief," Strober accused Universal Pictures and the producer-director, Norman Jewison, of "exploiting a tradition that has scarred

Jews and Christians from the time of the Church Fathers, through the Middle Ages, to the era of Auschwitz."

Strober serves as consultant on interreligious education to the American Jewish Committee, which is distributing his analysis of the film to religious and civic leaders.

AN EXAMPLE of what of Strober claims to be prejudice is the scene of the temple.

"The holy site is shown populated by prostitutes, drug pushers, and sellers of machine guns," Strober writes. These "people (are) bizarre in dress and comportment, with no shred of humanity or dignity, and with never a sign of religious feeling."

Strober also charges that the film has made the Jewish crowd at Jesus' trial before Pilate much more responsible for the Crucifixion than the stage version.

LETTER TO THE EDITOR

Congress, not Church, makes nation's laws, writer replies to J. F. Blocker's criticism

To the Editor:

In reference to the letter from J. F. Blocker of Clarksville (6-22-73), I believe that the author is guilty of a case of mistaken identity.

The Church and its "new-breed theologians" are not responsible for the sad state of this nation's ethics. The Church has long taken a firm stand on the right to life and the dignity of life. This can be found in the recent past in the encyclicals of Pope Pius XI, Pius XII, Leo XIII, John XXIII, and Paul VI as well as among the writings of most "new-breed theologians."

J. F. Blocker would do well to read up a bit on modern Church history. The Church is anything but the radical, left-wing, socialist organization which he seems to

imply. The Church has spoken out on the moral obligations of its faithful in regard to abortion, euthanasia, etc. The Catholic Church, however, does not make the civil laws of this land; the Congress does. The Church, its theologians, and its members, as they have done many times in the past, can only speak out against the immorality of certain laws, do all in their power to reverse those laws, and live their lives based upon the Gospel ethic.

This nation's ethics are indeed in a sad state. But, put the blame where it belongs—on pragmatic American technocracy and our own insatiable and unreasonable desire for comfort and satisfaction.

Rev. Mr. Carlton Beaver
St. Joseph Hill Church
Sellersburg Ind.

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AN ANALYSIS OF SUPREME COURT RULINGS

SCHOOL AID QUESTION: not dead, but sleeping

Charles M. Whelan, S.J., is professor of law at Fordham Law School and consultant to the Office of General Counsel of the United States Catholic Conference. His analysis of the recent Supreme Court decisions is being published concurrently by NC News Service and by the Jesuit magazine, America, of which Father Whelan is an associate editor. For reprints, write America, 106 W. 56th St., New York, N.Y., 10010.

BY CHARLES M. WHELAN, S.J.

On June 25, 1973, the U.S. Supreme Court, after briefly invoking the assistance of God, struck down five programs of public assistance to education in Church-related elementary and secondary schools.

The court also served clear notice that it will strike down any program that contains the potential for massive subsidies, direct or indirect, for education in parochial schools. Any law whose "intended consequence is to preserve and support religion-oriented institutions" is unconstitutional.

At the same time, the Supreme Court sustained two college aid cases, one involving construction loans and the other involving loans to students. In both cases an attack was made challenging the constitutionality of the participation of Church-related colleges in such programs. In the first case, *Hunt v. McNair*, the Supreme Court directly affirmed the constitutionality of the program. In the student loan case, *Durham v. McLeod*, it dismissed the attack "for want of a substantial federal question." Three justices, Douglas, Brennan and Marshall, dissented from the disposition of both cases.

SAME SITUATION

It is thus apparent that what we now have is basically the same situation that we had two years ago. At that time the Supreme Court invalidated the Pennsylvania and Rhode Island elementary and secondary school programs, but sustained the constitutionality of the participation of Church-related colleges and universities in the construction grants program of the federal Higher Education Facilities Act of 1963.

There have, however, been some important modifications of the rules laid down in the *Lemon* and *Tilton* decisions of 1971. Unfortunately, the court's invocation of God was brief, but its opinions

in the latest school aid cases are very long. As a result, it is impossible at this time to describe these modifications fully, much less to be sure of their exact significance. Accordingly, I shall limit myself to the high, prominent points of the recent decisions, reserving a more detailed analysis for a later time when my head is clearer and my heart has healed.

1. The court has not outlawed all forms of public assistance to education in Church-related elementary and secondary schools. Buses, books, health services, lunches and the traditional institutional tax exemptions remain constitutional. Justice Powell, author of the most important opinions of the court in these recent cases, explicitly and repeatedly rejects the contention that any law whatever that results in aid to Church-related schools is automatically unconstitutional.

Justice Powell also took pains not to raise any doubts about the continuing validity of the earlier decisions, *Everson* and *Allen*, that had sustained the constitutionality of buses and books, or *Walz*, which upheld the traditional property tax exemption for houses of worship.

2. The court has, however, added five more programs to the casualty list of unconstitutional assistance to parochial schools. In particular, the court has invalidated both tax credits and cash reimbursements for tuition paid to parochial schools. These two programs lost by 6-3, with Chief Justice Burger and Associate Justices White and Rehnquist dissenting. Two cash reimbursement programs were before the court, and one was limited to low-income families. Both suffered the same fate as the tax credits.

PAID SERVICES OUT

In addition, the court struck down direct payments to schools for "mandated services" such as testing and record-keeping and for the maintenance of health and safety facilities. The mandated services

payments lost 8-1, with Justice White the lone dissenter. The maintenance payments lost 9-0, although Justice White indicated that he would have voted the other way if the *Lemon* decision of 1971 were not now controlling.

Although it is still too early to make an adequate technical analysis of the reasoning of the court in these cases, it seems reasonably clear that all five programs suffered from three fatal defects:

—Roman Catholic schools got the lion's share of the benefits.

—Although the total amount of money involved was small, it could easily be expanded to provide massive subsidies for education in parochial schools.

—There was no way for public schools, parents and students to benefit as well as nonpublic schools, parents and students.

The odds are overwhelming that any new programs, whatever their form, that suffer from these same three flaws will not survive constitutional attack as long as Justices Douglas, Brennan, Stewart, Marshall, Blackmun and Powell, or any five of them, sit on the Supreme Court.

FAVOR COLLEGE AID

3. In sharp contrast to the basic 6-3 majority against any new forms of substantial assistance to education in nonpublic elementary and secondary schools, the court split 6-3 in favor of Church-related colleges and their students. Both construction loans and student loans were upheld, despite the opposition of Justices Douglas, Brennan and Marshall.

The construction loans were for the same purposes (secular education facilities) as the grants that were sustained in the *Tilton* case of 1971. Church-related colleges will be glad to learn, however, that the vote is now 6-3 in their favor. *Tilton* was only 5-4.

Moreover, there is now a solid "opinion of the court," in which all six justices in the majority concur and which holds that mere proof of Church control is not sufficient to establish that a college is "sectarian" in the constitutional sense.

The student loan program will give nonpublic colleges even more to cheer about. In this case the court did not render an opinion; it simply dismissed the appeal "for want of a substantial federal question." The questions raised on appeal

were whether the state could permit students to select Church-related colleges and whether the state could provide loans to students who were majoring in religion or preparing for the ministry.

After reading the court's decisions in the elementary and secondary school cases, it is somewhat astonishing to see the ease with which the court disposes of these questions.

FREEDOM OF CHOICE

Fortunately, however, and astonishing or not, freedom of choice in higher education seems constitutionally assured at least within certain limits.

The court's decisions in the college cases are reassuring and particularly timely. In the last year or so the American Civil Liberties Union and Americans United for Separation of Church and State have launched an extensive campaign against public aid to education in Church-related colleges. The campaign is aimed at scholarships and loans as well as at direct institutional assistance. The campaign has been partially successful in several states.

Church-related colleges and universities will still have to defend themselves against the strictures of the various state constitutions, but at least they can breathe much easier about the federal Constitution.

