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WELCOME REFUGEE FAMILIES—Father Joseph Wade, right, associate pastor of St. Luke parish headed the reception committee at Weir Cook Airport on July 17 to welcome two Vietnamese refugee families whom the parish is "sponsoring." Communicating with Fr. Wade are Nguyen The Nhan, center, the father of one of the families, and his son, Nguyen Minh Thang, left. A bus load of St. Luke parishioners went to the airport to greet their new charges. The pastor, Father Paul Courtney, indicated that housing has been obtained for the two families—including a grandmother and seven children—and that steps are underway to secure employment for the family breadwinners.

Holy See to sign 'peace' document

VATICAN CITY—The Holy See is to be a signatory to a document to be signed at the Helsinki, Finland, summit Conference on Security and Cooperation in Europe on July 30, not as a temporal power, but in a joint effort to build peace in the world, Vatican Radio broadcast July 22.

"The Holy See could not remain aside, remain indifferent to an initiative for collaboration, peace and development which attracts the adherence, not of a limited group of countries but, of practically all European states," said the broadcast.

"The Holy See," added Vatican Radio, "could not ignore an initiative which, in what Europe represents, interests the entire family of nations, and in a particular way the countries

which through geographic or other reasons are most tightly linked to the old continent."

VATICAN DELEGATIONS have attended every meeting on the 35-nation Conference on Security and Cooperation in Europe over the past two years either in Helsinki or in Geneva, Switzerland.

They have been led by top-level Holy See diplomats of the Council for the Public Affairs of the Church, Archbishop Agostino Casaroli, secretary, and Msgr. Achille Silvestrini, undersecretary.

At all such conferences the Vatican delegates have been recognized as participating members because of the Holy See's special sphere of influence over and above mundane affairs, said Vatican Radio.

The Helsinki Conference was called to discuss three specific issues: delimitation of Europe's post-World War II frontiers, cooperation in areas of science, technology and ecology, and the free circulation of men and ideas irrespective of ideological boundaries.

THERE HAVE BEEN open accusations that the final agreement recognized what is tantamount to the Soviet Union's post-war hegemony over Eastern Europe in return for mere Soviet "intentions" in the field of free exchange of individuals and ideas. These were answered in a recent article by an editorial writer of the Vatican newspaper, L'Osservatore Romano:

"There is no lack of scepticism and comments stressing that, while the Soviets have obtained recognition of their post-war frontiers and of political positions won in Eastern Europe, their concessions to Western demands are virtually reduced to intentions deprived of all constructive nature."

"But—it must also be noted—even declarations of intention are a fact and, in this case, a fact of major importance in that they have been imposed by a desire for security and cooperation from which even the Soviet Union was not able to withdraw."

catechism" of the Church's official teachings, to be entitled "The Teaching of Christ."

OSV, the largest Catholic publisher and printer in the country, said the book is scheduled for release in January, 1976, and will appear in both hardcover and paperback editions.

The new catechism will be a "scholarly exposition" that "will answer all the questions raised by the (Second Vatican) Council," OSV said.

The book, a result of collaboration by 17 theologians, is intended for religious education teachers and for use in high school and adult religious education courses. It will have an annotated bibliography, an appendix on Scripture, on the Fathers of the Church, and on the Church councils. It will also include cross-references and an index.

JESUIT LEADER WAS THERE

Recalls Hiroshima bombing

BY JOHN MUTHIG

ROME—The present international "balance of fear" notwithstanding, fundamental human values and faith in Christ will conquer the world in the post-nuclear age, according to an eminent survivor of the atomic bombing of Hiroshima.

Father Pedro Arrupe, Jesuit superior general, shared his thoughts with NC News on the 30th anniversary of the Aug. 6, 1945 bombing.

"You say that I'm an optimist, but I say that I am right," insisted the 67-year-old Basque priest. "The grace of God is penetrating into the human scene and I have no doubt that mankind is always progressing. We are supposed to be saved and the Lord is leading us to salvation."

Father Arrupe, who lived in Japan from 1938 until his election for life as Jesuit superior in 1965, spoke about Hiroshima in his spacious but Spartan fourth-floor office in Jesuit headquarters, a stone's throw from St. Peter's Basilica.

Two splashes of color—a small Oriental-style rug in the conversation area and a color photo from space given by U.S. astronaut James Lovell—relieve the room's gray monotony. A row of open windows gives out to a verdant hillside, crowned with a statue of the Sacred Heart.

ON AUG. 6, 1945, Father Arrupe remembers, he and about 40 other Jesuits—most of them non-Japanese—were carrying out routine morning duties in the three-story wooden Jesuit novitiate, three miles from the center of Hiroshima.

"At 8:10 a.m. I saw a great flash of light," he said. "About 30 seconds later there was a great gust of wind. Our building, which was very solid, did not collapse, and there were no injuries at the house. But pieces of glass one inch long could be found imbedded deeply in the opposite wall."

Afterward, he continued, the Jesuits ran to the garden to look for the bomb, thinking that it must have struck nearby. "We never saw the famous mushroom cloud since the city, built on seven islands, was very foggy and humid."

From their hillside garden the Jesuits watched flames leap among the flattened straw, paper and wood which once formed housing for about 400,000 Japanese. "We thought incendiary bombs had been dropped," the Jesuit general said. "We saw people running out of the city who were burned and wounded, and we began to take them in. At 3 p.m. the fire burned itself out, and a heavy rain fell. We went into the city to try to do something."

FOR PEDRO ARRUPPE, trained in medicine, there was plenty to do among the city's 120,000 wounded. Beyond help, under the ashes, lay 80,000 corpses.

Among the wounded were two of the four priests who staffed the downtown Jesuit mission, 500 yards from the explosion and now the site of the Cathedral of Peace. Father Wilhelm Kleinsorge, whom Father Arrupe remembers was caught in his underwear when the bomb was dropped, suffered radiation effects.

Father Hubert Schiffer of the mission took "a whole window of glass in his back in very small pieces," according to Father Arrupe.

At 3 a.m. Aug. 7, Father Arrupe operated on Father Schiffer, who is now director of development at Springhill College, Mobile, Ala. "For a half-year after the operation, I was still taking tiny pieces of glass out of his

back," said Father Arrupe. "In all I removed about 50 pieces."

WHAT DID THE FUTURE head of the world's largest religious order feel at the time of the bombing?

The question is answered in almost memorized catechism fashion. Father Arrupe admitted that during the 18 months he spent lecturing around the world on his Hiroshima experience that question was asked with "almost nauseating frequency."

"When faced with such a tragedy," he repeated, "and with such an enormous experience of human suffering and passion, you have no time to think. You can only see what needs to be done."

The priest recalled that, five years after the bombing, his feelings were much deeper.

Emotion forced the survivor of

the bomb to leave a screening in Bogota, Colombia, of the film "Hiroshima, Mon Amour."

"All that I had lived during six months in Hiroshima was too concentrated on the screen to be relived in one hour," he wrote later. "What a humiliating paradox! What I had borne in living reality overpowered me when I saw it on the screen."

Did the Hiroshima experience ever cause Father Arrupe to hate or resent the nation which dropped the bomb?

"I have great compassion and in the experience of life you learn not to judge anyone," the priest answered. "In Hiroshima we saw only the 200,000 people killed or wounded. But the human person is always a mystery and you never really know what convictions motivate people during war."

rediscovery of religious and human values, which, he said, would help the world sidestep a nuclear holocaust.

"Today there are signs of both progress and regression, but in the end surely truth and the good will win out. There is a new sense of human values and rights, a new appreciation of community and the equality of men."

"Even people who look the most materialistic show that they feel the need for something more than money, power and pleasure when you talk to them in conscience and heart-to-heart."

"Men are beginning to understand the weakness of the technology we have built. Someone closes the tap on the petroleum pipeline and there is a terrific crisis. I think this is very interesting," the Jesuit general said with a hearty laugh.

It was the laugh of an optimist who knows he's right.

FATHER ARRUPPE SAID he sensed a

Two to be ordained August 2

Archbishop George J. Biskup will ordain two men in SS. Peter and Paul Cathedral at 11 a.m. Saturday, August 2nd. This will bring to seven the total number of men ordained this year for the Archdiocese.

The men to be ordained on August 2 are Rev. Mr. John L. Gillman of St. Michael's parish, Brookville, Ind., and Rev. Mr. Robert J. Klein, Jr., of St. Mary's parish, New Albany, Ind. Both of the ordinands received their college education at St. Meinrad Seminary and completed their Theological studies at the Catholic University of Louvain, Belgium.

Joining the Archbishop at the ordination ceremony will be an estimated 100 secular priests of the Archdiocese as well as a number of members of religious orders.

The ceremony is open to all who wish to attend. Following the Ordination Mass, a reception for the new priests will be held in the Cathedral High School auditorium.

THE REV. MR. GILLMAN is the son of Mr. and Mrs. Carl Gillman of Brookville.

Father Gillman will offer a Mass of Thanksgiving at 10:30 a.m., Sunday, August 3, at St. Michael's Church, Brookville. The homilist will be Father Mike Salsky of the Diocese of Spokane, Wash. Rev. Mr. Chris Begg will serve as Deacon at the Mass.

The parishioners of St. Michael's will hold a reception for the newly ordained priest immediately after the Mass in the school hall.

A Mass of Thanksgiving will be celebrated by Father Klein at St. Mary's Church, New Albany, at 11 a.m., Sunday, August 3. The homilist will be Father Edward Ripberger, pastor of St. Augustine Church, Jeffersonville. The Rev. Mr. Michael T. Madden, a native of Washington, Ind. in the Evansville Diocese, will serve as deacon for the First Mass. An informal reception will follow the Mass in the St. Mary school hall.

Rev. Mr. Klein is the son of Mr. and Mrs. Robert J. Klein, Sr. of New Albany.

Springfield bishop retires at the age of 71

WASHINGTON—Pope Paul VI has accepted the retirement request of Bishop William A. O'Connor, 71, of Springfield, Ill., for reasons of age, and has named Auxiliary Bishop Joseph A. McNicholas of St. Louis to succeed him.

The Pope has also transferred 61-year-old Bishop Hugo Gerbermann of Huehuetenango, Guatemala, to the titular See of Pinhel and has appointed him auxiliary bishop of San Antonio, Tex.

The actions were announced here July 22 by Archbishop Jean Jadot, apostolic delegate in the United States.

Pope merges two congregations

VATICAN CITY—Pope Paul has merged two departments of the Church's central administration, the Congregation for Discipline of the Sacraments and the Congregation for Divine Worship, into a single congregation.

In an apostolic constitution dated July 11 and made public six days later, Pope Paul established the new Congregation for the Sacraments and Divine Worship. The new congregation, which assumes the responsibilities of the two it displaces, is scheduled to begin functioning Aug. 1.

The merger of the important offices was presaged in January 1974 when Australian Cardinal James Knox was made prefect of both.

