

Procedure set for naming of Synod auditors

WASHINGTON—The National Council of Catholic Bishops has outlined procedures for selecting a religious community priest and a diocesan clergyman to serve as auditors at the world Synod of Bishops in Rome beginning Sept. 30.

Cardinal John Dearden of Detroit, NCCB president, said the selection procedure was mapped by the NCCB administrative committee. He said that since 40 per cent of the priests in this country are members of religious communities, it was decided to have one religious community priest and one diocesan priest to serve as auditors.

EACH HEAD OF A diocese or archdiocese will be invited to send to the NCCB secretariat by June 15 names of from one to three candidates.

The Conference of Major Superiors of Men Religious also will be invited to suggest religious priests for the office.

THE NAMES submitted will be reviewed by a committee of three bishops and four priests—Bishops Charles Helmsing of Kansas City, Mo., Bernard J. Flanagan of Worcester, Mass., and John May of Mobile, Ala., and Father Rollins Lambert of Chicago, Msgr. Henry McMurrugh of Madison Wis., Dominican Father Kevin O'Rourke of Dubuque, Iowa, and Passionist Father Gerard Rooney of Shrewsbury, Mass.

The committee will select five diocesan and five religious community priests from the names suggested. The list of 10 will be sent to all bishops with the request each bishop vote for one diocesan and one religious community priest. The diocesan priest and religious communities priest who receive the largest number of votes will be chosen as auditor, while the two with the second largest total of votes will be named alternates.

Know enemies, Nader advises ethnic workshop

WASHINGTON—Big business' strategy for exploiting the working classes has been to "divide and rule," consumer advocate Ralph Nader told a workshop on ethnic communities at the Catholic University of America here.

Businessmen operate by "turning the masses of people against the downtrodden" and "keeping poor people and working people on the defensive from a patriotic point of view," Nader told participants in the second annual Workshop on Ethnic and Working Class Priorities, sponsored at the university by the Center for Urban Ethnic Affairs.

HE INVITED participants—many of them nuns and priests—to change the situation by developing new definitions of words like patriotism, citizenship, crime and violence, and to show workers that their enemies are not the poor, but those who exploit them.

Why, he said, "should you have to prove your patriotism to big businesses which tell you to support your country by paying taxes while they are paying less than 50 per cent of the amount they should be paying?"

What about those "who poison our land and air and water? Isn't that a kind of lack of patriotism?" he asked.

WHAT ABOUT those in industry "who corrupt our government with deferred bribes?" he asked, explaining that a deferred bribe is a choice job given to a government official after he leaves his post.

"Is it patriotic in America to buy an election?" he asked.

"Is it patriotic to cheat the American consumer by fixing prices?" he asked.

(Continued on Page 9)

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TO WORK WITH AGED—Sister Jacinta Reiter, D.C., above, has recently joined the "Archdiocesan family" to direct work among parish-centered senior citizen programs. The Evansville native is shown with Father Robert Mohrhaus, Assistant Chancellor. She will maintain her office temporarily at the Chancery Office.

ARCHDIOCESAN POST

Nun is appointed to work with aged

The Chancery Office this week announced the appointment of a Daughter of Charity as a full time worker with the aged of the Archdiocese.

Sister Jacinta Reiter, D.C., a native of Evansville, began her position June 1 and will use the Chancery Office as operations center. She is residing at St. Vincent Hospital, which is conducted by the Daughters of Charity.

A recent questionnaire completed by Marion County pastors indicated that 11 parishes already have some type of program for senior citizens, while another

13 showed interest in forming such a group within their parishes.

Sister Jacinta will be responsible for the coordination of existing senior citizens' clubs and the organization of others within parishes. Although starting in the Indianapolis-area, her work will broaden to the entire Archdiocese, according to the Chancery Office.

The Daughter of Charity has been a member of her community for 17 years and holds an undergraduate degree in social sciences from Marillac College. She recently completed five years' work at St. Joseph Hospital in Alton, Ill.



NEW RONCALLI ADMINISTRATORS—Bernard Dever, above left, this week was appointed principal of Roncalli High School, Indianapolis. The former assistant principal succeeds Sister Margaret Andrea Oberle, C.S.J., who was reassigned to Denver, Colorado. Father Fred Schmitt, above right, was named superintendent, replacing Father Patrick Kelly, who resigned.



Tax, welfare reforms are called for by ICC

What is Birthright?

Birthright is a private, non-sectarian and independent organization that encourages women with unwanted pregnancies to bear their babies and helps find the financial and medical assistance to permit them to do so.

Founded in Canada in 1968, Birthright rapidly spread to the United States and today operates centers and services in many major cities of this country. In many instances those services are sponsored and financed, fully or in part, by Catholic groups or diocesan agencies. The Archdiocese of New York earlier this year launched an extensive Birthright program that dovetails with many existing archdiocesan departments.

As a service to distressed women, Birthright offers a symposium clinic, counseling, appropriate aid, guidance or referral to social agencies or professionals. Assistance may include temporary employment, a home for the mother-to-be, medical care and help in adoption where desired.

Primarily a person-to-person program, it involves the help of many volunteers, principally stable married women interested in fighting the trend to easy abortion.

Assistance is offered regardless of creed and on an absolutely confidential basis. Most women asking for help are single and between the ages of 16 and 25, but married women also are aided.

In the first two years of the Toronto, Canada, Birthright center, 2,500 women were counseled and only a few chose abortion. Most U. S. centers have not been in operation long enough to determine long-range impact but immediate response has been significant in numbers and in terms of offering a positive alternative to abortion.

INDIANAPOLIS—The Indiana Catholic Conference last week authorized a study of the Birthright program for the five dioceses, endorsed comprehensive tax reform, recommended a \$5,500 guaranteed income for a family of four, and placed the first woman on its Board of Directors.

The ICC board, Advisory Council and assembly of delegates met for the fifth annual convention Thursday and Friday, June 3-4, at Fatima Retreat House here.

In its statement of resolutions, the conference also strongly endorsed an Indiana Ecumenical Religious Education Congress to be held April, 1972, in Indianapolis and laid the groundwork for a joint meeting of the five diocesan superintendents of education with the ICC board and council to be held later this month.

THE MEETING WILL analyze the current financial crisis in Catholic schools, discuss in-school religion programs and the feasibility of employing a specialist in Federal and state fund participation. A policy statement on non-Catholic enrollment, similar to the one issued recently by the Archdiocese of Indianapolis, will be considered.

The first woman to serve on the board is Mrs. John D. Clark of Evansville, appointed by Bishop Francis R. Shea. The board is composed of the five bishops and one lay representative from each diocese. Mrs. Clark is current president of the Evansville Council of Catholic Women.

Summing up convention deliberations, Bishop Raymond J. Gallagher of Lafayette, ICC executive chairman, said the Catholic approach to school problems must not continue to be one of "putting out grass fires wherever they occur," but rather one of co-ordinated planning.

He noted that the ICC was impressed with the "scholarly" presentation of the Committee on Nonpublic Schools during the 1971 Indiana General Assembly but pointed to the need to define proposals for expanding and updating schools as well as survival of the system.

The Christian Services Department of the ICC will prepare the detailed proposal concerning the philosophy, objectives and processes of Birthright, a program offering alternatives to abortion. The department was asked to anticipate what specific needs such a program would entail and how those needs could be met by the individual diocese if a Birthright project were adopted.

"The Church must update its services to meet the moral and cultural challenge of abortion," Bishop Gallagher said. "We must open the door for additional solutions to unwanted pregnancies."

IN THE AREA OF welfare, Bishop Gallagher said the \$5,500 family minimum income recommendation is in line with Bureau of Labor Statistics guidelines, rather than proposals contained in the Nixon Family Assistance Plan now before Congress.

The ICC statement urged the Church to work to dispel negative attitudes about welfare based on myth and public misunderstanding and to support legislation fostering welfare reform.

The board further supported the principle of a thorough and comprehensive tax restructuring so that the burden of welfare will not be borne primarily by wage-earners in low and moderate income brackets.

"Taxes, at this time, fall too heavily upon working families, those with fixed incomes, and retired persons," the board said.

Bishop Gallagher described the 1972 Ecumenical Religious Education Congress as an effort to provide a forum for religious education specialists of all faiths. A joint discussion of problems and a

(Continued on Page 9)

Did Pope John help defuse missile crisis?

BY JAMES C. O'NEILL

ROME A Belgian Dominican priest disclosed details surrounding the reported intervention of Pope John XXIII in 1962 to defuse the explosive Cuban missile crisis.

Father Andrew F. Morlion told NC News that he and American editor Norman Cousins of the Saturday Review decided to try their own brand of "private diplomacy" during a meeting of American and Soviet intellectuals and scientists at Andover, Mass., when it looked as if President John F. Kennedy and Soviet Premier Nikita Khrushchev were deadlocked over the threat to set up Soviet missiles in Cuba.

The Dominican priest, who founded Pro Deo International University in Rome after World War II, only revealed his part in the dramatic situation after Cousins recently released some hitherto undisclosed facts in the matter.

FATHER MORLION, who escaped to the United States in 1941 after the Gestapo had put a price on his head for anti-Nazi activities, recalled in an exclusive interview with NC News:

"It was on Oct. 24 (1962) that the missile-laden ships were advancing dangerously near the firing line and that John Kennedy informed Cousins that he had only six hours left before the decision to press the button as the situation was out of control."

Father Morlion said he and Cousins had learned from the Andover meeting that both sides wanted to avoid an outright blowup.

Father Morlion said he and Cousins had come "to the conclusion in October, 1962, at Andover that the times were ripe to try a new means of peace making. Pope John, when informed through the right channels, had the courage to act at the right time and, as history shows, with the right results."

THE BELGIAN PRIEST said he phoned on Oct. 24 to the vice president of his university and later to Msgr. Igino Cardinale, then protocol chief of the Papal Secretariat of State "to summarize the facts (resulting) from preliminary conversations at Andover to Moscow and Washington, which indicated that both Khrushchev and Kennedy might react favorably to a certain type of appeal by Pope John as a spiritual authority beloved by all and sincerely neutral above any purely political considerations."

Father Morlion said Pope John launched his personal appeal at an audience in the Vatican on Oct. 24 and that the appeal

"immediately crossed frontiers by radio reaching the right people, who acted immediately, resolving the crisis."

The priest stressed that both he and Cousins had acted in a private capacity. "We never have represented any authority," he insisted. Father Morlion said he thought such private efforts could meet success in some cases again in the future.

"This supplementary and preparatory kind of diplomacy," he explained, "needs men who take the risk of being expendable, if things go wrong, it is their fault and nobody else is involved; if things go right, the official authorities act through their official channels and are asked not even to speak about the men who prepared the way, as was done in this case for eight years."



TO NOTE JUBILEE—Father Anthony P. Spicuzza, pastor of Annunciation parish, Brazil, since 1961, will be honored on his 25th Jubilee of Ordination on Sunday, June 13. A public reception will be held at 4 p.m. in the parish hall. Ordained in 1946, the Indianapolis native served 15 years as associate pastor of St. Andrew's parish, Richmond, prior to his appointment as pastor of Annunciation parish in 1961.

Thousands attend St. John's parish centennial picnic



AT ST. JOHN'S PICNIC—A crowd of several thousand patrons visited the St. John's Centennial Picnic held last Sunday in German Park, Indianapolis. The occasion was part of the centennial observance of the completion of St. John's Church, to be concluded later this month with a liturgical celebration. A portion of the picnickers can be seen enjoying the shade in the first photo above.



In the center photo, Mrs. Charles Bledsoe, a member of St. Catherine's parish, serves hot dogs to hungry patrons. Msgr. Charles P. Koster, pastor of St. John's, is shown in the final photo.



with Joseph Casey, a member of the Centennial Festival Committee, and the 1971 auto which was given away Sunday evening. The liturgical celebration is planned June 26-27 at St. John's.

Asks farmers to take initiative

FRESNO, Calif.—Farmers should have a greater voice in the marketing and price return of their products, Bishop Hugh A. Donohoe of Fresno said in a letter to a California congressman. "Farmers must strengthen their voice at the market," the bishop told Democratic Rep. Bernie Sisk. "They must have the means to receive a fair return from their crops," the bishop added. "They must be able to recover their increased production costs." He endorsed a bill sponsored by Rep. Sisk that would fortify the growers' bargaining power in dealing with food processors, commercial food handlers or their representatives. The legislation would also enable farmers to form their own association for price bargaining purposes.

Two appointments made by USCC

WASHINGTON—Two staff appointments affecting the U.S. bishops' conferences were announced here by Bishop Joseph L. Bernardin, general secretary of both the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC). Dominican Father Thomas Kelly, since 1965 a secretary at the apostolic delegation here, has been named NCCB associate general secretary. Father Michael Sheehan of the Dallas-Fort Worth diocese, who has been doing advanced study in Rome since 1968, has been appointed assistant general secretary of the USCC. Father Kelly's appointment is effective June 1, and Father Sheehan will assume his post in July.

Carry anti-war plea to Pope

PARIS—Forty-five American Catholic clergy and laity ended a week of meetings and Masses here by going off to Rome and back to the United States to persuade the Pope and their fellow U.S. Catholics that the American government is morally wrong in its involvement in the Indochina war—and that the governments with whom the U.S. is at war in Asia are justified in their cause. After meetings here with representatives of the United States, the Saigon government, the Provisional Revolutionary Government (PRG) of South Vietnam (the Viet Cong), and of the Democratic Republic of North Vietnam—as well as with Catholic clergy from North and South Vietnam and with a host of Southeast Asia experts—the American Catholics were unanimous in their opposition to U.S. policy in Indochina. They issued a statement demanding swift U.S. withdrawal from Indochina of all U.S. forces and an end to "the imposition on the South Vietnamese people of a government (i.e., the current one in Saigon) not supported by the people."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Threaten economic sanctions

SALINAS, Calif.—Economic sanctions against the Monterey diocese have been threatened by a lay group opposed to grants from the U.S. Bishops Human Development Campaign to the United Farm Workers' Organizing Committee (UFWOC). The threat came at a public meeting attended in Soledad by almost 100 Catholics from the Salinas Valley. The economic sanctions were proposed by Father Michael Cross, assistant at the biggest parish church in Salinas, and John E. Marcroft, an entomologist working for a Salinas grower. Marcroft had written to Bishop Harry A. Clinch of Monterey, protesting the American bishops' grant of \$55,000 to UFWOC's Delano office and \$31,000 to UFWOC at McAllen, Tex., to develop educational radio programs for Mexican-American poor in the southern part of Texas.

Refuses to plead at arraignment

HARRISBURG, Pa.—Father Neil McLaughlin of Baltimore followed the precedent set by his seven co-defendants and refused to plead at his second arraignment here on charges of conspiring to kidnap presidential aide Henry Kissinger and destroy federal heating systems in Washington. Federal Judge R. Dixon Herman entered a plea of innocent in the priest's behalf, as he did for the seven other defendants who were arraigned here May 25. Father McLaughlin was not arraigned at that time in order to enable him to attend his father's funeral, which was scheduled for the same day.