4. As I have already indicated, technical analysis of the Supreme Court's reasoning in these cases is going to take considerable time. Scholars and experts will wrangle for a long time about many of the fine points. One doctrinal development, however, struck me quite forcefully on the first reading.

The famous "no aid" sentences in the *Everson* busing case of 1947 have been reincarnated by incorporation into the "primary effect" test, the second of the three tests formulated by the Court in the *Lemon* decision of 1971. Chief Justice Burger tried to provide decent burial in the *Walz* decision of 1976 for the absolutism of the *Everson* "no aid" doctrine. The burial, however, has proven premature. The vampire has arisen from its grave and still seeks its prey.

SECULAR PURPOSE

Justice Powell has tried to put a new dress on the doctrine to make it less

frightening, but he has not succeeded. He says that the three-pronged test of the *Lemon* case is still valid. To survive the No Establishment Clause, legislation must have a secular purpose, a primary effect that neither aids nor inhibits religion; and it must not engender excessive entanglement of the government with religious affairs.

He then proceeds to say that all of the legislation before the court had a valid secular purpose. The "primary effect" of the Pennsylvania and New York legislation, however, is to aid sectarian education at the elementary and secondary level. Why is it "primary"? Because any "direct and substantial advancement of religion" is primary, regardless of what other effects the legislation has.

In short, the court will not inquire into the relative importance of the many effects that such legislation has and is intended to have. It is sufficient for unconstitutionality that religion is a substantial beneficiary, direct or indirect, of the legislation.

To give Justice Powell his due, I must immediately add that he nowhere draws in question the continuing validity of the *Walz* decision of 1970, in which the court upheld the constitutionality of the traditional tax exemptions of houses of worship.

Indeed, Justice Powell quotes the *Walz* case with approval and attempts to distinguish it from the tax credit legislation before the court. His attempt, I think, will be found as wanting in validity by scholars as it was by the three dissenters on this point—Chief Justice Burger and Associate Justices White and Rehnquist.

COURT'S CHOICE

The plain fact of the matter is that, in this kind of litigation, the Supreme Court chooses what kinds of favorable arrangements between religion and society it will foster, what kinds it will tolerate and what kinds it will outlaw. Justice White says so bluntly in his dissent and Chief Justice Burger echoes his words.

Justice Powell, speaking for the majority, does what the majority always does: he invokes the "mandate" of the Constitution. His opinion would have been better if he had not succumbed to so obvious and ancient a temptation in a

situation he concedes to be blurred, complex and fraught with difficulties.

5. A second doctrinal development in Justice Powell's opinion for the majority of the Court is his reiteration of the "political divisiveness" argument first advanced in the *Lemon* decision of 1971. According to this argument, aid to education in parochial schools is unconstitutional because some Churches are for it and some Churches are against it.

This is an incredible proposition, given the rest of the First Amendment (free speech, free press, free assembly, free petition of the government for the redress of grievances), but this is the second time that a majority of the Supreme Court has advanced it. Justice Powell tries to soften the doctrine slightly, and to explain that the Churches are free to speak out on public issues when they are not divided among themselves. His sugar is too weak, however, to disguise the castor oil.

DENOUNCES VIEW

Other Churches and religious organizations should pay very careful attention to what the Supreme Court is saying about religion and politics. This doctrine of "political divisiveness" is in no sense necessary for the court's invalidation of the school aid legislation in question. Its potential is extremely dangerous to all Churches and religious organizations.

6. The primary argument on which the court has rested the invalidation of the five programs of aid to education in parochial schools is the "effect" argument. This is not an advance of the "excessive entanglement" argument used in the *Lemon* decision; it is a parallel development. But what it means is aptly summed up in Justice Powell's words: there is only a "narrow channel" between the "Scylla and Charybdis of effect and entanglement."

This narrow channel, I think, will prove too narrow in the immediate future for any new programs specially designed to insure the survival, much less the well-being, of nonpublic elementary and secondary schools. We are going to have to make it, at least for the time being, on our own and with the familiar forms of governmental assistance. Whether we have the will or resources to do that remains to be seen. I have no doubts that it is worth doing.

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RELIGIONS OF THE WORLD

JUDAISM

BY WILLIAM J. WHALEN

From one small nomadic tribe have come three major religions which claim the allegiance of almost half the world's population. This people's God name is Yahweh and their moral code called the Ten Commandments have also become the God and code of Christianity and Islam. The descendants of this Middle Eastern tribe are known as Jews and their religion is Judaism.

Men and women of Jewish heritage have contributed so enormously to Western civilization that we can hardly imagine what life would be like without them. An itinerant preacher known as Jesus founded a religious faith which more than 900 million people profess. A Viennese physician, Sigmund Freud, revolutionized man's understanding of himself.

Karl Marx gave birth to the political philosophy which now rules Soviet Russia, China, and a dozen other nations. Albert Einstein, a mathematical genius, developed the theories which led to the dawn of the atomic age. Out of all proportion to their numbers Jews have become scientists, musicians, scholars, writers, financiers, and teachers.



DESPITE CENTURIES of persecution culminating in the massacre of 6 million Jews by the Nazis, an estimated 14 million people identify themselves as Jews. Almost half of these now live in the United States but for the first time in 2,000 years the Jews control their own state, Israel.

Jew, Christians, and Moslems honor an ancient tribal figure called Abraham as the patriarch of the Jewish people along with Isaac and Jacob. What set Abraham apart from the other tribal leaders some 4,000 years ago was his belief that there was only one God.

Eventually the tribe of Abraham was enslaved by the Egyptians but they were led to freedom by another remarkable leader, Moses. On behalf of his people Moses entered into a covenant with Yahweh. They would worship only him and observe his commandments and he would protect them as his special people. Around the year 1200 B.C. these people settled in the fertile land of Canaan.

As a relatively small tribe they were usually threatened by their stronger neighbors. In 721 B.C. the northern kingdom of Israel went into exile in Assyria and in 587 B.C. the southern kingdom of Judah fell to the Babylonians.

WHEN THE PERSIANS conquered the Babylonians in 539 they allowed a remnant of Jews to return to their homeland. Still they would live under the rule of others: Persians, Greeks, Syrians. In 63 B.C. the Romans assumed control and in 70 A.D. Roman armies put down a rebellion, destroyed the temple, killed, enslaved and dispersed the Jews.

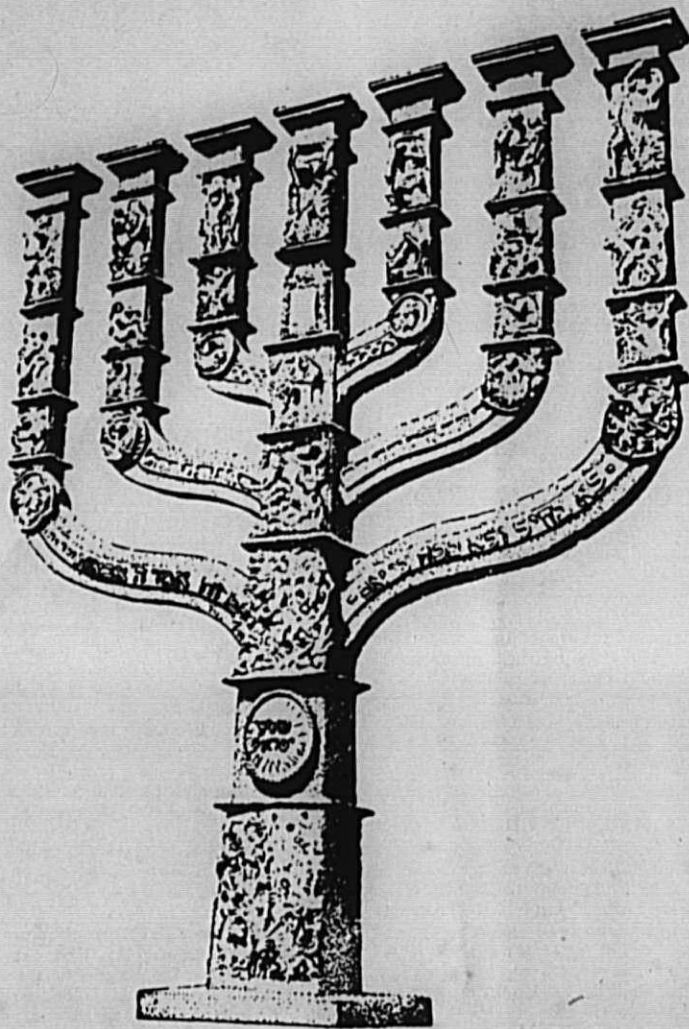
Without a homeland of their own the Jews would settle in Russia, Poland, Germany, England, France, Latin America, the U.S., Canada and even in India and China. They carried with them their Scriptures, the collection of sacred writings begun during the reign of King David and continued for 1,000 years. They called the first five books of the Bible, the Torah, or law; the numerous later commentaries were known as the Talmud. The Jews of the diaspora, were sustained through history by their ethical standards, their dietary laws and ritual, their simple creed: "Hear, O Israel, the Lord our God, the Lord is One."