THE CONGREGATION for Discipline of the Sacraments has jurisdiction over all seven sacraments, except in matters falling within the competence of other congregations of the Church's central administration, known collectively as the Roman Curia. Doctrinal matters regarding the sacraments, for example, are the responsibility of the Congregation for the Doctrine of the Faith.

Rites and ceremonies for the celebration, administration and reception of the sacraments falls within the competence of the Congregation for Divine Worship, which also has jurisdiction over all questions regarding liturgical and extra-liturgical worship in the Latin rite.

The Congregation for Divine Worship was created by Pope Paul in

1969 when he divided and made autonomous the two sections of the former Congregation of Rites, one dealing with divine worship or liturgy and the other with the causes of the saints, that is canonizations and beatifications.

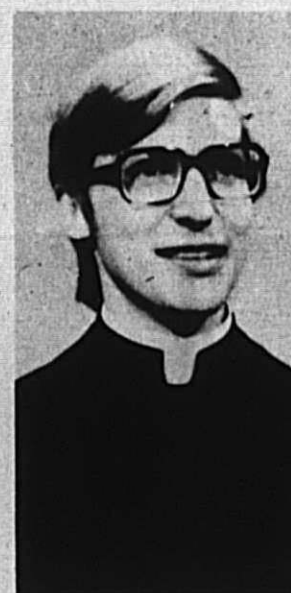
THE NEW CONGREGATION supplanting the Congregation for Divine Worship and the Congregation for Discipline of the Sacraments will

be divided into two sections—one for discipline of the sacraments and the other for divine worship. An undersecretary will be assigned to each section, working under the congregation's cardinal-prefect and secretary.

Citing the experience gained since the Congregation for Divine Worship was established in 1969, Pope Paul said that the work of the two congregations was "so close and convergent as to give rise to the idea, and then to bring to maturity the conviction, that it is in practice useful, indeed necessary, to entrust the matters dealt with by the two congregations to a single new organism."

The Pope stated that the work of the two congregations dealt with "one single theological reality, in which the aspect of liturgy, worship and pastoral activity is inseparably joined to the juridical and disciplinary aspect."

He said that the unification of the two departments would "favor even more the liturgical reform" which the Second Vatican Council had "wisely desired."



REV. MR. JOHN L. GILLMAN



REV. MR. ROBERT J. KLEIN

Chopper whisks Pope to summer residence

VATICAN CITY—Pope Paul flew by helicopter from the Vatican July 17 to the papal summer residence at Castelgandolfo and a two-month stay at the hilltown southeast of Rome.

Vatican officials said the Pope might use the same Italian Air Force helicopter "Tango One" or its twin "Tango Two" to commute weekly to and from the Vatican for his regular Wednesday evening general audiences in the open air at St. Peter's Square.

They would neither confirm nor deny that the Pope had actually decided to commute to and from the Vatican for audiences in St. Peter's Square. But for months speculation has been rife that he would do that in order not to disappoint pilgrims coming to Rome for the 1975 Holy Year.

The officials said the Pope had taken a helicopter this time to avoid traffic on the heavily congested Via Appia that leads out of Rome to Castelgandolfo. His flight to the lakeside town in the Alban Hills 15 miles from Rome took 15 minutes.

He left in the early evening.

SHORTLY AFTER arriving at Castelgandolfo, Pope Paul spoke to crowds gathered in front of the papal villa.

"We are in residence here, but our heart is there where they are celebrating—this multitude of pilgrims who come to Rome to pray at

the Tomb of the Apostles, to solemnize and give spiritual significance to this event, the Holy Year," he told the crowds from the central balcony of his villa.

He asked his listeners to join him in celebrating this Holy Year and assured them: "We will hold you present in our prayers, in our thoughts."

Like his predecessors for the past four decades, Pope Paul has gone annually to Castelgandolfo for what is usually called his "vacation" in the summer villa.

These two months are a break in the Vatican office routine but are no real vacation because matters on which the Pope alone can decide flow constantly across his desk.

VATICAN COURIERS ride out to Castelgandolfo twice daily carrying out documents for the Pope's perusal and signature.

Before leaving for Castelgandolfo Pope Paul drove out of the Vatican to visit Cardinal Alberto di Jorio, the oldest Italian cardinal, on the eve of his 91st birthday.

The oldest of the 124 cardinals is Portugal's Cardinal Jose da Costa Nunes 95, who lives in retirement in Rome. Next is France's Cardinal Maurice Felin, 92, who retired as archbishop of Paris eight years ago.

USCC 'pleased' about hearings

WASHINGTON—The U.S. Catholic Conference is "pleased" at the news the House subcommittee on civil and constitutional rights will begin hearings on proposed anti-abortion amendments, according to Bishop James Rausch, USCC general secretary.

"I trust that an early date will be set for the start of the hearings and that they will be full enough to permit a thorough exploration of this complex and urgent issue," he said. "Finally, it is my earnest hope that this new development will lead to the prompt enactment of a constitutional amendment to protect the lives of the unborn."

No date has yet been set for hearings. The subcommittee has reportedly agreed to hold four days of hearings sometime this fall.

Subcommittee chairman Don Edwards (D-Cal.) had previously refused to hold hearings, claiming a majority of subcommittee members did not favor holding hearings.

The Senate subcommittee on constitutional amendments will begin deliberations on the proposed amendments after Congress returns from its summer recess in September.

OSV to publish 'definitive catechism'

HUNTINGTON—Our Sunday Visitor, Inc., (OSV) has announced that it will publish a new "definitive

HELP WANTED

Father Donald Schmidlin is in need of volunteers to work in Catholic Charities offices in the Archdiocese to help with the resettlement of Vietnamese and Cambodian refugees. Those who are interested in offering their services on a part-time basis to this worthy project are asked to attend a meeting at 7:30 p.m. Wednesday, July 30, in the parish hall at St. Plus X Church, 7200 Sarto Drive. No specific skills are required.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ask civil rights expansion

WASHINGTON—The U.S. Commission on Civil Rights has urged the President and Congress to "adopt as a high priority national goal the elimination of disparities in economic status that are based on race, ethnicity or sex." Calling for specific goals, timetables and monitoring procedures to increase economic opportunities for women and minorities, the commission said the need for such efforts was "particularly critical during extreme shifts in the national economy." The commission called for the creation of a single National Employment Rights Board to replace existing federal agencies dealing with discrimination in employment.

Agreement with Indians 'void'

CHICAGO—The Alexian Brothers here said that they consider the agreement made last February to turn over their former novitiate in Gresham, Wis., to the Menominee Indian tribe dissolved. Publication of the decision has led to violence, including firebombings, in the area where the novitiate property is located. After a 34-day occupation of the novitiate by members of the Menominee Warrior Society, the Brothers agreed on Feb. 2 to turn over the \$750,000 property to the Menominee tribe. A spokesman for the Brothers said that the tribe had not, since then, indicated any willingness to accept the property.

Hope trial backs right to life

CHICAGO—Illinois right to life groups have expressed the hope that a murder trial here will show that homicide provisions of Illinois law include viable human fetuses. They also hope that the Illinois Supreme Court will hold that viable human fetuses are protected by the homicide law. In the case, Melvin Morgan, 21, has been charged with killing a fetus "in the ninth month of gestation." It is alleged that he shot a pregnant woman whose baby, delivered by cesarean section, was found to be dead.

Society 'alienates' ethnics

BATESVILLE, N.Y.—The inadequate understanding many Americans have of their own ethnic backgrounds stunts their personal growth and contributes to their anger at appeals to understand other minorities, said Michael Novak, executive director of Ethnic Millions Political Action Committee (EMPAC), in the organization's newsletter. The present system of assimilation and emphasis on conformity in the United States "alienates many citizens from a genuine self-knowledge" and "inhibits the growth of genuine intellectual creativity," he said.



Sellersburg parish schedules Annual Festival

SELLERSBURG, Ind. — The Annual Festival and Picnic of St. Paul Church will be held on Sunday, July 27, at Rock Lake Park on Hamburg Pike, midway

between Sellersburg and Jeffersonville. A Chicken Dinner, with "all you can

eat," will be served, beginning at 11 a.m., in the screened dining room overlooking the lake. Soft drinks and sandwiches will also be available.

There will be booths, stocked with handmade quilts, linens including crocheted and embroidered items, dolls, stuffed animals, sporting goods, "grab" boxes, cakes, and candy. Games will be available for both young and old.

A total of \$2,100 in five cash prizes will be given away at the Festival.

Masses at St. Paul Church at Picnic Time will be at 5 p.m. on Saturday, July 26, and at 7, 9 and 11 a.m. on Sunday, July 27. St. Paul's is located on Highway 31 (North Indiana Avenue) just north of the intersection of Highway 31 and Utica Street.

In capsule form . . .

The Oblates of Mary Immaculate have given the use of their former minor seminary at Carthage, Mo., to 71 members of a South Vietnamese Religious order who fled when the communists took over . . . The Times of London, quoting Church sources, said an Anglican-Roman Catholic commission meeting in Italy has reached virtual agreement on the doctrine of marriage . . . A new Protestant group called the Christian Action Council has been formed in Washington, D.C., to oppose abortion.

A petition signed by 550 Catholics urging an end to sex discrimination in the Church and the diocese was presented to Bishop Vincent Leonard of Pittsburgh . . . The deficit for the Chicago Chancery for the next year is projected at \$2.5 million . . . Christian Life Communities, updated form of the Sodality Movement, will hold their national convention Aug. 13-17 at the University of Massachusetts.

Names . .

Cardinal John Krol of Philadelphia has extended an official invitation to Pope Paul VI to attend next year's 41st International Eucharistic Congress in Philadelphia. "I did not expect an immediate yes or no answer," Cardinal Krol said after meeting with the Pope July 16. "But the Pope had previously given indications of a positive disposition toward a visit."

Magr. Janusz Bolonek, a 36-year-old native of Poland, has been named a secretary at the apostolic delegation.

Father Pedro Arrupe, superior general of the Jesuits, has named Jesuit Father Donald R. Campton,

53, editor-in-chief of America magazine since June 1968, as director of information and press activities at the Jesuit generalate in Rome. At the same time, Jesuit Father Joseph A. O'Hare, associate editor of America since June 1972, was named to succeed Father Campton as editor-in-chief of the weekly magazine and president of America Press, Inc.

Jeff Hays, for almost 10 years managing editor and advertising manager for The Message, Evansville diocesan weekly, has left the paper to prepare for the fall campaign as Democratic candidate for mayor of Evansville.



TO DIRECT WORKSHOP—Avon Evans Gillespie, assistant professor of Music Education at Capital University, Columbus, O., will direct a Church Music Workshop at St. Rita Church, Indianapolis, on Saturday, July 26. The workshop will begin at 10:30 a.m. and will close at 5:30 p.m. Details may be obtained by calling Brother Curtis Goar, O.S.B., at 925-9095. The workshop group will sing at the 6 p.m. Mass.

