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INDIANAPOLIS, INDIANA, MAY 30, 1975

### Move grows to curb teen-age marriages

FROM NC NEWS SERVICE

more dioceses have adopted regulations restricting marriages between teen-agers. They are the Jefferson City, Mo., diocese the San Antonio, Tex., archdiocese and the Detroit archdiocese.

According to Father Edmond According to Father Edmond Carmody, vice chancellor and auditor of the San Antonio marriage tribunal, the step was taken in the face of mounting evidence that American teen-agers are incapable of making and sustaining the kind of commitment necessary to fulfill what the Church considers essential requirements for the sacrament of Christian marriage.

According to research prepared by Father Carmody, one out of four marriages in the United States ends in

Statistics show 56% of all divorces "occur before the parties reach the age of 24," Father Conway said, "and 33% of all divorced couples are teen-agers."

EVIDENCE, he said, indicates that

EVIDENCE, he said, indicates that "the lower the age of marriage of one of the parties, the greater the probability of instability in marriage, leading to divorce."

He said: "The facts corroborate the legitlmate presumption that teenagers are usually not mature enough, emotionally, spiritually, intellectually and financially, to handle the rights and responsibilities of marriage in contemporary society."

Father Carmody added: "The Church recognizes the right to marry is natural and that it can only be regulated by the Church and state for serious reasons involving Christian

serious reasons involving Christian

revelation or the common good."

Canon 1035 legislates that 'allpersons who are not prohibited by law
can contract marriage.'"

FATHER CARMODY said the unique (Continued on Page 3)

### Urge public to sponsor Vietnamese refugees

NEW ORLEANS, La.—Because living conditions in the three govern-ment refugee camps "are not the best," a recent meeting of Catholic Charities and resettlement bureau representatives here urged the public to sponsor Vietnamese refugees.

"The sooner people come forward and open their hearts to these

refugees, the sooner they will be able to be absorbed into the mainstream of American life," said Father Michael Haddad, New Orleans, archdiocesan director of Catholic Charities, who chaired the meetics.

director of Catholic Charities, who chaired the meeting.

Meeting participants also said that no city or area will be designated a quota of refugees to resettle, so, success in resettlement efforts will depend on the number of people willing to appears them. willing to sponsor-them.

### CORRECTION

INDIANAPOLIS—The second indiana Catholic Education Institute, announced in last week's Criterion, will take place Oct. 28 and 29, 1976, not this fall, as the story implied. The meeting, to /be held in the Indiana Convention Center, is expected to draw Catholic education personnel from the five Indiana dioceses.

Education institutes for the coming fall will be held on the district level and have been tentatively set for Oct. 23-24, coinciding with the public school leachers meeting.

Each district in the Archdiocese will plan its own program. Details will be INDIANAPOLIS-The second In-

plan its own program. Details will be reported later.

SPONSORS CAN BE individuals or families who will assist in locating housing and employment opportunities for a refugee family. They will not be legally responsible for the family, but will only be asked to assist them in their basic needs.

Father Joseph M. Hoc, a Vietnamese priest now residing in Boston who has been temporarily assigned as a chaplain to the refugees at Eglin Air Force Base in Florida, spoke with the press following the meeting.

In response to one question Father Hoc said he doubts very much that any of the Vietnamese refugees currently in this country or on U.S. Islands in the Pacific will want to return to their homeland.

"IT IS VERY, very difficult to become an exile," Father Hoc added, as tears filled his eyes. "Many in my immediate family have died at the hands of the communists," and he indicated that the bloodshed will

"Ho Chi Minh killed 85,000 people in North Vietnam following the revolution there and I and these people believe that the same methods will be applied in the south now that the communists have completed their conquest," he claimed.

"Many of the refugees at Eglin have told me that they come to America not so much for themselves but because of their children . . . so that these children may grow up in a free society," Father Hoc said.

An estimated 60% of the refugees



'LITTLE SAIGON'—South Vietnamese refugees form long chow lines at mess tents in the "Little Saigon" area on the north end of Camp Pendleton, the Marine Corps base that is serving as a refugee processing center. As the refugees find a new life in the refugee camp, they are relying heavily on their religious faith and the ministry of the churches. [RNS photo]

### Two legislatures approve prayer in public school

WASHINGTON—Both the Connecticut and New Hampshire legislatures have passed bills to reinstate prayer periods in public schools. It is expected that the governors of the two New England states will sign the bills shortly.

The Connecticut bill requires that time be set aside each day in the state's public schools for "meditation." Gov. Ella Grasso said she will sign the bill, which passed the Connecticut House of Representatives by a margin of 88 to 56, and the Senate by 28 to six.

by a margin or 88 to 56, and the Senate by 28 to six.

The New Hampshire bill permits the voluntary recitation of the Lord's Prayer in public elementary schools at the option of local school districts. The New Hampshire Senate approved the House-passed bill on an 18 to 8. the House-passed bill on an 18 to 5 roll call vote. Gov. Meldrin Thomson indicated he will sign the bill.

THE WORD "meditation" was substituted for "prayer" in the Con-necticut bill in part to avoid a con-

stitutional test that the New Hampshire bill may provoke.

Both bills, have raised strong opposition from those who claim that whether prayer is called prayer, or whether it is called meditation, the basic intent is unconstitutional.

in 1962, the Supreme Court ruled six to one that prayer in public schools, even if on a voluntary basis, violated the First Amendment's separation of Church and state. That ruling effectively removed prayer from public school classrooms throughout the

school classrooms throughout the country.

"The difference between prayer and meditation is slight," said Rep. Aloysius Ahearn, a Connecticut school teacher, in a copyrighted New York Times article. "They (the bill's supporters) mean prayer. That's what they want. They are asking us, the legislative body, to subvert the law of the land."

WILLIAM OLDS, executive director of the Connecticut Civil Liberties Union, the Times reported, said his organization would probably challenge the constitutionality of the bill in court. "In my opinion," he said, "the intent is that it be a prayer bill."

But William Wholean, executive director of the Connecticut Catholic Conference, said the substitution of "meditation" for "prayer" removes "the controversial aspect." And state Senate President Pro Tem Joseph Fauliso, who had tried unsuccessfully for 10 years to reintroduce prayer in for 10 years to reintroduce prayer in public schools, said the Connecticut bill is similar to a Pennsylvania law that he said has withstood court

challenges.

In New Hampshire, Senate
President Alf Jacobson, an ordained
minister in the Swedish
Congregational Church, spoke against the bill. He said he believes in prayer, but also in the rights of the minority. He said attacking the Constitution "will weaken the fabric of our country" and produce "a tyranny of the majority."

### Family planning research sought

BY JIM CASTELLI

WASHINGTON-Natural family planning is not "Vatican Roulette," a leading obstetrician and gynecologist

leading obstetrician and gynecologist told a House subcommittee.

New methods of natural family planning are "as effective as many artificial methods and more accurate than most," according to Dr. William Lynch, chairman of the science committee of the Human Life Equipolation

The Human Life Foundation was established in 1968 by the American Catholic bishops to sponsor research education in natural family planning.

DR. LYNCH testified before the House appropriations subcommittee on behalf of proposed government funding of research in natural family

funding of research in natural family planning.

The testimony came about two weeks after Sen. Birch Bayh (D-Ind.), chairman of a Senate subcommittee hearing testimony on proposed constitutional amendments to prohibit abortion, called on the Department of Health, Education and Welfare to increase research in both natural and artificial methods of birth control as an alternative to abortion. an alternative to abortion.

Dr. Philip Corlman, director of the Center for Population Research of the National Institute of Child Health and Human Development, has requested \$1 million a year for natural family planning research

Dr. Lynch sald Corfman has called natural family planning "highly effective" and that Dr. Louis Hellman, deputy assistant secretary of Health, Education and Welfare for population, has called it "acceptable."

DR. LYNCH told the subcommittee that natural family planning is the subject of work by serious scientists and teachers from all over the world. He noted that the Human Life Foundation in early May had hosted a conference on natural family planning that included members of the Ford Foundation, Rockefeller Foundation, (Continued on Page 3)

(Continued on Page 3)



Province of Franciscans. Homilist will be Father Conan Mitchell, O.F.M., another former pastor. Throughout Sunday afternoon and evening there will be a Homecoming Picnic held at German Park, 8600 South Meridian St.

and has remained in the care of the Franciscans of the St. Louis Province. An estimated 70 German-speaking

families were charter members, and the parish has maintained much of its

German culture and traditions. Parish membership today is approximately

LAUNCHING THE observance on Friday, the Feast of the Sacred Heart, will be a Mass of Thanksgiving at 5:30 p.m., with Archbishop George J. Biskup as the main celebrant.

Concelebrants will be priest-sons of the parish, former pastors and former associate pastors. Homilist will be Father Roland Averbeck, O.F.M., a former

Following Mass, a dinner will be

participate in an 11 a.m. Mass, and they will be guests at a buffet lun-

cheon at 12:30 p.m. in the parish hall. Principal celebrant of the Mass will be

Bishop Henry A. Pinger, O.F.M. Delivering the homily will be Father Anthony Lauck, C.S.C., University of Notre Dame, a son of the parish.

During the afternoon there will be an open house in the hall to permit parishioners to meet their former teachers, classmates and

Sunday, June 8, will be

Pope Paul canonizes

2 Spanish Religious

VATICAN CITY—Two Spanish Religious—a reformer of the Trinitarians and the foundress of an order serving women—were canonized by Pope Paul VI May 25 in the first canonization rite of the Holy Year.
Pope Paul, praising the virtues of St. Juan Baptista de la Concepcion—and St. Vincent Maria Lopez y Vicuna, said that "Our earthly scene, which seems determined to make itself famous for criminal deeds and the

seems determined to make itself famous for criminal deeds and the evils and threats of new conflicts and wars, becomes beautiful and glorious, thanks to these individual manifestations of sanctity."