The Jews had looked forward to one who would come to redress all wrongs and restore Israel's former glory. He would be the Messiah sent to the chosen people by Yahweh. Those who accepted Jesus as the promised Messiah were originally all Jews but the message of the gospel was to be proclaimed to the Gentiles as well as the Jews.

UNTIL THE DESTRUCTION of the temple in 70 A.D. the chief form of Jewish worship was sacrifice. Now it is prayer and meditation and reading of the Scriptures. Rabbis (teachers) furnish spiritual leadership to the congregations.

Stressing Christianity's ties with Judaism, the Fathers of the Second Vatican Council declared: "The Church repudiates all persecutions against any man. Moreover, mindful of their common patrimony with the Jews, and motivated by the gospel's spiritual love and by no political considerations, she deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any sources."

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"From one small nomadic tribe have come three major religions which claim the allegiance of almost half the world's population. This people's God . . . and their moral code . . . have become the God and code of Christianity and Islam. The descendants of this Middle Eastern tribe are known as Jews." (NC photo courtesy Claretian Publications)

CATECHETICS

The joy of the Jews is rooted in faith

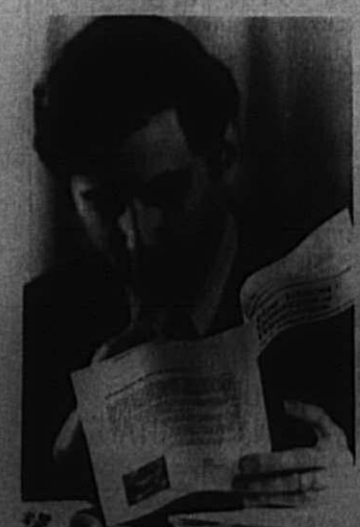
BY FR. CARL J. PFEIFER, S.J.

"From my favorite spot on the floor I look up at the blue sky and the bare chestnut tree, on whose branches little raindrops shine, appearing like silver, and at the seagulls and the other birds as they glide on the wind . . . As long as this exists, and I may live to see it, this sunshine, the cloudless skies, while this lasts, I cannot be unhappy."

So wrote 14-year-old Anne Frank from her hiding place in Amsterdam in February 1944. A year later, in March 1945, she died in the Belsen concentration camp.

Anne was a Jew. She shared the pain and persecution so many of her fellow Jews have endured during some 30 centuries. She exemplified the quiet joy that seems to characterize the faith of Jews in times of peace and pain from the days of Abraham, Moses and David, to the present. Joy and a sense of humor seem to typify Jewish faith even during the blackest hours.

THE JOY OF JEWS is typically rooted in the earth, in the good things of life, because their God creates all that is and takes an active part in their experience. A famous Jewish writer, Elie Weisel, wrote: "To be a Jew is to opt for God and creation alike—it is a refusal to oppose one to the other."



"The festival of Passover (Pesach) celebrates the freeing presence of God today as in the days of Moses." (NC Staff photo)

From Babylon to Belsen faithful Jews have preserved their faith in the goodness of man and the world as they kept faith with God. They appear to have done so with a smile, reflecting an enduring inner peace and joy.

Jews believe that while God utterly transcends this world, he is intimately involved in each phenomenon of nature and every human experience. Although Jews respect God's awesome holiness to such an extent that they do not even utter his name, they know that he delights in the company of people. They praise him for "producing bread from the earth and wine to gladden men's hearts" (Psalm 104:15).

THE MAJOR JEWISH festivals to this day combine the enjoyment of life's good things with the joy of knowing God's presence. The festival of Passover (Pesach) celebrates the freeing presence of God today as in the days of Moses, and at the Seder meal the father reminds his family, "He brought us from slavery to freedom . . . Let us then sing a new song in his presence. Hallelujah!"

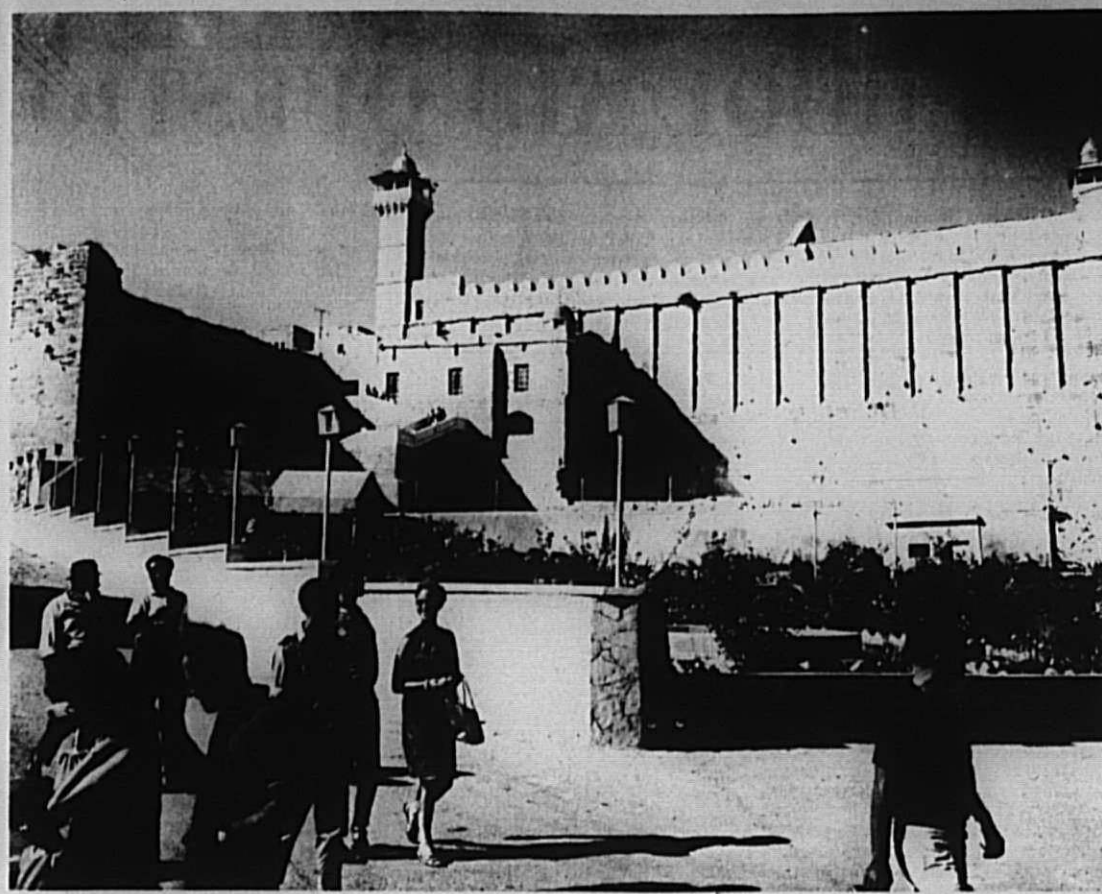
The Feast of Weeks (Shavuoth), fifty days after Passover, celebrates the enduring covenant between God and his people. This bond is as enduring as the sun and moon, as unshakable as the mountains, as intimate and tender as marital love.

