

## RETIREMENT CAMPAIGN SUMMARY BY PARISH

Parish and City	Amount Pledged	Parish Goal	Per Cent of Goal
<b>DEANERY No. 1—Indianapolis Northeast</b>			
Holy Spirit, Indianapolis	\$40,000	\$100,183	250
Immaculate Heart, Indianapolis	40,000	88,810	222
Christ the King, Indianapolis	31,600	58,782	186
St. Andrew, Indianapolis	30,600	23,900	78
St. Joan of Arc, Indianapolis	32,400	66,149	204
St. Lawrence, Indianapolis	37,000	64,039	173
St. Matthew, Indianapolis	40,000	96,646	242
St. Pius X, Indianapolis	37,600		
St. Simon, Indianapolis	36,000	96,761	269
St. Therese, Indianapolis	49,000	80,191	164
St. Thomas, Fortville	3,000	12,635	420
St. Michael, Greenfield	12,000	33,120	276
Deanery Total	389,200	721,186	185
<b>DEANERY No. 2—Indianapolis West</b>			
St. Ann, Indianapolis	10,000	35,370	354
St. Christopher, Indianapolis	28,000	102,610	366
St. Gabriel, Indianapolis	24,000	77,950	325
St. Joseph, Indianapolis	10,000	21,119	211
St. Luke, Indianapolis	53,000	188,850	356
St. Michael, Indianapolis	35,600	75,308	212
St. Monica, Indianapolis	27,000	27,402	101
St. Thomas Aquinas, Indianapolis	24,000	36,779	153
St. Malachy, Brownsburg	15,200	23,951	158
Mary, Queen of Peace, Danville	4,800	16,925	353
St. Thomas More, Mooresville	5,600	6,531	117
St. Susanna, Plainfield	12,000	32,960	275
Deanery Total	249,200	645,755	259
<b>DEANERY No. 3—Indianapolis South</b>			
Holy Name, Beech Grove	39,200	107,522	274
Nativity, Indianapolis	15,000	45,864	306
Our Lady of Lourdes, Indianapolis	36,000	55,448	154
St. Barnabas, Indianapolis	30,800	67,986	221
St. Bernadette, Indianapolis	13,000	39,572	304
St. James the Greater, Indianapolis	16,800	31,321	186
St. Jude, Indianapolis	36,000	69,600	193
St. Mark, Indianapolis	26,000	70,218	270
St. Roch, Indianapolis	22,800	53,559	235
Holy Trinity, Edinburg	2,600	10,212	393
St. Rose of Lima, Franklin	7,600	25,979	342
Lady of Greenwood, Greenwood	19,000	50,510	266
St. Martin, Martinsville	7,000	21,723	310
St. Paul, Decatur County	7,000	1,493	213
St. Vincent, Shelbyville	6,000	3,000	50
St. Joseph, Shelbyville	20,000	30,959	155
Deanery Total	298,500	684,966	229
<b>DEANERY No. 4—Indianapolis Central</b>			
SS. Peter and Paul, Indianapolis	18,000	99,739	554
Assumption, Indianapolis	5,400		
Holy Angels, Indianapolis	4,600	10,698	233
Holy Cross, Indianapolis	8,600	20,224	235
Holy Rosary, Indianapolis	7,000	13,881	198
Holy Trinity, Indianapolis	12,000	37,871	316
Sacred Heart, Indianapolis	12,600	50,544	401
St. Anthony, Indianapolis	10,400	27,020	260
St. Bridget, Indianapolis	4,600	12,158	264
St. Catherine, Indianapolis	16,000	36,043	225
St. Francis de Sales, Indianapolis	8,600	11,229	131
St. John, Indianapolis	12,000	15,334	128
St. Mary, Indianapolis	10,000	28,764	288
St. Patrick, Indianapolis	10,200	15,482	152
St. Philip Neri, Indianapolis	23,600	70,661	299
St. Rita, Indianapolis	12,000	19,232	160
Deanery Total	175,600	468,880	267
<b>DEANERY No. 5—Bedford</b>			
St. Vincent de Paul, Bedford	14,800	39,100	264
St. Charles Borromeo, Bloomington	19,000	19,000	100
St. John the Apostle, Bloomington	7,000	26,700	381
St. Paul Catholic Center, Bloomington	4,800	5,350	111
Our Lady of Providence, Brownstown	400	1,655	413
Our Lady of the Springs, French Lick	3,200	6,066	190
St. Mary, Mitchell	2,000	10,205	510
St. Agnes, Nashville	2,000	12,270	614
Christ the King, Paoli	1,000	4,372	437
St. Ambrose, Seymour	12,200	46,595	382
Deanery Total	66,400	171,313	258
<b>DEANERY No. 6—Lawrenceburg</b>			
Immaculate Conception, Aurora	18,400	42,478	231
St. Louis, Batesville	29,600	39,649	134
St. Michael, Brookville	27,000	32,521	120
Holy Guardian Angels, Cedar Grove	6,000	20,280	338
St. John the Baptist, Dover	2,800	5,673	203
St. Anne, Hamburg	2,400	1,401	58
St. Lawrence, Lawrenceburg	17,000	46,290	272
St. Charles, Milan	1,800		
St. Anthony, Morris	6,400	4,663	72
St. Maurice, Napoleon	3,200	2,500	78
St. Paul, New Alsace	5,600	8,894	159
St. Magdalen, New Marion	700	3,830	547
St. Cecilia, Oak Forest	900		
Holy Family, Oldenburg	10,000	15,497	155
St. John, Osgood	6,000	16,139	269
St. Joseph, St. Leon	6,000	6,805	113
St. Mary, St. Mary-of-the-Rock	2,200		
St. Nicholas, Ripley County	7,600	16,356	215
St. Peter, Franklin County	4,800	7,710	161
St. Pius, Ripley County	900		
St. Martin, Yorkville	3,600	6,523	181
Deanery Total	162,900	277,149	170
<b>DEANERY No. 7—New Albany</b>			
St. Michael, Bradford	4,000	5,371	134
St. Michael, Charlestown	7,000	11,602	166
St. Anthony, Clarksville	27,600	64,684	234
St. Joseph, Corydon	5,200	5,200	100
St. Bernard, Frenchtown	3,200	4,119	129
St. Francis Xavier, Henryville	1,600	5,010	313
Sacred Heart, Jeffersonville	24,400	27,814	114
St. Augustine, Jeffersonville	12,800	21,445	167
St. Mary, Lanesville	8,000	30,734	384
St. Joseph, Milltown	700	875	125
St. Mary, Navilleton	4,400	10,100	230
Holy Family, New Albany	22,400	75,666	338
Holy Trinity, New Albany	18,400	53,828	293
Perpetual Help, New Albany	21,200	64,136	303
St. Mary, New Albany	16,400	29,729	181
Precious Blood, New Middletown	1,400	1,400	100
St. Joseph, St. Joseph Hill	7,400	25,564	345
St. Mary, Floyds Knobs	13,600	35,657	262
St. Peter, Harrison County	1,400	1,400	100
St. Augustine, Salem	1,800		
American Martyrs, Scottsburg	2,800		
St. Paul, Sellersburg	11,000	10,316	94
St. John the Baptist, Starlight	4,000	6,865	172
Deanery Total	220,700	491,455	222
<b>DEANERY No. 8—North Vernon</b>			
St. Anthony, China	1,200	4,710	309
St. Bartholomew, Columbus	16,400	35,729	217
St. Columba, Columbus	20,400	51,810	254
St. John, Enochsburg	5,000	6,000	120
St. Mary, Greensburg	21,000	62,154	296
St. Mary, Madison	8,800	25,010	285
St. Michael, Madison	5,600	21,829	390
St. Patrick, Madison	10,400	22,887	220
Immaculate Conception, Millhouse	4,800		
St. Mary, North Vernon	13,400	34,761	259
St. Anne, Jennings County	1,600	3,555	222
St. Dennis, Jennings County	700		
St. Joseph, Jennings County	2,600	7,480	303
St. Maurice, St. Maurice	2,400	3,280	137

(Continued on Page 3)

## Gifts, pledges hit \$4.4 million in fund drive

Gifts and pledges in the Archdiocesan Retirement Fund Campaign officially totaled \$4,418,382 as The Criterion went to press this week. The figure is an increase of \$289,042 over the official total reported two weeks ago.

A tabulation of campaign progress as of Tuesday, May 7, appears in today's paper. This is the final detailed report to be issued by campaign headquarters and lists both parish and deanery giving.

According to the tabulated report, 134 parishes and missions of the Archdiocese have exceeded their goal, 10 reached goal and seven fell below.

IT SHOULD BE noted, however, that a number of parishes which show no amount in the pledge column were working on final reports but had not submitted them before press deadline, campaign spokesmen said.

Many parishes are still winding up solicitations and the final total pledged is expected to climb. Parishes have been asked to forward to campaign headquarters any additional pledge cards and ledger cards, accompanied by transmittal forms and down payment checks.

Persons making pledges payable on a monthly basis should begin receiving monthly reminders from the fund office this week.

The Archdiocesan Retirement Plan—which covers clergy, Religious and lay employees—will give each retired priest, at age 70, a monthly income of \$300. Presently there are 31 retired diocesan priests receiving a similar (Continued on Page 3)

## Woods receives grant from Lilly

ST. MARY-OF-THE-WOODS, Ind.—Lilly Endowment, Inc., of Indianapolis has awarded a \$200,000 grant to St. Mary-of-the-Woods College for support and expansion of the Women's External Degree (WED) program at the college.

The college will receive \$100,000 in June, 1974 and \$100,000 in June, 1975. Third year funding is conditional upon evaluation of the program.

Inaugurated in the spring of 1973, WED is open to women 25 years of age or older who wish to complete or enrich their college education without interrupting home life or career. Most of the work is done in the home, with a five-day residency period on campus required once every six months. Enrollees can earn a bachelor of arts degree.

Anthony Gibbs is director of the program, which will see graduation of at least 10 persons before the end of 1974.

"This grant is both a corroboration of the value of this alternative approach to education and of the beginning that has been made here," Sister Jeanne Knoerle, S.P., St. Mary's president said. "We are delighted with the Lilly Endowment support and with the excitement and innovation that the program has produced."

## Slate presentation of Gabriel Awards

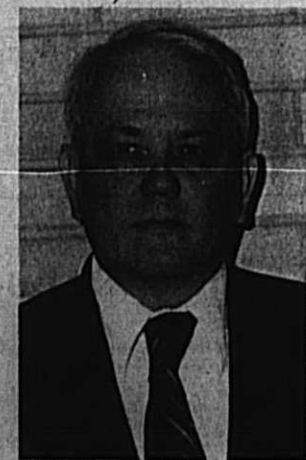
CLEVELAND—Thirty television and radio programs, all of which were aired during the 1973 broadcast year, will be honored at the annual Gabriel Awards banquet of UNDA-USA to be held May 30 at Scottsdale, Ariz.

UNDA-USA, the Catholic fraternal association for broadcasters and allied communicators, is presently headed by Father Kenny C. Sweeney, director of communications for the Archdiocese of Indianapolis.

The annual Station Award will be presented to KPXI-TV, San Francisco.

Among programs to be cited are "I Heard the Owl Call My Name" and "The Sins of the Fathers."

Robert Keeshan (Captain Kangaroo) will receive the Gabriel Award for outstanding contributions to children's programming. He emceeds the longest-running children's program on television.



NEW SCHULTE PRINCIPAL—Jerro Cline has been appointed principal of Paul Schulte High School, Terre Haute, effective June 1. The appointment was announced this week by the District Board of Education. Mr. Cline succeeds Father Joseph McGinley, who has served in the post since 1971. The new principal is a graduate of Wiley High School, Terre Haute, holds bachelor's and master's degrees from Indiana State and is completing work on a doctorate in educational administration.



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## IN THE ARCHDIOCESE

# 14 high schools to graduate 1,375

A total of 1,375 students will be graduated this spring from the 14 Catholic high schools in the Archdiocese.

Schulte High School, Terre Haute, will graduate 97 seniors at 7 p.m. Saturday, May 18. Speaker will be Congressman Lee Hamilton.

Brebeuf Preparatory School, Indianapolis, will graduate 110 boys at 8 p.m. Sunday, May 19. Featured speaker will be Father John Reinke, S.J., President of Loyola Academy in Wilmette, Ill.

Shaw Memorial High School, Madison, will graduate 23 seniors at 2 p.m. Sunday, May 19. Addresses will be given by Susan Sommer, class valedictorian, and Kathy Scully, class salutatorian.

Cathedral High School, Indianapolis, will graduate 133 boys at 8 p.m. Sunday, May 19. Speaker will be Msgr. James Galvin, chaplain at St. Mary-of-the-Woods College, Terre Haute, and former Cathedral superintendent.

Our Lady of Grace Academy, Beech Grove, will graduate 54 girls at 8 p.m. Wednesday, May 22. Speaker will be Father Anton Braun, O.F.M., administrator at Alverna Retreat House, Indianapolis.

Our Lady of Providence High School, Clarksville, will graduate 118 seniors at

8 p.m. Wednesday, May 22. Featured speaker will be Father Leo Haigerty, Newman Center chaplain at Purdue University.

Ladywood-St. Agnes School, Indianapolis, will graduate 112 girls at 8 p.m. Thursday, May 23. Speaker will be Miss Joan Weisenberger, an investment counselor and a Ladywood graduate of 1942.

Roncalli High School, Indianapolis, will graduate 121 seniors at 8 p.m. Thursday, May 23. Speaker will be Father Joseph Beechem, pastor at St. Lawrence parish, Indianapolis, and former principal of Schulte High School.

Immaculate Conception Academy, Oldenburg, will graduate 69 girls at 10 a.m. Thursday, May 23.

Secelina Memorial High School, Indianapolis, will graduate 160 seniors at 8 p.m. Friday, May 24. Dr. Louis Gatto, Ph.D., president of Marian College, will give the address.

Chastard High School, Indianapolis, will graduate 160 seniors at 8 p.m. Tuesday, May 28. Featured speaker will be Dr. James L. Schott, assistant superintendent of the Upper Arlington School System in Columbus, O.

St. Mary Academy, Indianapolis, will graduate 45 girls at 8 p.m. Wednesday, May 29. Speaker will be Father Francis Bryan, Archdiocesan Director of Religious Education.

Ritter High School, Indianapolis, will graduate 142 seniors at 8 p.m. Friday, May 31. Class representatives Lisa Baker and Tim Mooney will give the addresses.

Latin School, Indianapolis, will graduate 31 boys at 4 p.m. Sunday, June 2. The Baccalaureate will begin at 2 p.m. Class representatives Kevin Dwire and John Wesling will give the addresses.

## BOARD TO MEET

The Archdiocesan Board of Education will meet at 7:30 p.m., Tuesday, May 21, at St. Patrick's, Terre Haute. A brief executive session will precede the open meeting.

## IN INDIANAPOLIS

# New church is planned for St. Andrew parish

INDIANAPOLIS—Construction of the new St. Andrew's Church on East 38th Street is expected to begin "by late summer," it was announced this week by the co-pastors, Father Thomas Williams and Father Thomas Widner. Cost has been estimated at \$150,000.

The unique contemporary structure is being designed by Indianapolis architect Joseph Jabran Kurker. His collaborators are Gordon E. Clark, C. David Toth and Benjamin Fulgenzi.

Walls will be constructed of concrete and masonry, with clear plastic plate used in the apertures and in the skylight to permit maximum admission of natural light.

