

the CRITERION

VOL. XII, NO. 43

INDIANAPOLIS, INDIANA, JULY 27, 1973

NOT ARBITRARY MOVE

Report Rome acted advisedly in action on First Communion

BY FR. LEO E. McFADDEN

VATICAN CITY—The Vatican moved to stop experiments in delaying first confession until after first communion only after it received a report indicating that some U.S. bishops had doubts regarding the experiments, according to information supplied to NC News.

Vatican officials said that documents showed that the Vatican, which has been criticized in some U.S. circles for acting arbitrarily, issued its declaration on confession and Communion only after worldwide consultation and months of study in the Vatican by "experts in theology and pastoral life."

The intent of the Vatican, according to documentation furnished NC News in Rome, is to return to the "theological, spiritual and pastoral principles" enunciated by Pope St. Pius X in which the child is taught not only the love of God but also the child's capability of both offending and being forgiven by God.

ASKED SPECIFICALLY if it would be acceptable to allow a child preparing for first Communion to "opt" for confession, a Vatican official declared:

The order of the sacraments has been restored to confession and then communion. What could be clearer?"

R.E. DIRECTOR

Urges calmness in the wake of Vatican ruling

BY B. H. ACKELMIRE

Abruptly ending the practice of delayed First Confession "might cause some explosive situations," according to Father Francis Bryan, director of religious education in the Archdiocese.

And where controversy develops, he expects religious educators to be in the thick of it.

"The Vatican decree was unexpected and it allows no interim period in which to phase out experimental programs," Father Bryan said. "Obviously there is going to be confusion and misunderstanding. We have got to look for models of compliance so that affected parishes will be able to make a smooth transition back to traditional practices."

That may be easier said than done. The recent decree which banned First Confession said that all experimental programs were to be terminated at the end of the 1972-73 school year. Some experimental programs had been operating in the Archdiocese for as long as five years. Presumably, then, when school opens in the fall, many parishes face important shake-up in the catechetical instruction of children in the early grades.

FATHER BRYAN EMPHASIZES that many parishes will not be affected since they have continued the traditional practice of First Confession before First Communion, both sacraments being received in the first or second grade.

Other parishes, however, were giving First Communion in the first grade and delaying First Confession until the fourth or fifth grade. Exactly how many parishes were in this category is not known, but Father Bryan estimates more than half.

The estimate would tally with national surveys conducted in 1971-72 in which 96 out of 120 dioceses reporting and 52 per cent of all parishes reporting said they had experimental programs in delayed First Confession.

Whatever the status of a parish, (Continued on Page 3)

Monsignor Sweeney installation slated

Archbishop George J. Biskup will officially install Msgr. Cornelius B. Sweeney, V.G., as pastor of St. Peter and Paul Cathedral during the 11 a.m. Mass on Sunday, August 5.

A sacred concert, featuring Miss Mary Rita Babbitt, organist, will begin at 10:30 a.m. The Mass will be sung by the Cathedral's Schola Cantorum, directed by Renato Pacini.

Missions still relevant today, Pope Paul says

VATICAN CITY—"The hour of the missions for many peoples is just beginning," Pope Paul VI declared in his message for the 1973 World Mission Day which will be observed on Oct. 21.

In a 2,000-word message, published July 20 but dated June 29, Pope Paul rejected the view that missionaries are no longer relevant.

The Pope lamented the falling off in missionary vocations "at the precise moment when the contribution offered by efforts of our missions is most necessary." The Pope acknowledged there are historical and sociological reasons for the dearth of missionary vocations, linked as it is with the general falling off of vocations.

"IS ONE TALKING about an eclipse of faith or an exhaustion of the biblical message?" the Pope asked. He answered that it would be "unhealthy" to try to explain away negative facts in this manner.

"The lack of vocations must be, rather, a reason for reflection, for a stirring up of generosity and for renewing within the entire church community the appeal of Christ to pray to the Lord of the harvest that he send workers to bring in his harvest," Pope Paul said.

He praised missionaries who have gone to work in distant lands and placed themselves at the service of the local churches. He said the cooperation between foreign missionaries and local churches is an "exemplary expression of ecclesial communion."

"For this reason," he said, "we renew our invitation to our brother bishops to consider whether the dioceses cannot and should not encourage the sending of priests in such a way that they may be better distributed among the different churches."

THE POPE ALSO recommended that all Christians support generously projects and programs aimed at increasing the number of local priests and Religious.

Noting that these are the first persons to help assist social and economic development because they have a closer knowledge of the needs involved, Pope Paul said:

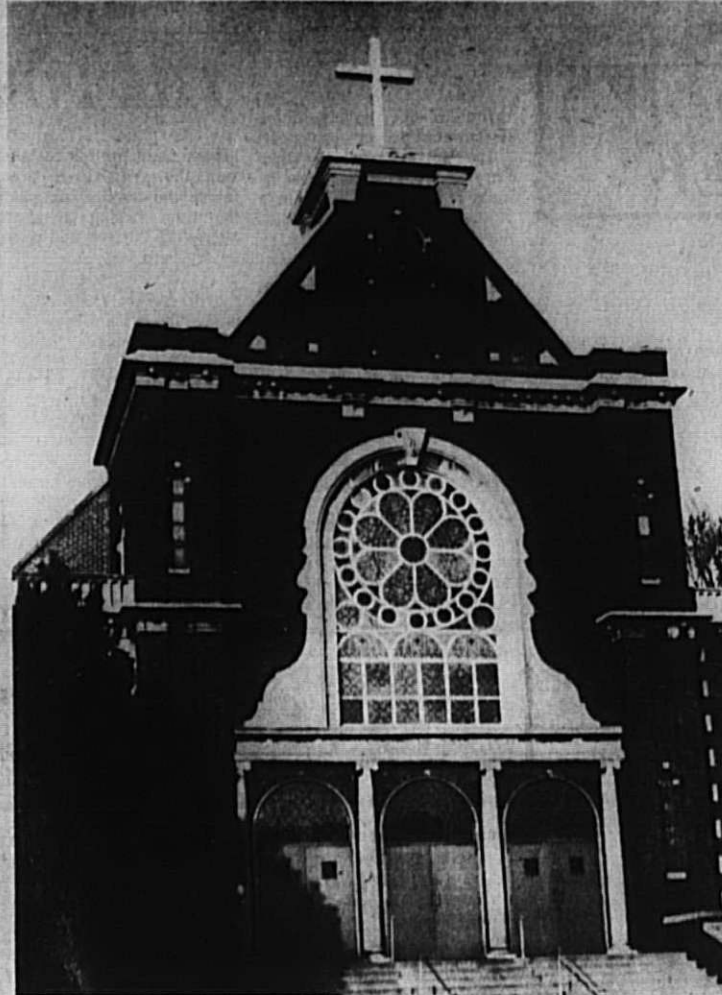
"To be involved in the formation of local personnel means, therefore, to serve the cause of the Gospel and at the same time the cause of progress and peace."

Pope Paul noted that there are good reasons to be hopeful about missionary work and listed the first of these reasons as being the fact that "the spreading of the Gospel is the cause of God."

He cited the efforts of many parishes, dioceses and religious orders to set up a "twinning" relationship with a mission area. "Twinning" is a program in which a diocese or other religious group will adopt a missionary diocese or area and help provide personnel and funds for continuing missionary work.

THE POPE ALSO underlined the importance of ecumenical contacts between Catholic missionaries and other Christian missionaries. He said that contacts, particularly in the areas of civil assistance and cultural and development programs can "serve to cancel the bad impression due to the remaining divisions within the Christian family and to hasten, we hope, the recomposition of that unity."

Pope Paul put this year's world missionary day under the patronage of St. Teresa of the Child Jesus, the French cloistered Carmelite nun whose first century of birth is being observed this year, and recommended to all Catholics the support of the pontifical missionary aid societies.



ST. ANNE'S, NEW CASTLE—Centennial celebration scheduled.

ST. ANNE OBSERVANCE SUNDAY

New Castle parish to mark centenary

NEW CASTLE, Ind.—St. Anne's parish here will begin its second century of service to area residents on Sunday, July 29, when a Mass of Thanksgiving will be offered by Archbishop George J. Biskup at 4 p.m.

Father Charles Berkemeier, pastor of St. Anne's, will celebrate, along with former pastors, associates and visiting clergy. The Berkemeier homily will be given by Father Richard A. Smith, a native son of the parish now pastor of St. Joseph's parish, Indianapolis.



Ten to be invested at Saint Meinrad's

ST. MEINRAD, Ind.—Ten young men have been accepted by the monastic chapter of St. Meinrad Archabbey here for entrance into the Benedictine community on August 23.

To be invested on that date are: Rand McNally of Richmond; Donald Cisco of Indianapolis; Al Weisbrod of Anderson; Gregory Reeves of Ft. Wayne; John Fassero of Mishawaka; Timothy DuVall of Toledo; Daniel Pohlman of Delphos, O.; Richard Smith of Jackson, Miss.; and Anthony Vigiletti of Memphis, Tenn.

Another group of 10 are completing their novitiate year and will become "juniors" in the monastery. There are a total of 30 preparing for the monastic life here.

Council aware of Mary's role, Lutheran says

MILWAUKEE—The Second Vatican Council has given all Christians greater appreciation of the Blessed Virgin Mary and her role in the salvation of man, a Lutheran theologian told a Catholic gathering here.

The Rev. Arthur Carl Piepkorn pointed out that the Blessed Mother not only is accepted but also venerated by many Church groups including the Orthodox, Lutherans, Anglicans, Presbyterians, Congregationalists and Baptists.

Mr. Piepkorn, a professor at Concordia Seminary, St. Louis, spoke at the first midwest Marian Regional congress here.

THE THEOLOGIAN said that "other Christians"—a term he prefers to "non-Catholic"—have taken hope from references to Mary in Vatican II. He said, however, that the closeness of the vote to include the chapter on the Blessed Mother in the dogmatic Constitution on the Church rather than making it a separate document disturbed some of them.

"It may yet happen in our time," the clergyman said, "that there will come about a happy balance between excess ardor in the veneration of the Mother of God and in excessive coldness to the role that God Himself has given her in the drama of human salvation."

"If it does, as I pray it will, we shall see in our time what the 'Magnificat' placed on the lips of the Mother of God—all generations will count me blessed."

"OTHER CHRISTIANS" feel that "the more we esteem Mary the more we honor her Son," Mr. Piepkorn said. "When men refuse to honor Mary, they really do not believe in the Incarnation."

He said Lutherans do not affirm the Immaculate Conception or Mary's bodily Assumption, but do believe Christ was born of the Virgin Mother without violation of her virgin state. Practical evidence of his Church's acceptance of the Blessed Virgin is found, he said, in the Lutheran hymnal which contains at least 15 references to the Mother of God in the first 100 passages.

FATHER WILLIAM G. MOST, of Loras College, Dubuque, Iowa, and a widely-known mariologist, told participants that Vatican II should be called the "Marian Council" because no other council voiced a stronger position on the role of Mary in the life of the Church.

Vatican II reaffirmed what all other councils had recommended, mainly consecration to Mary and recitation of the rosary, Father Most said. Pope John was a strong advocate of the rosary, he said.

"If anyone wants to quit the rosary," Father Most said, "it is not because of Vatican II or Pope John XXIII. But let them say they're giving it up in spite of Vatican II and Pope John."

Named to new post with ICC

INDIANAPOLIS—Valerie Vance Dillon has been named to the newly-created post of director of research and communication of the Indiana Catholic Conference, coordinating body for the state's five Catholic dioceses.

Mrs. Dillon's appointment was announced jointly by Archbishop George J. Biskup, general chairman of the ICC, and Bishop Raymond J. Gallagher of Lafayette, executive chairman.

Mrs. Dillon will be general editor of material published by the ICC and will maintain liaison with the news media.

A nationally-known family life educator, Mrs. Dillon was assistant director of the Family Life Bureau in the diocese of Trenton, N.J., before moving to Indiana last year. She is the author of three books, the most recent of which is "Life in Our Hands," published by the United States Catholic Conference. It deals with the impact of the new biology on society.

Mrs. Dillon, a native of Chicago, was graduated from the University of Illinois and formerly was a reporter for United Press International. She is the wife of Raydon T. Dillon and is the mother of four daughters.

The Dillons are members of St. Monica Church, Indianapolis, where Mrs. Dillon recently was elected to the parish board of education.

Contributions by KC in '72 hit \$6 million

CHICAGO, Ill.—The Knights of Columbus contributed nearly \$6.7 million for charitable projects or benevolent expenditures during 1972, according to a National Fraternal Congress (NFC) survey.

The NFC, an affiliation of 96 fraternal benefit societies with an aggregate membership of 10 million, tabulated that figure from results of a questionnaire returned by 64 per cent of the K of C councils polled.

Contributions included:

- \$962,461 to youth activities, such as Boy or Girl Scout units, Catholic Youth Organization groups and Little League teams in various sports
- \$1,131,947 in grants for educational purposes and to schools, libraries and scholastically oriented institutions
- \$783,579 for food, clothing and other gifts to those facilities
- \$878,455 to homes, hospitals and institutions
- \$1,159,740 to welfare organizations and community and civic projects.

National membership in K of C is approximately 1.2 million.



TO MAKE FINAL VOW PROFESSION—Seventeen Sisters of St. Francis, Oldenburg, will make their final commitment of vows during 2 p.m. ceremonies Sunday, August 12, at the Oldenburg Chapel of the Immaculate Conception. The group includes, seated from left: Sister Janice Powell of Cincinnati; Sister Judith Albers of St. Mary's parish, Lanesville; Sister Irma Arnold of Evansville; Sister Jane McConnell of Princeton; Sister David Mary Bowman of Holy Family parish, Richmond; Sister Annette Grisley of St. Bernadette's parish, Indianapolis;

Sister Maureen Irvin of Bloomington, Ill.; and Sister Rosanne Taylor of Little Flower parish, Indianapolis. Standing from left are: Sister Paul Mary Nett of Troy, Mo.; Sister Joannita Koors of St. Mary's parish, Greensburg; Sister Janet Linz of Cincinnati; Sister Mary Charity Kraestig of Our Lady of Lourdes parish, Indianapolis; Sister Mary Ellen Gillman of St. Michael's parish, Brookville; Sister Jane Anthony of Old Monroe, Mo.; Sister Marjorie English of St. Simon's parish, Indianapolis; and Sister Marcella Stier of St. Columba parish, Columbus.