Autumn brings the joyful festival of Booths (Sukkot). Amidst temporary shelters made of branches and leaves Jewish communities eat and drink in happy remembrance of the days when their fathers knew God's presence as they wandered in the desert. Believing God is with them today as then, they thankfully enjoy the good things of earth which in so many ways reveal his presence.

THE SABBATH PROVIDES a weekly opportunity for the Jewish family to enjoy life's blessings and deepen their faith in the creator of all. As the Sabbath draws to a close the Jewish family prays: "Sovereign of the universe, Father of mercy and forgiveness . . . cause us to hear in the coming week tidings of joy and gladness . . . Bless and prosper the work of our hands."

The faith of Jews, marked even in the midst of persecution and suffering by joy and appreciation of the good things of life, can be a stimulus for us Christians to look at our own faith. How closely is our faith in God related to the ordinary realities of daily living? How genuinely do we appreciate the world in which we live, seeing it as a sign of God's presence and love? How truly does our faith in God overflow into that joy Jesus came to deepen in us? (Jn 15:11).

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"In the city itself (Hebron) is the Mosque of Abraham built over the traditional site of the Cave of Machpelah." The mosque of Abraham contains his body along with those of Isaac and Jacob

and their wives. The coffins beneath the ancient building have not been opened since the Crusades. (NC photo courtesy Israeli Tourist Office)

LITURGY

Why keep the Sunday observance?

BY FR. JOSEPH M. CHAMPLIN

Bishop G. Emmett Carter and his diocesan worship commission in London, Ontario, Canada have given good leadership through these past years of liturgical renewal. A recent publication on "The Sunday Observance" illustrates the kind of high quality work we have come to expect from them.

This colorful leaflet-flier, in Bishop Carter's words, "is intended as an aid to a deeper understanding by everyone of the Sunday Eucharist, as an invitation to those who sometimes absent themselves from the Lord's Supper to be more faithful, and as an invitation to those who have left the family of the Church to return."

It follows a question and answer format, posing 15 of today's more commonly expressed inquiries, then responding to each with a readable, punchy, positive paragraph or two. In this article I am selecting several sections and either quoting or paraphrasing the responses.

—Why does the Church make so much of the Eucharist?
The Church believes that both in Old and New Testament days, it is God who has taken the lead. The Sunday Eucharist, stands not merely as man's invention but as a God-given and privileged place of encounter between the Lord and man. Here God "calls man together into his special presence, to hear his word, to respond in faith, and to seal a relationship of love with him in the Body and Blood of Christ."

—Do Catholics still have an obligation to go to Mass on Sunday?
"Yes, Nothing has changed in this regard at all. You see, the obligations come from the very nature of the Church." The Church is fundamentally a Eucharistic Community with heart and center revolving around the Mass. If we belong to that Church, we do so primarily to celebrate the Eucharist with other Christians who believe as we do.

—Why can't we fulfill this obligation during the week?
Sunday Mass has quite a different dimension. Jesus rose on a Sunday and on that same day each week the whole community, a single family under God, is called together to celebrate Christ and to be one with him in his death and resurrection.

—Is it then, a mortal sin to miss Mass on Sunday?
"It most certainly can be . . . If our departure from the Sunday Eucharist is taken at its face value, it means that we are setting our friendship with God aside, that we choose to keep him out of our lives. We are talking about the complete breakdown of our friendship with God which, as we say, is called mortal sin."

"Often enough, of course, we don't think clearly about what we are doing. We miss Mass without careful thought—through weakness, carelessness, laziness, habit, or for some flimsy excuse . . . What is the degree of our guilt? We must consider before God and the Church, and in our own hearts, the extent of our realization and neglect, and in short, the total picture."

—Am I a good Catholic if I go to Mass on Sunday?
"It's a good start . . . Those who celebrate the Eucharist have an obligation to live more and more like God . . . If we fail to see the direct connection between liturgy and life, then we have missed the point completely."

—I'm a Catholic, but I don't bother with

LANDS OF THE BIBLE

Modern day Hebron tied in with Abraham

BY STEVE LANDREGAN

The modern city of Hebron, in the hill country of Judah about 20 miles south of Jerusalem, is the location of two sites associated with the Patriarch Abraham.

To the north of the city is the location of the Terebinth or Oak of Mamre (Gen. 13:18), and in the city itself is the Mosque of Abraham, built over the traditional site of the Cave of Machpelah (Gen. 23).

Scripture (Nm. 13:22) tells us that Hebron was founded seven years before Zoan in Egypt. A stele or stone discovered by archeologists at the site of Zoan indicates that city was founded about 1720-1710 B.C. Thus the city of Hebron was probably not in existence at the time of Abraham, who settled in the area about two centuries earlier.

The name Hebron is Hebrew, but its origin and meaning are unknown. The Arabic name for the city, El Khali, means "the friend," a name that is traditionally thought to refer to Abraham.

The exact site of the Terebinth or Oak of Mamre is uncertain. There is a popular shrine in the courtyard of the Russian Convent, but the location is doubtful and Father Eugene Hoade, OFM, in his Guide to the Holy Land expresses the opinion that "the Oak of Mamre journeyed to another spot down the valley to suit the convenience of a Russian monastery and pilgrim hospice."

A MORE LIKELY location of the site of Abraham's tents appears to be at the site of ruins known as Haram Ramet el Khalil, which means The Enclosure of the High Place of the Friend. The ruins were excavated by German archeologists who found that the buildings contained in the vast enclosure belong to five different periods ranging from before Christ to the time of Mohammed in the 7th century.

Two towers within the enclosure date to the Israelite period (1200-600 B.C.) and deeper excavations have yielded a series of terra-cotta objects which date from the time of Abraham. It seems possible that Haram Ramet el Khalil is indeed the site of Abraham's tents, although it is certainly not "opposite" the Cave of Machpelah as the Bible claims. So the question has yet to be determined definitively.

There is greater certainty concerning the site of the Cave of Machpelah. The cave was purchased by Abraham on the death of Sarah to be used as a burial cave. Tradition holds that in the cave are buried Sarah, Abraham, Isaac, his wives Rebecca and Leah, and Jacob whose body was brought back from Egypt (Gen. 50:13).

In recording the purchase of the cave

Mass anymore.
"It won't work . . . It is just not possible to remain a living Catholic and at the same time cut yourself off from the community and what the community is all about, the Eucharist."

—Why can't I just pray to God alone?
"It's fine, but not quite enough . . ."

—Those who do go to Mass are hypocrites: That's why I don't go.
"A rather sweeping statement . . . But let's not stand outside and thank God that we are better than those sinners inside. After all, we are a Church for sinners."

After all, we are a Church for sinners."

(Copyright 1973, NC News Service)

and the surrounding land, Gen. 23 provides an interesting example of Oriental bargaining. The significance of the purchase is that it was the first recorded ownership of land in the promised land by the ancestors of Israel. By the transaction, the semi-nomadic Abraham became a landholder.

THE LOCATION OF THE cave is not absolutely certain but long time tradition has held that the cave beneath the Mosque of Abraham in Hebron is the burial place of Patriarchs and their wives. The Mosque was built as a church by the crusaders, who opened the cave in 1119 and then closed it up again after examining the coffins and bones. No examination has been permitted since that time and entrance to the cave itself is forbidden, although there is an opening in the floor of the Mosque through which the cave may be viewed.