ONE OF THE FEATURES of the new church will be a separate bell tower, which will house four electronically-operated bells weighing from 400 to 2,000 pounds.

The building will make major use of the present basement church as a foundation. The basement church has served the congregation since it was constructed in 1957 under the pastorate of Father Matthew Herold.

The main nave of the church will seat 560 persons with a separate chapel which will hold 60 worshippers.

ACCORDING TO THE architects, they hope that the interior design of the church and its appointments "will provide an environment which will encourage liturgical participation that is real, dignified and exciting."

The construction contract has not yet been awarded, but the building is expected to be ready for occupancy sometime in the spring of 1975.

## Brownsburg to have new church, rectory

BROWNSBURG, Ind.—About 100 St. Malachy parishioners attended brief ground-breaking ceremonies for a new church and rectory last Sunday.

Father Charles Noll, the pastor, turned the first shovelful of sod. Those on the building committee include Joe Keers, chairman, Bernard Hession,

Photo on Page 9

John Greeley, Louis Roark, John Busad, Norbert Codarnaz and John Maloney.

The church will be located on North Green Street immediately in front of St. Malachy School. The rectory will be located to the south across the exit drive leading from the school. The house occupying that site will be razed.

According to Keers, the cost will be about \$360,000 which includes the \$77,000 cost of the rectory. Construction was scheduled to begin this week with a completion date set for early 1975. The architect is Mike Carr Associates, and the general contractor is S & S, Inc., both of Indianapolis.

The new church exterior will be of brick but the color has still not been determined. Keer said the church will seat 552 people with radial seating arrangement. No decision has been made about disposition of the present church, which seats 275.

## Italian voters fail to restore ban on divorce

BY PATRICK RILEY

ROME—Divorce has come to Italy for good—or, as its defeated opponents still hold, for evil.

The Vatican's daily newspaper—and the Vatican must be numbered among the defeated opponents of Italy's divorce in Italy's first national

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referendum "must be respected, even if it saddens every thinking person who has the good of the united family at heart."

Like newspapers of both camps, the Vatican daily L'Osservatore Romano, asked why divorce won so handsomely. The newspaper said it thought that one reason was the persuasive power of the divorcist slogan: "I'll never get divorced, but why deny this right to others?"

THE VATICAN newspaper, however, also wondered if every citizen was allowed "room for personal and responsible decision." That was a scarcely veiled reference to ceaseless propaganda for divorce even in the news columns and headlines of most Italian newspapers.

Perhaps it referred also to reports that office workers and factory workers had been deprived of the right to speak their mind on divorce by militantly pro-divorce unions.

The Italian left and the so-called laicist parties—an odd mixture of Marxism and anticlericalism left over from the days when papal rule was a living memory in Italy—were united in defense of the law, which brought divorce to Italy in 1970.

The majority Christian Democratic party and the neo-fascist Italian Social Movement were disunited in attacking divorce. The Christian Democrats made it painfully clear to the neo-fascists—and tried to make it totally clear to everybody else—that they wanted no part of the neo-fascist party.

YET THE left-wing press continued to declare that a vote against divorce was a vote for fascism.

Another repeated claim of divorcist propaganda was that the anti-divorce referendum amounted to clerical interference in the business of the state.

That charge became the outstanding issue of the campaign for awhile when the bishops, in February, urged Catholics to vote against divorce and for the indissolubility of marriage. Some groups of liberal Catholics spoke out against them, joining the chorus of Marxists and anticlericals.

On the eve of the polling, Pope Paul VI came out in full support of the bishops' stand.

The two-day vote of May 12 and 13, however, demonstrated that a substantial part of Italy's Catholic electorate had turned a deaf ear to the bishops and the Pope. Of the 33 million Italians who voted, 13 million voted against divorce and 19 million voted for divorce.

THE 41 PER-CENT against divorce was substantially smaller than the 48 per cent of the vote gained by the two anti-divorce parties in the 1972 national elections.

Women outnumber men in Italy's voting population, especially in view of the estimated three million Italian men who have left Italy in search of work. In theory, that would mean about 19 million women entitled to the vote, and about 15 million men physically able to vote.

Because of the preponderance of Catholics and of women among the voting population, the victory of divorce is regarded as having been decided by Catholic women.



WIN BROTHERHOOD AWARD—Dr. and Mrs. Frederick H. Evans II, members of St. Thomas Aquinas parish, Indianapolis, are among recipients of the 1974 Brotherhood Award conferred annually by the Indiana Region of the National Conference of Christians and Jews. Recipients are recognized "for unselfish efforts to make real in this community the ideal of the Brotherhood of Man under the Fatherhood of God." Others who received the award at the annual dinner on April 25 were: Sigmund J. Beck, Gus A. Kozlos, Joseph T. Taylor, Ph.D., and Henry F. DeBoest (posthumously).



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Welfare to fund abortions

PITTSBURGH—A three-judge federal panel here has ruled that the state must reimburse welfare recipients who voluntarily choose to have abortions. State regulations had required agreement of two physicians that there existed a threat to the mother's life, evidence of rape or incest, or evidence of possible infant deformity before a woman could receive state reimbursement for an abortion.

### Community standards statewide

HARTFORD, Conn.—A new Connecticut law has designated statewide community standards as the guidelines for judging obscenity. A U.S. Supreme Court ruling last year put local community standards above any national standards for determining what is obscene. However, the court did not say what a local community was. The new Connecticut law has defined the entire state as the local community.

### Won't impose birth control

MEXICO CITY—The Mexican government will not impose birth control policies on the Mexican people and will not accept the imposition of international population policies on Mexico. A government official said that the Mexican population policy "will be respectful of the conscience and freedom of the couples."

### Backs Chilean bishops' stand

SANTIAGO Chile—The general secretary of the Chilean Bishops' Conference has defended the bishops against charges that their criticism of the military government here indicated they are being used as tools of Marxist propaganda. Bishop Carlos Camus said in a television interview that the bishops considered the possibility that they might be criticized for their statement. "But our first duty," he added, "is to the truth at any cost."

### Demonstrate support for vows

ROME—A worldwide survey of the opinions of almost 10,000 members of the Capuchin order indicates that the majority support the traditional vows of poverty, chastity and obedience. About two-thirds said they agreed that "a friar must avoid every intimate (close) relationship with persons of the opposite sex if he does not want to lessen the meaning of his vow of chastity." But 68.7 per cent agreed that it must be recognized that they "must take the risk that can be involved in a human friendship."

### Reject Council membership

LONDON—The Catholic Church in England and Wales will not apply for full membership in the British Council of Churches, the English and Welsh bishops decided recently. While noting their wish to cooperate with the council, the bishops added that they "must at all times be completely free to declare the full teachings of the Catholic Church without reserve."

### Names . .

Robert Crean, 50, TV playwright long associated with the Catholic Hour program, died of a heart attack.

Mrs. Ruth Kirk, wife of the New Zealand Prime Minister, has become patron of that nation's anti-abortion society.

Rear Adm. Jeremiah A. Denton, Jr., a prisoner of war in North Vietnam for eight years, visited Pope Paul to thank him for his efforts on behalf of American POWs.

Oblate Father Boniface L. Wittenbrink of Belleville, Ill., was awarded the Kiwanis International radio award for his work as executive director of The Talking Book for the Blind.

Father Charles Bricher was re-elected provincial director of the Cincinnati province of the Society of the Precious Blood.

Ted Patrick, the black "deprogrammer" of youthful

members of religious sects, was found guilty of falsely imprisoning two women by a district court jury in Denver.

William R. Considine, 63, has retired after 18 years as chief legal expert for the U.S. Catholic Conference.

Father James A. Pindar, a priest of the Newark archdiocese who lost in a landslide last year, will make a second try for the Essex County (N.J.) council.

Sen. Edward Kennedy is among those who will speak to The Network, a Washington-based group of nun-lobbyists, during a seminar June 16-22.

Sie Cheu-kang, 77, the first Chinese ambassador to the Vatican, was received into the Church and baptized shortly before his death on April 22 in Taiwan.

John J. Barden of Buffalo, N.Y., was given the first Presidential Award of the National Catholic Educational Association in honor of his 50 years of a lay teacher in Catholic schools.

### Once over lightly . .

Professional marriage counseling is one of the prerequisites of the new teen-age marriage policy of the Spokane, Wash., diocese . . . An executive of the Lutheran World Federation has recommended that the pastoral care of the estimated 100 Lutherans remaining in Cuba be turned over to the Anglican Church . . . An anti-obscenity law which makes "wholesale distribution" of obscene material a felony has been upheld as constitutional by the Florida Supreme Court.

The Archdiocese of Chicago refused a funeral Mass for a Catholic woman who was the administrator of an abortion clinic . . . The bishops of New York state have called on the United States to provide more food and fertilizer to starvation-plagued areas of Africa and Asia . . . A new quarterly journal of religious and cultural reflection, edited by James Hitchcock, professor of history at St. Louis University, has published its first issue.

The third annual health assembly of the Catholic Hospital Association will be held in Atlanta, Ga., June 2-6 . . . State legislation that would set up a work release program and a junior college program for prison inmates has received the support of the New York State Catholic Committee . . . The American Jewish Congress has urged Congress to reject any constitutional amendment to restrict abortions.

Holy Cross Abbey, a Benedictine monastery in Canon City, Colo., has franchised the distribution of its popular natural-style bread through Safeway Stores . . . A new national weekly written entirely in Spanish and aimed at the 10 million Spanish-speaking Catholics in this country has been published by Our Sunday Visitor, Huntington, Ind. . . . Iowa Knights of Columbus are mapping a campaign to raise \$75,000 for the mentally retarded.

Churches ranked third in esteem among institutions in the U.S., according to a poll conducted by the Institute for Social Research at the University of Michigan . . . A group of 380 Washington, D.C. physicians addressed a Mother's Day "open letter to the Supreme Court" in the Washington Post expressing their commitment to the "sanctity of human life" . . . A group of Church leaders has asked the House of Representatives to cut off a subsidy to sugar growers in South Africa because of that nation's racial discrimination.

### No politics in Portugal

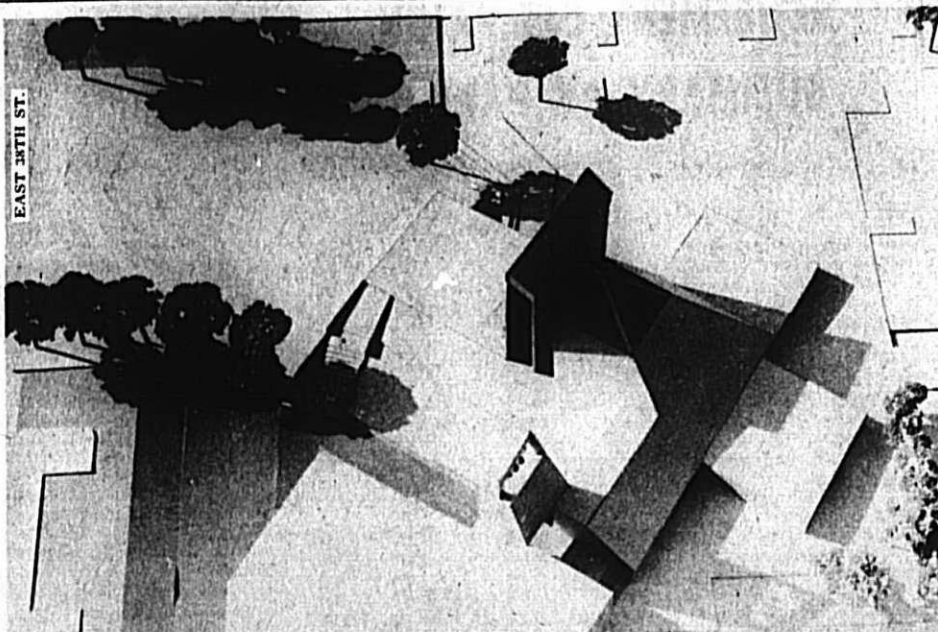
LISBON—The Portuguese bishops have told priests to refrain from participating in political activities because that is the responsibility of the laity. Noting that Portugal has just experienced a military coup, the bishops reminded the laity that no political group "can demand support from Church authorities for its opinions."

### Climate in Brazil improving?

RIO DE JANEIRO, Brazil—Church-state relations in this nation may be improving. The press has interpreted the presence of President Ernesto Geisel at the opening of the new offices of the apostolic nunciature in Brasilia as indicative of the growing ties. Church-state relations were at a low point during the last months of the administration of former President Emilio Garrastazu Medici.

### Institute set for September

WINSTON-SALEM, N.C.—Belmont Abbey College and Wake Forest University will co-sponsor an ecumenical institute beginning this September.



MODEL OF NEW ST. ANDREW'S CHURCH—Above is shown the architect's model of the new St. Andrew's Church.

Indianapolis. Shown in the right foreground is the bell tower, which will house four electronically controlled bells.

## DINING FARE

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## THE TACKER

## 40 Hours first held at Woods

BY FRED W. FRIES

Did you know that the popular Forty Hours Devotion was held for the first time in the United States at St. Mary-of-the-Woods in 1843? And that the privilege of Perpetual Exposition of the Blessed Sacrament has been exercised continuously there since it was granted by Pope Pius X in 1914?

For the first ten years the Sacrament was enthroned in the crypt of the conventual church until May 19, 1924, when a permanent chapel was dedicated by Bishop Joseph (Chartrand).

This Sunday a special day of prayer has been scheduled to mark the 50th anniversary of the consecration of the Chapel of Perpetual Adoration, Mother Plus Regnier, superior-general, has issued a special invitation to priests, Religious and laity of the Archdiocese to visit the historic chapel on that day. Sisters will be on hand to direct visitors to the chapel and to other places of interest on the campus. Refreshments will be served in the convent library throughout the day.

**MULTI-PARISH GRADUATION PARTY**—St. Pius X Council, Knights of Columbus, will play host to all graduating eighth graders from nine Indianapolis northside parishes at a special party on Saturday, May 25. The live rock band "Destiny" will provide the music for dancing from 7 p.m. to 11 p.m. Dress will be semi-formal. Tickets at \$1.00 a person are being sold in the nine parishes involved.

**HERE AND THERE**—Father Albert Ajamie will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, May 19, in Little Flower Church, Indianapolis. Thomas J. Murphy, former Indianapolis Serra Club president, has been nominated for a second term as an International Trustee of the worldwide organization dedicated to fostering religious and priestly vocations. Kelly Butler, Carolyn Doyle and Steve Goodin, students of St. Matthew's School, Indianapolis, have been named by the National Catholic Bandmasters Association as members of the 1974 NCBA Honors Band. Nancy Blacker of St. Malachy parish, Graceland and Gerri Darroca of Holy Family parish, Richmond, both students at Marian Heights Academy, Ferdinand, were among winners of awards for proficiency in Latin given by the Association for the Promotion of the Study of Latin. Sister Laurette Bellamy, S.P., music chairman at St. Mary-of-the-Woods College, will represent the State of Indiana in the Midwest Theory Association.

**CLASS REUNIONS**—The Secena Memorial High School graduating class of 1964 will hold its 10th year reunion on Saturday, June 15, at Blink's World, 161st Street and Gray Road. Contacts are Pattilann (Dangler) Sharp, 359-2503, and Patty (Kelleher) Tappin, 257-6687.

