

# 'God and Nature' pilot program at Rancho Framasa



J. Earl Owens of St. Philip parish, Indianapolis, prime mover of the "God and Nature Program," is shown above in the first photo conducting an informal lecture for a group of fourth, fifth and sixth grade youngsters from St. Matthew's School, Indianapolis. He is explaining how the Brown County

hills developed during the glacial period and how this development fits into God's plan for man. Four separate groups of students participated during May in a pilot program to test the practicality and value of the outdoor science classroom. A group of youngsters in the second

photo seems to prefer the "show and tell" method of explaining the uses of water on a warm spring day. George Pictor, retired science teacher from Batesville and principal lecturer for the "God and Nature Program," is shown in the third photo explaining to the class the meaning of "water-

shed." In the final photo, youngsters study a salamander which they captured during their study of the environment. A study of the pilot program sponsored by the Archdiocese Board of Education is now being made with a view to possible expansion next fall. (Photos by David Skripky)

## Fiscal 1974-75 budget released by Chancery, inflation hikes costs

The Archdiocesan budget for the coming fiscal year, beginning July 1, will be \$546,435, an increase of \$42,461 or nearly eight per cent over the previous year.

"While every effort has been made to limit spending," Archbishop George J. Biskup told pastors in a letter dated

The complete schedule of Assessment and Fee Income and Expense for July 1, 1972, through June 30, 1975, for the Archdiocese of Indianapolis appears in this issue on Page 8.

May 17, "inflation and improved programs of service to all members of the Archdiocesan family require an increase in assessments."

Assessments paid by the parishes account for the great bulk of the Archdiocese's income. The only non-parish income projected for the 1974-75 fiscal year is \$5,700 expected to be realized from various Chancery fees.

A listing of individual parish assessments has been forwarded to each pastor. The assessments are payable over a 10-month period, with the first installment due on August 15.

IN DETERMINING PARISH assessments, Archbishop Biskup said, "factors such as parish financial condition and prognosis for the future of the parish were included along with the basic mathematical percentage of parish income to determine a fair and equitable distribution of Archdiocesan costs."

Expenditures for the upcoming fiscal year are divided into five budget categories: Archdiocesan Offices (42.8 per cent), Archdiocesan Administration (30.3 per cent), Assessments and contributions to local and national organizations (14.1 per cent), Chaplaincies (9.5 per cent) and Archdiocesan Insurance (3.3 per cent).

Archdiocesan Offices have been allocated \$236,050, with the Office of Education and the Office of Religious Education receiving more than half, or a total of \$155,000.

Other Offices receiving major amounts are Archdiocesan Marriage Tribunal Office (\$35,000), Catholic Communication Center (\$15,000), the Archdiocesan Office Building on West Georgia St. (\$16,000), and the Liturgical Commission (\$7,500).

Under the expenditures for Ar-

chdiocesan Administration are included operating costs for the offices of the Archbishop, Chancellor, Treasurer, and Director of Development. In this category, \$161,900 has been budgeted.

UNDER LOCAL AND NATIONAL assessments and contributions, totalling \$76,300, the largest single outlay is earmarked for the Indiana Catholic Conference, \$30,800. Other groups receiving contributions are Catholic University (\$21,000), United States Catholic Conference (\$12,000), and the Indiana Interreligious Commission on Human Equality (\$12,500).

Campus ministries, \$45,000, account for the bulk of the chaplaincies budget of \$51,300.

Finally, the sum of \$18,000 is projected for insurance needs, such as liability, excess liability and workmen's compensation.

Also forwarded to pastors by the Chancery were a financial projection of Clergy Hospitalization Income and expenses for the fiscal year ending June 30, 1974, and the budget for this account for the year ending June 30, 1975.

A 50 per cent reduction in the assessment for the Clergy Hospitalization Account is possible because of two factors, Archbishop Biskup noted.

"First, we began the current fiscal year with the deficit in this account in the amount of \$70,000. That deficit has been entirely erased. Secondly, although medical costs have risen sharply, not as many priests required hospitalization this year, and so the expenses are less than anticipated."

The Clergy Retirement-Disability Assessment will remain constant at 10 per cent of the parish assessment plus \$350 per priest until the end of the 36-month Retirement Fund Campaign program.

"Only at that time will it be possible to recompense these assessments," Archbishop Biskup told the pastors.

"In addition to paying the regular costs of the Retirement Program," he said, "funds are needed from this source to pay salaries and benefits for our disabled priests not yet 70 years of age, and to provide Religious communities of priests with funds for their retirement programs."



## Msgr. Albert Busald ordained 65 years

INDIANAPOLIS—The oldest priest in the Archdiocese marked the 65th anniversary of his ordination on Wednesday, June 5.

Msgr. Albert Busald, pastor emeritus of St. Philip Neri parish, who will mark his 90th birthday in November, observed the Jubilee with a quiet Mass of Thanksgiving at St. Paul Hermitage, where he has been living in retirement. There was no formal celebration.

A NATIVE of St. Peter's parish, Franklin County, the jubilarian was ordained in 1909 after seminary studies at St. Meinrad. He offered his first Solemn Mass at St. Michael's parish, Bradford.

Early assignments included: St. Boniface, Evansville; St. Joseph, Rockville; St. Francis de Sales and St. Mary, Indianapolis. In 1920 he was named pastor of St. Anthony parish, Indianapolis, a post he held for 14 years prior to being appointed to St. Philip Neri parish.

HE HAS served a variety of Archdiocesan appointive positions, including the Diocesan Building Commission (1937), the Diocesan Board of Charities (1940), the Archdiocesan Rural Life Board (1945), and Archdiocesan Parish Priest Consultant (1947).



MSGR. BUSALD

Msgr. Busald was honored by Pope Pius XII in 1945 with elevation to Domestic Prelate.

## Fr. William Stineman is silver jubilarian

GREENCASTLE, Ind.—Father William F. Stineman, pastor of St. Paul the Apostle Church, will celebrate a Special Mass of Thanksgiving marking the Silver Jubilee of his Ordination in his parish church at 11 a.m., Sunday, June 9. Monsignor Francis Reine, pastor of St. Christopher Church, Indianapolis, will be the homilist. Reception will be in the DePauw University Student Union Building from 2 to 4 p.m.

A native of Terre Haute, Father

Stineman received his training at St. Meinrad Seminary and offered his First Mass at St. Patrick Church, Terre Haute.

Prior to his appointment in 1972 as pastor of St. Paul the Apostle Church, he served as assistant at St. Mary Church, North Vernon, and at St. Patrick Church, Terre Haute.

In 1952 he was appointed instructor and assistant chaplain at Marian College, Indianapolis. In 1960 he received his Ph.D. degree from St. Louis University and was appointed Professor and Chairman of the Department of Psychology at St. Mary-of-the-Woods College.

The public is invited to join in the Jubilee celebration.



FATHER STINEMAN

## Suit dismissed against USCC

WASHINGTON—A suit against the U.S. Catholic Conference (USCC) and its family life director for alleged violations of the federal law governing lobbying groups was dismissed by a federal judge here.

Women's Action Lobby, Inc., a pro-abortion organization, asked for a temporary injunction forbidding all lobbying activities by the USCC and Msgr. James McHugh, director of the USCC family life division, until the USCC registers with Congress as a lobbying group.

While dismissing the case for lack of jurisdiction, U.S. District Judge Aubrey E. Robinson, Jr., gave Women's Lobby 30 days in which to file an appeal to a higher court.

In replying to the suit, the USCC maintained that it does not meet the definition of a lobbying group, saying it does "not directly or indirectly solicit, collect or receive money . . . to aid the passage or defeat of any legislation by the Congress . . ."

## Schools holding own, even gaining ground, superintendent says

BY B. H. ACKELMIRE

Looking back during the last week of school, Father Gerald Gettelfinger, Superintendent of Education, concluded it had been a good year. Not the best of all possible times, perhaps, but "active, positive, and hopeful."

What's more, he anticipates the 1974-75 term will be at least as good.

"There is a sense of stabilization among pastors," he said. "More and more schools have lay principals, evidence that parishes are willing to spend the kind of money that is needed to keep the schools going."

"Morale of teachers, especially teaching Sisters, is improved. We have a new principals' association. That's a healthy development. Such organizations promote a pride in the profession and make for better professionals. I think it's another sign we are strengthening as we go."

"Parents are more involved than ever before in the schools and are continuing their support in the most obvious and practical way—by sending us students," Father Gettelfinger told The Criterion this week.

HE EXPECTS enrollment to hold next fall on both the elementary and secondary level. Schools are keeping the pupils they get, he remarked, but, as expected, declines are experienced in the primary grades.

Father Gettelfinger noted that the only grades being phased out for the next school year are the seventh and eighth grades at St. Mary's, Rushville. A decisive factor in that situation, he added, is the availability of an excellent public junior high school.

Turnout for high school freshman placement tests this Spring was better than anticipated and total secondary enrollment is expected to match this year and probably exceed it slightly. The only high school which had a drop in enrollment this past year was Ritter High School, Indianapolis.

Prospects for Providence High School, Clarksville are "more than promising," Father Gettelfinger said. Formerly operated by the Sisters of Providence, the school has just completed its first year as an interparochial institution.

"Parish participation has been enthusiastic and Archbishop Biskup is pleased with the efforts everyone is making in behalf of the school. He was present the other day for Providence's first graduation as an interparochial school," the superintendent added.

THE MOST significant development in the Archdiocesan school picture, however, is the clustering of five parishes in what is known as the South Central Indianapolis plan.

"The merging of a group of schools is being done in dioceses all over the country. South Central is our prototype," Father Gettelfinger said.

Beginning this fall, the plan calls for the restructuring of school facilities at Sacred Heart, St. Patrick, St. Catherine and St. James parishes on Indianapolis.

## Hold Funeral Mass for third theologian

DANVILLE, Ind.—A Funeral Mass was offered in St. Mary Queen of Peace Church on Monday, June 3, for Carl Goodknight, a third year student at St. Meinrad School of Theology. He died in Methodist Hospital, Indianapolis, on May 31. Burial was at Kempton, Tipton County, Indiana.

Father Edward McLaughlin preached the funeral homily.

Mr. Goodknight was scheduled to receive the diaconate this spring, but ill health prevented his ordination with his class.

Archbishop George J. Biskup was the principal celebrant of the Funeral Mass. Survivors include his parents, Mr. and Mrs. Carl Goodknight of Danville.



FATHER GETTELFINGER

southside into a single unit, to be administered by a representative board and a professional administrator. The fifth parish involved is Holy Rosary.

Locally and nationally, Father Gettelfinger said, there is solidifying of support for Catholic schools and a determination "to do the best we can with what we've got."

He acknowledged there is general (Continued on Page 3)

## Priesthood '74 project to open

Ten priests from the Archdiocese of Indianapolis will participate in Project Priesthood '74, a month-long studies program to begin Sunday, June 16, at Sarto Center, Evansville.

A pilot program of the Indiana Catholic Conference, the project will assemble 35 priests from throughout the state's five dioceses in the first joint venture in continuing education.

Experts in moral theology, scripture, dogma and pastoral theology will form the core teaching staff. They include Father Edward Malloy, C.S.C., a member of the theology department, the University of Notre Dame; Father Schuyler Brown, S.J., associate professor of New Testament and Biblical languages, General Theological Seminary, New York; Father Robert Kress, instructor in Theology at the University of Evansville; and Father William Rademacher, director of Pastoral Formation, St. John's Seminary, Plymouth, Mich.

Among Archdiocesan priests to attend are Father Herman Lutz, St. Catherine parish, Indianapolis; Father Richard Zore, Holy Rosary, Indianapolis; Father John Sciarra, St. Barnabas, Indianapolis; Father Paul Landwerlen, Holy Trinity, Indianapolis; Father John Schoetelkotte, Our Lady of Greenwood, Greenwood; Father John Luerman, St. Michael, Charlestown; Father Lawrence Moran, St. Joseph, Rockville; Father Joseph Sheets, St. Mary, Lanesville; Father Robert Mazzola, St. Andrew, Richmond; and Father Raymond Oosdyke, O.F.M. Conv., St. Anthony, Clarksville.

## REMINDER

Archbishop George J. Biskup will ordain nine new priests for the Archdiocese of Indianapolis in ceremonies to be held at St. Peter and Paul Cathedral at 11 a.m. Saturday, June 8. An informal reception in Cathedral High School Gym will follow the liturgy.

## INDIANAPOLIS NATIVE

## Charles William Tuttle to be ordained June 8th

INDIANAPOLIS—Rev. Mr. Charles William Tuttle, son of Mr. and Mrs. William F. Tuttle of St. Andrew parish, will be ordained a priest of the Belleville (Ill.) diocese on Saturday, June 8.

He is one of six men to be ordained by Bishop Albert R. Zurawski in ceremonies in St. Peter's Cathedral, Belleville.

A First Mass of Thanksgiving will be offered at 12 noon, Sunday, June 16, at his home parish of St. Andrew, where he also has served as deacon during the past school year. A reception will follow in Father Herold Hall.

A native of Indianapolis, the Rev. Mr. Tuttle attended St. Andrew grade school and Chatham High School. He received a bachelor's degree in Philosophy from Marian College and attended Catholic Seminary Foundation of Indianapolis for three years, receiving master's degrees in Religious Education (1972) and Divinity (1973).

He is presently a doctoral candidate at Christian Theological Seminary.

Rev. Mr. Tuttle taught Religion at Secina Memorial High School this past semester and previously taught at Chatham and St. Andrew.