The canonization of the Spanish saints was attended by Spain's minister of justice, Jose Maria Sanchez Ventura, as well as by large numbers of Spaniards.

entered the religious life.

1,200 persons.

CO-CHAIRMEN of the Centennial Committee are Charles Schafer and Leo Massing.

Father Brian Kirn, O.F.M., pastor for the past seven years, said that extensive renovating and redecorating has been done to prepare the church for the centennial celebration.

He explained that the original church and the first grade school are now part of the Friary, the oldest building in the parish. The present church structure, with its red brick and twin-steepled Gothic architecture, was completed in 1891. Three years later a building for a boys school was

600 families and there were 560 children enrolled in the elementary school. In 1915 another building was completed and a four-year high school program was instituted.

SOUTHSIDE LANDMARK—Historic Sacred Heart Church on In-dianapolis' Southside will be the site

of an elaborate celebration next week-end as the parish culminates its centennial year observance.

> Until the late 1960s Sacred Heart Central was an important part of the lives of Southside teen-agers. In 1966 the school was renamed John F. Kennedy Memorial High School and three years later it was merged with the newer Chartrand High School. The "combination" became Roncalli. The old Sacred Heart High School building now houses the office of Catholic Charities.

The grade school was consolidated with four other Southside parish schools last fall and its building now

houses a public pre-school program.
Of all the contributions the parish or all the contributions the parish has made to the city and the Church, Father Brian believes the most important is the large number of religious vocations. One hundred daughters have gone from the parish into a community of Sisters; 54 sons have become priests or Brothers.

### Torture charges heat Church-State conflict

served in the parish hall of St. Roch, a Southside neighbor. Of necessity there will be a limited number of tickets available for the dinner.

Saturday, June 7, has been designated as a day to honor the Sisters of St. Joseph of Carondolet, who have staffed the schools, and all the daughters of the parish who have entered the religious life. SANTIAGO, Chile—A night-long repeatedly reminded military rulers of confrontation between Chile's military the need to respect human rights. regime and the interfaith Committee for Peace ended here when a prisone bearing marks of torture was reto a Catholic hospital and promised safe-conduct out of Chile.

Socialist leader Sergio Zamora had broken away from military custody and sought asylum at headquarters of the committee. Soldiers surrounded the building and tried to arrest him again, but urgent high-level talks Cdl. Sliva

between Church leaders, including Cardinal Raul Silva of Santiago, and President Augusto Pinochet ended the

The Zamora incident brought the Church-state clash over human rights into the open.

MARKS ON Zamora's body in-dicated he had been subjected to electric shocks, cigarette burns and beatings while in custody of the National Intelligence Department (DINA), Chile's military security

The committee, which was established one month after the military coup of September 1973 overturned Chile's Marxist govern-ment, is run by Lutherans, Catholics and Jews. It has been a major source of support and aid for political prisoners and refugees, and their families, it has given legal assistance to some 38,000 persons.

THE CATHOLIC bishops have

the need to respect human rights. During its April meeting the Chilean Bishops' Conference decided to make private representations to government officials on specific cases imprisonment, torture and other

In another sensitive area the Committee, also known as the Peace and Cooperation Committee, has undertaken broad distribution of food to child centers in slums of big cities.

### Fr. Ivan appointed

INDIANAPOLIS—The board of directors of the Catholic Seminary Foundation has appointed Father Ivan
W. Hughes, O.S.B., as Interim
secretary-treasurer following the
resignation of Father Mario Shaw,
O.S.B.

Benedictine community of St. Maur's Priory, 4545 Northwestern Ave., and has served as academic dean and registrar of St. Maur's Seminary during the current academic year.

### Registration open

INDIANAPOLIS—Registrations are being accepted for a special education program for educable mentally

retarded of high school age to begin next September at Scecina High School, 5000 Nowland Ave.

The program, believed to be the first of its kind offered by a Catholic high school in Indiana, will be limited to 20 publis the first year.

pupils the first year.

There are no geographical limits, but pupils must furnish their own transportation.

### WEEK'S NEWS IN BRIEF

### Aid for refugees sought

WASHINGTON-Action to aid the thousands of Viet-WASHINGTON—Action to aid the thousands of Vietnamese who sought refuge on Phuquoc Island off the Indochina coast has been called for by the president of the National Conference of Catholic Bishops (NCCB). The NCCB president, Archbishop Joseph L. Bernardin of Cincinnati, sent telegrams to President Ford, Secretary of State Henry Kissinger and United Nations Secretary General Kurt Waldhelm asking for "Imp General Kurt Waldhelm asking for "Im mediate steps to ascertain the status and

desires of these people and, if they wish refugee status . . . to secure this for them." The situation of those refugees, Abp. Bernardin Archbishop Bernardin said, "calls for prompt, humane action by the international community, acting through the cipited Nations." United Nations."

#### Chapel honors bicentennial

DONALSONVILLE, Ga.—The Franciscans have reestablished a 300-year-old Georgia mission in time for the U.S. bicentennial. The modern, air-conditioned chapel bears the same name as one established here by Fran-ciscan missionaries more than a century before the American Revolution—the Church of the Incarnation of the Holy Cross of Sabacola. The new chapel was given that name by Bishop Raymond Lessard of Savannah to commemorate the first Catholic church in the area, founded by Spanish Franciscans as a mission at the Indian village of



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#### Decree closes all churches

NAIROBI, Kenya—President Francisco Macias Nguema of Equatorial Guinea, a tiny country on the West Africa coast, has ordered all Catholic churches closed down and converted into warehouses. The presidential decree was contained in a recent edition of a newspaper published by the country's sole political party. According to the paper, priests were ordered to be put under close supervision on the country in the country of the the grounds that they are "subversive agents of neo-colonialism and imperialism."

### Missioner asks policy shift

WASHINGTON—A Maryknoll missioner expelled from South Korea in April has urged Congress to shift America's "unqualified" support for the regime of President Park Chung Hee because of the Park government's violations of human rights. "Withdrawal would be as immoral as armed intervention, but must this timid acceptance of all Park's wild man moves continue?" Father James Sinfiott asked in testifying before the House subcommittee on international

### City backs abortion policy

ST. LOUIS, Mo.-The city of St. Louis will continue its policy of banning abortions at its two municipal hospitals while the question of abortions is still before the courts, Mayor John H. Poelker declared. Mayor Poelker said the city will appeal the recent decision by a three-judge panel of the Eighth Circuit Court of Appeals that ordered the two municipal hospitals here to perform abortions and to obtain doctors and staff personnel willing to do them.

### U.S. Church membership slides

NEW YORK-For the first time, the total membership of churches in the United States showed a slight loss in 1974, according to the 1975 Yearbook of American and Canadian Churches. The yearbook reflects counts primarily made in 1973 and 1974 of 221 religious denominations in

#### Deacons to be ordained

RAPID CITY, S.D.-What is believed to be the first ordination ceremony advancing native Americans to the office of permanent deacon will take place here May 31, according to a Rapid City diocesan spokesman. In a liturgical ceremony, combining the ritual of ordination and indian traditions, Steven Red Eik and Reno Richards of the Pine Ridge reservation, and L. Max Plank of the Rosebud

### Names...

Hildegarde, noted en-tertainer and Catholic lay leader, has been named associate chairman of the 35th National Bible Week,

Archbishop Ignatius Strecker, president of the National Catholic Rural Life

ame Day Service Between Indianapol Anderson, Muncie, Hartford City, Blutton, Fl. Wayne and Auburn Renner's Express,

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Conference, has urged Congress to override the President's veto and approve

the strip mining bill. Sister Ariene Violet, a 31year-old nun, has been appointed Rhode Island's Assistant Attorney General.

Msgr. George G. Higgins was the main speaker at ceremonies dedicating a library at Wayne (Mich.) State University to the memory of the late Walter Reuther, labor leader.

Father John P. Meier, 32, of the Archdiocese of New York, became the youngest priest to receive a doctorate in Sacred Scripture at the Pontifical Biblical Institute

Father Simon E. Smith, S.J., has been appointed coordinator of the foreign mission activities of more than 1,000 U.S. and Canadian Jesuits on six continents.

Cardinal Bernard Alfrink of Utrecht, 74, president of the Dutch Bishops' Conference, was awarded an honorary doctor of divinity degree by

yale University.

Dr. Ron Van Ryswyk, 45, was named president of Marycrest College, Davenport, la.

France's highest civil dectoration, the Legion of Archbishop Denis Hurley of Durban, South Africa.

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### Sr. Mary Grace ex-teacher, dies

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was offered on Wednesday, May 28, for Sister Mary Grace Doyle, S.P., who held teaching posts in the Evansville Diocese and in Illinois as well as the Archdiocese of Indianapolis.

Archdiocesan schools included St. Anthony and St. Joan of Arc, Indianapolis, and St. Joseph, Terre Haute.

Two sisters survive: Frances Berkeley of Lake Forest, Jil.; and Helen Coppetta of Chicago.

### Card Party

INDIANAPOLIS — Our Lady of Hope Hospital Guild will sponsor a benefit card party at 2 p.m. Sunday, June 15, in the Little Flower auditorium, 14th and Bosart St.



GOLDEN WEDDING—Mr. and Mrs. Alphonse Schmidlin will observe their Golden Wedding with a Mass of Thanksgiving at 12 noon, Sunday, June 8, at Little Flower Church, Indianapolis. A son, Father Donald Schmidlin, Director of Catholic Charities of the Archdiocese, will be the principal celebrant. A reception will follow in the school gymnasium until 3 p.m. Friends and relatives are invited. The couple has requested that gifts be omitted. In addition to Father Schmidlin, they are the parents of Paul, Houston, Tex.; L. Joseph, Indianapolis; Mrs. Leonard Quill, Pittsburgh, Pa.; Edward, Lafayette, Ind.; and Sister Mary, O.S.F., Filnt, Mich.