Ukrainian prelate cancels trip

VATICAN CITY—Ukrainian-rite Cardinal Josyf Slipyj has canceled a scheduled trip to North America at the Vatican's request. Sources near the cardinal, who holds the title of major archbishop of Lvov of the Ukrainians, said the Vatican's request amounted to a prohibition. The Vatican Press office, however, said that Cardinal Slipyj "willingly agreed to postpone his visit" when the Vatican pointed out that there had been threats to disrupt one of the functions he has to attend—the ordination of two Ukrainian-rite bishops in Philadelphia on May 25.

Contempt charges dismissed

PHILADELPHIA—Contempt charges against Sister Jorges Egan, named as an undicted "co-conspirator" in the Berrigan conspiracy case, have been dropped by a federal court of appeals here. The court also granted the Sacred Heart of Mary nun a hearing in a federal district court on the issue of wiretapping and other electronic eavesdropping. Sister Jorges, 52, was cited for contempt in January after she refused to testify before a federal grand jury in Harrisburg, Pa., on the grounds that she had been subpoenaed on the basis of illegal electronic surveillance. The Third U.S. Circuit Court of Appeals threw out the contempt citation against Sister Jorges after ruling 5-2 that the Fourth Amendment protects against illegal wiretaps, and that the Omnibus Crime Control Act of 1968 bars calling persons to testify before a grand jury on the basis of electronic surveillance conducted without a warrant.

Orthodox elect new patriarch

MOSCOW—A firm supporter of Soviet policies was elected patriarch of the Russian Orthodox Church at a synod here. The 236-member synod of the Church, meeting in the Trinity-Sergiev monastery in nearby Zagorsk, elected 60-year-old Metropolitan Pimen of Krutitsy and Kolomna to succeed the late Patriarch Alexei, who died in April, 1970, at the age of 92.

Urge recognition of CO's rights

VATICAN CITY—An advisory group of the Holy See's Justice and Peace Commission recommends that all governments recognize the right to conscientious objection. The working Committee for Peace and the International Community meeting in Rome May 24-27, also tackled the possibility of an international statute on conscientious objection. Vittorino Veronese, chairman of the Peace Committee, said the four-day meeting delved into various implications of the right to dissent. He referred to forms of conscientious objection that contest "the ways of life and the institutions of certain societies."

Approve mixed marriage pact

THE HAGUE, The Netherlands—The Roman Catholic and four Protestant Churches in The Netherlands reached an agreement on mixed marriages that allows the couple to decide in which church they will have their children baptized and educated. Earlier, the Dutch bishops said that the motu proprio on mixed marriages issued by Pope Paul VI in April, 1970, had cleared the way for full agreement with Protestants on mixed marriage. The four Protestant Churches had no objections to the motu proprio. The papal document removed the requirement that the non-Catholic party promise not to prevent the Catholic spouse from raising children born of the marriage as Catholics. It also made possible the performance of a mixed marriage ceremony in places other than a Catholic church and before a minister or official other than a Catholic priest, as long as some kind of public ceremony or record is involved.

Protest terrorism in Ireland

BELFAST, Ireland—Catholic and Protestant church leaders in Ireland joined in a statement May 27 condemning acts of terror in Northern Ireland. Cardinal William Conway of Armagh, Catholic primate of all Ireland; Anglican Archbishop G. O. Simms of Armagh; the Presbyterian Church moderator, the Rev. L. M. Haire; the Rev. John Radcliffe, treasurer of the Irish Council of Churches; and the Rev. James Davison, president of the Methodist Church in Ireland, joined in declaring: "In the face of the recent acts of terrorism and violence we call upon all Christian people to dissociate themselves completely from such acts, which we condemn without qualification as utterly unjustifiable and as crimes against God's law."

Deplores Mass by married priest

ROTTERDAM, The Netherlands—Bishop Adrian J. Simonis of Rotterdam said he disapproved of the celebration of Mass by a married priest in a Protestant church in Leyden on Pentecost Sunday, May 30. The married priest, Father Harry van Breukelen, said Mass after a majority of the Leyden University student parish adopted a resolution calling for the celebration of Mass by married priests. Bishop Simonis said that, although he could not approve of the student parish's decision, he still considers himself responsible for its members. "For that reason," he told the parishioners, "I want to continue dialogue with you about the staff of the student parish, the pastoral care of Leyden students and ecumenical collaboration at Leyden."

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IN FOCUS



NEW SERRA CLUB OFFICERS—Newly-elected officers of the Serra Club of Indianapolis were installed recently at an Evening of Recollection held at Fatima Retreat House. Robert J. Cook, above left, is the new president. Other officers, from left, include: Paul G.

Fox, first vice-president; Joseph Van Camp, second vice-president; Leo C. McNamara, Jr., third vice-president; Paul J. Weaver, secretary; John B. Shank, treasurer; Thomas J. Murphy, Dr. John H. Carmody and John A. Huser, trustees.



NOTRE DAME ART EXHIBIT—Paintings and sculpture from the permanent collection, some favorites of Michiana art lovers and others being shown for the first time, are being featured in a special summer exhibit in the University of Notre Dame's art gallery. Selected by the gallery's advisory council, Father Anthony J. Lauck, C.S.C., director, and Stephen A. Spira, curator, the summer

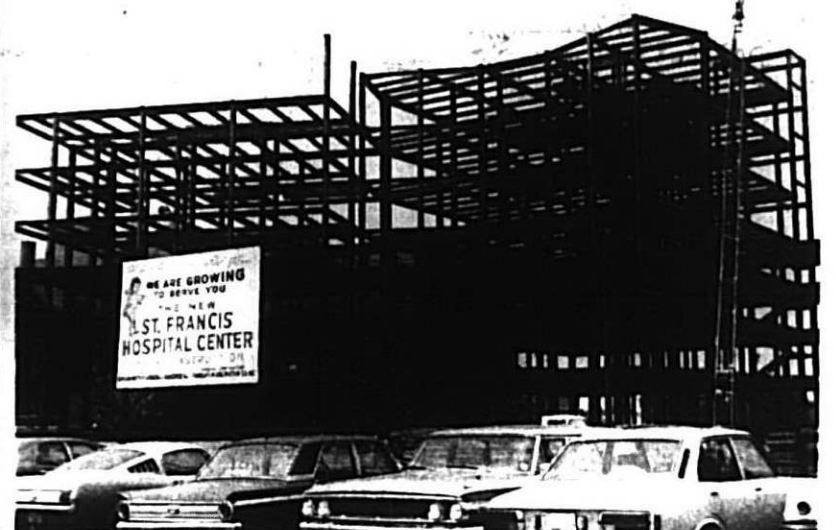
show will include major paintings from Italy, France, Holland, Belgium, England and Spain, some dating from 1600. Shown above is "Martyrdom of St. Andrew," an oil on canvas by Italian Francesco Trevisani (1656-1746). Located in O'Shaughnessy Hall, the gallery is open weekdays from 10 a.m. to 5 p.m. and weekends from 1 to 5 p.m. Special tours are available.



EXCHANGE STUDENTS SHOW APPRECIATION—An appreciation plaque was presented to Sister Margaret Andrea Oberle, C.S.J., principal of Roncalli High School, Indianapolis, last week by five international students who have attended the school during the past year. Making the presentation above are Ivica Vlah, center, from Yugoslavia, and Gerardo Amaral, from Uruguay. Other exchange students at Roncalli are Jeffrey Gonzalez, from The Philippines, Marcelo Castro and Byron Nascimento, both from Brazil. All five are associated with the Youth for Understanding Program. Sister Margaret Andrea is completing five years' service in Indianapolis and has been assigned to Denver next year.



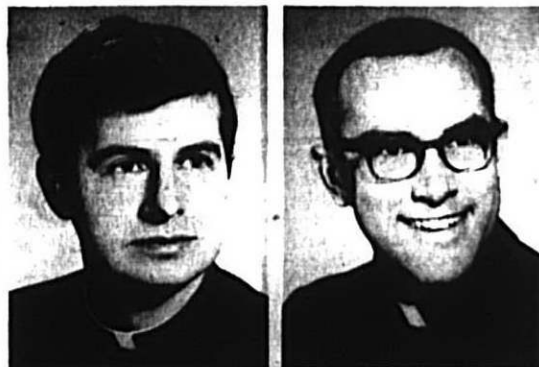
TO MARK JUBILEE—Mr. and Mrs. Henry C. Reuter, R. R. No. 6, Shelbyville, will celebrate their 50th wedding anniversary at a reception next Tuesday, June 15, at St. Vincent's Hall, Shelbyville. Reuter, a retired farmer, and his wife, the former Julia Reckel of Indianapolis, were married on June 15, 1921, at Sacred Heart Church, Indianapolis. They are now members of St. Joseph Church, Shelbyville. They have six sons: Fr. Charles Reuter, O.F.M., Colorado Springs, Colorado; Fr. Leon Reuter, O.F.M., Parma, Ohio; Fr. Nelson Reuter, O.F.M., Brazil, South America; Robert Reuter, Greenfield; Francis Reuter, Indianapolis; and Alfred Reuter, Shelbyville. They also have four daughters: Mrs. Robert Miner, Shelbyville; Mrs. Wilbur Hoeling, Rushville; Mrs. James Blatz, Indianapolis; Mrs. Frank Schonfeld, London, Ind.; and 16 grandchildren.



NEW ST. FRANCIS WING—An eight-story addition is under construction at St. Francis Hospital, Beech Grove, which will add about 200 patient beds. The new bed capacity will be about 500. The F. A. Wilhelm Construction Co., Indianapolis, holds the general contract. Designer is Bohlen, Meyer, Carlson and Associates, also of Indianapolis. The project is expected to cost \$12 million. Target completion date is summer of 1973. St. Francis Hospital is conducted by the Poor Sisters of St. Francis of Mishawaka, Ind.



BACK ON TOP—This is the St. Roch Junior Kickball team, winners of the Indianapolis Deaneries CYO's Junior Spring League. The win brought St. Roch back to a familiar place . . . the top of the heap. After posting five straight wins in title-game competition between the spring of 1966 and the spring of 1968, the Southsiders have had to settle for "only" one championship, two seconds, and one third in the five seasons since then. They came all the way back this Spring, combining excellent pitching and good defense to win the Division Three title, defeating neighborhood rival Holy Name in the first round of the play-offs, then downing St. Malachy, 6-2, in the final game at St. Michael's diamond. Head Coach Marvin Northcutt, who has been in charge of the Junior Kickball program at St. Roch through all these successful years, is standing at the left in the back row. At the right is Assistant Coach Mary Sue Peaper.



FORMER BREBEUF TEACHERS ORDAINED—Two former instructors at Brebeuf Preparatory School, Indianapolis, were ordained to the priesthood on Thursday, June 10, in Chicago. Father Patrick T. Darcy, S.J., left, and Father Joseph D. Folsenlogen, S.J., served on the Brebeuf faculty from 1965 to 1968. They will celebrate a Mass of Thanksgiving in the Brebeuf chapel at 11 a.m. Sunday, June 20.



RECEIVE SCHOLARSHIPS—These five young ladies, shown above with Sister Lavonne Long, O.S.F., principal of St. Mary Academy, have received tuition scholarships or grants to the Indianapolis high school. All are eighth grade graduates who are entering the freshman class at St. Mary in the fall. From left are: Janice Lotz, of Little Flower parish; Margaret O'Hara, of St. Philip Neri parish; Mary Scanlon, of Little Flower parish; Michele Engle, of Our Lady of Lourdes parish; and Mary Chlipis, of St. Thomas Aquinas parish.

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ON THE LINE -- two pages of opinions

Reaping the final harvest

"The bulk of (the United States) non-fighting army must be withdrawn from Vietnam quickly and urgently, for the same reason that people in a burning house have to be gotten out quickly and urgently."

That is how Stewart Alsop concluded a recent column in Newsweek magazine in which he outlined in horrifying detail the savage drug addiction which has seized many U.S. servicemen.

As Alsop, numerous Vietnam correspondents, Congressmen and even the Provost Marshal in Saigon indicate, our house is, indeed, burning in Indochina and its smoke is laced with heroin.

Less than six months ago Defense Department officials told both House and Senate study committees that the drug problem in Vietnam was "minor" and was being closely watched. The watched pot boiled over. The use of marijuana is rife but no longer the source of concern. It has been superceded by hard drug habituation, in almost every case addiction to heroin.

The House Foreign Affairs Committee has Army reports estimating heroin addiction among troops in Vietnam to be between 10 and 15 per cent. That means there are 30,000 to 40,000 servicemen over there who are "hooked" right now. Medical authorities tell us the overwhelming majority will remain hooked for the rest of their days. Most can look forward to a life of crime and an early death.

Heroin in Vietnam is strong (95 per cent pure compared with less than 10 per cent purity on the U.S. market), cheap and readily obtained. Addiction comes faster, easier. Over there a habit can be financed for about a dollar a day. Here it takes \$50 or more, and that price is met largely through crime.



—RNS simulated photo

New York City police say that as much as 75 per cent of all crime in that city is drug related. Indianapolis Deputy Police Chief Ralph F. Lumpkin said recently that he was "amazed and could hardly believe" the results of a local survey which determined that narcotics addicts were involved in 70 per cent of arrests made in robbery cases.

Such crimes in Indianapolis have jumped 24.2 per cent for the first four months of 1971 over the same period last year. The story is the same in most large cities. Is it too far-fetched to suggest that the final bitter harvest of Vietnam will be reaped in our streets, as thousands upon thousands of young GI addicts return home with a war wound destined to terrify them—and us—for the remainder of their lives?

Secretary of the Army Stanley Resor, now retired, and Narcotics Bureau director John Ingersoll recently confronted the Thieu government with the facts and demanded cooperation in suppressing the drug traffic. The U.S. army has set up 15 "amnesty" houses throughout South Vietnam for rehabilitation of addicts. Much more needs to be done before the men are released from service.

President Nixon has promised it will be done. Taking shape is a \$100 million, high-priority Federal program combating narcotic addiction, with special emphasis

on Vietnam veterans.

Certainly a nationwide attack is sorely needed. No community in the nation pretends to have a satisfactory rehabilitation set-up, much less one boasting a case file of success stories. Treatment is experimental and uncoordinated. Legislation and public funding for pilot programs such as the methadone substitute project approved by the 1971 Indiana General Assembly are slow in coming.

But by far the best hope for GIs in Vietnam is the one advanced by Mr. Alsop—the speediest possible withdrawal of non-combatant troops. Approximately 200,000 of the 260,000 men in Vietnam are in that category and it is among these that addiction is most prevalent.

Vietnam observers interpret the heroin craze as an attempt to alleviate the boring, make-work routine of waiting to go home. While tending the embers of our involvement, however, thousands of young Americans are recklessly reducing their future to ashes. If there is no imperative need to make them "wait it out," no imperative need to keep them trapped in an environment that feeds on addiction, then common sense dictates we get them home . . . not when it is convenient or politic but at the earliest hour possible.

—B. H. ACKELMIRE

GIVE AND TAKE

BY REV. PAUL G. DRISCOLL

(Moderator's Note: After today's column, in which Mary McArdle asks questions of Fr. Ronald Luka, the moderator will try to summarize the discussion.)

Mary McArdle: Father Luka, you say that the Catholic Church is becoming more democratized, and it is even possible that one day we will vote for bishops. Will we also be able to vote for other offices, as we do in our civil society, where we vote for judges and boards of education? Will we vote for the theologians in our seminaries and for the diocesan heads of religious education? I ask this question because many traditional Catholics sincerely feel—and we may be quite wrong—that liberals only propose democratic votes when the offices in question are held by conservatives—and ignore any democratic consultation when the offices are held by liberals.