ORDINAND—Charles William Tuttle to be ordained in Belleville.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Signs nonpublic school bill

ALBANY, N.Y. — Gov. Malcolm Wilson has signed a bill providing \$2 million in state aid to nonpublic schools to reimburse them for the costs of providing services mandated by the state. Opponents of government aid to nonpublic schools have announced that they will challenge the constitutionality of the law.

## Once over lightly . .

The 11th anniversary of the June 3 death of Pope John XXIII was marked with a pilgrimage of more than 100,000 persons to his birthplace in the northern Italian village of Sotto il Monte. The National Organization for Women (NOW) at their convention in Houston resolved to fight any constitutional amendment that would restrict abortions. The Catholic Biblical Association will hold its 37th annual meeting at Loyola University, Chicago, August 19-22.

The Catholic League for Religious and Civil Rights reported it had gained 6,000 members in its first year of existence. The Vatican and Spain began a new round of talks on Church-State problems during the first week of June. Each priest in the diocese of London, Canada, is being asked to give \$1,000 to save the four diocesan high schools.

Benedictine nuns will meet June 10-18 at Atchison, Kan., to examine the role of liberation in their Order. Three seniors at a Richmond, Va., suburban high school asked a federal judge to bar prayers at their graduation exercises on the grounds that the practice violates separation of Church and State. Christianity Today, national magazine of evangelicals, has urged President Nixon to "repent privately" and then publicly ask forgiveness for his "moral delinquency."

A national conference of ethnic clergy will be held in Cleveland June 18-21 under the sponsorship of the National Center for Urban Ethnic Affairs. The Domestic Disaster Fund of the Lutheran Church in America has collected more than \$15,000 for victims of the recent Midwest tornadoes. Church leaders have urged the Massachusetts state senate to defeat a bill barring men serving life sentences from participating in the state's prison furlough program.

## Begin shakeup at conference

WASHINGTON — Work has begun on a plan to reorganize the offices of the U.S. Catholic Conference and the National Conference of Catholic Bishops in order to cut costs and simplify structure. The administrative bodies of both groups authorized development of specific proposals for simplified organizational structure in order to counter the effects of inflation.

## Ask freedom for Bolivians

LA PAZ, Bolivia — The Bolivian bishops' Justice and Peace Commission renewed its call on Gen. Hugo Banzer's military government to restore democratic procedures as political tension appeared on the rise in this traditionally unstable country. The recent arrest and exile of the opposition leadership, the bishops' commission stated, is proof that "there is no freedom of expression" and constitutes "an open trampling of the dignity of persons."

## Deplores terrorist bombing

VATICAN CITY — Pope Paul VI has deplored the terrorist bombing in his hometown of Brescia. The bombing, during an anti-fascist rally, took the lives of six persons and injured almost a hundred. "We deplore once again the barbaric use of blind violence," the Pope said, "and we pray forgiveness and repentance for the cowardly homicidal perpetrator."

## Names . .

Father Joseph Lecuyer, a prominent theologian at Vatican II and now superior general of the Holy Ghost Congregation, was awarded one of France's highest awards, the Legion of Honor.

Peru's new ambassador to the Vatican, Jose Luis De Cossio Ruiz, presented his credentials to Pope Paul on May 30.

Bishop George H. Gullfoyle of Camden, N.J., has called for unconditional amnesty for those who avoided military service for reasons of conscience.

Oblate Father Peter A. Sutton, 39, has been named bishop of Labrador-Schefferville, Canada.

Father Victor Julian and his nephew Father Joseph Gallego, both Claretian Fathers, will celebrate their 50th and 25th anniversaries of ordination this summer.

Robert W. Reneker, president of the Boy Scouts of America, said the Scouts have a right to demand that members believe in God.

Jose A. Berrios, 81, and Francis J. Gorman, 72, will be ordained as the first two permanent deacons for the archdiocese of Newark, N.J.

Father Albert H. Ottenweller was ordained as the first auxiliary bishop of Toledo, O.

## Futures market controls urged

WASHINGTON — Archbishop Ignatius Strecker of Kansas City, Kan., president of the National Catholic Rural Life Conference, has asked Congress to put stringent controls on commodity futures markets to protect the public interest.

In a statement sent to the Senate agriculture committee, soon to begin drafting legislation on commodity exchanges, the archbishop said that if the futures markets could not be regulated to serve the public interest, "serious consideration" should be given to abolishing them.

The futures market is the arm of a commodities exchange which buys and sells agricultural products prior to their delivery.

## Scores Rhodesian brutality

WASHINGTON — The process of terror and intimidation carried out by the white minority government in Rhodesia against black Rhodesians "differs, not in essence, but only in degree, from the persecution of the Jews by the Nazis," a Rhodesian Catholic bishop said here. Bishop Donald Lamont of Umtali, chairman of the commission, presented evidence of brutality by Rhodesian security forces that had led the Justice and Peace Commission to call for a government inquiry into allegations of such brutality.

## Poll Catholics on abortion

CHICAGO — A survey appearing in the June issue of U.S. Catholic magazine revealed that while 90 per cent of those Catholics surveyed agree that human life begins at conception, only 33 per cent are opposed to abortions regardless of the circumstances. The survey also revealed that 50 per cent could justify abortion to save the mother's life.

## Probate of will delayed

CHICAGO — The Archdiocese of Chicago is still seeking a second witness to a will left by the former pastor of St. Bede's parish in suburban Ingleside, Ill., who left \$300,000 to the Church.

Unless a second witness—George Wilson—can be found, the court will have to decide whether the money left by pastor-emeritus Father John F. Coleman—who died at 82 in April, 1973—will go to the Church or to the nearest relative. A spokesman for the Chicago archdiocese said one of the priests at St. Bede's, Father Thomas Franzmann, signed the will, but that the identity of the second signer must be verified before the will can clear probate.

Father Coleman, pastor of St. Bede's for 45 years, reportedly had a special liking for surprises. He had tucked away the will in a telephone book, and it wasn't found until some time after his death.

Indianapolis

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AUXILIARY AIDS HOSPITAL—Mrs. Richard Miller, president of the St. Francis Hospital Auxiliary, presents a check for \$3,000 to Sister M. Sponsoria, O.S.F., hospital executive director. The Auxiliary was formed just one year ago to serve as a fund-raising organization and a service auxiliary for the new hospital center. The contribution to the hospital's building and equipment fund is the first by the organization. There are more than 200 auxiliaries serving throughout the hospital.

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## Futures market controls urged

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The futures market is the arm of a commodities exchange which buys and sells agricultural products prior to their delivery.

## In Your Charity — Pray for these Souls who were buried during the month of May in our Cemeteries

### HOLY CROSS

Mahan, James B.  
Greenen, Emma  
Mansueti, John B.  
McNamara, Michael J.  
Dougherty, Mary Ellen  
Lewis, Ida M.  
Lindemann, Frank J.  
Bess, Grace E.  
Sheridan, Cornelius M.  
Turk, John B.  
Murphy, Margaret E.  
Regula, Maurice E.  
McGuire, Roger  
Ford, Alma L.  
Priempeke, Mary B.  
Jones, John R.  
Murphy, Cecelia E.  
Janssen, John H.  
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Lucy, Norbert Carl, Jr.  
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Aranson, Michael J.

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Dallan, Maxine E.  
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Weininger, Marie  
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Vespo, Danny  
Marlin, Lottie G.  
Grote, Inf. Michelle Lynn  
Bauman, Christina  
Wentrick, Marie M.  
Hancock, Marie M.  
Singer, Lorella M.  
Bach, Mary  
Weisbach, Edward H.  
Aude, Angela P.  
Uberia, Helen B.  
Weber, George M.  
Drews, Joseph F.  
Dehner, Charles E.  
Gorzell, Jeanne M.

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Simonson, Ray M.

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Morgan, Winifred G.  
Scall, John H., Jr.  
McShay, Bernard F.  
Mullen, Catherine  
Mandabach, Henry P.  
Elder, Henry B.  
Schiller, Mary D.  
Watkins, Anne M.  
Case, Robert F.  
Willis, Blanche C.  
Warren, Joseph H.  
Spann, John A.  
Cranan, John J.  
Kearns, Mae L.  
Leahy, Gerald T.  
Alkinson, Bruce B.  
Van Benfen, Madge B.  
McGloin, Owen P.  
Warren, Charles Edward

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## THE TACKER

## Hamburg is on the way back

BY FRED W. FRIES

Hamburg is on its way back. The little village in Franklin County that was virtually wiped out in the tornado of April 3 is slowly but surely digging its way out. For a while after the tragedy, there was doubt about the feasibility of rebuilding the parish church for such a small congregation. When the green light came from Archbishop George J. Biskup to restore the church "on a smaller scale," within hours the beleaguered parishioners started to work on the foundation.

ANOTHER HEART-WARMING development occurred on Sunday, May 5: nine youngsters received their First Communion. The ceremony could have been held at one of the other parish churches in the area, but the people opted for St. Anne's Chapel—the basement room of a parishioner's home that has served the congregation since the tornado.

The class of communicants included Carla Meyer, Jennifer Litzenger, Diana Moeller, Lisa Wolf, Daniel Nobbe, Wayne Dwenger (his mother died in the tornado), John Fullenkamp, David Wellesback and Francis Bedel.

AS WE PREPARED to go to press for this issue of The Criterion, we received the following letter for publication:

"Dear Kind and Generous Friends,

"From the bottom of our hearts we thank you for your aid to us in our time of disaster. The tardiness in reply is due to lack of space, materials and lodging, all taken by the tornado. We hope you understand that we have literally thousands to thank.

"Be assured of our everlasting gratitude and assurance of our prayerful plea to God that He bless you for being so kind to us.

"The Tornado Victims of the Village of Hamburg

Rev. Thomas E. Lyons

Pastor."

We know that we speak for the family of Criterion readers when we say: "God bless you, Father Lyons, and the good people of Hamburg. You have given us all an example of courage that will long be remembered."

AYES OF TEXAS—George Heninger, son of Mr. and Mrs. John E. Heninger of Little Flower parish, Indianapolis has been elected president of the Junior class at St. Edward's University in Austin, Tex. George was also elected to the student senate, voted chairman of the speakers committee, and a member of the student life committee. A pre-law student, he has been named to the dean's list for the past three semesters. George is a graduate of Secunia Memorial High School, where he was president of the Father Tom Club. He also headed the Little Flower CYO unit.

NAMES IN THE NEWS—Mary Jo Brandt, a 1960 graduate of St. Mary-of-the-Woods College, has been selected as the Outstanding Student in the Indiana University School of Medicine. She is a native of Niles, O. . . Bishop Raymond J. Gallagher of Lafayette was the guest speaker at Butler University's baccalaureate service in Clowes Hall on June 2. . . William Branson was recently appointed head football coach at Roncalli High School, Indianapolis, succeeding Robert Tully, who has been promoted to athletic director. . .

GROUND BREAKING AT CARMEL—Groundbreaking ceremonies were held on May 25 for a new church of Our Lady of Mount Carmel in Carmel, Ind. The pastor, Father W. Michael Kettner, officiated. The church is expected to be completed by the summer of 1975. Carmel is located in the Lafayette Diocese.

## Schools holding own

(Continued from Page 1)

agreement that public aid for schools may be a long time coming. For today and the foreseeable future, "we just have to dig in."

THERE HAS BEEN a widespread re-evaluation of Catholic education, particularly among Catholic parents. They are taking a closer look at educational values and realizing the real worth of religiously-oriented schools.

"Parents also know that the cutback in numbers in the public schools is accompanied by a cutback in many of those programs which once attracted them. The fact that the (city of Indianapolis) public school system is letting 600 teachers go is dramatic evidence of what is taking place.

"In addition, we'd be less than honest to pretend that the social ills have had nothing to do with stabilizing Catholic enrollment. Parents are very concerned about the problems of discipline and

drugs.

"Kids are in Catholic schools because their parents want them there and that says something for the kind of homes they come from. As (Father Andrew) Greeley and other sociologists have reported, Catholic schools turn out better adjusted, happier, more successful human beings. That's what parents want for their children.

"THIS DOESN'T MEAN that we don't have problems. There is no problem in the public sector that doesn't eventually affect us. We have had incidents involving drugs, too, even on the grade school level. But it is important that these incidents not be exaggerated. Considering our total school population, these are minor difficulties—the exception, not the rule, certainly."

Father Gettelfinger believes "the whole busing thing" will be a factor again this Fall.

"We'll probably take an even harder

line with Catholics, unless they have just moved into the parish," he said.

Administrative policy states that schools will not become "havens from integration," and requires that schools refuse admission to those families seeking to avoid racial integration.

"If busing is the only way to achieve equal educational opportunity, we, as Catholics, must support the community's taking this step. If a better way of achieving equality comes up later, fine. For now, we will not tolerate people running from the issue," Father Gettelfinger commented.

Schools are only one part of the operation of the Church he added, and only one part of total Catholic education. But there has been sufficient study and appraisal of the schools in recent years to permit objective judgment. The consensus: we need them, we must keep them.

"We pretty well know by now what we've got. Now we have to dig in and make the most of it."

## INDIANAPOLIS

## Calendar of Events

SATURDAY, JUNE 8  
Chili and Hot Dog Supper served from 6 to 9 p.m., St. Ann's School, 2839 South McClure St. Public invited.

WEDNESDAY, JUNE 12  
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. The luncheon is scheduled to begin at 11:30 a.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.; Secunia High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher 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.

## Named Bishop of Cleveland

WASHINGTON — Bishop James A. Hickey, rector of the North American College in Rome has been named bishop of Cleveland by Pope Paul VI.