VALERIE VANCE DILLON—Appointed to newly created post with Indiana Catholic Conference.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Grand jury to probe union case

SAN FRANCISCO—A federal grand jury will investigate charges that a group of lettuce growers paid Teamster Union officials in a plot to destroy the United Farm Workers Union (UFWU), federal officials announced. The UFWU has charged that an earlier grand jury investigation of the alleged payments was terminated by the government because of the close political ties between the Nixon administration and the Teamsters Union. The government, Teamsters and growers have denied the charges.

Fetus experimentation rapped

WASHINGTON—A report by staff members of the National Institutes of Health has recommended prohibiting experiments that keep an aborted fetus alive after it is determined that the fetus cannot survive. The staff also recommended prohibition of experiments with women who were about to have abortion, if these experiments might harm the fetus. The preliminary report will be used to draft the NIH policy statement to be approved by NIH officers and the Department of Health, Education and Welfare. Msgr. James McHugh of the U.S. Catholic Conference, said the staff paper was as a narrow approach that still excludes the moral implications of such experiments.

Issues reminder of persecution

LONDON—At a Mass celebrated by Cardinal Jozsef Mindszenty, British Cardinal John Heenan called on free Christians not to forget the victims of communist persecution. The 81-year-old Cardinal Mindszenty, exiled archbishop of Esztergom, Hungary, was visiting England. The Hungarian cardinal's visit, he said, was a reminder of the suffering brethren behind the Iron Curtain.

Church urged to help families

RIO DE JANEIRO, Brazil—The Church must launch a concerted effort involving both priests and parents to help families cope with the challenges of the modern world. This was a key finding of the Inter-American Bishops Meeting here in which 25 bishops from Canada, Latin America and the United States participated. The overall view of the meeting was that family traditions are under stress because of changes in society growing acceptance of divorce, abortion, the enticements of a consumer society, and the generation gap.

Judge rules against union

CLEVELAND—A court order has been denied to the Cleveland Elementary Lay Teachers Association (CELTA) of the American Federation of Teachers in its battle to represent the elementary school teachers in the Catholic schools of Cleveland. The order, which was denied in common pleas court here, would have permitted CELTA to represent the teachers in grievance procedures until an election during the coming school year. The election will decide whether the teachers wish CELTA to serve as their bargaining agent.

Papal primacy not ruled out

STOCKHOLM, Sweden—The creed of the Swedish Lutheran state church "does not definitely exclude the primacy of the Pope," said a report worked out by a group of Swedish Lutheran and Catholic theologians. The report, entitled "Catholic Faith in the Swedish Church," was published by the League for Christian Unity, an ecumenical organization with members from the Lutheran state church, other Protestant denominations, the Catholic Church and the Orthodox Church.

Health risk seen minimal in using common chalice

CHICAGO—There is little health risk involved in drinking from a common chalice when receiving Communion, according to a physician writing in the Journal of the American Medical Association.

In an article in the Question-Answer column of the AMA publication, Dr. Edward P. Danciewicz of the Center for Disease Control, Atlanta, said that there are very few bacteria of any sort on a person's lips—

and the chance that any of those are pathogens (disease-bearing bacteria) is not very great.

HE CITED earlier studies indicating that fewer than 100 bacteria are deposited on the cup by the average person's lips. Even if there are some pathogens among these, Dr. Danciewicz said, the next person will pick up few of them and swallow even fewer. Moreover, he said, the body can deal effectively with a small number of pathogens.

He suggested that the risk can be further reduced by wiping the edge of the cup with a cloth after each use, by using separate cups, or by intinction, the practice of dipping the host into the wine instead of passing the chalice around.

WIPING THE CUP with a dry cloth will remove 90 per cent of the bacteria, Dr. Danciewicz said.

He also said that the alcoholic content of the wine—usually 12 to 14 per cent—has no "chemical disinfectant effect" because normally only about five seconds elapse before the next communicant drinks from the chalice.

The practice of receiving Communion under both species has gained in popularity in the Catholic Church in recent years, particularly at week-day Masses, small group Masses, and Masses for special occasions such as weddings or ordinations. A number of Protestant denominations have a long-standing tradition of receiving under both forms.

BY JOHN KRUEGER

DARMSTADT, West Germany—Never underestimate the power of prayer—or pepper. They saved Frenchman Jean Cary 31 years ago when he made a daring escape from a prisoner-of-war camp in Germany.

But before he fled, Cary left behind a brick calling card.

The brick, buried among World War II rubble, was dug up here recently in this central German city near Frankfurt. Painted on the brick was "CARY Jean Prisonnier 1942 Français—Verdun."

A picture of the brick, printed in a Darmstadt daily, led to the tracing of Cary in Verdun. In an interview there, Cary, now 62, told how he was a 31-year-old corporal in the French infantry when captured by the enemy during the "debacle" of 1940. "Being a prisoner of war was

always hard for me to take," said the gray-haired grandfather who in retirement passes the time fishing along the Meuse. "I thirsted and prayed for freedom."

FOR SOME TIME he was held in a POW camp in the Westerwald region. Then he was transferred down the autobahn to a factory here that needed his skill as a mason.

That's when he included the "Cary-was-here" brick among one of his projects. (The Darmstadt excavators have turned it over to him.) Meanwhile, the Frenchman was plotting his escape. The method was suggested by a friendly German worker. The factory—it's still in

business and was revisited a few years ago by Cary—was shipping machinery to Italy. The route was by rail through neutral Switzerland.

Suggested the German: "Why don't you send yourself along?"

So Cary did, but not before stocking the necessary supplies, including pepper.

The pepper was to cover his scent as he hid in a crate in which he was going to ship himself to Switzerland. The pepper would keep the sensitive noses of the snoopy guard dogs from getting too close.

Fortunately, getting the pepper proved to be no problem. Cary wrote to his wife and she sent it in a Red Cross package. To the German censors the request seemed harmless enough.

CARY SQUEEZED his six-foot-tall frame into a crate alongside some machinery. The crate was five feet high, four feet wide and three feet deep. The date was Sept. 19, 1942.

To mislead the Germans, Cary had broken a padlock on one of the warehouse doors. Searchers were hunting for him around the city. However, time was running out. For two days the freight car sat at the factory siding. Finally, it pulled out for the

200-mile journey south to Switzerland, only three and a half hours by passenger express today. But that wartime train took six days.

When Cary jumped from the train he was weak, hungry and stiff after a meager diet of biscuits and water in cold cramped quarters.

But his prayers had been answered. He was again a free man. He eventually made his way to Free France, then worked his way north to become part of the Resistance.

When Darmstadt's present Lord Mayor Heinz Winfried Sabais read about Cary's adventures he sent him six bottles of vintage Rhine wine on behalf of Franco-German "amity" and "peace in Europe" and a letter commending him for his "courage and love of liberty."

THE POWER OF PRAYER AND PEPPER

Hike reported in ordinations

VIENNA, Austria—A record number of ordinations to the priesthood has been reported in the Yugoslavian republic of Slovenia, it was reported here. In the three dioceses of the republic, 42 diocesan and 17 Religious order priests have

been or soon will be ordained to serve the area's 1.5 million Catholics. Almost half of the candidates for ordination are from the families of industrial workers; the other half come from rural areas.

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THE TACKER

5 parishes talk school merger

BY PAUL G. FOX

Five southside Indianapolis parishes, four with elementary schools, are moving toward an educational consolidation plan for September, 1974. Discussion has proceeded during the past several months among the pastors, school administrators and lay representatives, resulting in endorsement of the plan by clergy, parish education committee and parish councils (One parish meeting was not held until last night, after presstime.)

Involved in the discussions are Holy Rosary, Sacred Heart, St. Patrick's, St. Catherine's and St. James parishes. All but Holy Rosary have elementary schools with eight grades. Total enrollment in the four last June was 798 pupils, with 114 completing the eighth grade. Projected first grade enrollment this September for the four is 68, with a combined registration of about 755 anticipated.

Under terms of the proposal, yet to be submitted to the South Indianapolis Board of Catholic Education and ultimately to the Archdiocesan Board of Catholic Education, a middle school would be located at St. Catherine's in September, 1974, for grades six to eight, serving all five parishes.

Two feeder schools would be located at St. Patrick's and St. James parishes which would have grades one through five.

The facilities of Sacred Heart School, according to the plan, would be used for continuing education, social center, centralized CCD, adult education, centralized CYO, senior citizens and other community-wide social activities.

While all details have not been refined, transportation would be provided by the respective parishes. Religious teaching personnel in the present four schools have indicated their willingness to participate in the consolidated schools, but no discussions have been held regarding the living facilities for the Sisters. A strong desire appears evident that the Sisters would continue to reside in their present convents and teach where needed in the ministry.

A meeting is scheduled at 7:30 p.m. Monday, August 6, at Holy Rosary Church for members of

the five parish councils, education committees and other interested parishioners to discuss the proposal. Basic agreement on the plan is being sought before additional details are researched.

NAMES IN THE NEWS—Sister Donna Marie Witte, M.M., a Richmond native, is presently on a home furlough after 18 years' service in the Philippines, where she is treasurer in the business office of Maryknoll College, Quezon City. A member of the Maryknoll society for 29 years, Sister Donna Marie formerly served eight years in the Maryknoll Fathers Secretariate in Maryknoll, N.Y. She has a Maryknoll priest-brother, Father Clarence J. Witte, presently working in the Japanese mission in Los Angeles. Her sister, Sister Marie Bernard Witte, O.S.F., is biology department chairman at Marian College. . . . Mr. and Mrs. George S. Kovatch, both science teachers at Ritter High School, Indianapolis, recently completed a four-week course on "Drug Use and Abuse Education" at Vanderbilt University in Nashville. The program was funded by the National Science Foundation.

EXPLORER POST EXPANDS—Law enforcement and aviation have been added to the military interests of Explorer Scout Post 522, sponsored by Msgr. Downey Council, Knights of Columbus, Indianapolis. Boys between the ages of 14 and 21 are invited to learn more about the Post and its program by contacting Virgil Lawson, 881-0222, or William Sjoberg, 888-8391.

CURSILLO WEEK-END PLANNED—Men's Cursillo No. 32 will be held at St. Joseph's parish, Indianapolis, the week-end of September 20-23. Rector will be Donald Alerding, while Father Harold L. Kneuen will serve as spiritual director. Team members will also include: Marion Baker, Joseph O'Connor, Richard Forester, James Lenahan and James Malloy. Applications are due by September 10, with a \$10 deposit required. They are to be sent to: Indianapolis Cursillo Center, P.O. Box 2065, Indianapolis, IN 46206. Parish groups who wish to participate in the Cursillo are asked to contact Alerding before August 15.

\$500,000 GRANT ANNOUNCED

Plan Civil Rights Center at ND

NOTRE DAME, Ind.—A Ford Foundation grant of \$500,000 to establish a Center for Civil Rights at the University of Notre Dame was announced by Father Theodore M. Hesburgh, C.S.C., president of the university and former head of the U.S. Commission on Civil Rights.

"Our nation is now in retreat from the civil rights advances of the last 20 years," Father Hesburgh noted, "and there is urgent need for research into America's recent civil rights history, for analysis of current civil rights issues, and for recommendations designed to meet the problems of today and of the immediate future."

McGEORGE BUNDY, president of the Ford Foundation, agreed with Father Hesburgh's assessment of the civil rights situation and commented in a statement: "Nothing could be more timely than Father Hesburgh's decision to give his own leadership to a determined effort to assemble in one place the resources needed for understanding of the road that we have come and the distance we still have to go."

"Father Hesburgh's 15 years of service on the U.S. Commission on Civil Rights, and his standing as a churchman of profound personal integrity and intense social commitment, make him the ideal catalytic agent for such a center and Notre Dame its fitting home. The Ford Foundation continues to place the imperative of equal opportunity at the top of its domestic agenda."

Appointed director of the Center was Howard A. Glickstein, a former staff director of the U.S. Commission on Civil Rights. Glickstein will also be an adjunct professor in Notre Dame's Law School.

SPACE FOR THE Center has been

created in the expanded Notre Dame Law School building, and will house the papers of Father Hesburgh amassed during his tenure on the Civil Rights Commission. Father Hesburgh was among the original members of the Commission appointed in 1957 by President Dwight Eisenhower. He was named chairman of the Commission in 1969 by President Nixon and resigned last fall at the President's request.

Father Hesburgh said the objectives of the Center included engaging in public policy analysis in the fields of civil and

human rights; analyzing in depth existing civil rights problems and proposing solutions; preparing a history of civil rights developments during the period 1957 to 1972; serving as a catalyst through sponsorship of conferences and lectureships and through a planned advisory council for proposals dealing with civil rights problems; serving as a clearinghouse for civil rights information, and serving as an educational resource for political science and law students at Notre Dame.

Urges calmness in wake of ruling

(Continued from Page 1)

however, Father Bryan believes the Vatican decree has emotional overtones. Some persons, seeing it as a vindication of their opposition to change, may demand a roll-back in other areas of catechetical development. Others, viewing the decree as a damper on legitimate experimentation and conscientious efforts at renewal, may insist on ignoring or disobeying the Vatican policy.

"Regardless of what side you're on, the issue could be an emotional one," he said. "So it is doubly important that we deal with it calmly."

Father Bryan wouldn't speculate on whether the U. S. Bishops might issue pastoral guidelines to promote an orderly reversion to tradition. Or whether they might appeal for a postponement in implementing the decree since delayed First Confession was so widely practiced in this country.

FATHER BRYAN IS CONCERNED that parish religion teachers and coordinators

will be caught in a crossfire of controversy come September. Most religious educators have supported—and in some instances, been instrumental in the adaptation of—experimental First Confession programs.