**DECLARATION OF CANDIDACY**—A new rite was carried out in the St. Meinrad Archabbey Church on May 4: Twenty-three theologians participated in a ceremony in the presence of Archbishop George J. Biskup in which they made their "Declaration of Candidacy" for the priesthood. According to a seminary spokesman, the rite is essentially a "dedication to the Lord." "The theologians make public their intentions to be priestly candidates," he explained, "and the Church publicly announces her acceptance." Among the class of candidates were two young men

from the Archdiocese of Indianapolis: Joseph Dant of Indianapolis and Paul Koetter of Floyds Knobs.

**FOR RACE FANS**—For the convenience of race fans who are planning to attend the qualifications or the "500" itself, following is the Mass schedule which will be in effect at St. Christopher Church in Speedway: Saturday, May 18—Anticipation Masses at 6:30 p.m. and 8 p.m. only; Sunday, May 19—7:30, 9, 10:30 and 12 a.m. and 5:30 p.m.; Saturday, May 25—Anticipation Masses at 5 p.m., 6:30 p.m. and 8 p.m.; Sunday, May 26 (Race Day)—no morning Masses—Masses only at 6 p.m. and 7:30 p.m. In addition, an outdoor Mass will be offered on Race Day at 7 a.m. across from the track hospital.

At neighboring St. Gabriel Church, 6000 W. 34th St., the Mass schedule is as follows: Saturday, May 25, 6 p.m. and 8 p.m. and on Race Day, 8 a.m. noon and 6 p.m.

**NOW THERE ARE SEVENTEEN**—Until April 23 there were 18 subscribers in foreign countries who received The Criterion each week. On that day a long-time reader, Father John O'Flynn, Scripture professor at St. Patrick's College in Maynooth, Ireland, since 1936 passed away at the age of 65. He received the paper on an exchange basis with his cousin, Father Richard Kavanagh, V.F., pastor of St. Michael's Church. "I subscribed to The Criterion for him," Father Kavanagh informed Tacker, "and he subscribed to the Furrow and the Irish Theological Quarterly for me."

**JOURNEY INTO HISTORY**—Nine students from Catholic schools in Indianapolis were among those attending the dedication of a Medal of Honor grove at the Freedoms Foundation in Valley Forge, Pa., last Saturday as guests of Mr. and Mrs. Frederic Hadley, Carmel. The Hadleys donated an Indiana monument for the grove and invited outstanding pupils from local public and private high schools to be present for the unveiling. Making the excursion were Rick Rudolf, Latin School; Joan Goebes, Roncalli; Jeanne McCalley, Ladywood-St. Agnes; Tanya Knarr, St. Mary; Michael Zengel, Secena; John Murphy, Brebeuf; William Early, Cathedral; Claudia Dominik, Our Lady of Grace; and Diane Sekula, Ritter. Young Rudolf is a junior and the rest are seniors. Among chaperones were Michael Hilderbrand, Latin School faculty, and Mr. and Mrs. John Mulhern. Mulhern is on the Ritter faculty.

**NAMES IN THE NEWS**—Sister Susan Bradshaw, O.S.F., who is scheduled to join the history department faculty at Marian College in the fall, will receive her doctorate in Asian History from Georgetown University on Sunday, May 19.

**FOR SECRETARIES ONLY**—The American Telephone and Telegraph News recently carried the following Prayer for Secretaries: "Dear Lord, I need help. Help me to be a good subordinate; and help me to have the memory of an elephant—or at least three years long. Help me, by some miracle, to do six things at once, answer four telephones at the same time, while typing a letter that must go out today. And when that letter does not get signed until tomorrow, give me the strength to keep from going over the brink of hysteria. Amen."

## 4 Vatican workers face theft charges

**VATICAN CITY**—Four Vatican telephone repairmen went on trial inside Vatican City's tiny courthouse May 14 on charges of stealing and disposing of gold medals and other precious objects from the private apartments of Pope Paul VI and his private secretary.

The full trial with a panel of three judges, believed to be the first of its kind since Vatican City State was established as a sovereignty in 1929, was attended by only a few relatives, two pool representatives of the press and various court officials.

**ORIGINALLY** seven Vatican employees were to have stood trial. Two of them, however, former police officers, are to be tried separately. A fifth telephone worker has disappeared and therefore could not be brought to trial. Raffaele Salliani, Giovanni Manupelli and Giancarlo Casale were each accused of stealing valuable medals and other objects from the Pope's apartment during the years 1968-69, as well as from the apartment of Msgr. Pasquale Macchi, the Pope's private secretary. A fourth telephone worker, Giovanni Gimaemo was accused of selling the stolen objects illegally. Casale was absent from court because of the illness of his wife. The four were also accused of stealing telephones from a Vatican City storeroom.

**THE TRIAL** opened with the judges hearing pleas from five defense lawyers asking for a mistrial for several reasons. The first session lasted from 9 a.m. until mid-afternoon, when the judges ruled against the pleas for a mistrial.

The second day's hearing on May 16 began with the testimony of 12 witnesses brought by the prosecution, among them Msgr. Macchi and Father Virgilio Levi, assistant editor of the Vatican daily newspaper, L'Osservatore Romano.

## New book aids religion study in public schools

**NEW YORK**—An aid for teaching the history of religion in this nation was recently published under the sponsorship of Forward '76, an interreligious bicentennial project based here.

The teaching aid, a "Study Outline" based on the book "Religious Freedom in America" by Francis S. Harmon, was designed to come within the guidelines laid down by the U.S. Supreme Court in the 1963 decision on reading the Bible in public schools.

While banning Bible reading as a devotional exercise which contravened the First Amendment, the Supreme Court, however, did not rule out the objective study of religion in the classroom.

## French prelate reports drastic vocations drop

**PARIS**—The decline in vocations to the priesthood in France has been catastrophic, according to Bishop Lucien Bardonne of Chalons, a member of the French bishops' commission on the clergy and seminaries.

The bishop spoke at a press conference here at which statistics on priestly vocations were released.

Ordinations went from 345 in 1969, to 284 in 1970, 237 in 1971, 193 in 1972 and 219 in 1973. The small upturn in 1973 was due to the delay of some ordinations because of a reorganization of the seminary program.

The drying up of vocations, departures from the priesthood, and proportionately more numerous deaths because of the increasing age of the clergy have diminished the number of the clergy in France from 40,994 priests in 1967 to 36,294 in 1970. It is estimated that there will be 31,820 in 1975.

## LAY UNIT TO MEET

**INDIANAPOLIS**—Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m. Monday, May 20, at Alverna Retreat House.

## VIEWS DIFFER WIDELY

## Geneticists testify on fetal life

BY JOHN MUTHIG

**WASHINGTON**—Five genetics experts, including a Nobel Prize winner and two of the world's most prominent scientists in the field of reproductive medicine, added to the sharply conflicting testimony which a Senate subcommittee has heard on the abortion issue.

Scientists from New Zealand and Paris last week told the Senate subcommittee on constitutional amendments that, prior to the abortion debate, no serious scientist held that human life begins at any time other than conception.

But a Nobel-Prize-winning immunologist and scientists from Harvard and Rockefeller Universities said that the question of when human life begins is unanswerable by science alone. A human being, they said, has the capacity to be conscious and self-aware. But they added that no generally accepted scientific proof exists that a fetus has consciousness in the sense of self-awareness.

**DR. ALBERT LILEY** of the Post-Graduate School of Obstetrics and Gynecology of the University of Auckland, New Zealand, told the Senate panel that his pioneering research on fetal life and intrauterine treatment of the fetus have led him to the belief that

obstetricians are caring for two distinct individuals, "mother and baby."

His observations, Dr. Liley said, differ sharply from "the traditional view that the fetus is a placid, dependent, fragile, nerveless vegetable." The fetus, according to the scientist, is "very much in command of the pregnancy," determining its duration, when labor begins or, in effect, "choosing its own birthday."

**Dr. Jerome Lejeune**, professor of fundamental genetics at the Medical College of Paris, emphasized that at the moment of fertilization "every character of each of us is exactly described"—including color of hair and eyes, height and even length of life, barring accidents.

**HE COMPARED** the fetus in the amniotic sack to an astronaut who "would only live in space if he respects his space suit."

A Nobel Prize winner, Dr. Gerald Edelman of New York's Rockefeller University, maintained that some traits of an individual's cells are determined genetically, but others rely on the person's experiences in society.

**Dr. Norman Zinder**, professor of genetics at Rockefeller, told the sub-

committee that "scientifically speaking there is no evidence of any qualitative difference between fertilization in humans and fertilization in any other organism." Special properties such as consciousness and self-awareness which are ascribed to humans "can't be scientifically defined" and are a "matter of opinion and religious belief," Dr. Zinder said.

**DR. JOHN BIGGERS** of Harvard University objected that hardly anything was being said by pro-life advocates about the importance of the mother's role in the pregnancy. "It is a fallacy," he said, "to make legal provision for the separate components (mother and child) as though they function independently."

**Sen. Birch Bayh** (D-Ind.), chairman of the subcommittee which is studying proposed constitutional amendments to ban or strictly limit abortion, asked Drs. Liley and Lejeune if the IUD (intrauterine contraceptive device) should be considered an abortifacient since it is believed to block implantation of a fertilized egg.

The doctors said that science does not know how the IUD works and that without scientific facts no laws should be made governing the IUD.

## Gifts, pledges

(Continued from Page 1)

amount from an interim retirement fund administered by the Chancery.

**COST OF THE** retirement plan to parishes and institutions will be approximately \$110 annually per active priest.

Full vested interest will be provided each priest who has completed 40 years of service, while partial vested interest will begin after 15 years, according to present plans. "Vesting" means that the amount paid toward retirement is guaranteed.

Six communities of women Religious who serve in parish schools and diocesan-owned secondary schools presently have 548 retired members who have given more than 6,000 years of service.

Presently-retired Sisters are expected to receive an estimated \$600,000 of the funds generated from the retirement campaign, to be paid over a period of years. Sisters now teaching are receiving an amount in their current stipend of \$3,500.

Data on lay participation and projected benefits are still being accumulated and studied.



**CAPITAL CONVERSATION**—Mrs. Mary R. Hunt of South Bend, president of Indiana Right to Life, Inc., confers with Sen. Birch Bayh following last week's Senate hearings on a human life amendment to the Constitution. Bayh is chairman of the subcommittee which is studying pro-life legislation focusing on abortion.

## RETIREMENT CAMPAIGN SUMMARY BY PARISH

(Continued from Page 1)

Parish and City	Amount Pledged	Parish Goal	Per Cent of Goal
Mother of God, Vevey	300	2,180	727
Deanery Total	114,600	281,885	245
<b>DEANERY No. 9—Richmond</b>			
St. Elizabeth, Cambridge City	5,000	11,591	232
St. Gabriel, Connersville	34,800	65,043	187
St. Rose, Knightstown	2,200	6,152	280
St. Bridget, Liberty	3,200	6,267	196
St. Anne, New Castle	13,600	48,107	354
Holy Family, Richmond	20,000	63,533	318
St. Andrew, Richmond	18,400	49,781	271
St. Mary, Richmond	20,000	63,892	319
Immaculate Conception, Rushville	12,400	13,287	107
Deanery Total	129,600	327,653	252
<b>DEANERY No. 10—Tell City</b>			
St. Michael, Cannelton	5,000	5,000	100
St. Mary, Derby	400	400	100
St. Boniface, Fulda	3,000	400	100
St. Augustine, Leopold	4,800	4,800	100
Sacred Heart, Magnet	600	600	100
Holy Cross, St. Croix	1,600	229	14
St. Isidore, Bristow	900		
St. Mark, Perry County	4,800	5,917	123
St. Meinrad, St. Meinrad	9,600		
St. Martin, Siberia	1,800	1,868	104
St. Paul, Tell City	32,000	32,000	100
St. Pius, Troy	3,000	3,000	100
Deanery Total	67,500	53,814	80
<b>DEANERY No. 11—Terre Haute</b>			
Annunciation, Brazil	9,000	22,585	251
Sacred Heart, Clinton	6,000	20,082	335
St. Mary, Diamond	200	510	255
St. Augustine, Fontanel	200	829	415
St. Paul the Apostle, Greencastle	7,000	19,718	282
Immaculate Conception, Montezuma	800	3,408	426
St. Joseph, Rockville	2,000	5,578	279
St. Mary, St. Mary-of-the-Woods	2,400	7,853	327
Holy Rosary, Seelyville	3,200	10,733	335
St. Jude the Apostle, Spencer	1,000	2,030	203
Sacred Heart, Terre Haute	15,000	16,817	112
St. Ann, Terre Haute	6,400	17,048	266
St. Benedict, Terre Haute	8,800	28,587	325
St. Joseph, Terre Haute	7,200	17,362	241
St. Margaret, Terre Haute	13,000	39,510	304
St. Patrick, Terre Haute	28,800	52,877	184
St. Joseph, Universal	400	3,545	886
St. Leonard, West Terre Haute	2,800	3,186	114
Deanery Total	114,200	272,258	238

## INDIANAPOLIS Calendar of Events

**FRIDAY, MAY 17**  
Benefit Night for Greg Bedan at Msgr. Downey K of C Council, 7:30 p.m.

## SOCIALS

**MONDAY:** Our Lady of Lourdes, 6:30 p.m.  
**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.; Secena High School Cafeteria, 6 p.m.  
**FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.  
**SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m.; **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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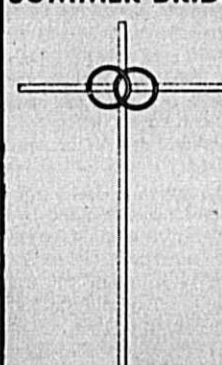
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# BEHIND THE NEWS

## RELIGIOUS NEWS SERVICE

WASHINGTON, D.C.—Dr. Paul C. Empe, co-chairman of the Lutheran-Roman Catholic theological dialogue, has found widespread misunderstanding among Lutherans of the recent common statement of papal primacy that was issued by the dialogue participants.

He has concluded from the amount of critical mail he has received on the document that "if anyone thinks that bigotry is dead, he's wrong. It's very much alive in spots—and all too healthy."

Dr. Empe quoted several questions from the letters, such as, "Are you selling out to the Pope?" and, "Did Martin Luther fight and die in vain?" He reported that one woman had written: "I have no use for the Pope. I never will have Jesus Christ in my Lord. The Pope will never be my Lord."

THE DIALOGUE co-chairman declared that "the problem is, of course, that people are judging this most recent statement from newspaper headlines."

He cited one headline that read, "Lutherans and Catholics Agree on

# 'Selling out to the Pope'

Papal Primacy," and commented that contrary to some of the publicity, "We have not reached agreement on papal primacy."

The 5,000-word common statement, issued March 1, said that Lutheran and Roman Catholic theologians affirm that the primacy of the Pope, "renewed in the light of the Gospel, need not be a barrier to reconciliation" of their Churches.

In a commentary on the statement, the Lutheran scholars in the dialogue had urged their Churches to consider seriously a "new attitude" toward the papacy and a possible role for a renewed papacy as "symbol and center" of Christian unity.

IN DR. EMPE'S view, the reactions to the statement indicate that "the

prejudices, the caricatures that we have had of each other for the last 400 years, in both communities . . . are sins that are going to haunt us for a long, long time."

The theologian who is currently president of Lutheran World Relief, declared that "this kind of pejorative attitude on both sides has to be eradicated somehow, for whatever the causes that led to them in the past centuries, they certainly have no place in contemporary Christian witness."

In order to get rid of them, he said, "we've got to go through the discipline of going back to our Reformation squabbles, and finding the extent to which, however valid they may have been 400 years ago, they have any validity today—and whether or not we actually are in greater oneness than we realize."