Fr. Ronald Luka: I think our discussion on change in the Church is sidetracked on the issue of how this change is to come about. While this is an important consideration, I think the discussion needs to be broadened.

Many conservatives feel there's a plot underway by liberals to take over the Church. Maybe some liberals give foundation for this fear. To the extent that they do, they're not true liberals. A trait of liberalism is to be open—to ideas, to persons, to ways of doing things.

I don't feel threatened by conservatives and I don't think conservatives should feel threatened by liberals. In any society both are needed: one to question and challenge new ideas, and the other to perform this service for old ideas.

The democratic process could bring dynamic, competent people to leadership positions or it could hamstring a leader. Many of our Protestant brothers warn us about the difficulties we're getting into with parish councils, school boards, etc.

THE QUESTION OF WHO should be voted for and who should be appointed will more likely be answered through trial and error. Certainly the decision will not be made on whether a liberal or a conservative holds the position. We have both liberal bishops and conservative theologians and heads of education. We don't vote for theologians, just as we don't vote for lawyers or doctors—positions by study and professional competence.

The contemporary Church needs communication and consultation more than actual shared decision making. A majority of American Catholics are happy with changes in the liturgy as was shown in a poll printed in the U.S. Catholic a couple of years back. This approval could have come more quickly with more effective instruction and communication when the changes were first implemented.

I would not have advocated a voting for these changes at that time. They were initiated as they should have been by people competent in liturgy, church history, theology, and scripture. If Mrs. McArdle's family votes to have beef instead of chicken she may well be able to accommodate their tastes, but if the kids decide they want candy and popcorn instead of meat and potatoes for dinner, she is going to have to pull the old "mother knows best" routine.

At times options can be used in Church life; at other times leaders in the Church (theologians, liturgists) have to set the pace. The fact that my life is affected by a decision does not necessarily make me the competent one to make it.

I'M ALL FOR OPTIONS in the Church. One of the happy results of the post-Vatican II Church is that the area for options has been broadened. We have many forms of liturgy now instead of the one we had before. We have many ways of leading the Christian life all the way from the cloistered nun to the imprisoned Berrigans.

I thank God for this variety. I don't sense a conspiracy by either liberals or conservatives to say this is the only way.

'Right on!'

To the Editor:

Re the column in the June 4th edition concerning the May Day demonstrations. Right on!

Thank you, Msgr. Higgins, for saying so well what every true American believes. That is, that the protesters trying to close down Washington were wrong—but that two wrongs do not make a right, and that the end does not justify the means.

The Washington police showed a blatant disregard for the civil liberties of both protesters and bystanders. Consequently, the vast majority of those arrested are being released.

Remember, 1964 is only 13 years away.

Mark Lee

Indianapolis



"TELL ME IT HAS SOMETHING TO DO WITH YOUR CALLING AND NOT WITH THE TRAGIC DECLINE IN AMERICAN KNOW-HOW!"

Are the cities our Gethsemane?

Editor's Note: The International Conference on Cities held recently in Indianapolis produced a plethora of "solutions"—most of them involving bureaucratic realignment, government-industry compacts, cultural gymnastics and lots and lots of Federal money. But last week at the annual meeting of the Indiana Catholic Conference, a guest speaker suggested that the problem is not with cities but with people. Richard M. Kelley, Executive Director of the Commission on Catholic Community Action, Cleveland, emphasized an often forgotten dimension of the urban condition. We thought excerpts from his talk worth repeating in print.

In the next 10 to 15 years in the field of housing, we will have to try to do what it has taken us 200 years to do; only this time we will have to strive to make our cities human, Christian, livable. We will also have to see clearly that whenever a substantial portion of our society persists to exist in a state of social poverty, there will be a substantial portion of our population who will exist in a state of spiritual poverty, separated, isolated from their brothers, unless we try to do something about that separation, unless we lean on people to sacrifice.

What I am saying is that the care of Christ is here present, it is sure, constant. We are not caught in unfamiliar surroundings. In the great human endeavors respect, regard, response to human need has been our constant concern. We are not without guidelines from the past.

WE DO, HOWEVER, need a better understanding of the word "problem" and of people with problems. First of all, we had better see that we are all carrying crosses and that where the world and its people really come together is in a place called Gethsemane. This is where we all live, all of us transients. It is here where we cry out of the depths. It is the one place in point of time where all men, in terms of helper and helped, can discern a common relationship as brothers. We must believe that out of these depths we, too, can cry out, strive for and seek a better life . . .

Translated into a community planning

dynamic, something more emerges. We become a vast constituency that can become a positive force for doing good, for securing the objectives of social charity and justice. . . .

WHAT DO WE DO if we really see ourselves as a Church, a National Force for good? For one thing, we can begin to enter into the development of a proclamation to the public, letting the Word go forth, not developing a program which separates itself from the whole life of the Church, but by creating an endeavor which moves out, reaches out, touches all people and responds to their hunger and thirst for doing something NOW about the problems which are advancing all around us. . . .

What (people) are looking for is a mission, and what they can become are social missionaries. . . . People must fulfill the power of the position within their person. I urge (the ICC) to think seriously about embarking on a massive social awareness and action-oriented apostolate, a Social Mission of the Church aimed at helping people prepare themselves . . . in facing up to their social responsibilities, in understanding that if they take a stand, they will be subject to and lay themselves open to controversy, hostility, resentment, anger, and resistance. We can hope to prepare them so they do not have to take this hostility personally but, accepting it as a person and as a Christian, choose to respond still further and do something more.

THE YARDSTICK

Pope sees new hopes for the modern city

BY MSGR. GEORGE G. HIGGINS

William R. MacKaye, religion editor of the Washington Post, shares this writer's view that Pope Paul's recent Apostolic Letter commemorating the 50th anniversary of Leo XIII's great social encyclical, *Rerum Novarum*, is, for the most part, remarkably positive in tone. By way of illustration, Mr. MacKaye, who is one of the real "pros" in the field of religious journalism in this country, cites with warm approval the "complete serenity" with which the Holy Father, in the first part of the second section of his Apostolic Letter, faces up to the staggering social problems which the worldwide and "un-

doubtedly . . . irreversible" process of urbanization has brought in its wake.

Many of Pope Paul's contemporaries are being strongly tempted at the present time to despair of the city altogether even while forced to remain in its clutches or, as happens more frequently, are being tempted to run away from its problems by retreating either physically or psychologically to the never-never land of rural Arcadia.

THE HOLY FATHER, to the contrary, as Mr. MacKaye observes, would like "to shift the thoughts of his followers in the Roman Catholic Church and of men of good will of every persuasion to a celebration of the city's possibilities."

In brief, says Mr. MacKaye, the modern city, with all its agonies and (Continued on Page 5)

WHY PASTORAL COUNCILS?

'Laity want piece of the action'

BY LINDA B. MAJOR

WASHINGTON—Diocesan pastoral councils are essential, Bishop James W. Malone of Youngstown, Ohio, said here, because bishops need help, the Church needs help and, among other things, the laity "want a piece of the action."

"One man could not possibly identify, study, analyze and respond to the complex problems confronting the Church in any diocese," the bishop told participants at a day-long symposium sponsored by the Center for Applied Research in the Apostolate (CARA).

Condemn war

DETROIT—The Detroit archdiocese Priests' Senate has passed resolutions condemning the war in Southeast Asia, recommending selective conscientious objection, and encouraging parishes in the archdiocese to apply for the status of alternative service agencies which can employ CO's.

"Consecration does not confer omniscience," Bishop Malone reminded his listeners. Then he turned his thoughts to the seriousness of the subject of May 28 symposium: the status of diocesan pastoral councils.

It was estimated at the meeting that a third to one half of all dioceses have or are instituting such councils to consult with and advise the bishop on the state of the Church and their lives within it at the diocesan level.

MORE COUNCILS are imperatively needed, Bishop Malone said, because of a crisis of authority and crisis of confidence within the Church today.

Not only are conflicts elaborated on the front pages of daily newspapers, he added, but "there are tensions between bishops and pastors, conflict between lay people and school boards, between pastor and assistant, between bishops and mother superiors. Not one of us is immune."

"The people want a piece of the action, whether it be in business of government or in the Church. In every strata of society,

people want to be citizens, not subjects, they want to be consulted and not coerced," the bishop explained.

VATICAN COUNCIL II meant change to parishioners who had looked to the Church for a set of rules to be used as a formula for salvation. The bishop explained that the Vatican council put new emphasis on values, giving Catholics personal responsibility for their actions according to the values of the Gospel.

But transition is necessary for this to come about, the bishop said. "The Catholic who has been cut adrift from the past, without having an anchor for the present and a compass for the future is highly susceptible to a crisis of confidence. He needs a new structure for a new situation."

"I believe that a diocesan pastoral council can initiate programs and policies which can help the uncomfortable Catholic realize what it really means to belong to the people of God," he added.

Priest-solon raps Attorney General

WASHINGTON—The nation's only priest congressman labeled U.S. Attorney General John Mitchell "the most dangerous attorney general we have ever had" in a television interview here. Father Robert Drinan, Massachusetts Democrat and former dean of the Boston College law school, said Mitchell "claims that he has the inherent power to wiretap, contrary to our tradition," and that "one cannot really believe the statements he makes about segregation." Drinan also said the attorney general "claims that all of the illegal arrests in the District of Columbia were a good thing," referring to the mass arrests which occurred during recent anti-war demonstrations in the nation's capital.

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viewpoints and observations

AN NC NEWS ANALYSIS

Why the Church maintains her priestly celibacy law

BY PATRICK RILEY

ROME—The returns are in, and by every democratic standard celibacy should be out. The men most personally concerned, the priests who bear the burden, want the right to be rid of it.

Polls among celibate priests leave little room for doubt. Throughout the United States, the priests who speak, speak for the most part in favor of change. They want priestly celibacy to be changed from a law into an option. Canadian priests, save in Quebec, seem to be of like mind. And the Old World itself—The Netherlands notably—has led the way in urging a change in obligatory celibacy.

In the face of such evidence, Pope Paul VI clings to mandatory celibacy. Is he refusing to look at the facts? Is it sheer stubbornness?

THIS EXTREMELY serious question demands serious answers. At stake are a host of values: the happiness of priests, the efficacy of their ministry, the moral exercise of church authority, the credibility of Church laws.

Why would mandatory celibacy seem so priceless a value that the highest Church authorities would hold on to it for dear life?

Church authorities, in addition to a natural caution concerning all polls and statistical arguments, do not consider the apparent consensus on celibacy decisive.

The nest-building instinct is one of the strongest known. Every normal man wants to find a wife and found a family. This multi-dimensional sexual instinct, to which the very survival of mankind has been entrusted, will find an outlet unless rigorously contained by the conviction that such containment is useful and dutiful.

But that conviction has been shaken by repeated assertions that the law of celibacy is not human, and for that matter is not divine either.

Such constant assertions and the changing attitudes of priests are bound to affect the laity too. Indications are that the consensus among laypeople has turned against the traditional discipline of celibacy within the past five years.

THIS APPARENT change in the laymen's view weakens priestly celibacy in two ways at least.

First, it strips the priest of the moral support the Christian community had given his celibacy. Without such support, his struggle to lead a celibate life seems harder than ever.

Second, it strips celibacy of one of its social dimensions. Traditionally, the priest embraced celibacy not so much for his own sake as for the Christian community's sake. Through celibacy, the priest was more fully available to his people, he was more fully dedicated to God in God's people. But when the people of God think the priest could serve them and God quite as well were he married, then his sacrifice seems empty and his burden all the heavier.

This evolution in opinion, Church authorities tend to think, has been shaped by publicity. It could be reshaped by the same means.

The same mass media that have moved Catholic public opinion on celibacy have fostered an all-pervading pansexualism. Pansexualism holds that sexual activity is

not only healthy but necessary for the maturing of the person, that it would be silly to resist it even if it were possible, that sex has everything to do with love and personal fulfillment and need not have anything to do with marriage, and that marriage in turn need not have anything to do with children.

Where does the celibate stand in this view? He stands as a sign of contradiction, challenging and rebutting the basic principles of pansexualism. By his very life he proclaims that the sexual instinct is not irresistible, that sexual activity is not an indispensable means to personal fulfillment and maturity.

THE CELIBATE'S life and his person tell those unable to marry by reasons of illness, unattractiveness, family circumstance or psychological bent that virginity is not a calamity, that, given the right motivations, life can be rewarding without marriage, that the sexually inactive person can be whole and happy.

It is paradoxical that celibacy fits organically into a moral system that insists on preserving the child-orientation of sexual activity. It remains to be seen how well celibacy fits into a moral system that conceives marital love and self-fulfillment alone as essential to sex, and the child as incidental and directly excludable.

The former system is the tradition of the teaching Church of Pope Paul VI's 1968 encyclical *Humanae Vitae*. The latter system is the teaching of many leading moral theologians, and it has evolved in the direction of condoning and even approving sexual activity between unmarried persons and among homosexuals.

So celibacy arises as an issue at a crucial point in history, when traditional sexual morality is under fierce assault not only from outside the Church but from within it. To abandon celibacy now would seem perilously like yielding to this assault, and admitting that sexual discipline is neither possible nor useful. To abandon celibacy at this point in history would be a retreat and possibly a defeat.

But it is argued that celibacy itself is not being abandoned, merely the law imposing celibacy on priests (most priests polled have said they would not marry even if the law were lifted). Further, the witness of celibacy would be all the brighter were it freer.

TO THE FIRST objection it is answered: History teaches that to abolish the law of priestly celibacy is, practically speaking, to abolish celibacy, period. The reason is not only that the impulse to marry is so strong that unless a man binds himself not to marry he will probably marry. In churches where ministers of religion are allowed to marry if they wish, there is strong social pressure on them to take a wife. Unpleasant if unspoken questions are raised about him.

To the second objection it is answered: The priest was free to become a priest or not, and therefore free to accept the obligation of celibacy or not. He could not demand the priesthood as a right.

These arguments help explain not only why Church authorities cling so fiercely to the law of priestly celibacy, they also help explain why Church authorities, in speaking publicly of priests who return to secular life, sometimes fail to render them the understanding and courtesy that is everybody's due.

Monsignor Higgins

(Continued from Page 4)
its seemingly insurmountable problems, has found a new friend in the person of Paul VI.

The Pope, MacKaye points out, affirms in his Apostolic Letter "with a confident serenity that is particularly noteworthy among all the viewers-with-alarm of our day, that the city gone wrong can also go right" and that the Christian response to the phenomenon of urbanization is one of hope.

It remains to be seen, of course, whether or not the Holy Father's unexpected optimism and his message of Christian hope will have any measurable effect in reversing the present mood of despair about the future of the city. At best, it's going to be an uphill fight all the way. Clearly aside from the fact that many, if not most, of the major cities in the world—as the Holy Father himself points out rather graphically in his Apostolic Letter—are in catastrophic trouble at the present time, there is also a long tradition of despair about the city as such in modern European and American literature, going all the way back to the middle of the 19th century and coming down to the present day.