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PLAN SELLERSBURG FESTIVAL AND PICNIC—Displaying the handmade afghan and quilt to be given away at the St. Paul, Sellersburg, Festival and Picnic on July 27 are some of the committee members and "quitting ladies" of the parish. Shown, left to right, are: Father Al Barthel, pastor; Edna Wenning; Elizabeth Ehringer; Clara Popp; Dolores Gehlbach; Helen Andres; Regina Kleehamer; Jackie Mensching; and Lula Ehringer.



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THE TACKER

Ups and downs

BY FRED W. FRIES

When we left you last week, members of what was officially labeled the Archdiocesan Tour had just completed a 14-hour train ride from Lucerne to Rome. We were famished and exhausted when we were eventually deposited—hook, line and luggage—in Rome's cavernous railroad station.

Not unexpectedly, it took more than an hour to load our buses. By the time we reached our hotel—incongruously named the Residence Palace—it was, if memory serves, already 1 a.m.

The hotel was located on a narrow, winding street in the Parioli section of Rome within walking distance of the Villa Borghese.

Since it had been some 16 hours since we had eaten a square meal, our tour leaders (they were as worn out and harrassed as we were) invited us to drop our suitcases temporarily in the lobby and to follow them to a nearby restaurant.

The restaurant—located only one block from our hotel—proved to be a friendly oasis and one which we were to patronize repeatedly during our stay in the Eternal City.

Kiss for the ladies

The proprietor—Dominick (spelled with the "k")—was a dead ringer for Sebastian Cabot. Early on, as they say, we noticed that he gave a friendly kiss to each member of the fair sex who entered his establishment for the first time. We did not notice any complaints at this Latin gesture from members of the Archdiocesan Tour—surprise, perhaps, but no complaints.

In a few minutes, Dominick was on a first name basis with his guests. The sumptuous buffet—ranging all the way from spaghetti (appetizer in Italy) to fruit and nuts, allayed much of the frustration built up in our members by the largely unavoidable delays and foul-ups in the early part of the trip.

After a hearty meal (the price was extremely reasonable), we walked back to the Residence Palace hopeful of a good, if necessarily brief, night's sleep to prepare us for the long papal ordination scheduled for that (Sunday) evening. Our hopes were, at best, premature.

Another surprise

Upon reaching the lobby, we were in for another surprise. Unlike American hotels, the Residence Palace had no bellhop or porter service; we were to handle our own luggage. Tour members were given door keys and told to locate their respective rooms. This turned out to be a complicated and exhaustive chore especially for a group of bone-weary travelers.

First of all, we noticed that there were no elevators off the lobby, but we eventually located them in a corridor toward the back of the hotel. Arrows on the wall indicated the room numbers served by each elevator, e.g. 412-428 or 430-454.

Mrs. Fries and your columnist were assigned to Room 451. We logically entered the elevator serving Rooms 430 to 454. You would assume that the elevator would stop at the fourth floor (right?), and it would be simple enough to locate Room 451. If you think that, kind readers, you are excluding the vagaries of Roman ingenuity.

Changed elevators

Would you believe that the elevator stopped at the third floor and a sign instructed us to continue our journey on a second elevator down the hall. That elevator—incredibly enough—stopped at the fifth floor, and another sign instructed us to take a third elevator to reach the sixth floor—the actual location of Room 451. A little mind boggling, wouldn't you say?

To exacerbate an already bad situation, once in the room, a guest had to remember the elevator formula to get back to the lobby since the stairway extended only as high as the third floor.

An explanation

Later on, by way of explanation, we were informed that the Residence Palace served for many years as a combination apartment house and hotel, and that the complicated elevator system was necessary to separate the permanent tenants from the transient guests, since they were housed on different floors. Later on, when the hostelry shed its ambivalent image in favor of the obviously more lucrative tourist trade, the Residence Palace was stuck with elevators long since obsolete to the chagrin of many an overnight guest.

Needless to say, dawn was already breaking by the time everyone got settled for the night. Tour authorities had enough foresight not to schedule any sightseeing jaunts that Sunday, and members spent the time unpacking and preparing for the ordination rite at the Basilica that evening.

(Continued next week)

HERE AND THERE—Father Kenneth J. Murphy, staff chaplain at New Castle State Hospital, was recently promoted from Lieutenant Junior Grade to full Lieutenant in the U.S. Naval Reserve. . . Eight Legion of Mary members from Ireland are currently meeting with Praesidia leaders and members in Indianapolis and Muncie exchanging ideas on the operation and functions of the international organization. . .

POTPOURRI—The 1955 graduates of St. Mary Academy, Indianapolis, will hold their 20-year reunion on Saturday, Aug. 2, at the Sherwood Country Club, with the festivities slated to begin at 6:30 p.m. Additional information may be obtained by calling Joan Doyle, 359-8382.



JUBILIARIES AT OLDENBURG—Back in 1915 exactly 50 postulants entered the Sisters of St. Francis at Oldenburg. The class was to honor the golden jubilee of Mother Olivia Brockman. Above are shown all but one of the 21 living members of the 1915 class who this month observe their sixtieth anniversary of profession. Pictured, back row, left to right, are: Sisters Mary Philip Kalkbrenner, Cecilia Marie Beny, Emma Marie Vollner, Margaret Clare Frey, Mary

Alice Raymond, M. Justitia Schulz, Mary Norbert Noe, M. Genevieve Rehkamp, M. Huberta Stolz, Henry Marie Wittman and M. Colette Sauer. Front row, left to right: Sisters Jane Louise Gabriel, Anna Paulette Meyer, M. Romaine Kautmann, M. Florentine Duellmann, Olivia Grassman, M. Adeline Schroeder, M. Melchior Volker, M. Charles Winter and M. Teresita Hietter. Sister M. Paschal Frietsch could not be present for the photograph.

Remember them in your prayers

BRISTOW

† VERONICA A. BEARD, 80, St. Isidore, Perry County, July 17. Mother of Thomas Van Winkle of Indianapolis, Violet Schaffer of St. Meinrad, and Viola Wright of Birdseye, Ind. Sister of Frances Dunn and Augusta Morthorst, both of Cincinnati; Frieda Deom of Toms River, N.J.; and Mary Peltzer of Chicago.

INDIANAPOLIS

† MARY M. STEAKS, 83, St. Joan of Arc, July 18. Sister of Elizabeth Murphy.

† ROBERT H. BURNS, 87, SS. Peter and Paul Cathedral, July 17. Father of Robert T. and William J. Burns and Mrs. Gerald Fogarty.

† NORMAN L. BRAND, Sr., 45, Holy Cross, July 17. Father of Norman L. Jr., Michael R., Joetta L. and Teresa L. Brand, Janetta Rios and Loretta Mooney; son of Evan Brand; brother of Jean Kenley, Shirley Williams and Clarita Brink.

† BRUCE L. BRAND, 22, Holy Cross, July 17. Husband of Dorothy; father of Tonya Brand; son of Margaret Smith; brother of Norman L. Jr., Michael R., Joetta L. and Teresa L. Brand, Janetta Rios and Loretta Mooney; grandson of Evan Brand and Florence Hostetter.

† JAMES V. CORTESE, Jr., 28, St. Jude, July 17. Son of Dr. and Mrs. James V. Cortese, Sr.; brother of Dr. Mary Ann Hill and Gloria J. Bierke.

† DENNIS E. ADAM, infant, Holy Name, July 18. Son of Diane M. Adam; grandson of Mr. and Mrs. Bie Adam.

† JULIA M. KREKE, 78, Sacred Heart, July 19. Sister of Josephine Feldhake, Bertha Brown and Margaret Brown.

† HELEN M. DOERN, 91, St. Roch, July 21. Mother of Father Herman Doerr, O.F.M.; Mary K. Doerr and Helen Sanders.

† MARGARET M. GALLAGHER, 50, Holy Cross, July 21. Wife of Joseph F.; daughter of Anthony J.

Catanzer; sister of Mary F. Fitzgerald and Joan Ban de Hay.

† CORNELIUS J. CARR, 63, St. Patrick, July 21. Brother of Andrew B. Carr and Catherine Strohm.

† PATRICIA D. MOORE, 43, Assumption, July 21. Wife of Charles; mother of Phillip David.

son; sister of Charles Padgett, Edith Clark, Barbara Long and Carolyn Bryant.

† JULIA G. GRIFFIN, 89, Little Flower, July 22. Mother of Magr. Cornelius Griffin and Charles E. Griffin.

† DOROTHY R. CAIN, 76, SS. Peter and Paul Cathedral, July 23. Mother of Patricia Foley; sister of Carrie O'Reilly.

† GENEVA BLANKEN, 78, St. Anthony, July 11. Mother of Leo, Elmer, Melvin, Alvin and Jerome Blanken and Evelyn Pierson. A sister and two brothers also survive.

NEW ALBANY
† WILLIAM R. SCHUELER, 47, St. Mary, July 18. Husband of Rita; father of Jennifer, Barbara, Gill and Paula Schueler, all at home in New Albany; son of John F. Schueler of New Albany.

† ANNA KRACKENBERGER, 82, St. Vincent, July 18. Sister of Lawrence Krackenberg of North Vernon.

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Indianapolis, Ind.

JUBILIARIES—Mr. and Mrs. Fred Stevens are marking their 50th wedding anniversary with a Mass of Thanksgiving today (July 25) in St. Barnabas Church. They are the parents of one daughter, Mrs. Thomas P. Moriarty. Mrs. Stevens is the former Mary Ellen Allen.

DR. J. J. GERDIS

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INDIANAPOLIS—An Ice Cream Social will be held at the St. Gabriel Church parking lot, 6500 W. 34th St. from 7 p.m. until 10 p.m. Sunday, Aug. 3. Proceeds will be used to support the parish CYO program.

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Criterion Comment

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

—Pope Paul VI

GUEST EDITORIALS

First things first

(The following editorial appeared in a recent issue of the Tidings, Los Angeles archdiocesan newspaper.)

One of the places where a parent meets reality is at the family dinner table. The realities of his condition in life determine what he is able to put on the table. The realities of his education and spiritual influence those who sit at his table. Finally, the dining room table late at night is where he sits down to sort bills and write checks.

Whatever frivolousness or insensitivity may be ascribed to Americans, the fact is that most American Catholic parents gear their budget and their lives to the education and formation of their children. And they do this with calculated and deliberate intent.

This means, existentially, worn rugs at home, sparse furniture, seedy suits, resoled shoes, no away-from-home vacations, and probably some moonlighting by dad. Parents can be forgiven if they fall to respond with intense enthusiasm to academicians and reformers who are perturbed by the evils of multinational corporations. Parental interests tend, of necessity, to be acutely close to home. A parent may seem parochial and unintellectual, primarily a provider. But God gives a parent certain graces—and one of them is the ability to perceive tough hard-boiled realities.

That is why it was heartening to learn of the march in Philadelphia of 70,000 American Catholic parents demanding their rights as American citizens, protesting discrimination against themselves merely because they chose to exercise the guaranteed American right of religious freedom. They were

protesting the U.S. Supreme Court decision that ruled against them on the basis of their religion.

With unerring instinct, the protesting parents discerned the existential implications of the ruling. Citizens in states like Pennsylvania and Rhode Island have repeatedly got their legislators to enact laws that would give religious parents a share of their own tax money to help out in some way in the education of their own children.

