



PARISH TO NOTE MILESTONE—Father Joseph Grothaus, pastor of Holy Spirit parish, Indianapolis, since 1961, will greet parishioners and visitors to the parish this Sunday as it marks its 25th anniversary. Founded by the late Father Francis Early in 1917, the parish now numbers more than 1,050 families.

making it one of the largest in the Archdiocese. Archbishop George J. Biskup will be principal concelebrant at the Mass of Thanksgiving scheduled at 12 noon Sunday, June 4. A parish picnic will follow on the grounds. Holy Spirit is located at 7200 E. 10th Street.

Holy Spirit to note Jubilee

INDIANAPOLIS—The 25th anniversary of the foundation of Holy Spirit parish, located on the city's far eastside, is planned for Sunday, June 4.

Archbishop George J. Biskup will be principal concelebrant for the Mass of Thanksgiving to be offered at 12 noon. Joining him will be former associate pastors and native sons of the parish: Father James Byrne, pastor of Holy Cross parish, will be homilist.

AN AFTERNOON PARISH picnic will be held on the grounds following the liturgical celebration.

Founding pastor of Holy Spirit parish was the late Father Francis Early, who died in 1964. Serving since that time has been Father Joseph Grothaus. Associate pastor is Father Andrew Wiedekamp.

HOLY SPIRIT PARISH serves 1,050



REV. EDWARD HILDERBRAND

St. Lawrence to be scene of ordination

Archbishop George J. Biskup will confer the sacrament of Holy Orders upon Rev. Edward Hilderbrand in St. Lawrence Church, Indianapolis, at 12 noon Saturday, June 3.

The ordination will offer his First Mass of Thanksgiving at 2 p.m. Sunday, June 4, in the parish church. A public reception will follow in the parish hall.

Son of Mr. and Mrs. E. Andrew Hilderbrand, the 26-year-old ordinand is a native of New Jersey. He is a graduate of the Latin School, St. Meinrad College and School of Theology, where he received a master of divinity degree. During the past semester he was assigned to pastoral work in his home parish.

Hilderbrand previously served as head counselor at CYO Camp Rancho Framasa in Brown County for five years and was employed there an additional five years.

An Anglican assist

PHILADELPHIA—The letter to Cardinal Krol came from an Anglican, and enclosed was a check for \$5.

The writer reported that her daughter had just graduated from a Catholic school in New York. "The Christian training and religious influence she received could not have been obtained in a lay school," the woman wrote.

Because she had heard that Philadelphia's Catholic schools were in financial need and because Philadelphia's Catholic schools offer the same training she treasured for her daughter, the woman sent \$5 for Catholic schools—and, in the section of the check marked "memo," was the clear notation: "From an Anglican."

families, with 625 children enrolled in the parish school. The parish rectory and temporary chapel were erected in 1947, followed two years later by the present

school. An addition was built in 1966. A convent for the Sisters of Providence was completed in 1956. The present church was erected in 1958.

JUBILEE SET JUNE 4

Fr. Leo Lindemann ordained 50 years

The founding pastor of St. Christopher's parish, Speedway, will note his 50th Jubilee of Ordination with dual ceremonies next week.

Father Leo A. Lindemann, 74, will offer a Mass of Thanksgiving at 8 a.m. Tuesday, June 6, for the children of the parish, after which breakfast will be prepared for all in the school cafeteria. Tuesday is the actual anniversary date of his ordination in 1922.

On the following Sunday, June 11, the pastor will celebrate a Solemn Mass of Thanksgiving at 12 noon in the church for present and former members of the parish.

ASSISTING AT THE MASS will be Father Paul Richart, former associate pastor now serving as chaplain at the United States Air Force Academy in Colorado Springs, Col., and Father Peter Martich, a son of the parish now serving as associate pastor of Christ the King parish, Indianapolis. Father Richart will give the homily.

A social hour and dinner will follow the Mass at Holy Family Council, Knights of Columbus, 220 N. Country Club Road. More than 200 reservations have been received for the dinner.

Another reception is scheduled from 5:30 to 8 p.m. in the K of C hall.

Dinner speaker will be Msgr. Francis J. Reine, former president of Marian College presently serving as pastor of Assumption parish. Brief remarks are scheduled by Dr. Ray Montgomery, of the Speedway Christian Church, Msgr. John J. Doyle, Archdiocesan Historian and Archivist, and Father Carl L. Wilberding, pastor of St. Ann's parish.

Serving as master of ceremonies will be Father John Hartzler, associate pastor of St. Christopher's.

FATHER LINDEMANN was assigned to begin the Speedway parish by the late Bishop Joseph E. Ritter in September, 1936. The first chapel was dedicated the following year in August.

As chaplain of the neighboring "500" Mile Track, Father Lindemann has frequently celebrated Field Masses on the



FATHER LEO A. LINDEMANN

raceway grounds. During May each year he offers prayers for the safety of all those connected with the track, his parishioners, and the thousands of track visitors.

A native of Troy, Ind., Father Lindemann entered St. Meinrad Seminary after completing the seventh grade at St. Paul's School, Tell City. After completing his first year of college he transferred to St. Francis Seminary, Milwaukee, where he completed his studies for the priesthood.

Early assignments included: St. Boniface parish, Evansville; St. John's, Vincennes; St. Patrick's, Terre Haute; Holy Trinity, New Albany; and St. Martin's, Martin County.