IRVING HOWE, an American literary critic of some distinction, analyzes this tradition with his usual skill in an article in *Commentary* published, by happy coincidence, just a few weeks before Pope Paul's Apostolic Letter appeared in print ("The City in Literature," *Commentary*, May, 1971). I am in no position to judge the merits of this article from the point of view of literary criticism, but I must say that I was heartened (and I am sure Pope Paul would also be heartened) by Mr. Howe's insistence that the time has come to call into question the anti-city tradition associated with what he refers to as literary modernism.

"To remain faithful to (this) tradition," Mr. Howe concludes, "means to call it sharply into question. Can we not, for example, say yes, the city remains the pesthole and madhouse, the prison and setting of

spiritual void that you (the great novelists and poets of the modernist literary tradition) have shown it to be, nevertheless we can no longer be satisfied with this perception and this perception alone."

Mr. Howe's "perception" of the city is very much akin to that of Paul VI as expressed, with such unwonted confidence, in his recent Apostolic Letter. "We may destroy our civilization," says Mr. Howe, but we cannot escape it. . . . There is no turning back: our only way is a radical struggle for the City of the Just."

"The City of the Just . . . the phrase rings a little hollow right now, so far do we seem to be from it. Still, we shall create genuine cities, which means vital civilizations, or we shall perish. . . . It is too late for tents and sheep or lutes, or whatever surrogates we may invent."

This kind of realism-plus-hope is in welcome contrast to the negative determinism, not to say the despair, of a man like Andrew Hacker, for example, Professor of History at Cornell University, who states categorically in a recent book entitled "The End of the American Era" that it's all over for the United States, that we have had it—period.

"It is too late in our history," says Professor Hacker, "to restore order or re-establish authority: the American temperament has passed the point where self-interest can subordinate itself to citizenship. Calls for enlightened attitudes and concerted action will continue, but with little ultimate effect. Our history shaped our character, and that history will now run its course."

IN SUMMARY, Dr. Hacker, having clinically examined the United States from head to toe, has concluded that the patient is dying (in the sense of having forfeited any claim to leadership) and that there is nothing we can possibly do about it. Pope Paul VI and Mr. Howe, if I have read them correctly, would agree that we have a problem of staggering proportions, but, in contrast to Mr. Hacker, would argue that there is indeed much that we can do about it if we are willing to make the effort.

CONFLICTING REACTIONS

Did optional celibacy stand cause backlash for NFPC?

BY E. B. DUARTE

The National Federation of Priests' Councils has not experienced any "extraordinary backlash" because of its stand supporting optional celibacy, according to the NFPC's executive secretary.

"We have received many laudatory letters from individual priests who have said the NFPC has given leadership on this issue," said Father William Granev of Chicago, the federation official.

But while the NFPC executive cited the letters of support, opposition surfaced.

Two Catholic journalists—Msgr. R. C. Peters, editor-manager of *The Catholic Post*, Peoria, Ill., diocesan newspaper, and Holy Cross Father John Reedy, publisher of *AD Correspondence*—have written that the NFPC harmed its cause by adopting the optional celibacy stand at its annual meeting last March in Baltimore.

NEGATIVE REACTION has also emerged at the grassroots.

—The Portland, Ore., diocesan senate repudiated the NFPC position, and the Springfield, Ill. senate voted to withdraw from the federation.

—Priests in the Pittsburgh diocese decided by a 3 to 1 margin that their Clergy Council would not join the NFPC.

—Two senates—one in Pueblo, Colo., the other in St. Augustine, Fla.—have been dissolved, although the latter body was disbanded by Bishop Paul F. Tanner after the priest-senators voted to continue affiliation with the federation.

—Diocesan senates in Newark and Patterson, both in New Jersey, have called on the NFPC to submit to local senates an advance agenda of its annual meetings.

The actions have all occurred since the Baltimore meeting when the NFPC passed its "Moment of Truth" statement which included the optional celibacy stand.

Father Granev, however, does not consider some of the events significant.

"Predictions were made at the time of the Baltimore meeting that many senates would drop out if we adopted the Moment of Truth statement," he said. "So far this has not happened."

He said that the Springfield and Pueblo senates were experiencing problems before the Baltimore meeting, and that their decisions were not related directly to the federation's position.

THE SPRINGFIELD senate, he noted, had been considering withdrawing from the NFPC for some time, and that "The Moment of Truth" statement apparently was the "last straw."

In Pueblo, Father William Doll, who headed the senate there, cited "a lot of disagreement with the NFPC," but he added that priests 100 to 4 vote to terminate the senate was based on local problems. "I would say the main thrust was not against the NFPC but to try to get something better set up here locally," he said.

The Pueblo priests, who also voted to establish a new senate, decided to sever outside affiliations.

The NFPC has denounced Bishop Tanner's dissolution of the St. Augustine senate saying it "reveals the worst of episcopal power."

Msgr. Peters, writing in a recent column in the Peoria diocesan newspaper, said the NFPC misunderstood the democratic process as well as the U.S. priests when it voted 8 to 1 in favor of optional celibacy.

That vote, he maintained, did not represent the balance of priests' opinion on the issue. If the federation wanted to express a "representative opinion" on optional celibacy, he said, the federation's vote should have reflected the fact that an NFPC-sponsored survey showed that only 56 per cent of the priests polled favored a change in the Church's law banning married priests.

MSGR. PETERS ALSO took issue with NFPC statements that it represents the 35,000 priests of its member senates and associations. He noted that in the Peoria diocese, 158 of 400 priests had signed a resolution saying that the federation does not speak for them.

Noting that he sees the need for an NFPC, Msgr. Peters wrote that federation "will be in trouble—and put its local senates in jeopardy—if it continues to lack any real grassroots rapport and alienates a very great segment of the priests of the country."

Bishop Tanner, who had asked his priest-senators to withdraw from the NFPC, told them in a letter: "It is embarrassing to me to have the diocese of St. Augustine listed among the 60 per cent of U.S. priests that the NFPC constantly and inaccurately claims to speak for."

Father Granev, noting that the NFPC "does not want to cloud the democratic process picture," said the federation subscribes to a proportional representation system.

He said that the federation represents 130 councils, and that in turn, the member-affiliates represent 35,000 priests.

Priests attending the NFPC's annual meeting are chosen democratically by the local councils, whose delegate strength is based on its total membership. Delegates at the annual session vote according to their conscience, or according to their local council's instructions.

"This is proportional representation," he added.

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Carolyn J. Ballcraft, Mgr.

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LET'S TAKE A BREAK

'ENTERTAIN-ME' SYNDROME

BY DELORES CURRAN

I was asked by an editor awhile back to do an article on Sesame Street. In the course of my research, I talked with several kindergarten teachers on the effects of the program. All of them praised it highly but one added a comment that stayed with me.

"The kids seem to want to be entertained more this year than before," she said. "I don't know if this is due to Sesame Street or just television in general, but they aren't as willing to put themselves into the action. They are more passive—just want to absorb."

I knew what she meant because, at that time, I was teaching two college writing courses. After an eight year absence from the formal classroom, I noticed a great difference in student attitude today. I saw it in their unwillingness to share responsibility for the success of the class themselves. It was almost as if they were sitting back, hands behind heads, saying wordlessly, "Interest me. Move me. Entertain me."



I WISH I COULD blame this "entertain-me" syndrome on the youth alone, but I see it in my own generation. Worse, I see it in myself. I loathe sitting through boring meetings; yet I don't offer to improve them. Like most critics, I'm too busy to sit on planning boards. So, having no right to criticize, I sit back and put on the great stone face.

As adults we need to scrutinize ourselves. As parents, we need to observe our children. Are we letting them demand entertainment instead of learning, which is a two-way process? Are we allowing them to sit and absorb television for hours on end instead of insisting they learn to play with one another, read, or create?

Playing, reading and creating demand active participation. Television requires little participation. It is a passive occupation. Reading requires the child to create his own images. He must envision characters and scenes as he reads. This sharpens his perception and creativity.

We are a busy family but one pleasure we do not squeeze out of our schedule is that of reading together. We have an ongoing book at all times. Looking over the past year, we have read aloud together in the car, dentist's office or anywhere else that reading replaces waiting. These books: Lassie Come Home, The Street of the Flower Boxes, Rascal, The Velveteen Rabbit, Charlotte's Web (read annually here by demand), The Trumpet of the Swan, Heidi and literally dozens of simpler children's books. Several others we have begun and set aside until the children are older.

So habituated are we to reading together that our nine-year-old frequently picks up a book, unbidden, and reads it to her younger brothers. Our five-year-old, in turn, "reads" a book now and then to our two-year-olds.

BESIDES READING, there are all kinds of activities which a parent can encourage in his child if he expects him to become a creative person. This means getting the materials, putting up with the Valentine mess or Easter egg dye or whatever, and cleaning up. Creativity takes time and creates a mess. Look at an artist's studio or an actor's dressing room. (Let's stay away from a writer's desk—touches a little too close to home.)

The difference in training a child to absorb or to create is the difference between rearing a generation of humans or a generation of zombies. Recently, I reread 1984, and was struck by the similarity between the characters who took soma to trip out in a lovely daydream and some of today's children who take television to trip out in another kind of daydream. It is rather frightening to the parent who knows that his child will sit willingly before television all day long, emerging in some sort of trance to eat now and then.

One evening during Holy Week last spring, our baby sitter showed up early. We were in the midst of preparing scripts, props, centerpieces, and costumes for our Paschal meal and our own Good Friday Passion service. We had had some ten assorted catechism kids here working hard in anticipation of the week's activities. I asked our sitter, who was wide-eyed at the mess, just to leave everything as it was.

When we returned home, the kids were in bed but the sitter was finishing some paper crowns of thorns. She said, "This is the first time I've ever made things like this: . . . hope you don't mind. Gee, kids are lucky to have something besides television."

Sad, isn't it?

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WHAT DIFFERENCE DOES JESUS MAKE?

Faith needed to prove the existence of God

BY F. J. SHEED

I have never met a man who started from total non-acceptance and arrived at the conviction that there is a God. Therefore I know nothing of the process by which such a man would arrive at the goal.

Would he have travelled by any of St. Thomas's Five Ways, or by the ancient line of Anselm, Descartes, Leibniz, or by the moral imperative of Kant? I have no means of knowing. But after all, we try to do this very thing ourselves—I mean that we try to prove God's existence by reason, with Faith excluded; and we offer the result to the unbeliever. In my experience he is not impressed by it.

But "prove," as the word is understood in English, is the wrong word. Arguments have value simply in clearing away obstacles that obscure vision. If they are successful, we find ourselves seeing the whole situation, with the thing to be proved as an evident part of it. There is something comparable in the drawings we occasionally see in children's magazines, drawings with a vast complication of lines, and the lines of a human face somewhere



among them. Until you have discovered the face for yourself, you will be prepared to swear there isn't any face. But once you have seen it, then you can never again look at the picture without seeing it.

THE LINE OF THOUGHT which brought me to this kind of seeing of God begins with some truths so obvious that they seem hardly worth stating, so often stated that they no longer seem worth considering. People have heard them too often, and cannot believe that anything so familiar can possibly be light-bearing. But in a chaos, truths come into their own; and our present religious condition is chaotic.

The first of our troubles is that if my parents had never said I should not have come into existence. When I think of all the myriad happenings from the beginning of the world which might have prevented them from existing, to say nothing of meeting, I realize how chancy my own arrival on this earth was. And this chanciness—philosophers call it contingency—is not peculiar to me. It is hard to think of anything now existing that might not just as easily have not existed, if things earlier had fallen out differently.

THE SECOND OF THESE obvious truths is that contingency will not account



Do our children need to sit passively in front of the television and "be entertained" without a creative response on their part? Delores Curran, this week, discusses the need for more active and creative participation by today's youngsters. (NC PHOTO by Tom Loring)

LEISURE ACTIVITIES

Learning to wonder

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

You may have seen Anthony Quinn recently as the mayor of a Southwestern city on the TV movie, "The City." One scene I enjoyed takes place in a city park.

The mayor is photographing a tree when a group of university students recognize him. They ask what he is doing and he replies that he is taking a picture of a tree. "Why photograph that tree?" they ask. "It's like any other tree!" The mayor looks at them, looks around at all the other trees in the park, and points out how each tree is unique. "The trouble today," he tells the students, "is that people have stopped looking at trees."

It was a passing moment in a long, dramatic, political action movie, but that scene says much about contemporary life and about modern education, especially religious education. In a world of mass produced goods, conformity in styles, and passive

for everything. If there is nothing at all that could exist unless some other thing had been as it was, or happened as it did, then the process would never have got started. If everything whatsoever had to owe its existence to something else's having been or happened, what something is there outside everything whatsoever? To me it seems that there has to be something which simply exists, exists in its own right, independently of what any other thing does—something self-existent, in fact. It must be a rich fullness of existence, for there can be nothing in the universe—life, power, knowledge, will—that does not in some way derive from it.

I offer all this not as a "proof," but as the way I came to see the face of Self-Existence. I marvelled that there were those whom I could not bring to see it. But then, of course, I had already accepted it. Before embarking on the effort to establish God's existence by reason with no aid from faith, I had had twenty years of Catholic life. I knew God as Christ had shown him to me; I had been trying to do his will; I had been reacting to him—very varied reactions, with not much reason for pride in any of them, reason for shame in some of them; I had an awareness of his

entertainment it is all too easy to stop looking at trees, flowers, buildings, even people. Naturally we can't help seeing what is before our eyes, but we can fail to look, to notice, to be captivated by the uniqueness and beauty of the world in which we live.

A CAMERA HAS helped me become more sensitive to how extraordinary the ordinary really is. Like the mayor in "The City," I have taken pictures of trees and come to see a beauty that had escaped me for years. I'm reminded of a poem by Zilpha Keatley Snyder, "Tree."

"Everyone everywhere's certainly seen

A tree. You know it's usually green

Or yellow or red. You know it's good

For swings and shade or fruit or wood.

But it's only a tree, a tree, a tree.

But then, perhaps on a certain day,

Without any warning—a sudden ray

Of light catches you—jars you free.

Opens your eyes and then you see The secret magic meaning—TREE."

majesty, an awareness of my own meanness; my certainty of Him had grown to include certainty of His certainty. All these things I had, in a cloudy mixture perhaps; but they added up to a life I had been living and found real, a life with its own vital laws—laws which brought the conviction of their validity when I obeyed them, and a new and more intense conviction when I disobeyed.

WHEN FOR THE FIRST time I met the idea that if anything at all exists there must be a Self-Existent being, I rejoiced in it; but it did not make me any surer of God's existence than I already was. If at some future time I should come to question its validity, my acceptance of God would not be weakened: for that is based upon two facts which lie outside the argument, namely, the certainty that Christ lived by

Christian education has as a principal aim the enabling of people to look at reality, to wonder at its mysterious beauty, to notice the extraordinary in what seems so ordinary.

Like Murray in the charming movie, "A Thousand Clowns," we want to enable people to become free enough to break out of the monotonous world of "list makers" and notice the magic of the morning sun, or the marvel of another person. It does little good to tell children, adolescents, or adults of the "mystery" of creation, or the "mystery" of the Incarnation, if they are insensitive to mystery in life.

G. K. CHESTERTON a century ago wrote of the unappreciated marvel of water flowing in streams and rivers, of the greenness of grass, of the wonder of sunrise and sunset. He describes God Himself so captivated by the first sunrise that He says each morning, "Do it again."