He succeeds Bishop Clarence G. Isenmann, who has retired for reasons of health.

The appointment and resignation were announced here by Msgr. Renzo Frana, charge d'affaires of the apostolic delegation in the United States.

Bishop Hickey is a former seminary rector in the United States as well as Rome and has served as acting chairman of the U.S. Bishops' Committee on Priestly Formation.

## Abortion curb passed in Ohio

COLUMBUS, Ohio — A bill which would make withholding medical care from an infant who survives an abortive procedure a felony was approved by the Ohio legislature here and sent to the governor for his signature.

The bill protects any person from having to take part in an abortion, and it requires that medical care must be provided to any infant who survives an abortion.

Medical personnel who withhold care to an infant may be charged with the crime of abortion manslaughter, a felony.

The bill also protects anyone from being ordered by a court to submit to an abortion.

## Jesuit to stay at White House

BOSTON—The religious superior of presidential aide Jesuit John J. McLaughlin, has granted him permission to continue his duties in the White House.

In a statement issued here Father Richard T. Cleary, provincial superior of the Jesuit Fathers of New England, said that as a result of discussion and reflection with Father McLaughlin he "will continue to be available to work for the President on a full-time basis."

Because of his defense of President Nixon's morality and use of profanity, Father McLaughlin had been summoned to Boston by Father Cleary for an eight-day retreat to "pray and reflect."

ALSO, IN RECENT weeks, Father Cleary had emphasized that Father McLaughlin's public statements should in no way be taken as official positions of the Church or the Jesuits.

Regarding Father McLaughlin's Jesuit vows of poverty, Father Cleary said that Father McLaughlin's White House duties have "certain unique aspects which may require a degree of flexibility in his living." He stressed that while such flexibility is "not normative, it is permissible given his

special situation."

FATHER McLAUGHLIN resides in the expensive Watergate apartment complex and receives an estimated salary of between \$25,000 and \$30,000 annually.

"Though he lives apart as some Jesuits do on special assignment and enjoys the independence needed for his

work, Father McLaughlin will continue his association with a Jesuit community," according to Father Cleary.

For the past three years Father McLaughlin has been assigned to the St. Aloysius Gonzaga Jesuit community in Washington, D.C.

Father Cleary further stressed that "Father McLaughlin is a Jesuit priest in good standing in the Society of Jesus."

## Appointed to St. Maur posts

INDIANAPOLIS—New administrative and teaching assignments at St. Maur Seminary for the 1974-75 academic year have been announced by Very Rev. Bernard J. Patterson, O.S.B., prior.

Father Charles Henry, O.S.B., who is presently doing advanced study at Cambridge University, England, will assume the duties of rector and professor of Moral Theology. Father Charles holds a Licentiate in Theology from St. Anselm's University, Rome, and a doctorate in Canon Law from Catholic University of America.

Father Harvey Shepherd, O.S.B., has been appointed business manager. He also will teach Preaching and Religious Education. Father Harvey holds a master's degree in Religious Education from the University of Notre Dame.

Father Ivan Hughes, O.S.B., will take

the posts of Chairman of the Curriculum Committee and Dean of Studies. Currently working toward a doctorate in Clinical Psychology, Father Hughes holds master's degrees in Moral Theology and in Psychology and Counseling.

Father Alvin Fong Ben, O.S.B., who holds a Master of Divinity degree from St. John University of Ottawa, has been named registrar. A native of Jamaica, Father Alvin served as dean of studies at St. Augustine College, Nassau, Bahamas. He also will teach Church History.

Father Clement T. Davis, O.S.B., a member of the International Commission on the Four Gospels, will be an instructor in the New Testament and chaplain to the students. He has taken graduate studies at the University of Munich.

## Violence in Ireland deplored by Pope Paul

VATICAN CITY—In a Pentecost message to Cardinal William Conway of Armagh, primate of All Ireland, Pope Paul deplored the "tragic increase of blind and unspeakable violence" which has exploded in both the north and south of Ireland.

The Pope told the Irish cardinal: "We continue to follow with growing anxiety and concern the protraction of an intolerable situation, which, far from improving through a general effort to bring about reconciliation, has in fact been aggravated by a tragic increase of blind and unspeakable acts of violence, acts which have claimed so many victims and thrown so many families into mourning."

The Pope lamented the undermining of public order in Ireland and the taking of human life without compunction or pity.

## Fewer young people think religion 'important value'

NEW YORK — Fewer young people today than five years ago think religion is a very important value, according to a survey made public here by the Daniel Yankelovich, Inc., polling organization.

In 1969, 64 per cent of young people working rather than attending college said they thought religion was "a very important value." The number dropped to 42 per cent in the latest survey. Among college students, the number considering religion an important value dropped from 38 to 28 per cent.

## Caritas gives charities report

VATICAN CITY—Caritas Internationalis, worldwide federation of national Catholic charities organizations, has provided more than \$25 million in emergency assistance in the last six months, with almost half of it coming from U.S. Catholics.

At the annual meeting of the executive committee of Caritas Internationalis held in Rome recently it was reported that the total of emergency funds and goods provided by Caritas Internationalis member organizations from November, 1973 to April, 1974, was \$25,385,141.

Of that total, Catholic Relief Services, the U.S. Catholic overseas aid organization, provided \$12,866,968.

The emergency assistance went to programs to relieve the disastrous effects of floods in Brazil, Bolivia, Argentina and Peru; housing construction in Nicaragua; aid to Africa's sub-Saharan populations suffering from drought, as well as to relief and assistance for war refugees in Southeast Asia and the Middle East.

## OTHER FINDINGS of the survey included:

—An increasing number would welcome more acceptance of sexual freedom. Among college students, the number rose from 43 to 61 per cent and among non-college youth from 22 to 47 per cent.

—Fewer young people think living a clean moral life is a very important value. The number dropped from 45 to 31 per cent among college students and from 77 to 57 per cent among non-college youth.

—Fewer consider casual premarital sexual relations morally wrong. The number dropped from 34 to 22 per cent among college students and from 57 to 34 per cent among non-college youth.

—Fewer think relations between homosexuals are morally wrong. The drop was from 72 to 47 per cent among young workers and from 42 to 25 per cent among students.

—Fewer think having an abortion is morally wrong. The drop was from 64 to 48 per cent among young workers and from 36 to 32 per cent among students.

## THEOLOGY BY MAIL

SHREWSBURY, England — Priests in Britain will soon be able to update their theology by mail. The Redemptorist Fathers at Hawkstone Park, near here, are launching a series of correspondence courses to help priests refresh and update themselves in such areas as pastoral theology, Religious life, Scripture and liturgy.

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## PAPAL AUDIENCE

An audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call today for your detailed itinerary!

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# BEHIND THE NEWS

FROM NCNEWSERVICE

The recent defeat of the anti-divorce forces in a referendum in Italy has brought renewed calls for approval of divorce laws in countries long considered fortresses of Catholic orthodoxy.

Divorce advocates in Brazil and Spain have stepped up their campaigns to have civil divorce laws approved.

Another traditionally conservative Catholic country, Colombia, is likely to begin discussions on such a law as soon as the new president, Alfonso Lopez Michelsen takes over August 7. Although he ducked the issue during his campaign in an effort to avoid alienation of Catholic traditionalists, he has come out strongly for divorce in private and also in public before his campaign.

IN BRAZIL, Sen. Nelson Carneiro, who does not belong to the ruling ARENA party controlled by the military, took to the floor of the Senate in Brasilia to again argue for divorce. He has been a divorce advocate since 1951 when he was first elected as a representative.

## Divorce bandwagon rolling

### ITALIAN ELECTIONS CAUSING RUMBLES ELSEWHERE

His arguments triggered a controversy and strong responses from Catholic spokesmen as well as critical editorials in the Catholic press.

Meanwhile, in Franco's traditionalist Spain, several groups have initiated a campaign and are collecting signatures for a petition to the Ministry of Justice and Religion demanding the re-establishment of civil divorce there.

Divorce was one of the first laws passed by the leftist Spanish Republic that the Franco regime eliminated after the 1936-39 Civil War.

THE CHANCES of early passage of such a law in Spain are slim. Even the signature collection campaign is done in semi-secrecy, and has gone unreported in the government-controlled press. But the example of neighboring Portugal,

where a strong divorce campaign is also inching ahead after the fall of a 40-year-old rightist dictatorship, seems to be having its effect. The "opposition" to the Franco regime is thus hoping to score easy political mileage out of the issue.

Twenty out of each thousand marriages are being annulled by Church courts in Spain at present, according to a Spanish canon lawyer. But the courts' case loads are so heavy that cases take up to five years to be ruled on and costs are usually high.

In Brazil, the pro-divorce forces have already caused enough concern among the bishops for Cardinal Paulo Evaristo Arns of Sao Paulo to issue an official statement prominently displayed in the diocesan weekly, saying that marriage remains indissoluble.

"There is one objective truth,

which is not dependent on the opinions of many or a few," Cardinal Arns said.

"All family organizations in our archdiocese are invited to state their support of the indissolubility of marriage, which is guaranteed by the (Brazilian) Constitution and the civil code," Cardinal Arns added.

THE OPPOSITION to divorce also included an editorial condemning divorce in the weekly news bulletin of the National Conference of Brazilian Bishops (NCBB) and a statement by Cardinal Vicente Scherer of Porto Alegre during his regularly scheduled radio program.

Cardinal Scherer said that "divorce is not a glorious conquest in the life of peoples, but a calamity worse than

cataclysms or earthquakes, which can only destroy material goods."

Brazilian law does not allow absolute divorce, but it permits separation of couples without the right to a new marriage. Sixteen thousand such separations occurred in 1973.

In his many attempts to have a divorce law approved in Brazil, Sen. Carneiro supported a constitutional amendment making marriage indissoluble only for those who declare membership in a Church which regards marriage as indissoluble.

A recent poll conducted by a magazine showed that 79 per cent of the population favors changing the constitution to allow divorce. Only about five per cent favor the present alternative, separation without the right to remarry.

In initiating his new pro-divorce campaign, Sen. Carneiro said that "the world's largest Roman Catholic nation, Brazil, will surely be influenced by the world's most Catholic country, Italy."

#### EDITORIALS

## Farmer odd man out

Bread for the World, a new national Christian organization dedicated to fighting hunger, has urged U.S. Christians to abstain from meat three days a week as a way of aiding nations facing food shortages.

A United Nations study reported recently that if U.S. citizens switched from beefsteak to soybean steak they could probably head off a world food shortage. The average American, it observed, consumes almost a ton of grain yearly—most of it converted into meat, milk and eggs. By contrast, persons in underprivileged nations consume an estimated 400 pounds of grain a year—almost all of it in grain form.

"Meat gluttony," a U.S. Catholic Magazine article stated recently, "is a collective sin" of U.S. citizens. It recommended that we abstain from meat on Fridays (sound familiar?), use meat as a main dish only on Sundays or special occasions, and at all other times use meat sparingly, as a garnish or side dish.

All these remonstrances to curb our appetite and change our way of eating would sound a lot better if they were accompanied by a smidgen of concern for the farmer. Not the big corporations who dominate agribusiness and are fast on the way to gaining control of the food production-processing-distribution process. We're talking of the family farmer, the small operator who, even more than his city cousin, suffers the shockwaves of petroleum boycotts, consumer shortages and inflation.

Think for a minute what would happen to the typical Indiana hog and feed corn farmer if everybody began to observe that three-day-a-week abstinence from meat. How many seasons could he weather trying to adjust to such a radical change in the public's eating habits? And how long could he

stay on the farm before the bank foreclosed?

Americans may be meat gluttons, as U.S. Catholic charges, but no more so than the Chinese are rice gluttons or the Australians mutton gluttons. Diet is based on availability. Until recently there was no question but that meat production and consumption were good for our economy. A nice thick steak was good for the farmer and his family and the families of all those workers who had a hand in bringing the steer from hoof to table. Now, all of a sudden, sirloin is a sin. Ridiculous.

Certainly Christian charity demands that we concern ourselves with hunger wherever it exists in the world. We can't ignore the fact that food reserves are at an all time low and the threat of widespread famine at an all time high. Moreover, we have matured enough as a nation to accept the fact that what happens anywhere in the world affects us, if not today then tomorrow. And hopefully we have matured enough as a people to know that we cannot close our eyes to human suffering wherever it exists.

Despite the good intentions of such organizations as Bread for the World, however, there are no easy solutions. Food production is only a small part of a complicated picture. Storage, preservation and distribution are decisive elements in the food picture, but are almost always overlooked. Significantly displacing the U.S. agricultural economy could have disastrous repercussions, here and abroad. We can't ask the small farmer to commit financial suicide and it wouldn't help if he did.

We all have a moral obligation when our brother is hungry, but too many moralists are seeking to ease their conscience at someone else's expense.

## When beggars choose

A few weeks from now representatives of member nations of the World Bank will meet in Paris to discuss how much money can be assigned to India to prevent wholesale starvation. India says it has to have an estimated \$12 billion during the next five years or face famine of staggering proportions.