### In capsule form . . .

In a poll conducted among readers of U.S. CATHOLIC magazine, 58% approved of a "Holy Year amnesty" for divorced and remarried Catholics, permitting them to receive the sacraments again . . A bride will not be obliged to say "obey" in a new Church of England marriage service, the first major change in the rite since the Book of Common Prayer was issued in 1662 . . . The number of Baptists in North America has increased nearly 83,000 in the past year.

Catholic Traditionalists attracted only 600 to an international prayer vigil held May 24 in St, Peter's Square in Rome . . . The Women's Division of the United Methodist Board of Global Ministries adopted a resolution opposing any constitutional restrictions on abortion Catholic University of America has said it will offer tuition assistance to any Vietnamese student according to his

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### Age-old tradition

BY FRED W. FRIES

On Sunday, June 1, Holy Family parish, Oldenburg, will hold the colorful and traditional Corpus Christi procession for the 129th consecutive year. The observance will have at 8.0 m.

Since 1846 this religious demonstration in honor of the Holy Eucharist has been observed with a solemn procession that wends its way through the shaded lanes and flower-strewn avenues on a route that passes through the rural countryside and the streets of the town. the streets of the town.

There are two permanent brick chapels located in the churchland woods, north of the cemetery, and two more that are set up at Washington and Wasserstrasse, and in front of the historic Town Hall. The in-dividual alters are elaborately decorated by members of the parish, with the respon-sibility being handed down in families from one generation to another. At each chapel a brief service is held including the blessing of the fields and the congregation.

Led by the Cross and the Stars and Stripes, the ranks of worshipers swell as various groups are marshalled into line and the traditional hymns and recite prayers. The occasion brings former residents and old acquaintances back to Oldenburg on this day as if it were a yearly

Participants not able to walk the milelong route of the procession are invited to join it at any of the chapels erected in Town. The ceremony ends with a final ceremony in Holy Family Church.

COURSES FOR ADULTS-Ladywood-St. Agnes School would like to offer courses for adults next fall in such subjects as adults next fall in such subjects as Ceramics, Jewelry Design, Painting, Drawing, Beginning and Advanced Clothing and Foods, depending on the degree of interest shown in each of these fleids. Adults who would be willing to sign up for one or more of these courses are asked to call 545-6291.

PLAN GOLDEN JUBILEE REUNION—The 1925 graduating class of Cathedral High School is completing plans for its 50th anniversary reunion on Friday evening, June anniversary reunion on Friday evening, June 20, at Msgr. Downey Council, Knights of Columbus, 511 Thompson Road. If anyone knows the whereabouts of any of the following class members, please contact Joseph Quigley at 251-8001: Robert Francis Gaster, Kendrick Cantield, Walter Glesson, David Lawlor, James Lenihen, Marion Mercurio, Francis Noonan, Walter C. Shea, Amold L. Williams and John J. Flanigan. FOR SENIOR CITIZENS—Senior citizens in the Franklin County area (and their guests) will have an opportunity to attend a special series of programs on the Thursdays in June on four different wide-ranging sublects.

The series is sponsored by the Franklin County Senior Citizens Services, Inc., with Oldenburg's energetic Sister Marie Adelaide Speler serving as director-coordinator.

The programs-all scheduled for 2 p.m. to 4 p.m.—will have the same format as in the past: talk, discussion, social hour and awarding of door prizes.

awarding of door prizes.

Following is a run-down of the guest speakers: June 5—Sister Yvonne Conrad, R.N., "Attitudes of Older Americans," Academy Recreation Center, Oldenburg; June 12—Suzanne Brames of Marian College, "Beautifying the Home Environment," St. Mary-of-the-Rocks Social Hall, St. Mary-of-the-Rocks, Ind.; June 19—Attorney Thomas O'Connor, "Real Estate—Making a Will," Hertel's Cafeteria, Brookville, Ind.; June 28—Sister Yvonne Conrad, R.N., "Practical Measures for Home Emergencies," Holy Guardian Angel parish hall, Cedar Grove, Ind.

NAMES IN THE NEWS-Slater Jane Bodine; S.P. has succeeded Sister Luke Crawford, S.P. as delegate-at-large from the Archdiocese to the National Assembly of Women Religious. Sister Ellen Kehoe is the alternate . . . John and James White, sons of Mr. and Mrs. J. G. White of St. Lawrence parish, Indianapolis, and CCD pupils at St. Lawrence won the first place award in the multi-media category of the Indiana Media Fair held recently at IUPUI . . . Gene Thompson, purchasing supervisor at Gibault School for Boys, was recently promoted to the post of Business Manager.

SCOUT TROOP ANNIVERSARY-Troop SCOUT TROOP ANNIVERSARY—Troop 174, Boy Scouts of America, which meets at 1mmaculate Heart of Mary parish, Indianapolis, will hold a 25th anniversary picnic on Sunday, June 1, at Rock Island Refinery Park. All former troop and Eagle Scouts are invited to attend. Activities will start at 2 nm. Europe dealls can be be start at 2 p.m. Further details can be obtained by calling Andre Lacy at 635-3200.

ACADEME—Eighty scholarships and grants were awarded to graduating seniors at Roncalli High School this year, including 62 from the State Scholarship Committee of ledians.

### Push observance of Feast of the Sacred Heart

MILWAUKEE MILWAUKEE — A nationwide campaign for the celebration of the feast of the Sacred Heart of Jesus, June 6 this year, has been launched by the international institute of the Heart of Jesus here.

A suggested program for observances has been

observances has been mailed to bishops, priests, major superiors of men's and women's communities, schools, seminaries and novitiates.

This year is the 300th anniversary of the apparitions of Christ to St. Margaret Mary at Paray-le-Monial in France in June

have announced programs, including the consecration or its renewal—of dioceses to the Sacred Heart of Jesus. Among them are Cincinnati, New York, St. Louis, Buf-falo, Oakland, Erie, Omaha, Ogdensburg, Baton Rouge and San Francisco.

### Black History program set

INDIANAPOLIS

Historical contributions of St. Peter Claver will be discussed during a program to be held at 3 p.m., Sunday,

June 8, in St. Rita parish hall, 1733 Martindale Ave. The program is the latest in a Black History series sponsored by Archdiocesan Black Catholics Concerned. The public is invited There The public is invited. There is no admission charge

Moderating the discussion will be Father John LaBauve, S.V.D., pastor of St. Rita's and national chaplain of the Knights of St. Peter Claver.

#### To note Jubilee

OSGOOD, Ind. — Father Bernard F. Voges will offer a Mass of Thanksgiving at 4 p.m. Sunday, June 1, in St. John's Church here to mark ordination to the priesthood. A pitch-in dinner and reception will follow in the parish hall

Father Voges, who was ordained at St. Meinrad on May 30, 1950, has been pastor of St. Mary Church since 1972.

### **GUILD TO PICNIC**

INDIANAPOLIS - Mrs. Robert Reimer has a planned program for the annual Ave Maria Guild picnic to be held at her home on Tuesday, June 10, at 12 noon. It will be a covered dish luncheon with chicken furnished by the Ave Maria Gulld.

The Supreme Court upheld

handicapped students.

# Curb teen-age marriages

(Continued from Page 1)
feature of the San Antonio policy is
that its implementation is handled
completely at the parish level.

The San Antonio policy states that
when either party to a proposed
marriage will not have reached the
18th birthday on the proposed date of
marriage, no plans may be made for
marriage; and, when either party will
be between the ages of 18 and 19 on
the projected date of marriage, the
priest may not proceed with plans or a
date for the marriage until the priest THE NEW Detroit guidelines stress that "a certain degree of maturity" is required for a couple to enter a lifelong marriage commitment. They suggest that this maturity may be lacking particularly among younger couples who are seeking the sacrament.

Included are guidelines for questioning prospective marriage partners and for providing marriage education and counseling.

date for the marriage until the priest interviews their parents.

A written resume must be prepared Cardinal John Dearden of Detroit said the guidelines are a response to pastoral concerns of many priests over A written resume must be prepared that contains information on motives for marriage, length and stability of courtship, family background, parents' attitudes, stability of respective families, financial status, spiritual status' and psychological maturity of prospective couple. "sacramentalizing marriages of immature young people which seem

from the beginning doomed to failure."

THE FAILURE rate of teen

THE FAILURE rate of teen marriages is "a severe pastoral problem," said Father Cornelius Van Der Poel, director of Detroit's archdiocesan Family Life Bureau, who formulated the guidelines.

The guidelines suggest a six-month waiting period for teen-agers wanting to marry. During that period the couple can meet with priests and other adults for assistance in marriage preparation. Instructions are also planned which are specifically geared for teen-agers contemplating teen-agers contemplating

### Family planning research sought

Population Council, Family Planning International Assistance, the U.S. Agency for International Development the National Institute of Child Health Development and the World Health Organization.

"People talk about 'rhythm'— rhythm was 1926," Lynch told NC News. "If you've ever had an electrocardiogram, that checks a rhythm, but it involves sensitive instruments and trained technicians."

He said the most modern method of natural family planning involves a combination of four different indicators of ovulation and a six-month program of education for a couple. This program helps a woman and her husband understand the women's own

HE SAID the latest combination form of family planning involves:

—Temperature rhythm which indicates when ovulation has taken

sensation of "middle pain" which Indicates when ovulation is

about to take place;

—A visual change in the woman's mucus discharge which has a different texture before, during and after

—A subjectively felt change in the mucus (Billings method). This combination of indicators can

make natural family planning as-ef-fective as the intrauterine device (IUD) or the pill, Dr. Lynch said.
Two advantages to natural family

planning, he said, are that it has no known side effects. "It does nothing to the patient," and can lead to personal growth, he said.