How will these same teachers react individually to the Vatican ban, how will they revise programs that must be changed, and how will they respond to the many questions asked by parents and children?

But if religion teachers are on the spot, consider the pastors in the parishes affected. Ultimately it is they who must deal with the confused teacher, the recalcitrant parent, the I-told-you-so traditionalist and the irate renewalist.

Mindful of pastors and teachers, Father Bryan is seeking solutions to some of September's dilemmas and answers to a host of questions, the most important of which are:

—Should every child be required to make his First Confession before receiving First Communion? This appears to be the crucial question, since there is a growing conviction that a six or seven-year-old child is psychologically incapable of committing serious sin. Since Church law states that annual Confession is obligatory only in case of serious sin, the Church seems to be demanding something of the child it does not demand of the adult.

—What should a pastor or teacher do about a parent who does not wish his child to receive the sacraments in the traditional order?

—Should teachers resume the original practice of preparing children for the two sacraments simultaneously?

—Should programs involving parents in preparing their child for the sacraments be discontinued this fall? If not, how can the parents be sufficiently prepared for the change in parishes which adopted the new practice?

—Should there be a "crash" program to prepare all those children who have received First Communion but not First Confession? In some parishes this might mean a backlog of four grades.

—Are religion texts presently in use in the parish adaptable to the traditional practice?

THE LIST IS LONG enough to keep the religious education department busy well past fall. Additionally, there could be another stickler: What about priests and teachers who insist they will continue the practice of delayed First Confession?

Father Bryan would rather not think about that one. He has enough problems now without borrowing more.

INDIANAPOLIS

Calendar of Events

Luncheon-Card Party in St. Mark's parish hall Edgewood and Road 31 S. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Claver parley

LOUISVILLE — The 58th National Convention of the Knights of Peter Claver, meeting here August 3-9, will attract 1,000 delegates and guests. National chaplain of the 63-year-old fraternal order is Father John LaBauve, S.V.D., of Houston. Bishop Harold R. Perry of New Orleans is episcopal moderator.

CONSCIENCE BILL

BOSTON — Massachusetts Gov. Francis W. Sargent signed a controversial "freedom of conscience" bill giving private hospitals the right to refuse to perform abortions, sterilizations, and contraceptive procedures.

Four Franciscan nuns buried at motherhouse

OLDENBURG, Ind. — Four Sisters of St. Francis, Oldenburg, died between July 17 and 21 and were buried during the past week. The deceased nuns included: Sister M. Patricia Telintelo, 82; Sister Mary Bede Leppold, 86; Sister Mary Cecile Oberle, 89; and Sister M. Leonore Ortiz, 49.

Sister Patricia, a native of St. Bernard, O., died July 17 in St. Francis Hospital, Cincinnati. She entered the convent in 1909 and taught in the following Archdiocesan schools: St. Mary's, St. Francis de Sales, Holy Trinity, Little Flower and St. Mary Academy, all in Indianapolis; St. Mary's, New Albany; Holy Family, Oldenburg; St. Vincent's, Shelby County; and St. Nicholas, Summan.

Survivors include four brothers and sisters: John Telintelo of St. Bernard, O.; Herman Telintelo of Erlanger, Ky.; Mrs. Al Pahren of St. Bernard; and Sister Egbert Telintelo, O.S.F. Another sister, Sister Corona Telintelo, O.S.F., preceded her in death.

SISTER MARY BEDE died at the motherhouse infirmary on

Sister Marcella

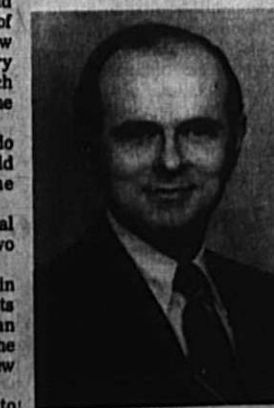
Ann Blaney dies; former teacher

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Marcella Ann Blaney, S.P., local superior of St. Joseph's School, Indianapolis, from 1962-68, were held at the motherhouse of the Sisters of Providence here Wednesday, July 25. She died (July 23) in St. Anthony Hospital, Terre Haute, at age 55.

The Chicago native entered the convent in 1935. She taught at Holy Trinity School, New Albany, St. Mary's School, Richmond, and St. Ann's School, Indianapolis. Other assignments included Evansville, Fort Wayne, Hammond and schools in Massachusetts, Maryland and California.

In 1968, Sister Marcella Ann went to teach at Providence College in Taichung, Taiwan (Formosa). While there she became ill and returned home for medical treatment in February, 1973.

Survivors include a sister and a brother—Mrs. Dorothy Allie of Sun City, Calif., and John Blaney of Seattle, Wash.



MARIANIST BROTHER—Perpetual vows will be recited by Brother Michael Lux, S.M., a member of the Cincinnati Province of the Society of Mary, at 1 p.m. Sunday, August 19, in Dayton. The son of Mr. and Mrs. Victor Lux of St. Vincent's parish, Shelby County, Brother Lux is a 1962 graduate of Waldron (Ind.) High School. After attending the University of Dayton he entered the Society of Mary in 1963. During the past three years he has taught in Cleveland. He has degrees from Dayton and Xavier University.

NEW CASTLE PARISH SCHOOL—St. Anne's School, New Castle, scene of the parish's centennial celebration on Sunday, July 29, was erected in 1951 and enlarged in 1965. Enrollment last year was 122 pupils in grades one through six. The parish school is staffed by Sisters of Providence and lay faculty.



TO MAKE FINAL COMMITMENT—Sister Jullann Babcock, O.S.B., left and Sister Mary Luke Jones, O.S.B., right, will pronounce their final commitment of vows as Sisters of St. Benedict at 2 p.m. Sunday, July 29, at Our Lady of Grace Convent, Beech Grove. A reception will follow until 5 p.m. for relatives and friends. Sister Jullann, daughter of Mr. and Mrs. James Babcock of Indianapolis, will return to the Cannelton school system this fall. Sister Mary Luke, daughter of Mr. and Mrs. William Jones of Seymour, Mo., will be assigned to Transfiguration School, Florissant, Mo., during the coming year. She had been teaching at St. Pius X School, Indianapolis.

Twenty years ago Mrs. Dan Moran of St. Patrick's parish was elected president of the Cathedral High School Mothers' Club.

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— Don't attempt to make your own will. Your lawyer knows the intricate state inheritance laws—he can reduce tax costs. His fee is as low as fifteen to twenty-five dollars.

CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225

Report Rome acted advisedly

(Continued from Page 1)

appeared to some to be called in doubt."

ALTHOUGH THIS LETTER was prepared for the signature of Cardinal John Wright, prefect of the Congregation for the Clergy, it was never signed and only sent with a cover letter on June 28 to the U.S. bishops.

The reason for the delay reflects the activity that the letter prompted in at least four Vatican agencies over the entire question of experimentation.

A chronology of events furnished by a Vatican official illustrates this activity: April 11, 1971: The addendum to the Catechetical Directory stressed that confession before Communion "should be retained" but allowed experimentation with the Holy See's permission.

Nov. 30 1972: U.S. bishops wrote Vatican asking for two years extension of experimentation.

Dec. 13, 1972: Clergy Congregation acknowledged receipt of this request, said they would study the matter with other competent Vatican personnel.

Jan. 1973: Special congress of Catechetical experts is convened in Congregation for the Clergy to study effects of experimentation. At the same time, consultants from Congregations of

Clergy, Sacraments, Doctrine of the Faith and Secretariat of State met to study the points raised in the Nov. 30 letter of the U.S. bishops.

Feb. 28, 1973: Secretariat of State finds the principles advocating confession before Communion "valid and opportune" not only for the Church in the United States but for the Church universal.

For the next two and one half months the same Vatican departments met to prepare a statement ending experimentation.

March 21, 1973: The Congregation for the Clergy prepared its full reply to the U.S. bishops, but held up pending the approval by the Pope of the end of experimentation.

May 24, 1973: Pope Paul approved a declaration issued by the Congregations of the Clergy and the Sacraments which ended the experimentation and returned the Church universal to the practice of confession before Communion.

June 20, 1973: The Clergy Congregation sent its still unsigned letter to the U.S. bishops along with a cover letter explaining the reason for delay.

A Vatican source, independent of any of the agencies involved in ending the experiment, told NC News that Pope Paul was not convinced from the very beginning that the experimentation was a good thing.

BEHIND THE NEWS

BY LOUIS PANARALE

WASHINGTON—The distraught parents of a Mongoloid infant tell the doctor at a hospital that they don't want the child to survive. The infant is seriously ill to begin with, so the doctor starves the Mongoloid to death.

A 15-year-old mentally retarded boy has enough intelligence to hold down a paper route. He has a kidney ailment and must have treatment with a kidney dialysis machine, an instrument which is extremely expensive and in short supply. The boy is denied the treatment on the grounds that he is of no benefit to society. He dies.

A boy is born with an "XYY" chromosome factor, a genetic abnormality which a growing number of scientists believe tends to make men "born criminals."

Should the test be made in the first place? If so, should the parents be told about such a baffling phenomenon? There is no way of telling how the child will develop. So why "stigmatize" him for life and prejudice others against him? But what if he turns out to be a criminal? Maybe special training could have helped.

NO ETHICS ARE BAD ETHICS

When medicine plays God

THESE WERE among nearly a score of problems in medical ethics that were discussed at a seminar sponsored by the Joseph P. Kennedy Jr. Foundation for writers and broadcasters in science, religion and related fields.

The discussions were led by Sargent Shriver who in 1972 ran unsuccessfully on the Democratic party ticket for the vice presidency of the United States.

His wife, Eunice Kennedy Shriver, also took part in the discussions. She is executive vice-president of the foundation and is sister of the late President John Kennedy. The foundation is named in honor of her eldest brother who died in a plane crash in World War II.

A panel of 11 experts in the medical field each spoke at the seminar. Their general conclusion was that the

retarded, the aged, the terminally ill have increasingly become victims of what one speaker called a "utilitarian philosophy" in medical institutions.

Dr. Robert E. Cooke, who cited the case of the Mongoloid infant, said that under such a philosophy the needs and desires of the patient become secondary to what may be more expedient for the patient's relatives, the doctor or the medical institution. The dilemma comes down to the rights of the patient on the one hand and expediency on the other, he said.

DR. COOKE, pediatrician-in-chief at Johns Hopkins Hospital in Baltimore, tried to look objectively at the case of the Mongoloid infant which was dramatized in a film that he has shown to various interested groups.

"It's not that those doctors and nurses are some kind of insensitive monsters. I'm sure they felt there was a good reason for doing what they did. They say, 'It was a professional decision. There were no moral implications,'" Dr. Cooke said.

He said there seems to be a growing failure among medical professionals and institutions to distinguish between moral and non-moral decisions.

"The sole criterion for what is right or wrong is the benefit of the result," he said. But he warned that "the utilitarian value is fine as long as it is not at the expense of other values." He said that cases such as that of the Mongoloid starvation are nothing new. "But now we should bring them into the open."

Father George D. Shoup, who is a Jesuit

and a medical doctor, said there is an urgent need that basic moral issues be defined in connection with medical practices.

"THE QUESTION comes back to what is the meaning of human existence and what is its value. Even more, the question is what is the meaning of human suffering and death," he said.

Father Shoup said that moral issues can also be overlooked in cases where a patient with no chance for survival is kept alive through extraordinary measures.

He said some doctors forget that death can be an "heroic act."

The Jesuit physician said experts in ethical principles are needed to teach in medical schools and to work in hospitals and other medical institutions. "If we see human life as valuable, then we must do this rather than have a hit-and-miss approach," he said. "Not being taught any ethics is, in a sense, being taught bad ethics."

Father Shoup, a native of Philadelphia, is a member of the Human Investigation Committee at Yale University. The committee reviews research done on humans.

CRITERION EDITORIAL

What all the shouting is about

In many cities across the country—Indianapolis included—the crackdown on pornography has begun and the vice lords who control the nation's \$600 million smut industry are screaming foul. It would be funny if it were not so predictably true-to-form.

Those who have so blatantly flouted traditional standards of discretion are now appealing for fair play and selectivity on the part of courts, prosecutors and the public.

Those who have dealt in excesses are now accusing the police of excessive enforcement and those who have exploited aberration are now accusing prosecutors of devious legal tactics.

The whole idea is that if you scream loud enough and long enough people will begin to believe you. And that is exactly what the porno peddlers are doing and will continue to do.

They want to create the impression that the country is in the grip of a puritanical revolution in which little old ladies in tennis shoes are going around padlocking public libraries and shrouding statuary in sheets.

They want to feed the psychology that the Carrie Nations are now in the ascen-

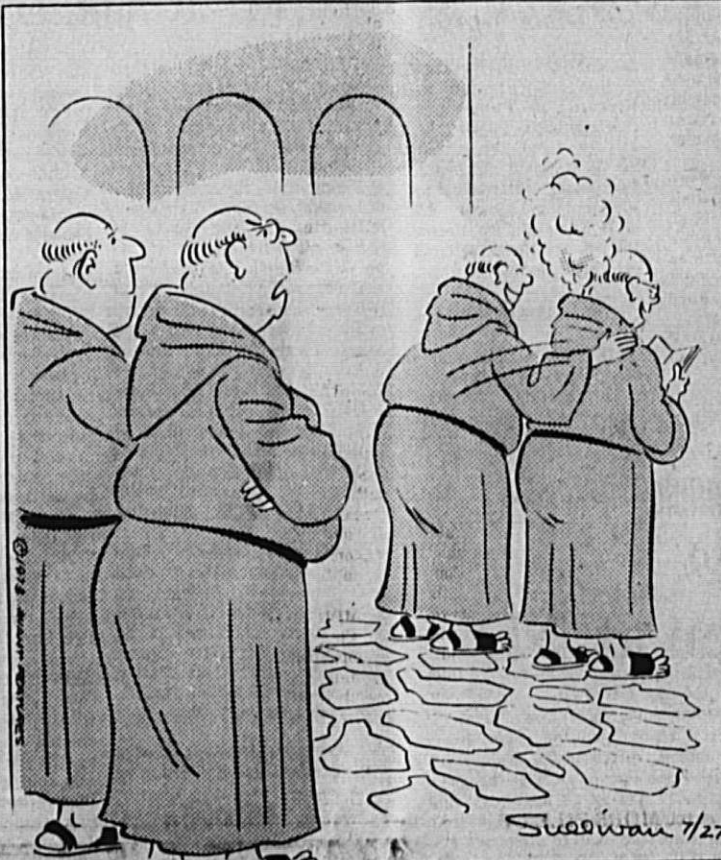
dancy and that publishers and film-makers will be axed out of business in a fervor of moral and religious outrage.