Repeatedly, the Supreme Court keeps saying no. It claims to be shoring up and protecting "a wall of separation between Church and state." The brutal fact is that the Supreme Court is building nothing. It is tearing down and bulldozing into pulp the natural rights of parents to educate children according to their conscience. It is not building a wall but rather driving a wedge of oppression and division into the American people.

Chief Justice Warren Burger himself dissented and said the Pennsylvania case ruling "does not only tilt the Constitution against religion, it literally turns the religion clause on its head."

The American Catholics of Philadelphia deserve a salute. It is high time that the people speak up. American Catholic parents need not remain silent about their rights. American Catholic parents need not be defensive about giving their children a religious and moral education. American Catholics should not be disqualified or disfranchised from the rights of citizenship. American Catholics are paying their share—and not getting any kind of share in return. We think the Catholics of Philadelphia are at last spelling this out. More power to them.

Terror always wrong

(The following editorial appeared in a recent issue of the Beacon, Paterson, N.J., diocesan newspaper.)

The Palestine Liberation Organization cannot have it both ways. It cannot on one hand hold out the olive branch (as it did during a recent press conference in Beirut of U.S. Catholic editors) in disavowing acts of indiscriminate terrorism, and on the other hand take the responsibility for such wanton acts as the July 4 explosion in Jerusalem.

Shafic el Hout, a deputy of Yasser Arafat, the PLO leader, told the visiting American editors in April that the organization had disciplined terrorists within its ranks and was anxious to deal with Palestinian-Israeli tensions in a more reasonable manner. But last week the General Command of the Palestinian Revolution, representing all guerrilla groups affiliated with the PLO, said it was responsible for the blast in Jerusalem's Zion Square which

killed 13 and wounded 72 people.

Earlier in the week, Arafat had said that Palestinian forces within Israel and the Israeli-occupied Arab territories would step up their activities.

The Palestinians have many legitimate grievances. They fear that their general cause would suffer if there are successful negotiations between Israel and individual Arab nations—such as Egypt—leading, presumably, to a weakening of a united pan-Arab approach to the problems of the Middle East. That approach has centered around a resolution of the Palestinian problem as a condition to any other negotiations.

But the cruel reality of the Zion Square explosion is indefensible. It is as wrong strategically as it is morally for the Palestinian cause. It lends credence to those in Israel who say that since the Palestinians cannot be trusted, there is little reason to make concessions just for the sake of a signed agreement.

And in the flash-point mood of the unpredictable Middle East, it works tragically against the cause of peace.

What does future hold for United Nations?

BY MSGR. GEORGE G. HIGGINS

Nearly 10 years have passed since Pope Paul VI made his historic visit to the United Nations—a pilgrimage which, momentarily at least, lifted the spirits of mankind and held out some measure of hope that the nations of the world, at long last, might be able to resolve their differences and live at peace with one another.

Pope Paul's trip to the UN served to symbolize rather dramatically, by word and deed, his strong support of the organization at a time when it badly needed such support and his prayerful hope, in the words of his predecessor Pope John XXIII, that the time might come "as quickly as possible when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights."

Public reaction to Pope Paul's UN message was almost universally enthusiastic. Even those who had become cynical about the United Nations—and there were many such in Catholic circles at that time—must have been moved, if not converted, by the earnestness of the Holy Father's support.



AS OF TODAY, however, I rather suspect that if the Pope were to make a second visit to the UN and were to reaffirm his support for the organization, he would receive a much less favorable hearing and might even be written off by some as a naive and somewhat romantic idealist.

The UN is today in serious trouble—so much so that even some of its staunchest supporters are beginning to fear that it may not be able to survive.

The reason for this ominous shift in public opinion is all too obvious. Increasingly in recent years reckless attempts have been made by some of the Arab nations and their allies in the so-called Third World to manipulate the organization and its specialized agencies, not in the interest of world peace, but to their own short-sighted political advantage.

More specifically, they seem to have set their sights on driving the State of Israel out of the United Nations—in flagrant violation of the UN Charter and regardless of the consequences, which could, of course, be disastrous even, or especially, from the point of view of their own self-interest.

THE ARAB nations and their Third World allies launched their relentless attack on Israel in the UN General Assembly last year when they limited Israel's right to speak in the Palestine debate. They also limited Israeli participation in the UN Educational, Scientific and Cultural Organization.

This year they moved against Israel at the annual conference of the International Labor Organization. They also forced the World Health Organization to condemn Israel, and passed a resolution against "Zionism" at the International Women's Year Conference in Mexico City.

Now the word is out that, having gotten away with these outrageous moves against Israel, they may be preparing to go for broke at the next meeting of the UN General Assembly by demanding that the State of Israel be expelled from the organization.

There is growing concern among UN officials and world diplomats—as well there might be—that such a move on the part of the Arab-Third World bloc could result in the destruction of the UN as it is now known.

ACCORDING TO a special UN report in the July 15 issue of the Washington Post, these UN officials and diplomats envision votes on the General Assembly floor this year leading to the suspension of Israeli participation, a walk-out by the American delegation, a cutoff of UN funds by the U.S. Congress, and perhaps fund cuts by Western European nations.

"For the first time," an American diplomat said, "I can visualize the destruction of the UN as we know it—its transformation into the Third World Congress."

This is a frightening prospect at a time when the United Nations is more badly needed than ever before. One

can only hope and pray that the Arab-Third World bloc will have a radical change of heart between now and the next meeting of the General Assembly. If worse comes to worst, the United States will have no alternative but to support the State of Israel and, if necessary, walk out of the General Assembly.

THIS IS A sound position and, in my opinion, the only one that is consistent with the purpose of the United Nations and its specialized agencies. Pope John XXIII stated that purpose as follows in his encyclical "Pacem in Terris": "The United Nations Organization has as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect, and varied forms of cooperation in every section of human endeavor."

The United States, as suggested above, will have no alternative but to live up to this statement of purpose, whatever the cost, if the Arab-Third World bloc is reckless enough to try to expel the State of Israel from the United Nations at the next meeting of the General Assembly.

Let's hope and pray that things will not come to such a dreadful pass—but if they do, our government, in the words of Secretary Kissinger, may be compelled (God forbid) to "depart the scene."

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DALE FRANCIS SAYS

Pleasures, pitfalls of vacation preaching

BY DALE FRANCIS

The pastor at the United Methodist Church was on vacation and there was need to fill the pulpit, so some of my friends in the congregation asked if I'd be willing to come in on Sunday morning.

I called the bishop and he said he didn't remember facing the problem before but he said he thought it would be all right.

He said he thought I should make it clear I was giving a talk so it wasn't quite participation in the worship service. When the newspaper reported it, my contribution was listed as a talk and that is how it was listed in the church bulletin.



IT ISN'T the first time I've done this. I've spoken at services at an Episcopal Church in Louisville and at a Lutheran chapel in Roanoke, Va., and churches of a half dozen different denominations around the country. I am always certain to make sure the bishop of the diocese approves, because I believe this is the only proper way for Catholics to participate in any kind of an ecumenical venture.

But what made this experience different was that I was speaking at a church in the town where I live, speaking to people who are my neighbors, who know me at work, for some were people who work at Our Sunday Visitor, who know me in my everyday life.

Therefore, I had to consider what I was going to say. Speaking at another city, I might have felt some necessity to emphasize the fact I am a Catholic. But among people who know me there is no doubt of this. There was nothing I need prove about my loyalty to the Catholic Church, because none who was there would doubt that.

I COULD HAVE spoken about the progress of ecumenism, but there really isn't much progress to speak about. I could have spoken about the concept of ecumenism—and I did do that very briefly. In the beginning, expressing my belief that we must be true to our commitment of belief, that Christian unity will never come through a homogenization of beliefs or a search for the lowest common denominator, that the Holy Spirit will accomplish what man cannot if we provide an atmosphere of love and mutual respect.

But that took only a minute or two to say. It was the rest of what I could say that would be most important. So what did I talk about? I talked about Jesus Christ, the son of the living God, as Peter testified.

I KNOW THAT one day there will be one fold, one shepherd. I know this because Our Lord has told us so. I am

by prayer and desire committed to the hope this unity will come. As a Catholic, I know there already exists a unity that will be the center of all unity. I do not know when this time will come that we may all be one. But this I do know. When it comes, we will find ourselves together in Jesus Christ.

So I spoke that morning of Jesus Christ, true God, true Man, our Savior who by His suffering on the cross redeemed us all and who in His resurrection gave us the promise of eternal life.

I did not speak of a genial Christ, a good fellow filled with good will, as He is too often portrayed. I did not speak of Jesus Christ, a superstar. I spoke of Jesus Christ who compelled people to follow Him by His words and

manner. I spoke of Jesus Christ who made demands on people. I spoke of Jesus Christ who said that if you knew Him you knew His Father.

I DIDN'T speak of the kind of Christ some modern theologians twist into a flexibility that allows premarital and extra-marital sex, but of Jesus Christ who condemned even lust in the mind as adultery. I spoke of a forgiving Christ, but reminded that when He spoke to the woman taken into adultery, He told her to sin no more.

We are asked to read the Scriptures more today. Yet sometimes when I read those who write about Christ, I wonder if they have really read the Scriptures. This was no Man meek and mild. This was a Man who demanded that those who followed Him repent of

their sins and live righteously.

THIS WAS NO Jesus Christ offering pious platitudes. This was Christ who said we must see Him in all men, who said as we act towards the least of those among us so we act toward Him. And He did not offer this as kindly advice. He said most plainly that those who do not heed this admonition would be cast into darkness.

Afterwards one lady said to me that she couldn't remember when she had heard the name of Jesus Christ spoken more often and she was grateful for hearing of Him. I have an idea that we must speak of Him more often, that we must commit ourselves more completely to Him, that we must be in Christ and Christ in us. And that in this we will find unity.

Neutrality Vatican strong suit

BY KATHLEEN POWERS

ALBANY, N.Y.—Diplomatic recognition of the state of Israel by the Vatican is not probable in the near future, according to an American priest who works at the papal secretariat of state.

Father Robert A. Graham, a California-born Jesuit historian who has worked at the Vatican for 10 years, said during a recent visit to Albany that recognition of Israel at this time would compromise the Vatican's usefulness in the Mideast, "blow our chances to do anything good in the areas of peace and reconciliation."

EVEN THOUGH most Arab countries have diplomatic representatives at the Vatican, and the Vatican has diplomatic representatives with those countries, relations of the Vatican and Israel will remain unofficial for some time, said Father Graham. This is not because of any religious principle, he added, but because of the current situation.

"Israel is the problem" in the Mideast, he said, and for the Vatican to recognize Israel would be to take sides.

"The Vatican has a longstanding practice that when there is a change of government to wait a while to recognize that change," the priest said. "The Church doesn't want to compromise its religious mission—its real mission."

FATHER GRAHAM said there is great international pressure on the Vatican to recognize Israel, as well as tremendous pressure by both Israel and the Arabs to make a statement on the Mideast situation.