"The training sessions prior to autonomous practice of the natural methods present excellent opportunities for both individuals and couples to explore and develop fundamental attitudes toward themselves and each other," he ad-

### Court returns Ohio case to district

WASHINGTON - The Pennsylvania ruling. U.S. Supreme Court has set aside a lower court ruling declaring an Ohio school auxiliary services law unconstitutional.

NEW GUIDELINES adopted by Bishop Michael F. McAuliffe of Jefferson City call for an interview

when one of the parties is under 18, then a review of the situation by an

area team consisting of a priest and married couple, with the final decision being made by the diocese's marriage

Many couples who are married as

teen-agers fill the Church's marriage

courts later with annulment claims on

grounds that the marriage was not

entered into freely. Lack of maturity

and the bride's pregnancy is often a factor in many such cases, according to Father Brendan Doyle, who heads the Jefferson City diocesan marriage

The purpose of the marriage

screening process is to determine the maturity and the capability of the

couple to establish a permanent relationship, according to Father Doyle. The screening process is expected to take no longer than a

tribunal.

tribunal.

The Ohio law is similar to Pennsylvania law ruled unconstitutional by the Court a week earlier.

The Court sent the Ohlo case back to a federal district court for recon-sideration in view of the

Jubilees noted by Benedictines

FERDINAND, Ind.

Three Benedictine Sisters who previously taught in schools in the Indianapolis Archdiocese marked the 25th

anniversary of their religious vows here on May 25.

The three jubilarians are Sister Eve Shoaf, Sister Mary Leah Baehl and Sister Mary

Sarah Briggeman.

the section of the Penn-sylvania law providing textbook loans for students in nonpublic schools, but ruled unconstitutional sections providing loans of materials such as audiovisual aids and providing services such as remedial assistance and therapy for

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### Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

### People's property

For too long, former federal officials, their families and friends have shamelessly exploited public records for private gain and personal glory. This has been most blatantly demonstrated in million-dollar publishing contracts, huge tax write-offs, and the monuments to ego known as Presidential libraries.

The situation came to a head in the Nixon administration. What with the hassle over the vice-presidential papers and the White House tapes, Congress finally decided something ought to be done. So-what else?-it appointed a committee.

It authorized a National Study Commission on Records and Documents of Federal Officials, a commission that still does not have a full complement of members and has not held its first meeting. Its authority is scheduled to expire March 31, 1976.

An appeal to get the commission moving was made recently by the 48th American Assembly, a nonpartisan group of citizen-scholars who examine matters of public interest. Of late the assembly has been concentrating on the ownership and preservation of and access to records of government figures.

Recently it issued a final report on the subject, conclusions drawn from study and discussion. Many of the recommendations make eminently good sense and

The latest low blow dealt

parochial schools by the U.S.

Supreme Court requires an

appraisal of where we are in the

longstanding battle for public

funds. The May 19 ruling

regarding auxiliary services

provided private schools in

Pennsylvania tramples carefully

laid and optimistically im-

The newest turndown has all

but demoralized Catholic

parents in Pennsylvania. It also

perplexes parents in every other

state who believed that secular

services provided directly to

school children was the one

type of aid the court appeared to

favor with some consistency

An important concern now is

to keep the faith. Catholic

parents must not give in to

despair. There has been one

rebuff after another and so it is tempting to say "What's the

use" and resign ourselves to

losing more and more students

Yet, strange as it may s

and more and more schools. .

there are avenues of aid that

have not been explored and the

prominently to mind is the

that comes most

plemented plans.

and clarity.

ought to be seriously examined by Congress either directly or through its commission.

The report maintains, first and foremost, that public records belong to the people and not to appointed or elected officials. As such they are public property and subject only, to national security restrictions. Even those restrictions, it is suggested, should be subjected to regular review.

The report proposes that the National Archives and Record Service be given inviolable and unlimited authority to appropriate public records and the resources to make them conveniently available to all citizens.

The report's preoccupation, understandably so, is with Presidential papers. It proposes that a working archivist be permanently assigned to the Presidential staff; that the President be prevented from destroying public records; and that all claims of privacy be sub-stantiated. The principle of public ownership would be applied equally to records of all federal offices and employees.

The report pointed out that our tradition in dealing with public records is disappointing. Apathy and negligence have cost the nation a part of its heritage and have "deprived our policymakers, as much as the people, of instruments to guide present and future choices." We hope every member of Congress reads the assembly's report.

For more than five years

opposition by

vouchers have been seriously, if

hesitantly, debated. Hesitantly,

organized teacher groups like the National Education

Association and the American

Federation of Teachers has

been almost feroclous. Because

of that opposition no com-

munity has accepted the

available federal funds ear-

marked for experiments with

voucher programs involving

However, as the options of

be more attention con-

nonpublic school supporters

decrease, there certainly ought

centrated on vouchers and more

serious attempts made to

promote them as a device for

achieving equal treatment before the law for Catholic school children. The logical

first step would be a hard push

for pilot programs that include

politically powerful teacher

groups, they can't be any harder

nut to crack than the Supreme

confronting

nonpublic participation.

nonpublic schools.

educational voucher.

because

DALE FRANCIS SAYS

## Good prayer life prepares us for crises

BY DALE FRANCIS

She was an excellent swimmer. She didn't know the currents off the beach and had gone far out from shore. Then when she decided to come back she found herself being dragged farther out to sea. The ocean was rough that day and the waves engulfed her. She didn't know it but she was in a place where others had drowned.

She fought but she wasn't gaining. The same in the same in a place where others had drowned. She was an excellent swimmer. She dn't know the currents off the beach

She fought desperately but she wasn't gaining. Then a man in a boat, seeing her in distress, got to her, pulled her out.

Afterwards I said to her that she must have been praying hard. She was a person who prayed a lot."

"I didn't pray at all," she said. "I was too busy trying to save my life."

There's a good lesson in that. When times of stress come, when we face the great emergencies of life, when we are called on to suffer or to sorrow, we may find it difficult to pray at all. The thing we must do is get ready, to form ourselves in a way that before the time of stress comes that we are already in close contact with God.

THERE'S A little verse I heard a long time ago. It goes: Whenever I go by the church/I stop to make a visit/so that on the day they wheel me in/the Lord won't say, Who is it?

The point is that because we know some day we will need God's help, we must not walt until the help is needed to get to know Him, to show our love for Him. Our spiritual life, if it is to be strong enough to carry us through when dourage and faith are needed, must be developed long before the need for its special strength arrives.

We need, first of all, a realistic understanding of life. People who have the greatest difficulty when periods of stress arrive are those who have expected too much from life. Things go well for them and they get Things go well for them and they get to expecting that things always will go well. So when they are hit with a failure, an illness, a sorrow, it comes to them as something they didn't expect. They are unable to handle the stress because they didn't have a realistic view of life. They didn't get ready for the sorrow, burdens and disappointments. disappointments.

SO BEGIN with the knowledge that life isn't going to be perfect, that somewhere along the way you are going to have disappointments. In the good times, strengthen yourself for the bad times. But understand that even though life is never going to be perfect that life is to be enjoyed. God gave us life and we should enjoy it, live joyfully and gratefully.

I hope you understand that what I'm saying does not even remotely.

Fhope you understand that what I'm saying does not even remotely resemble pessimism. Don't live fearfully. Just live with an understanding of reality. Don't expect perfection in life. Heaven is in our reach—but not here. Be grateful for all that is good in life, enjoy it. Just don't expect from it what it cannot offer.

BE READY for disappointments, not fearfully but just understanding disappointments are a part of life. Be calm. If illness comes, don't let it throw you. Do all you can to get well but accept what you are given to bear. Our Lord suffered on earth as none of us will ever suffer. If He suffered then why should we expect we will not? But do your praying before. When you are in pain or are ill, praying may not come easily. All you need to do then is offer your sufferings as a prayer. If you've kept the line open the very act of suffering is a powerful prayer that does not even need the saying. If someone acts unjustly towards

you, do not be dismayed. The problem isn't yours but of the one who acted unjustly. Place it outside your mind, except to pray for the one who acted unjustly.

WE WILL ALL find sorrow in our life WE WILL ALL find sorrow in our life when someone we love dies. The way to get ready for this is always to show our love and appreciation to those who mean most to us. One of the hardest sorrows is that which comes to those who wish too late they'd let someone know how much they loved and appreciated them. So you get ready for sorrow by letting those you love and appreciate know you love and appreciate them. preciate them.

Because life will have its hardships,

stresses, disappointments, sorrow, we must understand the importance of getting ready. We must build a closeness to God, show Him our love, pray, strengthen our lives with the sacraments, so that when we need Him most we'll already be close to

And we must show love to others.
The time to give the flowers of our appreciation is when they can be seen.
Living life happily is living it always in a way we are ready for the days that may be hard and the day when on earth-life will and

### NEW CONCERN FOR BASIC BELIEFS

# Theology turning away from religious fads

BY RELIGIOUS NEWS SERVICE

**NEW YORK—American Christianity** In 1975 is trying to shed the patches, and in some cases entire coats, of secular skin grown over the past

Renewed concern for basic beliefs is pervasive. After years of attempting to make the Gospel relevant, man ologians are saying the Gospel-in and of itself-is relevant.

A diverse group has issued a common plea: "Stop the parade of religious fads."

THESE MEN and women survey the 1960s and offer the judgment that human potential faith, spiritual flower power, "Jesus people" enthusiasm and secular city confession are not the

warp and woof of Christian doctrine. Like Tertuilian, the third century Church Father, one current movement expresses wonder that Christians keep and methods they already have in their own traditions.