They want to make reasonable men and women believe that irrational repression has become the order of the day and that all freedom of choice in art, literature and entertainment is being jeopardized.

There is no doubt that some groups in some communities will go overboard in both determining and enforcing the local standards of which the Supreme Court spoke in its recent decision on obscenity. Human nature being what it is, that is to be expected. However, there is every reason to believe that such instances will be minimal and will, in time, be corrected.

If police and prosecutors continue to aim their attacks at hard-core pornography—and that is overwhelmingly the case to date—the public has nothing to fear. The smut makers, of course, stand to lose a great deal. And that is what all the shouting is about.

—B. H. ACKELMIRE



"IN THE OLD DAYS, WE DIDN'T GET FAMILIAR" AND WE DIDN'T USE BATH TALCUM, EITHER!"

YOUR WORLD AND MINE

Religious vagabonds searching for home

BY GARY MacEOIN

traditional pilgrimage or spiritual retreat.

Perhaps it is a sign of the Americanization of Europe that so many people take to the roads in summer. France has become particularly mobile in the past 25 years. And surprisingly, for a country which was long regarded as the most deChristianized of Western Europe, religious centers continue to exercise an enormous attraction.

It is perhaps not astonishing that three million people go each year to Lourdes, an equal number visit the Sacre-Coeur at Montmartre, and two million go to Chartres. But I did not imagine that such relatively less known places as Notre Dame de la Garde at Marseilles and Saint-Ann d'Auray in Brittany would attract two million and nearly a million respectively.

Many of these are, of course, primarily or exclusively tourists. What is more clearly a predominantly religious thrust is the development of centers at scores of religious houses, some of which draw tens of thousands for a week-end or longer period of talm and meditation each year. This clientele is mostly young and its interests are far removed from those of the

THE CHARACTERISTIC here is engagement and involvement. The young people want to participate in the life of the community. At the Bethlehem Brotherhood, Nemours, for example, they pitch their tents in a campsite and help the monks who are building their monastery. Denominational distinctions are seen by these young people as unimportant. Protestants are numerous at Sainte-Baume, a community of Dominican brothers and Sisters and of lay people, situated near Nice in the extreme southeast, and Catholics even more numerous at Storckensohn close to the Rhine and the German border. Storckensohn is a Protestant center of political and theological studies, specializing in "critical evaluation of whatever is alienating in Christian practices."

There is room also for the many who identify with no denomination. The ecumenical community of Taizé makes no attempt to distinguish between professing Christians and others. All are welcome who want to share their concerns and who seek the emotional security of self-identification with a committed group.

NOT ALL THE centers are religious houses in a strict sense, and the relations with the local religious authorities vary widely from enthusiastic approval to high tension. Boquen in Normandy was long a Cistercian abbey. In 1970, after complicated negotiations with the Cistercian abbot general, it split in two. Part remained as a Cistercian monastery with six members, and the rest became the "communio" (community) of Boquen.

This "communio" has many thousands of members, priests, nuns and lay people, most of whom live within commuting distance and come together at week-ends. It has many of the characteristics of an underground church, and the bishops of the region issued a strong public reprimand last year. They protested particularly against a practice of admitting to the Eucharist people in canonically irregular situations. They felt obliged, they said, to make public the distance that separated them from the "research style" of Boquen.

THE PRESIDENT of the "communio," who earlier had defined its purpose as "a search for a style of Christianity answering the critical, lyrical and political needs of our times," insisted that Boquen remained attached to the Church to the extent that it was the assembly of all who place their confidence in Jesus Christ, but felt the same need as the bishops for a distance from their "style."

Such conflicts, which arise from time to time with many of these centers, make little impact on the young people who flock to them. As each side is careful to avoid an intransigent stand, they end in a stand-off rather than a confrontation. Meanwhile, the young people continue to meditate, to discuss, to develop liturgies, participate in acting classes and group dynamics, and search for enlightenment in zen and yoga.

Curia 'roulette' bothers paper

WORCESTER, Mass.—The Catholic Free Press, the weekly newspaper of the diocese of Worcester, Mass., lashed out at what it called "attempts at a usurpation of total authority" in the Church by the Roman Curia.

In a July 13 editorial entitled "Vatican Roulette," the Worcester paper commented on three recent documents issued by the Vatican offices—one reaffirming the Church's traditional teaching on infallibility, another calling for an end to experimentation in the practice of the reception of First Communion prior to First Confession, and the third extending for only one year experimental marriage court norms in effect in the United States.

THE FREE PRESS said it believed the much-discussed declaration on infallibility was the "least significant" of the three documents, even though it believed the publication "lamentable" in the face of discussions among Catholics and other Christians which had "set aside that controversial dogma for the moment, in order to discuss the practical and theological implications of papal primacy which, by its very nature, would bring in the discussion on papal infallibility."

"What really concerns us," the paper said, are the other two documents which "seem a direct contradiction of the document on infallibility which, among other things, pays considerable and due respect to the office of bishop."

THE YARDSTICK

Teamsters' battle with Chavez nothing new

BY MSGR. GEORGE G. HIGGINS

John Gregory Dunne's "Delano" was one of the first books to appear on the history of the United Farm Workers Union and its long, drawn out struggle for recognition.

I read Dunne's book when it first appeared in 1967, but I had almost forgotten—until I came across a copy of the second edition just a few weeks ago—that the Teamsters, who are now trying to destroy the UFWU in the Coachella Valley, have been giving Cesar Chavez' organization trouble almost from the very beginning.

Their first major encounter with the UFWU took place in the 1968 DiGiorgio election, which the Farm Workers finally won, the second time around, by a comfortable margin.

DUNNE'S REPORT on that encounter suggests—in the light of recent events in Coachella—that the Teamsters, who were brash enough to start with, have become even more reckless and are even less concerned about public opinion than they were in 1968.

In 1968, as Dunne tells the story, William Graml of the Western Conference of Teamsters, who was then and still is in charge of the Teamsters operation in the field of agricultural labor, was willing to wink at a certain amount of petty violence but at least had enough sense of public relations to warn his hefty staffers against punching clergymen in the nose.

Would that Graml had been present in Coachella on May 30 of this year to give the same PR advice to Mike Falco, a 24-year-

old, 6'4", 300 lb. Teamsters "security guard" who, without the slightest provocation, beat the living daylight out of Father John Bank in a Coachella restaurant and then waved playfully to his fellow Teamster goons, some 10 in number, as he was being led from the restaurant by the local police.

FATHER BANK—a Youngstown diocesan priest who has been helping the UFWU for several years—did some boxing in his younger days and is still in good physical condition, but, even at that, it's a wonder that man-mountain Falco didn't kill him.

The Teamsters should have disciplined Falco and should have apologized to Father Bank. Their failure to do so suggests, to this writer at least, that they don't give a tinker's dam about public opinion. Or maybe they do, at that. Shortly after Falco's assault on Father Bank, and because of a number of similar incidents, the Teamsters International dispatched a public relations man, Murray Westgate, to Coachella. Presumably he was to try to improve the Teamsters image in the Valley, but, alas, he himself was also beaten up by one of the Teamster bully boys and was warned by one of Graml's top lieutenants to "get the hell out of Coachella" if he didn't want to be killed. A second representative of the In-

ternational, Dave Bradley, was also threatened with physical violence and was likewise warned to get out of town immediately if he knew what was good for him.

WHAT'S THE explanation for all this reckless violence on the part of Graml's goons? Bradley's answer to this question makes sense to me. "It almost seems," he told a reporter for the *Riverside Enterprise*, "that someone is trying to sabotage a settlement before it can be reached." He was referring to a meeting which Teamster President Frank Fitzsimmons was having at that time with AFL-CIO President George Meany in an apparent attempt to lay the foundations, at the national level, for a settlement of the Teamster-Farm Workers struggle in Coachella.

Bradley's point is well taken, but when I made the same point at a press conference in Coachella—before the Bradley-Westgate incidents had taken place—Graml's office immediately issued a denial and charged that I was trying to create division where none existed.

Be that as it may, Graml and his minions had better not try to scuttle the Fitzsimmons-Meany negotiations, for these negotiations, in my opinion, provide the Teamsters with their only hope of getting out of Coachella with some slight sem-

blance of dignity and honor.

P.S. A STORY WHICH appeared in the Washington Post after this column had been filed would seem to suggest, between the lines, that the Teamsters may, in fact, be more sensitive to public opinion than I thought they were.

The story in the Post reports that the Teamsters, as of July 4, have pulled their "security guards" out of the Coachella Valley. A spokesman for Einar Mohn, head of the Western Conference of Teamsters, is quoted as saying: "We have been given assurances that there are now enough law enforcement agents in the Coachella Valley to protect our members from the UFWU, and since that is the only reason we sent people there in the first place, we will remove the men if those assurances are kept."

Taken at face value (with a generous dose of salt for flavoring) that's the most encouraging news I have heard since the Teamsters moved into Coachella in April of this year in an obvious attempt to destroy the UFWU. It may or may not indicate that the Teamsters are preparing to settle their dispute with the Farm Workers but, at the very least, it would seem to suggest that they are looking for a way to improve their public image—and, from where I sit, that represents an encouraging step in the right direction.

Supreme Court ruling won't silence religious debate

HARRISBURG, Pa.—If the Justices of the U.S. Supreme Court were attempting to suppress "controversy" by their recent anti-school aid decisions, they had better gird themselves for the opposite result, according to Harrisburg attorney William B. Ball.

In a petition filed July 19 with the court, Ball noted that any attempt to stifle dissent "will reap its own certain and explosive reaction."

"Millions of religiously committed American parents are not going to see their children subjected to schooling in which prayer is silenced, in which the Ten Commandments as the word of God may not be taught, in which religious values are relativized, and in which—backed by the power and prestige of the state—secular humanist, pagan and agnostic values are made to permeate the daily life of the classroom," he said.

BALL IS ATTEMPTING to obtain a rehearing in the case of *Lemon v. Sloan*.

The high court, in a 6-3 decision on June 25, ruled unconstitutional a Pennsylvania law which reimbursed parents up to \$75 for each elementary tuition paid to a non-public school and \$150 for each secondary tuition. Chief Justice Warren Burger and Justices Byron White and William Rehnquist dissented.

It has not yet been determined if two years of back payments will be made. Money has been allocated to reimburse the parents involved.

While noting that petitions for rehearing rarely fall on welcoming ears, Ball expressed hope that members of the majority might want to clear up "areas of confusion which the court has created by virtue of its opinion."

The Harrisburg lawyer also pointed out that "It is important to continue to help afford insights and principles to the three dissenting Justices."

will hopefully constitute the core of the court of tomorrow," he said.

IT HAS BEEN seen as a sign of hope by some that three justices voted in favor of the Pennsylvania aid law. The state's previous aid program, the purchase-of-services agreement, was unanimously knocked down by the Supreme Court.

Ball also said that the general public, and especially supporters of religiously affiliated schools, have to be shown "wherein this decision is fallacious."

The "core of bigotry" that is disclosed in recent court decisions must be challenged, he added.

CITING THE Supreme Court's statement that the aid bill could prompt "political divisiveness" along religious lines, Ball said that it should be made clear whether the divisiveness argument is going to be a test in all court cases or if it only applied to aid cases.

If the "religious divisiveness" charge is a universal constitutional principle, it endangers the religious liberty of everyone, because it does not allow people to align themselves along religious lines, Ball contended.

"If (the test) applies only to the parochial education question, it attacks the liberties of a single group," he added.

Ball also claimed that reargument was in order because "for the first time in its history" the court prejudicially classified citizens on the basis of their religion.

"The court has singled out a religious act of the parents as the basis for denying them public welfare benefits," Ball wrote.

He also contended that the high court has "sentenced American children to an establishment of public education" because of a distorted evaluation of American Church-state relations.

The CRITERION

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

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

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

Editor, Rev. Msgr. Raymond T. Bosley
Assistant Editor, Dr. H. A. Achtemeier
Managing Editor, Fred W. Pries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return P.O. forms
3075 to the Office of Publication.

NC NEWS ANALYSIS: THE CHURCH AND CHINA

Watching for a crack in Peking's closed door

BY JAMES C. O'NEILL

HONG KONG—When Pope Paul VI visited this tiny British colony in 1970, the first Pope in history to put his foot on the land mass of China, the bishops of the Republic of China, only 55 minutes away by air, remained on their island of Taiwan out of obedience and respect for the Pope.

It was not the first time nor certainly the last, that the Catholic bishops of Nationalist China have had to swallow their pride. In 1965, Pope Paul appealed clearly, although without naming names, to the United Nations to open its doors to Communist China.

While these bishops could take joy from the fact that a Pope was personally present in the General Assembly of the United Nations pleading for peace, they also knew full well the price their own China would have to pay for the admission to the UN of mainland China.

MAOIST CHINA TODAY sits in the UN and Nationalist China seems to be fast fading from the international scene as one great nation after another has broken diplomatic relations with Taiwan to be free to court Peking.

Today these same bishops face still another challenge to their national pride and to the faith and loyalty of their countrymen: the possibility that the Vatican is also considering or hoping to

begin negotiations that may one day establish diplomatic relations with Communist China.

INTENTIONS UNKNOWN

Any discussion of this distinct possibility is difficult because there is so little to go on. Neither the Vatican secretariat of state nor the Communist Chinese have made any public statement or policy or intent in this area.