"They want the Pope to

pronounce in favor of one side or the other," he said.

But according to Father Graham, the Vatican sees its role as one of calling for patience and mutual tolerance. "The Pope can't take sides in international conflicts," he said.

The priest-historian, who was on the staff of the Jesuit magazine America for 20 years before he moved to Rome, is currently engaged in researching and publishing material from Vatican archives relating to World War II. He is also author of "Vatican Diplomacy," which was published in 1959.

THE POPE'S role in international conflicts, he said, "is that of conciliator, not that of judge. He has no means, nor any mission, for passing judgment." Father Graham said the Pope is incapable of condemning one of his own children.

"What's the Pope to do—send his Swiss Guards over to Golan?"

Regarding Jerusalem, Father Graham said the Vatican's main concern is that the Holy Places be preserved with some form of international guarantees. "What those guarantees would consist of—who knows?" he said.

THE VATICAN hopes that there is not just one country, such as Israel today, which decides about the Holy Places. At present Israel is doing a good job handling the shrines, he said. "But we don't want the day to come that Israel can limit pilgrims."

"Jerusalem is not merely a Jewish city. It has a multinational tradition with Christians and with Moslems as well."

Father Graham discounted any possibility that the Vatican might serve as the international guarantor of Christian shrines. "I doubt very much that the Armenians or the Orthodox would want the Pope to be in charge," he said. "And I don't know if the Vatican would want to go that far and assume that type responsibility. It doesn't look that practical."



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Scattering Viet refugees labeled 'stupid'

NOTRE DAME, Ind.—The wide dispersal of Vietnamese refugees throughout the U.S. is a "most stupid thing" because isolation from other Vietnamese people "will harm their psychological well-being," according to a social scientist at the University of Notre Dame.

Stating that the "melting pot idea won't work anyway" and never has, Dr. William T. Liu, director of Notre Dame's Center for the Study of Man in Contemporary Society, said it is human nature to want to go where your people are.

DR. LIU interviewed refugees at

Camp Pendleton, Calif. He claims that his studies verified his own conviction that Vietnamese refugees would rather accept temporary, low-paying jobs in an area with many Vietnamese than permanent, high-paying jobs where they are no Vietnamese.

Dr. Liu, native of China, was asked by the U.S. Marine Corps to handle health problems at the refugee camp as a consultant to the Navy Health Research Center.

He set up a program to monitor a sample of the refugees for severe cultural shock and stress resulting from their situation.

DR. LIU AND his associates, noting that the composition of the camp is continually changing, have recommended that various programs be developed for different segments of the population. Instead of concentrating on a single program—sponsorship—which is too slow and treats everyone the same.

"As a consequence," he explained, "those who are easy to sponsor are moved out quickly, and the more difficult cases will be left untreated." Other recommendations included preparing communities to accept refugee families, and instituting special classes for children.

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

BY MSGR. R. T. BOSLER

Q. You made a quote about "children of Joseph" by a previous marriage. Just where have you dug up that little bit of information? Have you completely lost your mind?

A. I may have lost my mind, but the reference I made to the possibility of children of Joseph from a previous marriage is hardly proof of it. The New Testament in several places refers to the brothers and sisters of Jesus. How reconcile this with the virginity of the Blessed Virgin? Most of the early Christian writers we call Fathers of the Church held that these were cousins of Jesus and referred to passages in the Old Testament in which cousins were called brothers and sisters. There were



some of the Fathers, however, who speculated that the brothers and sisters of Jesus may have been children of St. Joseph by a previous marriage, for there was an early tradition that Joseph was advanced in age when he married Mary.

St. Epiphanius, St. Gregory of Nyssa and St. Cyril of Alexandria are among the Fathers listed as offering this explanation. I was, therefore, not making up something on my own but simply calling attention to an ancient explanation given by saintly scholars of the Church. If you think they were out of their minds, you are welcome to your opinion. The New Catholic Encyclopedia in an article on the "Brothers of Jesus" says: "There is no probability to the theory of the Protoevangelium Jacobi, Origen and Ambrosiaster that 'the brothers of Jesus' were the children of Joseph by an earlier marriage." But, this is a superficial article that is sprinkled

with unsubstantiated sweeping statements.

Q. Recently we read in a Catholic paper that it was not permitted for Catholics to attend services at other churches. Some of our pastors and Sisters have attended services of other denominations on Sundays, and so have I and my friends. Doesn't this permission come from Vatican II?

A. The Vatican Council II "Decree on Ecumenism" was the inspiration behind the 1967 directory from the Roman Secretariat for Promoting Christian Unity, which gives permission for Catholics to attend non-Catholic services. "Catholics may be allowed to attend occasionally the liturgical services of other brethren," this directory proclaims. "If they have reasonable ground, e.g., arising out of a public office or function, blood relationship or friendship, desire to be

better informed, an ecumenical gathering, etc. in these cases... there is nothing against Catholics taking part in the common responses, hymns and actions of the community of which they are guests—so long as they are not at variance with Catholic faith." This directory states that Communion is not to be received in non-Catholic services but it does declare that attendance at a Holy Liturgy (Mass) on Sunday or holy days of obligation in an Orthodox Church would fulfill the Mass obligation for a Catholic.

What you read in the Catholic paper may not have been the opinion of the editors but of a columnist. There are some ultra-conservative writers in the Catholic press who refuse to admit that any changes have been made in the Church. One of them recently bragged that in his parish "we don't even have the kiss of peace." I thought of him while I was attending the ordination of 359 young men to the priesthood by the Holy Father. The deacon at this Mass invited all to greet one another. There was a great hubbub in the gigantic piazza of St. Peter as a hundred thousand people shook hands and introduced themselves. This was a thrilling moment, as Africans, Asians, Europeans, Americans, etc., demonstrated their membership in one common family.

Q. I read in one of our Catholic papers that the laity were not supposed to be in the sanctuary during the Sacrifice of the Mass, but one of our priests invites them up at the weekday Masses.

A. Our new Sacramentary (Mass book) has an introduction that includes directives on church architecture which urge that the buildings be so constructed that the people be close to and around the altar for easy participation in the Mass; the altar and section for the priests should be elevated or definitely distinguished from the rest of the church. Many of

our older churches cannot be adapted to these directives; so it happens that priests during the weekday Masses, when worshippers are few, invite them to come around the altar. I think this is in the spirit of the new liturgy, and I find nothing particularly new about it. When I was a student priest in Rome in 1938 and offered Mass at the side altars of the churches in Rome, including St. Peter's, the people would huddle around the altar, some of them so close that it was difficult for me to genuflect.

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Set Catholic-Jewish workshop

WASHINGTON—A national workshop on Catholic-Jewish relations is to be held in Memphis, Tenn., from Oct. 28 to 30. It was announced here.

The workshop will be sponsored by the U.S. Catholic Bishops' Secretariat for Catholic-Jewish Relations in collaboration with the Christian-Jewish Office of the National Council of Churches and major Jewish organizations on the national level. Local Catholic, Protestant and Jewish organizations in Memphis are also sponsoring the workshop.

Principal speakers will be Msgr. George G. Higgins, secretary for research, U.S. Catholic Conference; Dr. David Hunter, director of educational programs, Council of Religion and International Affairs; and Rabbi Asher Finkel, of the Institute of Judaic-Christian Studies, Seton Hall University.

Individual workshops will deal with Evangelism and the Jew, Understanding Israel, The Vatican Guidelines on Catholic-Jewish Relations and Combating Anti-Semitism.



OUR LADY OF GRACE JUBILARIANS—Bishop Francis R. Shea of Evansville will participate in a Mass of Thanksgiving at 4 p.m. Sunday, July 27, at which the four Benedictine Sisters above will mark jubilees of religious profession. Golden jubilees are Sister Anna Bauer, left, and Sister Mary Bernard Knust, right. Silver jubilees are Sister Mary Hugh Sasse, second from left, and Sister Theresine Will. All four made their original profession at the Convent of the Immaculate Conception, Ferdinand, which is located in the Evansville Diocese.

Diaconate given to father and son at same time

SAN DIEGO—A father and son were ordained together here as deacons in what is believed to be the first such event in the San Diego diocese and possibly in the U.S.

In ceremonies held at St. Catherine Labourer Church, Richard Rondeau, 52, and his son, Daniel, 26, were ordained to Holy Orders by Bishop Leo T. Maher of San Diego.

The father, a teacher of the educationally handicapped, was ordained a permanent deacon. The son, a theology student, was ordained a transitional deacon on his way to the priesthood. He is expected to be ordained a priest within a year.

Margery Rondeau, wife and mother, respectively, of the newly ordained deacons, also played an important part in the ordination. A skilled seamstress, she made all the vestments and the altar cloths used by the bishop and priests in concelebrating the Mass of Ordination, and the albs, dalmatics and stoles of her husband and son.

BISHOP IN HOSPITAL
WASHINGTON — Auxiliary Bishop William E. McManus of Chicago was listed in "fair condition" July 22 following vascular surgery, according to Georgetown University Hospital.

Open campground for pilgrims

ROME—The Vatican's Office for Pilgrims has opened a campground on the outskirts of Rome that will accommodate 1,000 pilgrims.

The grounds, in the working-class district of Torrevicchia, will accommodate 250 tents or trailers. There is a chapel seating 400, a cafeteria serving full-course meals for the equivalent of \$3.00, two tennis courts and some bunkhouses where guests may take a siesta after eating.

The daily rates are 35 cents for a car or a tent, 65 cents for a trailer and 65 cents per person. Electricity, water and hot showers are included in the rates.

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Formal education plays major role in evangelization

BY FR. JOHN F. MEYERS

By Sept. 3, despite inflation, recession, unemployment, every parent in the United States will be happy; the children will be back in school.

Four million of these children will be in Catholic schools—despite rising tuition costs.

Recently I was having lunch with a distinguished layman whose four children are in various levels of Catholic schools. After taking his order, Bill, the waiter, hesitated. Then in his delightful Irish brogue asked him: "How much tuition do you pay for your daughter in Catholic high school?"

"NINE HUNDRED dollars. It cost me over a thousand for all of them," my friend replied.

"Gee, that isn't much, is it?" was the waiter's response, "considering all they get for that . . ."

I was surprised. I thought a thousand dollars was a lot of money. But then I remember when I thought 50 years of age was old, too.

Times have changed. Tuition is higher, but so is the price of bread, eggs, milk, and shoes and ships and ceiling wax. People's incomes have risen correspondingly. Only perhaps the size of the parish collection hasn't changed much.

BILL WAS probably not one of the people asked in Andrew Greeley's latest research survey "American Catholics—Ten Years Later," but he would be one of the 83% who reject the idea that the Catholic school system is no longer needed in modern life, and probably would also be among the 81% who said they would contribute more to solve the financial problems that threaten the closing of a parish school.

Despite the debate that has appeared in the pages of Catholic journals and newspapers (usually among celibate religious), a great many American Catholics remain committed to their Catholic schools. Not without reason.