Churches as Institutions show growing determination to stand on their own foundations, to delineate their distinctive proclamation, rather than borrow the structures or homilies of social movements.

Few will deny that, in general, U.S. Christianity moved into the 1970s afflicted by what Father John Reedy, C.S.C. describes as "theological fuzzy, faddish thinking." Reforms and controversies of the previous decade were exhausting for clergy and laity

ONE INDICATION that U.S. theology is veering away from fads and secular themes came last January in Hartford, Conn. Eighteen prominent theologians—Protestant, Roman Catholic and Orthodox—conferred for two days, then issued a statement outlining 13 "superficially attractive" but "false" themes in the con-

temporary church.

The statement cuts in several directions. It is quite impatient with many liberal presuppositions, especially those which would identify the Kingdom of God with secular causes. But the theologians at Hartford were equally displeased with presentations that make the faith synonymous with the "values of the American way of life."

"The statement is very hard to categorize in terms of liberal or conservative," says Father Avery Dulles, S.J., one of the drafters. "It is really directed against faddism, whether on the right or on the left."

An issue that the Hartford group struggled with was the relation of Christian faith to social action. The final text affirmed that the church must "denounce oppressors, help liberate the oppressod and seek to heal human misery," but it stressed that Christian motivation in such that Christian motivation in such efforts comes from perception of God's will rather than from the world itself.

QUESTIONS ABOUT the foundations on which Christian social action takes place are rising in many quarters, including those having histories of activism. Some church and ecumenical agency officials deeply involved in civil rights and peace movements of the 1960s have commented privately that they wish they had put more stress on the biblical mandates for justice and less on secular philosophies."

Clarifying the map of theology— describing the way transcendence relates to practice—is the specific responsibility of theologians, but no one group has a monopoly on the task. The role of the laity is increasingly emphasized in U.S.

It is possible that persons caught up in the movements of the 1960s may have "identified their own desires with the mighty acts of God," said an editorial in the April issue of New World Outlook, a United Methodist-United Presbyterian mission-oriented managing magazine.

There was, the editorial continued a belief in history, in change and progress and expectations up-ended Vietnam and Watergate. The magazine editors are not surprised that a "retreat to the personal and private took place" and feel that such a shift is a healthy reminder "that a community with God begins with the individual and God."

### C.S.C. describes as "theological anarchism, disdain for tradition and

### Public welfare official reports revived adoption exchange now working

LETTERS TO THE EDITOR

To the Editor:

In the May 2, 1975, issue of The Criterion there appeared an article entitled, "Adoptions to be studied." entitled, "Adoptions to be studied."
According to the article, Catholic
Charities"... believe there should
be some way of compiling a
descriptive listing of available children
and some way of letting prospective
parents know who the children are." Indiana has had and does now have,

an Adoption Resource Exchange, listing available children waiting for adoptive placement. However, due to a lack of adequate funding and staff to run the Exchange, the service had become almost non-functional. Fortunately in the fall of 1974 additional private funding was made available and with the commitment of the Indiana State Department of Public Welfare and the Indiana Association on Adoptions and Child Care Services, Inc., the Adoption Resource Exchange

On January 24, 1975 the Indiana doption Resource, Exchange Adoption Resource Exchange published the new Adoption Book with the first new listings of Indiana's

"waiting children." This book contains pictures and brief descriptions not only of our waiting children but also of those families who are interested in adopting such a child. This book is up-dated every two weeks, adding new children and families and deleting those for whom placements have been

These books have been made available, free of charge, to each of the 92 county departments of public welfare in our state as well as to each of the 17 licensed private agencies which place children for adoption. In which place children for adoption. In addition, Indiana's adoptive parent organization, the Association for the Rights of Children (ARC), has a copyfor each of its local chapters.

Since January, 88 children have been registered with the Exchange and 24 of these have found adoptive homes. Also 70 families (including single parents) have been registered with seven of them having children

Hopefully with the continuance of the Indiana Adoption Resource Ex-change, and the cooperation of all of

Indiana's adoption agencies, all our children will find homes and no longer will "wait."

(Mrs.) Patricia Vesper, Consultant Indiana Adoption Resource Exchange Division of Child Welfare-Social Services

Indiana Department of Public Welfare

Indianapolis

### Thanks for attention

To the Editor:

I just want to thank you for the space you recently devoted to us singles (Know Your Faith, 5-23,75). We get little recognition in this marriage-oriented world, so it was a pleasure to find someone of influence who cares about us. Perhaps now people will understand that we, too, are important members of the human race who want to contribute our talents to the world and share our

friendship with others. Thanks again for your fine articles.

Indianapolis

D. Augustin

### Nun disagrees with criticism of ERA

To the Editor:

Please, may I disagree agreeably with Sr. M. Aemilia of O'Fallon, Mo.? (The Criterion 5-23-75)

There is no more danger that equal rights for women will result in their degradation than it will force men to bear children as well as begetting

Women still have free will; so it is the individual woman, not that ab-stract "womanhood" who gets degraded, and many men have done that quite efficiently without ERA.

Evidence is lacking that total degradation of each and every female human will take place when she is numan will take piace when she is accorded equal rights under the law.

Unfortunately, many of the "existing laws which now give special protection to women" in fact discriminate against all workers; these would have to be extended to men, or struck down. Unions would take care of that!

take care of that! It would require equal pay for equal work, which would benefit heads of families, men or women. Few realize how many of the women work force

now many of the women work force are heads of families through no fault of their own; they may support a disabled breadwinner, or a bereaved or deserted family.

True, it would extend some family and domestic rights to men. Don't we all know some women who should not

be awarded custody of the children merely because they are female? It would protect the married woman's right to manage her own earnings; the Al Capps would have to

earnings; the Al Capps would have to work or stay sober.

As for drafting for combat duty—wouldn't it be better to use our energies positively to work for justice and peace to get rid of war and injustice, than to worry about that which

may never come?

That some problems may arise, I do not deny. But the lengthy public hearings during the study of the ERA in the Congress would seem to forestall most of the questions of those who did not follow them.

Sister Magdalene Lenges, O.L.V.M. Huntington, Ind.

WHY DON'T YOU JUST TALK ABOUT DEPRESSION OFF THE CUFF ?\*

## Presidential pool

**Educational vouchers** 

President Ford's apparent insensitivity to the public temper is disturbing. During the week in which South Vietnam was collapsing in panic and despair-and 10 years of this nation's blood and fortune was being washed down the drain—
the President was vacationing
at posh Palm Springs, Calif.,
spending much of his time on
the golf course with show business celebrities.

Then back home Washington, one of the first things he did was officiate at ground-breaking ceremonies for the construction of a lavish \$60,000 swimming pool on the White House lawn. Anticipating some criticism on this one, Presidential spokesmen said the pool wasn't going to be all that elaborate, that lots of folks had one just like it in their own back yard. Besides, one spokesman added, it wasn't going to cost the taxpayers

anything. A few of Mr. Ford's millionaire friends were picking up the tab.

Nobody wants to begrudge the President the fun and healthful exercise he will get from the pool. But, for crying out loud, a \$60,000 plaything when there are millions of Americans out of work this week and millions more scared of being out of work next week!

And why does the White House think letting some anonymous moneybags pay for it takes the curse off the pool? Isn't the nation still reeling from one of the worst influence peddling scandals in its history? Granted Mr. Ford is not doing anything illegal, but his timing sure is terrible. And so, in many ways, is his "feel" for what's appropriate response to the enormous strains being experienced by much of the

The CRITERION

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Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q. QUESTION 6 BOX

# Disputes stand of Jehovah's Witnesses

BY MSGR. R. T. BOSLER

Q. Our family has been told that all of the religions of the world are not teaching their people the truth. Several Bible texts prove this. Rev. 18:4 tells us to "get out of Babylon," which means false religion. Also we are now living in our last days and soon Babylon will fall, Rev. 18:2 and 18:10 (in fact all of Rev. 18 tells us about our last days. Also Matt. 24:33 and Mark 13:30.) Please explain.

A. Your family has been taken in by the interpretations of the Book of Revelation or The Apocalypse and the other apocalyptic passages of the New Testament propagated by the Jehovah Witnesses. Read the last book of the Bible all the way through. You will find it very difficult to understand, for it is written in symbolic language. It is most difficult for us to imagine, for example, a lamb with seven horns and example, a tamp with seven norns and seven eyes, yet Christ is described in these words (5:6), which seem to signify Christ's universal power (seven horns) and knowledge (seven eyes.)

Revelation cannot be understood without an understanding of the historical background which occasioned its writing. The early church was going through a ruthless persecution by the Roman authorities.

### THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

THE NINTH SUNDAY OF THE YEAR June 1

"God's Word"

Deut. 11:18, 26-28 Matthew 7:21-27

God's Word is alive in the heart of each of us. What's important is how alive to God and others we are because of it. Doing all sorts of things doesn't make any difference if it isn't a response to the goodness we have come to know God has for

Do I keep alive in God's Word by daily meditating on Scrip-

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The harlot Babylon represented pagan The harlot Babylon represented pagar Rome, the city on seven hills (17:9), that had seduced the world with worship of the emperor and put to death those who refused to worship him: "In her was found the blood of prophets and saints and of all who were slain on the earth." (18:24) Chapter 18 says nothing about the last days of the world but of the Roman empire. The author depicts Babylon as already failen. Rome at the time was already failen. Rome at the time was already fallen. Rome at the time was still powerful, but the author wants to urge Christians to stand firm in the faith, avoid compromises with paganism despite the threats of martyrdom and trust that Christ will

triumph in the end.