THE RETIRED general secretary of the USA National Committee of the Lutheran World Federation asserted that "the summons to obedience, that we are to pursue and evidence and manifest the unity of the church, is one that has fallen pretty much on deaf ears in many of our circles and in other Christian communities also."

From the start of the Catholic-Lutheran dialogues in 1965, he reported, both sides determined not to do any "theological horse trading," boiling things down to their lowest common denominator.

Rather, he said, each was to bring to the table the insights of his tradition, and then "we were to follow the guidance of the Holy Spirit and see where that guidance led us."

Dr. Empe related that he had been surprised at what he considered "notable omissions" from the two lists of topics submitted for discussion. Neither the Lutherans nor the Catholics had mentioned "the authority of the Scripture" or "justification by faith through grace" as discussion topics, he said.

WHEN HE asked, "Isn't this what we've been fighting about for 400 years?" the theologians replied that on the authority of the Scriptures, "we don't disagree on this enough to even talk about it," and that regarding justification by faith through grace, "Catholics agree with you on this."

On hearing these comments, Dr. Empe said, he made the rejoinder: "When in heaven's name are you going to let the churches find it out?"

He commented that he had no doubt that "most people on both sides think that one of the things that still divides us is the doctrine of justification by faith through grace."

## EDITORIALS

## A loss of faith

The number of eligible voters who voted in the Indiana primary last week sank to an all time low. Political experts put it down to a lack of close contests and lackluster candidates. But informal surveys of opinion told a different story. Wherever the media went they bumped into citizens who said they saw no point in going to the polls.

There is a feeling abroad in the land—more marked than at any other time in recent history—that the government is "rigged" against the average citizen, that he can't win an election for losing it to the smart operators.

The whole Watergate mess and, most recently, the transcribed revelations of life at the White House are significant factors in the public's attitude. They are not all. For a long time now more and more citizens have felt they have less and less influence over their government and its policies, over the decisions of their elected officials. And many Catholics share that sense of frustration.

Two years ago, Catholics—as an identifiable political bloc and a specific interest group—were being wooed shamelessly by the Nixon administration. On the two issues of greatest concern to Catholics, those of abortion and aid to nonpublic schools, the administration made fulsome

declarations of support and promised that a second term would yield practical evidence of that support.

As it turned out, Mr. Nixon dropped the so-called Catholic causes shortly after his reelection. Administration support for pro-life legislation has been ambivalent at best and there have been no administration initiatives for aid to parochial schools.

Catholic reaction to this let-down, according to Father Theodore Hesburgh, president of the University of Notre Dame, will be greater political activity in the future.

Catholics, he said recently, "are beginning to feel sinned against, ignored, even badly used and unappreciated." But they are now more conscious of their inherent political strength and, having flexed their muscles, they will use them more freely and effectively in the future.

Perhaps Father Hesburgh is right, but we don't think he is. The disaffection expressed by the electorate cuts across religious and ethnic lines. No particular bill or legislative package will heal the breach. Corny as it sounds, a restoration of faith is needed. Until the people learn to trust their leaders again, they have little incentive to engage in political activity.

## Divorce in Italy

By all accounts the Church laid a heavy hand on the Italian referendum on divorce. Some bishops threatened their flocks with eternal damnation should they vote the wrong way. With equal vigor the Christian Democrats, the ruling Catholic party, depicted the balloting as a test of Vatican influence. The communists agreed.

If its prestige was on the line, and no one is arguing the point, then the Vatican suffered a resounding defeat. Approximately 60 per cent of the electorate voted to retain the divorce law passed by Parliament in 1970 and a bone of contention ever since. In what was expected to be a nip and tuck contest, the lopsided vote is being touted as a landslide for the liberals and the leftists.

The outcome doesn't mean that Italians have decided to torpedo the family and go in for revolving-door marriage. Divorce Italian style is a much more tedious, difficult and cumbersome process than the American variety. For example, an Italian couple has to be separated for five years before a suit can be filed. Since the present divorce law went into effect four years ago, 76 per cent of all divorces granted were to

couples who had been separated for more than 20 years.

Nor has there been any great stampede into court, as both sides had predicted. There have been only 66,000 divorces in a population of more than 55 million. And, as the record shows, the great majority represent the accumulated tragedy of longtime separations.

We're certainly not arguing here in favor of divorce. But in Italy divorce has always been a red flag issue and, as such, has aroused bitter opposition or frenzied support. In truth, neither family stability nor Church influence suffered irretrievably in the referendum. Now that the long simmering question of repeal has been decided, the Church will learn to live with divorce in Italy just as it learned to live with divorce in other Catholic countries of Europe. More important, it must learn new ways to assist families in coping with the stresses of a rapidly changing culture. Political ultimatums—even when regarded sincerely as the duty of leadership—are out of date. More to the point, they don't work either.

## Stay out of politics, prelate tells priests

SPOKANE, Wash.—Priests and politics do not mix, Archbishop Jakovos, the Greek Orthodox primate of North and South America, told a press conference here.

Asked about Father Robert Drinan, the Jesuit priest who is a Democratic congressman from Massachusetts, the archbishop said:

"I would have advised him to first of all use his abilities and education to educate his students and the people of the Roman Catholic Church instead of serving—in a somehow confused way—the precepts of democracy."

Most Congressmen "think in terms of serving the constituency that elected them. Father Drinan (and other clergy) would do well to think along these same lines in first serving their constituency—the people of the Roman Catholic Church."

People should listen to what churchmen have to say on issues, the primate said.



"IN THIS PARISH BULLETIN AD FOR A NEW HOUSEKEEPER. DO YOU WANT ME TO SAY ANYTHING ABOUT OUR LAST ONE JOINING WOMEN'S LIB?"

## SEES TRANSCRIPTS AS DARK FOOTNOTE TO SUCCESS

# Situation ethics started it all, says President's priest-assistant

BY JOHN MUTHIG

WASHINGTON—Situation ethics—the theory that morality should be determined more by the circumstances surrounding an action rather than by objective principles—was a major cause of the Watergate scandal, according to Jesuit Father John McLaughlin, deputy special assistant to President Nixon.

In an interview with NC News, Father McLaughlin, who prefers to be called "Doctor" at the White House, reaffirmed his belief that Nixon will be regarded by history as the greatest moral leader in the last third of this century.

He said, however, that historians would be making this determination from looking at Nixon's overall performance—his successes in international diplomacy and in restoring "domestic tranquility." He conceded that, in light of Watergate, "some would conceivably gag at that prospect now."

THE "BIG LESSON" of Watergate, according to the 47-year-old priest, is the danger inherent to a President in society's recent stress on situation ethics and in the "huge federal bureaucracy" which, he said, will stand inert "without a strong catalyst."

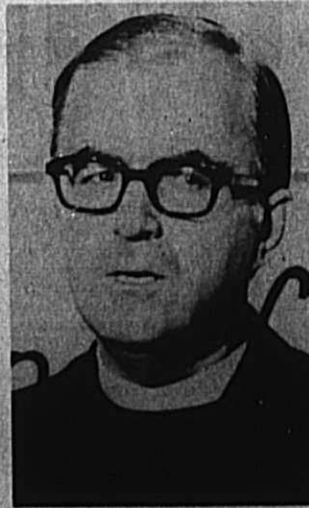
According to the special assistant, the President "had the bureaucracy clicking on all cylinders pretty well, but a price had to be paid for that."

Sitting in his office between portraits of St. Thomas More and Pope Innocent X ("two views of power"), Father McLaughlin concluded that "situation ethics thinking grew too uncontrollably."

Father McLaughlin, who works from a somewhat crowded office on the first floor of the old Executive Office Building next door to the White House, also commented on profanity in the Presidential transcripts, Nixon's charitable contributions, and his own vow of poverty.

"Nothing in the tapes justifies the assumption that the President obstructed justice" in the Watergate affair, Father McLaughlin said.

QUESTIONED ABOUT the alleged privileged information about the Watergate investigation supplied to the White House by the Justice Department and the apparent approval of hush-money payments by the President, Father McLaughlin declared that "what



FATHER McLAUGHLIN

actually happened"—Nixon's "eviction from government of six key aids within five weeks' time" after learning about White House involvement in the cover-up and the President's advice to important witnesses to tell the truth to investigators—"is the best diagnosis as to what was meant."

He implied that Nixon's statements in certain pivotal tapes should not be taken at face value since, at the time they were made, the President was beginning to doubt the truthfulness of his counsel, John Dean.

The President's assistant called the transcripts "a dark footnote" to the administration. "To evaluate the President's moral leadership only in terms of this infinitesimal fraction (of Nixon's private conversations) is erroneous, unjust and contains an element of hypocrisy."

He estimated that "99.7 per cent of the President's confidential conversations" had not been released. "I've been in the presence of the President when he expatiated on the new world order . . . and his vision of America's future, when he would exhilarate listeners and make one's spirit stand on tip-toe," Father McLaughlin firmly asserted.

In regard to his recent defense of Presidential use of profanity, the Jesuit pointed to the stacks of protest mail in

his office and maintained that he was not trying "to complicate the lives of mothers and fathers rearing offspring."

The "incredible pressure" which any President is under, he said, "almost seems to require syphoning off of emotional tension through hard-boiled and essentially meaningless 'cussin'."

God, he added, would probably not fault any President for "having failed to speak in iambic pentameter and dress his adjectives, nouns and verbs in tuxedos."

FATHER McLAUGHLIN, dressed in his own words, "tastefully" in a light brown summer suit, defended the President's discussion of various alternatives in policy decisions, as revealed in the tapes.

"Morality in this affair and in all crucial decisions facing this country are complicated matters which cannot be settled by sanctimonious, black-and-white mouthings of some self-righteous ecclesiastical puffing adders."

He said he takes pains to separate his priestly and political lives. Father McLaughlin, who earned a doctorate in communications at New York's Columbia University, said he has "autonomous discretion in regard to his salary at the present time." Through an arrangement with the Jesuits, "not dissimilar to that of about 50 Jesuit bishops," he will "settle accounts" with the order when his White House work is through, he said.

If his salary now went to the order, he added, some may wonder if the Jesuits, by controlling his purse strings, might also control his White House activities.

Answering criticism of his lifestyle at Washington's expensive Watergate apartments, Father McLaughlin said that the "reputation for excess" which Watergate has is unjustified by the building itself and that "hundreds" of other Washington apartment buildings are "more posh."

HIS VOW OF poverty, he said, is a promise of economic dependence which he said he maintains with the Jesuits. "Poverty in itself isn't a virtue," the priest said. "I think it is a deprivation not of itself contributing to religious growth."

Father McLaughlin, an unsuccessful candidate for the Senate from his native Rhode Island in 1970, also had an explanation for the "niggardly" amounts President Nixon gave to charity during

## Says Americans have problem with priorities

To the Editor:

An irate housewife wrote you last week, decrying the Catholic hierarchy, the vast wealth of the Church and the inconsistency of Catholicism.

Now, I didn't read the hierarchal comments she referred to, and the "vast wealth" of the Church seems to be, in recent times, the most opprobrious epithet to be directed against us since we quit being "fish-eaters."

As an impecunious pater familias, I find the phrase "vast wealth" beyond my ken.

But I believe the berated bishops keep passing the biretta in order to bulwark the following institutions in this country: 945 hospitals; 347 nursing schools; 326 homes for the aged; 279 orphanages; 78 schools for the mentally retarded; 19 cerebral palsy clinics; 22 schools for the blind and deaf; in addition to the countless elementary schools, schools for secondary education, colleges, and universities.

The hierarchy of this country also sponsors the largest overseas relief fund of any organization in the world; it is distributed to the world's needy regardless of race, nationality or religion.

Now, I should like to make several

observations about this inconsistency charge.

While it is true that the American people are generous, we do have a problem with priorities.

We give our wheat to the Bear, who has promised to devour not only our wheat but us, but we fail to hear the moans of starvation of countless offspring of the Lion of Judah, our ally.

What seems to me the greatest inconsistency, however, is that someone who has had such dedication (she tilted), should let a dearth of defecation on the golf course get her so teed-off.

It seems somehow reasonable to anticipate that the "inconsistent" Church that withstood the persecutions of Herod Agrippa, Nero, Domitian, Hadrian, Marcus Aurelius, Septimius Severus, Decius, Diocletian, the Church that survived the sacking of Rome by the Visigoths and Vandals, the Church that told Attila the Hun to go jump into the Tiber, the Church warred-on by the Moslems and the Turks, run out of England by good Queen Bess, persecuted in Ireland by Oliver Cromwell, invaded by Napoleon, hated by Hitler, and castigated by the Communists—that Church may reasonably be expected to survive the recent attack from Acton, Ind.

Arthur L. Beriault

Indianapolis

## Jean Hess pleads cause of brothers

To the Editor:

A recent letter to The Criterion (5-10-74) deplored the constant demand upon U.S. Catholics to share their material blessings with the rest of the world. The writer stressed the value of hard work: "American people know how to work and plan . . . Because of American technology and hard work, etc. . . My husband works 12 hours many days and most Saturdays so we can live in a comfortable manner . . ."

I read through the letter carefully to see if any credit was given to Almighty God for placing the writer in the most prosperous country in the world, and (presumably) giving her and her family good physical and mental health.

I don't think many of the "social engineers of the Church" consider it exactly a "sin" to spend money for cosmetics, playthings, good food (and, perhaps, weight-watching courses?) when others are starving. Maybe they just wonder about the value scale of members of families who consider such expenditures necessary when their blood brothers and sisters (yes, the blood of Christ) are starving to death; brothers and sisters in countries where most of the population is debilitated by disease and malnutrition, where the average income is less than \$500 a year, no matter how hard you work.

Jean A. Hess

Jeffersonville, Ind.

## Likes Dale Francis

To the Editor:

I am very pleased that you are going to use the columns of Dale Francis. He has been great over the years and is a welcome addition to The Criterion.

Wilfrid J. Ullrich

Aurora, Ind.

## Another Francis fan

To the Editor:

Please continue Dale Francis' column in The Criterion. I've followed him for at least 20 years and would like to see him again as a regular.

Mrs. C. W. Ullrich

Indianapolis

(Editor's Note: Another Dale Francis column will appear next week.)

the presidential years, as revealed in his tax returns. Aides handled Nixon's checking accounts for those years, he said.

Father McLaughlin's own study of Nixon returns from 1963-69 showed that the President gave about \$56,000 to charities then, or about "six to 10 per cent of his income," according to the special assistant.

Father McLaughlin holds that, despite some pitfalls, the Nixon Administration is a highpoint in American history. Nixon, he said, has "provided a climate in which charity has a greater opportunity to breathe than any President in history."

## The CRITERION

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# Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

In the next two years Harrison completed five treaties by which the United States acquired 6000 square miles of Indiana land and several times as much in Illinois and Missouri. In these treaties the Indians fared a little better, getting a cent or two an acre; still, the government's profit was not a bad one. Harrison accomplished these monumental real estate deals by playing one tribe against another; by judicious liberality to sundry Indian leaders, including Little Turtle, St. Clair's conqueror; and by threats of withholding annuities provided for by the Greenville Treaty.

As the Indians' hunting grounds shrank their anger grew. There was agitation for a union of the tribes, as in 1763 under Pontiac and in the Miami Confederacy of 1790. The leaders in this movement were the Shawnees, Tecumseh, the political and military chief, and Tenskwatawa, who provided the religious inspiration and is generally called the Prophet; they are said to have been twin brothers.