But the possibility exists. The fears, concern and even anxiety of many of the 300,000 Chinese Catholics on Taiwan are by no means purely paper dragons. The elegant apostolic nunciature in Taipei has not been graced with the presence of the primate, Australian Archbishop Edward Cassidy, for almost two years. The archbishop, absent last year from Taipei for months on "home leave," has recently also been named primate to Bangladesh, and now resides at Dacca to oversee the Church's relief program in that war-torn country.

This is the first in a number of articles resulting from a recent trip by James C. O'Neill, National Catholic News Service bureau chief, to Tokyo, Hong Kong and the Republic of China (Taiwan). O'Neill spent a week on Taiwan as the guest of the Nationalist Chinese government. In the first of these articles he has put down his impressions and reports of what he saw and heard not only in Taipei but in Hong Kong and Tokyo as well. The Criterion will be carrying further related articles as they become available.

THE FEELING IN Catholic circles both in Hong Kong and Taipei is that the Vatican's diplomatic hand is out, ready to be shaken should any one in Peking care to do so.

Some of the priests, both Chinese and non-Chinese, speak of the "Vatican flirtation" with Red China. And the ugly word "opportunistic" was used more than once by Chinese Catholics in Taipei to describe the situation, with one Chinese priest going so far as to say, with a trace of bitterness: "The Chinese, even the Chinese Communists, have never liked or respected Western opportunists."

HOPE OF REUNION

But bitterness is not the prevailing sentiment. The Chinese bishops well remember the words of Pope Paul in 1967, when speaking of mainland China, he declared:

"We should still like to re-establish contacts with the Chinese people of the continent, contacts that we did not voluntarily interrupt, to say to all those Catholic Chinese who have remained faithful to the Catholic Church that we have never forgotten them and that we will never renounce the hope of a rebirth and even of the development of the Catholic religion in that nation."

A SOURCE WHO knows well the thinking of the bishops of Taiwan told NC: "The bishops of China have told the Holy Father they understand his position. He is not only the father and shepherd of Catholics on Taiwan but of all men everywhere."

But, the source added, they also reminded the Pope of the problem which the Church still encounters with Communist Russia 50 years after the revolution. "That experience alone proves that it is not so easy to come to terms with a Communist regime," the source said.

"The bishops have told the Holy Father that the Russian experience gives them courage to hope and trust that nothing will be done impetuously. The Russian Communist experience shows us that the Church must go slowly in this situation."

RUMORS PILE UP

"We do not want our people to become bitter," said another Chinese bishop. "Naturally there was a feeling of deep

disappointment among many of our people, especially at first, as rumors continued to pile up in the nuncio's absence. . . . We trust that even if the rumors were proved true, there are so many problems and internal contradictions within the Chinese Communist government that it will be a long time before anything concrete results."

AT THE CORE of these observations are not merely wounded feelings of national pride or even the abiding hatred most Nationalist Chinese feel for the Communists who drove them from the mainland in 1949. There is real concern about what price the Vatican would have to pay for renewing of relations with Peking.

As a Hungarian Jesuit Chinese scholar, Father Lado Ladany, head of China News Analysis, based in Hong Kong, asked: "What would induce the leaders of Red China to sue for peace at the Vatican? The Catholic Church in China is of absolutely no importance to the regime. What little is left of it is of no consequence to a regime that controls the lives of 700 million people."

A Chinese diplomat commented: "If relations between the Roman Catholic Church and Red China are reopened, it will be because the Communists are out to get something, not because they respect or admire the Church or the Pope."

"The Peking regime does not have the same problems which the Communist governments of Hungary, Poland or even Czechoslovakia have in dealing with the Catholic Church. In their countries, the Church is not only a religious entity but also a political and sociological factor to be reckoned with. This is not so in mainland China."

EMPHASIZING THE insignificance of the Church in China, one of the Taiwan bishops pointed out forcefully that "the Roman Catholic Church's contacts, mainly missionary, only touch a few centuries of China's 5,000 years of history."

HISTORICAL CIPHER

"The Roman Catholic Church is only an

incident, a footnote, in the history of China. We don't know what is left of the Church in Red China today. But even in its heyday the Church in China never counted more than three million Catholics, an infinitesimal cipher lost among the hundreds of millions of Chinese."

One Spanish Jesuit working at the Tien Education Center in Taipei sounded a single note of slight optimism about the possibility of positive results of attempts to deal with the present regime.

"It is possible something could come of it," he said. "But, of course, the Church would have to ask for conditions favoring the freedom of religion before any firm commitments could be made," he added.

It is precisely the question of such conditions that could undermine any restoration of relations between the Church and Red China, even before they began. Most Chinese clergymen are quick to point out that the Church would have to be assured of the right of its bishops to communicate freely with the Vatican, of the Pope's right to appoint bishops of his choice and of the right of Chinese Catholics to be free to practice their religion according to their conscience.

THE CHURCH IN Red China has been ruthlessly cut off from Rome. Some 42 bishops were illegally consecrated under the auspices of the Communist regime in an attempt to break the link with Rome and the Chinese hierarchy. What leads one to believe, the Chinese Nationalists ask, that the Communists would grant all these freedoms in the light of the fact that it still rigorously cuts its own people off from any contaminating foreign, and especially Western, influences?

Father Ladany and most of the Chinese on Taiwan seem to agree that if and when the Church returns to the mainland, it will be a thoroughly Chinese church, with Chinese priests, nuns and laymen. "The Church will not go back to the mainland as a Church of foreign missionaries again," Father Ladany declared.

RELIGIOUS CHARADE

He insisted that at present there simply does not exist for the Chinese Catholic the translation into Chinese of thousands of Western books of philosophy, theology, history, literature and culture as the first phase of preparation for the return of Christianity to China.

Almost to a man, the Chinese and missionary priests in Hong Kong and Taiwan dismiss stories of the freedom of worship to be found in Peking and other

• opinion

• reaction

• analysis

• background

Chinese cities as reported in the press. "Window dressing" or "a new example of Mao's smiling West phase" is the way the Nationalist Chinese refer to the reports that Masses are celebrated in two churches in Peking and that other churches are now opening and functioning in Shanghai and Canton.

THE CHINESE Communists have also recently opened several Buddhist temples, a Taiwan bishop said, and they are staffing it with monks to impress the foreigners. "What does it prove if there are three or four Catholic churches open in Red China today," the bishops asked. "Twenty-five years ago there were 10,000 churches and three million Catholics."

With all their fears and anxieties, the Chinese and missionary priests in Hong Kong and Taiwan seem somehow to have imbibed some of the timelessness of China's lengthy history. While a hostile regime glares at their tiny country across the South China Sea, while the world in general has written their nation and cause off in terms of international power, and even while leaders of their own Church seem to be turning a blind eye to years of sacrifice, obedience and loyalty, the Catholics of the Republic of China keep on building for the future, always with an eye to their ancient home on the mainland.

As one of the Chinese bishops put it: "Don't worry about China and the Church in China. They are both in the hands of God. This may perhaps sound like Oriental fatalism, but be assured it is a fatalism shot through with Christian hope and faith."

Says infallibility decree to gag interfaith dialogue

NEW YORK—Future ecumenical conversations between Catholics and other Christian bodies are in danger because of the Doctrinal Congregation's recent decree on papal infallibility, according to Canon Walter D. Dennis of the Cathedral Church of St. John the Divine (Episcopal).

Canon Dennis emphasized that he was not indulging in "a kind of pathological no-popery prejudice—a diseased state of mind from which I sincerely believe myself to be entirely free."

He admitted that Popes have often spoken "excellently in the past, and I hope and believe they will in the future. It is the faulty logic of the theory of infallibility, not the institution of the papacy as such, which I am criticizing."

Noting that the dogma of infallibility has been used only once in the 103 years since it was proclaimed by Vatican Council I—when Pope Pius XII announced in 1950 the doctrine of the Assumption of Our Lady into heaven—Canon Dennis said he did not believe it was necessary to invoke the dogma merely to distinguish "the authoritative from the non-authoritative."

Pope John XXIII never declared any infallible doctrines, he said, but "this didn't stop him from being universally acknowledged as a supremely great Pope."

"Evidently the Pope is armed with better and more effective weapons than infallibility. So why then is this questionable dogma reasserted at this time unless it is a signal to end serious ecumenical encounter? It may very well be that the Roman Curia (the Church's central administrative offices) has decided ecumenical dialogue has reached its outer limits."

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RELIGIONS OF THE WORLD

PRESBYTERIANS

BY WILLIAM J. WHALEN

Presbyterianism takes its name from its form of church government and its theology from a 16th-century French lawyer and reformer, John Calvin. The various Protestant churches in this tradition are known as Presbyterian, Reformed or Calvinist. Besides the 4,500,000 Presbyterians in the United States there are substantial numbers in Scotland, Holland, South Africa, Switzerland, France, and northern Ireland and smaller numbers in Germany, Hungary, England, and mission fields.

The name "Presbyterian" comes from a Greek word meaning "elder." Within the congregation the minister is known as the teaching elder while a group of elected and ordained laity are called the ruling elders. Together they form the Session and 20 to 30 Sessions comprise a Presbytery which corresponds to a diocese. The Presbyterian system rejects the authority



of bishops but unlike the Baptists and strict Congregationalists it recognizes a ruling body beyond the local church.

JOHN CALVIN LEFT the study of law to embark on a career of church reform in 1533. At the age of 27 he published his "Institutes of the Christian Religion," a classic of Reformed theology. In it Calvin emphasized the sovereignty of God and carried the idea of predestination to a conclusion which neither Catholics or Lutherans reached. He reasoned that God both elects some souls to heaven and damns others to hell. Christ died only for those predestined to salvation.

From France Calvin moved to Geneva, Switzerland, where he set up a strict theocracy. His interpretation of the Christian life stressed industry, thrift, godliness, and sober living. After a few years the citizens rebelled against his thorough-going rule and sent Calvin into exile, but he was eventually invited back and ruled the city from 1541 until his death in 1564.

A one-time Catholic priest, John Knox embraced Calvinist principles

during a stay in Geneva. Returning to his native Scotland he challenged the Catholic Queen Mary Stuart and succeeded in establishing Presbyterianism as the state religion.

In England the Presbyterian wing of the Puritan party gained control of Parliament and convoked the Westminster Assembly in 1643. During a five-year period these divines prepared the Westminster Confession which became the doctrinal statement of Scottish, English, and American Presbyterianism. The Confession reaffirmed Calvin's views on predestination: "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death."

SCOTCH-IRISH, ENGLISH, and Dutch immigrants brought Presbyterianism to America and Christians of these nationalities remain the mainstays of the major Reformed bodies in the U.S. Eleven signers of the Declaration of Independence were Presbyterians and English loyalists often referred to the American Revolution as the Presbyterian Rebellion.

Presbyterians insisted on a college-educated ministry and were outstripped by the enthusiasm of Baptists and Methodists in carrying their denomination to the West and South and to the black community. Schisms and bitter theological battles also handicapped the growth of Presbyterianism. The southern synods withdrew in 1857 over the issue of slavery; northern and southern branches have not been able thus far to heal this division.

Largest Presbyterian Church in this country is the 3,373,890-member United Presbyterian Church in the U.S.A. Contemporary Presbyterians honor the genius of Calvin and the historical importance of the Westminster Confession but seldom follow his theology in such questions as total depravity and double predestination.

THE PRESBYTERIAN Church in the U.S. is the southern branch of the Presbyterian tradition and reflects a more conservative theological and social stance. It reports 958,195 adherents. Seven smaller Presbyterian bodies enroll about 175,000 members. Two denominations of Dutch heritage also base their theology and policy on Calvinism: the Reformed Church in America (383,000) and the strict Christian Reformed Church (281,000).

The teaching elder or pastor preaches the word of God and administers the two sacraments of Baptism and the Lord's Supper. The ruling elders are elected and ordained, as are the deacons who are charged with helping the poor and needy.

At least three Presbyteries make up a Synod. The Synods form the General Assembly which has customarily met each year. The democratic and representative structure of Presbyterians exerted a significant influence on the development of American political life.

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"Presbyterianism takes its name from its form of church government and its theology from a 16th-century French lawyer and reformer, John Calvin." (NC Sketch courtesy Claretian Publications)

LANDS OF THE BIBLE

Jericho: world's first town, trading center

BY STEVE LANDREGAN

If the last 9,000 years of human history were reduced to an hour, the American Revolution took place 1.31 minutes ago. Columbus discovered America 3.2 minutes ago, the Magna Carta was signed 5.05 minutes ago, Jesus Christ was crucified 12.93 minutes ago. Moses led the Israelites out of Egypt 21.81 minutes ago. Abraham arrived in the Land of Canaan 26.48 minutes ago, the Egyptians built the first pyramid 31.81 minutes ago, the Stone Age ended 32.16 minutes ago, man first made pottery 56.48 minutes ago, and one hour ago in the lower Jordan River Valley, in a depression more



than 1,000 feet below sea level, prehistoric men built the world's first real town, at a place we call Jericho.

In his book, "Palestine Before the Hebrews," Dr. Emmanuel Anati tells the fascinating and mysterious story of the first Jerichoans, who built a fortified city with a temple and public buildings 4,000 years before the pyramids were built in Egypt.

SCIENTISTS CALL this Neolithic, which literally means the New Stone Age. It was an age in which the primitive hunter and fisherman learned to plant, grow and harvest crops, but more important it was the age in which man learned to trade.

Through trade man was able to obtain materials in regions other than those where they grew and were produced. It was trade that made it possible for the first

time for man to become specialists in activities other than those directly connected with food gathering and producing.

With the beginning of trade the cross pollination of cultures began. Men's journeys were for purposes other than hunting parties or war parties. Not only products and raw materials were traded but along with them ideas.

Jericho, nestled in one of the hottest and lowest spots on the earth, apparently became the first town and the first trading center in the world. Along with trade came wealth, and along with wealth came greed and covetousness, and thus came the man's first center of trade was also man's first fortified city.

By modern standards Jericho was a hick town of 2,000 people, but in a Stone-Age where few men had emerged from caves and mud huts it was a veritable metropolis.