While it is difficult to measure the effects of Catholic schools—or of any school, for that matter—parents see and live with the results.

As the bishops of the United States in their pastoral on Catholic Education, "To Teach as Jesus Did," stated: "Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people. Schools naturally enjoy educational advantages which other programs either cannot offer or can offer only with great difficulty."

THE THREEFOLD purpose of Christian education was described earlier in the pastoral as "an integrated ministry embracing three interlocking dimensions: the message revealed by God which the Church proclaims; fellowship in the life of the Holy Spirit; service to the Christian community and the entire human community."

These dimensions, of course, are interwoven, and cannot be isolated, one from the other. Each is an aspect of Christian growth and each one fuses with and reinforces the other.

The end result is Catholic education in its full dimension, than which no more lofty nor perfect has yet been conceived.

I suspect the argument will continue to rage in the journals whether Catholic schools, which were necessary in the immigrant days, are

still necessary today. For parents, it seems to be merely academic. They answer yes.

THEY SEE A nation which has had a disastrous involvement in the Far East, with hundreds of thousands of refugees in this country to remind us of it. They are fearful of a precarious involvement in the Middle East.

They've witnessed a President forced to resign from the highest office in the land and his chief advisers convicted in court. They see race and sex prejudice still abound.

In large cities they are afraid to walk the streets at night and sleep behind doors with three locks on them.

In public schools, they see the cost of violence and vandalism now equals the cost of textbooks. Annually, there are reported 100 killings and 70,000 serious assaults on teachers. Not long ago a 16-year-old boy was killed for not paying a five-cent debt at cards. Hiring additional policemen, building larger piles of atomic weapons is not going to help much, or at all.

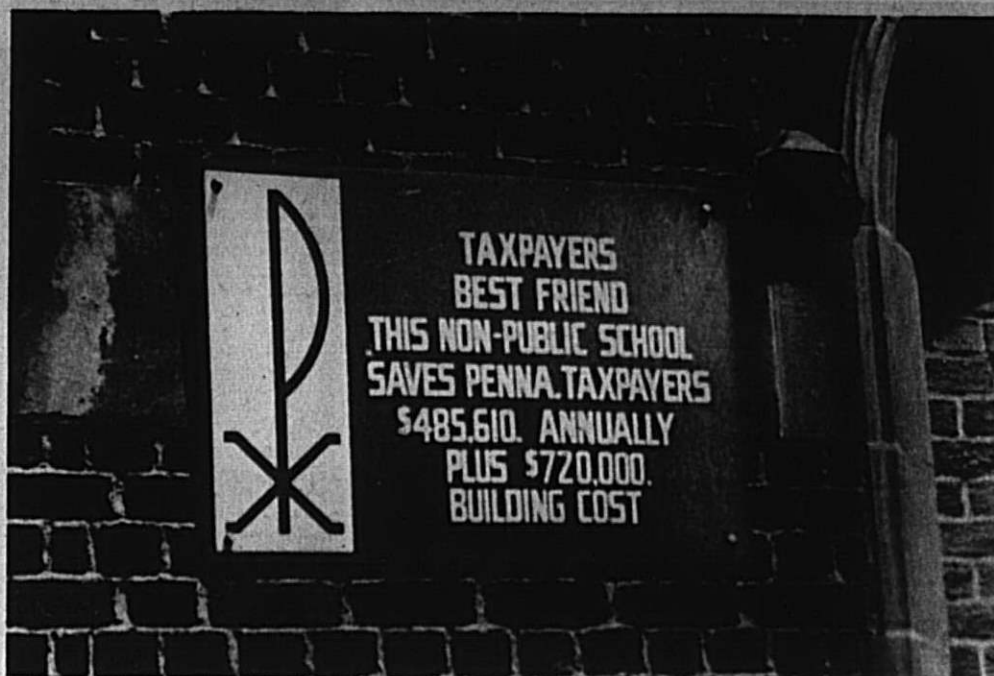
We might take our clue from what Msgr. George John wrote years ago: "Better times are the results of better men."

WHAT WILL HELP is a value education which develops better men and better women. A monopolistic public school system which does not recognize the existence of God, and which, rather than encourage students to study and discuss the ultimate issues of life and reality, actually forbids them, does not meet the need.

Perhaps the Bicentennial we are about to celebrate will serve to remind all people (including the Supreme Court Justices) that America was founded as a religious nation. As a religious nation, we deserve a religious educational system.

Deserve it? Bill would say: "Absolutely need it. And each child has a right to it."

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A sign at St. Lawrence School in Pittsburgh tells a story of financial commitment on the part of Catholic parents resulting in a benefit for the community at large. (NC photo)

Religious education is growing process

BY STEVE LANDREGAN

Whether it be a parochial school religion class or a CCD class for public school students, the parish community is obliged to furnish more than a classroom and a qualified teacher for the students.

A religious education program for children begins with their parents.

Parents are the first teachers of religion to their children and their teaching and example provide the foundation upon which any future Christian formation will rest.

The question is: What is the parish doing to insure that the parents are prepared to fulfill their role as first teachers of religion.



TODAY MANY Catholic adults operate with a "First Communion" faith. They have matured physically, intellectually and emotionally, but often have matured very little spiritually.

These parents would laugh at the idea of wearing their First Communion suits or dresses—the idea is ridiculous. They have long since outgrown those clothes. And they have also outgrown their First Communion faith.

Many are aware of their need. Burgeoning adult education classes, prayer groups multiplying across the country are only two indicators that adult Catholics are aware of their need for spiritual growth and are trying to do something about it.

PARISHES MUST recognize this need as directly related to their religious education program for

children, and take positive steps to provide opportunities for the spiritual growth of parishioners.

The first step is to use the Sunday homily as a teaching tool. It is the surest method of reaching the highest percentage of parishioners.

First, we must take stock of the tools we have for adult education.

"To Teach as Jesus Did," suggests: "There are many instruments of adult education, and the Church itself sponsors many such activities and programs. Their full potential in this area should be recognized and used effectively. The liturgy is one of the most powerful educational instruments at the disposal of the Church. The fact that homilies can be effective tools of adult education lends urgency to current efforts to upgrade preaching skills and to improve the entire homiletic process" (Par. 45).

THE HIGHEST percentage of parishioners is reached with the Word of God during Sunday Mass. Of course it is essential that the homilies must be effective. Length is unimportant. It's quality that counts. Properly used to develop some point of the readings or another text from the Mass of the day, homilies will provide a means of real spiritual renewal for a parish. They can also stimulate many parishioners to involve themselves in discussion clubs, adult education courses or lectures that could broaden their spiritual insights and deepen their faith.

"To Teach as Jesus Did" goes on to say, "The Catholic press and other communications media should be utilized creatively for continuing education" (Par. 45).

THE KNOW YOUR FAITH series carried by more than 90 diocesan newspapers is an excellent tool of the Catholic press. These articles cover a wide area of subjects from Sacraments to Scripture and could well be referred to in homilies and used by discussion groups or individuals as a means of updating.

SOME PARISHES have libraries or tape ministries. A parish library should be kept current and have a reasonable budget for the purchase of resource books, spiritual reading and religious fiction. Religious book publication is once again on the increase.

Tape libraries consist of cassettes purchased or recorded by parishioners of talks on everything from understanding the Bible to understanding your teen-ager.

A Catholic high school in Texas will introduce a new concept in parent education next fall when members of the religious department will teach an evening course for parents once a week paralleling the course being given to their children. Many parishes could do the same thing.

IF CCD CLASSES are held on Sunday morning for children, adult education classes could be held for parents at the same time.

Every encouragement should be given to parishioners to participate in prayer groups, Cursillos, Marriage Encounter and other programs that will help them to develop a more dynamic Christian life.

Religious education in the parochial school and the CCD needs the full support of the parish community, financially to provide books, visual aids and qualified teachers; and spiritually to provide parents with the opportunities they need to deepen their own faith commitment and enrich their Christian family life to provide the proper spiritual soil for the seeds of faith to grow and bear fruit.

What is future of the CCD?

BY FR. THOMAS E. KRAMER

To ask the question "What is the future of CCD?" is to risk a blank stare, a shrug of the shoulders or a response something like "What is the past of CCD?" from many Catholics.

Those who are familiar with the Confraternity of Christian Doctrine of 20 and 30 years ago do wonder about its present status and its future, but there are many who are not in any way familiar with the CCD.

In its glory days of the 1940s, 1950s and early 1960s, the CCD was organized in a parish to provide catechetical instruction to all persons in the parish except those youngsters enrolled in Catholic schools.

IN PLAIN FACT this very often meant providing religion classes for public school children, but in many parishes it meant a program for parents of pre-schoolers, a program of adult discussion clubs, visitors to new

parishioners and a variety of other programs.

A brief column is no place to discuss all the reasons for the decline of many of these programs and for the very notion of CCD itself. In looking back one can see positive and negative factors and can count wise decisions and poor ones.

The fact is that the Church in this country has moved to an idea of total religious education in the parish that encourages parish boards of education and parish council committees on education to take the responsibility for the total religious education program in the parish.

WHAT THE CCD Board in its full functioning was supposed to do, namely, provide catechetical instruction for all members of a parish, has now become the responsibility of the Board of Education or the Com-

mittee for Education. But it is not yet evident that this change has effected any improvement in parish religious education.

More parishes have paid professional coordinators of religious education today, and this is a step forward.

But in many cases it seems that the feeling of responsibility on the part of parishioners to get involved, to work for the programs and participate in them has not grown accordingly. In fact it seems at times to have declined.

This is not due to a simple change in parish organization so much as it is due to a change in our society. In the way people live, work, play and pray. And the answer to the problems is not a return to the past but a creative response to the new situation.

SOME OF THE hopeful signs which are not often labelled CCD but would have easily fallen within the scope of the old CCD, easily come to mind:

The programs to assist parents in preparing their children for their first reception of the Eucharist and their first sacramental celebration of Penance.

Family type programs that bring families together for religious education in specific themes on peer levels and in family groupings, usually culminating in a Eucharistic liturgy for all participants.

Programs of preparation for parents and godparents prior to the Baptism of a new member of the family.

ALSO INCLUDED could be a wide variety of adult education programs, from the older style discussion clubs on sacred Scripture, family life, ethical questions or any other subject, to retreat type programs, lecture series and other efforts at adult education.

In all of these it is important that they be seen as a function of the parish community. They must all be efforts provided by the parish community to enhance the faith of its members. We have not mentioned the programs more directly concerned with service or community formation that have been coming into existence in response to the Bishops' pastoral, "To Teach as Jesus Did," but they also are a sign of hope.

In a living parish community, and there are many in the dioceses of the United States, we can find a wide variety of programs that cause us to conclude that CCD is alive and well in many places but living under a different name.



A Sister in New York works with an Oriental child in a Catholic school. (NC photo by Chris Sheridan)

Released-time program pays big dividends

BY FR. JOSEPH M. CHAMPLIN

Msgr. Cosco and his two associates, Fathers Jerry Service and Michael Toth, several times each week drive from Notre Dame rectory in Malone, an upstate New York city near the St. Lawrence River and the Canadian border, to the area's centralized religious education center a few blocks away.