Vatican Council II urges the cultivation of a sense of wonder, an ability to recognize the mystery of things. "The human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate" (Church in World, 59). One aspect of Christian growth, of Catholic education is the encouragement of this ability.

Perhaps one of the major problems today is that people have stopped looking at trees. As a result we too easily fail to respond to the mystery of life, to sense the presence of God. Joyce Kilmer was captivated by a particular tree in Prairie Duchesne, Wisc. He wrote a famous poem about it. His wonder at that tree opened him to grasp the deeper mystery of God's creative presence: "Only God can make a tree."

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(Continued on Page 7)

KNOW YOUR FAITH

SCRIPTURE TODAY

Christ is key to sharing in 'glory of God'

BY FR. WALTER M. ABBOTT, S.J.

A woman wrote to me recently and said she was far more attracted to what Jesus Christ said than to what St. Paul told us. She added: "You seem very interested in what St. Paul taught. I notice that most of your columns quote him. But for my part, I'll take the Messiah himself and learn from him what he was talking about. The whole Bible is completely understandable if you learn from Our Lord first. Even what Paul says becomes clear."

Apparently she hasn't realized that in these columns we've been going through the New Testament chapter by chapter in the generally agreed chronological order of the writings of the books, and, therefore, we've been going through St. Paul's letters in recent months. We now reach Chapter 2 in the Letter to the Colossians. The woman who wrote to me will find here that nobody can outdo St. Paul in advocating direct address to the Messiah himself.

WE HAVE SEEN, in the first chapter of the letter, how St. Paul uses an early Christian hymn to remind his readers about Christ's unique position as Lord of Creation and Lord to the New Creation, the New Life of the Church. Then he says it is God's plan to make known a "rich and glorious secret," and it is this: "Christ is in you, which means that you will share the glory of God" (1:27).

God's secret, he says, "is Christ himself," who is "the key that opens all the hidden treasures of God's wisdom and knowledge" (2:2-3).

What this means for the Christian is succinctly and beautifully stated in 2:6-7: "Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become ever stronger in your faith, as you were taught. And be filled with thanksgiving."

There are other teachings floating around, Paul adds. They come from certain men and from "the ruling spirits of the universe," but they are "not from Christ" (2:8).

Many scholars think Paul here refers to some form of gnosticism which has begun to affect Christian thought, and Paul wants to get rid of it. Others insist that gnosticism came somewhat later. Still others stress some striking parallels between what Paul tells us here about the error among the Colossians and the doctrine of the Essenes as revealed in the Qumran (Dead Sea) scrolls.

IT IS FASCINATING to attempt to reconstruct just what system of thought Paul was tangling with here.

You may think you have it figured out in terms of one or another school of thought in the hellenistic world, but then you have to take account of what Paul says in his 2:16: "So let no one make rules about what you eat or drink, or about the subject of holy days, or the New Moon festival, or the sabbath." Doesn't that sound like a reference to Jewish practices?

Look, too, at 2:18-19: "Do not allow yourselves to be condemned by anyone who claims to be superior because of special visions, and insists on false humility and the worship of angels. Such a person is all puffed up, for no reason at all, by his human way of thinking, and has stopped holding on the Christ, who is the head."

"Under Christ's control the whole body is nourished and held together by its joints and ligaments, and grows as God wants it to grow."

That passage of the Sacred Scriptures is one of the chief reasons why Church authorities are generally slow to recognize the claims of people who say they've had a vision or a message from heaven.

Sometimes the recipients of such favors, or more frequently their devout followers, become irritated by the lack of official recognition or attention, or by some negative response, and their promotion of the message becomes abrasive.

THEN THE FAT IS in the fire, as the saying goes. There are charges from one side that Christ is being neglected for some private vision from the Madonna or a saint. There are charges from the other side that bishops and priests have lost their spiritual savor and have shut their ears to calls from heaven itself.

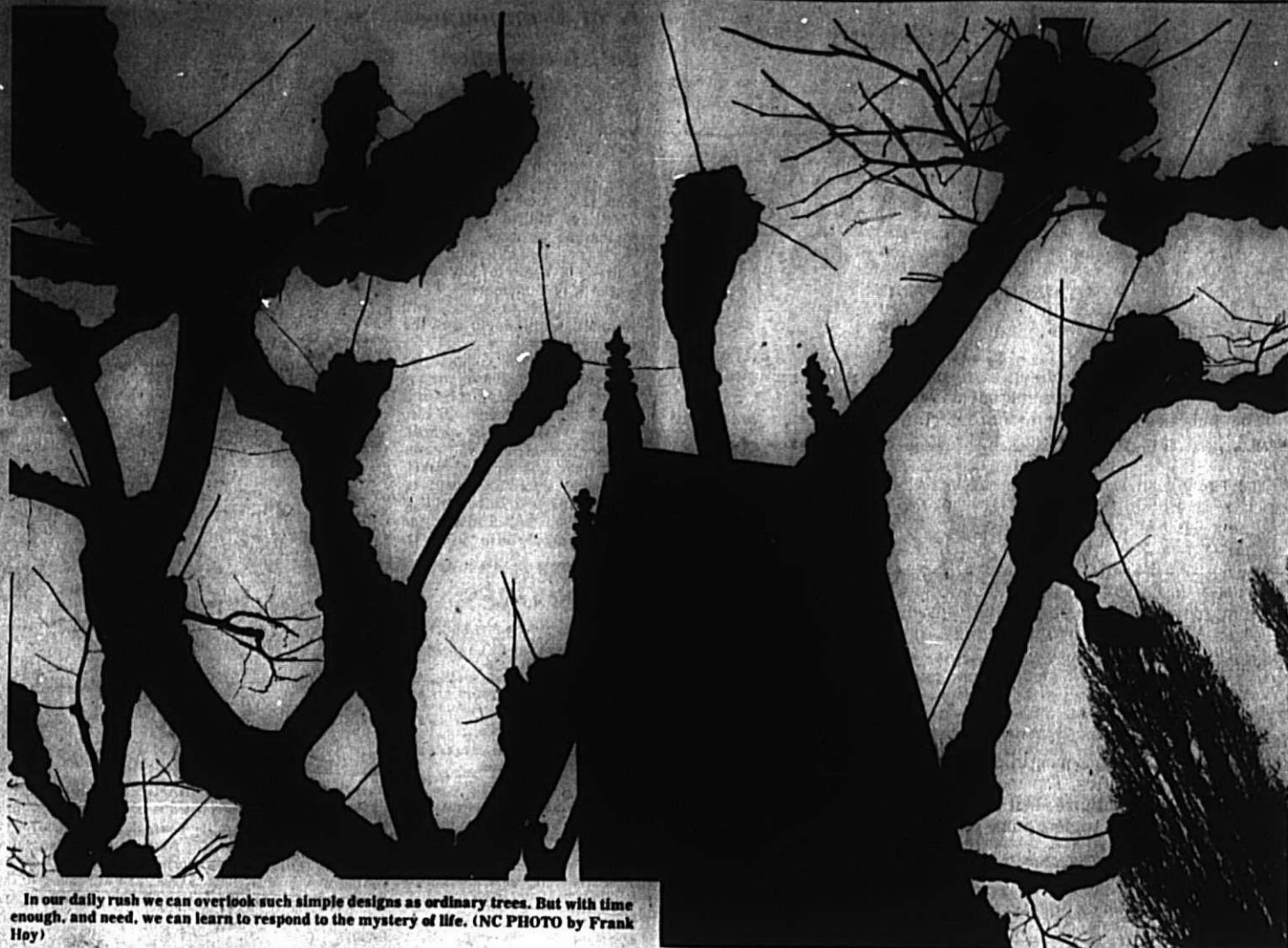
In the case of the Colossians, one thing is clear. The error that had developed among them limited the role of Christ, and Paul was having none of that. "For the full content of the divine nature lives in Christ, in his humanity," or, as in the New American Bible, "In Christ the fullness of Deity resides in bodily form" and "he is supreme over every spiritual ruler and authority" (2:9-10).

Furthermore, we "have been given full life in union with him" (2:10). For Paul, a "life with Christ" (2:13) is not only the main thing but, one can say, the only thing you need.

DISCUSSION QUESTIONS:

1. What errors was Paul writing against in the Second Chapter of his Letter to the Colossians?
2. What are the pros and cons of the Church's recognizing claims of visions or messages from heaven?

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In our daily rush we can overlook such simple designs as ordinary trees. But with time enough, and need, we can learn to respond to the mystery of life. (NC PHOTO by Frank Hoy)

WORSHIP AND THE WORLD

A bishop approved by the people

BY FR. JOSEPH M. CHAMPLIN

When I reported for my first assignment at Syracuse's Immaculate Conception Cathedral soon after ordination, two things were clear: my enthusiasm and inexperience.

However, the pastor and his other assistants wasted no time in capitalizing on the one and correcting the other. Senior curate Father Francis Harrison directed this "breaking in" operation for the initial months until he left the Cathedral (after 17 years) for his first parish.

I gained an impression of Father Harrison during this brief association which grew over the next decade into an expressed conviction (ask my friends) that he had the qualities we hope to find realized in a bishop. In my opinion, a man for this office should be:

—Emotionally mature, not jealous or threatened by the talents or accomplishments of others.

—Supernaturally objective, making decisions on the basis of what is best for the Church and for others, not what might further his own personal gain.

—Intelligent and well read, keeping up with the latest developments in theology.

—People-oriented, seeing his function in terms of service. A man, for example, who after twenty years in the priesthood, still tries to visit daily a dying patient in the hospital should carry a similar attitude over to his work as a bishop.

—Faith and prayer conscious, aware that unity in Christ springs from shared beliefs and common worship.

APPARENTLY OTHERS had made an identical judgment about Father Harrison and saw these necessary characteristics in him.

Sheed

(Continued from Page 6)

it, and my own experience of living by it. The argument simply cannot have the same effect upon one who must consider it without the support of two facts so compelling.

All the same, the purely intellectual way seems to me sound and true. For one who already believes, it sheds new light upon God Himself and upon our relation to Him. For one who does not believe, it is a useful massaging of the intellect—raising questions, opening vistas—so that he is better equipped for the contact with God and His Christ which alone can be decisive.

On April 22 he returned to that same Cathedral for an ordination to the episcopacy—his own. Bishop Harrison wasn't elected an auxiliary bishop (although rumors suggest he headed the popular list of suitable candidates), but he certainly received the people's approbation during this ceremony.

The program booklet described a section of the rite after the gospel with these words: "Presentation of the bishop-elect. The Apostolic Mandate is read. Joyful applause is our response to this personal message of our Holy Father, Pope Paul VI."

And applaud the capacity congregation did—loud and long. Some might term such hand-clapping as behavior most inappropriate or irreverent for church. The Syracuse experience proved quite the contrary.

The applause effectively said, "We approve the appointment, we endorse this man, we accept him

as our bishop." It also gave us an opportunity to express externally the sense of joy, happiness and pride we felt deep within our hearts. I watched one of Bishop Harrison's older, closer friends during the people's acclamation by applause, an individual not constitutionally in favor of liturgical innovations. He was clapping vigorously and, at least from my vantage point across the sanctuary, trying to hold back tears.

AFTER THE FINAL blessing, a rabbi from the diocese's southern section greeted the new bishop in the name of the various area faith communities and bestowed, in Hebrew and English, an ancient Jewish blessing upon him. Bishop Harrison's reputation, it would seem, has reached beyond the Catholic circle, gaining him support and approval from many others.

The spirit of joy flowed over into

a banquet for 1,100 which followed after the liturgy. (Let me say, parenthetically, that I think there is a time and a place for everything. A time to be sad, a time to rejoice; a time to work with and for the poor, a time to enjoy the good things God has made; a time to practice austere self-denial, a time to celebrate with wine and food and music special events of importance.) People laughed, applauded, indeed had a fine time. Oh happy day, the song goes, and it was in Syracuse for we had a new shepherd, a bishop approved by his people.

DISCUSSION QUESTIONS:

1. What qualities do you think are most important for a bishop to possess?
2. What part should the people play in the choosing of their bishops?

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QUESTION BOX

Lutheran pastor disputes answer

BY MSGR. R. T. BOSLER

Q. As a Lutheran pastor I take issue with your recent answer on the matter of biblical interpretation. You stated: "Wasn't it the notion that any Tom, Dick or Harry could read and interpret the Bible for himself that led to the multiplication of Christian Churches?"

That is a popular, common and mistaken understanding of the place of the Scriptures at the beginning of the Reformation. May I remind you that Luther was an Old Testament scholar and teacher who operated under the best scholarly disciplines of his age in the matter of Bible study. The principles under which he studied the Scriptures are the same that keep any Bible scholar's work today from being overly subjective.

Some of the same things that the Constitution on Revelation of Vatican II (which you quoted) advance, for example: a) that one is serious with the literary form of the Scripture so that one finds the simplest, plainest sense of the passage; b) that the Bible student is to uncover the meaning of the passage in the time that it was written so that we understand what it meant to the people who lived at that time; c) that Scripture should be used to interpret Scripture and the student must examine the context of a passage and other related passages to get the correct meaning; d) that the center of all Scripture is the Cross and Resurrection of Jesus, to quote Luther, "The Bible is the manger that holds the Christ"; e) that, finally, no study of the Bible is complete until one applies the message to oneself.

In short, the Classical Protestant Reformation is not to be charged with the common, popular and mistaken notion you have repeated.

A. Thanks for your criticism and observations. What you write will help any reader of the Bible. I am happy to pass it on.

I must not have made myself clear, for I did not mean to imply what you concluded. I was thinking not of what brought on the Reformation or of any classic Protestant attitude toward the Scriptures but of the popular, mistaken notion that anyone can read and understand the Scriptures without any help other than his own native abilities and the help of the Holy Spirit. This is the fundamentalist attitude that has brought on the multiplication of Protestant sects. It is a notion rather common among our Catholic people, and that is what I was writing against.

Q. I was puzzled by your recent statement: "There are many discrepancies in the four Gospels; they don't all agree on the facts, but they are in complete agreement about who the Christ is and what he came to do." I am anxious to know what the discrepancies are, just a few of them.

A. The first discrepancy that comes to my mind is the account of what the centurion said at the foot of the cross. In Matthew (27:54) the centurion says: "Clearly this was the Son of God," but in Luke (23:47) he says: "Surely this was an innocent man."

Other obvious discrepancies are the different versions of the Our Father and the Beatitudes. In Matthew there are seven petitions in the Lord's prayer, but in Luke only five. In Luke there is but half the number of the Beatitudes found in Matthew. Another example is the cleansing of the temple. Matthew, Mark and Luke place this at the end of Jesus's ministry; John, however, puts it at the beginning of the public ministry.

Even the miracles of Jesus are reported differently in the various Gospels. You can

verify this for yourself by reading the accounts of several miracles in Matthew, say, and from the cross references given in the Biblical text, read the accounts of the same event in Mark or Luke.

What becomes ever clearer as I receive letters from those who are surprised at some of the things I have written about understanding the Scriptures is that those who express great respect for the Bible and fear that modern Scripture scholarship is undermining belief in the Bible show that they themselves have not read the Scriptures. They remember stories from Bible history and what they have heard from the pulpit and the texts they found in their catechisms, but they give no indication that they have ever read seriously even the four Gospels.