In the absence of examination of the burial cave by modern archeological techniques, biblical scholars are unable to state with certainty whether the cave beneath the Mosque is indeed the Cave of Machpelah, or merely another cave around which has grown up the pious legend. In any event, unlike the site of the Terebinth or Oak, there is no other site in the area that is claimed to be the burial cave.

There are many other references to Hebron in the Bible, including its important role as the first capital and site of the coronation of King David (2 Sam. 5:1ff). It was probably destroyed by the Romans during the Jewish Wars (68 A.D.) and was abandoned for several centuries.

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PARISH LIFE

Test your idea of ideal parish

BY JAMES J. PHILLIPS

Attitudes about parishes vary widely. The ideal parish is many different things to different people. The following quiz gives an indication of where you stand on what a parish should be.

Imagine this situation: You are moving and have a choice of two homes, each in a different parish. On every other point of comparison, the homes are equal. All that remains is to judge them on the basis of the parish to which you would belong. Listed below are a number of statements that could be true about some parish. Circle five that would be most likely to encourage you to move into a parish.

- It has a school
- It has many small groups that meet regularly to discuss religion, pray together and, on occasion, prepare the Sunday liturgies
- It is out of debt
- It sets aside a fair-sized portion of its regular income to provide for the poor
- The pastor is very strict about dress and behavior at Mass
- It has a full program of adult education courses
- It has a regular program of home Masses
- The people of the parish all seem to

(Continued on Page 7)

THE CHURCH AND I

When bright promise
dissolves in sadness

BY F. J. SHEED

My last two columns were about the converts, writers especially, who came pouring into the Church in the twenties. There is a kind of wry pleasure in thinking of converts, now that the flood has thinned, and the outgoing stream is moving towards flood level. Why did the bright promise of the twenties, thirties and even forties, fade away into the sadness of the seventies? Writing as a Catholic publisher I remember singing, to a tune of my own, Wordsworth's lines—



Blest was it in that age to be alive
But to be young was very heaven!

It was a rather tuneless tune, and I can't recall it, so long it is since there would have been any point in singing it. I am in no mood to sing it now. I wonder if I ever shall again.

What went wrong? Were the Intellectual Revival and the Literary Revival only sunset flashes?

If I had to think back I would say that both Revivals depended too much on the Intellectual, and the Intellectual was too much confined to intellectuals, leaving the main body of Catholics very much as they were.

IN THE SUDDEN SURGE of writers into the Church, one now realizes two limitations. The first is that it was not so evident in America. No name comes to my mind of a convert already known as a writer of high quality. There were what I have called reverts—men like that very notable biographer William Thomas Walsh, who had begun as a Catholic, lost contact with the Church and found the Church again. But at that time there were no outstanding writers converted. Why England should have had them and America not, I do not know. My half-guess is that the closeness to Europe meant for the English an acquaintance with French and German Catholicism, both very enriching.

Again there was the Dublin Review which, first under William George Ward and later his son Wilfrid, was read by the educated all over England. Baron von Hugel had introduced great numbers to Catholic mysticism—he was German-born. Hilaire Belloc influenced a solid number—and he had been born in France.

THE SECOND LIMITATION in the Literary Revival I have already referred

to. It was rather an outflow of the Intellectual Revival than a literary phenomenon in its own right. There was an immense new life in philosophy and theology, in history and biography and sociology; but of the arts only in that which is closest to the word-using intellect, the novel. In poetry there was some renewal, but neither in poetry nor in drama, painting, sculpture, music, architecture, was there anything comparable.

The absence of a Catholic Poetic Revival is all the more remarkable because the most influential voice in English poetry in the twenties and until the emergence of T. S. Eliot was that of the Catholic Gerard Manley Hopkins. Poetry was being written by Catholics, but not in quantity, and most of it by men formed as poets before the discovery of Hopkins. Belloc as he tells us gave up poetry for prose—"because you fight with prose." I never heard him or Chesterton refer to Hopkins. The best known poet-convert was Alfred Noyes, and he simply could not abide Hopkins or refrain from mocking him. Noyes had been the last of what one may call the Tennyson line: I think his influence might have been considerable if only he could have refrained from attacking the "new line" of poets even more vigorously than he attacked Hopkins. My guess is that when his battles are forgotten, he might have a revival of his own. But that is prophecy—safe therefore, since it will be tested when I am no longer here.

IN THE NINETIES ST. Thomas had been drawn, I had almost said dragged, out of the mist which for too long had shrouded him, by Pope Leo XIII. And at the highest level the effect was notable. But, at the level next-to-highest, his philosophy was already being turned into a theology, not to be examined by reason but swallowed as dogma.

Even at the highest level there was a hint of this. I remember being at a lecture given by Jacques Maritain. A questioner was so exalted by the lecture that he asked: "Why doesn't the Church make Thomism binding on Catholics?" Maritain smiled and said sweetly, "She trusts our intelligence."

The Catholic jungle was full of man-eating Thomists. I made a point of asking each one I met: What was the next step? What were the questions un-met by Aquinas that the Thomists were about to work on? They invariably seemed puzzled. And in a book by a learned Spanish Thomist I came upon the astounding statement that he was not going to discuss a particular problem because Aquinas had not written on it! I do not give his name, not out of charity, but because I have forgotten it.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Christ said: "If you do not eat my flesh and drink my blood, you will not have life everlasting." The only ones who can do this are those who receive Communion from one who has the power to change the bread and wine into the body and blood of Christ. Yet I have been told that any Protestant will get to heaven the same way as any Catholic. In my childhood I was told that only those Catholics who received the body and blood of Christ could be certain of eternal salvation. Yet now the Church says all good people can obtain eternal life. Is there some other meaning to Christ's words that I do not know of?

A. Protestants and Catholics are only a minority in the whole human race. The



Scriptures clearly teach that God wants all men to be saved and that Jesus died for all men, not just for a special elite. And yet for many centuries Christians did believe that only the baptized could be saved. It was only when Europeans finally realized that the world was far bigger than they had imagined and that there were far more non-Christians cluttering the globe than believers, that Christian thinkers began to question their previous assumptions.

This led to a great advancement in the understanding of God's revelation in Christ, for it helped theologians take more seriously, what was always in Scripture, the plan of God to give all men a chance to be saved. They began to see that they had interpreted too restrictively the words of the Lord in Mark: "The man who believes in it (the good news) and accepts baptism will be saved; the man who refuses to believe in it will be condemned." And it at last became clear to them that men who do not know about the good news and the

necessity of baptism do not refuse to believe and, therefore, that God must have other choices for them to gain what Christ had won for all men on the cross.

A similar solution must be applied to your problem. Those who know what the Eucharist is and refuse to partake will not have life everlasting. For those who do not know what the Eucharist is God has other ways of uniting them with Christ.

The discovery of the new world by Columbus led to a development of Christian doctrine concerning the universality of salvation. My explanation was a gross oversimplification. In reality, theologians argued with one another and agonized over their own previous opinions for five centuries trying to reconcile the previous teaching that baptism was absolutely necessary for entrance into heaven with the growing conviction that revelation also described God as seriously wanting all men to be saved. In our time the Jesuit, Leonard Feeney, was condemned by the Holy Office for teaching that those who do not accept the authority of the Pope are condemned to hell.

The discoveries of archeologists, anthropologists and other scientists are raising questions that never entered the minds of Christians in the past. These questions are forcing theologians to ask whether or not we have properly and fully understood what the Scriptures teach about creation and original sin. Hence there is a rapid development of our understanding of revelation going on today, and this is perhaps the principal cause of so much uneasiness in the Church. But, this development has always been going on and will continue so long as advancement in knowledge raises new questions in the minds of men. Those who firmly believe that the Spirit is guiding the Church on the way to truth will not be frightened by this.

Q. Many people are confused about the simple rules for fasting before Com-

munion. I know the rules but others tell me otherwise, saying the rules were changed three times. They say they can take any liquids before Communion, even drinking beer or black coffee ten minutes before Communion. This I know is wrong but I cannot convince them.