The jubilarian has one sister and three brothers: Sister Alberta Lindemann, S.C. of Louisville; Dr. Carl H. Lindemann, of St. Louis; Joseph Lindemann, of Canton, O.; and Ed Lindemann, of Lavermore, Ky.

'A SEED GERMINATING'

A Catholic editor looks at his own death

BY MILLARD F. EVERETT

Editor's Note: Millard Everett, editor of the *Clarion Herald* in New Orleans, wrote this column from his sick bed. He is suffering from a terminal illness.

NEW ORLEANS—I am learning reasons for a prolonged illness before death. It may be that God has this type of work for me to do. I am sure, however, that it is a time of preparation in which faith is deepened and increased, if one is so disposed.

I have never been afraid of the thought of dying or of death, but I have been fearful lest I fail to do what is asked of me by God.

When Father Daniel Lord, S.J., was told he would die of cancer within three months, he was glad he had time to make preparation for death. Father Lord was a man of prayer and devotion. He knew what to do to prepare himself.

I HAVE NO IDEA how long my illness

will be nor do I have any experience with formalized spiritual direction. But I need not have fears about my preparation. It is being made under the direction, I firmly believe, of God himself.

The very circumstances of my life now are spiritually oriented. Daily Holy Communion, Mass, prayer services, all give a rich spiritual background.

Moreover I had the happiness recently to receive the Sacrament of the Sick from my co-worker of the past ten years, Father Elmo Romagosa. Also on hand and joining in the prayers were Father Gerard Pelletier, our chaplain, with several of the Little Sisters, and staff members from the *Clarion Herald*. This sacrament is given now before there is immediate danger of death and it was a richly satisfying experience for me.

In the long early night hours I meditate on these matters. I find coming to mind bits of Catholic doctrine that I have picked up not through formal instruction, but

Bishop contends just war theory no longer valid

BY GEORGE BARMAN

DAYTON, Ohio—Christian consciences concerning the morality of war "must be formed by the Gospel and not by the just war theory," Bishop Carroll T. Dozier of Memphis told a University of Dayton conference on war and peace.

Bishop Dozier, who has denounced U.S. involvement in South Vietnam, supported conscientious objection, and set up a draft counseling service in his diocese, told his audience the traditional just war theory has no validity in warfare with "modern weapons."

"The just war theory had certain conditions—it had to be called by the proper authorities, it had to be for a grave injustice—and the good accomplished had to be greater than the damage done," he said. "If you begin to apply this to the present conflict in Vietnam, I find that the war itself is immoral."

SINCE THE JUST war theory "doesn't apply" to Vietnam, "we are face to face with the Gospel of Jesus Christ," he continued.

Asked if he "believed in war" under any conditions, he answered: "Not with modern weapons."

He said that there may have been times when war was justified. He added that "the military itself is not evil. There is a place for it, just as there is a place for the police."

At another point, he said warfare is not immoral if it is a "defensive posture."

Discussing the Vietnam war, Bishop Dozier said: "You and I know we've been defeated, we've been licked."

He said the U.S. has "sold out the Saigon government" and now has only two conditions for peace: return of prisoners of war and cease fire and "we get out in four months."

He claimed that all of the reasons advanced for the war over the years "have now fallen down one by one."

ACCORDING TO Bishop Dozier, "we are a violent people. The community has acted against university students by and large violently. When we have crime in the city or something breaks out, the police react violently. We have not taught reconciliation in Christ."

The bishop said television has played an important role in forming the consciences of Americans against the Vietnam war.

"It is an instrument of the Holy Spirit," he said. He added that "we can rant and rave about how TV portrays war, but it is the first time any of us who have not served in battle has ever seen war. We have seen war in all its naked horror. We have seen it debate persons, we have seen it kill, we have seen it set apart on the road thousands and thousands of innocent refugees."

The heart of the Gospel, he stressed, is non-violence.

Charges FBI seeks to divide Sisters

WASHINGTON—Sister Elizabeth McAlister, who was convicted of smuggling letters to Father Philip Berrigan, has said that FBI agents seek to exploit human differences in religious communities in order to obtain information.

"There are FBI agents in the New York office, whose full work is to talk with older Sisters in communities and get them to tell them what the younger Sisters are doing," she said in an interview appearing in the June issue of *The American Ecclesiastical Review* published here.

Sister McAlister, a member of the Religious of the Sacred Heart of Mary, formerly taught at New York's Marymount College. Of the seven defendants in the Harrisburg, Pa., conspiracy trial, only she and Father Berrigan were convicted. She could be given a 30-year prison term, if appeals fail.

In the interview, she said that an FBI agent in New York made several visits "to a nun in our community at the time that he was investigating Sister Jogues Egan and myself. For them to invade a community that is based on trust in one another and to use, you know, human differences in that way is hideous."

through long years of working with Catholic newspapers, and that help make things more a unified whole.

At times, despite suffering, there comes an all-pervading feeling of calmness, serenity, and acceptance. I can only believe that it comes from beyond my poor powers.

SOON AFTER I CAME to the Little Sisters, one of the big-hearted nurse's aides said she was praying that I would soon be well. But strangely enough, I do not want to return to my former work.

Now I have the feeling that there is another work waiting for me. It is as if I were a seed germinating in this shell of sickness to come into a new life.

If I have been partially prepared for this work already, why should I want to retrace my steps?

And I am sure that this new life will be of a far greater significance in happiness than anything that I can dream of now.