The Prophet appears to have been an eloquent and effective preacher, proclaiming a rejection of the white man's ways, particularly addiction to whiskey and marital infidelity, and a return to an idealized version of the simple life of olden times with the cultivation of the traditional corn and beans and squash and the worship of the Master of Life.

## DIVIDED TRIBES

The brothers had only limited success in uniting the tribes; they drew disciples from most of the tribes, but there were as many or more in every tribe that chose the easy path along the edge of white civilization, satisfied with the crumbs that fell to them, rather than accepting the Prophet's ascetic doctrine. Nor were they able to restrain the more fervid, youthful warriors, who would have no part in passive resistance but took to direct action.

Some eager white settlers, impatient with the slow acquisition of land, took matters into their own hands and staked out claims in the area still owned by the Indians; often they attacked any Indian

that protested.

The upshot of these clashes was that bands of young braves struck at isolated homesteads, inside and outside the Indian lands, and fell upon travelers on the roads or trails. These conditions reached a crisis in 1807. Harrison organized companies of "Rangers," drawn from the militia, to patrol the roads, and to gather into blockhouses those whose houses were unprotected, detaining by force any that ventured alone on the roads.

It is not hard to understand why Father Olivier made the trip to Vincennes in 1807. Even in his own neighborhood there were frictions. It would have been rash for him to set out on a trip of nearly 200 miles over trails where he might be killed or made a prisoner.

The conditions were not unlike those that kept Father Gibault away from Vincennes from 1779 to 1784. It may be that his hasty departure in December 1806 was occasioned by the opportunity to travel with a company of Rangers patrolling the roads.

BY 1808 THERE WAS a relaxation of tension. The Prophet had made a formal visit to the Governor and had impressed him so favorably that Harrison had believed that he could manipulate the Indian leader in furthering his aims to get more land. The Prophet had transferred his headquarters from Greenville, where the Governor thought he was too close to the British and amenable to their influence, to the mouth of the Tippecanoe River, where he could be kept under closer surveillance.

Apparently there was better control over the hostilities among the young men, for the roads were safe enough in May for both Father Badin and Father Olivier to come to Vincennes. After so long a time without the presence of a priest, it is not a matter of astonishment that there were an unusual number of baptisms and marriages, 60 and 17 respectively, all the work of Olivier throughout the entire month.

All the marriages were validations of unions previously contracted, but there appears a distinction not heretofore noted in the way they are recorded.

Those couples that had procured a license and were married before the judge simply renewed their consent and received the nuptial blessing, whereas those that had expressed their first consent before witnesses were obliged to separate until the religious ceremony took place, presumably getting a civil license meanwhile.

In one case, the original ceremony had been performed 16 years earlier, one of those at which Pierre Mallet had officiated after duly publishing the three banns, apparently with Father Gibault's authorization. Neither Flaget nor Rivet seems to have questioned the validity of this union, for they recorded the baptisms of the children as the offspring of a legitimate marriage. So also did Olivier in 1808.

## HARD NEW POLICY

It is difficult to suppress a suspicion that the stern hand of Father Badin had something to do with this new policy, which seems to accord to the civil authority more than its due. The people's submissiveness to the word of the priest gives evidence to their attachment to the Church.

A FEW DAYS AFTER HIS return to Kentucky Father Badin wrote to the bishop to tell him that he had been Governor Harrison's guest at Grouseland, the mansion recently completed. The Governor had improved the occasion by proposing to the priest that he "would visit some distant nations of savages, among whom has arisen a certain Prophet inimical to the United States," calling attention to the Indians' attachment to the French and to priests.

For such a mission, which would be of some duration, the Governor would supply all that was needed, even a Catholic interpreter. The Indians were no doubt the Potawatomi, many of whom had been converted by Father Du Jaunay; this was the tribe of the Great Louis, the Old Prayer, whose burial rite had recorded in 1796.

To the Governor's proposal the priest could only reply that his acceptance of the mission required the bishop's approval. To the bishop he declared that he would undertake the mission if Carroll appointed another priest to go

## THE YARDSTICK

BY MSGR. GEORGE G. HIGGINS

When Pope Paul announced a year ago this month that there would be a Holy Year in 1975, he said that one of its central themes would be "reconciliation." He went on to say that "we need above all to re-establish a genuine, vital and happy relationship with God, to be reconciled with Him in humility and love, so that from this basic harmony the whole world of our experience may express a need for and acquire the virtue of reconciliation in charity and justice with men, to whom we immediately give the new title of 'brothers.'"

This theme of reconciliation has struck a responsive chord throughout the Church Universal. National and local Holy Year committees have already begun to develop programs which will be fleshed out, so to speak, and given a practical meaning in the light of political and social conditions in their respective church communities.

THESE COMMITTEES are confronted, however, with a serious dilemma: How to promote the theme of reconciliation while at the same time urging the faithful, as they must, to side with the poor and the oppressed in their struggle for justice and to do so even at the risk of seeming, in the short run, to divide rather than unite the community.

The Apostolic Delegate to the United

States, Archbishop Jean Jadot, alluded to this problem, from a slightly different perspective, in a speech which he delivered recently in Denver, at the annual convention of the Catholic Press Association.

He said that many Catholics are not only unaware of what the Church's social doctrine is on labor, capital, international trade, respect for culture and human rights, but are even ignorant that there is such a thing as Church social doctrine.

Relations between Harrison and the Prophet were improving at this time, and nothing came of the plan. Father Badin's mission to the Potawatomi was not to come about for many years. His view of the project was that it would be a purely religious one. He was less suspicious or less sagacious than Father Nerinckx regarding gifts from the civil power.

The vicar general had another interesting story to tell the bishop about his Vincennes sojourn. A young Kickapoo chief died shortly after receiving baptism. Father Badin preached the sermon, done into the Indian language by an interpreter, probably Joseph Barron, at the funeral services.

The Governor, who was not one to neglect an opportunity of gaining the Indians' favor, saw to it that full military honors were accorded the deceased chief. Strange to say, neither the baptism nor the burial of the chief is contained in the parish register.



States, Archbishop Jean Jadot, alluded to this problem, from a slightly different perspective, in a speech which he delivered recently in Denver, at the annual convention of the Catholic Press Association.

He said that many Catholics are not only unaware of what the Church's social doctrine is on labor, capital, international trade, respect for culture and human rights, but are even ignorant that there is such a thing as Church social doctrine.

THE ARCHBISHOP asked, "What type of Church do such Catholics envision?" His answer was, "A Church which advocates justice but is incapable of naming injustice when it occurs, a Church which preaches love but is unable to speak against acts of hatred, a Church which prays for peace but falls silent in the face of violence? I wish to offend no one's conscience," the Archbishop added, "but I cannot accept the proposition that such a Church would be the Church as Christ intends it to be."

His point is well taken and, if applied to the theme of the Holy Year, can serve as a useful reminder that reconciliation, in the Christian sense of the word, doesn't come cheap.

Among contemporary scholars, none has developed this point more forcefully or with greater Biblical insight than the German Protestant theologian, Jurgen Moltman. In a recent essay entitled

"Liberation Through Reconciliation," Moltman calls attention to the fact that the word reconciliation is suspect among many poor people who are struggling to liberate themselves from injustice and oppression. In fact, he says, they "hate" the very mention of the word.

WHY SHOULD this be so? Because, Moltman contends, "the word reconciliation has been misused and betrayed... False prophets speak of peace and call to peace where there is no peace. They comfort the people in their misfortune, telling them it is not all so bad. Appeasement is substituted for reconciliation, and religion is misused for the purpose of keeping the poor quiet so that the sufferers will be satisfied with unrighteousness and not protect it strongly."

This is not what reconciliation means to Moltman—or to Paul VI. Reconciliation, Moltman insists, is "an expensive grace," which has nothing to do with "an indifferent neutrality" in the face of injustice and oppression. Pope Paul VI has made the same point in many of his own official statements on the subject of social reform. Reconciliation, as the theme of the Holy Year, must be understood in the light of those statements lest it be misconstrued, in Moltman's terminology, as a synonym for appeasement or the toleration of intolerable social evils.

## Court 'scuttled' doctors' oath

LAS VEGAS, Nev.—The U.S. Supreme Court's decision legalizing abortion "scuttled" the medical profession's Hippocratic oath, according to Sen. James L. Buckley (Cons. R.-N.Y.).

Buckley made his remarks in an address to the convention of the American Association of Pro-Life Obstetricians and Gynecologists which were being held here in conjunction with the annual convention of the American College of Obstetricians and Gynecologists.

"Not only was poor old Hippocrates cast into the shadows of the unenlightened regarding abortion," Buckley said, "but every value that was implicitly and explicitly assumed for centuries under the taking of the oath was cast into the dustbin of history."

The Hippocratic oath, he said, has stood for centuries to symbolize the physicians' dedication to the preservation of all human life.

THIS DEDICATION was partly responsible for the special place

physicians have before the law, Sen. Buckley said. This special position is perhaps the unique feature of Western medicine.

"For it was under the aegis of the Hippocratic oath," the senator explained, "that the role of the physician was altered from one somewhat similar to that of a witch-doctor to one informed by and dedicated to the preservation of the individual patient's life and health."

The Supreme Court Justice Harry Blackmun delivered the majority opinion in the abortion case, Sen. Buckley said, he "jettisoned as so much antiquated philosophical baggage" the long tradition of the Hippocratic oath.

IN PLACE OF THE OATH, he added, society has now adopted social criteria.

"I think there is now enough evidence on the record," the senator said, "to suggest that both physician and patient are being led, willy-nilly down a path that subjects the patient wholly to the sociological whims of the physician and the physician wholly to the whims of social policy."

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# ART

BY FR. BRENDAN McGRATH, O.S.B.

The opening sequence of the motion picture "The Agony and the Ecstasy" shows a huge block of white marble being transported from the quarry to the studios of Michelangelo. Eventually the artist carves out the heroic statue of David, which is to this day one of the chief glories of the city of Florence. Many critics are of the opinion that it is the best statue that has ever emerged from this sculptor's chisel.

The reason for mentioning this specific masterpiece is not to direct attention to a beautiful work of art, but rather to recall what we are told was Michelangelo's own attitude. It was his conviction that the statue which we can see and admire today in the Galleria dell'Accademia was really inside the block of marble waiting to be "liberated." All he had to do was to cut away the outside layers of stone which were concealing the beautiful figure within.



piano plays pretty much the same music as that assigned to the solo violin, but it is music which belongs to the violin, not to the piano. All of this is an attempt to bring out the fact that the truly successful artist is first of all one who respects his materials.

IN THE SECOND ACCOUNT of creation in the book of Genesis we read that "The Lord God took the man and placed him in the garden of Eden to till it and to keep it" (Gen. 2,15). This certainly carries with it the implication that we are commissioned by God to carry on His work of creation. We are to take the materials with which He has provided us and make out of them all sorts of things for our use, to help to satisfy our needs and desires.

They should also furnish us with delight. There is no reason why the house that we need for shelter should not also do something to uplift our spirits, to respond to our appetite for beauty of form and texture and color. Why should not the food we eat for nourishment also be a delight to the eye and a treat to our other senses?

Those who provide us with such houses and such food are also artists. Like painters, sculptors, poets and musicians, they have been eminently right in the handling of their materials to produce what they make.

In his contemplation of the wonderful works of God in creation the Psalmist cries out: "How manifold are your works, O Lord! In wisdom you have wrought them all." (Ps. 104,24)

IT IS IN HIS capacity as artist that man comes most closely to reflect the image of God the creator, for he is an artist precisely to the extent that he produces his works "in wisdom." When we behold any authentic work of true art we ought to be brought to a fuller realization of the truth of the fact that

You have made him little less than the angels, and crowned him with glory and honor.

You have given him rule over the works of your hands, putting all things under his feet. (Ps. 8,6-7)

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## LITURGY

### Liturgy with a free spirit

BY FR. JOSEPH M. CHAMPLIN

American Catholics who have been involved at all with liturgical developments over the past decade know well the name, Father Clarence Rivers.

Born in Selma, Alabama, the son of a Presbyterian mother and a Baptist father, during his childhood this black priest moved to Cincinnati, was sent to a parochial school and then entered the seminary. A gifted singer, actor and composer, Father Rivers wrote an American Mass program which became an instant, national success in 1964, particularly through one of its songs, "God is Love."



As director of the Culture and Worship Department in the National Office for Black Catholics, he regularly contributes to that agency's classy magazine of black liturgy, "Freeing the Spirit."

The periodical's initial issue in November 1971 carried an article by Father Rivers on "Music and the Liberation of Black Catholics." He speaks there at length about "soul" music and terms its most distinguishing feature the attribute of being free.

FREEDOM IN THE musical sphere means for him, among other things, the possibility of employing various and disparate traditions in black worship. This includes, naturally, Afro-American music which is in his view, "the meeting and combining of African traditions

with Protestant Church traditions, in the soul of Afro-America."

However, Father Rivers also sees a place for elements of European Catholic culture in black liturgies. Failure to accept valuable aspects of that tradition, he believes, is "to be just as enslaved as those white churchmen who, even until now, have not been free to use African and Afro-American culture."

That quality of freedom comes across in the religious services he prepares and celebrates. After one designed for rather elderly persons, a new 80-year-old fan ran up to Father Rivers and said: "This is the first time I've really let go in a very long time."

Letting go during the liturgy has been, up to this point in time, difficult and therefore uncommon for many, if not most white Roman Catholics.

Our training tended to insist on a silent reverence and a cautious reserve at Sunday Mass.

Children were hushed in church and adults often reacted with skepticism or disdain when the service seemed emotional or particular individuals became too demonstrative.

FAITH IN CATHOLIC worship and tradition frequently was considered a matter of the mind and intellect with the feelings and heart somewhat suspect.

We perhaps looked down in smiling condescension upon those radio religious programs which featured banging pianos, sermon-interrupting "Amen's" and energetic preachers pushing people to accept the Lord Jesus.

The charismatic, Pentecostal movements, a better appreciation of the relationship between human feelings and divine faith, our understanding of liturgy as a celebration—these and other factors are beginning to change some Catholics, to "loosen" them up as it were, to, in Father Rivers' words, free them for worship in the Spirit.

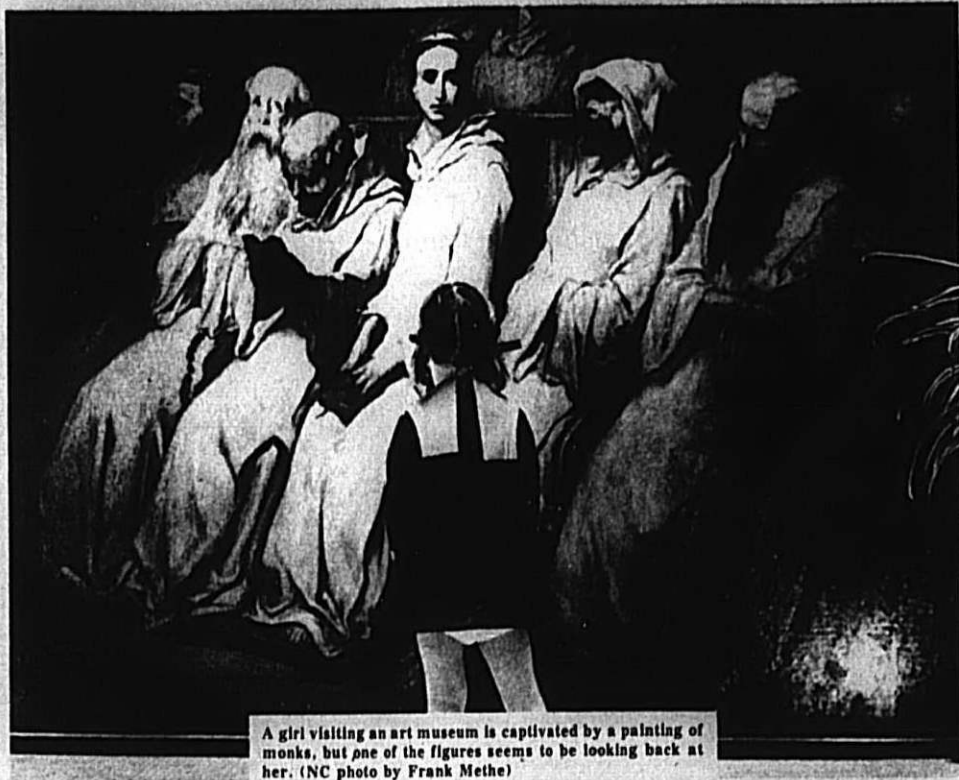
This path to freedom, nevertheless, is slow going and contains pitfalls.