A. The rules have changed three times or more. Just this year a change was made that reduces the Communion fast for sick and older persons to approximately 15 minutes. To clarify the situation, therefore, let's state where we are at the present moment:

Water and medicine do not break the fast; they may be taken just before Communion. The basic Eucharistic fast is one hour without food or drink—with water excluded. So, no beer; no coffee or coke. This is an hour before Communion, not an hour before the beginning of Mass. So, this means that for the ordinary Sunday Mass, unless it's a shorty with no sermon, you could stop eating your bacon and eggs or drinking coffee or beer ten minutes before leaving for Mass and still have observed the Eucharistic fast.

The relaxation of the law for the sick should be very helpful. It applies to the sick and aged in their homes or in a hospital or nursing home. Serious illness is not required. The rule also applies to those who care for the sick or aged whenever it would be inconvenient for them to keep the one hour fast.

Q. Why is it that they place a rosary in the hands of a dead man who not once in his life said a rosary?

A. It is a bit of hypocrisy, isn't it? But if it helps the relatives feel better, why deny them a little consolation? Frequently the mortician is responsible. The rosary is a symbol of Catholicism. So, he places one in the hands of every Catholic he prepares for display.

(Copyright 1973)

Test your idea of ideal parish

(Continued from Page 6)

know one another and enjoy one another's company

l. It has a stately old Church that generates a serene atmosphere

j. It has an active parish council and a number of active social groups

k. Sunday Mass is exciting with good sermons and much participation

l. Sunday Mass is quiet, allowing time for private prayer

m. It has three priests who function as co-pastors

n. It has a pastor and two assistants who know who is the boss

o. One of the priests is a wonderful confessor, who gives excellent advice in the confessional

p. The pastor is an excellent administrator who does not need any help to keep things running smoothly.

Now score yourself in the following way. (Note: a high score is not necessarily better or worse than a low one. Numbers are simply used to group similar ideas)

If you circled A, give yourself 3 points

B—0	G—3	L—4
C—5	H—2	M—1
D—1	I—4	N—5
E—5	J—2	O—3
F—1	K—2	P—5

ADD THE TOTALS—What the scores mean:

24-20: You tend to see the parish as something upon which you, as an individual, can depend. You would prefer that the pastor run things and just be available when you need him. The image of priest as "father" is strong with you.

20-10: You tend to see the parish as

designed to serve you, with one of its services being to put you in touch with your fellow parishioners.

14-9: You enjoy participation in parish life. It gives you a chance to meet others and perform useful services.

8-5: You focus heavily on community participation. Your ideal parish would probably consist of a number of neighborhood churches under the care of the central parish.

It might be interesting to see how your neighbors scored on this. Remember: high and low has nothing to do with good or bad. They are just different.

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Installation of prioress conducted

BEECH GROVE, Ind.—Sister Mary Philip Seib, 53, was installed as prioress of Our Lady of Grace Convent here Sunday, June 24, in a ceremony in the convent chapel. Very Rev. Timothy Sweeney, O.S.B., sub-prior of St. Meinrad Archabbey, was the presiding prelate.

At the ceremony, Sister Mary Philip also installed the members of her council for a two-year term. They include: Sister Mary Cecile Deken, sub-prioress; Sister Mary Judith Howe, treasurer; Sister Mildred Wannemuehler, directress of formation; Sister Mary Gilbert Schipp, administrator of St. Paul Hermitage; Sisters Cleophas Wolf, Mary Robert Palmer, Marietta Lueken, Phyllis Gronotte, Patricia Ann Dede and Mary Margaret Funk.

In an election held on March 24, Sister Mary Philip was chosen to serve for a second term of office. According to a new directive of the Federation of St. Gertrude the Great, of which Our Lady of Grace Convent is a member, the prioress' term is now four years. Sister Mary Philip's first term of office was for six years.

Sister Mary Philip entered the Benedictine Convent of the Immaculate Conception, Ferdinand, in 1935. She became a charter member of the Beech Grove community when it was officially founded in 1961. She holds an undergraduate degree from St. Benedict College, Ferdinand, and an M.A. degree in guidance from Catherine Spalding College, Louisville.

She has spent many years teaching and serving as principal in Archdiocesan schools including Bradford, Tell City, Floyds Knobs and Christ the King, Indianapolis. From 1964 to 1966 she was the administrator at St. Paul's Hermitage, Archdiocesan retirement home located on the convent grounds.

Thirty years ago Wilbert J. O'Neill was elected president of the National Council of Catholic Men.



PRIORESS INSTALLED—Sister Mary Philip Seib, O.S.B., prioress of Our Lady of Grace Convent, Beech Grove, was recently installed for a four-year term as superior of the Benedictine community. She is shown above at the installation ceremony with, from left, Father Ambrose Wathen, O.S.B., of St. Joseph's Abbey, St. Benedict, La.; Father Timothy Sweeney, O.S.B., sub-prior of St. Meinrad Archabbey; and Father Vincent Tobin, O.S.B., of St. Meinrad Archabbey.

CYO NOTES

Auditions for the annual Junior CYO Talent Show will be held August 2 at a site to be announced. The event will be held in the Garfield Park Amphitheatre.

The outdoor, city-wide Junior Summer Dance will be held at St. Gabriel's parish, 6000 W. 34th St., on a date to be announced. "The Light Touch" will provide the music.

Information on the annual Junior Tennis Tourney will be mailed soon. A questionnaire on the feasibility of a "56" B Football League this fall has been mailed to all parish youth committees. Details on the Subnovice Swim Meet and the Archdiocesan Swim Meet have been sent to all parishes.

Card. Mindszenty sets U.S. visit

NEW BRUNSWICK, N.J.—Hungarian Cardinal Jozsef Mindszenty, now living in exile in Vienna, will dedicate the rebuilt church of St. Ladislav Hungarian parish here on Sept. 30, the pastor of the parish announced.

The pastor, Franciscan Father Julian Fuzer, said that many of his parishioners are former parishioners of Cardinal Mindszenty in Budapest and some are personal friends of the cardinal.

The 81-year-old cardinal will come to New Brunswick after a 10-day trip through Canada.

GREENWOOD, Ind.—The Junior CYO of Our Lady of Greenwood parish will sponsor a car wash from 9 a.m. to 4 p.m. Saturday, June 30.

Bishops urge briefing on 'Communion in hand'

WASHINGTON—In a new booklet issued here, the U.S. Bishops Committee on the Liturgy urged that American Catholics be instructed on the Church's reasons for allowing the reception of Communion in the hand in some countries.

The practice is approved in 15 countries around the world, including Canada, but in the United States the 11-century tradition of receiving Communion on the tongue is the only approved practice.

The recommendation for education about Communion in the hand came in a study text on Holy Communion published by the committee.

The study text—the first in a series planned by the liturgy committee—is devoted to an explanation of the Vatican's Jan. 29, 1973, instruction on Holy Communion, "Immensae Caritatis" (Unmeasured Love).

IT DISCUSSES in detail what the Vatican instruction says about new rules on the reception of Communion twice in the same day, and guidelines for special ministers of the Eucharist.

The booklet also includes the English texts of rites for commissioning extraordinary ministers of the Eucharist and rites for the distribution of Communion to the sick.

In discussing the Vatican document's instructions on the practice of Communion in the hand, the liturgy committee cited the need for catechesis or education on the issue because so many Catholics are aware of the practice.

"ALTHOUGH AT the present time this usage is not authorized for Catholics in the United States, most of the faithful have become aware of it," the committee said. "Large numbers have experienced the practice in Canada and elsewhere. Questions have been raised, explanations sought, justification desired."

(NC News sources indicated there is some likelihood that the question of Communion in the hand in the United States will

again be brought up at the November meeting of bishops in Washington. In past polls the majority of U.S. bishops have favored allowing the practice, but not the two-thirds majority required before the bishops can ask Rome to approve the practice in this country.)