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AT ST. SUSANNA, PLAINFIELD

Priest-jubilarians set joint celebration

PLAINFIELD, Ind.—Ten Archdiocesan priests who are this year observing their ordination jubilees will gather at St. Susanna's Church here Tuesday, June 6, for a joint celebration. A concelebrated Mass of Thanksgiving will be offered at 12 noon, followed by a dinner for Archdiocesan clergy and invited guests at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd., Indianapolis.

Principal guest of honor will be Father Leo A. Lindemann, pastor of St. Christopher's parish, Indianapolis, who is noting his 50th Jubilee this month.

Silver jubilarians will include: Father

Robert L. Kitchin, pastor of St. Susanna's parish; Father John Dede, president of St. Mary's Seminary and University, Baltimore; Father James Dooley, pastor of St. Mary's parish, Rushville; Father John Elford, administrator of St. Patrick's parish, Terre Haute; Father Joseph McCrisaken, chaplain of Community Hospital, Indianapolis; Father Louis Schumacher, pastor of St. Michael's parish, Brookville; Father Ralph Schweizer, pastor of St. Joseph's parish, St. Leon; Father James Shanahan, administrator of St. Joseph's parish, Universal; and Father Paul Sweeney, pastor of St. Mary's parish, Florys Knobs.

Archbishop George J. Biskup will be in attendance, along with Retired Archbishop Paul C. Schulte.

Chancery announces two clergy shifts

The Chancery Office this week announced the appointment of Father William Ruppberger as co-pastor of St. Augustine's parish, Jeffersonville. He will serve with Father Albert Deery, pastor there since 1942.

Father Herman Briggeman, associate pastor of St. Augustine's the past year, has been granted a leave of absence this week.

No appointment has as yet been announced for St. Paul's parish, Greencastle, where Father Ruppberger has been pastor since 1969.

The change in assignment will become effective June 2.

Ursulines to close Louisville academy

LOUISVILLE, Ky.—Ursuline Academy girls' high school here closed after more than 100 years of operation.

The school, operated by the Ursuline Sisters of Louisville, graduated its last class of 91 students on May 28. Financial problems and a declining number of Sisters were cited as reasons for closing the school, which was established in 1868.

The Ursuline Sisters, which also operate two other girls' high schools in Louisville, hope to decide by July 1 what to do with the property, a spokesman for the order said. The spokesman said the order will consider proposals for both leasing and selling the property, which is located just east of Louisville's downtown area.



BAKING CONTEST WINNER—Sister M. Barbara Sabel, O.S.F., cafeteria supervisor at St. Mary Academy, Indianapolis, won \$450 as her second place prize in the Indianapolis Power & Light Company Baking Contest which ended May 19. Her prize-winning entry, which she calls "Rich Silver Cake," is a white cake with Bavarian cream filling and topping. To win, she had to compete against nearly 450 other contestants. When asked what she intends to do with the prize money, Sister Barbara replied that she will use it to improve the cafeteria facilities so she can serve better meals to the students.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Signs anti-abortion measure

HARTFORD, Conn.—Governor Thomas Meskill of Connecticut has signed into law one of the nation's toughest anti-abortion measures. The new law of May 23 allows abortion only to save a mother's life. Except for a preamble clarifying the intent of the legislation, the bill is essentially the same as the 112-year-old Connecticut law which a federal court struck down in April. Connecticut legislators passed the new bill 120-49.

Court takes school aid case

WASHINGTON—The U.S. Supreme Court has agreed to decide whether Pennsylvania must pay its nonpublic schools the \$23 million it owed them before a state aid law granting such funds was declared unconstitutional. The high court last June voided a law allowing Pennsylvania to purchase secular educational services from nonpublic schools, saying that the

statute could promote "excessive government entanglement with religion." A three-judge federal panel had ruled in December that the state could pay the schools whatever it owed them before the June Supreme Court decision. Opponents of the original aid plan appealed the federal court ruling to the high court.

Jailed priest is released

BUENOS AIRES, Argentina—Pressure from Argentine bishops and priests led to the release of Father Alberto Carbone, held on presidential orders after a judge declared him innocent of charges of conspiracy. Archbishop Juan Carlos Aramburu of Buenos Aires told the interior ministry that the priest, a member of the Third World Priests' Movement for social reform, "has been jailed for four months without a finding of guilt on the charges against him." Other bishops joined the complaint and 500 priests circulated a protest statement. A judge cleared the priest in May of taking part in a guerrilla attack January 3 on a naval base at Zarate.

Bishops of Americas meet

CHATEAUQUAY, Que.—The creation of an international conscience to work for justice and peace is one of the unattained goals of the churches of North and South America, according to the seventh inter-American bishops' meeting. The meeting brought together nine bishops each from Latin America, the United States and Canada to discuss a number of topics, principally those of the Church and youth, and the Church and public affairs. The inter-American bishops' meetings are held yearly and are informal. No decisions are made but conclusions are reached.

Plans TV special on drugs

WASHINGTON—Father Roland Melody, who earned his nickname "the narco priest" by accompanying New York City's police narcotics squad on periodic assignments, had been trying for more than a year to find sponsors for a 90-minute television special on drug abuse. TV personality Art Linkletter called Father Melody from California and offered to call on "the right people" at major networks about the special, which Father Melody wrote himself. Linkletter's 20-year-old daughter committed suicide in 1969 while under the influence of drugs. Father Melody heads the Catholic Office of Drug Education (CODE) here.