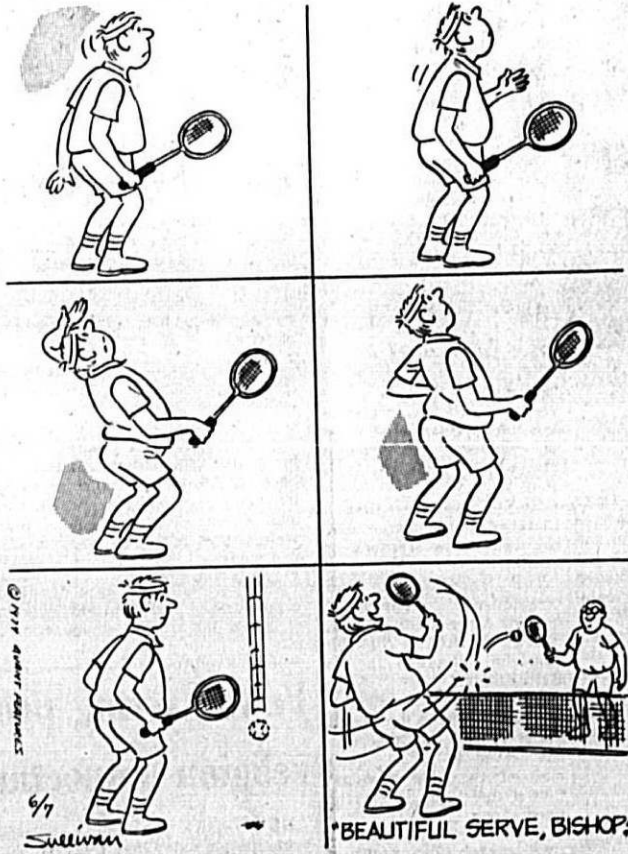
It is not news to anyone that India needs outside help to feed its people. Malnourishment is a pitiful perennial among its teeming population. What is news is the scope of impending disaster, the startling size of India's request, and the very real possibility that formerly sympathetic nations will be much less

so this year.

India's nuclear explosion on May 12 may well have blown its chances for increased grants and loans from the industrial nations of the West. There is widespread conviction that India had no business spending nearly a billion dollars developing an A-bomb, and certainly has no business continuing to pour multi-millions each year into a nuclear program while the overwhelming majority of its citizens are illiterate, diseased, homeless and dropping dead of hunger.

Certainly the United States has no reason to be holier-than-thou with India or any other nation for that matter when it comes to nuclear spending. The size of our military budget and the fantastic amount of money we waste in weapons development make our priorities questionable, too. But the simple fact is that the United States is a wealthy nation, India is impoverished; the United States finances a multi-faceted welfare program for its poor, India can't afford a handful of rice for its hungry children.

It is a world tragedy that one more nation possesses the potential for nuclear destruction. That alone is enough to give us the shakes. Of more immediate concern, however, is the sad irony of a nation boasting about a billion-dollar nuclear device while it goes begging for crumbs to feed its people.



## LETTERS TO THE EDITOR

### Priests in racially-mixed Indianapolis parishes ask stronger commitment to integration

To the Editor:

As pastors of racially mixed parishes we know that no one who knowingly subscribes to the notion of color racism or who knowingly supports policies and attitudes which encourage color racism can honestly call himself a Christian or honestly consider himself in union with the Church.

"We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men, created though they be to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: 'He who does not love does not know God.' (1 John 4:8)"

This statement made collectively by the bishops of the world in 1964 addresses the issue of human dignity and justice in the twentieth century.

We recognize the problem of racism in the United States as being a problem of white society. It is the white community

which remains in control of the institutions of American society. It is the white community which has the greatest power for change or the lack of it. The problem is mammoth. Racism does unknowingly affect our attitudes and actions. We see it in housing, in education, in employment, and even in religion. As Christianity demands a change of heart in our lives, love of fellow man demands that we understand God to love each individual as he is and not as we wish he were.

As pastors we witness many white people fleeing the city, sometimes in a panic, for the supposedly safe suburb. We witness other whites feeding the fires of prejudice by giving encouragement to myths about blacks. No effective organized effort seems to be being made throughout the Archdiocese of Indianapolis to help bridge the gap of cultural differences in black and white.

"All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female.

### Msgr. Doyle history 'excellent work'

To the Editor:

I believe Msgr. John J. Doyle is doing excellent work on the Christian Heritage. Each week I look forward to following as another part of history unfolds in The Criterion.

One particular part of U.S. history that interested me was Indian history (especially Indiana) and the sad treatment of the Indian by the whites with very few exceptions. If anything should return to haunt us as a nation, it will be that.

In the May 17 installment of Chapter Six, for the most part you are correct in your account of the Indian but may I take exception to that in reference to Tecumseh and Temakwatawa. You portray the latter in more intelligent light than most historians relate.

### Ten ordained in '69

To the Editor:

I appreciated your editorial in today's (6-3-74) issue on the upcoming ordinations. However, a small point: the class of 1969, of which I am a member, also had ten ordained. Incidentally, it was the last class ordained by Archbishop Paul C. Schulte, May 24, 1969. Thanks for letting me foot my own horn a bit.

Indianapolis, Ind.

Fr. Gerald Kirkhoff

For this I base my information on many written accounts of the Shawnee brothers, especially the most extensive from the account of Tecumseh by David C. Cooke.

You cover yourself: "They are said to be have been twin brothers." Other historians conclude they were half brothers with Temakwatawa, the younger, mother-spelled, of mediocre intelligence and fanatic, while Tecumseh was politically and militarily brilliant, also a great orator.

He obtained some knowledge of the Bible and the English written word through his friendship and association in early life with a western Ohio Dutch family and their only daughter. He proved to be a brilliant strategist at Fort Detroit and, had his brother listened to his advice, the battle of Tippecanoe might not have come off. Tecumseh used his brother's fanaticism as a tool to control the brave: There are other inaccuracies but space does not permit to point them out.

Yes, had there been no Tippecanoe, Indiana and U.S. history might be reading somewhat differently now.

At least Canada thought enough of him to erect a monument and park on the River Thames between Windsor and London, Ont. I know, I saw it several times.

Indianapolis

William A. Holly

All are one in Christ Jesus." (Gal. 3:27-28)

In our time we add the opposites black and white. As pastors we find it increasingly difficult to reconcile Christian ideals with the current situation of living in separation.

We therefore recommend:

1. That every parish in the archdiocese form a social action or human relations committee to study and confront the racial issue on the local level and to submit practical suggestions for the parish to be implemented in the coming year.

2. That boards of education take seriously their obligations to educate in these matters. We encourage concerted efforts to recruit black teachers for school faculties. We encourage improvement of curriculum so that both blacks and whites will learn to appreciate and respect cultural differences.

3. That a series of sermons be prepared by the Church Witness committee of the Priests Senate to be given during the 1974-1975 year.

4. That pastors and parish councils deal only with businesses supporting equal opportunity practices. In this regard we encourage the support of Project Equality.

5. That parishes identify and boycott private clubs and institutions which discriminate on the grounds of race or color.

6. That Archbishop Bishop use the prestige of his office as chief shepherd

### 'Total record' counts

To the Editor:

During this past week I have run across a statement made by several persons, many of them members of the religious community.

Their statement stems from a concern over the world food situation and the very real danger of global famine. Moreover, they seek to give credit to Senator Birch Bayh in regards to his voting record in this area, for he has consistently shared their concern by voting to improve the balance between hunger and starvation both at home and abroad. Senator Bayh's recent support of Senate Bill 3563 further demonstrates his desire to see that constructive improvements are made in this area.

Several of my friends and acquaintances, as well as others in the Catholic community, have found cause to criticize Senator Bayh on individual issues—most notably busing and abortion. I would hope that we would consider the candidate's total voting record and history of concern before we decide whether or not to support and vote for that individual.

Indianapolis

Mark Lee

Indianapolis

Indianapolis

Indianapolis

beliefs on others.

When some people started an organization to offer alternatives to those women who might be considering abortion, another organization that preceded it protested that this group did not follow the policies of the original group.

In a time when we are facing a challenge from the anti-life movement that does not intend to stop at the destruction of unborn infants, we have people who are agreed on the importance of human life squabbling among themselves.

IT MAY SEEM that I am leading up to a plea that we all get together, that we forget our differences in approach and we unite in our solid effort to turn back the challenge of the anti-life movement. But I am not. Instead I make an entirely different suggestion. Let us recognize there are differences in approach, let us recognize there is value in diversity, let us accept one another as favoring the same cause but accept, too, that we can go about our work as we believe best and allow others to do the same.

There is value in the suggestion that there be serious dialogue with those who accept abortion. One proposal was that these dialogues be carried on much as the theological conferences between Churches. So let this be done.

But at the same time there must be the approach that demonstrates the meaning of abortion. It is simply true that many people fail to think of unborn life as human life. When they see photographs of unborn infants destroyed by abortion they are shocked into recognition.

IT IS GOOD when there are ecumenical efforts to support the cause of human life. But there is no reason that Catholics should not take their stand as Catholics. One of the most vigorous of the pro-life movements is carried on by a Protestant organization in Tulsa, Okla. A Baptist minister in Texas is making his stand as a Baptist leading fellow-Baptists.

I'm not at all certain it would be best to have just one pro-life organization to which all who favored protection of human life from conception belonged. It seems to me there is real value in having a wide variety of organizations. Legislators might be inclined to think of one united group as just another pressure group. But when the advocates of pro-life come from multi-directions, represent a wide variety of people, they can't very well dismiss them.

The squabbling, the criticism of others, should not continue. But it should not end through some sort of a truce but through a recognition that in the struggle for protection of human life, we need a variety of approaches.

and pastor to encourage these efforts by official communication.

Finally, to the black and white members of our parishes who try to live by the Gospel and practice brotherly love for their neighbors, we speak encouragingly. You are accepting the challenge of which Paul speaks when he urges Christians to keep faith. As your pastors we seek your understanding and encouragement in working with you in building the kingdom of God.

Rev. Thomas C. Widner,  
Rev. Thomas Williams  
Co-pastors St. Andrew parish

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### Criticizes editorial

To the Editor:

I would like to reply to your editorial writer who wrote advocating discrimination against homosexual persons in matters of housing and employment (6-24-74). May I dare to suggest that your writer is himself guilty of a far more serious moral deviation than those who stand accused, judged and banished from the community known as the People Of God? Your writer's deviation is from

(Continued on Page 5)

### 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

Flaget's long resistance to the appointment was not the only obstacle to his becoming a bishop. Because of the chaotic conditions in Europe the documents authorizing the consecration of the new bishops did not reach Baltimore until 1810. Then within a few days Archbishop Carroll bestowed episcopal ordination on the bishops of Boston and Philadelphia and with them as assistants on Benedict Joseph Flaget on 4 November 1810.

There was further delay, which the bishop later said was due to "the severity of the weather and other obstacles." One other obstacle was the lack of funds to make the trip to Kentucky. Generous friends overcame this obstacle, however, and the new bishop reached Father Badin's house in June 1811, three years after his appointment.

Bishop Flaget and Father Badin had come to this country together, the one a priest, the other a seminarian. They had begun their American ministry at almost the same time and in quite similar ways. But while the one was soon recalled to resume the work of teaching that he had begun in France, the other continued almost alone to serve the multiplying little parishes in Kentucky.

Naturally, many expected that when Kentucky received a bishop it would be Badin, but, while his people respected his integrity and his devotion to the Church and to his duty, most of them looked askance at his rigorous and harsh moral teaching, and their views were not unknown to Carroll.

It appears to have been Badin's advice that in large part induced Carroll to propose to the Holy See the name of Flaget as a candidate for the new bishopric.

FLAGET LOST NO TIME in appointing Badin as his vicar general, the office he held in the Baltimore diocese. In the months between his return from France and his coming to Kentucky he no doubt gave the vicar general directions with respect to preparing for the new state of affairs; one of these brought about Badin's third visit to Vincennes. In September 1810 he came to town to take possession of the books

and other articles Flaget had left behind when he departed, probably hoping to return.

The parishioners were not at all pleased at the removal of the books, which they no doubt had come to regard as parish property, but Badin was not one to be easily turned from his purpose and he bundled the books off to Kentucky to await the bishop's arrival.

Father Olivier was also in Vincennes at this time, and he officiated at the 10 marriages and at 30 of the 35 baptisms that occurred in the three weeks he was there.

Previously he had dispensed from publications of the banns at least in cases of validations, but this time there were two publications for one of the weddings and one for each of the others, though most of the couples appear to have had earlier ceremonies. Eight of these marriages took place on one day, Monday, 1 October. The innovation of publishing the banns for validations may have been due to the vicar general's suggestion.

ON 3 FEBRUARY 1809 Congress had divided Indiana Territory, making its western part Illinois Territory and leaving Indiana with about the same boundaries the state has today. Since most of the land Harrison had bought lay in the western area, now lost to Indiana, the demand for further purchases grew greater.

## DEALS WITH INDIANS

Relying on the relative quiet prevailing for the past year, Harrison went to Ft. Wayne in September to confer with the Indians about new deals. He met with vehement resistance; the Miami, aware of the price the government received, had the effrontery to ask for two dollars an acre. Again, however, by first drawing into the negotiation tribes that had no interest in the land and then conceding that they did not belong, and by holding back the annuities until the treaty was signed, the Governor prevailed.

The government acquired two tracts, a small one enlarging the so-called Gore in the southeast and a much larger one north and east of the Vincennes tract, amounting in all to about 1000 square miles. The

price was about a cent and a half an acre.

This treaty fanned into flame the fading embers of hatred in Tecumseh's men. Harrison convinced himself that it was British influence that aroused Indian resistance; he had a certain condescending sympathy for the Indians, and he believed that only British intrigue could account for their ingratitude in the light of what he conceived to be his generous treatment of them.

Certainly, relations between Britain and the United States were not then the most cordial. The conduct of the royal navy in waylaying American ships and impressing American seamen had much the same effect on American feelings that American encroachment on tribal lands had on the sentiments of the Indians.