The study text on Holy Communion is available from the Bishops' Committee on the Liturgy at the U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. Single copy price is \$1.50.

POPULATION DATA

MOSHI, Tanzania—There were 2,663,770 Catholics and 118,723 catechumens (those preparing to be baptized) in Tanzania as of the end of June 1972, according to statistics recently published by the Moshi diocese. Tanzania has a total population of 12,777,349.



OUTSTANDING EDUCATOR—Dr. Louis Sharp, above, assistant professor of chemistry at Marian College, has been named an Outstanding Educator of America for 1973. He joined the Marian faculty this year after post-doctoral work at the University of Notre Dame. He received his doctorate in 1970 from the California Institute of Technology.

CYOSPORTS

JUNIOR BOYS SOFTBALL

Division I—St. Michael 2-0; Immaculate Heart 1-1; St. Anthony 1-1; St. Christopher 1-1; St. Malachy 1-1; St. Rita 0-2.
Division II—St. Lawrence 3-0; Holy Spirit 1-1; St. Andrew 1-1; St. Pius X 1-1; St. Philip Neri 0-2; St. Simon 0-2.
Division III—St. Barnabas 3-0; St. Bernadette 2-0; St. Jude 2-1; Sacred Heart 0-1; St. Patrick 0-1; Nativity 0-2; St. Catherine 0-2.

JUNIOR GIRLS SOFTBALL

Division I—St. Andrew 2-0; St. Anthony 2-0; St. Matthew 1-1; Immaculate Heart 0-1; St. Pius X 0-1; St. Gabriel 0-2.
Division II—Holy Name 2-0; St. Simon "A" 2-0; Our Lady of Lourdes 1-1; Holy Spirit 0-1; Nativity 0-1; St. Bernadette 0-2.
Division III—St. Roch 2-0; St. Jude 1-0; St. Mark 1-0; St. Catherine 1-1; Sacred Heart 0-1; St. Barnabas 0-1; St. Simon "B" 0-2.

JUNIOR GOLF OUTING

Freshman-Sophomore BOYS DIVISION
1) John Greer, St. Catherine, 51; Mike Lorenzano, St. Bernadette, 51 (Tie); 2) Roy Stewart, Holy Spirit, 52; 3) Tom Hughes, St. Catherine, 54; 4) Greg Chaney, Holy Spirit, 55.

GIRLS DIVISION

1) Debbie Stewart, Holy Spirit, 62; 2) Cathy Lenahan, Holy Spirit, 68; 3) Karen Crossland, St. Joan of Arc, 76; 4) Karen Noe, St. Catherine, 81.

Junior-Senior BOYS DIVISION

1) Jim Totten, St. Simon, 54; 2) Mark Wire, St. Catherine, 54; 3) Don Zimmerman, St. Catherine, 54; 4) Frank Sergi, St. Bernadette, 56.

GIRLS DIVISION

1) Marnie Maxwell, St. Catherine, 78; 2) Cathy Noe, St. Catherine, 82; 3) Mary Liddy, Our Lady of Lourdes, 83; 4) Janet Deery, Our Lady of Lourdes, 83.

ADULT DIVISION

Larry Lee, St. Joan of Arc, 54.

BLIND PAR MEDALS BOYS DIVISION

1) Frank Zoellner, Nativity, 2; 2) Bill Sahn, Jr., Immaculate Heart, 3; 3) Phil Kogoglin, Our Lady of Lourdes, 4; 4) Joe Kaiser, Our Lady of Lourdes, 5; 5) Tony Hughes, St. Catherine.

GIRLS DIVISION

1) Marsha Pogue, St. Mark, 2; 2) Jane Eckhart, St. Mark, 3; 3) Mary Maxwell, St. Catherine, 4; 4) Kathy Ramesch, St. Catherine, 5; 5) Marie Darragh, Holy Spirit.

Indianapolis

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Christian Heritage

A history of the Catholic Church in Central and Southern Indiana

CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

Father Flaget's biographer states that he had classes for the children, in which they learned reading and writing as well as their catechism. It is in this way, he says, that the pastor brought the elders to a more zealous practice of their religion. One might surmise that his own zeal in caring for the sick had something to do with the revival of piety.

This writer also relates that Flaget bought a house, in which he set up facilities for training in useful trades as well as agriculture, having observed that the people relied almost entirely on hunting and fur trading for their livelihood.

He is said to have procured looms in order that some might acquire skill in weaving. The mention of this project is interesting, for weaving was one of the principal industries of his native Auvergne. Perhaps in his boyhood he had worked at a loom and learned something of the art.

As to the people's alleged neglect of agriculture, it should be recalled that in former times, before the hostility of the Indians had been aroused by encroachments on their lands, Vincennes had produced considerable crops and had been able to supply much for the needs of Colonel Clark's troops.

With the repeated incursions of Kentucky militia against the Indians, which Hamtramck's small garrison was unable to restrain, there had come to be danger in going far from the town to cultivate the fields. The only entry in the church register that might have a bearing on Father Flaget's educational projects is the record of the burial on 21 October 1794 of Lawrence Moore, "an Irishman, master of the English school, aged 35 years." But there is nothing to tell whether this school was Father Flaget's or one conducted by the Americans.

SO DESTITUTE were the people of Vincennes that it is doubtful that the pastor received any compensation from them. If any grew wheat they may have paid some tithes. Perhaps some made offerings for religious services, though one may be pretty certain that not many were able to pay anything for the funerals during the epidemic. The pastor is said to have given some Americans lessons in

French, for which he no doubt received fees to supplement his meager income.

But the most substantial help he received was the hospitality of Francesco Vigo, with whom he made his home during most of the time he was in Vincennes.

This was the merchant whose information had led to Clark's decision to make the attack on Vincennes in 1779 and who had been one of the chief suppliers of the Virginians at that time. He had moved from St. Louis to the post some years earlier and had been successful in the fur trade. In 1787 he was appointed major and commandant of the militia by Sargent. He was one of those that appealed to the bishop for a priest in the town. It is not likely that he made any charge for having the priest as his guest.

Some writers state that Father Flaget made periodical visits to Fathers Levadoux and Richard in the Illinois towns. The evidence of the church register is that only once did he make that trip. The only gap of any size in his records is one occurring between 13 February and 19 March 1794. Apparently he was absent for some of that time, for he entered two baptisms on 21 February and a funeral on 22 February, as having been conducted by Pierre Mallet.

Ash Wednesday was on 5 March that year. Perhaps he wanted to begin Lent by going to Confession. The absence of any other priest seems to have been his heaviest cross. He is reported to have offered to give his entire time to ministering among the Indians if only another priest would come to care for the parish and to be his companion.

THE NEXT SPRING Father Flaget received orders from the Sulpician Superior to return to Baltimore. Dreading to say good-bye to the people, he set off late in April as if on another visit to the other priests. It was only when his companions returned that the people learned to their sorrow that he was gone for good.

His journey back to the East was as long as the trip out had been, for going down the Mississippi to New Orleans and then by sea to Baltimore, he arrived only in December. He then taught for three years at Georgetown College, recently established by Bishop Carroll. He then spent three years in Cuba in a vain attempt to found a college there, probably one of Father Emery's endeavors to find an

outlet for the talents and zeal of the Sulpicians.

The Spanish churchmen in Cuba saw no need of a college under the tutelage of French priests. For some time they did not even permit Father Flaget to celebrate Mass.

After his return to the United States he taught at the seminary in Baltimore until his appointment as bishop of Bardonia in 1808. This time the parish of St. Francis Xavier did not have so long to wait for a new pastor. About the first of May Jean Francois Rivet arrived to begin his work, which was to end only with his death, nine years later.