School integration studied

DETROIT, Mich.—An expected court-ordered decision on busing public school children here is causing the archdiocese to reevaluate its position on maintaining predominantly segregated schools. Cardinal John Dearden called four regional meetings attended by hundreds of priests, nuns, teachers and parish council members. He asked them to talk with their neighbors and parishioners about court-ordered busing and what the Church's response to school segregation should be. No formulated busing plan for archdiocesan schools exists now, but the cardinal asked Catholics to be open-minded about public school busing.

Cardinal Leger visits Canada

TORONTO, Ont.—Cardinal Paul-Emile Leger is tired. Five years of semi-secluded missionary work with African lepers and handicapped children in Cameroon have taken a toll on the 68-year-old former archbishop of Montreal. During a recent speaking tour here Canadians saw a man who has been physically drained by the enormous burden of his undertakings. "It requires a lot of strength and patience and I feel today that I'm not as strong as I was when I was young," Cardinal Leger told the Catholic Register of Toronto. "I don't know how many more years I can spend there."

Study aboriginal problems

SYDNEY, Australia—The Sydney archdiocese has set up a special committee to cope with problems related to the migration of aborigines, the dark-skinned descendants of Australia's original inhabitants, from rural areas to the city. Because of a recession in agriculture, more aborigines are coming to the Sydney area each week. There are about 70,000 aborigines in Australia's 12 million population. They have been subjected to discrimination similar to that suffered by the blacks in the United States. The new Aboriginal Affairs Committee of the Sydney Archdiocesan Pastoral Council will advise the archdiocese on the implementation of Church programs for the urban aboriginal community.

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Latin Church shows concern for elderly, sick priests

RIO DE JANEIRO, Brazil—Concern for elderly and sick priests in Latin America have prompted efforts to increase social security and other services for the clergy.

Several bishops and other leaders in the field gathered here for the first Congress on Social Aid to Priests, which is also dealing with matters of "plain social justice regarding remuneration," according to a spokesman.

Father Jose Kuhl, secretary of Mutual Pax in Chile, added that Vatican Council directives as translated for Latin America by the 1968 bishops assembly of Medellin "further urge the Church to provide for the welfare of its priests in need."

RELIGIOUS congregations traditionally have provided for their elderly and sick, a pre-congress report said, but the care of inactive diocesan clergy is usually left to relatives and friends, or to the priests themselves. In most instances, the report added, their income has been minimal.

The German Catholic aid agency Advenial has been subsidizing 2,500 retired diocesan priests in Latin America for the last two years. The average subsidy is \$32 a month.

Organizers, including the Latin American Bishops Council (CELAM) and several bishops conferences, said the meeting offers the opportunity to start other programs based on this experience and on the

more urgent needs of priests. fund. Current negotiations seek participation in the government's social security program launched recently for the self-employed. The Brazilian bishops founded in 1963 the Clergy's Providential Institute.

In reporting on the meeting, CELAM's department for the clergy said "lack of social security and other benefits has left many priests in grave predicament," and added that this and other meetings "are fostering at last an awareness of their plight."

"We wish the Holy Spirit, by which they say they are guided, possibly to avoid... homage due to those who minister authority, would restore them" to a function of authentic renewal and charity."

Milquetoast Catholic criticized by Pontiff

VATICAN CITY—Pope Paul VI called the milquetoast Catholic and the constant protester "deceitful weaknesses" undermining today's apostolate.

Speaking to thousands in a packed audience hall May 24, the Pope said that the modern Christian must be strong and courageous. But too often, the Pope said, the Christian is overly concerned with winning the favors of others. He has a "paralyzing fear of the judgment of others," the Pope added.

The Christian today, he said, must be on his guard against this fear, which tempts him to forget the teachings of the Church and the promptings of his own conscience.

The Pope said he wishes that those who engage in "constant contestation," would expend their energies in a "constructive apostolate."

Calling this contestation a "falsification of the apostolate," the Pope added:

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BEHIND THE NEWS

BY RUSSELL SHAW

Shaw is director of the National Catholic Office for Information. This is the first of two articles written for NC News Service.

Almost abruptly euthanasia has become the subject of a major controversy in the United States.

In several states, notably Oregon, the possibility of new laws authorizing euthanasia or "mercy killing" is under active consideration. Nationwide, the issue has been opened up for discussion by a sudden rash of mass media presentations.

(In announcing that he would call a series of symposia on "death with dignity," Gov. Tom McCall of Oregon said he did not have direct termination of life in mind. However, he said he was willing to have the meetings look into direct euthanasia, too.)

The roots of the controversy are complex and the debate stirs strong emotions. Proponents of euthanasia (from two Greek words—means roughly "good death") describe it as a safeguard of "death with dignity." Opponents say it harks back to Nazi days.

Euthanasia is not a new issue. A Voluntary Euthanasia Society was formed

TEACHING CLEAR BUT COMPLEX

Euthanasia smolders

In the U.S. in 1938—two years after a similar group in Great Britain—to seek legalization of euthanasia. Only recently, however, has debate on the question become widespread. There are several reasons.

MEDICAL ADVANCES have lengthened the average life span and made it possible to prolong the life of the terminally ill patient dramatically. Thus for more people than ever—the elderly, the sick, their families, doctors—the question of whether to terminate life deliberately has become a real one.