The literature of the Jehovah The literature of the Jehovah-Witnesses is very deceptive, it gives the impression of being scholarly and quotes from what are purported to be biblical and historical scholars. Their interpretations are not accepted by any reputable authorities. For anyone tempted to take the Witnesses seriously, I recommend a trip to the public library. Check their interpretations of texts from Scripture with the corresponding interpretations given in "The Interpreters One Volume given in "The Interpreters One Volume Commentary On The Bible," an ex-cellent Protestant aid to reading the

Q. To whom was Christ speaking when he said: "You are not of this world just as I am not of this world." A Jehovah Witness acquaintance of mine says that Jesus was telling us not to partake of the affairs of this world, such as voting, running for political office, saluting the flag, etc. I cannot believe that 2,000 years ago Christ meant us to close our eyes to Christ meant us to close our eyes to the world we live in. I can just imagine what chaos the world would be in (it's bad enough now) if we at least did not make some attempt to control our society and the world we live in.

A.This is another typical example of

Scripture. Read the context in which these words of Jesus were said: "I gave them your word, and the world has hated them for it; they do not belong to the world (anymore than I belong to the world.) I do not ask you to take them out of the world, but to guard them from the evil one. They are not of the world anymore than I belong to the world. belong to the world . . . As you have sent me into the world, so I have sent

them into the world." (Jn. 17:14-18)
The world as used by St. John can bave several meanings. Here obviously it means evil doers, the enemies of Christ and God and also the place where Christians must live

Indianapolis

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and work to overcome evil. Far from saying Christians should take no part in what goes on in the world, Jesus is telling us to carry on his mission of changing the world.

I receive an alarming number of letters from Catholics who are disturbed by the Witness literature. Sometimes they send in four or five pages of short texts the Witnesses offer as proof that all the Christian churches are in error, particularly the churches are in error, particularly the Catholic. In almost every instance I find that when read in their complete context they mean the exact opposite of what the Witnesses claim.

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### Historian recalls Presidential visits

BY JOHN MUTHIG

ROME-President Ford's forthcoming visit to the Vatican, although it will undoubtedly security problems, will certainly be free of the tensions which marked some presidential encounters with Popes in a bygone

American Church historian, Msgr. John Tracy Ellis, currently teaching at Rome's North American College, recalled for NC News some anecdotes connected with actual or proposed papal audiences for American Presidents in the early

THE MORE recent visits of Presidents Eisenhower, Kennedy, Johnson and Nixon to modern Popes had a precedent in the 1919 reception of President Woodrow Wilson by Pope Benedict XV during the President's triumphal tour of post-World War I Europe.

"Wilson, who didn't like Catholics, didn't want to see the Pope," Msgr. Ellis

"But he went begrudgingly, coaxed by (Baltimore's) Cardinal James Gibbons, who wrote him a letter asking him to make the

An incident belonging to a less ecumenical age caused the cancellation of an audience scheduled with Pope Plus X for Theodore Roosevelt. The Rough Rider was returning home via Rome from a safari in Africa in

632-9352

years following his

ACCORDING TO Magr. Ellis, the papal secretary of state, Cardinal Rafael Merry del Val, informed the ex-President that he could see the Pope provided that he did not visit the Methodist community while in

"Roosevelt's reaction was that no one was going to tell him whom he could or could not see, so the audience was cancelled," Msgr. Ellis

Our future President, however did manage to see a Pope on several opeasions at the turn of the century and with mutually beneficial results, Msgr. Ellis pointed out. In 1902 President Roosevelt sent the governor of the Philippines, future President William Howard Taft, as head of a commission to negotiate with the Vatican.

ISSUE UNDER discussion was the ownership of about 400,000 acres of land by four religious orders in the Philippines, then newly ceded to the United States. The real estate holdings of the orders had been a source of friction in the Islands

for many years.

After several meetings with Pope Leo XIII and other Vatican officials, Taft was able to settle the so-called Friars Lands case by the payment of a large in-demnity for the properties taken over from the orders by the U.S.

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# renewal and RECONCILIATION

The Unbelievers

BY FR. FREDERICK McGUIRE, C.M.

Back in 1946 the Chinese people Back in 1946 the Chinese people were struggling to recover from eight years of devastating war. In the north the fighting continued between the armies of Chiang Kai Shek and Mao Tse Tung. As a nation they were financially bankrupt.

Food, clothing and medicines were in short supply.

In an effort to alleviate some of the suffering endured by millions, the Churches organized a vast relief effort. Shanghal was

activity. United China Relief, Church Service, Friends Service Committee, Catholic Welfare Committee representing Catholic Relief Services, Church of the Brethren,

[Father Frederick A. McGuire, C.M. is the development director of CARA in Washington, D.C. He was formerly the director of the Division for Latin America at the United States Catholic Con-ference. Father McGuire has published in numerous scholarly journals as well as popular Catholic magazines.)

Lutheran Service Committee and several more voluntary agencies were serving the needy regardless of religious belief or unbelief.

The better to coordinate their efforts, they formed the China Relief Agencies Coordinating Committee. They pooled their resources and distribution was handled by the

BY FR. ANTHONY J. CONINX, W.F.

During one of my first safaris in

During one of my first safaris in Africa, I sat around the fire in the evening listening to some elderly tribesmen talk about falling stars. They believed that each falling star streaking across the sky contained the spirit of an ancestor, "It comes from far away to kill someone in our villages," one said, and the circle of solemn faces nodded gravely.

Not only was I eager to enlighten them, I felt it was my missionary duty to do so. But although I spent long

[Father Anthony J. Coninx, W.F., of Belgian nationality, is a member of the White Fathers of Africa. Ordained a priest in Canada in 1960, he worked for five

years as a missionary in Zambia.

Central Africa. He is the editor of Missionaries of Africa Report and

heads the Direct Mail Fund Raising Program of the White Fathers in the United States).

evenings in discussion with them, I

failed to convince them that falling stars are merely pieces of rock which

"Ah, you Basungu are very clever in many ways," one of the ancient ones

said, resting his hand on my shoulder as if he were consoling a son. "You

put pieces of iron together and make a

machines which fly above the clouds

but as for understanding the power of

the spirits in our world . . . well perhaps one day if you stay long

THUS DO CULTURES meet-Africa

and the West—around the glowing embers of a fire under a sky full of threatening "ghosts."

And such exchanges of opinions are far from fruitless. Through them, the missionary gets to know and respect his people. He begins to understand the sorroous differences.

the enormous differences in backgrounds and traditions, and to

realize the uphill struggle some people must go through to catch up with the 20th century. But what does

For example, friends often ask me: "Are you getting any results from your missionary work in Africa?"

A simple question that is difficult to answer. The first difficulty is the size of Africa. It's a continent of 355

million people who live in 49 countries, 16 of which are among the poorest nations in the world. Political, social and economic conditions vary greatly from North to South and from East to West. So do problems and achievements.

What are the results then in a dissionary sense? The key one, in my

protect you from them.'

with us you too will feel the presence and power of the spirits and you will need our witchdoctors to

burn to ashes in the atmosphere.

agency best equipped for the task.

Prior to World War II there was antagonism, suspicion and jealousy among the various Christian denominations. The agony of the war, to a large extent, was responsible for eliminating all of this. With death hovering overhead the pettiness of denominational differences was

ALMOST 20 YEARS after these Shanghai happenings: Vatican Council II addressed itself to the question of ecumenism among Christians and the relationships between Christians and hon-Christians. In a footnote on page 662 of "The Documents of Vatican II" we find these words: "Through centuries missionaries often adopted the attitude that non-Christian religions were simply the work of Satan and the missionaries' task was to convert from error to knowledge of the truth. This Declaration (Non-Christian) marks an authoritative change in approach. Now, for the first time, there is recognition of other religions as entitles with which the Church can and should enter into dialogue."

The missionary of 40 years ago had earnestly desired to share the Good News with the non-Christian nations. But I believe he had too little knowledge of the religious instincts of those to whom he preached. Moreover, he frequently looked upon non-Christian religious practices as works of the devil. There was no such thing as dialogue.

There was also a great hesitancy to permit the newly converted to study for the priesthood. It was not until 1926 that Chinese priests were welcomed into the episcopacy. In 1949 a French priest who had spent 40

Witchdoctors are not forever

opinion, is this: The African Church has come of age; she is vigorous and alive, ready to give as much—if not more—than she received from

Christians coming from outside of

There are now more than 42 million Catholics in Africa, about 4,600 African priests and 154 African

bishops. The Church has been Implanted; the Gospei is being preached—and it is being preached increasingly by Africans.

CERTAINLY, missionaries have

undergone some severe hardships in

Africa. They were the necessary pioneers, and then the willing crut-

ches on which the new Church could lean. But when more and more African

nations became independent, self-

important and stronger, missionaries were looked upon as reminders of the

African Church leaders today,

however, are looking upon missionaries as necessary bridge builders, representatives of older churches that are linking

Christian communities in all parts

This is a good sign, because

nations' colonial past.

consecutive years in China told me that no Chinese priest was worthy of ordination as a Bishop. Somehow or other, the whole point in Jesus Christ's life and death seems to have been missed. Loudly we proclaimed that He died that ALL men might be saved. We tended to forget, however, that all Christians—Protestant, Orthodox and Catholic—number less than one billion in a world population

racing toward four billion.

Are those three billion men, women and children outside the saving mercy of God? Surely not. But they have a right to hear the word of God and we who, through no merit of our own, have received the gift of the truth, have an obligation to provide them with the opportunity to hear.

NO ONE WILL EVER know how much harm has been done by the scandal of Christian disunity. In our of our world, there must be a true spirit of ecumenism. More than this, we must exercise true humility and accept dialogue as our methodology.