The building itself is a rather large modular house connected to the local high school by a narrow, curving sidewalk. In the upstairs or main portion of the structure lives the region's CCD coordinator and his wife; downstairs, there are three or four carpeted classrooms, each suitable for about 30 students, and a small office space.

The pupils are released for one period every sixth day (they follow those complicated contemporary schedules), walk the short distance to the center and receive religious instruction for approximately 40-45 minutes.

Over 400 students participate in this program, coming for the religion class at times when they otherwise have study hall.

EIGHT PARISHES in the Malone district share the expenses (building cost—\$33,000; annual budget—\$15,000) and the teaching responsibilities (priests, Sisters, lay persons).

In Fulton, we hope to launch a similar program this fall. Holy Family has purchased a small home across the railroad tracks from our local high school. With the help of paid professional workers plus volunteer helpers we have converted this into a two-classroom Christian Center.

The renovators took great care that the rooms be comfortable, sound proof, appropriately decorated and well suited for audio-visual presentations. We anticipate cost of the property's purchase and renovation will total approximately \$25,000.

Under the present arrangement, the 200-300 participating students will be scheduled by the computer into one of eight available periods. Our three local parishes supply the teachers.

In a unique approach, five Protestant clergymen have planned a team-taught course for students of their congregations and also intend to use our building at free hours for their instructions. The magic computer will likewise work out that scheduling arrangement.

DURING A PERIOD when many Catholic schools have closed down or may be forced to cease operations primarily because of the financial crunch, this type of staggered period, convenient location, released-time religious instruction effort becomes an important alternative.

Critics who maintain they have never seen viable or effective CCD programs, especially on the junior and senior high school level, sometimes dismiss this even as a possibility. Occasionally they belittle such programs in defense of additional funding of Catholic schools.

I am sure no person actively involved in the very best of high school CCD situations will maintain these are ideal, totally adequate or can accomplish what may be achieved in the Catholic school environment.

Nevertheless, they are an alternative and, in many circumstances, the only option available. Moreover, with sufficient funding, cooperative Church-school relationships and dedicated local personnel, the programs can produce encouraging results.

THE 28 SENIORS I taught this year were as fine a class as any instructor in religion could desire. They listened, they discussed, they asked hard questions, and they gave honest, anonymous opinions on delicate issues.

I don't have their evaluations of the course at this writing. Still, based on previous years, the responses probably will run in the majority quite positive. More importantly, for 25-30 weeks they heard the Word of God, came to know their priests and Sisters much better and had a weekly contact with the Church they would not have experienced without this program.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

SEVENTEENTH SUNDAY OF THE YEAR

"I ask for Wisdom"

I Kings 3:5, 7-12
Romans 8:28-30
Matthew 13:44-52

Solomon asked for something to help his people, not something for himself. He pre-figured our elder brother Jesus who came to serve and not be served. What is the "pearl of great price" in my life? Do I keep it for myself or do I use it for the benefit of others?



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GOLF TROPHY WINNERS—Champions and runners-up in the recent Boys' Match Play Golf Tournament are pictured above. They are, front row, left to right: Tom Owens, St. Christopher; Frank Svarczkopf, St. Michael; Neal Howe, St. Michael; and Joseph Kaiser, Our Lady of Lourdes. In the back row, left to right, are: Pat Gallagher, St. Joan of Arc; Mark Catton, St. Plus X; Pat O'Connor, St. Matthew; and Joseph Russell, St. Michael. The annual tournament was held at South Grove.

Lourdes locks up team tennis championship early

The Annual Archdiocesan Tennis Tournament was delayed due to rain this past Saturday, but with heavy play on Sunday and early this week all novice events were completed. Only Open Boys' Singles and Boys' Doubles were to be completed at Criterion deadline.

Our Lady of Lourdes has amassed 169 championship points and has locked up over-all team honors with only two open events remaining. The two teams fighting for the runner-up spot in the over-all team championship are St. Catherine and St. Luke.

St. Catherine would have to win the doubles match against Our Lady of Lourdes in order to finish with 123 points to tie St. Luke for the runner-up spot. St.

Christopher has finished in fourth spot.

MARY HAMMOND and Mike Hughes of St. Catherine won the Novice Girls' and Boys' Singles, respectively. John Dillon and Joe Kessing, Immaculate Heart, and Ann Hammond and Julie Oberlies, Our Lady of Lourdes, took the honors in the doubles while Diane Scheld and team-mate Jim Holly of St. Bernadette captured the mixed event.

Competition in the Open Division found Tom Elliott and Mary Garber of St. Luke, taking the trophies in the Mixed Doubles while Karen Landau and Nancy Olcott combined their talents from St. Charles, Bloomington to capture the Girls' Doubles event. The Girls' Open Singles was taken by Mary Helen Irvine of St. Luke.

OPEN, NOVICE SWIM RESULTS

Boys' Novice (13-14) 50 Meter Backstroke—1) Peter Welch, St. Joan of Arc; 2) Chris Catton, Holy Spirit; 3) Mike O'Connell, St. Lawrence. Time: 49.1 sec.

Girls' Novice (13-14) 50 Meter Backstroke—1) Dawn Abel, Immaculate Heart; 2) Chris McNamara, Immaculate Heart; 3) Mary Williams, St. Andrew. Time: 42.8 sec.

Boys' Novice (15 or over) 50 Meter Backstroke—1) Vince Larson, St. Lawrence; 2) Ed Agnes, St. Joan of Arc; 3) Doug Miller, Immaculate Heart. Time: 38.4 sec.

Girls' Novice (15 or over) 50 Meter Backstroke—1) Diane Siddons, St. Charles, Bloomington; 2) Mary Agnew, St. Joan of Arc; 3) Julie Kramer, Our Lady of Lourdes. Time: 44.7 sec.

Boys' Open 100 Meter Butterfly—1) Richard Walfrée, Immaculate Heart; 2) John Ahlers, Christ the King; 3) Jim Sweeney, St. Luke. Time: 1:09.8 sec.

Girls' Open 100 Meter Butterfly—1) Teresa Love, Immaculate Heart; 2) Cathy Wickstrand, St. Luke; 3) Nancy Miller, Immaculate Heart. Time: 1:16.3 sec.

Boys' Novice (13 or over) 50 Meter Butterfly—1) Chris Coraggio, St. Lawrence; 2) Vince Larson, St. Lawrence; 3) Bill Raters, Holy Spirit. Time: 33.4 sec.

Girls' Novice (13 or over) 50 Meter Butterfly—1) Dawn Abel, Immaculate Heart; 2) Coleen O'Brien, St. Luke; 3) Kathleen McDowell, Immaculate Heart. Time: 44.3 sec.

Boys' Open 100 Meter Butterfly—1) John Ahlers, Christ the King; 2) Dave Ridgeway, Holy Spirit; 3) Steve Gleaser, St. Luke. Time: 1:14.5 sec.

Girls' Open 100 Meter Butterfly—1) Paula Hartzler, St. Luke; 2) Cyndie Fenstermaker, Immaculate Heart; 3) Leslie Fenstermaker, Immaculate Heart. Time: 1:17 sec.

Boys' Novice (13-14) 50 Meter Freestyle—1) Peter Welch, St. Joan of Arc; 2) John McGinley, Our Lady of Lourdes; 3) Frank Kelley, St. Lawrence. Time: 38.0 sec.

Girls' Novice (13-14) 50 Meter Freestyle—1) Kathy Cronan, St. Andrew; 2) Kathleen McDowell, Immaculate Heart; 3) Ursula Wieland, Immaculate Heart. Time: 33.2 sec., a new record.

Boys' Novice (15 or over) 50 Meter Freestyle—1) Craig McKay, St. Lawrence; 2) Chris Coraggio, St. Lawrence; 3) Bill Raters, Holy Spirit. Time: 29.0 sec.

Girls' Novice (15 or over) 50 Meter Freestyle—1) Jan Kennedy, St. Lawrence; 2) Monica Tarpey, Our Lady of Lourdes; 3) Diane Siddons, St. Charles, Bloomington. Time: 35.0 sec.

Boys' Open 100 Meter Freestyle—1) Richard Walfrée, Immaculate Heart; 2) Mike Kelley, Holy Spirit; 3) J. Maesaka, St. Luke. Time: 1:00.9 sec.

Girls' Open 100 Meter Freestyle—1) Kathleen Wickstrand, St. Luke; 2) Annie Schieders, St. Luke; 3) Theresa Love, Immaculate Heart. Time: 1:03.9 sec.

Boys' Novice (13-14) 50 Meter Breaststroke—1) Frank Kelley, St. Lawrence; 2) John McGinley, Our Lady of Lourdes. Time: 47.5 sec.

Girls' Novice (13-14) 50 Meter Breaststroke—1) Kathy Cronin, St. Andrew; 2) Tammy Hogen, St. Lawrence; 3) Beth Underwood, St. Gabriel, Connersville. Time: 46.3 sec., a new record.

Boys' Novice (15 or over) 50 Meter Freestyle—1) Danny Larson, St. Lawrence; 2) Craig McKay, St. Lawrence; 3) P. Miller, Immaculate Heart. Time: 43.7 sec.

Girls' Novice (15 or over) 50 Meter Freestyle—1) Cindy Thurston, Immaculate Heart; 2) Terri Boaler, St. Joan of Arc; 3) P. Proffitt, St. Joan of Arc. Time: 46.8 sec.

Boys' Open 100 Meter Breaststroke—1) Mike Kelley, Holy Spirit; 2) Mike Maesaka, St. Luke; 3) Ted Bennett, St. Luke. Time: 1:14.9 sec., a new record.

Girls' Open 100 Meter Breaststroke—1) Nancy Miller, Immaculate Heart; 2) Paula Hartzler, St. Luke; 3) Denise Cialdella, St. Michael. Time: 1:27.4 sec.

Boys' Novice 200 Meter Freestyle Relay—1) St. Lawrence; 2) Holy Spirit; 3) St. Joan of Arc. Time: 2:08.4 sec.

Girls' Novice 200 Meter Freestyle Relay—1) Our Lady of Lourdes; 2) Immaculate Heart; 3) Immaculate Heart. Time: 2:30.9 sec.

Boys' Open 200 Meter Freestyle Relay—1) Holy Spirit; 2) St. Luke; 3) Immaculate Heart. Time: 1:53.1 sec.

Girls' Open 200 Meter Freestyle Relay—1) St. Luke; 2) Immaculate Heart; 3) St. Gabriel, Connersville. Time: 2:08.9 sec., a new record.

Mixed Novice 200 Meter Freestyle Relay—1) Immaculate Heart; 2) St. Joan of Arc; 3) St. Charles, Bloomington. Time: 2:25.0 sec.

OVER-ALL WINNERS

Novice Division—1) Immaculate Heart; 2) St. Lawrence; 3) St. Joan of Arc.

Open Division—1) St. Luke; 2) Immaculate Heart; 3) Holy Spirit.