Also, critics say, the spread of legalized abortion has tended to direct attention to euthanasia. If it is legal to snuff out life at its inception, why not later on as well?

Most arguments for mercy killing focus on so-called "voluntary" euthanasia—the termination of life at the choice of the individual. But some also assert that where the individual is unable to make known his desire to die—a patient in a coma, for example—relatives or doctors should be allowed to make the decision.

THE "DEATH with dignity" argument is in the foreground of support for legal euthanasia. O. Ruth Russell, professor emeritus of psychology at Western

Maryland University, wrote in the New York Times:

"It is axiomatic that the elderly have a right to live out their lives in dignity. The corollary of this is also true: each has the right to die in dignity. Today vast numbers are being denied this right."

Many fear, however, that lurking behind the talk of voluntary euthanasia is the threat of compulsory euthanasia for the aged or incurably ill or handicapped, and they often mention 275,000 persons who perished in Nazi euthanasia centers.

Furthermore, opponents point out, the line between "voluntary" and "compulsory" euthanasia is not easy to draw in practice. If a patient with a terminal illness knows he has the legal "right" to choose death, what sort of pressure—subtle or not so subtle—does this place on him to choose euthanasia and spare his family the expense and worry of keeping him alive?

IT IS GENERALLY taken for granted that the Catholic Church is firmly opposed to mercy killing—mainly because of the Christian belief that only God, the author of life, has the right to dispose of innocent life.

This is true. Catholic teaching makes no allowance for euthanasia, defined as direct termination of life. Pope Pius XII said euthanasia "not only violates the natural and divine law . . . but flies in the face of every sensibility of civilized society."

Authoritative Catholic teaching does, however, grant the permissibility of what has been called (perhaps confusingly) "negative" euthanasia—which means simply allowing people to die in certain circumstances without taking what Pius XII called "extraordinary" steps to keep them alive.

On this point British member of parliament Norman St. John-Stevens, Catholic author and journalist, has written: "Catholic theologians point out that while both patient and doctor are under an obligation to use all ordinary means to save life, there is no absolute obligation to employ extraordinary means."

But in a particular case the question of what constitutes "extraordinary means" is not easy to answer—no easier than the question of what the outcome of the drive for legal euthanasia will be.

To be continued

Abortion issue logic analyzed in Commentary

NEW YORK—The views of some advocates of population control are similar to those of the Nazis, say the leading article and an editorial in the May issue of Commentary, a liberal monthly published here by the American Jewish Committee.

In the article, "The Population Controllers," Samuel McCracken, who teaches literature and the humanities at Reed College in Oregon, notes that supporters of population control favor "the quality of life rather than its quantity."

Remarkably, that the concept is not original with them, McCracken recalls that the Nazi program envisioning the starvation of millions in the occupied territories was developed by Hitler's Gestapo chief, Heinrich Himmler, "in the explicit belief that he was opting for racial quality over quantity."

"The difficulty, in short," McCracken states, "is how to prevent any two people from deciding that any third person presents an intolerable threat to the quality of their life."

In the Commentary editorial, editor Norman Podhoretz discusses the views of control advocates with reference to a Washington conference he attended on the subject of mongoloid children. Some at the conference, he says, supported "negative euthanasia," refraining from medical or surgical procedures which might be necessary to keep a mongoloid infant alive and allowing it to die instead.

ONE DISTINGUISHED scientist at the conference, Podhoretz says, told him that those who accept abortion should accept infanticide, "particularly when the infant in question was known to be defective whereas the fetus to be aborted might be normal and sound."

"Hearing this," Podhoretz says, "I was reminded of the old Catholic argument of the 'slippery slope,' according to which the legitimization of abortion would set off just such a downward moral momentum as was implicit in the distinguished scientist's position."

Podhoretz pointed out to the scientist he said, that mongoloids are defective, but so are many other kinds of people. Some are blind, some are deaf, some are lame, some are given to madness and some are the prey of disease. If mongoloids can be put to death, why not these, and if these, why not anyone who fails of absolute perfection?

Untroubled by this, Podhoretz says, the scientist then spoke of a colleague, also distinguished, "who believes that no newborn infant should be declared human until it has passed certain tests regarding its genetic endowment; if it fails these tests, it forfeits the right to live."

SAYING THAT McCracken makes it clear to him that such views have "infected the population-control movement," Podhoretz goes on to say that he suspects "that we may be dealing here not merely with an effort to control the size of the population but with an effort to control its character; not merely with an effort to control the quality of life but with an effort to control the quality of the human 'stock' itself."

"The last time such an effort was made, of course, was by the Nazis, and so horrible were the consequences that many people assumed it would never be tried again. Evidently, however, it has taken only 25 years for the eugenic dream to return . . . armed in the righteousness of a promise to eliminate all hereditary disorders and to save the world at least from human imperfection itself."

Life totters on the slippery slope

A nationally syndicated column by Rowland Evans and Robert Novak earlier this week stated that "between 40 to 50 per cent" of the women availing themselves of New York's abortion-on-demand are Catholics.

The information is loosely attributed to "state government sources." The reader isn't told what agencies or individuals those sources are. Nor is he told what records or statistical gauges were used to arrive at the conclusion.

If, however, the statement is true—or even close to the truth—it is a shocker. If half the women seeking abortions in New York state really do profess to be Catholics, we are in worse trouble than anyone suspected.