BRITISH OFFICIALS, in sympathy with the ambition of Canadian fur traders, would have been happy to move the border farther south. The Canadian traders were more liberal in their dealings with the Indians than were the Americans, and they had no scruples about providing them with guns and ammunition that might be used to harass American outposts. But Harrison was deceiving himself if he believed that Indian resentment arose from British incitement and not from the Indians' love of the land.

Tecumseh was determined to prevent the surveying of the larger tract purchased in 1809; Harrison was equally firm in his resolve to open the land for sale at two dollars an acre, and to protect the surveyors by military force if necessary.

IN THE FOLLOWING months many letters passed between him and the Secretary of War, and finally the Fourth United States Infantry Regiment was sent to Vincennes to augment the militia.

The absence of any mention of a mission to the Potawatomi in Father Badin's 1810 visit indicates that the Governor had turned from suasion to force. His plan, approved by the Secretary of War, was to confront the Prophet with a demand that he remove his town at Tippecanoe, which was on Indian land but within striking distance of the newly purchased tract, and in case of refusal to destroy the town.

(To be continued)

## STATES LOOKING FOR EASY WAY OUT

### Trend to 'survival of fittest'

WASHINGTON—A U. S. Catholic Conference (USCC) official has found a trend away from concern for human rights and toward a "survival of the fittest" mentality in sterilization bills which have been considered in state legislatures this year.

Msgr. James McHugh, director of the USCC family life division, said a survey by his office found that sterilization laws were considered in 18 states this year and that many of the bills were "eugenic in intent" or aimed at cutting state welfare rolls.

Many of the bills have only small chances of passage and some have died with the closing legislative sessions, but Msgr. McHugh said that he was disturbed by the trend represented by such bills rather than their chances for immediate enactment.

By "constantly chipping away at laws regarding procreation," Msgr. McHugh said, "society is destroying the family which is the supporting structure of social order."

THE TREND in these bills, he added, is "not in the direction of safeguarding human rights, but rather toward the survival of the fittest which is a return to the law of the jungle."

He cited a bill which proposed sterilization of "mentally retarded or incompetent" persons prior to marriage and another bill to force sterilization of any unmarried woman receiving state aid who has more than two children. A third bill proposed mandatory sterilization of fathers who do not support minor children.

The Family Life director said that he endorses "highly prohibitive

laws" regarding sterilization and a total ban on use of sterilization in connection with welfare programs.

He criticized state bills which would provide payment for sterilization from state funds or health-insurance plans. Such laws, he said, are immoral since they are aimed primarily at welfare recipients and since they "subject a human right—the right to procreate—to a cost-benefit analysis."

PROVIDING STATE or federal funds for "so-called voluntary" sterilization of welfare recipients, the priest said, is "a subtle way of persuading the poor that sterilization is what you want them to choose."

Msgr. McHugh also objected to

proposals regarding sterilization of retarded persons as society's "easy way out" for ignoring the problems of the retarded. Attempts at "lumping together all the retarded into one category," he said, are misguided, since many retarded persons are capable of raising a family.

For retardates incapable of raising children, no one has ever proven the necessity for sterilization, Msgr. McHugh added.

The coercive bills, represent the "most blatant attack on human rights," Msgr. McHugh said. Permissive bills, he added, are also immoral since "they imply that if certain conditions are met, it is all right for the state to endorse or mandate sterilization."

## Letters to the Editor

(Continued from Page 4)

the very first law of Christianity: "A new commandment I give you. Love one another."

Your writer must have missed Mass a few Sundays ago. Had he been present, he would have heard in the Gospel of how our blessed Lord dealt with one whose presence was a "threat" to the society of His day—the woman accused of adultery. As I recall that Gospel account, I don't believe he asked those present (as your editorial writer did), "Since when has it become unchristian to oppose deviation, to try to shelter one's environment from the influence of behavior that is both morally wrong and socially unacceptable." Rather, it seems to me that he asked these present something like, "Let him who is without sin cast the first stone."

Interestingly enough (and Freud would back me up) I have always found that those who attack homosexuality the most viciously, are invariably the most insecure in their own sexuality. Often they are, as the saying goes, "in the closet" that is, repressed homosexuals.

In a world full of hatred, violence and war, is it really so terrible if two people, in the midst of this chaotic place we call earth, find a kind of love that is meaningful to them and harmful to no one?

Sin? Only Almighty God can be the final judge of what constitutes sin. Your writer usurps this Eternal Judgeship to himself. This is truly a serious deviation, worthy of theological investigation. Perhaps it is even heresy.

Patrick Francis O'Brien  
Bloomington, Ind.

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She's a welder, or a doctor, or a construction worker, or a cabbie, or a photographer, or an executive. She's Marlo Thomas as she appeared in an ABC-TV special last March. (NC photos courtesy ABC)

BY ANGELA M. SCHREIBER

Summer 1960. My life changed with a long distance phone call. Mother accepted our invitation to live with us! Since Daddy's death the year before, life had been difficult for her—she was left to care for my sister who was ill and my sister's 10-year-old son. This meant an addition of three people to our household. There were already six of us.

To make a long story short, when Tom and I got down to nitty-gritty finances, we couldn't make it on his salary. Our baby, Christopher, was just 11 months old. But I had to go to work immediately.

Let's face it. My generation was brought up to marry, rear children, stay at home. We were conditioned to believe if you weren't home with your little darlings 24 hours a day, you were a rotten mother.

But I couldn't tell my mother we didn't have enough money to support the three of them. And there was a boy waiting for a real family. He had no male figure. We had to find a way.

First, I advertised for a baby sitter. Our oldest son, Tommy, was 11. I reasoned that he could observe and tell me if the baby sitter wasn't working out. There were four responses to my ad—I made a selection. Then I looked at want-ads. There were no writer-editor jobs in this mid-western city, but I could type. So I registered with a temporary employment agency.

Success! The first day I worked for a lawyer. Oh Lord! An electric typewriter stared me in the face and I have never even seen one before. I touched it and it ran away. But God must have been

there. The attorney had the patience of Job. He even offered me a two-day-a-week job but that wasn't enough. So he found me a secretarial spot with a friend of his.

AFTER 12 YEARS, I belonged again to the world of work. In addition, I frantically tried to fulfill the roles of mother, wife, housekeeper. And I worried. You might suggest, "Your mother was there, why the strain?" Mother was almost blind and up in years. She was no longer a point of reliance. In six months, I was a wreck. I sat down by myself and looked at the whole situation objectively one evening. The older children, of course, had always had certain duties to perform—emptying garbage, washing dishes, picking up—but I had always been there for everything else.

I thought, "If this is going to work, every able-bodied family member has to accept more responsibility. I'm just one person and it's not reasonable to think I can do virtually everything. Why, for six whole months, I haven't had any fun with my children or my husband. One of the very few pleasant moments of my day is when the children go to bed and we say our prayers together."

My evenings looked like this: Run to the kitchen to prepare dinner for

nine people. Eat. Wash dishes. Listen to problems and lessons. Wash clothes. I weighed 95 pounds!

I dragged my husband away from the idiot tube. I roused the two oldest children unceremoniously from their beds. Another changing point! That family conference determined a complete new household regimen.

No longer would mama cook on week-days. No longer would I wash dishes with one helper. The two older kids could do that. Saturdays were reserved for housecleaning with everybody helping. That included a husband who rarely lifted even his little finger for household chores.

Let this sound like a fairy tale, let me assure you that implementation was neither instantaneous nor Pollyanna happy! We didn't run smoothly for a long time. And 15 years later, there are moments!

But I did find there was time for my husband, time for my children, and time for me. It was shorter but that meant things had to be handled with care.

And a whole new side effect came into sight! As Tommy approached college age, he realized it was impossible for us to finance his entire education. At 15, he worked in a supermarket after school, on weekends, and summers. He put himself through a private Catholic college. In four years, we sent him \$40.

Each succeeding child has taken special pride in saying, "I want an education. Tommy did it and so can I."

WHAT'S MORE, we had two more children after that summer of 1960. During pregnancy, I didn't have time to think about how I felt. Life went on as usual. As we grew in numbers, love grew. Angela's birth nine years ago gave Mother a fresh interest in life and enriched her last years.

In 1974, I find that society has finally caught up with me. No longer am I "different."

We hear about so many youth problems—drugs, psychological problems, dissatisfaction—but we

haven't had any. The other night, when I knew the time had come to write this article, we asked our four oldest ranging in age now from 23 to 15 how they felt about our lives. Their responses can reasonably be summed up in Tommy's answer, "I knew you depended on me when Chris was little. It made me proud to know you needed me. And there never was a time when I couldn't talk to you and Dad about anything. You always respected me even when I was wrong. I've never had time to consider getting high on acid—there's always too much to do."

While we do all the things we did before, we do them more intensely. We talk to one another first of all because

we have to—there's no room for communication or generation gaps. We've still a long way to go—the last child is only five. But all of us care and we all love a lot.

And as I think about a family of long ago, I can see Mary busy about many things. While scripture tells us little about the Holy Family, in my imagination, I identify best with the Blessed Mother when I picture her as a very busy person who cared deeply about all those she knew during her lifetime. There must have been many times when others asked for her assistance and she depended upon her Son to do certain things in his absence.

I'm sure she felt her Son was reliable enough to handle responsibility and didn't feel guilty when she had to go someplace. He helped his father with the carpentry and I'm sure he helped his mother too. They shared, loved, played and worked together. Joseph and Mary were wise enough to know responsible children grow up to be responsible adults.

We're a lucky bunch!

(Copyright 1974, NC News Service)

# WORKING WIVES

## SCRIPTURE AND CHURCH

### Changing family roles

BY FR. LAURENCE P. DOLAN

In the beginning, "God created man in His image; in the divine image He created him; male and female He created them." (Genesis 1:27). The foundation and cornerstone of human society ever since has been understood to be the family—that unique relationship among parents and children blessed by God in His creative act. The prophets continually reminded the people of Israel of this fact in calling them back to the covenant observance in which the family was the basic priestly unit (cf. Exodus 12:3 ff.).

In the New Covenant our Lord has elevated the family relationship between the spouses to the dignity of a sacrament—their life together is an effective representation of the life that flows back and forth between Christ and His Church (cf. Ephesians 5:22-33).

As the Second Vatican Council teaches: "The family has received from God its mission to be the first and vital cell of society." ("Decree on the Apostolate of the Laity," par. 11).

For centuries it had been culturally and theologically accepted that within this basic unit of the family there were certain assigned roles: The father would be the bread winner, and the wife would be the bread baker, remaining at home to oversee the development of the children and the care of the house. But times have changed, and women are no longer seeing their role exclusively in terms of past concepts.

IT IS ESTIMATED that both husband and wife have employment in over one-half of the marriages in the United States. The majority of working wives have taken a job to supply the needed extra income to offset rising costs. In a growing number of marriages wives have taken a job that may more properly be called a career.

An interesting series of interviews of "The Two-Career Couple" appeared in the May 1974 issue of "Intellectual Digest." The article notes the importance of mutual decision-making for the pursuit of these careers as well as the satisfaction on the part of each spouse with the arrangement.

Fundamentally, this expansion of the role of women should not be something that upsets us, since role assignment has been largely a matter of culture and not of revelation (cf. Edward Schillebeeckx, "Marriage—Human Reality and Saving Mystery," New Sheed and Ward, 1965, p. 171-201). As Paul states clearly:

"All of you who have been baptized into Christ have clothed yourselves with Him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." (Galatians 3:27-28)

Given this basic equality between man and woman, it would appear that the criterion of determining whether a woman should take on the responsibilities of employment should be the total good of the family. Will that good be enhanced by her employment, or will it decline? In the case of the woman who works for extra income because of necessity, will the family be helped in its pilgrimage in this society toward the Eternal City or not? In the case of the woman who pursues a career, will her self-development be a contributing factor toward the total good of the family or not?

ONCE THESE questions have been answered in favor of the wife's employment, she should proceed with her intended occupation, knowing that she has the full support of her family. Work

for her will be the humanizing experience that is so well described by the Council: "For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself." ("Pastoral Constitution on the Church in the Modern World," par. 35).

Speaking of the nobility of work for the Christian, the Council teaches that it is a participation in the very life of worship which characterizes the Church: "For all their works, prayers, and apostolic endeavors, their ordinary married and family life, their daily labor, their mental and physical relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all of these become spiritual sacrifices acceptable to God through Jesus Christ (cf. 1 Peter 2:5). ("Dogmatic Constitution on the Church," par. 34).

Should difficulties and family tensions arise due to the wife's employment, the

couple should re-evaluate the situation, remembering that Christ has given to them the grace of sacramental communion with Himself and will, therefore, not abandon them.

If the decision is reaffirmed that the wife will work, let them take comfort from the words of the Council and proceed with open and trusting hearts:

"... Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state. By virtue of this sacrament, as spouses fulfill their conjugal and family obligations, they are penetrated with the spirit of Christ. This spirit suffuses their whole lives with faith, hope, and charity. Thus they increasingly advance their own perfection, as well as their mutual sanctification, and hence contribute jointly to the glory of God." ("Pastoral Constitution on the Church in the Modern World," par. 48).

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## THE ARTS

### A working wife in the arts

BY JANET G. WATERS

Perhaps these observations should be entitled "A Working Wife in the Arts," since that happens to be the situation. For the past three years I have been a full-time instructor in the Speech and Drama Department at Catholic University, Washington, D.C. However, for most of my married years I taught speech for a few hours a week, in addition to professional play readings.

As it happens, my husband's field is also speech and drama. Since the arts

are an integral part of our lives, we encouraged these interests in our six children. We took them to every play and concert offered at the college where my husband taught for 11 years.