Let us remember well these words rom the Decree on Ecumenism:
"Before the whole world, let all
Christians profess their faith in God,
one and three, in the incarnate Son of
God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope, which does not play us false. Since in our times cooperation in social matters is very widely practiced, all men without exception are summoned to united effort. Those wito believe in God have a stronger summons; but the strongest claims are laid on Christians, since they have been sealed with the name of Christ."

missionaries once again are being esteemed for their concern for souls—

not only for their expertise in the

social and welfare fields. The bishops

social and welfare fields. The bishops of East Africa made this clear in their "Special Message to Missionaries" in December 1974: "A new missionary era has begun," they said. "A new missionary spirit has been initiated between the older and younger churches, it consists in fraternal give-and-take."

AND SPEAKING OF the continuous

need for missionaries, Bishop Patrick Kalliombe of Lilongwe, Malawi, sald: "Even if there were enough local

people to evangelize an area, it would not be our ideal to say that missionaries therefore are not wanted.

Evangelization should always be between churches. We should not

make the mistake of confusing self-

Yes, the elderly tribesmen around

that fire were wrong about the spirits in falling stars. And missionaries, by

preaching the Word, do help free the people from the tyranny of super-stition.

9 1975, NC News Service

Witchdoctors are not forever!

sufficiency with isolation."



A group of Moslems bow in prayer in Cameroon. [NC photo by CIRIC]

## Sees change in thinking about missioner's role

BY FR. SIMON E. SMITH. S.J.

Something big has happened in the Church's thinking

A simplistic definition of the missionary's role was: Go out and preach the Gospel to the pagans,

[Father Simon E. Smith, S.J., as executive secretary of Jesuit Missions, is coordinator of the mission activities of more than 1,000 United States and Canadian Jesuits serving in local churches in over 50 foreign countries. He was associate dean of Weston School of Theology in Cambridge, Mass. and co-editor of Testament Abstracts" for many years before become director of international Ministries for the New England Jesuits. He has served on the missions in Baghdad, Iraq, and holds graduate degrees from Weston School of Theology and Harvard Divinity School. He has sublished in several theological.

published in several theological and mission journals.]

baptize them, catechize their souls and bring them whatever possible of culture and civilization. But no single

modern mission fits that description.
A profound indication of the change that has taken place in our thinking is that this very article on ecumenical reconciliation with unbelievers is itself under the overall heading of "reconciliation," not evangelization.

A modern missionary approaches "unbelievers" not with a desire to root out their evil beliefs, to impose his own forms of Christian belief and practice, but rather with a desire first to learn and to make his own the beauty, depth and sensitivity of belief in God already present in Islam, or Buddhism or Hinduism or whatever.

IF CHRIST, the Church and Christianity are the fulfillment of non-Christian religions (as Vatican II teaches), it follows that Christ, the Church and Christianity are already somehow present in them. Hence, the first function of a missionary is discovery of the Christ already present and somehow incarnate in another culture, but maybe not immediately

discernible to the foreigner.

The missionary's first priority is sensitivity to the values in the culture he seeks reconciliation. Matteo Ricci in China and Roberto de Nobili in India are justly vaunted as examples of genuine cross-cultural sensitivity

Today, we realize that the suffering of most "unbelievers" is not purely spiritual (ignorance of Jesus, darkness of paganism), nor even personal and physical (disease, poverty, hunger), but something farmers massive and eventylemics.

more massive and overwhelming: oppression, alienation, victimization. The poverty which characterizes so much of the Third World where most of today's "unbelievers" live is itself the result partially of social struc-tures, like exploitative trade relations and an unjust international economic

THAT REALIZATION by missionaries, bishops of Third World churches (like Helder Camara) and religious leaders in general (like Pedro Arrupe), has led the Synod of Bishops to declare that "action on behalf of justice and participation in the transformation of the world fully transformation of the world fully appear to us as a constitutive dimension of the preaching of the

In other words, if we are to really bring Christianity to the "unbelievers," we must be a part of combatting the

we must be a part of combatting the evil structures which cause their suffering. Our actions are more eloquent than rhetoric alone.

We in the United States and European Christians, for the most part, live comfortably. Actually, we have an overabundance of nearly everything. The "unbelievers" in India say, or Uganda, or South Africa, or Korea or China see us primarily as

beyond our needs—who are responsible for their misery because we do not share enough with them.

IT IS, THEREFORE, our responsibility to truly practice our Christianity by cooperating with the goals of the church to bring about a more equal distribution throughout the world. We do not have to go out into the missions to be a part of them.

contribution by supporting political issues that will result in a genuine sharing. Until that happens—and it actually is happening, albeit gradually—the whole question of ecumenical reconciliation with unbelievers remains academic.

But Christ, the Church and Christianity are more than academic.

### Death often brings understanding of life

BY FR. JOSEPH M. CHAMPLIN

wender during the final three years of his life—from the time of our in-troduction shortly after my arrival at Holy Family until his death last week. With a relatively large parish like

ours, a priest's knowledge of his people varies greatly.
Some persons are
involved in many
activities and through
those frequent contacts, we learn not only
their names, but where
they live who is close they live, who is close to them, what are their

joys and hopes, their griefs and

other less active, yet regular Sunday worshipers become known by name and are familiar faces in their customary spots at church. Our understanding of them, however, often stops on that surface level until some particular event (First Communion, for example) or crisis (sickness, family trouble, death) brings us into closer contact. For me, Babe and his wife Ber-nardine fell into that second category.

EVERY SUNDAY, I saw them in the back pew, left side; within a year or two I finally got their first names clearly in mind; on one occasion, I transmitted a message to them from a congressman friend met on an airplane; I also made a brief afternoon census visit to the home. But that was all—a friendly, concerned, interested, yet superficial acquaintanceship.

pointment and, at 70, seemed rather feeble, in precarious health, and not

able to participate much in parish life.
Their several months' absence from that customary back pew location eventually began to dawn on me, but, pressed by other matters, I did not investigate the reason behind it. Finally, as is often the case, a friend left a message about Mr. Gschwender's deteriorating condition.

I stopped at the house one stormy night, learned of the illness and prayed for Babe.

Shortly thereafter he entered our local hospital.

My partner in the parish anointed him and gave "Babe" Viaticum; our two sisters in pastoral ministry visited the alling man on several occasions; I dropped in on three or four occasions for a few words, imposed hands on his cold, bald head and offered a brief The day before he died, in response

to my blessing, Babe raised his right arm, burdened with IV tubes and

arm, burdened with IV tubes and anchoring board, crossed himself and whispered a "thank you, Father."

I didn't really know Mr. Gschwender, however, until some hours after he died. That night (snowy, as on the previous occasion), I spent an hour with Bernardine and her only son in their home. They brought out a scrap book of clippings about Babe—about book of clippings about Babe—about a testimental banquet honoring the volunteer work he did in the community, about earlier days as a basketball star.

NOW THE SICKLY old man I knew became the popular personnel manager at a local factory, the energetic founder of a recreational hall, the conscientious promoter of an area blood bank. Here was a man who gave an estimated 20 gallons of blood during his lifetime—for believers and unbelievers, for Catholics and Protestants, for friends and for strangers. Here I discovered an in-dividual who spent many sleepless nights seeking donors with special type plasma for critically ill patients. With a grasp of that background, the funeral homily become

"He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last

personal and the Gospel text chosen,

better suited to the situation

I wonder how many other elderly persons in my nearly 20 years of ministry there were whose full lives never became evident to me until after their deaths or perhaps not at all.

e 1975, NC News Service



New Guines, Father Reter Miris is ordained in a cerem the local culture. [NC photo by The Advocate, Melbo





WIN PUBLICATIONS AWARD—"Green, Inc.", product of the Junior CYO of Holy Spirit parish, Indianapolis, was judged Best Over-all Publication in this year's CYO journalism competition. Staffers of the award-winning publication shown, left to right, are: Sue Moran, Dave Spanke, Kathy Moran and Bridget Farren.

### Holy Name Cadet 'A' team captures spring kickball title

Coach Bill Stewart's Cadet
"A" Holy Name Kickball
team won the spring League
Championship by defeating

#### CYO NOTES

Entry blanks for both the Junior Match Play Golf Tourney (set to open June 23) and the Junior Golf Outing (slated June 21) have

play-offs begin tomorrow, May 31, at CYO North and Monsignor Downey Fields. The championship game is slated for Tuesday evening at a site yet to be an-

The Junior Softball coaches meet on Tuesday, June 10, at 7 p.m. in the CYO Office. All coaches are

last year's champion Holy Spirit, 16-10. This Holy Name team captured last fall's League captured last fail's League crown also. The division champions this year were: St. Gabriel, St. Matthew, St. Barnabas and Holy Spirit.

ST. ROCH WON the first Cadet "A" Post-season Tournament, 19-16, over Nativity. The tourney was open to all teams not eligible to play in the League Play-

5: St. Luke 2-6; All Sainta 2-7; St. Susanna 1-7; DIVISION II—St. Plus X (Purple) 7-1; St. Andrew 5-3; St. Matthew 5-3; Immaculate Heart 3-5; St. Michael "B" 3-5; Christ the King 2-6; St. Joan of Arc 1-7; DIVISION III—Holy Name 7-1; St. Jude 7-1; St. Roch 4-4; Central Catholic (Blue) 3-4; St. Barnabas (White) 4-2; St. Mark 2-6; Central Catholic (White) 1-7; DIVISION IV—Nativity 7-2; Little Flower 7-2; St. Simon 6-3; Holy Spirit 5-4; Our Lady of Lourdes 4-5; St. Lawrence 3-6; St. Bernadette 3-6; St. Barnabas (Red) 0-8.