One does not easily disregard decades of training and then change without pain.

During a Sunday Eucharist two years ago the choir sang "Down by the Riverside," a lively gospel tune with religious words and catchy music. It easily leads to rhythmic clapping by a worshipping community. The singers did so, but our congregation held back.

Afterwards, a very sincere and devout parishioner expressed her distress over this display in church. It was not so much the song itself, but the clapping which bothered her. The woman did admit, however, that she felt "tempted" to join in, to let go.

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A girl visiting an art museum is captivated by a painting of monks, but one of the figures seems to be looking back at her. (NC photo by Frank Methe)

## LANDS OF THE BIBLE

### How gospels paint 'portrait' of Jesus

BY STEVE LANDREGAN

When people begin reading the Gospel they find that differences exist in the stories of Jesus as told by each of the four Evangelists. Not only that, but there are important questions about the life of Jesus that are not touched upon by any Gospel, or at best are only mentioned in passing. Which Gospel is most accurate? What was Jesus' boyhood like?

As long as Christians have turned to the written word for information about Jesus these questions have been asked. When people ask a question often enough, someone will come up



with an answer. It may not be the right answer, but it will be an answer.

This is why many early narratives were written describing the "hidden" life of Jesus. They filled in the gaps by using legends. Some combined pious imaginations with the Gospel texts to expand on stories and incidents.

ONE SUCH EXPANSION is related by Father Xavier Leon-Dufour, S.J., in his book, "The Gospels and the Jesus of History" (Image Books). It concerns the Resurrection and illustrates how these stories attempted to supply details about Jesus not found in the Gospels.

"Under the very eyes of the soldiers who stood on guard at the tomb, two men came down from heaven: The stone rolled back of its own accord, and the two young men entered the tomb. The soldiers went to call the centurion. And while they were relating what they had seen, they saw three men coming out of the tomb. Two of them were helping the third, and a cross followed them. The heads of the two reached right up to heaven, but that of Him whom they were leading by the hand was higher than the heavens, and they heard a voice out of the heavens crying, 'Have you preached to them that sleep?', and from the cross came the reply, 'Yes.' Then the soldiers decided to go and warn Pilate about these happenings."

The large number of such fraudulent gospels circulated in the early communities was responsible for the Church taking action to definitively identify those writings which were inspired and could be considered as an authentic part of Divine Revelation.

Another group of Christians in the early days were convinced that they possessed special knowledge about Jesus passed down within their particular fellowship. They were called Gnostics, from the Greek word "gnosis" meaning knowledge. One of their number, Marcion by name, decided that God could never have been as cruel as He is depicted in the Old Testament and that therefore the Old Testament could not have been divinely inspired.

MARCION DUMPED the whole Old Testament and even threw out those portions of the New Testament he felt were contaminated by Old Testament ideas. About all he ended up with were St. Paul and St. Luke, since Paul speaks severely about the Jewish law and Luke was written primarily to non-Jewish Christians.

Marcion was only the first of many who would, in the words of one of the early theologians, "cut the Scriptures to pieces in order to adapt them to his own ideas." He is the father of the rationalists who set aside or ignore all scriptural texts that do not agree with their own thinking. Marcion was excommunicated in the second century.

Still another attempt to "complete" the picture of Jesus occurred in the second century when some pious individuals tried to harmonize texts from the various Gospel accounts which were similar but not identical. An Assyrian named Tatian wrote the "Diatessaron" or "harmony" of the Gospels. He took Matthew's Gospel as his base and wove into it all those events mentioned in other Gospel accounts but not in Matthew. Although Tatian compiled his harmony around 170-180 A.D., his work was destined to become the model of many similar works down to our own time.

THE SIMPLE FACT is that the four Gospel accounts were not meant to be harmonized. Each draws an authentic, though different "portrait" of Jesus. The word portrait is the key. Each of the Evangelists was inspired to write a portrait... a faith portrait of Jesus. A portrait is not a photograph. A portrait is an impression of a person seen through the eyes of another person, or even a community of persons. A photograph is a mechanical reproduction of a person at a particular moment in that person's life.

Attempts to harmonize the Gospel accounts are man's attempt to substitute his image for four incomparable and inspired portraits of Jesus.

No single Gospel gives a more accurate account of Jesus of Nazareth than any other. None attempts to relate a biography of Jesus in the modern sense. Each attempts to witness to the life, death and Resurrection of Jesus in its own way.

Finally, it should be pointed out that there is only one Gospel, only one Good News. This one Gospel of Jesus Christ is expressed in four different ways, by four Evangelists. None of the four was concerned with setting down a chronological record of events but with introducing his readers to a living person, a living person with whom we still may come into contact by reading the Gospel.

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## CATECHETICS

### How art can help in RE

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

Over the past two years, during religious education meetings with parents and teachers, I've asked adult Catholics to take a few moments to think about what their Christian faith means in their lives. After a few minutes for private reflection on their personal experience, I've asked them to share their insights with each other in small groups of six or eight.

I then ask each group to try, on the basis of their shared experiences and thoughts, to create a symbol that they all agree best expresses what their Christian faith means to them as a group. This symbol they are then to draw, either on a large sheet of paper or on a clear sheet of plastic suitable for projecting with an overhead projector. After they draw the symbol, they are to agree on a very brief definition, in their own words, of what their faith means to them.



WHEN THE GROUPS have finished their work, we all share what each group has done. The results are extremely interesting from a variety of viewpoints, but I'd like to single out one reaction that has been universal. After viewing the drawn symbols and the written definitions, the group invariably mention that they find the drawings more meaningful than the words.

This insight—from groups in various parts of the country, of differing socioeconomic and educational backgrounds—usually surprises those expressing it. Many of the participants had come to the meetings concerned over the approaches to religious education their children or their students were exposed to. In those "new" approaches they found a great deal of emphasis placed on the visual—photos, art representations, films, filmstrips, slides, collages, drawing, painting, photographing. Understandably this concerns many parents and teachers who have been more accustomed to a highly verbal approach to religious education.

They are invariably surprised during the workshop to discover from their own experience that their drawings—often artistically unassuming—speak to them in more meaningful ways than their words. They recognize that visual symbols can convey profound religious realities and truths in a richer way than can words alone. The symbols and the words actually complement each other, but neither can adequately replace the other.

Once they have experienced this in their own work, the parents and teachers are at least more open to the use of the visual image in religious education. They are more ready to appreciate the history of such catechetical use of visual images—of art.

THE CATACOMBS attest even today to the important place of Christian art and symbol in expressing the deepest mysteries of Christian faith. The magnificent cathedrals of Europe remain as monuments of catechesis by means of art and visual symbol. The Cathedral of Chartres alone has several thousand visual images depicting the whole range of Christian belief and practice. The liturgy today as throughout the ages finds much of its meaning in the visual symbols that are at its core.

Most of us are familiar with the words of St. Paul that "faith comes through hearing"—that is through words. Far fewer of us know the words of one of the greatest religious educators of Christian history, St. Cyril of Jerusalem. In the fourth century he wrote about catechesis: "Faith by seeing is stronger than faith by hearing." And St. Paul himself blamed the "pagans" of his day for their inability to "catch sight" of the invisible mystery of God in the visible reality about them.

Art—whether painting, sculpture, architecture, stained glass windows—has traditionally been among the most effective media of religious education down through the centuries of Christian history. Today the marvel of photography provides another visual art medium for use by the creative catechist. Paradoxically, however, in today's world so dominated by the visual media of television, photography and film, it seems that few of us are as skilled at reading the visual image as were the medieval peasants who created the cathedrals. A recent book claims that Americans are 90 per cent visually illiterate.

IT SEEMS TO ME, then, that religious educators—parents, teachers, priests, religious—face a challenge of learning and helping others learn to read the visual image and recognize its value in religious education. Something like the experience I described from my workshop reveals that people have the ability to create and respond to visual expressions of very profound realities in their lives. Religious educators face the challenge of utilizing and encouraging that ability to see the invisible in the visible.

Pope Pius XII some 14 years ago wrote of the religious significance of all art. His words sum up why religious educators from the catacombs to today make so much of art in their catechesis. "The purpose of all art is to break the narrow boundaries of the finite and to open a window onto the Infinite for the benefit of man yearning in that direction."

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A vigorous Father Clarence Rivers (left) encourages a choir to "let go" as they rehearse for a Mass in honor of St. Martin de Porres in Philadelphia. (NC photo by Robert B. Halvey)





## QUESTION BOX

# Ten-dollar word still describes miracle

BY MSGR. R. T. BOSLER

Q. Does the consecration of the Eucharist still mean Transubstantiation? A Protestant does not believe in this and, therefore, does not have the Mass.

A. A rose is a rose by any other name. The Orthodox have a valid Eucharist and believe exactly as we do in the Real Presence of Christ in the Eucharist. They believe that through the power of the Holy Spirit at the Sacred Liturgy (which is their name for the Mass) the bread and wine become the Body and Blood of Jesus. They do not use the word transubstantiation because they are hesitant to put into words a miraculous event that is beyond human description.

Pope Paul VI has asked us to continue using the word, though he did not discourage the efforts of theologians to search for ways of expressing our belief in the change that takes place during the Eucharistic prayer in thought patterns more readily understood by modern man.

The word transubstantiation is meaningless and even misleading to persons who have not been trained in the thinking of Aristotle. When people today hear the word substance they think of physical or chemical substance. That is not what we Catholics mean when we use the word transubstantiation. In our Scholastic theology, which makes use of Aristotelian thought, substance refers to a reality different from the physical; it is that which makes a thing what it is. Human beings and horses are made of the same chemical substances. That which makes a human being different from all other beings which may be made up of similar physical substances is what the Scholastics call substance. It is a metaphysical term, referring to something beyond the physical—not, please note, beyond reality, but referring to the reality behind the physical.

By using the word transubstantiation, therefore, we are not saying that the physical substance of the bread and wine disappear after the consecration. A consecrated host analyzed chemically would be found to have the same ingredients as an unconsecrated host. What we are saying when we use the word transubstantiation is that the reality behind the bread (that which makes bread bread in the estimation of man) is changed into the reality of the Body of Christ. What remains is the physical substance of bread, which in Scholastic terminology is called the accidents or appearances of bread.

Some Protestants do believe in the Real Presence of Christ in the Eucharist. Whether these have a valid

Eucharist is something our Church is not yet officially ready to admit, but serious conversations between Catholic commissions made up of bishops and theologians and their Protestant counterparts are leading to some rethinking of our stand.

Q. How can the laity be called priests, if they do not have the power to consecrate the bread and wine into Christ's Body and Blood?

A. All Christian priesthood is a sharing in the priesthood of Christ. Vatican Council II's Constitution on the Church teaches that "Christ the Lord, High Priest taken from among men 'made a kingdom of priests to God his Father' out of this new people." (The quotation refers to Apoc or Rev. 1:6)

"The baptized," the council goes on, "by regeneration and the anointing of the Holy Spirit are consecrated into a spiritual house and a holy priesthood." And further along the document continues: "Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated. Each of them in its own special way is a participation in the one priesthood of Christ. The ministerial priest by the sacred power he enjoys, molds and rules the priestly people. Acting in the person of Christ, he brings about the Eucharistic Sacrifice, and offers it to God in the name of all the people. For their part, the faithful join in the offering of the Eucharist by virtue

of their royal priesthood."

This is a most important teaching of the Church and should be better known, for it is the answer to the people who want to cling to the old Mass. The old Missal of the Council of Trent reflected some of the polemics of the Reformation. Because the Protestants put so much stress on the priesthood of the baptized that they denied any distinction between the ministerial priests and the people, the Catholic Church reacted, and the Missal of Pius V. almost ignored the participation of the people in the Mass. It led to the situation where the people came to Mass to watch the priest perform before them. It is precisely because the Church wants to emphasize again the common priesthood of all the baptized that

changes in the Mass were made so that the people might sense their unity with the priest in offering the Sacrifice of the Mass.

Q. I wish to take exception to your views on the present day liturgy. I feel that the people should have something to say about the liturgy and if they feel so strongly against the changes, then there must be something wrong with these changes. Why not listen to the people and give them what they want? Why should a handful of men in Rome decide the future of the entire Church throughout the world?

A. You are laboring under a misunderstanding. The changes in the liturgy were not brought about by a handful of men in Rome but by Vatican Council II,

which voted for the Constitution on the Liturgy by the overwhelming majority of 2158 votes to 19 against.

All the serious polls and studies of the attitude of the people since the changes indicate that the vast majority of Catholics favor the changes. Those who do not make a lot of noise and write letters to the editors.

The changes in the liturgy really came from a grassroots movement begun many, many years ago, before the council, known as the Liturgical Movement, whose leaders were calling for a revised missal and a liturgy in the vernacular when such changes seemed as impossible as putting a man on the moon.

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## CATECHETICS

## British had no time for hating enemy in wartime

BY F. J. SHEED

The wartime atmosphere of England in the forties has often been described. There is no way of exaggerating its magnificence. What still surprises me as I look back over my eight visits was the absence of hatred: I never heard

hate-talk. The Germans were simply "Jerry," never Huns. I did hear of an occasion when a German bomber pilot parachuted in the midst of a factory he had set in flames. A policeman asked for volunteers to come with him to carry the man out. "Let the bastard burn" was the consensus. So the policeman went in alone.

The bombing came to be accepted as a fact of life—daily life had to be arranged around it. It wasn't just the act we had put on when we heard the gunfire on the ship; it had become a settled habit. I was in the office one Saturday morning with only a secretary: three bombs fell over a wide arc a couple of miles away (one of them we learned in that night's paper had fallen on a Woolworth's store killing hundreds). She was a lot less concerned than I was; she was there all the time, I was only an occasional visitor.

THAT MORNING WAS a reminder of the miracle of Sheed & Ward's continued existence in London during the war. Edward Connor, the director-on-the-spot—he had been an Evidence Guild speaker with a vast knowledge of the New Testament—had to find new premises after the bombing of Paternoster Row. Not only that, with conscription robbing him of most of his

staff, he had to do just about everything himself—production, editorial, advertising, salesmanship, even packing and shipping. Under so many pressures, he did them all with incredible efficiency—the editorial especially.

One night a bomb fell about a mile from where I was staying. The blast lifted my hostess into my arms. The whole family was consumed with amusement—couldn't stop laughing. Next day her baby was born.