Music, art, poetry, folk-singing and dancing were all part of family togetherness. We lived outside of town with no neighbors and no television for half of those years. Then, a loving uncle gave us a TV set and we had to integrate this "medium" into our lives.

It never seemed much of a problem when the children were small. We

simply limited the amount of time that they could watch. Since they were all close in age, bedtime was a group affair with private reading-in-bed a concession for the older ones. Because we lived in the country, "Romp Room" became their nursery school. Their other hour or half-hour could be "Love Lucy" or "Swamp Fox" or "Zorro"—entertainment of the same type that we went to the movies to see when we were kids.

IN OUR SITUATION it worked beautifully since the children balanced this with climbing trees, running through corn fields, chasing our several dozen cats, and reading 25 or 30 children's books a week. This latter activity developed from our family trip to the library every Saturday where each child brought home his five books and read, everyone else's before the week was over.

We moved to Washington when our oldest was 14 and our youngest, four. We still restricted the hours of watching, including "giving it up" for Lent. But there was more freedom of choice, since the school children went to Catholic high schools where they had to study three or four hours a night. They also had part-time jobs. Most of their TV watching was over the week-end.

By the time that we had three in high school and three in grade school, we had two TV sets. The one in the living room was turned on only when we were all agreed on a newscast, sporting event, or entertainment. The other set was for individual choice.

How does this subject affect working wives? Whether you're at home all the time or not, you probably have thought about this influence on your family life. There is no question that it can help enormously with sick children, who feel cut off from the outside world. It can be a boon for young baby-sitters, who have several small children to keep quiet before bedtime. The old movies are great for teen-agers who are so limited in their choice of movies today. It is a marvelous invention, used with discretion.

EXCHANGING THOUGHTS on this subject with mothers of families of varying ages, all seem agreed on limiting the amount of viewing time, particularly for pre-school and grade school children. Most throw up their hands at advising past that point. From our experience, I think the best defense is an offense. Keep them busy! Encourage them to study, play sports, have hobbies, work.

The biggest problem that I see with TV is that this generation doesn't want to read. They'd rather look at pictures. I feel strongly that the mothers should encourage the Saturday library habit when the family is young. In addition, weekend jaunts to spots of interest or to cultural events will balance a too-steady diet of passive watching, which so often has taken the place of creative activity in the home.

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Dwarfed by a magnificent old tree, children ignore the television set and other attractions to have fun in a park in Milwaukee. (NC photo by Bruce Bruggemeyer)

## LITURGY

### A wife's role in liturgy

BY GERARD A. POTTEBAUM

The working wife—that's an expression quick to be misunderstood. It suggests that wives who do not hold down a paying job outside the home are not working. Of course that's not so. Wives do have a job at home, 24 hours a day. What's more—and this can be a sore point—when a wife takes on work outside the home, she soon finds out that her family expects her still to prepare the meals, clean house, wash and iron everyone's clothes.

Why, then, do more and more wives seek work outside the home?

Some wives work because the family needs the money to make ends meet. Others work to develop a professional interest and competence. Then again, some wives work to establish for themselves a sense of self-worth; having an income separate from the husband's provides a sense of independence and self-sufficiency. Still other wives work to avoid boredom; they need to expand their social contacts beyond children, neighbors, husband's business associates, and the all too familiar soap-opera ordeals.

For whatever reason a wife takes on a job, she is usually expected still to work it into her job at home. She can ease the strain by assigning certain chores to the children. Or she can split the work with her husband. But then she faces having to let him do the housework his way. Many wives would rather do it all themselves than live with what that might bring.

Solving this reordering of roles at home is a sticky problem. But no more so than the one wives face on the job.

SOCIETY HAS programmed women and men to believe that the woman is one step down from men. From early childhood, boys are encouraged to be rough and ready; girls are taught to be fragile and frilly. Boys are encouraged to participate in the sciences and business; girls are promoted into liberal arts, teaching (children), nursing, and secretarial positions. These roles can be seen as spin-offs, often, from the traditional sex-roles instilled by our cultures.

Often the working wife leaves home to hold a job where she is a substitute wife or mother to another man. If she grew up in a home where traditional sex-roles were well-established, she is not likely

to advance beyond supportive, subordinate positions. The secretary, for instance, makes sure her boss meets all of his appointments, doesn't forget his children's birthdays, and remembers his wedding anniversary. She may even go out and select the gift for his wife. The working wife who takes on such an outside job in search for a more fulfilling life may find herself even more entrenched in her traditional role than she realized. She finds reordering relationships at work perhaps even more overwhelming than refining her relationships within the family.

In either case, at home or at work, the working wife's struggle can be seen as an expression of every human being's search for personal freedom and dignity. So we would all do well to work to reconcile these conflicts.

WE ALL NEED to open the way for both men and women to enjoy greater opportunities for personal and social development. We can heighten our consciousness of this struggle and confront it more hopefully through liturgical rites of reconciliation which focus on the restrictive social roles which enslave us all. Such concerns might appropriately be high on any parish's life of liturgical priorities.

But as we seek reconciliation of these roles, one would hope that the working wife will sustain in herself and share with men one of her special human qualities: her capacity to celebrate. Although this character is not uniquely

(Continued on Page 7)





## QUESTION BOX

# Many readers request 'secrets' of meditation

BY MSGR. R. T. BOSLER

Q. Many times in my life the word meditation has come up. It really didn't mean much to me. Now I've been told that one can enjoy life much more if one can truly meditate. I would like to read something in your column about how to meditate.

A. Interestingly enough, you are one of several who have written to me for instructions on how to meditate. Meditation is thinking about God and how much he has shown his love for us and responding with words of praise and love. It requires quiet and concentration, so that we may be aware of the presence of God in the depth of our being. You probably have been exposed to a form of meditation without realizing it. The recitation of the Rosary should be an attempt at meditation.



Unfortunately for most of us this prayer has too often been a mechanical repetition of words. Pope Paul VI, in his recent encyclical on Devotion to Mary, is careful to explain that without meditation on the mysteries of faith "the Rosary is a body without a soul, and its recitation is in danger of becoming a mechanical repetition of formulas and of going counter to the warning of Christ: 'And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words.' (Mt. 6:7) By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord."

The Holy Father's observation on the "quiet rhythm" is most important. It points out that the repeating of the Hail Mary is not meant to be a heaping up of prayers, but a psychological help to remove distractions and dispose the mind to think about what Jesus means for us. When praying the Rosary it is best not to think of what we are saying but rather allow the rhythm of the recitation to put us in the mood for meditation.

One form of meditation that some people find helpful is to think slowly of the meaning of a familiar prayer, like the Lord's Prayer or the Hail Mary.

"Our Father." What do I mean when I call God father? What is the importance of that "our"? And so on. This is especially helpful when you have no book to assist you.

The most fruitful method for most, however, is to read the Scripture. Begin with a prayer to the Holy Spirit asking that you be touched by the Word of God. Then read from a Gospel or an Epistle. Stop when something strikes you. Talk to God in response. You need quiet for this—the privacy of your room, the inspiration of an empty church. It isn't easy to acquire this ability to meditate, but that's true of anything worthwhile, isn't it? And don't expect to sense the presence of God often. But, when you do you will know that all your efforts were worth it, and you will find a joy that will

renew your zest for living.

Q. I have a co-worker who is having an affair. He goes to communion every Sunday. I talked to him about this and he answered by saying he confesses in the Penitential Rite of the Mass so he is forgiven. I know for a fact he goes to his mistress the next day. I thought you were forgiven only if you promised to at least try not to commit the sin again. He has a wife and family. What can I tell him to get him to change? I consider myself a friend.

A. You are right. There is no forgiveness even in the sacrament of penance for one who is not sincerely determined to give up the sin he confesses. Your friend is mistaken about the Penitential Rite of the Mass. It is not

meant as an act of forgiveness of sin but as a preparation for the union with Christ in Mass that does forgive those sins for which the sacrament of penance is not required.

Those aware of living in a state of serious sin are obliged to amend their lives and confess their sin in the sacrament of penance before they can worthily receive Holy Communion. You can remind your friend of this, but there is little else you can do except pray that he receive the grace to recognize what a hypocrite he is.

Q. Do I have sufficient reasons for a marriage annulment? My husband lied to me before our marriage about his previous life. He had been married to a Catholic girl out of the Church. When he

met me he took instructions and became a Catholic before our marriage. He lied to the priest who performed our marriage ceremony by saying he had never been married before. I found the marriage certificate after we were married. Before we were married he was in favor of a family, but after the wedding he insisted on any means to avoid children. In spite of this we have a daughter. During pregnancy my husband tried to cause the baby to be aborted. He quit going to Church and the Sacraments five years after we were married. He has had numerous affairs with other women during 14 years of marriage.

A. More than likely your marriage is invalid, not because of his previous marriage out of the Church to a

Catholic, but because he seemingly denied you the right to have children. His previous marriage would not constitute an impediment to your marriage since it was itself invalid because of the lack of the proper form required by the Church. However, the fact that he lied about this would certainly throw doubt on the sincerity of his willingness to have children before you married him. His subsequent actions would indicate that he did not intend to have children. The fact that a child was conceived in spite of his precautions would not change the situation. You should see a priest who will help you prepare a petition of nullity to be made to your bishop through the proper channels.

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## THE CHURCH AND I

## American Catholics opposed entry into World War II

BY F. J. SHEED

American Catholic opinion seemed to be hardened against America's entry into the war. The most persistent radio voice of that period was Father Charles Coughlin's: he loathed England. His followers used to attend Catholic meetings, call upon the speaker to agree with Father Coughlin, break up the meeting if he didn't. One such group asked Maizie what she thought of Father Coughlin's attacks on the British Empire. She answered: "As a Catholic I never criticize a priest in public. As an Englishwoman I do not care two straws what Father Coughlin thinks of the Empire." The audience liked her answer.

A far more serious champion of America's staying out of the war was the Paulist, Father James Gillis. He was editor of The Catholic World and had a vast radio audience. I had met him on my first visit to America, sitting next to him at meals for two weeks in the Paulist house in New York.

Not from him did I learn that he was

in continuing pain from a skin disease on his body, caught while barnstorming on the mission.

AT THE OUTBREAK OF the war he led a group of Catholics on a visit to England and the Continent. Catholics in England decided to give them a dinner. I, alas, was not there.

Responding to the toast of their health, Father Gillis gave a carefully prepared speech—his first trans-Atlantic speech, I think—on all the shared heritage which made Americans and English true kinsmen. When he sat down, Hilaire Belloc rose and said all this talk of kinship was nonsense, he himself felt closer to Hottentots than to Americans.

I happened to be travelling back to America on the same ship as Father Gillis. We spent hours every day tramping round the deck as he told of his anger. I pointed out that Belloc must have been drunk. Father Gillis told me how he had seen him take a bottle of wine from the table and put it into a capacious inner pocket of his greatcoat, and Belloc sober would never have done that. Anyhow Belloc was not an Englishman.

Father Gillis was not to be

mollified. Belloc he could have put up with. If one of the Englishmen had answered him. On the contrary, one of those who did speak added fuel to the fire by remarking that the play Lincoln had been watching when Booth shot him was "Our American Cousin"—a remark received with uproarious delight by Belloc.

I do not say that this episode was the reason for Father Gillis' campaign against America's entry into the war: it certainly added a continuing and growing violence to his attacks on Roosevelt and his wife as war-mongers. I think this had become an obsession.

LECTURING AROUND America, mainly to Catholic audiences, I found the feeling that too many Englishmen were throwing away American friendship by a kind of nationalist arrogance. It seems certain that treatment of this sort turned Edmund Wilson into an enemy. I met Jesuits who had stayed in English Jesuit houses and been given the feeling that the American Society of Jesus was only a sort of Third Order, tertiaries, compared with the European real thing.

Coming down for breakfast at Lon-

don's Basil Street Hotel, I heard the staff and some of the guests talking of the atom bomb on Japan. In the afternoon papers I read of what had happened to Hiroshima and Nagasaki (where descendants of St. Francis Xavier converts had preserved the Faith for centuries with no contact with the Church). I cannot remember my feelings then or on the following days as details came through. I wish I could remember. As my mind cleared, my one dominant feeling was the wish that it had not happened.

ONE OF THE EARLIEST to see that we were in a new world was Ronald Knox. He tore himself away from his translating of the Bible to write God and the Atom.

His main point as I remember was that this unlocking of the immeasurable powers locked up in a point of matter occupying space so infinitesimal that it could not be seen by any microscope meant a world that man cannot cope with—unless he can learn to release some of the spiritual and moral energies locked up in the human mind which occupies no space at all: after all, it was the human mind which split the atom, not vice versa.

What sign we have given of the

release of those spiritual and moral energies I should find it hard to say. We have more or less mastered outer space, but our own depths mock us by their inaccessibility.

### Pottebaum

(Continued from Page 6)

hers, the wife usually sees to the celebration of birthdays and anniversaries. She has the skill and sensitivity in planning and bringing off a party for any occasion, sometimes on the spur of the moment.

In this era of liturgical renewal, the male-dominated church would surely benefit from the sensitivities that the wife could bring to the planning of liturgical celebrations. She is perhaps more the celebrant in our society than are men. She demonstrates this at home, and wherever she may take on a paying job. This quality we cannot afford to leave behind in our journey to freedom. Such a journey makes little sense if, when we arrive, we have forgotten why we've come . . . to celebrate.