Dr. Anati relates a variety of interesting discoveries of the archaeologists studying pre-pottery age Jericho. Among them was the fact that the cat first became domesticated there about four thousand years earlier than any other known place.

OF FAR GREATER significance is the fact that the town was surrounded by "an enormous defensive wall built of stones, some of them weighing several tons . . . The fortifications included one, and perhaps more, massive round towers, which are a model of sophisticated architecture." Amazingly enough the Jerichoans of 9,000 years ago even built a moat around their city.

Scholars at Jericho have also discovered from the same era water storage reservoirs, and a cultic temple area. All this in spite of the fact that the same people had not yet learned to make pottery.

The presence of the fortifications and public buildings indicate some type of slave labor and the whole complex reflects an unbelievable genius for leadership and organization for men still in the Stone Age.

Archaeologists and other scholars have sought to solve the mystery of why the world's first town and first center of trade would develop in this particular spot. Hunting, farming, even fishing (on the assumption that the Dead Sea might not have been quite so dead); could not account for the phenomenon.

The answer to the mystery, that Jericho was a center of trade in the Neolithic age,

(Continued on Page 7)



"The question of Abraham bears down on each person, because the story of Abraham is also about every man. 'Why did God choose me?' People have grappled with that question of choice

or election for centuries." A boy's contemplative look suggests Abraham's question. (NC Photo by Father Algimantas Kezys, S.J.)

CATECHETICS

Presbyterians focus on God

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

My very learned lawyer friend went into a pout rather than attempt to answer my simple question. Several couples were meeting regularly with me to study the Bible twice a month. This particular evening we were exploring the story of Abraham in the book of Genesis. After the group had shared their impressions of the story, I asked: "I wonder why God chose Abraham?" That's when my normally loquacious attorney put on a glum face, shifted about nervously, and refused to say a word.



His reaction was understandable and honest. Rather than attempt glib answers, he preferred silence for my simple question touched one of the deepest mysteries of life. The question about Abraham bears down on each person, because the story of Abraham is also about every man. "Why did God choose me?" People have grappled with that question of choice or election for centuries. "Am I saved by God or by my own actions?"

JOHN CALVIN HAD a very clear, precise answer. "We assert that by an eternal and immutable counsel, God has once and for all determined, both whom he would admit to salvation, and whom he would condemn to destruction." This complete option for God's predominant role in man's destiny became the theological foundation of the Presbyterian tradition within Protestantism. This was some four centuries ago.

The intervening four hundred years have mellowed that seemingly harsh view. Twentieth century Presbyterianism has modified Calvin's position on predestination even to the point of rejecting it in its original form.

The proposed new Presbyterian confession of faith affirms that salvation occurs when divine love heals the conflicts that separate man from God. Man is responsible for his response to that healing love. No one ends up in Hell or Heaven except as a result of his free moral choices.

Although the interpretation of Calvin's teaching has so radically changed, the

focus of his teaching remains characteristic of the Presbyterian tradition. Calvin focused on God's sovereign role in man's salvation.

Presbyterians today echo that emphasis on the primacy of God and his love in man's efforts to grow in Christian life. Personal responsibility for one's actions is preserved, but man does not save himself by his own efforts. Salvation, wholeness, holiness depends on God's healing, saving love.

IN AN AGE OF EXCESSIVE humanism this awareness of God's initiative in man's life is refreshing and sound. It recalls the beautiful insight of the Psalmist, "Unless the Lord build the house, they labor in vain who build it" (Ps 127:1). Or the teaching of St. Paul to the Christians at Ephesus: "It is owing to his favor, that salvation is yours through faith. This is not your own doing, it is God's gift; neither is it a reward for anything you have accomplished, so let no one pride himself on it." (Eph: 2:8-9).

Our human efforts are necessary but not sufficient to make us whole. Wholeness, or holiness, is something for which we bear responsibility, but only as cooperators with God's enabling love. As Jesus reminds us in the Gospel according to John: "Apart from me you can do nothing" (Jn 15:5). Already 10 centuries before Calvin the Church officially taught: "For such is God's goodness to men that he wills that his gifts be our merits, and that he will grant us an eternal reward for what he has given us."

You may be wondering how this answers the question I posed to my Bible study group: "Why do you suppose God chose Abraham?" "Why did God choose me?" It does not answer the question, for no "answer" is possible in the face of so deep a mystery of human existence.

FACED WITH THAT mystery, Presbyterianism—in many ways closer today to Roman Catholic tradition than to John Calvin—reminds us where to focus our attention, namely on God more than on man. Presbyterians and Roman Catholics believe that God's love takes the initiative in man's wholeness and holiness, in man's salvation. Both believe that man is responsible for how he responds to that love, and that reward or punishment hang on his own free choices.

Both believe further that man's good choices, while truly his own, are made possible by God's love. Ultimately both pause in silent wonder before the mystery of God's love for us, conscious of the responsibility that love brings: "God chose us in him before the world began, to be holy and blameless in his sight, to be full of love" (Eph 1:4).

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LITURGY

Home-made visuals enhance liturgy

BY FR. JOSEPH M. CHAMPLIN

The use of slides or films at Mass and other liturgical celebrations has not yet become common in parishes around the country. But the trend is certainly in that direction.

In a recent brief study on this subject the authors noted a dozen substantial resource items currently available which either tell how to plan and execute multimedia worship services or actually offer materials for them.

These visuals, however, while of superior, professional quality, are only "canned" productions. They lack, in the opinion of Father James McConnell, pastor of St. Mary's Church in South Amboy, N.J., a local touch. Parishioners do not see any familiar faces or places in them. He feels this represents a serious deficiency and greatly diminishes their impact.

THOSE WHO PREPARE the liturgies at St. Mary's have attempted to correct that weakness by developing homemade colored slides to accompany congregational singing and to complement the celebrant's homily.

For example, the popular and contemporary hymn "Whatsoever you do to the least of my brothers, that you do unto me" includes a refrain, "Now enter into the home of my Father."

The St. Mary's liturgists obtained several frontal and aerial slides of the church itself. Then, each time the phrase "home of my Father" occurs, they flash

was provided in part by the discovery in the ruins of obsidian, turquoise, various colorings and shells, known to be from areas far removed from the Jordan Valley.

ON THE OTHER HAND, Jerichoans had (Continued on Page 7)

(employing successfully, the rear view projection method) one of these pictures before the people.

The song, based on Jesus' words in Matthew (23:31-46) also mentions "When I was hungry, you gave me to eat, when I was thirsty, you gave me . . ."

APPROPRIATE SLIDES from the local scene visualize these words: A family at dinner, a hospital patient, old clothes hanging on the line to dry, an old house, an elderly man sitting alone at home, someone talking in a phone booth, a busload of children, a senior citizen and the nun who is comforting her.

To illustrate the second approach: At a Mass whose theme centered around the elderly, the homilist concluded his words with a series of colored slides accompanied by pertinent comments.

Aerial view of the city—"Many live here, some of whom need help and support;" St. Mary's Church—"People who gather in this place are joined by a common faith in God;" older couple holding hands—"The Lord gives joy when persons live together in love."

Four individuals working at a conference table—"The elderly assist in planning our liturgies;" school children supervised by an older woman—"Youngsters learn to knit from ladies who have skills to share;" man with a ledger book—"retirement from an accountant's task in the company means freedom to help at the parish."

A lady in bed and her husband at the door bearing a lighted candle—"The priests bring Holy Communion to those who can't come to Church;" nun visiting a shut-in—"But others visit the sick, too;" a nurse caring for an elderly person—"Christ is present in those we serve."

Two senior citizens outside the church—"St. Mary's is also their home;" exterior shot of the structure with crowded exodus of parishioners after Mass—"Soon you will leave this building and go about your tasks. May love, care and service of the elderly be one of them."

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THE CHURCH AND I

Born Catholics vs. converts—
an interesting comparison

BY F. J. SHEED

I have forgotten in what year Arnold Lunn and I had our debate at Hunter College on whether converts or born Catholics were of more value to the Church. Someone wanted to raise money to help the missions: Arnold and I donated our services. People bought tickets at a large price; the missions got the profits. It was decided that it would be more graceful that he as a convert should state the case for the born Catholics, I as a born Catholic, for the converts.

I dwelt especially on what converts had done for the Catholic Intellectual Revival—they had provided 80

per cent of the notable writing. When Lunn's turn came, he found it hard to think of anything at all to be said for born Catholics, and gave as witty a talk as I have ever heard even from him on the oddities of Protestants! But he seized on my statement about the converts writing the books and set against it the fact that in the modern world practically all the canonized saints had been born of Catholic parents. I answered that canonization is a process for declaring that Italians are in heaven. There are no converts in Italy, so

It was fun at the moment, but, of course, it was a sheer debating point, which in a serious discussion I would not have dreamed of making. The question whether saints are more valuable to the Church than writers cannot be settled like that. All



QUESTION BOX

Does Bible condone the practice of slavery?

BY MSGR. R.T. BOSLER

Q. Does the Holy Bible condone slavery? If so, to what extent and what rights and conditions did the slaves have? Give the book, chapter and verses which allude to slavery. My question is prompted from reading the book, "Islam" by Fazlur Rahman, according to which the Koran, as an immediate solution, accepts the institution of slavery, with certain limitations.



A. Condore is hardly the proper word to use. The Bible gives the history of how God gradually elevated a primitive, ignorant people, worshipping a tribal god, to a conception of one loving Creator of the universe and to an understanding of the dignity and importance of man and to an ever higher level of morality. It tells the story of a people who originally accepted the moral codes and customs of their more civilized contemporaries. The patriarchs had several wives; the penal laws were harsh—an eye for an eye, death for adultery—divorce

was permitted without much formality. The Bible doesn't condone all this; it describes the people of God as they were and how they lived so that the history of how God worked with them might be told. Slavery was a part of life for the Biblical people, accepted without question, as we tend to accept the free enterprise system.

The Israelites, as did all other people of the time, made slaves of captives taken in war, and these remained slaves in perpetuity. They also made slaves of their own people, when those who were unable to pay their debts were sold into slavery to satisfy their creditors, as were convicted thieves unable to make retribution. Their laws did aim to keep the number of Hebrew slaves to a minimum and limited the time of slavery for debtors to six years, though these laws were often ignored.

You will find specific reference to these laws in Exodus 21, where you will see surprising items like the following: "When you purchase a Hebrew slave, he is to serve you for six years, but in the seventh year he shall be given his freedom without cost." v.2

"When a man sells his daughter as a slave, she shall not go free as male slaves do. But if her master, who had destined her

for himself, dislikes her, he shall let her be redeemed. He has no right to sell her to a foreigner, since he has broken faith with her." vv.7-8. This refers to the practice of buying a slave as a wife of second rank.

"When a man strikes his male or female slave in the eye and destroys the use of the eye, he shall let the slave go free in compensation for the eye." v.26.

To quote passages such as these to prove that God approves of the system of slavery, as did Christian leaders prior to and during the War between the States, is to misunderstand what the Bible is and how it is to be read.

I am answering your question in such length, for it gives me an opportunity to point out how important it is to abandon the old manner of reading the Scriptures reflected in our old catechisms and Bible history books. If you take as history the story of Eve formed from the rib of Adam or of Jonah in the whale's belly, or believe that all the laws in Exodus and Deuteronomy were given by God to Moses, then you must conclude that God and the Bible condone slavery and the waging of

religious wars and the slaughtering of all the captured Canaanite men, women and children, and many other actions and attitudes which to us seem immoral.

If they do seem immoral to us today, it is because God's revelation through the prophets and above all through his Son, Christ Jesus, has, like yeast, been working in human history little by little, awakening in man an awareness of the dignity of all human life, the unity of the human race and his inability to love and serve God except by loving and serving his fellowmen.

Jesus and his Apostles did not work for

laws to abolish the system of slavery, but they preached ideals that would logically and inevitably lead to its abolition. To proclaim that all men are children of the same Father is to break down distinctions between the slave and freeman. As St. Paul saw it: "There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus." (Gal. 3:28)

The Bible's most interesting passage on slavery you will find in the delightfully personal, but usually ignored, Epistle of Paul to Philemon. The letter is about Onesimus, slave of Philemon, a wealthy

Christian of Colossae. Onesimus had run away from Philemon, taking money with him. Paul, converted Onesimus and persuaded him to return to his master. In the letter Paul asks Philemon to receive his slave back as a brother with kindness and forgiveness and subtly hints that he should set him free.

This approach to the problem pretty much set the pattern for the way in which Christianity little by little weakened and finally eliminated the institution of slavery in Europe. How it revived with the colonization that followed the discovery of the New World we know too well.

The prejudice against Blacks, Mexican Americans and Orientals is proof enough that we are to be classified among the first Christians, for Christianity has scarcely begun the process of being the heaven in society that Jesus preached.

(Copyright 1973)

Born Catholics vs. converts -- interesting comparison

(Continued from Page 6)

the same, the Gemma Galanis and Maria Goretti would not have kept Sheed and Ward in business. It was the converts who filled our seasonal lists.

I HAVE ALREADY SAID that I am not writing an autobiography. Nor am I writing a history of Sheed and Ward. My concern with that curious firm lies in the part publishing played in my maturing as a Catholic. The books we published had their influence on vast numbers of Catholics; but on no one more than on me. I see myself very much as one of Sheed and Ward's public.

As I think back over our beginnings, five of our writers—Belloc, and the four converts, Chesterton, C. C. Martindale, Ronald Knox and Christopher Dawson—spring to my mind as having done most for my re-shaping. Yet I must make a further distinction. The men themselves had more effect on me than their writings. A religion has, of course, to be studied in its statement of itself; but for reality it must be studied in the living piece. And these were five very living pieces.

On the key question: What makes Catholics tick? most Catholics tell us little. So dim is their tick that they hardly hear it

themselves. There was no dimness in these five. I never knew men more concerned with the Faith or more articulate about it. As their publisher, I was on the receiving end of their articulateness.