This calmness was part of the national temperament. But the Faith added a dimension of its own. Priests knew what they had to give, the laity knew their own need for what priests had to give. It was the kind of pressure in which the Church is always at its best. The chapel in our garden at Horley had been served by four priests from the Southwark Chancery—two of the four, Father Barry and Father Dockery, were killed looking after their people.

A priest I heard of visited 20 or more air-raid shelters every night. In each he would give a few minutes talk, then say the Our Father, Hail Mary, Creed and Memorare. All the Catholics and many of the others joined in the prayers. Everyone listened. Then the priest asked them to recite an act of sorrow for their sins, gave them a general absolution and a blessing. After that they could lay them down to sleep—"snoring away in minor and major keys, in hundreds of tempos." My wife described all this in a lecture in the states. At the end of the meeting a non-Catholic stood up and asked, "Would Monsignor give us an absolution?" He gave them a blessing.

I AM REMINDED of one Christmas

Eve. I had planned to spend Christmas in Southport, which meant taking a train to Liverpool, walking a mile or so across Liverpool, then taking another train. When I got to the second station, I learned that the line to Southport had been blown up as far as Bootle, the second station down the line. A bus would take us to Bootle where we could catch the train.

The bus kept on not coming, the line of people grew longer and longer, the crash of buildings under the bombing seemed to be coming closer all the time. The air-raid wardens begged us to go to the shelter. "But if we do," we said, "we should miss the bus to Bootle"; and that phrase kept sounding like a litany until the bus came. The bus to Bootle stays in my head as a symbol of quite a lot of buses the Church has missed—I too, of course—by preferring to look for shelter.

When Arthur Hinsley was appointed

to succeed Cardinal Bourne as Archbishop of Westminster, there was the same rubbing of eyes as when John XXIII succeeded Pius XII. It could only be an interim arrangement, and what anyhow was the point? Hinsley was an old man, hardly known in England. He had been head of the English College in Rome and was staying on there in retirement, his life-work done. It sounded like a lunatic appointment. I still can't make sense of it. But it made sense. For Cardinal Hinsley proved to have a radio personality second only to that of Winston Churchill. Certainly no religious leader so gripped the people of England.

HE MAY HAVE BEEN helped by his voice. Outsiders find what is called the Oxford accent very puzzling. Having heard it only in Australia, I took for granted that it was a deliberate affectation; no one could naturally use the

human voice like that. But in England I heard small children talking it, so I had to accept that it was a genuine dialect, not an affectation. It has one drawback: whereas one may have this accent and be sincere, it is less easy to have this accent and sound sincere.

Cardinal Hinsley hadn't a trace of it. He never tried to rid himself of the Yorkshire burr. We heard of one scene in an officers' mess. When the Cardinal came on, the others began by leaving the chair near the radio—for the Catholic chaplain; in no time they were listening in utter stillness. At the end he said, "And now, your knees." And on their knees they all went, as he prayed.

When the See of Canterbury fell vacant, Winston Churchill as Prime Minister had to appoint a new Archbishop. He is said to have said that he would have liked to appoint "the old boy at Westminster," Cardinal Hinsley.

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## Give Busald Awards to 36 adults

INDIANAPOLIS — Thirty-six lay persons were presented Msgr. Albert Busald Awards for outstanding service to youth at ceremonies held last Monday evening at St. Philip Neri Church.

A reception followed the presentation.

Following are the names and parish affiliation of the recipients:

Mr. Robert H. Clouse, St. Catherine; Edward J. Diekhoff, Jr., Holy Name; Robert W. Patterson, Holy Name; Mrs. Robert J. Pich, Holy Name; James B. McKensie, Holy Name; Hugh R. Sullivan, Jr., St. Lawrence.

Miss Judy A. Gabonay, St. Catherine; James M. Hannon, St. Catherine; John P. Dickey, St. Barnabas; Wilfred A. Hartman, Jr., St. Barnabas; Fred D. Staggs, III, St. Barnabas; Mrs. L. J. Benedict, St. Barnabas; Joseph A. Schott, St. Barnabas; Mrs. Joseph J. Lampert, Holy Trinity; and Victor V. Hennessy, St. Michael.

G. Richard Russell, St. Andrew; Mrs. Richard M. (Roselyn) Gale, St. Andrew; Philip P. Prieshoff, St. Philip Neri; John V. Commons, Jr., St. Philip Neri; Raymond L. Meunier, St. Malachy; Richard H. Kingsbury, Our Lady of Lourdes; Mrs. Richard H. Kingsbury, Our Lady of Lourdes; Paul C. Deery, Our Lady of Lourdes; Mrs. Paul C. Deery, Our Lady of Lourdes; Olin G. Klein, Holy Spirit; and Mrs. John J. Easley, St. Thomas.

Casey A. Heckman, Mount Carmel; George L. Killinger, St. Michael; Miss Nancy C. McNulty, St. Joan of Arc; Thomas M. Cisko, Little Flower; Francis B. Quinn, Immaculate Heart; Kenneth M. Gillam, St. Jude; Alan R. English, St. Simon; Mark R. Felts, Little Flower; Bernard J. Welmer, Sacred Heart; and John B. Love, St. Lawrence.

### HELP WANTED

Anyone interested in being an official at the Cadet Boys' City-Wide Track and Field Meet Sunday, May 19, is asked to be at the CYO stadium by 12 noon.

## St. John's Church

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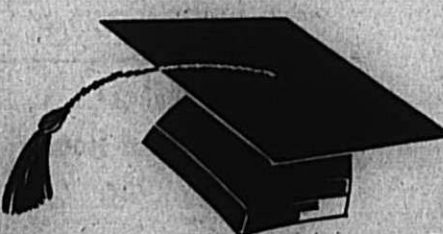
### Sunday Mass Schedule

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

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

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**RITTER PARENTS CLUB OFFICERS**—The outgoing officers of the Ritter High School Parents Club pictured above with Frank Velkan, principal (far left), are, left to right: Jack Schmidt, president; Jack Rutledge, vice-president; and Mrs. Ernie DeFabis, secretary. Officers for the 1974-75 school year will be Norm Marshall, president; Mrs. Thomas Miller, vice-president; Mrs. Bernard Trauner, secretary; and Jim Rosner, treasurer.

## STANDINGS

### KICKBALL

**"5A" LEAGUE**  
Division I—Immaculate Heart 7; St. Luke 4; St. Joan of Arc 3; St. Gabriel 4; St. Michael 3; St. Monica 2; Holy Trinity 1; All Saints 1; St. Christopher (Blue) 0.

**DIVISION II**—St. Matthew 8; Little Flower 7; St. Andrew 4; Holy Spirit 3; St. Lawrence (Red) 3; Christ the King (Gold) 2; Our Lady of Lourdes 1; St. Pius X 0.

**DIVISION III**—St. Barnabas "A" 8; St. Jude (Red) 7; St. Roch 7; St. Mark 6; Holy Name 5; Nativity 4; St. Barnabas "B" 3; St. Catherine 3; Our Lady of Greenwood 3; St. James 2; St. Patrick 0; Sacred Heart 0.

**"5B" LEAGUE**  
Division I—Little Flower "B" 7; St. Jude (Gold) 6; St. Philip Neri (Green) 5; St. Malachy (White) 3; Christ the King (Black) 3; St. Christopher (White) 2; St. Gabriel 0; St. Lawrence (White) 0.

**NOTE:** Little Flower "B" won the division championship.

### CADET "B"

**DIVISION I**—St. Mark 7; Immaculate Heart 6; Holy Spirit 5; St. Simon 5; St. Jude 5; Little Flower 5; Our Lady of Lourdes 5; St. Michael 2; St. Pius X 1; St. Rita 0; St. Barnabas 0.

### JUNIOR LEAGUE

**DIVISION I**—St. Malachy 7; St. Michael 5; St. Ann 4; St. Gabriel 4; St. Monica 2; St. Christopher 2; Holy Trinity 1; St. Thomas 0.

**DIVISION II**—St. Pius X 5; St. Matthew 4; St. Luke 4; St. Joan of Arc 3; Immaculate Heart 3; Christ the King 2; St. Lawrence 2; St. Mount Carmel 0.

**DIVISION III**—Holy Name 7; St. Jude 5; St. Roch 5; St. James 4; St. Barnabas 2; St. Mark 2; St. Little Flower (Blue) 2; St. Catherine 1.

**DIVISION IV**—Holy Spirit 6; Nativity 6; St. Simon 5; St. Andrew 4; Little Flower (Gold) 4.

3. Our Lady of Lourdes 2; St. Bernadette 1; Holy Cross 0.

### CADET "A"

**DIVISION I**—St. Malachy 8; St. Gabriel 7; St. Michael 5; St. Monica 5; All Saints 2; St. Christopher 1; St. Thomas 1; Holy Trinity 1; St. Martin 0.

**DIVISION II**—Christ the King 8; St. Matthew 7; St. Pius X 6; Immaculate Heart 4; St. Andrew 4; St. Lawrence 4; St. Joan of Arc 2; St. Luke 1; Mount Carmel 0.

**DIVISION III**—Holy Name 9; St. Mark 8; St. Roch 6; St. Barnabas 6; St. Catherine 5; St. Jude 5; Our Lady of Greenwood 3; St. James 2; St. Patrick 1; Sacred Heart 0.

**DIVISION IV**—St. Simon 8; Holy Spirit 7; Nativity 6; Our Lady of Lourdes 4; Little Flower 4; St. Bernadette 3; St. Philip Neri 3; St. Rita 1; Holy Cross 0.

### BASEBALL

**"5A"**  
Division I—St. Bernadette 3; St. Jude 3; Little Flower 1; St. Christopher 1; St. Catherine 0.

### CADET BASEBALL

**DIVISION I**—St. Pius X (Gold) 4; St. Christopher 3; St. Gabriel 3; All Saints 2; St. Michael "A" 2; St. Monica 0; St. Thomas 0.

**DIVISION II**—St. Pius X (Purple) 4; Immaculate Heart 3; Christ the King 2; St. Joan of Arc 2; St. Matthew 2; St. Michael "B" 1; St. Andrew 0.

**DIVISION III**—St. Jude 3; Holy Name 2; St. Catherine 2; St. Mark 2; St. James 2; St. Roch 2; St. Barnabas (White) 0; St. Patrick Sacred Heart 0.

**DIVISION IV**—St. Lawrence 2; St. Bernadette 1; St. Simon 1; Our Lady of Lourdes 1; Little Flower 1; Nativity 1; St. Barnabas (Maroon) 0; Holy Spirit 1.

### CADET BOYS' TRACK DUAL MEET LEAGUE

**Division I**  
CLASS A—St. Pius X 4; St. Monica 2; St. Luke 1; St. Rita 0; St. Philip Neri 0.

**CLASS B**—St. Pius X 4; St. Luke 2; St. Monica 1; St. Rita 0; St. Philip Neri 0.

**CLASS C**—St. Pius X 4; St. Luke 2; St. Monica 1; St. Rita 0; St. Philip Neri 0.

**Division II**  
CLASS A—St. Lawrence 4; St. Simon 3; Holy Name 2; St. Mark 0; Holy Spirit 0.

**CLASS B**—Holy Name 4; St. Simon 3; St. Lawrence 2; St. Mark 0; Holy Spirit 0.

**CLASS C**—St. Simon 4; Holy Name 3; St. Lawrence 2; St. Mark 0; Holy Spirit 0.

**STANDINGS**  
CLASS A—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS B**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS C**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS D**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS E**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS F**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS G**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS H**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS I**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS J**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS K**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS L**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS M**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS N**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS O**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS P**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

**CLASS Q**—St. Lawrence 4; St. Simon 3; Holy Name 3; St. Michael 2; St. Pius X 0.

## CYO NOTES

Youth Council meeting at 7:30 p.m., Monday, May 20, at the CYO Office. New officers will be elected and plans discussed for summer program.

Deadline for both Junior Boys' and Junior Girls' softball entries is Tuesday, May 21.

Junior Girls' Kickball play-offs open Sunday, May 19.

Cadet "A" Kickball play-offs will begin Monday, May 20.

Cadet "B" and "56" Leagues are urged to complete all league games as soon as possible so that division play-offs can begin by Thursday, May 23.

Forty years ago three St. Mary Academy pupils won citations at the sectional music contest held at Indiana University. Those honored were Marie Parks, Florence Casserly and Frances Wilson.



**HONOR 'CHRISTIAN' UNITY SAINT**—Archbishop Torkom Manoglian (left), primate of the 300,000-member Armenian Church of North America, and Cardinal Terence Cooke of New York march in procession during an Ecumenical Thanksgiving Service commemorating St. Nerses, a 12th Century Armenian advocate of Christian unity, at St. Patrick's Cathedral.



Leaders of more than 20 Orthodox and Protestant Churches took part in the procession opening the service, which included prayers for unity, addresses and special music. Archbishop Manoglian read a pastoral letter marking the 800th anniversary of the death of the saint. (RNS photo)

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## † Remember them

**BLOOMINGTON**  
MYRTLE BRACKEN, 85, St. John the Apostle, May 15. Survived by two nieces.

**BRAZIL**  
ELIZABETH MATHIS DEAL, 84, Annunciation, May 11.

**CANNELTON**  
CLARENCE F. RICHEY, 76, St. Michael's, May 13. Husband of Alice; father of Patrick F. of Clearwater, Fla.; Peggy Cleveland of Lanesville, Ind.; Betty Richey of Jacksonville, Fla.; and Lynda Morgan of Tampa, Fla.

**CONNERSVILLE**  
WILLIAM CARL BULLOCK, 58, St. Gabriel's, May 14. Husband of Louise; father of Jackie Byrd of Connorsville, and Charles of Princeton; brother of Bernard of Evansville; James of St. Louis, Mo.; John of Indianapolis; Thomas of San Francisco, Calif.; Ralph of Elmhurst, Ill.; Earl Bullock, Kathryn Zinkin and Rose Wonder, all of Washington, Ind.; Betty McFarlin of South Miami Shores, Fla.; and Doris Cook of Union City.

**GREENSBURG**  
ROSA FRY, St. Mary's, died April 26.

**CLARENCE PETERS**, St. Mary's, died May 5. Survived by wife.

**INDIANAPOLIS**  
IDA M. LEWIS, 51, Holy Angels, May 8. Wife of Julian; mother of Marshall, Michael, Dale, Jerry, Julian, Rachel, Sharon, Sue Ann and Mary T. Lewis; daughter of Mr. and Mrs. John Bosley; sister of Myra Jones, Zola Sargent, Helena Davis, John and Ronald Bosley.

**NANCY PEONI**, 84, Holy Rosary, May 9. Mother of Lena Mills, Margaret Horning, Virginia Kelly, Rose

Venezia, Joseph M., Dominic J., Anthony N. and Michael J. Peoni; sister of Antoinette Mille, Julia, Tony and Joe DiMotto.

**MARIE WEHINGER**, 76, St. Paul Hermitage Chapel, May 9.

**ANNA E. CURD**, 83, SS. Peter and Paul Cathedral, May 9. Mother of Mrs. Floyd D. Bishop and Mrs. Rose Marie Swartz; sister of John W. Callahan.

**DANNY VESPO**, 69, St. Patrick's, May 10. Father of Mrs. Mary Chandler, Paul, Anthony and Danny Vespo; brother of Mrs. Rose Booth, Jerry, Eddie, Fred and Woody Vespo.