THERE IS A striking contrast between the careers of the first three priests that came out from Baltimore to the Northwest and those of the three that followed them. Aside from the characters of the men themselves, perhaps the membership of the second group in a religious community with a lively esprit de corps was the most important factor in the stability and success of their work.

None of them had experience in parish work, yet all gained the esteem and affection of their people and all remained at their posts despite the hardships of the frontier until they were recalled by their superior.

Father Levadoux was recalled to France after Napoleon's accession to power. Father Richard, having been transferred to Detroit, became an influential figure in the founding and growth of the state of Michigan.

Though Father Flaget's stay in Vincennes was short, he so endeared himself to the people that after 40 years, as Bishop Brute wrote on coming to the town as the first bishop of Vincennes, they still spoke of him with affection.

Henry Cauthorn, who wrote a history of the parish, told of older people he had known in his boyhood in Brute's time, who "could never tire of speaking of good Father Flaget with tears in their eyes."

It is true that as bishop of Bardonia he several times visited the parish in the exercise of his duties, but these visitations were only of a few days' duration and a bishop would have been too remote a figure to gain the people's affection unless he had already possessed it.

(End of Chapter Four)



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 Chatard General Assembly, Fourth Degree K of C. They are the parents of Charles F. Wuensch, John J. Wuensch, Mrs. Katherine Michaels, 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.

Pope says today's family is 'under heavy assault'

VATICAN CITY—Pope Paul VI, calling the family a society that springs from love and is nourished by it, warned that this little community of love is under heavy assault from the modern world.

Speaking June 21 to the first plenary meeting of the committee on the family that he created in January, the Pope predicted that the committee would face a severe test during the 1974 "population year" proclaimed by the United Nations.

Echoing what he had been told of the progress of the family committee's meeting June 18-23, the Pope said he was happy to see that the committee was concentrating on research about "the permanent realities that constitute the family, in order to throw light on what is essential to it in the order of nature as in the order of grace."

"ENGENDERED by love,"

he said, "the society constituted by the family preserves and strengthens itself thanks to the mutual love of its members."

"Thus, whether it is a question of the psychological and moral growth of the child, or a question of the development of the couple in conjugal love and in the exercise of their own responsibilities, the family cell is at the service of a life that is fully human."

Pointing out that the family is under heavy attack from the "distortions of the modern world," the Pope declared:

"You realize that the risks it (the family) is running are growing heavier daily. These risks are augmented only too often by the use of the resources of science, without consideration for the demands of Christian morality."

"IN VIEW OF these difficulties and of the need to adapt a pastoral theology of the

† Remember them in your prayers

CORYDON

HERBERT B. BACHER, 77, St. Joseph, June 21. Husband of Anna. Two brothers and two sisters also survive.

INDIANAPOLIS

MABLE M. WEBER, 86, St. Philip. Heri, June 19. Mother of Joseph, Hugh and Frank Weber; sister of Esther Main.

JULIA M. BUSALD, 82, Sacred Heart, June 19. Sister of Samuel Busald and Clara Strack.

ALPHA JONES, 71, St. Rita, June 19. Wife of Evans; mother of Daniel, Evelyn and Evans Jones. Sister Rita Carol, Ethel Parrott, Rita Beatty; sister of Ethel Price, Mildred Kennison, Fred and Simon Caspille.

WALTER H. WIBBELS, 77, St.

John, June 20. Husband of Lucille; father of John T. and Walter C. Wibbels, Mary L. Naughton and Joan M. Clark; brother of Mary M. Schaefer and Sivi Levi.

LEONA MOXLEY, 72, Sacred Heart, June 20. Mother of Paul Moxley and Maxine Parker; sister of Arthur and Mary Foltzenlogel and Dorothy Bunge.

MARK W. MARLEY, 4, St. Catherine, June 20. Son of Thomas and Marcia Marley; brother of Karen M. Marley, grandson of Mr. and Mrs. Frank Thompson and Mr. and Mrs. Fred Marley.

WALTER H. LATZ, 69, Our Lady of Lourdes, June 20. Husband of Lucille M.; father of David M. and Thomas M. Latz; brother of Frances and Edna Latz, Hilda Beeson and Adeline Maple.

CLAYTON W. SCHULZ, 64, St. James the Greater, June 21. Husband of Yvonne; father of John F. and James M. Schulz and Altha Tolbonen; brother of Herbert, Louis and Robert Schulz.

MARY A. HICKS, 62, Little Flower, June 21. Mother of Robert, Louis and Harry Stapelkemper and Marjorie A. Clutter; sister of Louie Adams and Elizabeth Walters.

FRANK S. STEEB, 83, St. Patrick, June 21. Father of Frank,

Richard, Harold and Leonard Steeb, Mary Rowell and Freida Elliott.

CENTA GUELLEN, 90, Sacred Heart, June 22. Mother of Dr. Curt and Herbert G. Guelden.

CHRISTINA H. MEYER, 82, Sacred Heart, June 22. Mother of Paul Meyer; sister of Joseph Hess.

CHARLES J. CATELLIER, 82, St. Francis de Sales, June 22. Husband of Cecilia; father of Norbert, James, Charles and William Cateulier and Mary A. Hudson; brother of Dr. Louis Cateulier and Minnie Steuer.

CLARA R. JONES, 83, Holy Cross, June 23. Wife of William H.; mother of John Jones, Fern Murphy, Edna M. O'Connor and Mary E. Welden; sister of John and Fred McCarron.

ARTHUR A. DAY, 92, Our Lady of Lourdes, June 23. Husband of Anna T.; father of Norbert and Arthur Day, Alma Davey, Ruth Waters, Bernice Spieker and Charlotte Allison.

EDWARD JEKEL, 75, St. Patrick, June 25. Father of Leo and Joseph Jekel and Mary Martin; brother of Elmer Ward, Edna Gardner and Lillian Garrison.

FRANK J. LAUCK, 55, St. Joan of Arc, June 25. Husband of Mary L.; father of Frank and Mariann Lauck and Linda K. Elson; brother of Father Anthony Lauck, C.S.C., of

Notre Dame; Dr. John H. Lauck, Ph.D., Senator Marie P. Lauck and Agnes Darko.

DOLORES E. BAUMGARTNER, 43, Little Flower, June 25. Daughter of Mr. and Mrs. Herman F. Baumgartner; sister of Edward H. and John F. Baumgartner.

PAULINE H. MORIARTY, 47, Our Lady of Lourdes, June 26. Sister of John J. and Eugene Heidt.

FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to be included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar.

Brookville—July 4.
Corydon—July 8.

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Area bishops back boycott

PORTLAND, Me.—All Catholic bishops of New England have urged boycott of table grapes and iceberg lettuce unless they are identified with the United Farm Workers Union's label of the black eagle.

Bishop Peter L. Gerety of Portland, chairman of the New England region of the National Catholic Conference of Bishops, said that the 25 bishops issued their statement in support of the UFWU's struggle "against an alliance between the strong Teamsters Union and the powerful California growers."

Cesar Chavez' United Farm Workers Union is battling the teamsters over the representation of the farm workers in California and other western and southwestern states.

MERCY TRIP

SAN MIGUEL, Argentina — Archbishop Victorio Blas Comero of San Miguel de Tucuman spent six hours riding on mule back to reach La Quenos, a priestless village 10,000 feet high in the Andean slopes, where he administered the sacraments to the sheep-raising community. Villagers from nearby Lara joined in the Mass and a procession.

writer-director-actor Lionel Jeffries' delightful offbeat film gets exposure it was never given in theaters. (You might have missed its TV debut on Christmas). It's about three impoverished kids who live near a railway in turn-of-the-century Britain and turn it into a place of awe and adventure. The historical setting and the sentiment are equally genuine. Recommended for viewers of all ages.

THE CINCINNATI KID (1965) (CBS, Friday, July 6): A simple and beautiful novel about a high-stakes poker game becomes vulgar melodrama, Ann-Margretted, Rip Torned, and Tuesday Welded to death. Not recommended.

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