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### filling up, not Camp Christina

Rancho Framasa

CYO Director Father Donald Schnelder an-nounced this week that applications at Rancho Framasa are quickly filling up available weeks. However, Camp Christina is not enjoying the same success, he said.

Camp Rancho Framasa is the larger of the two facilities in Brown County and offers a different style of camping than Christina. "The Ranch," Fr. Schneider remarked, "offers a young person an acquaintance with nature through active par-ticipation." Campers at Rancho Framasa reside in well-equipped cabins.

"Campers at Christina, however, must have a dedicated love of the out-ofdoors," he added, "since they reside in tents. At Camp Christina we emphasize man's contact with nature and God's involvement." ALSO LAST TUESDAY the King. St. Jude (Red) and

Immaculate Heart of Mary vied for the crown, Other Division titlists were: Little Flower (Blue) and South The CYO Office has indicated that three weeks at Rancho Framasa have already been filled, and another is close to saturation. Weeks filled at Camp Rancho Framasa are: July 6-12 (Girls); July 20-26 (Boys); and July 27-August 2 (Boys). August 3-August 9 (Boys) is filling up fast.

### Steamboat race benefits church

"56" League Championship was decided at Christ the

moved

NEW ORLEANS, La.—The race to restore New Orleans' St. Louis Cathedral is on—literally. And Mark Twain would be proud to lend a hand in the project.

The S. S. Natchez IX and the Delta Queen, a couple of old-time paddlewheelers will square off June 4 for a race up and down the Mississippi River.

The Natchez will take on 500 passengers for the race and

the Delta Queen, 250.

Tickets to riders will go for \$25 each with profits from the

Natchez going to the St. Louis Cathedral restoration fund.
It'll be the first such race in New Orleans since one of the present day Natchez's predecessors dropped a close contest to the Robert E. Lee In a race from St. Louis to New

### Predicts ordination of women

SASKATOON—The priestly ordination of Anglican women in England is inevitable, Archbishop Frederick Coggan of Canterbury, Anglican primate said.

"I'm no prophet and I wouldn't like to prophesy on how it will come, but my own belief is that it will come," Ar-chbishop Coggan said at a press conference last week.

CAMPS

sized pool is a favorite spot on camp. Rancho

Framasa is for boys and girls at least 8 years

Camp Christina is nestled in the beautiful

hills of Brown County on New Bellsville Road, 15 miles from Nashville. This camp provides a

rustic camping experience for boys and girls.

Campers sleep in large, eight-person tents with at least one counselor in each tent.

Meals are cooked in specially designed

meal preparation and cleaning up after the

meals as a part of the program. Water,

electricity and telephone service are evallable.

Swimming is fun in the new camp swimming

lake. Camp Christina is for boys and girls 9 to

15 years of age.

Boys: June 22-28; June 29-July 5. Girls: July 6-12; July 13-19; July 20-26; July 27-Aug. 2; Aug. 4-16; (two week session)

For reservations, call or write:

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Indianapolis, Indiana 46202

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d-in shelters. Campers take part in

of age and not more than 15 years of age.

Girl's Camping

### † Remember them in your prayers

CLINTON

† CLAIRE ALICE MEDDMALD, 89, Sacred Heart, May 24. Mother of Mary Louise Costello of Clinton; Clare Tis Ferando of Fairview Park; Joen Dunlap of Clinton; Thomas, Jr., of Clinton; William of Cincinnati; and Francis X. of indianapolis.

INDIANAPOLIS
† CHARLES J. SPOTTS, 81, Our Lady of Lourdes, May 22. Brother of John J. Spotts and Nellie Frailch.

† GOTTFRIED SCHOLL, 89, Sacred Hearl, May 23, Father of Frank Scholl and Rosemary Wesner; brother of Phillip Scholl and

† EDMUND G. COOPER, Jr., 56, Holy Spirit, May 23. Father of Ronald and Thomas Cooper and Mrs. Paul F. Clark; brother of Grace

† GERTRUDE HIGGENBOTTOM, 83, Christ the King, May 24. Mother of Raymond E., Robert F. and Watter Higgenbottom, Caroline Pierson and Eileen Bowman.

† ANNA M. BLACKWELL, 79, St. Joan of Arc, May 24. Mother of John J. and L. Kenneth Blackwell and Elizabeth Bartz.

† LOUIS F. BAUER, 65, Holy Spirit, May 24. Husband of Effic E.; brother of Rosemary Esselborn,

### 25th anniversary

MILLHOUSEN, Ind. - Mr. and Mrs. Dale E. Bruns will mark their 25th wedding anniversary with a Mass of Thanksgiving at 7:30 p.m., Saturday, May 31, in immaculate Conception Church. Church.

The couple has seven children: Dale A. (Tony), Donna M., Holly A., Tom, Tim and Tessie.

The couple was married on May 10, 1950 by Father Omer Eisenman at St. Mary Church, North Vernon.

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† WILLIAM F. SAUER, 51, St. Jude, May 27. Husband of Marian R.; father of Donna M. Heintze, William J. and Rosemary Sauer; son of Mr. and Mrs. Joseph A. Sauer; brother of Joseph W. and Urban Sauer and Mary Scott.

† GRACE R. VOGELGESANG, 95, Christ the King, May 27. Sister of Philometia Tale, Bertha Goldbrick, Kathryn, Georgia, Clifford and Omar Vogelgesang. † LORETTA L. SHERRY, 69, St. Christopher, May 24. Wife of William M.; mother of Patrick Leonard; stepmother of William Sherry and Gretchen A. Manetta.

NEW ALBANY
† RAYMOND B. MANKA, 78, St.
Mary, May 20. Husband of
Agnes; father of Gilbert A. Hanka
of New Albany; half-brother of
William S. Klefer of Colorado.

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† EDWIN D. HICKS, 78, St. Jude, May 24. Husband of Rose E.; father of Dorothy Deeds, Rose V. Baker, Edwin, Donald A., Roy D. and James L. Hicks; brother of James Hicks and Alice Griger. † MARY M. KONOVSEK, 62, St. Christopher, May 27. Mother of Mary F. Mohr; sister of Rudy and Henry Milharcic and Frances Yovanovich. † WILLIAM H. [Jeck] KAISER, 81, St. Mary, May 21. Husband of Mildred; father of William J., John R., Louis A., George E., and Darlens Kaiser, all of New Albany;

CECIL BISHOP DEVINE, 78, Holy Trinity, May 23. Stepmother of times H. Klotz of New Albany.

RICHMOND

† LAURA C. STEIN, 79, St. Andrew,
May 22. Sister of Agnes Stein of
Richmond.

† JOSEPH LEE KILGUS, 45, St.
Andrew, May 22. Husband of
Grace; father of Linda, David and,
Frank, all at home; son of Mr. and
Mrs. Frank Kilgus of Richmond;
brother of Mrs. Russell Self, Mrs.
Terry Whitesell and Mrs. Ronald
Berry, all of Richmond.

TERRE HAUTE
† GERTRUDE DAYMUDE, 88,
Sacred Heart, May 27, Mother of
Mabel Johnson of Linton; Margaret
Ripple of Terre Haute; and Jennie
Daymude, also of Terre Haute.

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#### The Cadet "B" League oved into their Postseason Tournament this week. St. Barnabas and been malled. Entries are due been mailed. Entries are due June 19 and June 18, respectively. A picnic and Mass will follow the Golf Outing at Marian College. Families of the participants Little Flower tied for the League crown. Last Tuesday, St. Jude and St. Simon played in the Junior League Play-offs at Holy Spirit. Division champions in the Junior League were: St. Malachy, St. Luke, St. Jude and Holy Sold! Cadet Girls will compete in their annual City-Wide Track Meet this Sunday at Spirit. the CYO Stadium at 12 noon **Executive Director Bill Kuntz** CADET BASEBALL FINAL STANDINGS is asking for volunteers to help out as judges and DIVISION I—St. Christopher 8-1; Gabriel 7-2; St. Michael "A" 7-2; Pius X (Gold) 6-3; St. Monica 2-St. Luke 2-6; All Sainta 2-7; St. Cadet Baseball League

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and rustic Brown County. Both camps are

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qualified staff insure that each camper will

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camping during his or her stay at either Camp

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miles of Nashville, provides an outdoor ex-

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group counselors and a cabin head in charge.

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served in a large dining hall. An Olympic-

Rancho Framasa: (all one week sessions)

1975 Camp Schedule

Girls: June 22-28; June 29-July 5; July 6-12; July 13-19. Boys: July 20-26; July 27-Aug. 2; Aug. 3-9; Aug. 10-16.

Camp Christina: (all one week sessions, except final session)

Rancho Framasa or Camp Christina.

**Boy's Camping** 

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Saturday, June 14—8 a.m.-12 p.m.
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with a Mass of Thanksgiving at 3 p.m. Sunday, June 8. Several former pastors will be among the concelebrants.

Another Jubilee Mass will be offered on Sunday, June

be offered on sunday, June
1, in St. Mary Church,
Lansing, Mich., Father
Germain's home parish.
He was ordained on June
3, 1950 in Albany, N.Y.

INDIANAPOLIS Calendar of Events

SOCIALS

MONDAY: St. Ann, 6:30
p.m.; Our Lady of Lourdes,
6:30 p.m. TUESDAY: St.
Bernadette, 6:30 p.m.; K
of C, Plus X Council #3433, 7
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.; Scecina High
School Cafeteria, 6 p.m.
FRIDAY: St. Bernadette
school auditorium, 6:30
p.m.; St. Rilta's parish hall at
6:30 p.m.; St. Christopher
parish hall, Speedway, 7
p.m. SATURDAY: K of C
Council #437, 6 p.m.; St.
Francis de Sales, 6 p.m.; St.
Francis de Sales, 6 p.m.; St.
Philip Neri parish hall at 5
p.m.

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