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## St. Simon's girls are tops in track

INDIANAPOLIS — St. Simon's parish, Indianapolis, walked off with team honors in the annual CYO Cadet Girls' Track Meet last Sunday at John Marshall High School. The Eastsiders posted a total of 242½ points, winning top honors in Class B and Class C and finishing second in Class A. The girls from St. Lawrence gave the champions a good fight taking the runner-up spot in team competition with 203 points, along with first place in the Class A division.

The only triple winner of the day was Nancy Gawrys of St. Simon, who set new records in the Class C 100 yard dash, 220 yard dash and the running long jump.

Following are the results of the individual events.

High Jump—Cathy Rea, St. Lawrence, 4'3" (NEW RECORD)  
Kickball Throw—Shelia Blanton, Little Flower, 95'10"  
Baseball Throw—Cathy Presnal, St. Lawrence 166'7"

**CLASS B**  
50 Yard Dash—Pat Gawrys, St. Simon, 8.5 sec.  
100 Yard Dash—Liz Carey, St. Lawrence, 12.1 sec. (NEW RECORD)  
220 Yard Dash—Beck Messer, St. Rila, 29.0 sec.  
200 Yard Shuttle Relay—St. Simon No. 1, 28.4 sec.  
440 Yard Relay—(TIE) St. Lawrence and St. Simon, 54.0 sec.  
Running Long Jump—Liz Carey, St. Lawrence, 12'4"  
Kickball Throw—Diane Kretz, St. Simon, 91'2"  
Kickball Throw—Diane Kretz, St. Simon, 91'2"  
Baseball Throw—Kelly Schmolli, Little Flower, 176'9"

**CLASS C**  
50 Yard Dash—Maureen Van Vels, St. Simon, 7.0 sec.  
100 Yard Dash—Nancy Gawrys, St. Simon, 12.4 sec. (NEW RECORD)  
220 Yard Dash—Nancy Gawrys, St. Simon, 28.9 sec. (NEW RECORD)  
200 Yard Shuttle Relay—St. Simon No. 2, 30.2 sec.  
440 Yard Relay—St. Simon, 57.0 sec. (NEW RECORD)  
Running Long Jump—Nancy Gawrys, St. Simon, 13' 10 1/4" (NEW RECORD)  
Kickball Throw—Ruth Griffin, Little Flower, 67'10"  
Baseball Throw—Mary Van Vels, St. Simon, 121'8"

**TEAM CLASS A**  
1.) St. Lawrence—80; 2.) St. Simon—49½; 3.) Little Flower—42½; 4.) St. Rila—41.

**CLASS B**  
1.) St. Simon—74; 2.) St. Lawrence—71; 3.) St. Rila—34; 4.) St. Matthew—24.

**CLASS C**  
1.) St. Simon—97; 2.) St. Lawrence—42; 3.) Little Flower—34; 4.) St. Rila—31.

**OVER-ALL**  
1.) St. Simon—242½; 2.) St. Lawrence—203; 3.) St. Rila—106; 4.) Little Flower 93½.

## CYO NOTES

Only openings at Rancho Framasa are during the weeks of June 16 and June 30. All weeks at Camp Christina still have openings.

Softball coaches will meet at 7:30 p.m. on Tuesday, June 11, at the CYO Office.

Entry blanks for the Sub-Novice Swimming Meet will be mailed out this week. Deadline is July 3.

## CADET BASEBALL FINAL STANDINGS

### "5A" LEAGUE

DIVISION I—St. Bernadette 8-0; St. Jude 6-2; St. Catherine 2-3; Little Flower 1-5; St. Christopher 1-4.

NOTE: St. Bernadette won the league championship.

### CADET LEAGUE

DIVISION I—St. Pius X (Gold) 8-0; St. Christopher 6-1; St. Gabriel 6-2; St. Michael "A" 3-5; St. Monica 3-5; All Saints 2-6; St. Thomas 0-8.

NOTE: St. Pius X (Gold) won the division championship.

DIVISION II—St. Pius X (Purple) 8-0; Immaculate Heart 5-2; Christ the King 5-3; St. Joan of Arc 3-4; St. Matthew 2-5; St. Andrew 2-6; St. Michael "B" 1-7.

NOTE: St. Pius X (Purple) won the division championship.

DIVISION III—St. Mark 8-2; Holy Name 7-3; St. Jude 5-3; St. Catherine 4-4; St. Roch 3-5; St. Barnabas (White) 2-6; St. James 2-6; St. Patrick Sacred Heart 0-9.

NOTE: St. Mark won the division championship.

DIVISION IV—St. Simon 8-1; Our Lady of Lourdes 6-3; Little Flower 6-3; Nativity 5-4; St. Bernadette 5-4; Holy Spirit 5-5; St. Lawrence 3-5; St. Barnabas (Maroon) 2-6.

NOTE: St. Simon won the division championship.



OVER-ALL TRACK CHAMPIONS—These girls from St. Simon's parish, Indianapolis, won the over-all team trophy in last Sunday's annual CYO Cadet Girls' City-Wide track meet. The young athletes broke four records in the process. Carl Wagner, coach, is in the back row at the far left.



JUNIOR KICKBALL LEAGUE CHAMPIONS—Above is the Junior Kickball team from Holy Name parish, Beech Grove, which took the measure of Nativity, Indianapolis, 21 to 4, to capture the Spring League championship. Shown in the back row, far left, are the coaches: Herb DeVore and Tom Goldsby.



CADET 'A' KICKBALL LEAGUE CHAMPS—Above is the Cadet "A" kickball team from Holy Spirit, Indianapolis, which walked off with the league crown by defeating St. Simon, 10 to 4, in the title game. Pictured with the team, back row, left to right, are: Mrs. Pat Leonard, scorer; Father Frederick Denison, moderator; and Mrs. Roselle Darragh, coach.

## GIRLS' TRACK

The annual Junior Girls' Track and Field Meet will be held on Sunday, June 11, at the CYO Stadium beginning at 12 noon.

## Aid youth in inner-city

Marian College will again administer the National Summer Youth Sports Program for central city boys and girls between the ages of 10 and 17.

Sponsored by the National Collegiate Athletic Association and the President's Council on Physical Fitness and Sports, the program will be conducted on week-days between July 1 and August 9. Included is a free lunch each day in the college cafeteria.

Lynn Morrell, chairman of Marian's physical education department and head baseball coach, will direct the program, assisted by Ed Schilling, Marian basketball coach, and Rich Robinson, former track coach at Earlham College. Marian athletes and other qualified instructors will complete the roster.

The daily schedule, open to 260 youngsters free of charge, will include swimming, team sports, individual instruction and films.

Application forms are available from the college.

## Women to meet at Batesville

BATESVILLE, Ind. — The ladies of St. Louis parish will host the quarterly meeting of the Lawrenceburg Deane Council of Catholic Women on Thursday, June 13. Registration will begin at 1 p.m. The date was erroneously given as June 8 in last week's Criterion.

Father Donald Schmidlin, director of Catholic Charities, will be the speaker. Members from all affiliated parishes are urged to participate.

## TITLE GAME

The CYO Boys' Cadet championship baseball game will be held at 1 p.m. Sunday, June 9, at CYO North on Kessler Boulevard. St. Pius X (Gold) will play the winner of the Wednesday game between St. Simon and St. Pius X (Purple). The 3 p.m. consolation tilt will pit St. Mark against the loser of that contest.

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## ARCHDIOCESE OF INDIANAPOLIS Assessment and Fee Income and Expense July 1, 1972 through June 30, 1975

Schedule A

	Actual Year Ended June 30, '73	Budget Year Ending June 30, '74	Projected Year Ending June 30, '74	Budget Year Ending June 30, '75
<b>INCOME</b>				
Archdiocesan Assessments	149,920	497,115	497,115	539,735
Chancery Fees	15,954	5,159	5,159	5,000
Tribunal Fees	1,958	1,700	1,700	1,700
<b>Total Income</b>	<b>167,832</b>	<b>503,974</b>	<b>503,974</b>	<b>546,435</b>
<b>EXPENDITURES</b>				
<b>Archdiocesan Offices</b>				
Religious Education	57,540	7,000	7,000	1,560,000
Office of Educ. - Administration	5,848	6,000	6,000	
Arch. Tribunal Office	27,157	2,600	34,094	35,000
Catholic Communication Center	12,500	1,250	1,250	15,000
Arch. Off. Bldg. (W. Georgia St.)	13,139	12,800	16,153	18,000
Liturgical Commission	6,105	6,000	6,028	7,500
Ecumenical Commission	223	500	685	1,750
Personnel Board	3,781	2,000	1,290	2,000
Priests' Senate	600	1,000	1,504	1,800
Vocation Office				2,000
	187,603	18,280	20,285	2,380,500
<b>Archdiocesan Administration</b>				
Archbishop's, Chancellors',				
Treas. Off., Dir. of Development				
Salaries	88,245	85,200	93,135	94,000
Expense	5,673	59,000	64,814	60,000
Clergy Retirement	5,040	4,800	5,000	5,000
Lay Employee Insurance	575	700	1,878	24,000
Infirm Priests' Salaries	2,200	1,000	2,160	
Charitable Contributions	2,664	2,000	300	500
	135,497	162,800	167,287	161,900
<b>Assessments - Local and National</b>				
Catholic University	210,000	20,000	210,000	210,000
Indiana Catholic Conference	247,12	30,800	30,561	30,800
United States Catholic Conference	124,85	11,800	10,418	12,000
Ind. Interreligious Com. on Human Eq.	124,40	12,500	12,585	12,500
	706,37	75,200	74,562	76,300
<b>Chaplaincies</b>				
Campus Ministry	39,875	39,000	38,800	45,000
Hospital Ministry	6,180	6,300	6,240	6,300
	46,055	45,300	45,040	51,300
<b>Insurance</b>				
Liability, Excess Liability, Work, Comp.	212,85	230,00	15,505	18,000
	212,85	230,00	15,505	18,000
<b>Total Expense</b>	<b>461,477</b>	<b>499,100</b>	<b>501,108</b>	<b>543,550</b>
<b>Surplus</b>	<b>63,75</b>	<b>4,874</b>	<b>2,866</b>	<b>2,885</b>

1. Includes \$8000.00 budgeted for capital improvements.
2. To be paid from Retirement/Disability assessment.





CARDINAL MINDSZENTY VISITS CAPITAL—After visits in the New York and Philadelphia areas, Cardinal Joseph Mindszenty spent a busy two days in the nation's capital. At left, the former primate of Hungary chats with Cardinal Patrick O'Boyle (center) and Archbishop William Baum of Washington (right) before celebrating a High Mass in Latin



at St. Matthew's Cathedral. At right, the visiting prelate pats a youngster on the cheek as he confirmed about 40 children of Hungarian descent at the National Shrine of the Immaculate Conception. He also offered Mass and gave a homily in Hungarian. (RNS photo)

## Two Indiana bishops sign statement on Soviet Jews

INDIANAPOLIS — Bishop Raymond J. Gallagher of the Lafayette diocese and Bishop Francis R. Shea of Evansville were among Indiana religious leaders who signed a "Declaration of Rights for Soviet Jews" delivered to the Soviet Embassy in Washington, D.C., in conjunction with the June 2 observance of a national day of solidarity with Soviet Jews. The statement was trans-

mitted by the Indianapolis Jewish Community Relations Council.

Other signatories included the following Archdiocesan Religious: Sisters Martha Marie Eder, Connersville; Kathleen Desautels, Jasper; Luke Crawford, Terre Haute; and Mary Eileen Hare, Lillian Newborn and Mary Margaret Funk, all of Indianapolis.

The declaration called upon the Soviet government to free Jewish prisoners of conscience from labor camps, permit free emigration to Israel and remove all barriers to Jewish religious and cultural expression within the USSR.

### CARD PARTY

INDIANAPOLIS — The St. Philip Neri Altar Guild will hold a card party at 8 p.m. Wednesday, June 12, in the community room.

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## Remember them

BRADFORD  
BARBARA HOEHN, 73, St. Michael's, May 28. Wife of Albert, mother of Raymond, Herbert and Norbert, Mrs. Vincent Schillmiller, Mrs. Harlan Kochert and Mary Lous Hoehn, all of New Salisbury.

BRAZIL  
MARY E. CUNNINGHAM, 82, Annunciation, May 31. Mother of John W. of Staunton, Ind.

CONNERSVILLE  
ALBERT A. BISCHOFF, 66, St. Gabriel's, June 5. Brother of Clara Wiwi of Connersville. Another brother also survives.

INDIANAPOLIS  
ANNA O. HOTSSELLER, 90, St. Philip Neri, May 30. Mother of Stephen and Andrew Hotseller and Mary H. Jones.

DANIEL A. BARTON, 68, Little Flower, May 31. Brother of Andrew Barton and Mrs. Agnes Brake.

CHARLES EDWARD WARREN, 46, Little Flower, May 31. Husband of Mary R.; father of Maria T., Steven E., Anthony J. and David C. Warren; son of Walter S. Warren. Five brothers and two sisters also survive.

FRANCES E. LOCKE, 82, St. Gabriel's, June 3. Mother of Nelson A. Locke. Four sisters also survive.

THEODORE O. GUZEK, 39, St. Barnabas, June 5. Husband of Peggy A. (Kritsch) Guzek; father of Teddy D. and Lee Ann Guzek; son of Helen Guzek; brother of Patricia, Vernon, Robert and Tom Guzek.

HARRY E. SHANER, 39, St. Barnabas, June 5. Father of Robert, Diana, Theresa and Dawn Shaner; son of Mrs. Rose Holbrook and Harry Shaner; brother of Robert L. Shaner and Sharon K. Smith.