Q. My son, who is 17-years-old, was godfather to a baby baptized in a Protestant faith. I allowed him, but now I wonder whether I was wrong in doing so. Does the Catholic Church allow this? Has my son committed himself to help raise the child in the Protestant faith?

A. Just as now the Church allows a Protestant to serve as a "Christian witness" at a Catholic baptism along with a Catholic sponsor, so it permits a Catholic to serve as a Christian witness at a Protestant baptism along with the Protestant sponsor. "In these cases," says the 1967 instruction of the Vatican Secretariat for Promoting Christian Unity, "the responsibility for the Christian education of the candidate (for baptism) belongs of itself to the godparent who is a member of the Church in which the candidate is baptized."

So you did not do wrong in permitting your son to take part in the Protestant baptism and he did not take on the obligation to see to the Protestant upbringing of the child.

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KNOW YOUR OWN FAITH



HOLY NAME COPS THIRD SUCCESSIVE BASEBALL TITLE—This team is to be the year for CYO Cadet champions repeating. First, St. Andrew won a second straight Cadet Football title, then St. Rita took top Archdiocesan honors in Cadet Basketball for a second consecutive year. St. Simon made it four in a row in both Cadet Wrestling and Track. And now, Holy Name is shown here just after capturing its third consecutive CYO Cadet Spring

Holy Name wins third straight baseball crown

Holy Name parish has captured its third consecutive championship in the Cadet Spring Baseball League with an exciting 3-2 win last Sunday over St. Gabriel's at Arlington High School. The game went two extra innings, with the champions scoring in the top of the ninth. Harry Schwartz, Jr., went the full nine innings for Holy Name, yielding but two hits and striking out nine. One of the two hits was by Bill Wise, who shared the pitching chores with Steve Kurpis for St. Gabriel's.

Churches sponsoring summer rec program

INDIANAPOLIS — A Summer Recreation Program, sponsored by the Arlington Heights Ministerial Association, will start June 15 at five of the seven member churches, which include Little Flower parish. Sites for the daily schedule of games and activities for children of all ages are: Mondays—Arlington Heights Christian Church, 19th and Campbell (starting June 21); Tuesdays—Immanuel United Methodist Church, 6100 E. 32nd St.; Wednesdays—Otterbein United Methodist Church, 5009 E. 21st St. (grounds of School 68); Thursdays—Arlington Heights Baptist Church, 3630 E. 16th St.; and Fridays—Little Flower Church, 13th and Bosart Ave. REGISTRATION for a "Neighborhood Recreation Card" will be held the first week of the program at each site. Children should be accompanied by a parent or older relative for the 9:30 a.m. registration (for the younger age group) or 12:30 p.m. (for older children). A fee of 25 cents will be charged. Additional information is available from Miss Gandolph at MORNING HOURS of 9:30 to 357-5604.

Baseball League title. The Beech Groves, play-off winners in Division Three over St. Roch, advanced to the league's championship game at Arlington High School June 6 and edged St. Gabriel's Division One champions in a thriller that went nine innings, 3-2. Shown with the three-time baseball kings are (left to right): Assistant Coaches Harry Bundren and Harry Schwartz; Head Coach Norm Zernicke; Assistant Coach Kenny Baler.

CYO NOTES

The Junior Boys and Girls Golf Outing will be held Saturday, June 26, at the Orchard Golf Center, 9600 S. Meridian St. Entry blanks are in the hands of parish officials.

Some changes have been announced in the eligibility for the Subnovice Swim Meet, to be held Tuesday, July 6, at Brookside Park. Coaches are asked to check the information provided.

The Archdiocesan Swim Meet will be held July 12 and 13 at Broad Ripple Park. Entry information has been mailed to all Deaneys.

Little Flower parish has been chosen as the tentative site for the Junior Outdoor Summer Dance, scheduled for July 9.

St. Thomas sets series of films

INDIANAPOLIS — "The Informer," the first in a series of three films on the summer schedule at St. Thomas Aquinas parish will be shown at 8 p.m. Friday, June 18, in the parish church. Sponsored by the parish's religious formation committee, the series will also feature an English film "Bedazzled" on July 23, and "Mutiny on the Bounty" on August 20. The film series is open to the public. Tickets are \$1 per person. Thirty years ago, FBI director J. Edgar Hoover, in a talk at Boys Town Commencement exercises, said indifference in the United States toward belief in God and basic morality was fertile soil "for the unwholesome growth of doubt, of cynicism and of the weeds of all the godless isms of the Nazis, the Communists and the Fascists."

K of C announces golf tournament

NEW CASTLE, Ind. — Plans are being completed for the annual Knights of Columbus State Golf Tourney, to be held at the American Legion Course here. Host for the August 21-22 event is St. Anne Council 1755. William Malloy is tourney chairman, assisted by John McGrady, co-chairman. The tourney is open to any third degree K of C member.

An outdoor ox roast and banquet is planned for the evening of August 21.

Participants will compete for the tourney championship trophy and 16 flight trophies and several special awards. There will also be several merchandise awards.

Entry fee of \$17 will cover green fees and banquet ticket. Additional information will be made available to individual K of C councils. Reservations and entry fees should be in by July 17.

SCORES

CADET BASEBALL LEAGUE
Final Standings
Division 1: St. Gabriel 8-0; St. Michael "A" 7-1; St. Joan of Arc 5-3; St. Christopher 4-2-1; Immaculate Heart 4-4; All Saints 2-5; St. Luke 2-4; Christ the King 1-5-1; St. Monica 0-7. (NOTE: St. Gabriel won the Division Championship.)
Division 2: St. Plus X 7-1; Holy Spirit 6-2; St. Lawrence 6-2; St. Simon 6-2; St. Andrew 5-3; Little Flower 5-3; Our Lady of Lourdes 2-4; St. Matthew 1-7; St. Michael "B" 0-8. (NOTE: St. Plus X won the Division Championship.)
Division 3: Holy Name 8-1; St. Roch 8-1; Nativity 6-2; St. Catherine 6-3; St. Jude 4-4; St. Bernadette 4-5; St. Mark 3-6; St. Patrick-Sacred Heart 2-4; St. James 2-7; Holy Cross 0-8.



CADET "A" KICKBALL CHAMPIONS—Holy Spirit's Cadet "A" Kickball is shown here after winning the parish's first Cadet Kickball crown since 1958. The Kickballers came from behind in edge St. Michael's defending league champions, 12-12, after trailing 12-3 in the early going. In the first round of the play-offs the girls outlasted Division Three champion Holy Name, 23-20, to advance to the final game. During the regular season, Holy Spirit posted a 9-4 record in Division Four competition to capture that title. Shown with the new champions in their Head Coach, Mrs. Richard (Roselle) Darragh, who also handles Cadet Volleyball coaching chores for Holy Spirit.



CADET "B" KICKBALL CHAMPIONS—Only in its second season, the CYO Cadet "B" Kickball League already has developed some fine kickball players and has featured excellent competition. These St. Roch girls are the champions of the 1971 CYO Spring League, which found 30 teams competing in three divisions. The Southsiders combined their Junior-level "siders," who won the Junior loop title, by defeating Immaculate Heart, 23-12, in the championship game. The girls also won the championship game with a 21-12 win over Division Two winner Holy Spirit. The young ladies responsible for the big St. Roch Cadet "B" season are standing at the right in the back row. ... Coaches Mary Sue Peeper (left) and Diane Market (right).

Indianapolis Parish Shopping List

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TIC TACKER

Schedule TV Mass for shut-ins

BY PAUL G. FOX

The long-awaited televised Mass for shut-ins will begin in Indianapolis next month.

Arrangements have been concluded with the AVCO Network in Cincinnati to tape a weekly Mass on Saturday evenings with playback scheduled for 7 a.m. Sunday mornings. The television Mass will begin Sunday, July 18.

AVCO has television stations in Indianapolis (Channel 13), Columbus, Dayton and Cincinnati. Responsibility for providing the weekly Mass will be shared by the respective dioceses.

I'D WALK A MILE—Stimulated by last month's Walk for Human Development, in which he hiked the full 27 miles with area teen-agers, the associate pastor of St. Andrew's parish, Indianapolis, will spend part of his summer vacation walking from Indianapolis to Louisville. Father Michael Kattau is not promoting the idea strictly as a stunt. He has issued a challenge to parishioners and others, including organizations, to pledge a dollar per mile for the parish's new church fund. The distance is 120 miles. The goal is \$12,000 or more. Father Kattau promises to "hit the bricks" when he has secured 100 or more sponsors for the entire distance. He will accept \$120 pledges at the parish rectory, 546-1571, or 546-7910.

CARMELITE ASSOCIATION—Sister Elizabeth Meluch, O.C.D., a member of the Carmel of the Resurrection in Indianapolis, has been elected to serve on the communications committee of the Association of Carmelite Nuns at the group's second meeting last week in Cleveland. Formed last year in Baltimore, the meeting was attended by 114 representatives of 23 Carmels, about one-third of the nation's total Carmelite communities.

SEMINARIAN REGISTER—A registry of students studying for the diocesan priesthood and those studying for other dioceses and religious orders will again be published this summer. Additional information is needed by Jim Farrell, editor, on the religious order students. He would like to hear from seminary students not affiliated with the Archdiocese. Needed is full name, home address, home phone, seminary, class, affiliation, home parish and birth date. Mail to: Jim Farrell, 520 Stevens St.,

Indianapolis, Indiana 46203. Suggested deadline is Friday, June 18.

LEGION VACATION APOSTOLATE—Indianapolis Legion of Mary members will again participate in the Holiday Vacation Apostolate Program sponsored by the Cincinnati Legion center in cooperation with the Glenmary Fathers. Lay volunteers are needed in Kentucky, Georgia, Mississippi, North Carolina, Ohio and Pennsylvania to assist with teaching Bible school, CCD work, home visitation, youth projects, services for the elderly and parish clerical work. A group from Indianapolis are scheduled the week of August 9 for West Union, O. Information may be obtained from Mrs. Norris Tanner, 635-3622, or Mary Carson, 881-5386. . . . High school students interested in Legion of Mary work this summer in Indianapolis are invited to attend an information and organizational meeting at 10 a.m. Saturday, June 12, in the St. Mary's Child Center, 311 N. New Jersey St. A variety of challenging and interesting work projects are available. For more information, contact John Clark, 359-1835.

NAMES IN THE NEWS—Student Life and Academic Awards were presented to five graduating seniors by St. Meinrad College. Receiving the Student Life Awards were David Hodde, of Tell City; Leslie Sieg, of Depauw, and James Farrell, of Indianapolis. Academic Awards will be given to Robert Gilday, of Indianapolis, and John Giltman, of Brookville. . . . Patricia Rocap Dyer, of Indianapolis, will receive a bachelor of science degree in nursing Sunday, June 13, at the College of St. Teresa, Winona, Minn. . . . Lt. James L. Wells, a member of St. Jude's parish, Indianapolis, has been appointed public relations officer for the Marion County Sheriff's Department by Sheriff Lee R. Eads. He will be assigned to the personnel and training office and will be in charge of public information and community relations. . . . Schulte High School senior Bill Grimes has been named Vigo County's outstanding prep school athlete and received the coveted McMillan Award, in honor of the former Terre Haute mayor and ardent sports enthusiast. Grimes, who will enter the University of Notre Dame in the fall, won a total of 11 letters in four years at Schulte, including football, basketball, track and baseball.

KC pledges triple aid to Gibault School

EVANSVILLE—Delegates to the 70th annual convention of the Indiana State Council of the Knights of Columbus here pledged to more than triple their annual financial support of the Father Gibault School for Boys, the Indiana Knights' major charitable project.

The Father Gibault School, located near Terre Haute, was founded by the Knights in 1921. Dedicated to the rehabilitation of delinquent and pre-delinquent boys, it is staffed by the Brothers of the Holy Cross, Notre Dame.

In other actions, the Indiana Knights reiterated their strong stand against pornography, recommending to the Supreme Council a plan of action to fight printed and filmed filth. They also took note of the Supreme Council's current program of extending full college scholarships to children of peace officers who are Knights, and who are killed in the line of duty, and recommended that the plan be extended to those employed as firemen.

Another resolution urged the Knights to request the public press to publish complete and accurate reports of the pronouncements of the Pope. Lawrence P. McFadden, Jeffersonville, was elected to a second term as state deputy. Serving with him will be Joseph F. Krueyer, South Bend, secretary; Richard B. Scheiber, Huntington, treasurer; Francis F. Gallagher, Indianapolis, advocate, and Paul T. Brooks, Lafayette.

William E. Roberts, who serves as editor of the Indiana Bulletin, Other honorees were out-state K of C paper, was named standing chairman from local outstanding activity chairman, councils throughout the state and William McKinzie, Indianapolis, was named outstanding district deputy. Albert E. Kunkel, council 861, Connersville; (Fraternal Affairs) Alfred J. Teare, council 3433, Indianapolis; and (Membership) Joseph Klefer, council 3660, Indianapolis.

St. Meinrad announces winners of scholarships

ST. MEINRAD, Ind.—diocesan students were among six named to receive \$500 scholarships to the College. They are: John Brandon, of Indianapolis; Michael Mader, of Spencer; and Ralph Scheidler, of Greensburg.

The remaining three recipients are: Thomas Gladioux, of the Toledo diocese; Mark Thornton, non-affiliated; and Stanley Werne, of the Evansville diocese.

Awarded \$2,500 scholarships to the School of Theology were Brother Hugh O'Regan, O.S.B., of St. Leo (Fla.) Abbey, and Lester Goodchild, of Detroit, a student of the Joliet diocese. Three scholarships valued at \$1,000 each were awarded by St. Meinrad College. Recipients are: Michael Hay, of the Toledo diocese; Thomas Mulhern, of the Kansas City archdiocese; and Kevin Zajdel, of the Gary diocese.

Three Indianapolis Ar-

Tax, welfare reforms

(Continued from Page 1)

sharing of expertise should provide better education in all Indiana churches and synagogues, he said.

In anticipation of the congress, the ICC will review current Catholic education programs that might contribute to the general welfare of all religions.

IN OTHER CONVENTION action, the conference recommended:

—the dioceses continue participation in the International Conference on Human Equality and increase financial support by 25 per cent.

—continued support for Associated Migrant Opportunity Services and its new emphasis on leadership training and self-determination among migrants.

—a year round program underlining the educational aspects of the nationwide Campaign for Human Development.

—support for positions of the National Conference of Bishops regarding war and peace, selective conscientious objection

and the sponsorship of draft counseling services.

—priority be given to problems of the aged and the development of a philosophy to improve emotional and cultural attitudes towards death and dying.

—total membership participation in a year of discussion, as a basis for action, on social welfare reform and concomitant issues such as the four-day work week, employment, negative income tax and cybernation and leisure.

The conference itself, said Bishop Gallagher, represents a "Catholic presence" in the affairs of Indiana. He called it "a staging area for social and welfare programs, for the devising and implementing of cooperative programs for the total population."

Archbishop George J. Blasko is General Chairman of the board of directors and J. Joseph Tuohy of Indianapolis is the Archdiocese's lay representative on the board.

Know enemies, Nader advises

(Continued from Page 1)

pointing to a bread price-fixing deal uncovered in Seattle that cost consumers more than \$3.5 million.