**FRANK J. LINDEMANN**, 78, Immaculate Heart, May 10. Brother of Mrs. Hazel Clarke.

**GRACE E. BESS**, 84, St. Patrick's, May 11. Mother of Mrs. William F. O'Rourke and Raymond W. Durham; sister of Josephine Werner, Anna Rakowski and James Jankowiak.

**MARY D. SCHELLER**, 82, Immaculate Heart, May 11. Mother of Mrs. Antoinette L. Connor, Mrs. Rita M. Huettl, Dorothy, Robert W. and Vincent J. Scheller; sister of Sister M. Rita Huhn, Josephine M. and Herman A. Huhn.

**CORNELIUS M. SHERIDAN**, 72, St. Anthony's, May 13. Brother of Marie and Sadie Sheridan.

**JOAN TURK**, 42, Nativity, May 13. Wife of John J.; mother of Bonnie, Joan, Susie,

John and Tom Turk; daughter of Mrs. Herbert L. Dwyer; sister of Mrs. John McGinn, Mrs. Hubert Morgan, Thomas E. and Herbert L. Dwyer, Jr.

**MARGARET E. MURPHY**, 82, St. Patrick's, May 13. Sister of Anna and Leo N. Hurley.

**ANNE WATKINS**, 66, St. Andrew's, May 13. Mother of Robert B. and James W. Watkins; sister of Mrs. Margaret Piercy.

**CHRISTINA BAUMAN**, 95, Sacred Heart, May 14. Mother of Loretta Wolsiffer, Wanda Wallman, Dolores Cahall, Alvina Mannix, Florence Mannix, Odelia, Eugene and Warner Bauman; sister of John Prestill.

**JEFFERSONVILLE**  
MARY FRANCES CONLIN, 52, St. Augustine's, May 8. Wife of Benjamin; mother of William; daughter of Della Banta of Jeffersonville.

**NEW ALBANY**  
BESSIE SELLER, 78, Holy Family, April 30. Wife of William; mother of William (Bud), and Ernest.

**TELL CITY**  
URBAN THOMAS, 63, St. Mary's, May 14. Husband of Allie; father of Paul E. of Dalesville, Ala.; Robert L. of Dayton, O.; David L. of Indianapolis; William E. of St. Croix; Ramon S. of Cannelton; brother of Raymond of Germany; Eunice Cook of Center Point, Ia.; and Louise Goforth of Bloomington, Ill.

**TERRE HAUTE**  
HAROLD M. BARNES, 69, St. Joseph's, May 11.

**ADELAIDE C. PROX**, 75, St. Patrick's, May 11. Sister of Dorothy H. Fulke of Ogallala, Neb.

**FRANCIS DAVID**, 70, St. Patrick's, May 10. Brother of Marie David of Terre Haute.

**GUS CHOWNING**, 50, St. Ann's, May 13.

**ALICE STIGLER**, 86, St. Patrick's, May 14.

**FREDA C. BUSCHER**, 82, St. Benedict's, May 13. Mother of Robert P. and Rosemary, both of Terre Haute.

**TROY**  
CLARA LINNE, 83, St. Pius, May 11. Mother of Jean Arnold of Tell City, Ralph of Troy; Urban of Cloverport; Morris of Tell City, and Linus

of Cannelton; sister of Ed and Oscar Zoll, both of Tell City and Bertha Crowe of Owensboro, Ky.

## Festival on tap in Shelbyville

SHELBYVILLE, Ind. — St. Joseph's Church will sponsor its Spring Festival May 17, 18 and 19 on the parish grounds. A Chuck Wagon menu will be available on all three days. Featured on Sunday beginning at 11 a.m. will be ham and turkey dinners. Entertainment for all ages will be provided during the Festival. Rides will open at 5 p.m. on Friday and at noon on Saturday and Sunday. A drawing will be held at the close of the Festival at which \$1,200 in cash will be given away.

## Gives lottery loot to order

BOSTON—A Redemptorist priest here won \$200,000 in the Massachusetts Lottery and immediately turned the money over to his order.

Father Charles N. Donovan, 28, consigned his windfall to the New York Provincial headquarters of the Redemptorists for the religious order's mission in Brazil.

The priest will receive the \$200,000 in ten annual payments of \$20,000.

"There was never a doubt about what I would do with possible winnings... the order has paid for my living expenses and my education," Father Donovan said.



TURNING THE SOD—Father Charles Noll, pastor, turns the sod at last Sunday's ground-breaking for a new church and rectory at St. Malachy, Brownsburg. Building committee members shown, left to right, are: Joe Keers, chairman, Bernard Hession, John Greeley, Louis Roark, and John Busald. About 100 parishioners attended.



TWO MARIAN PROFESSORS RETIRE—A farewell reception was held recently on the Marian College campus for two members of the faculty who retired at the end of the current semester. Sister Mary Edgar Meyer, O.S.F., second from right, professor of Spanish, served for 31 years. She was chairman of the department of modern and classical languages and departmental coordinator of Spanish. Sister Georgine Bocklage, O.S.F., second from left, associate professor of English, has served since 1955. Marian President Louis C. Gatto is also shown, along with Sister M. Norma Rocklage, O.S.F., academic dean.



AID HOSPITAL BUILDING FUND—Bishop Chartrand Council No. 1172, Knights of Columbus, Tell City, recently gave a donation of \$1,000 to the Perry County Memorial Hospital Building Fund. Shown at the presentation above are, left to right: Father Andrew Diezeman, K of C chaplain; Arnold Mulzer, hospital board chairman; Paul Fortwendel, Grand Knight; and Frank Simpson, Council Treasurer. (Tell City News photo)

## Newman Guild luncheon set

INDIANAPOLIS — The Newman Guild of Butler University will hold its May 21st luncheon-meeting at the Brown County Ramada Inn. The meeting will feature the installation of newly elected officers.

Mrs. Carl W. Bittle will serve the next term as Guild President. Other officers include: Mrs. James E. Jackson, Vice-President; Mrs. Stanley Wolfe, Secretary; Mrs. George O. Hill, Treasurer; Mrs. Cecil Ehlon, Coordinating Secretary; and Mrs. James Franklin, Auditor.

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## Fatima plans special retreats

INDIANAPOLIS — Two unusual week-end retreats have been planned for June by the staff at Fatima Retreat House.

On June 14-16 a retreat for widows and widowers will be conducted by Father Paul Camp of the St. Meinrad College faculty. Talks and discussions will focus on faith, hope and loneliness.

Father Richard McAndrews of Philadelphia will direct a week-end retreat for married couples on June 21-23.

Additional information on either retreat may be had by writing or phoning Fatima (317) 545-7681.

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## VIEWING WITH ARNOLD

# 'Where Lilies Bloom' heart-warming film

BY JAMES W. ARNOLD

A heart-warming chemical reaction is clearly intended in "Where the Lilies Bloom," which brings together the talents of writer Earl Hamner ("The Waltons") and producer Robert Radnitz, the best of all the current family film-makers ("My Side of the Mountain," "Sounder," etc.). The result may be less emotion-lugging than "Waltons" fans would like, but at the very least we get a gentle documentary of life in the Carolina Smokey Mountains with solid human appeal.

The story, based on Vera and Bill Cleaver's prize-winning 1969 book, is about a resourceful 14-year-old mountain girl who keeps her impoverished family together through a difficult summer and fall after the death of their widowed father. The idea is to keep the kids out of an orphanage, and vaguely recalls "Our Mother's House," as well as previous Radnitz films about kids surviving by their wits in the

wilderness ("Island of the Blue Dolphins").

THE POINT is really not suspense—the happy solution is telegraphed in the first half hour—but the intriguing and somewhat abrasive character of heroine Mary Call Luther (strongly played by newcomer Julie Gholson), who represents the hardness and dignity, as well as the pride and stubbornness, of mountain women everywhere. She is probably more interesting as a person than 95 per cent of the women in movies this season.

There is also moody photography of the lovely locale, as well as incidental information on "wildcrafting"—gathering flowers, roots and plants for their chemical ingredients—which is the family's method of economic survival.

ANY HAMNER project is deep in family values and simplicity—tied to nature, and this is no exception. The Luther kids love each other, the mountains, and their dead father, and this love is their motivation for a great deal of lying and deception.

Unquestionably, the most touching sequence is their

burial of their father, alone at dawn on a high windy ridge. Each child provides his own eulogy: "He was good, and he loved us fair and square." "The Lord is your Shepherd. Be happy with Him, and don't worry about us." The film's moral is their maturing ability to extend understanding and love to others outside the family.

Harry Dean Stanton is the subtly puzzled suitor of the eldest girl, but the others are relative unknowns, adding to the documentary quality. The banjos of the Earl Scruggs Revue give a lift to the comedy scenes, and the whole thing comes off as a genuine, if not terrifically profound or original, experience. The director, William Graham, did "Appalachian Autumn" on TV a few seasons back. (Rating: A-1, unobjectionable for all.)

"The Groove Tube" is the movies' first large-scale attempt to spoof television, and there has probably been no ripper target for satire since Hitler. Unfortunately, "Tube," mixes a little smarts with a lot of raunchiness, and its ideal audience is college sophomores who are traditionally convinced that anything to do with sex, drugs or defecation is automatically hilarious.

The flick obviously hasn't come out of the established industry, which has made a profitable peace with TV, but is the work of young writer-director-comic Ken Shapiro, a zany of the Mel Brooks ("Blazing Saddles") and Robert Downey ("Putney Swope") schools of humor. "Tube" has apparently not been submitted to the MPAA for a rating; it is touring the country with a self-imposed X or R, depending on the locale. My leaning is toward the X.

Shapiro's crucial flaw is a tendency to drag out a joke. It's not so much a question of a choice between killing the audience with a rapier or an axe, but of beating it to death with soggy fruit. It may be that Shapiro is merely inexperienced, but I think it's worse than that. He really believes that endlessness is an important comic ingredient.

SOME ELEMENTS approach perfection—a corporate commercial about pollution, which ends up saying the company's final response is to make this public relations commercial: a warm-glowing beer ad that ends with the tavern in violent

shambles. Others start well but become interminable, like the opening spoof of the "2001" ape sequence with a TV set as the monolith, and a satire of adventure shows with the heroes as drug pushers. Sex and nudity are also flagrantly pushed, and with Shapiro's fondness for going on and on, the merely bawdy tends to become pornographic.

The truth is that Shapiro's claim to wit too often hangs on the surprise, shock and nervous laughter resulting from direct exposure to what has been until now, thankfully, private. TV has too many taboos, but "The Groove Tube" has none. (Rating not available.)

## College plans tuition-free program for elderly

NEW ORLEANS — Loyola's City College will soon begin a tuition free program for persons over 65 as the result of a new student, a 79-year-old woman who only recently received her high school diploma.

"I just didn't have the opportunity to go to school when I was young," said Mrs. Estelle Armstrong. "My daddy taught me how to read and write. I went to school through the eighth grade. When I got to college, I plan to take typing and bookkeeping. I just sorta pick at the keys now."

"One thing I always wanted to do was sew. They don't have sewing classes at college though . . . Sure wish they did."

INSTEAD OF being charged the normal \$37.50 per credit hour, members of what the college terms the "Reflective Age" may take up to six courses per semester for only a registration fee of \$12.50.

Courses run the gamut from astronomy to photography to zoology, all of which may be taken for credit in degree programs or without credit in non-degree programs.

Jesuit Father John Burns, director of City College of Loyola, said that many of the teachers at the college find teaching conditions to be very different from other colleges. "THEY HAVE a differently oriented kind of student," Father Burns noted. "He may be married with children. He



BENEFIT SET FOR GREG BEDAN—Greg Bedan, who was paralyzed in a football mishap last September while scrimmaging with the Our Lady of Greenwood team will benefit from the proceeds of a "Greg Bedan Benefit Night" to be held this (Friday) evening at Msgr. Downey Council, Knights of Columbus, Thompson Road and U.S. 31 South. The affair is being sponsored by Msgr. Bernard Sheridan Council, Knights of Columbus, Greenwood.

## Burglars steal tabernacle

GRAYLING, Mich.—Burglars took a bronze tabernacle containing a ciborium and the luna used by the priest in carrying the consecrated Host to the sick from St. Mary Church here.

The burglary was discovered by the pastor, Father Thomas A. Neis, when he arrived to celebrate morning Mass May 7. He found the front door forced open and the tabernacle gone.

Damage to the church is estimated at \$500 to \$600. Grayling police are considering motives of Satanism, grudge, vandalism and simple theft in their investigation.

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JUBILARIANS—Mr. and Mrs. John G. Kapps will celebrate their Golden Wedding Anniversary with a Mass and renewal of their nuptial vows at 9 a.m. Saturday, June 1, at Sacred Heart Church, Terre Haute. A reception will begin at 1:30 p.m. for the couple in Sacred Heart's school hall. Friends and relatives are invited. They have four children: Mary Litter of Cleveland, O.; Dorothy Klee of Oak Lawn, Ill.; William of Brownsburg, Ind.; and John of Wilmette, Ill. The couple requests that gifts be omitted.

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## The week's TV network films

CAPTAIN NEMO AND THE UNDERWATER CITY (1970) (CBS, Friday, May 17): Imaginative children's adventure yarn, directed by James Hill ("Born Free") and based on the characters from Jules Verne's "20,000 Leagues Under the Sea." The late Robert Ryan is Captain Nemo, and the cast includes Chuck Connors and Nanette Newman. Satisfactory spectacle, especially for the small fry.

TWO MULES FOR SISTER SARA (1970) (NBC, Saturday, May 18): Cute nun returns stuck in the wilderness with a virile and amorous atheist. But this time she's a prostitute-in-disguise. Seedy and offensive situation, but still only a build-up to a violent finale in which extras are shot, burned and mutilated by the hundreds. Definitely not for the kids, or anyone else for that matter. Not recommended.

DARK OF THE SUN (1968) (ABC, Sunday, May 19): A seedy troop of mercenaries,

led by Rod Taylor and faithful sergeant Jim Brown, plod into the Congo to rescue white settlers and a fortune in diamonds. Violent enough to make Armageddon seem like a picnic. Not recommended. THE EXECUTIONER (1970) (ABC, Monday, May 20): One more tour through the amorality of the professional spy business, with George Peppard as the ruthless fellow who begins to have doubts. The acting and direction (by Sam Wanamaker) add modest interest. Satisfactory for adults and young people who are devotees of the spy genre. SHOOT OUT (1971) (NBC, Monday, May 20): One of Gregory Peck's late-career mistakes. Standard cowboy drama about a rehabilitated ex-gunman who seeks revenge from his former partner, and gets it mostly from the long-suffering audience. Adequate but standard entertainment.

CRY RAPE (1973) (CBS, Tuesday, May 21): One of the first made-for-TV dramas to examine, rather melodramatically, a major crime-and-social problem from the various viewpoints involved.

JOY IN THE MORNING (1965) (CBS, Thursday, May 23): A sort of upbeat comedy-drama about the troubles of the first year of marriage between a Law School senior (Richard Chamberlain) and his somewhat controversial 17-year-old bride (Yvette Mimieux). If your standards aren't too high, this one ought to make you feel good. Satisfactory for adults and mature youth.

## Card party set to aid work of missionary

INDIANAPOLIS — A benefit card and bunco party will be held for the benefit of Father Paul Zoderer, O.F.M., a Brazilian Missionary and native of this city, at 2:30 p.m. Sunday, May 19, in the Sacred Heart parish hall, 1502 Union Street.

Admission is \$1.25 for adults and 50 cents for children.

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