SALLY N. SHANER, 40, St. Barnabas, June 5. Mother of Robert, Diana, Theresa and Dawn Shaner; Sister of Patrick Jordan, Mrs. Charles Glesing, Mrs. David Jones, Mrs. William Porter and Mrs. Robert Ward.

CLARENCE L. TAYLOR, 73,

Christ the King, May 18. Husband of Ruth M.; father of Alice R. Meyer, and M. Virginia Francisco.

JEFFERSONVILLE  
ROBERTA LEONARD, 88, St. Augustine's, June 1. Sister of Evelyn Poff of Louisville.

LANESVILLE  
DIANA SIEFERID, 18, St. Mary's, May 30.

NEW ALBANY  
MARY L. EMERY, 75, St. Mary's, May 31. Wife of Frank; mother of Paul F. of New Albany.

ST. MARY-OF-THE-WOODS  
WILLIAM A. BRENNEMAN, 21, St. Mary-of-the-Woods, May 29.

ST. MEINRAD  
JOHANNA M. FUCHS, 83, St. Meinrad's, May 31. Wife of Edward; mother of Kathryn Enlow of Indianapolis; Frances Lubbenhusen of Phoenix, Ariz.; Tillie Hamm of Bloomington; Virginia Hildenbrand of Fulda; Robert, Dale and Albert, all of Phoenix, Ariz.; sister of Agnes Sztman and Clara Sztman, both of St. Meinrad, and Martin Zogman of Fulda.

SHELBYVILLE  
HOWARD E. WHITE, 78, St. Joseph's, May 26. Husband of Laura; father of Carroll of Shelbyville.

TELL CITY  
JESSE F. HARPE, 80, St. Paul's, June 1. Father of William E. of Tell City;

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CATHERINE STROBEL, 73, St. Paul's, June 1. Mother of Henry A. of Novato, Calif.; Paul J. of Tell City; Frances O'Brien and Mary Beavin, both of Indianapolis; Dorothy Ferrando of Butte, Mont.; Rita Brockman of St. Meinrad; Ann Wirthwein of Newburgh, Ind.; and Carol Dauby of Tell City; sister of John Eberle of Tell City.

MARY A. PETER, 96, St. Mark's, June 3. Mother of Edward, Norbert, Albert, Charles, Clara Hagedorn, Agnes Lasher, Cecelia Boerste, all of Tell City; Alberta Gehlhausen of Marion, Ind.; Frieda Hubert of Willow Branch; sister of Raymond Bockhold of St. Mark's; Sister Mary Jerome of Indianapolis; and Mrs. Veronica Hodes of Tell City.

She is also survived by 70 grandchildren, 161 great-grandchildren and five great-great-grandchildren.

WILLIAM F. JAMES, 74, St. Paul's, June 5. Husband of Anna; father of Virginia Hawkins of Tell City; brother of Anna and Edna James of New Albany and Florence Hawkins of Madison, Ind.; Irving of Evansville and Elmer of Derby.

TERRE HAUTE  
FRANCES L. STINSON, 82, St. Ann's, May 29. Mother of Mrs. Charles Buckingham, Miss Dolores Stinson and Mildred Stinson, all of Terre Haute.

SARAH AGNES GLEASON, 87, St. Joseph's, May 29. Mother of Frances E. Gleason of Indianapolis.

EUGENE C. ROSIMER, 71, St. Ann's, June 3.

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## VIEWING WITH ARNOLD

## 'Billy Jack' is still among the top ten

BY JAMES W. ARNOLD

The power of movies to reach people on a gut level—for alternately clear and obscure reasons—is currently being demonstrated by the almost legendary success of "Billy Jack," the low-budget flick that emerged from the provinces to produce nearly as much action in the banks and courts as it has in the theaters and drive-ins.

The film has been virtually ignored by critics, myself included, because when it was first released in 1971 there seemed no reason to take more than routine notice. It was almost entirely a family production by the husband and wife team of Tom Laughlin and Dolores Taylor, a dimly talented pair who had been trying to break in on the fringes of Hollywood with youth-oriented motorcycle flicks in the late 1960's. The Laughlins starred in "Billy Jack," and under various pseudonyms, wrote, directed and produced it. The only class professional involved was cameraman Fred Koenekamp ("Patton," "Papillon"). The result was largely glossy trash, with a nice commercial mix of sex, violence and youth rebellion, and it quickly dropped toward the expected oblivion of the drive-in trade.

THE REST OF the story is a chapter in Show Biz financial history. The unhappy Laughlin bought back the rights from the original distributor, and set up an offbeat marketing system of renting theaters and saturation advertising. He found a huge audience, which continues to expand from the boondocks to the big cities. Success and the smell of money has brought on various forms of litigation. But as of late May, 1974, "Billy Jack" was still 10th on the list of national box-office leaders.

## Slowing down

WASHINGTON — Final figures for 1973 have confirmed earlier figures that indicated the growth in U.S. population is slowing, according to the Census Bureau. The crude birth rate—the number of births per 1,000 persons—reached a record low of 14.9 during 1973. That compares with 15.6 in 1972 and 26.6 in 1947.

with gross receipts in the sweet neighborhood of \$35 million. The question is, how come?

It's not just the theme, because it's not all that different from the generation gap, revolution-oriented movies of 1968-71. In fact, you'd think that "Billy Jack" just missed the crest of that trend. If there's any movie it reminds you of, at least in spirit, it's "Joe," which was similarly amateurish, blunt and emotionally loaded. Again you've got a girl who is a hippie runaway, being sought by a crass and violent father. But this time the setting and mythic images are western. She takes refuge in a progressive school for dropouts, which happens to be located on an Indian reservation guarded by a half-breed superman named Billy Jack. The heart of the story is the un-subtle cultural conflict between the school, with its orientation to pot and peace, and the nearby redneck town. But most of the action is between Billy Jack and the town's more violence-prone baddies.

THE CHEMISTRY, I think, largely results from the lack of sophistication, the oversimplification and visceral presentation of the issues between the so-called "two Americas." The movie audience has strong feelings aroused, which are then powerfully released. (This is the link to films like "Dirty Harry" and "Walking Tall"). The rednecks are not simply shown as bigots, racists, lechers, sadists, reactionaries, gun-toting bullies. They slaughter wild mustangs. They beat up their kids. They brutalize Indians, children and women. They

rape and humiliate the schoolmarm heroine (Miss Taylor), who is the voice throughout of pacifism, idealism and reason. (A lot of the more sensational stuff has apparently been chopped up in the current prints).

All of this is tied to the traditional chutzpah of the western, and its avenging super-hero, Billy. ("I try," he says quietly, "I try to be non-violent. But then I think of what you have done... and I just go berserk.") And he does, and the audience cheers. Billy has a lot going for him. He is not only an Indian holy man, an indestructible, celibate Christ figure, but John Wayne with a gun. He is also an ex-war hero (who hates war), and a karate expert. He beat the kung-fu craze by a year.

Not to be overlooked among the trendy elements are improvised psychodrama—this seems to be the main curriculum at the school, and the players include the talented members of The Committee—and feminism. Some of the girls are traditional victims, but many are aggressive, strong, prime movers. The schoolmarm is a feminist heroine, unconcerned with appearance and outraged by destructive male values, and her reaction to the rape is the most eloquent and stirring moment in the movie. Eventually, her insight prevails even over Billy, whose final reluctant rejection of violence for the sake of progress (after, of course, he has already liquidated the major villains), is a decidedly un-western sort of ending.

THERE IS ALSO a climax that is deep in youth culture

mythology—the rebels besieged in a church by dozens of well-armed police, fighting to the death for their cause. (The SLA, among others, operated from an old movie scenario). And thrills must surge through the audience as the arrested hero is led off through an endless corridor of silent youths with their arms raised in clenched-fist salutes.

"Billy Jack" is obviously not an intellectual's movie, but for the masses it beats Ingmar Bergman. I'm not sure all of the above fully explains why. But in movies, whenever you can harness deep felt emotions to easily visible symbols, you are likely to make a dollar or two. (Rating: B—objectionable in part for all)

## The week's TV network films

THE ANDERSON TAPES (1971) (NBC, Friday, June 7): Pure schlock, although the theme of eavesdropping (everybody—bugging—everybody-else) is more clearly relevant this third time on the network. Otherwise director Sidney Lumet's film about a big N.Y. apartment house burglary is strictly for box-office, and loaded with sex, violence and glib, shallow characterizations. With Sean Connery, Dyan Cannon, Martin Balsam, and Alan King, as a Mafia leader nostalgic for the good old strongarm days. Not recommended.

PLAY DIRTY (1969) (NBC, Saturday, June 8): A British commando version of "The Dirty Dozen," which makes that film look like humanitarian High Art. Full of super-sickening violence (and some ugly sex) to the point of boredom. Its chief message seems to be that war is dangerous to your health. With Michael Caine and Nigel Davenport. Not recommended.

THE ITALIAN JOB (1969) (ABC, Sunday, June 9): A harmless entertaining and deft example of the caper film, satirized in the British manner, with Michael Caine and Noel Coward creating the world's largest traffic jam in Turin, Italy, as a diversion for a \$4 million gold heist. The climax has a great auto chase. Satisfactory G-rated entertainment for nearly everyone.

THE MAGUS (1968) (ABC, Monday, June 10): The disastrous movie made from John Fowles' bizarre and ambiguous novel about a schoolteacher involved with a modern magician in a Greek villa belonging to Anthony Quinn. The hopelessly perplexed cast includes Michael Caine—It's his week on the Tube—and Candice Bergen in the role that nearly ended her career. In its theatrical release the film was condemned by the Catholic Film Office. Not recommended.

WHO'S AFRAID OF VIRGINIA WOOLF? (1966) (CBS, Thursday, June 13): One of the most controversial films of the 1960's. In its second time on the network, it is likely to outrage only those who insist on being outraged. Director Mike Nichols never quite succeeded in turning Edward Albee's bitchy-talky play into a film, despite terrible photography by Haskell Wexler. The primary appeal is naked violence, in the form of outrageous male-female verbal combat, and virtuoso acting by the Burtons, George Segal and Sandy

## Parish picnic set by Sacred Heart

INDIANAPOLIS — Sacred Heart parish—as a step in its preparation for the Centennial in 1978—will sponsor a Homecoming Picnic at German Park on Sunday, June 23.

The picnic grounds will open at 12 noon, and festivities will continue until 9 p.m.

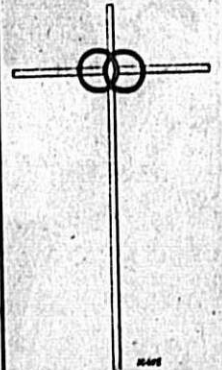
Former parishioners and friends of the parish are invited to attend. For those who prefer not to bother with a picnic lunch, such favorites as bratwurst, hunky sausage and hot dogs, along with appropriate beverages, will be on sale on the grounds.



PLAN ANNUAL HOLY CROSS FESTIVAL—Final plans are being drafted for the Annual Holy Cross Festival. Discussing details above with the pastor Father James Hynes, seated, are standing, left to right: Carl Schmidt, festival co-chairman; Richard Perry, parish council president; and Francis Hammans, festival co-chairman. The popular event will be held on the parish grounds at Ohio and Oriental Streets, Indianapolis, on June 21, 22 and 23. Dinners will be served, and the traditional booths and rides will be featured. Former parishioners are invited to make the festival a homecoming occasion.

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## Episcopal priest named chaplain of ND alumni

DALLAS — An Episcopal priest has been named chaplain of the Notre Dame Alumni Chapter here.

Father Lawrence Irwin Ferguson, who is serving as missionary curate of the Church of St. Thomas the Apostle, was honored at the chapter's annual banquet.

He holds three degrees, all cum laude, from Notre Dame, but earned his theological degree from Seabury-Western Seminary (Episcopal) in St. Louis.

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1st session: June 10—June 21. 2nd session: June 24—July 5. 3rd session: July 8—July 19.

4th session: July 22—August 2. 5th session: August 5—August 16. 6th session: August 19—August 30.

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## Longacre Park

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## Board of Education election scheduled

Joseph P. Morone, Jr., a member of St. Mark parish Indianapolis, is an unopposed candidate for president of the Archdiocesan Board of Education in elections to be held at the June meeting of the board.



Morone

Nominated for other offices

are Father Kenneth J. Murphy and Father Joseph E. Mader, vice-president; and Mrs. Robert (Mary) Sitman and L. Norman Legge, secretary.

The father of four, Morone has been active in the education planning program of parishes on Indianapolis' southside.

FATHER MURPHY, administrator of St. Rose Church, Knightstown, has been a member of the Archdiocesan board for three years. He is Catholic chaplain at New Castle State Hospital and a former high school religion teacher. He also has served as vice-president of the Richmond District Board of Education.

Father Mader, associate pastor of Holy Rosary Church, Indianapolis, is an instructor at Latin School and has served on both district and archdiocesan boards of education.

MRS. SITMAN, present secretary, is a member of Little Flower parish, Indianapolis, and the mother of six children. She has a bachelor's degree in Education from Marian College and has an extensive teaching background.

Legge is the father of six children and a member of St. Michael parish, Indianapolis. He has served on parish, district and archdiocesan boards of education and for three years has been chairman of the assessment sub-committee of the Indianapolis District Coordinating Committee.



Fr. Murphy



Fr. Mader



Mrs. Sitman



Legge

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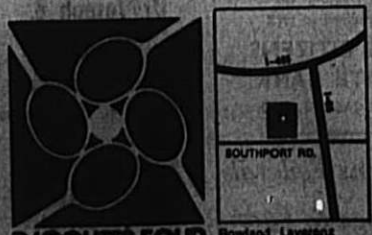
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