Nader said crime and violence are almost always defined in terms of "crime in the streets." But what about the crime in the suites?—"the crime committed by big business."

"Economic crime dwarfs crime in the streets," he maintained.

One way crime is evaluated is by the amount of damage it does to people and property, he said, adding that damage done to people due to the lack of industrial health and safety precautions is "three times more serious than street crime."

YET, HE SAID, in 1969 a total of 40 cents per working person was spent on industrial health and safety.

"Violence doesn't have to come with a screaming siren to be deadly," Nader said. Pollution is a killer, he said.

People who live near factories—predominantly the poor and working

classes—are made ill from the wastes spewed out by industry, he stated.

"What one group in society can legally destroy your property?" Nader asked. The industrialists, he answered.

They destroy, he said, and never pay the cost of the upkeep, the painting, the medical bills of people whose homes and lives are damaged by pollution.

"WHY SHOULD they be allowed to exert this violence?" Nader asked. He said that one of the reasons they have not been stopped is that industry has played on the fears of workers, telling them that they will lose their jobs if a company has to spend money to install expensive anti-pollution devices.

This is simply not true, Nader said. Last year factories spent less than one per cent of their profits on combatting pollution, he claimed.

If Americans are to control their own lives, they must develop a "new concept of citizenship where the burden of shame is on those who don't participate," Nader said.

THE SPECTRE

ONCE again the spectre of inflation stalks the land and a frustrated public, unable to vent its rage on the faraway "they" assumed to be responsible for every evil, turns its ire on more easily accessible people from whom they buy. These are the retailers and suppliers of services who, weighed down by ever-increasing costs, must either raise prices or go out of business. Ironically, because they are usually so close to the community and its problems, these are the very people who battle hardest against inflationary policies—recognizing that their very existence depends upon public good will.

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INDIANAPOLIS Calendar of Events

SUNDAY, JUNE 13

The Carmelite Third Order will meet at 1:30 p.m. at the Indianapolis Monastery, 2500 Cold Spring Road.

Card Party in Assumption school hall, 1117 S. Blaine, at 2 p.m. and at 7 p.m.

TUESDAY, JUNE 15

"The Cross and Switchblade" will be shown at 10 a.m. at Glendale Cine III. Tickets may be purchased at St. Rita's Jr. CYO office.

THURSDAY, JUNE 17

Card Party, sponsored by Our Lady of Hope Hospital Guild at 7:30 p.m. in the Citizens Gas Co. auditorium, 2020 N. Meridian St.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 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.

French town practices baptism in stages

BRUAY-EN-ARTOIS, France the parents is supposed to be "Baptism by stages"—to be prolonged several years beyond the beginning of catechism lessons.

When the child is about 10 years old, the second stage—the pouring of water on the child and his participation in the Eucharist—takes place. When the youth is 18 or 20 years old, and after he has participated in Catholic Action, the third stage, Confirmation, takes place.

Most of the people in the mining town's three parishes have accepted the new arrangement, according to Church sources.

Pastoral Institute affiliates with FRS

INDIANAPOLIS—Father James P. Dooley, pastor of St. Mary's Church, Rushville, was one of the signers of the Articles of Agreement which recently affiliated the Indiana Pastoral Institute with the Foundation for Religious Studies at Christian Theological Seminary here.

Father Dooley is president of IPI, an interfaith organization that makes the Sign of the Cross whose general purpose is to on the infant's forehead and advance the professional and welcome him into the continuing education of pastors.

Other foundation affiliates are CTS, Catholic Seminary of Indianapolis, Ecumenical Center of Renewal and Planning, and Indianapolis Pastoral Counseling Center.

The parish register is signed and a prayer to Mary is said. THE STATUS OF the child as a catechumen being instructed by Center.

Br. Martin Lang Parish drops use Jubilee June 13 of altar girls

INDIANAPOLIS—Brother PHILADELPHIA — St. Martin Lang, O.F.M., will Matthias church has stopped celebrate his 50th Jubilee as a using altar girls after the Franciscan Brother with a Philadelphia archdiocesan special Mass of Thanksgiving at sacred liturgical commission 12 noon Sunday, June 13, in said the practice violates Church Sacred Heart Church. (An in-law prohibiting women from correct date was given in last serving at Mass, week's paper.)

Four teenage girls, dressed in bright red skull caps, red cassocks and white surplices, had been assisting priests at the altar.

Brother Martin, a native of Shelbyville, has served the past 28 years as cook and sacristan at St. Francis parish, Quincy, Ill.

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Insight — '71

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NEW TERRE HAUTE K OF C—The welcome mat is out at Mother Theodore Council, Knights of Columbus, Terre Haute, as the council recently dedicated its new facilities on Poplar Street. Grand Knight Joseph Waskel, above, is shown in front of the main entrance. The facilities include a completely new five-lane bowling alley in addition to clubhouse, dining room and lounge.

St. Meinrad slates summer registration



Sr. Marie Oligier, O.S.B., Benedictine, will observe Jubilee

FOUR CORNERS, Ind. — Sister Marie Oligier, O.S.B., a member of Our Lady of Grace Convent, Beech Grove, will observe her 25th Jubilee of religious profession with a Mass of Thanksgiving in her home parish on Saturday, June 19.

The Mass will be offered at 7:15 p.m. in St. Joseph's Church here, followed by a public reception.

Daughter of the late Mr. and Mrs. Lawrence J. Oligier, Sr., Sister Marie entered the Benedictine Convent of the Immaculate Conception, Ferdinand, and was invested there in 1945. She became a charter member of Our Lady of Grace Convent in 1956.

Sister Marie has a bachelor of science degree in education from St. Benedict's College, Ferdinand, and a master of

ST. MEINRAD, Ind. — Faculty members instructing during the Summer School will be Father Damasus Langan, O.S.B., Father Mel Patton, O.S.B., Father Cajetan White, O.S.B., Father Theodore Heck, O.S.B., Sister Mary Alice Lawhead, Ronald Altstadt, Gerald Lareau, Terrence Lyden, Gary Carpenter, Gil Ring, James Beatty, and Norman Bukwaz.

A TOTAL OF 21 individual courses in the fields of anthropology, education, English, French, history, mathematics, philosophy, physical education, psychology, sociology, and Spanish will be offered. Each course is worth three credits and no one may take more than two courses, or a total of six credits.

One must have a high school diploma or the equivalent to qualify for enrollment. Classes begin on June 13 and last until July 9, and the cost is \$30 per credit hour. Auditing of courses is available.

THOSE WISHING to enter the Summer Program, or to secure more information, may write: James Beatty, Dean, St. Meinrad College Summer School, St. Meinrad, Ind. 47577, or call 812-357-6525.

education degree from Marquette University, Milwaukee.

She has taught all elementary grades in public and parochial schools of the Indianapolis and Evansville dioceses. She presently serves as principal of St. Barnabas School, Indianapolis.

+ Remember them in your prayers

BRAZIL
MARGARET WINKLER, 84, Annapolis, June 5.

BROOKVILLE
HENRY E. LEFFINGWELL, 75, St. Michael's, June 7. Husband of Lucille; father of Bill D. Leffingwell of Brookville; brother of Mrs. C. G. Stinson of Big Rapids, Mich.

TERESA FELTZ, 85, St. Michael's, June 4. Mother of Mary Drake, Frances Brady, Betty Bohnstengel and Mrs. Robert Louis, all of Cincinnati, O.; Stanley Feltz of West Palm Beach Fla.; sister of Frances Softing of Brookville.

CEDAR GROVE
PHILIP W. FLEMMING, 85, Holy Guardian Angels, June 3. Father of Harry Fleming of New Paris, O.; Marjorie Fleming of Newport, Ky.; Carolyn Routhman of San Capistrano, Calif.; Mary K. Niedenthal of Brookville and William A. Fleming of Cedar Grove; brother of Frances Jones of Cedar Grove and Lucille Lang of College Corner, O.

ANNA LANG, 76, Holy Guardian Angels, June 4. Mother of Mrs. Ed Schuch of Cedar Grove; Mrs. Wilbur Crawley of Harrison, O.; John Lang of Greenville, Tenn. and Robert Lang of Cedar Grove.

CLARKSVILLE
ELLIS F. MILLER, Sr., 69, St. Anthony's, June 4. Husband of Barbara, father of William J. Miller of Cincinnati, O.; Ellis F. Miller Jr. of Jeffersonville; Mrs. Mary A. Vest of Louisville. Three brothers and a sister also survive.

FLOYDSKNOBS
ROBERT H. GELTMAN, 61, St. Mary of the Knobs, June 4. Brother of F. S. Geltman of Palmyra.

Concert slated in Terre Haute

TERRE HAUTE, Ind. — The St. Patrick's Church Choir will present a concert of popular music at 3 p.m. Sunday, June 13, in the school cafeteria. Directed by Leonard Quintan, the choir will present selections from "My Fair Lady," "The Music Man," and "Fiddler on the Roof."

A social hour will follow. There is no charge for the program.

The Young Adult Group will provide guitar music for a special Father's Day Mass at 11:30 a.m. Sunday, June 20. Song leader and coordinator will be Jerry Burns. Fathers will be honored during the Mass and by a coffee hour afterwards.

Director of music at St. Patrick's parish is Mrs. Robert Kellens.

Jubilee rites

FERDINAND, Ind. — Eleven Benedictine Sisters of Immaculate Conception Convent here will celebrate religious jubilees during 10 a.m. ceremonies here Sunday, June 13.

Silver jubiliarians are: Sister Corita Hoffman, Sister Mary Carmel Spayd, Sister Mary Carmen Spayd and Sister Beala Mehlman.

Bishop Francis Shea, of Evansville, will officiate at the liturgy. A dinner will follow for invited relatives and friends.

The seven golden jubiliarians include: Sister Exarista Wittmer, Sister Emma Ackerman, Sister Joann Behrman, Sister Mary James Fals, Sister Modesta Metzger, Sister Fabian Buechler and Sister Sebastian Buechler.

GLADYS BYRNE, 79, Immaculate Heart of Mary, June 8. Sister of Robert, Clementine and Frankie Byrne.

JEFFERSONVILLE
WILLIAM E. SPELLMAN, 71, Sacred Heart, June 7. Son of Mr. and Mrs. Willis E. Spellman of Jeffersonville; grandson of Mrs. John Trebing of Jeffersonville. A brother and a sister also survive.

ST. JOSEPH HILL
JOSEPH J. CROFT, 85, St. Joseph's, May 29. Husband of Bertha; father of Louis Croft of Jeffersonville; Mrs. Freda Kraemer, Mrs. Alice Lenhart, Mrs. Rosella Storey, all of New Albany; Mrs. Mary Beil of Louisville and Mrs. Wida Marshall of Sellersburg; brother of Michael Croft of Sellersburg and Peter Brown of Pekin.

ST. MEINRAD
PHILOMENA FISCHER, 90, St. Meinrad, June 7.

NEW ALBANY
EDWARD F. FRIE, 67, St. Mary's, June 7. Brother of Louis B. Frie of Fort Myers, Fla.; half brother of A. J. Egle of Lanesville and Theresa Knable of Floyds Knobs.

NORTHVERNON
BERNARD J. BOTT, 60, St. Mary's, June 2. Husband of Rachel; father of Carl E. Lunsford of North Vernon; Richard H. Lunsford, Naomi Patterson and Isabelle Barnes, all of Madison. Brother of Isabelle Knott of Ft. Lauderdale, Fla. and Catherine Finchum of Indianapolis.

RICHMOND
HERBERT J. MAYER, Sr., 79, Holy Family, June 2. Father of Herbert J. Mayer, Jr. of Glen Ellyn, Ill.; Clare Dant of Fort Wayne; Martha Fox, Frances and Patricia Mayer, all of Richmond; brother of Elfrida Dooley of Livonia, Mich.

TELL CITY
ALBERT A. WHEATLEY, 55, St. Isidore's, June 2. Husband of Mary; father of Mrs. Robert VanWinkle of St. Meinrad; Ida Wheatley of Tell City; son of Mrs. Clara Wheatley of Tell City; brother of Mrs. Fred Peters of Evansville and Mrs. Willard Kames of Leopold.

DONALD H. KLUESNER, 35, St. Paul's, June 3. Husband of Alice; father of Timothy, Patrick and Donna Lynn Kluesner, all of Tell City; son of Mr. and Mrs. Hillary Kluesner of Bridgman; brother of Marjorie Har-

denau and Carolyn Donnelly, both of Haubstadt; Nancy Ruhl of Fort Branch and Linus Kluesner of Bloomington.

ANDY FROELICH, 77, St. Paul's, June 8. Brother of Edward, John, Catherine and Pauline Froelich.

TERRE HAUTE
MYRTLE A. MCKINNEY, 62, St. Joseph's, June 3. Mother of Charles A. Tackett of West Terre Haute; Cecil Tackett of St. Mary-of-the-Woods; Daniel F. McKinney of Terre Haute; Virginia Wardle of New Goshen; Ruth, Bessie and Donald L. McKinney, all of Tampa, Fla.; sister of Jack Willis of Missouri.

LEWIS G. HUDSON, Sr., 73, St. Margaret Mary, June 7. Husband of Helen; father of Lewis G. Hudson Jr. of Terre Haute; brother of William Hudson of Allendale, Fla.; Mrs. Fred Gemmecke of Terre Haute; Mary James Patrick O'Grady of Terre Haute; brother of Mae Krapausky of Kewanee, Ill.

JOHN J. (Jack) O'GRADY, 81, St. Patrick's, June 7. Father of John J. O'Grady, Jr. of Florissant, Mo.; James Patrick O'Grady of Terre Haute; brother of Mae Krapausky of Kewanee, Ill.

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VIEWING WITH ARNOLD

'Waterloo' is unforgettable movie

BY JAMES W. ARNOLD

"Waterloo" gives Rod Steiger a chance to impersonate Napoleon, a tour de force that is every bit as interesting (and perhaps non-historical) as George C. Scott's "Patton." Beyond that, it is also a stunning historical battle film, one of the most splendidly gorgeous ever made in the grand style, and if the subject is not quite appropriate in 1971, that is as kismet as the 1815 confrontation at Waterloo.



The movie, for Russian director Sergei Bondarchuk, is essentially a continuation of his two-part "War and Peace," not only in tracing Bonaparte's career to its end, but in its bravura visuals. There is hardly a shot or scene that is not magnificent, whether it is the inconceivably complicated choreography of the battle, which makes up 75 percent of the footage, or the exquisite splendor and movement of the British military ball at the palace in Brussels. Yet it is not all panorama: using extreme closeups and whispered inner monologue (as in Olivier's "Hamlet"), Bondarchuk explores and contrasts the humanity of Napoleon and Wellington (played with elegance and wit by Christopher Plummer).

NAPOLEON EMERGES as a passionate, consummate leader—the epitome of the man on horseback—whose complete identification of patriotism and ego never allowed him to face the horror

beneath the glory. The movie manages to display both with a flair that may not be utterly realistic, but that recalls the sweeping hyperbole of the paintings of the period.