The sacredness of human life, in and of itself, is supposed to be a root belief among Catholics. It is the cornerstone of family morality and socio-political ethics, a distinguishing characteristic of our faith through the centuries. How then is it possible for "Catholic" women to flock to abortionists by the tens, perhaps hundreds, of thousands, as is implied in the Evans-Novak column?

Do these women assume that mere legality supercedes morality, or did they have any conviction of belief to begin with? Whatever the case, the prospects for sustaining a reverence for life, for defending the right to life seem dangerously eroded. If defection, ignorance, irresponsibility are that rife among those

leading the war against abortion, then the troops are indeed in a state of disarray and the campaign more deadly than anticipated.

Reported elsewhere on this page is an editorial written by Norman Podhoretz, editor, for the May issue of Commentary, a liberal Jewish journal of opinion. Podhoretz states that a recent Washington conference on mongoloid children reminded him of "the old Catholic argument of 'the slippery slope.'" There was talk of euthanasia and infanticide, too. In fact, Podhoretz quotes one participant as saying, "those who accept abortion should logically accept infanticide."

The terrible inevitability is that those who accept abortion WILL accept infanticide, if not tomorrow or next month, then next year or five years from now. If life in the womb is not held to be inviolable, then life at all stages is vulnerable to rationalization, to an objective assay of merits relative to the "common good." In abortion, the ultimate defense is breached, the headlong descent on the slippery slope begins.

An anonymous reader recently accused us of being "hung up" on abortion. We are. The issues that surround abortion and the booming trade in abortion psychology are the same issues that are at stake in euthanasia (see article at the top of this page), our treatment of the retarded and the handicapped (see Msgr. Higgins' column), the brutalization of prisoners (see Gary MacEoin's column) and the growing phenomenon of violence throughout the world (see Pieta and Pentagon). If life is sacred, it is sacred period. There are no ifs, ands or buts.

When that simple truth is subject to equivocation, we all lose tragically and perhaps irrevocably.

—B. H. ACKELMIRE



THE YARDSTICK

Every talent counts

BY MSGR. GEORGE G. HIGGINS

For the past 25 years the President's Committee on Employment of the Handicapped has been attempting the almost superhuman task of changing America's image of the handicapped from objects of pity and charity to human beings of dignity and independence. Moreover, the Committee is succeeding.

Thanks to its efforts, the American people are undergoing a significant change for the better in their thinking about the handicapped. Increasingly they have come to think of the handicapped not as useless members of society, but rather as full-fledged citizens of very great courage—men and women who have risen above almost insurmountable obstacles.

In the past, not too many Americans thought that the mentally retarded, for example, could lead lives of economic freedom and could find community acceptance as taxpayers, parents and citizens. The Kennedy family—whose eldest daughter is retarded—took a particular interest in this problem. The government picked up where they left off. Congress, the States, Cabinet departments and the Civil Service Commission gave leadership. Today, as a result, thousands of retarded men and women are leading useful and productive lives.



SOME 10 YEARS AGO our nation also began to show increased concern for those among us who had suffered a mental or emotional illness. Church and civic groups put forth commitments to mental health. Congress, state legislatures and city councils bolstered that commitment in response to citizen power and in response to emerging proof that the mentally ill could, in fact, be restored to health and enabled to lead happy and productive lives if given the opportunity.

The editors of the Jesuit weekly, America, on the 20th anniversary of the President's Committee in 1967, commented that the Committee "faces two challenges. The integration of mentally retarded persons in the work force at job levels they can handle is a momentous task. Secondly, the stream of disabled veterans returning from Vietnam must be rehabilitated and placed."

America added that the Committee's success "depends on its keeping other organizations informed of the rights and needs of handicapped persons."

AS A MEMBER of the President's Committee for some two decades, I can vouch for its ability to keep its members and the public informed. And the public is responding, although obviously we still have a long way to go.

Great good has been done by thousands of individuals and hundreds of organizations which have cooperated with the Committee, not because they felt they

Times chides IRS for 'obstructing' Worker

NEW YORK—The New York Times wondered editorially here whether there is "some worthwhile work" the Internal Revenue Service could be doing instead of "obstructing" the charitable activities of the Catholic Worker Movement.

Observing that Dorothy Day and her colleagues in the movement technically owe the government \$296,359 in back taxes and penalties simply because they refuse to apply for tax-exempt status, the editorial suggested that someone in the Treasury Department take notice of the charitable character of the Catholic Workers and end this "pointless harassment."

"Surely the IRS must have genuine frauds to investigate," The Times said. "Surely there must be some worthwhile work this agency could be doing instead of obstructing acts of corporal mercy for the poor."

The Times chided IRS for living by forms, regulations and figures, while the Catholic Worker Movement members "live by faith." They feed the hungry, clothe the naked, and shelter the homeless without worrying where the next dollar is coming from or how the rent will be paid. The Times noted, "Miracles are as real to them as Form 1040."

YOUR WORLD AND MINE

New brutalities await prisoners

BY GARY MACEOIN

In August 1955, 12 men raided an army depot in Berkshire, England, and made off with five tons of arms. The story made headlines, not only for the daring derring-do but for the raiders' mirth-provoking technique of neutralizing their prisoners.

Sixteen of the 18 guards were asleep, and they were awakened in batches, lined against a wall, with feet some way out from it legs spread, leaning by fingertips. All but one had been sleeping in their underwear, and the exception had his pajama-pants removed.