Of Belloc I have already written a good deal in these columns (especially on his devotion to Our Lady). Here I simply glance at the question: What did the Faith mean to him? As I have noted more than once, Belloc was that rarity—a Catholic writer of the top rank who had been born and schooled in the Church. He tells us that there was a moment in his young manhood when his faith wavered, but it was a brief wavering. In his prime he could write:

This is the Faith that I have held and hold And this is that in which I mean to die—

(If you are interested in style, observe that those two lines are made up of monosyllables.) As a Catholic he did not pick and choose, he took his religion as a whole. There was doctrine, for instance:

The moral is, it is indeed, You cannot monkey with the creed.

He might have phrased it more elegantly,

but I defy anyone to make the point more clearly.

AND THERE WAS MASS, there were the sacraments. He had a chapel in his house with the Blessed Sacrament reserved. If there was to be Mass next morning, his mind was filled with the expectation of it overnight—though at Mass itself, he was not a model of recollection; he moved about in his chair, muttered, could not take the Mass quietly. There were moods, indeed, in which he could not take anything quietly—he wanted what he wanted when he wanted it.

When a side-chapel was being opened to Chesterton's memory in the church at Beaconsfield, there was a great crowd down from London. One could hardly breathe for the press of people standing. Suddenly there was a commotion in the back of the church. It was Belloc demanding to go to Confession. He thrust his way through. As he passed me, I heard him say, "It's not essential, but it's urgent." He went into the sacristy, told the altar boys to clear out, and made his confession there and then to the priest already vested for the altar.

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PARISH LIFE

No leader on a white charger

BY JAMES J. PHILLIPS

"I will do what needs to be done to bring us together again." Someone said that, or something like it, in a political campaign. The image is that of the charismatic leader atop a white horse, leading us forward toward some beautiful dream, or at least toward something better than we now have.

It is a nice, even exciting image; but it is not likely to happen: not in this country with a charismatic president; not in the Church with an extraordinary Pope; nor in a diocese or a parish. The age of the leader on white charger is dead—or at least dormant and likely to remain so for a long time.

If we, as nation, diocese or parish, are to get together, then we must simply get together. We cannot wait for someone to do it for us. It will not happen that way.

In parishes, the priest cannot turn a hostile—or apathetic—group into a parish community by proclamation. He can preach about unity and love; in fact, he should. But, at best, that will only set the stage. He will not achieve unity by preaching.

Neither can he somehow gather the parishioners' differences into himself and pretend that that solves the problem.

The differences among Catholics are real and important ones. They must be confronted and reconciled. The priest is necessary as the one who can set the stage

for this reconciliation; but he cannot make it happen.

We no longer have the luxury of delegating the difficult tasks to our leaders. If you think it is important that there be greater cohesion and more productive effort in your parish, then it is time for you to start cohering and uniting.

Shared leadership in the Church is not a fad. It is a necessity, and you are the one with whom the leadership needs to be shared.

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Jericho

(Continued from Page 6)

close at hand natural materials in great demand even in 7,000 B.C. In the dawn of the era of farming there was a great need for salt as man began to boil meat and eat cereals. Jericho had an abundant supply of salt in the Dead Sea.

Another item provided by the Dead Sea was bitumen, which is still found in large lumps floating on the sea's surface. The ancients had two different names for the Dead Sea—the Salt Sea and the Lake of Asphalt.

The bitumen was used to waterproof woven articles—Moses' basket in the bulrushes (Ex. 2:3-4)—and early boats—Noah's Ark (Gen. 6:14). Archeological evidence indicate it was the earliest adhesive used to cement flint tools to their handles.

Finally, there was sulphur, which is still gathered from the plain of Jericho, and was useful for preparing early medicines, lighting fires and for ritualistic and magical purposes.

Salt, bitumen and sulphur, the makings of the first center of world trade, are still very necessary items to man even in the Space Age.

But the mystery of pre-pottery Jericho doesn't end there. The thriving town and culture came to an abrupt end and was abandoned for centuries. Finally, it was resettled by a much more primitive culture.

The mystery of why the first trading center of the world came into being has been solved but the mystery of why it disappeared has not. Perhaps the archeologists will find the answer in the next carefully sifted shovelful of Jerichoan soil.

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ARCHDIOCESAN SWIM MEET CHAMPIONS—For the fifth time in the last six years, the Immaculate Heart of Mary parish swimmers were crowned Junior CYO Archdiocesan Swimming Meet champions last week. In retiring their second Wilfred E. (Jake) Seyfried Traveling Trophy in a row, the northsiders amassed 138½ points in winning the Novice team title by

scoring in all events save one. They also added 30 points in the Open Division for a total of 168½ points, outdistancing the nearest competitors by 66 points. The coaches shown above with the team are Morgan Burke (back, right) and Maury Wolfred (back, left).



ARCHDIOCESAN SWIM MEET RUNNERS-UP—These swimmers from St. Luke's parish blended experience and youth to win not only the Open team title but also over-all runners-up trophy in the Junior CYO Archdiocesan Swimming Meet held last week at the Broad Ripple Pool. They defended their Open

team title by scoring 52 points as Christ the King followed with 44. Blend this with 50 points in the Novice Division for their total of 122 points and the runner-up trophy. Coaches shown above are Miss Kathleen O'Brien (kneeling, far left), Bob Loughery (back, third from left) and head coach Bob Stuerud (back, right).



DOUBLE GOLD MEDALISTS—These five swimmers received congratulations from Major Schnieders, CYO Assistant Executive Director, after becoming double first-place winners in the Junior CYO Swimming Meet. From left are: Susie Skinner of St. Luke's; Mary Agnew of St. Joan of Arc; Faith Wood of St. Luke's; Kathie Wickstrand of St. Pius X and Jim Gill of St. Pius X.

600 to compete in tennis meet

INDIANAPOLIS — A field of 600 participants is expected in the Junior Tennis Tourney this week-end. Boys Novice Singles and Doubles events will be played Saturday and Sunday, starting at 11 a.m. at Indiana Central College. Girls Novice Singles and Doubles will begin at the same time at Butler University.

Open Division competition is scheduled both days at Garfield Park. Completion of the Novice Division contests will be Sunday at Indiana Central.

Twenty years ago a shrine to Our Lady of Fatima was dedicated by Monsignor Albert Busald at Camp Rancho Framosa in Brown County. The statue was the gift of J. Earl Owens.

Post-season tournaments underway in softball

INDIANAPOLIS — Division champions in the Junior Boys and Girls Softball Leagues were "crowned" at the conclusion of the regular season last Sunday, prior to the start of the post-season tourneys this past Tuesday.

Boys division winners were: Division I, St. Michael's; Division II, St. Lawrence; Division III—St. Barnabas. Girls winners included: Division I, St. Anthony's; Division II, Holy Name; and Division III, St. Jude's.

Quarterfinal games will be played Sunday, July 29, at 6 p.m., to allow for completion of Junior Tennis Tourney action that day. Finals are scheduled for Wednesday, August 1, at Metropolitan Stadium on N. Sherman Dr. Girls championship game will be played at

7 p.m., followed by the boys final at 8:15 p.m.

JUNIOR BOYS' SOFTBALL

Division I—St. Michael 5-0; Immaculate Heart 4-1; St. Anthony 2-3; St. Christopher 2-3; St. Malachy 2-3; St. Rita 0-5.

Division II—St. Lawrence 6-0; St. Pius X 3-3; St. Simon 3-3; Holy Spirit 2-4; St. Andrew 2-4; St. Philip Neri 2-4.

Division III—St. Barnabas 6-0; St. Bernadette 4-1; St. Catherine 3-3; St. Jude 2-3; Sacred Heart 2-4; Nativity 1-5; St. Patrick 0-6.

JUNIOR GIRLS' SOFTBALL

Division I—St. Anthony 5-0; St. Andrew 4-1; St. Matthew 3-3; St. Pius X 2-3; Immaculate Heart 1-4; St. Gabriel 0-5.

Division II—Holy Name 5-0; St. Simon "A" 4-1; Nativity 2-2; Our Lady of Lourdes 2-3; Holy Spirit 1-3; St. Bernadette 0-4.

Division III—St. Jude 6-0; St. Roch 5-1; St. Catherine 4-2; St. Mark 3-3; Sacred Heart 2-4; St. Simon "B" 1-5; St. Barnabas 0-6.

CYO NOTES

Final deadline for entries in the Junior CYO Talent Show is Friday, July 27. Auditions are scheduled Thursday, August 2, at St. Michael's parish. Time of appearances will be mailed to participants. The Talent Show will be held at 7:30 p.m. Sunday, August 12, in the Garfield Park Amphitheatre.

Entries in the fall kickball program are due August 13. Football coaches will meet Wednesday, August 22, at a site to be announced. Coaches are reminded that practice may not begin until August 22, with pads to wait until August 27.

Junior CYO units are reminded that pre-registration deadline for the National CYO Convention is August 1. Forms have been sent to all parishes and deanery units.

Given new post with Charities

WASHINGTON — Father Vincent P. Mainelli of Omaha, Neb., has been appointed to the new position of associate director for convening of the national staff of the Conference of Catholic Charities (NCCC). The position was established as a result of recommendations of the NCCC study endorsed by the conference membership at its annual meeting last October. Father Mainelli will operate mostly among diocesan charities directors in the field.

Father Mainelli comes from his post as executive director of the United Catholic Social Services in the Omaha archdiocese.

Twenty years ago a new shrine of Our Lady of Grace on the grounds of St. Mary's parish, Lanesville, was formally dedicated by Archbishop Paul C. Schulte.

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HOUSES CONTEMPORARY ART

American work on display in new Vatican Museum

BY JAMES C. O'NEILL

VATICAN CITY—Breath-taking. That really is the only way to describe the new Vatican museum of contemporary art.

The museum was opened June 23 in connection with Pope Paul's 10th anniversary of election as the successor of Pope John XXIII in 1963.

Fifty-five rooms have been separated from an assortment of odd spaces in the ancient halls and winding corridors of the Vatican palace.

In these rooms, including the famous Borgia rooms decorated with frescoes of the Renaissance painter Pinturicchio, more than 600 modern works of painting and sculpture are on display. They will not be open to the public, however, until October.

EVERY WORK was donated to the Vatican. Not all of them are equal in value or artistic merit, but there is no doubt that the new collection, brought together in a relatively short period of time, is an important event in the history of modern art. Many famous names are represented among the more than 250 artists: Picasso, Georges Braque, Marc Chagall, Salvador Dali, Max Ernst, Paul Gauguin, Paul Klee, Jacques Lipchitz.

The artists represented include Australians, Americans, Mexican, Japanese and Europeans.

Perhaps, as some critics have already pointed out, the very best works of major artists are not present in the collection. Nevertheless, it is a stimulating, vibrant and challenging collection and there is probably no single collection in the world that is so catholic, universal, in taste.

AMONG THE pictures are some that perhaps 10 years ago the Vatican would never have considered hanging. For instance, a Brazilian painter has a devastating portrait of portly red-robed bishop walking through a rather dream-



IN VATICAN MUSEUM—Jose de Creeft's marble sculpture, "Descansas," was one of the pieces of contemporary art on display when the first section of a new 65-room 20th Century Art wing of the Vatican Museum opened June 23. The sculptor is one of nine American artists whose work will be featured in the new museum. The works have been acquired in recent years through the generosity of artists, collectors, and other benefactors. (RNS photo)

like landscape, entitled: "On the Way to the (Second Vatican) Council." Another painting shows three monks

climbing the staircase of their monastery, while below party streamers and all the signs of carnival litter the floor. The title is "The Beginning of Lent."

Almost all the works of art on display have a religious theme. Most of the paintings, tapestries and sculptures are representational, but abstract art is also represented.

In some ways, the museum itself is more beautiful and impressive than the objects displayed in it. The rooms are relatively small, most of them dating from the Renaissance or before. Carefully restored, the rooms and the occasional views from windows across Vatican courtyards and gardens give the viewer a sense of being not only in a modern collection of art but also of reaching across time to touch a world in which Michaelangelo, and Pope Julius II discussed the drawings of the Last Judgment in the Sistine Chapel.

THERE IS ONE small tower room which houses a complete chapel designed by the Italian sculptor Giacomo Manzù for Pope John XXIII. Pope John had commissioned Manzù to do a "Door of Death" for St. Peter's Basilica and the artist in gratitude designed the chapel for his patron. Pope John then gave the chapel to Cardinal Montini, now Pope Paul VI.

Historically the chapel links the two Popes and their common aspirations for a new unity between religion and art and the artist.

The separation of art from religion in modern times, said Pope Paul, "wounds the heart."

Almost 10 years earlier Pope Paul gave an impassioned plea to the world of art for a restoration of the unity that art and religion once enjoyed. He asked at that time: "Will the Pope again become the friend of artists?" He answered his own question: "We must again become allies." The new contemporary art museum is both an answer to his question and a confirmation of his promise.

FESTIVAL GUIDE

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

St. Paul's, Sellersburg (Rock Lake Park)—July 29
St. Cecilia's, Oak Forest (Franklin County)—August 5
St. John's, Enochsburg—Sept. 2

Festival, Picnic set this Sunday at Sellersburg

SELLERSBURG, Ind. — The annual Festival and Picnic sponsored by St. Paul's parish will be held on Sunday, July 29, at Rock Lake Park on Hamburg Pike, between Sellersburg and Jeffersonville. An "all-you-can-eat" Chicken Dinner will be served in the dining room overlooking the lake.

Entertainment will be available for young and old. Booths will feature handmade quilts and embroidered and crocheted linens, as well as stuffed and inflatable animals.

Sixty years ago work was begun on the installation of a new floor and a new heating system in St. John's Church, Indianapolis.

Remember them in your prayers

CLARKSVILLE
JOSEPH R. WILLIAMS, 52, St. Anthony's, July 10. Husband of Mary Agnes; father of Cary Williams of Clarksville; Mrs. Donald Troutman of Clarksville; son of Mrs. Hazel Williams.

SARAH RENE GEISER, 62, St. Anthony's, July 14. Mother of Jerry Geiser of Clarksville. A brother also survives.