Bondarchuk is a director who keeps his cameras moving, who uses awesome slow zooms of vast action from helicopters and is constantly aware of visual changes produced by weather, smoke, time of day. One superb scene—the charge of the Scots Gray cavalry, tracked at tremendous speed, at times without sound in slow motion—is worth several admissions. A hellish reality, rendered beautiful and unforgettable by the art of cinema at its

most expensive and professional. (Rating: A-2—unobjectionable for adults and adolescents)

"Act of the Heart" is about 10 tons more weighty than "The Priest's Wife," and it also takes the revisionist view toward priestly celibacy, but for more serious reasons. "Heart" is not really about celibacy at all, but the nature of sanctity in the modern world—an oddly wonderful subject for a movie.

"Heart" is still another quality

Xavier University commencement held

CINCINNATI—Several Indianapolis Archdiocesan residents have received degrees during commencement exercises at Xavier University here.

From Indianapolis are: John W. Lauck, bachelor of science in business administration; Thomas J. Lyons, bachelor of science in business administration; Thomas H. Nieders, bachelor of arts; Michael B. Pettygrove, bachelor of arts; Michael E. Sanders, bachelor of science; Daniel C. Wells, bachelor of arts; John D. Davis, honors bachelor of arts; Donald S. Fink, bachelor of arts; Joseph M. Herron, bachelor of science in business administration; Thomas W. Parker, bachelor of arts; and Craig M. Black, bachelor of science in business administration.

Other Archdiocesan residents include: R. Alan Deckebach, Milan, master of business administration; John T. Cody, New Albany, bachelor of arts; John D. Randolph, Connersville, master of business administration; Frank A. Deogracias, Edinburg, bachelor of science; and David C. Schwegman, Greensburg, bachelor of science in business administration.

Form consortium of 4 seminaries

ST. LOUIS—Four theology seminaries here have formed the St. Louis Theological Consortium and named a United Church of Christ minister as its full-time director.

Members of the consortium include St. Louis University (Catholic) Divinity School, Concordia (Missouri) Synod Lutheran Seminary, Eden Theological (United Church) Seminary, and Kendrick Seminary, the theologate for the Archdiocese of St. Louis.

Informally organized several years ago, the Consortium has been arranging cross-registration of courses for advanced students in the four institutions. Now incorporated and with the Rev. James W. Ewing as director, the Consortium this Summer will conduct a series of seminars for black churchmen here and will sponsor a workshop on "The Church and the Changing Metropolis," sponsored by the Danforth Foundation.

coward because at last he's mature enough to experience fear, but brightly he soon realizes everybody is afraid, and goes on to happily blast the enemy anyhow. Not recommended.

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

THE INNOCENTS (1961) (CBS, Friday, June 11): Jack Clayton's great theological-psychological horror film, adapted by William Archibald and Truman Capote from Henry James' "Turn of the Screw." Governess Deborah Kerr battles two satanic spirits for the souls of her children, and at the end the battlefield is in chaotic disarray. A frightening, provocative, superbly eerie masterpiece. Highly recommended for all but young children.

TIE UP THE FILE (1965) (NBC, Saturday, June 12): Hero Harry Palmer (Michael Caine) is a secret agent who is to James Bond as Deborah Kerr is to Raquel Welch. He's subtle and classy, and triumphs not by gadgets but magnificence of spirit. The camera angles alone are worth your time. Recommended for adults and young people.

SUDDENLY LAST SUMMER (1959) (ABC, Sunday, June 13): A talky, bizarre (for its time) Tennessee Williams' morality play about the causes and delusions of homosexuality, and a mother (Kate Hepburn) who is suddenly too old to procure young men for her son. Satisfactory for mature adults.

NIGHT MUST FALL (1964) (CBS, Sunday, June 13): The old Emlin Williams psychological thriller, about a psychotic killer with a head in a hatbox, souped-up and vulgarized into a clinical case history. Not recommended.

MARILYN (1963) (ABC, Monday, June 14): tribute to Monroe, made up of clips from 15 films and narrated (inately) by Rock Hudson. Some top films are missing, but buffs may like to observe the evolution of both actress and star image. Satisfactory for deep-dyed fans.

THREE INTO TWO WON'T GO (1969) (NBC, Tuesday, June 15): A soap opera trying to be tragedy, as a frigid marriage is finally destroyed by a mod young swinger. Only the acting can possibly keep you awake. Not recommended.

FIRST TO FIGHT (1967) (CBS, Thursday, June 17): A 1940's war movie dedicated to Marine valor, made 25 years after its time. The hero thinks he's a

Canadian film (cf. "Goin' Down the Road"), this time with two home-grown stars who have become international: Genevieve Bujold and Donald Sutherland.

Miss Bujold has played saints or idealists before, and here she is a gentle Protestant choir singer who clearly belongs to Christ, and must decide what that means today, and then act accordingly. Sutherland, who has been seen mostly as a rascal or renegade, is cast against type as a dedicated Augustinian missionary and social reformer, temporarily directing an ecumenical concert in Montreal.

The theme seems to be that the law of charity requires unconventional acts that might be judged harshly by other moral systems, and that it is also a hard law, since it makes conflicting demands and may also require heroism. "Heart" goes more deeply into the paradoxes of Christian charity than anything since Graham Greene's once controversial "Heart of the Matter," but as art it is less perfectly realized.

IN BLUNT ESSENCE—the film is extremely subtle—charity brings priest and girl together because they are matched human beings who complete each other, emotionally and spiritually; it calls the heroine to what seems a developing lesbian relationship with a tragically lonely and suffering older woman, and finally to a terrifying act of public suicide—a distorted repetition of the sacrifice of Christ—because she believes this is the example needed to get others to awake to love and concern for mankind. Another agonizing moment: when Miss Bujold realizes that one commitment is forcing her to abandon another, the lonely widowed father she is supporting back home.

Despite Bujold's acting, which is indescribably lovely and varied and suggestive, writer-director Paul Almond's film doesn't work. The heroine is too complex and insufficiently communicated; beyond that, the climactic death by fire, recalling so vividly the burnings associated with political protest, is too ambiguous a resolution—is it martyrdom or madness, beauty or horror?

ALMOND'S VISUAL style—in using Canadian locales and climate and richly detailed, poetically lit interiors, as well as a sensitive background of liturgical

music—is as subtly provocative as the content. "Heart" is not a film for mass audiences, but connoisseurs, psychologists and theologians. Unfortunately, it doesn't quite meet that level of execution. (Rating: A-1—unobjectionable for adults with reservations)

Sr. M. Stanislaus dies at age of 92

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Stanislaus Graffe, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, June 10. She died (June 1) in the convent infirmary after several years' illness at the age of 92.

The Fort Wayne native entered the convent in 1896 and last month completed 75 years of religious life. Illness prevented any celebration. Her sister, Sister Clare Marie Graffe, S.P., who had entered the convent at the same time, died in 1954.

Sister Mary Stanislaus was a teacher, former mistress of novices and local superior in many high schools, including Ladywood School, Indianapolis.

She returned to the convent infirmary in 1960 and has made her residence there since retirement.

There are no immediate survivors.

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GOLDEN JUBILARIANS — Mr. and Mrs. John Naville, members of St. Mary's parish, Floyd's Knobs, will mark their 50th Wedding Anniversary on Sunday, June 13, with a Mass of Thanksgiving at 11:30 a.m. in the parish church. An open house will be held from 2 to 4 p.m. in their home. They are the parents of Mrs. Rita Walsh, of Indianapolis, and Mrs. Donna Hook, of Floyd's Knobs.

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THE TIGHT ROMAN COLLAR

Psychologist cites
priesthood pressures

ST. MEINRAD, Ind. — (June 6). Auxiliary Bishop Thomas J. Grady of Chicago, chairman of the Priestly Formation Committee of the National Conference of Catholic Bishops, told the spiritual directors to "search for a language that will relate the old spirituality with the new spirituality that will make possible an objective presentation of the new reality."

Look for descriptions and evaluations of techniques or structures which can be changed or recommended to others. Above all search for ways in which we together can do our part to make the Lord Jesus rule in the hearts of the seminarians so that through them he may rule in the hearts of all men.

The conference held at St. Meinrad Archabbey and Seminary will continue through Saturday, June 12.

HE SUGGESTED that reaching these goals involves a great deal of strain and pressure to anyone leading the abnormal difficult life of the priest.

"If there is any blame for the presence of an underdeveloped priesthood, it is because we have developed a high tolerance for bizarre adjustments to ecclesiastical life," he said, adding that "healthy deviations should be taken from it" as a counteractive measure.

By way of practical advice for seminary spiritual directors, Father Kennedy remarked in the question period following "I respect institutional forms, but I think you should emphasize the functions of the priesthood rather than its forms."

IN KEYNOTING the Con-



FATHER KENNEDY

ST. MEINRAD, Ind. — The president rector of St. Mary of the Lake Seminary in Mundelein, Ill., told the National Conference of Seminary Spiritual Directors here that today's typical seminarian is "brutally honest, searching and generous in giving of himself in service of others, yet insecure in being able to evaluate himself, his talents and his potential."

Msgr. John Gorman, in the second day of conference sessions, told the 200 delegates and observers that the seminarian is no different and "cut from the same cloth" as his peers, regardless of their pursuits in life.

Thus the seminary must provide, in training the seminarian, as much of an experience process for the aspirant as possible, such as progressive programs in which actual ministry may be used, he stated.

FISH FRY SET

INDIANAPOLIS — St. Anthony's Fish Fry Festival opens a three-day stand tonight on the church grounds at 379 N. Warman Ave. Dinners will be served beginning at 5 p.m. Festival entertainment includes rides and games. The public is invited.

Thirty years ago, a new gymnasium and chapel were dedicated at Gibault Home for Boys, Terre Haute.



MUNCHES GRASS IN SUPPORT OF HUNGRY — Anglican Bishop Kenneth Sainsbury, general secretary of the British Council of Churches, munches new-mown grass to symbolize the sufferings of millions of hungry people during a demonstration in London's Trafalgar Square. The prelate is flanked by a young Indian and a young African. The African, Boniface Chibalele, actually lived on grass for several days while fleeing from Rhodesia. The demon-

stration launched Christian Aid Week in Britain. Christian Aid, the service arm of the British Council of Churches, raised over \$7 million last year for aid and relief projects throughout the world and hopes to better that sum this year. Door-to-door collections, hunger walks and public festivals and demonstrations are used to raise money during this week. (RNS photo)



ASTRONAUT HONORED BY ND — Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, congratulates Neil Armstrong, the first man on the moon, following his reception of an honorary doctor of laws degree at Notre Dame on May 23. Armstrong, now an administrator with the National Aeronautics and Space Administration in Washington, D.C., was honored "for giving new hope and new vision to the human spirit." Commander of the Apollo 11 moon flight, Armstrong became the first man to walk on the moon on July 21, 1969.

MISSION LETTER

Peru earthquake
--a year later

Dear Friends

It is hard to believe a year has gone by since the quake. I believe the quake has affected everyone of us in one way or another. I've done things which I never thought of before. All of us are doing very well. The new building is coming to its final stages with the installation of windows and lights.

On May 31st we marked the first anniversary of the quake.

The Apostolic Nuncio came up from Lima to congregate at the Mass in the plaza. I was the Master of Ceremonies and all arranged the altar, etc. All the priests and Sisters along with the laity took part in this Mass. The Nuncio visited the towns down

the valley during his stay in Ancash. He flew up in June of 1970 shortly after the quake.

It was most enjoyable seeing a number of you when I was in Lima. As you know, the time was so short I didn't get to see or call most of you. I hope to make up for this when I am home the next time. The main reason that they sent us home was to rest and see Doctors. I saw plenty of them for tests. From reports I came out of it without a scar.

This year has been most enjoyable. January through March I was in Lima working at the St. James Center House. I worked with the cooks giving them ideas and menus. It was interesting. Most of the cooks in Lima are from the mountains and their way of cooking is really out of this world — so different.

May 8 to May 14th I was called on again to give help to the widows in Caraz who have a new restaurant. The main reason for going was not so much to teach them cooking, but to improve on their organization. Since most of them had never been in restaurant work, they were looking for some ideas. For one I had to impress on them cleanliness. Then I had to keep order for so many thought they were the boss. I hope it works out okay as they need jobs to support their children.

Caritas is sort of tapering off now. They have passed out a lot of food supplies. In fact they want to tear down the storehouse they used for supplies — at our old school. This year as of yet I haven't worked for Caritas.

The town has been leveled with regard to the destroyed homes. The town is nearly one big field. They are working hard to have most of the homes down in the next few weeks.

Please remember us in prayers and God love you.

Brother Theodore Brune, O.S.B. Huaraz, Peru

Sr. Mary Rudolph,
Franciscan, dies
at the age of 73

OLDENBURG, Ind. — Funeral services for Sister Mary Rudolph Vollmer, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Tuesday, June 1.

She died (May 28) at the age of 73.

A native of Princeton, Ind., Sister Mary Rudolph entered the convent in 1920. She began her career as a music teacher at St. Mary Academy, Indianapolis, in 1921. Three years later she became an elementary teacher and continued until retirement in 1969. Her last teaching assignment was at St. Paul's School, New Alsace, where she remained for two years after retirement.

Other teaching assignments within the Archdiocese included Holy Trinity, Indianapolis, and St. Joseph's, St. Leon.

Four brothers and one sister preceded her in death. Her sister was the late Sister Mary Herman Vollmer, O.S.F.

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Indianapolis

9 from diocese among graduates

INDIANAPOLIS — Nine history, and Patrick T. Sweeney, residents of the Indianapolis Terre Haute, bachelor of science Archdiocese were among 1,464 in commerce and finance. graduates of St. Louis University here June 5.

Indianapolis graduates are: John P. Allen, master of science (research) in psychology; Mary T. Kuhn, bachelor of arts in geography; Sister Mary McRath, S.P., master in social work; Susan M. Muller, bachelor of arts in history; and Arvindbhai C. Patel, master of science in industrial engineering.

Others include: Margaret Fuglein, Richmond, bachelor of arts in sociology; Sister Suzanne Dailey, S.P., St. Mary-of-the-Woods, doctorate in American, Latin American and European history; Paulette A. Mascari, Terre Haute, bachelor of arts in

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McGuire, Cornelius
Price, Ellen V.
Hartzer, Hilda J.
Fenton, Margaret M.
Fountain, Christine
Dawkins, William
Head, Frank E.
Cassidy, Infant Jennifer L.
Parrish, Harry P.
Ferrell, Harold C.
Davis, Infant Allison Y.
Breen, James J. Sr.
Bonds, Infant Angela A.
Brady, Margaret M.
Roell, Donald R.

O'Neil, Joseph H.
Olson, John R. Jr.
Poland, Oscar J.

CALVARY

James, Clara B.
Rejko, Veronica M.
McDuff, Ida M.
Barnes, Margaret A.
Walke, William H.
Croak, Juliana M.
McReynolds, Harry L.
Booth, Mary R.
Kassenbrock, Edward C.
Duffin, Ernest J.
Schuad, Agnes J.
White, Mary L.
Grant, Phillip Jr.
Wurtz, Kurt G.
Michaels, Marie E.

Gaspar, Arthur J.
Gammieri, Flora V.
Kroll, Infant Jacob A.
Croker, Charlotte M.
Seyfried, Joseph P.
Baker, Infant

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Heckman, Ernest L.
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King, Rosemary
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OF COMING EVENTS IN
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Benefit SPAGHETTI DINNER
Alverna Retreat Home — 8100 Spring Mill Road
Sunday, June 13 — 12 Noon — 7 P.M.

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