Over-All Winners—1) Immaculate Heart; 2) St. Luke; 3) St. Lawrence.

CYO NOTES

Talent Show entry deadline is today, July 25. Auditions will be held in all four categories on Wednesday, August 6, at St. Michael at 6:30 p.m. If you have any questions, please call the CYO Office, 632-9311.

Cadet and "56" Football entry deadline is Wednesday, July 30.

Fall Kickball for Cadet and "56" Leagues have been mailed. Entry deadline is August 6.

Junior Fall Kickball entries are due August 11.

The annual Fall Football Coaches' Meeting will be held on August 21, at Roncalli High School at 8 p.m.

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GREET PROVIDENCE JUBILARIANS—Mother Marie Joseph (far left, front), superior general of the French Sisters of Providence at Ruille, is shown with Mother Mary Plus Regnier, superior general of the American Sisters of Providence, as they extended best wishes to golden jubilarians at St. Mary-of-the-Woods. The jubilarians are, left to right: Front row: Sisters Mildred Celeste Grodrian, Mary Clarice Worden, Claudia Lewis, Rosalie Stoecklin, and Emerita Basso. Second row: Sisters Louise Marie Bender, Francis Genevieve Greenwell, Bernadette Ryan, Agnese Boddington, Genevieve Therese Mulcahy, Mary Lenore Brennan, Ann Elizabeth Brunt and Miriam Donoghue. Third row: Sisters Marie Alice Donahue, Marie Imelda Carroll, Anna Martina Mehek, Agnes Dolores Warner, Anyela Mehek, Mary Annette Maloney and Marion de Lourdes Maloney. Back row: Sisters Mary Angela Whealan, Joan Schloemer and Gertrude Eileen Getrey. Not pictured is Sister Emily Zwang. Mother Marie Joseph and an assistant, Sister Marie Helbert, are currently touring U.S. Providence institutions.

CYO SOFTBALL LEAGUE STANDINGS

JUNIOR GIRLS' SOFTBALL

(As of July 22)

DIVISION I—St. Anthony 6-0; Little Flower 4-1; St. Plus X 4-3; St. Christopher 3-3; Immaculate Heart 3-3; Our Lady of Lourdes 2-5; Holy Trinity 0-7. St. Anthony is Division I champion.

DIVISION II—St. Jude 7-0; Holy Spirit 4-2; Nativity 4-2; Holy Name 3-4; St. Catherine 3-4; St. Simon 3-

4; St. Mark 2-4; St. Barnabas 0-6. St. Jude is Division II champion. Division Winners, St. Anthony and St. Jude.

CYO BOYS' SOFTBALL

DIVISION I—St. Michael 6-1; St. Christopher 5-2; St. Anthony 4-2; St. Malachi 4-2; St. Gabriel 2-4; Immaculate Heart 1-5; Holy Trinity

0-6. St. Michael is Division I champion.

DIVISION II—St. Simon 7-0; Our Lady of Lourdes 5-1; St. Philip Neil 5-2; St. Andrew 3-3; St. Lawrence 1-5; Holy Spirit 1-6; St. Plus X 1-6. Division II champion is St. Simon.

DIVISION III—St. Barnabas 6-1; St. Jude 6-1; St. Mark 5-2; Nativity 2-5; St. Catherine 1-5; Holy Cross 1-5. Division III winners are St. Barnabas and St. Jude.

FESTIVAL GUIDE

Tell City—(Annual K of C Picnic)—July 26.

St. Paul, Sellersburg—(Chicken Dinner and Picnic)—July 27 at Rock Lake Park.

St. Anthony, Clarksville—(Picnic and Chicken and Ham Dinners)—Aug. 2.

St. Cecilia, Oak Forest—(Annual Picnic and Chicken Dinner)—Aug. 3.

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VIEWING WITH ARNOLD

'Cool cat' is brought to life

BY JAMES W. ARNOLD

Unless you're under 12 years of age, you've seen most of the slapstick jokes in "Return of the Pink Panther" before, but the joy of it is that it doesn't make much difference.

You're being joshed by the current masters of visual movie comedy, director Blake Edwards and funnyman Peter Sellers, who haven't worked together at this nonsense since "The Party" (1968), an underrated masterpiece that was probably the best comic film

of the last 20 years. "Panther" is not that good by a long shot, but it's a welcome oasis in the desert. If you do happen to be under 12, it's the equivalent of an extra week of summer vacation.

"PANTHER" resurrects Inspector Clouseau, the terribly cool and incompetent French detective invented by Edwards and Sellers in a landmark 1964 movie that had, among other things, a couple of jewel thieves invading a posh costume party dressed as apes. (Sellers pursued them in a suit of armor). Clouseau has stayed alive in a cartoon version and a less successful 1968 feature (with Alan Arkin). Of course, the "cool cat" cartoon panther, introduced as a title device set to Henry Mancini's music in the original movie, has become one of the dominant animated heroes since the decline of Tom and Jerry.

The new plot has several hangovers from the original, including the elusive exotic diamond, the retired gentleman thief Sir Charles Litton (Christopher Plummer) and the chief inspector (Herbert Lom) driven to insanity by Clouseau. There are also elegant locales

(Nice and the Swiss resort of Gstaad), and Edwards provides a side trip to Morocco in an episode that tries to spoof Bogart-Lorre-Greenstreet movies. That misfires, chiefly because Sellers isn't in it.

Sellers' Clouseau is funny because he successfully creates a character who is lovable but flawed. He can be a victim, and we're not upset. The joke is not that he escapes disaster, or turns it onto others, but rather that, super-confident, the epitome of the haughty Surete style, he brings continuous catastrophe on himself. The bits are often terribly familiar—being trapped in a bathtub where he can neither turn off the water or pull the plug, or cleaning a room with a vacuum that sucks up objects like the jet of a 747. The beauty is partly in Sellers' skill and timing, but the kicker is his character. The thing would always be funny, but it's hilarious because Clouseau is doing it.

THIS TIME around Clouseau has an oriental valet named Cato, whom he calls "my little yellow friend." The running gag is that they are constantly practicing karate ambushes on each other. What's more, Clouseau often cheats Cato to get the upper hand. So his final comeuppance is satisfying on several levels. Like all great clowns, Sellers is in eternal conflict with objects. He is our paranoid fantasies brought to life. Doorbells ring, but don't stop ringing. Radios won't turn off. Brakes don't work. Floors are inexplicably slippery. Revolving doors get stuck. Ordinarily tame birds become perverse. Most of this is visual and basic. But the few verbal jokes are delicacies, like Clouseau's

accent. ("Phone" comes out "foon," "room" is "rim").

If all this seems less than delirious (and sometimes it is), consider the thin competition, currently represented by an import called "Monty Python and the Holy Grail." Python is the name of a satirical British TV group, here now in their second film, a spoof of the King Arthur legend and its medieval trappings, which unfortunately often means chivalric honor and ideals, art, ceremony and religion. (A weapon, the Holy Hand Grenade of Antioch, is operated by a monk reading instructions from the Book of Armaments). One of the problems is that there are no heroic models to satirize. The "good" straight films about the Middle Ages can be counted on the fingers of a mitten.

THE CENTRAL comic device is tedious. Every gag is carried on interminably, so that the endlessness itself presumably becomes funny. (The knights only pretend to ride horses, and spend the whole flick hopping around through the forest while their squires beat coconut shells). When action is expected, the characters talk and talk, about nipping irrelevancies. Much is made of the mechanics of filming. When the knights are attacked by an animated "monster," they are saved because the animator has a coronary at his drawing board.

"Grail" belongs to the category of the anti-heroic putdown. (Lancelot, rushing to the rescue of a stranger in a castle, slays everyone in sight at a wedding party. "Sorry," he says, "I get carried away.") And there is the black humor of gratuitous cruelty: a feisty

knight who battles on as a stump after losing both arms and legs. The child's

imagination is unlikely to soar.

Some may find a bit of this outrageously amusing, even harmless. So bad, as they say, that it's good. But I think that the Python troupe, which is developing a following in the U.S. on public television, is the dark at the end of the tunnel. [Rating: A-2—unobjectionable for adults and adolescents.]

The week's TV network films

THE SECRET LIFE OF AN AMERICAN WIFE (1968) (ABC, Sunday, July 27): One of those dubiously racy George Axelrod comedies about the neglected suburban wife of a Hollywood press agent who masquerades as one of the girls her husband "provides" for an aging movie star. (She's testing her sex appeal). Walter Matthau is funny as the star, but the idea worked better in a similar episode in Neil Simon's "Plaza Suite." Not recommended.

THE CARETAKERS (1963) (NBC, Thursday, July 31): A sensational, rather brutal and generally worthless flick

about a young wife undergoing treatment in a mental hospital. With Robert Stack, Polly Bergen and Joan Crawford. Not recommended.

CATHOLICS (1973) (CBS, Friday, Aug. 1): Jack Gold's good film of Brian Moore's provocative novel, set in an Irish abbey, about the eternal argument over whether the Church's mission is to save souls or save the world. Trevor Howard gives a brilliant performance as an abbot with a scandal in both camps. A rare treat, a serious film about theology, for thinking Catholics.

Former teacher buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was held on July 17 for Sister Marie Virginia Davis, S.P., who died on July 15 of a heart condition.

A former teacher, her assignments in the Archdiocese included St. Agnes Academy, Indianapolis, and Schulte High School, Terre Haute. A niece, Alice Beakey of Northlake, Ill., and a nephew, Robert Cleveland of Chicago survive.



VISITS REFUGEE CAMP—Father Francis Wright, CSSP, national director of the Holy Childhood Association, is surrounded by refugee children during a recent visit to Fort Indiantown Gap, Pa., military reservation, which temporarily is housing some 14,500 Vietnamese refugees. Father Wright emphasized the special concern of his agency, which has focused its attention on young people since its founding in 1843. The agency had raised more than \$100,000 to aid Vietnamese orphans before the fall of South Vietnam, he noted.



MARK GOLDEN JUBILEE—Mr. and Mrs. Louis Dezelan observed their 50th wedding anniversary with a Mass of Thanksgiving on July 12 in St. Michael Church, Indianapolis, followed by a reception in the parish hall. They are the parents of Dorothy Kirk, James Dezelan and the late William Dezelan.

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ARCHBISHOP ROBERT J. DWYER
EDITOR OF THE REGISTER

HAS THIS TO SAY ON THE ABORTION ISSUE:

The Abortion Issue, beyond question, is crucial to America's claim to be a Christian nation. The grim fact that a small nucleus of pro-abortion advocates has been able to turn the United States away from the paths of traditional morality in the course of a few years is a fearful augury of what lies ahead unless Christians like ourselves react in strength and outrage to reverse the trend.

Unhappily, the Pro-Life movement, however powerful potentially (something like a sleeping giant), has been hampered by the lack of a clear, effective Catholic press with sufficient national circulation to combat the enemy, the pro-abortionists, with such force as to insure a reversal. What could be effected and realized if, say, the National Catholic Register were read in every home, staggers the imagination.

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