The incident is recalled in "Ulster," a Penguin Special paperback just published by a team of reporters for the London Sunday Times, and incidentally far the best account to date of the shocking recent past of Northern Ireland.

IT NOTES THAT as a technique of handling prisoners ("an awareness of his most sensitive organs will distract a man from thoughts of escape") it was ahead of its time.

What is significant, however, is the source of the technique. The raiders, members of the banned Irish Republican Army, had learned it from friends in the army of the 26-county Republic of Ireland. They had been taught it by their British Army "advisers" whose methods of

handling prisoners had been "refined" by observing the American practice in Korea. As applied by the IRA in 1955 to facilitate their get-away, the technique emerges as probably more humanitarian than any of the practical alternatives. Unfortunately, however, the story doesn't end there.

In August 1971, the British government authorized internment without trial in Northern Ireland. Two months later, the Sunday Times reported how the British soldiers dealt with IRA suspects so interned, an account later confirmed by an official commission of inquiry.

THE INTERNEES, while being interrogated, "were continuously hooded, barefoot, dressed only in an over-large boiler suit, and spread-eagled against a wall—leaning on their fingertips like the hypotenuse of a right-angled triangle. The only sound that filled the room was a high-pitched throb, which the detainees usually liken to an air compressor."

Further refinements have been reported over the past several years from Brazil by various international organizations which have studied the interrogation procedures of the Brazilian dictatorship. Significantly, the interrogators both in Brazil and elsewhere in Latin America have been trained by United States specialists who have had the benefit of additional experience with prisoners in Vietnam.

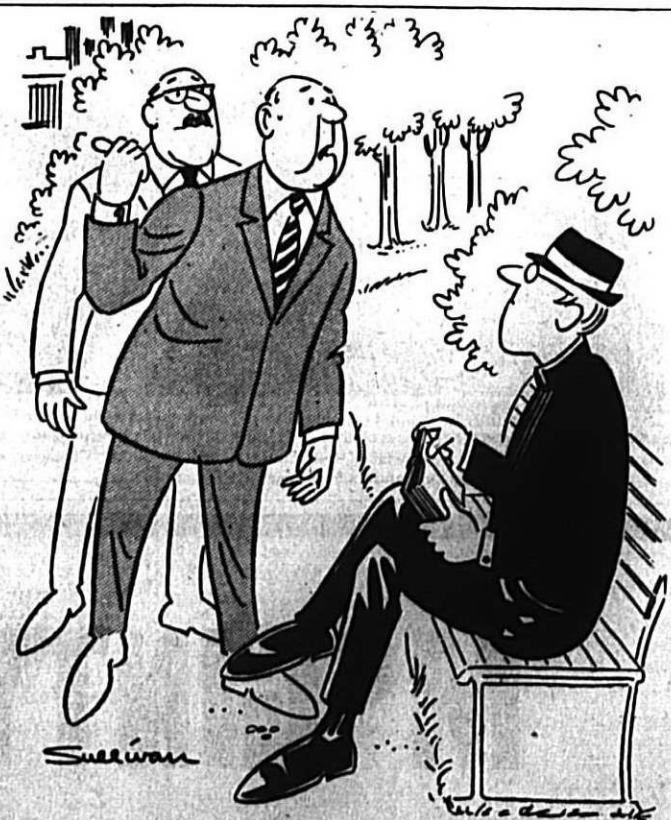
One such refinement is to sit the prisoner on the floor, naked, his legs spread, and to kick him in the groin when he gives an answer judged unsatisfactory by the interrogator.

LATEST REPORTS from both Brazil and Northern Ireland are that physical tortures are less effective with educated and highly motivated people than with the Korean and Vietnamese "gooks" for whom they were fashioned. Instead, the interrogators now favor psychological modifications which disorient the victim by reducing him to an animal level, such as confining him without sanitary facilities and giving food in the form of gruel trickled under the door to be licked up from the ground.

These techniques do achieve their objective of obtaining confessions, but the price is high. Those subjected to them are often "mentally wrecked," according to a group of specialists in brain functioning of the University of London. And ironically, they add, the results are worthless. "The anxious, confused, hallucinating prisoner searches for any act that will terminate his misery." He produces a "fantasy confession" which he believes to be true.

The modern sources of this brutality must undoubtedly be sought in the dehumanizing machines created by the diseased minds of a Hitler and a Stalin. Yet we must ask ourselves with humility what spirit possesses a Pentagon that has popularized them from Korea to Vietnam to Brazil to Ireland.

And we must remember that it is not only the victims who are reduced to the level of brutes but those trained to brutalize them. Where is the victory won in such ways?



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NC BACKGROUNDS THE NEWS

Christian Socialists at Santiago

BY JAMES T. COTTER

If there is to be constructive dialogue, not polarization, then there must be objective, careful listening and a dispassionate weighing of positions.

revolutionary Christians with Marxists in the process of liberation," the final document of the Christians for Socialism meeting explains.

"This should be a strategic alliance which overcomes all tactical or opportunist short-term alliances and which signifies a working together in common political action toward the same historical project of total liberation.

"Ever-widening groups of Christians are discovering the historic importance of their faith, starting with their political action in the construction of socialism and the liberation of the oppressed of the continent. The Christian faith is thus manifested as a new, critical element."

THIS IS A marriage of convenience between a numerically small but potentially influential group of Christians and Marxists in Latin America who believe that the social concern that unites them is at least equally as important as their ideological differences.