INDIANAPOLIS
RICHARD MCANDREWS, 43, St. Joan of Arc, July 18. Husband of JoAnn; father of Michael, Richard, Matthew, Andrew, Martha and Catherine. McAndrews; son of Sophia McAndrews; brother of John Joseph, E. Jeremiah and Anthony J. McAndrews, Rosanna Crumbo, Josefa Beaudreault and Joyce Whalen.

JOSEPH J. WURTZ, 59, St. Michael's, July 18. Father of Peggy J. Wurtz.

ESTHER I. SCHREINER, 49, St. Philip Neri, July 19. Mother of Robert Schreiner and Barbara Bowers; sister of Ruth Schreiner and Ruby Dunnuck.

FRIEDA BUENNAGEL, 77, St. Jude's, July 20. Survived by nieces and nephews.

MARY MCATEE, 74, Little Flower, July 20. Wife of Joseph W.; sister of Omer D. McGuire and Thelma Harmon.

FREDERICK WILLIAMS, 60, Marion County Home Chapel, July 20. Father of Frank and Lola

groceries and a variety of other items.

Cash prizes ranging from \$100 to \$1,000 will be given away during the picnic.

Proceeds from the affair will be used to aid the financing of the new church now under construction.

JOHN A. GREINER, 77, St. Barnabas, July 21. Husband of Genevieve; father of Mrs. E. Peter Cavallaro; brother of Albert, Robert and Cozetta Greiner.

IRVIN F. DIETZ, 67, Holy Name, July 21. Husband of Bernadette; father of Ralph B. and Thomas J. Dietz; brother of Edward H. Dietz, Florence Horsley and Marie Johnson.

OSCAR J. STUMPF, 80, St. James the Greater, July 23. Husband of Lorene; father of Joseph O. Stumpf and Rosemary Robinson.

LEO F. AMEND, 44, St. James the Greater, July 23. Husband of Gladys M.; son of Barbara Amend; brother of George H. Amend.

JOHN W. SCHMIDT, 71, St. Michael's, July 23. Husband of Hilda C.; father of Donald J. and Jack W. Schmidt and Florence Stugart; brother of Mammie Mink.

LOUIS T. McFADDEN, 59, St. Philip Neri, July 25. Husband of Marie; father of John L., Thomas J., Hugh M., Donald J., Louis E. and Mary A. McFadden; brother of Ruth Pierson.

LAVERNE E. MILLER, 65, Holy Cross, July 25. Mother of Paul, Charles and Thomas Miller and Shirley Patz; sister of John and Jacob Heyob and Arvelia Hunnicutt.

MADISON
LOUISE HOFFMAN, 59, St. Mary's, July 4. Wife of Robert; mother of Mary Annette Dunlap of Dayton, O.; and Susan Jane Hoffman; daughter of Pauline Bloom of Madison; sister of Joseph Bloom of Florida; Colette Casey of Henryville; and Helena Harrod of Madison.

NEWALBANY
LEO J. MUELLER, 74, St. Mary's, July 17. Brother of Agnes Carrick, John W. Mueller and Carl J. Mueller, all of New Albany.

MRS. LAWRENCE A. SKEES, 63, Holy Family, July 20. Wife of Lawrence; mother of Darryl of Jeffersonville and Dwayne of New Albany. Three brothers and three sisters also survive.

RUSHVILLE
ANN B. KREITZER, 81, St. Mary's, July 19. Mother of Mrs. Clarence Laker of Rushville, Miss Marcelena Kreitzer at home; Mrs. Paul Gully of West Palm Springs, Fla.; sister of Andy Remyer of Bath, Ind.; and Katherine Dudley of Oxford, O.

TELL CITY
ADEN O. SPRINKLE, 75, St. Paul, July 21. Husband of Edna P.; step-father of Oscar of Evanson, Ind. and Gilbert of Tell City; brother of Noble of Magnet, Mike and Cyril, both of Tell City; Ivan of Coral Gables, Fla.; Mrs. Naomi York of St. Petersburg, Fla.; and Mrs. Ann Dutschke of Bradenton, Fla.

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Rockville parish to host

Terre Haute CCW meeting

ROCKVILLE, Ind. — St. Joseph's parish here will host the quarterly meeting of the Terre Haute Deaconry Council of Catholic Women at 9 a.m. Tuesday, July 31.

Father Lawrence Moran, pastor of St. Joseph's, will offer Mass, to be followed by breakfast and a business meeting. A

tour of the new church will also be conducted by the pastor. Guest speaker at the meeting will be Charles Felkner, executive secretary of Billie Creek Village and Parke Co., Inc. Parish presidents are asked to present reports. The meeting is open to all women of the deaconry.

Taxpayer balks

BETHLEHEM, Ohio — A Richland County farmer is refusing to pay income taxes "until our government passes and enforces laws to protect the unborn from abortion." The Internal Revenue Service so far has sent notices that his taxes are past due and penalties mounting.

Brendan Finnegan, 37, father of three, said: "They're going to have to come after me." To the IRS and the state tax office, Finnegan wrote: "I cannot, in good conscience, make any payments to any government, federal or state, that condones the murder of its people, born or unborn." Finnegan promised payment the day abortion is outlawed.

MADISON BISHOP DIES

MADISON, Wis. — Bishop William P. O'Connor, the first bishop of the Madison diocese, died here July 13 of an apparent heart attack. He was 86 years old.

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VIEWING WITH ARNOLD

Two movies with common theme

BY JAMES W. ARNOLD

"Scarecrow" and "Emperor of the North" are strangely simultaneous tramp movies—both about an old guy and a young guy who meet on the road, suffer, and perhaps learn, amid ultra-grim experiences. But comparison ends there. The difference is like the gap between Aeschylus and Horror Comics.

"Scarecrow," the U.S.-made 1973 Cannes Festival winner, is one of the few interesting "character" films of the last 40 years. Almost every human person in the movie is fresh and unique. While not always fully explored, they are seen as immediate, unpredictable flesh-and-blood realities. They are sinners, but you're given reason to love them. The major impact depends not on plot or even cinematic material (though editing and photography are

superb), but on character performance in provocative, comic and tragic situations.

GENE HACKMAN (Max) and Al Pacino (Francis) represent opposite styles of coping with frustration, which (let's face it) is the average man's regular daily menu. Max, the ex-con, is violent: he strikes back. Francis, the kid who has matured since deserting his pregnant wife for a Navy hitch, is ironic: "You don't have to hit people if you make them laugh." Neither method is 100 per cent successful, as the men hitchhike and hop freights east toward Pittsburgh, which is to be the site of Max's modest American dream—the city's finest car wash business.

But they learn from each other and grow into a kind-of love—the original script by Garry M. White is a sort of Son of Midnight Cowboy. Max, who describes himself early on as "the meanest SOB alive—I don't trust or love anybody," winds up putting his car wash and meager life savings on the line for a helpless friend.

"Scarecrow" certainly belongs among the most expert movies ever in exploring, with little sentiment or condescension, the life and mores of lower-middle-class, middle American whites. Especially the losers, those whom life has roughed up. Its locales are out there where real people move—in diners, chintzy department stores, corner bars and clubs, cut-rate gas stations, Ma-and-Pa home delivery operations, etc. The people are unpolished and sometimes unpleasant, but you're put in touch with them, deeply. The main drift may be of sadness (though heavily salted with earthy humor), but the final feeling is that humans are surprising, awful and awesome, heartbreaking creatures. That's the stuff of Art.

DIRECTOR JERRY Schatzberg ("Panic in Needle Park") orchestrates a sensitive pastiche of extraordinary man to man and man to woman scenes, climaxed by a brilliantly ringing phone call between the repentant Francis and his vindictive ex-wife (Penny Allen), that by itself says more than a dozen ordinary movies about man's penchant for turning the possibilities for love and happiness into misery.

Incidents and language are not for the immature or squeamish—as in "Cowboy," the grasp for the nitty gritty is sometimes too obsessive. But "Scarecrow" is one of the rare films since 1965 to use, rather

than exploit, the screen's vaunted permissiveness, to look with honest compassion into the turbulence of real people's lives—previously uncharted, unwept, unsung.

In contrast, the non-gripping central question of "Emperor of the North" is: will the world's No. 1 Bum be able to sneak a ride on a freight train guarded by the world's meanest sadist? It is a subject worthy of director Robert Aldrich ("Baby Jane," "Dirty Dozen"), the world's sludgiest film-maker.

This is a flick for fall-of-Rome pessimists, because if its dim picture of the national soul is even close to true, and people are as shallow and ugly and stupid as it implies, it's time to stop the planet and get off. The movie's only source of energy is a mindless hate for the trainman (Ernest Borgnine) who is so nasty he could warp concrete by breathing on it.

To see him beaten, and eventually chopped up (by an axe, among other things), the audience has to root for a couple of classic old-pro-and-novice hobo anti-heroes (Lee Marvin, Keith Carradine) and sit through two hours of relentless noise, pain, filth, sweat and garbage—actual and symbolic. The only women in the movie are a blonde, shown briefly shaving her armpit, and a sweet young thing (ogled by Marvin) in a fundamentalist river baptism scene that completely ridicules the sacrament.

TRAIN MOVIES can be an

Priest can't be worker, Spain Labor Court rules

OVIEDO, Spain—The Labor Court of Oviedo province ruled that the "high level of schooling" required by a priest is "incompatible" with a worker's functions.

The ruling was established after a priest-worker, identified only as J.A.N., took his case to court. The priest had been fired from his job with an aluminum company in the industrial city of Aviles, because he "failed to say he was a priest when he was hired."

Although the priest had been hired after going through a training course, the Labor Court considered that the allegations of the company were justified because "a priest has too much schooling to be a worker."

A STRONG movement has been developing among priests in Spain in the last few years. They get some specialized training and go to work along with regular workers in the industrial areas of the country, as a way of taking their Apostolate to the poor.

The ruling of the Oviedo Labor Court is considered a

Chilean cardinal warns country of civil strife

SANTIAGO, Chile — Cardinal Raul Silva of Santiago repeated calls to Chileans to put a stop to violence that could wreck this Marxist-ruled nation of 10 million.

In the aftermath of street rioting and shooting that left one person dead and four others seriously wounded, the cardinal appealed to warring groups to "set aside rancors and end acts of violence that are destroying our ability to coexist."

Both Cardinal Silva and the Chilean Bishops' Conference have made several calls for domestic peace, as nationalization and other government policies meet growing opposition, even from workers.

"Those who believe in God must pray very hard for our social peace, which is so gravely threatened," Cardinal Silva said.

EXTEND COVERAGE

SANTIAGO, Chile — President Salvador Allende signed into law social security benefits for Catholic priests and Religious, as well as Protestant ministers and Jewish rabbis.

Twenty years ago 39 parishes were represented at the first Archdiocesan Holy Name Convention held at the Altavilla in Indianapolis. George L. Ridenbaugh presided.

precedent, since numerous companies have been firing priests for failing to report their status when hired. Industrialists and government officials have accused some of the priest-workers of subversion and of inciting strikes and demands for better wages and working conditions among workers.

There are about 500 priest-workers in Spain, the majority of them around Barcelona, a northern industrial city, and around Madrid, the capital.

CARDINAL DIES

ROME—Italian Cardinal Cesare Zerbini, a Vatican official under four Popes who combined intense scholarship with the priestly dedication of hearing confessions in a Roman parish for 42 years, died July 11 at his residence in Rome. His death reduces the number of cardinals to 140.



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Sacred vessels with consecrated hosts stolen

intriguing cinema genre, and the action footage, presumably shot in Oregon, is adequate, although the most exciting sequence occurs in a dense fog. (Watching it is like trying to look through the door of a shower.) The violence, acting, and most of the dialogue, however, are designed to be appreciated by those who read the funnies by sounding out the words.

There is social value in this bitter hard look at the underside of hobo existence in the 1930s. But director Aldrich is simply unable to lift the material out of the crud for very long. The lyrics of the title song clue you to the level of insight: "A train's not a man, and a man's not a train, and a man can do what a train can't, etc." The rating is a ludicrous PG.

(League of Decency ratings: "Scarecrow"—B: objectionable in part for all; "Emperor of the North"—A-1: unobjectionable for adults with reservations.)

ELKTON, Md.—Thieves broke into Immaculate Conception Church here, forced open the tabernacle and fled with two ciboriums containing consecrated Communion hosts and a receptacle with a large consecrated host used for Benediction.

The burglars broke into a closet in the church sacristy which contained two chalices and patens, two empty ciboriums and a monstrance, but took none of them.

A parish truck was also missing, and police theorize that the burglars made their getaway in that vehicle.

The tabernacle had an alarm connected to the rectory but the system had not been working properly and repairs had not been completed at the time of the robbery.

A special Mass and exposition of the Blessed Sacrament were scheduled at the parish to enable parishioners to make

Sixty years ago the cornerstone was laid for the new St. Francis Hospital at Beech Grove.

visits of reparation for the sacrilegious theft. Other churches in the diocese of Wilmington, Del., have been asked to schedule devotions of November.

The week's TV network films

HOT MILLIONS (1968) (CBS, Friday, July 27): One of those terribly cute British comedies about a gentle working-class embezzler who outwits the rascals and computers who run a giant corporation. Peter Ustinov is a bit too clever as both writer and actor, and the rambling wordy satire is like spending two hours listening to Buckley and Vidal. Maggie Smith, Karl Malden and Bob Newhart help keep things afloat. Gently passable entertainment.

LORD LOVE A DUCK (1966) (NBC, Friday, July 27): Writer-director George Axelrod's wacky spoof of southern California values, with Tuesday



PERPETUAL PROFESSION—Sister Caryl Virginia Risen, C.S.J., a teacher the past three years at Roncalli High School, Indianapolis, will profess her perpetual vows at 1:30 p.m. Sunday, August 5, in St. Cecilia's Church, Peoria, Ill. A reception will follow in the parish hall. All Indianapolis friends are invited. Sister Caryl entered the Sisters of St. Joseph of Carondelet in 1965 and was graduated from Fontbonne College in 1970. She is pursuing a graduate degree in religious education at Loyola University, Chicago.

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