Not surprisingly, most doctrinaire Christian and Marxist ideologues consider this newly formed alliance to be co-optation rather than cooperation.

Doctrinaire Christians condemn Marxist ideology for being godless and denying the transcendental nature of man and for misinterpreting death as an ending rather than a new spiritual beginning. Doctrinaire Marxists condemn Christianity as a narcotic that prevents the poor from resisting socio-economic oppression by preaching that earthly suffering should be passively accepted as the will of God.

DELEGATES AT the Christians for Socialism meeting stressed that this type of Christian-Marxist division prevents them from effectively working together to combat structural socio-economic exploitation. They explained that this division benefits the dominant class at the expense of the poor, whom both sides claim to be defending.

"Within each nation, imperialism works in complicity with the dominant class, depending on it or the national bourgeoisie," the delegates said in their final document. "These document groups

appear allied with the institutional Church.

"Imperialism tried to divide the people by opposing Christians to Marxists with the intention of paralyzing the Latin American revolutionary process."

Christian-Marxist cooperation will be hotly debated for many years in Church circles. It will be argued that if Christianity sublimates its transcendental orientation even for noble purposes it becomes social psychology and not true religion.

The countering argument will be that a Christianity that does not commit itself totally to the defense of the oppressed lacks the courage of its convictions and is concerned only with institutional preservation rather than true Christian service.

THE DELEGATES to the Christians for Socialism meeting will not participate in that on-going debate. They have made up their minds and are committed to mutual action.

The delegates put themselves on record as favoring socialism for Latin America, but also stressed that this is not an endorsement of any political party nor any existing form of applied socialism.

This means also that they are not endorsing Chile's current Marxist government nor suggesting that Latin American countries model themselves after Cuba, Red China or the Soviet Union.

They explained that their experience in working with the poor has convinced them that neither capitalism nor reformism has proved historically able to provide the necessary social restructuring.

"THROUGH THE increasing acuteness of the class struggle, it is evident that today in Latin America there are only two possible alternatives: a dependent and underdeveloped capitalism, or socialism," says the final document. "On the other hand, within the different countries the historical failure is evidence that there is no possibility of intermediate positions between capitalism and socialism,

opinion
reaction
analysis
background

eliminating any type of reformism."

The delegates do not advocate violence. They explained, however, that those who make peaceful revolution impossible are making violent revolution inevitable by their insistence on maintaining affluence for the few at the cost of misery for the majority.

The priests, nuns, ministers and lay leaders from Latin America, the United States, Europe and Canada who attended the Christians for Socialism meeting do not want to be labeled as rebels against their Churches. They firmly stated that they have no intention of leaving their Churches and stressed that their social stance is motivated by theological and not political ideology. It is that claim to theological legitimacy which will be the central point of the debate that will become more intense in the months ahead.

Perhaps the most essential challenge of the Santiago meeting is that it calls upon all Christian Churches to side with the oppressed against the oppressor. It cited the Bible and papal encyclicals to support its position. That type of challenge makes Churches intensely uncomfortable because they have traditionally denied or at least greatly diminished the concept of class struggle.



FATHER LEO E. McFADDEN, left, whose byline appears frequently in *The Criterion*, is a member of NC's news bureau in Rome. Below is the first of two stories he has written on the "new look" of American seminarians abroad. Father is pictured at a teletype in a photo taken by Paul Fox, news editor, during a visit to Rome earlier this year.

BOY SCOUTS AND PRISONERS

U. S. seminarians in Rome serious, active, involved

BY FATHER LEO E. McFADDEN

ROME—Morale is rising at the Pontifical North American College, undergraduate residence for U.S. seminarians, thanks to a change in attitude in the students and a varied all-year program that offers study, travel and apostolic action.

Faculty members on "The Hill," as the college is called because it looks down on the Vatican from the Janiculum Hill, contend that by and large the 166 students in the present four-year program are more serious and more studious than their predecessors.

The vice-rector of the college, Father Larry Breslin of Cincinnati, told NC News that the average seminarian coming to the college these days is more trusting, positive, open and determined to study hard.

FATHER BRESLIN attributed this improvement to the fact that the crises and turmoil in seminaries created by experimentation immediately after the Second Vatican Council have now been replaced by solid spiritual counseling and an adult attitude toward studies.

Father Richard Foley of Hartford, dean of studies at the college and professor of church history at the Jesuit Gregorian University, corroborates this view.

"It is not just the American students," he says, "but young students from every nation at the Greg who display this seriousness toward studies. All my fellow professors have observed this change for the better."

If the American students have no monopoly on hard study as a college they far outdistance any other college in Rome in apostolic action.

Directed by Father Wayne Funk of Baltimore, the program involves every student in the house during the school year in one of five possible apostolates, ranging

from jail visiting to saying Mass in Italian parishes.

SPECIFICALLY, the program involves: —38 seminarians in two Italian and two English-language parishes, who prepare the liturgy, conduct discussions with youngsters and visit hospitals;

—27 seminarians teaching religion in two Catholic and two interdenominational English-speaking schools;

—25 newly-ordained seminarians saying Sunday Mass and visiting the sick in four hospitals, the largest of which has 1,800 beds;

—24 seminarians in youth work, including Rome's version of the CYO, Boy Scouts (rated the best troop in Italy last year) and work with the young in a shantytown;

—25 seminarians in social services, including jail visiting, staffing the Vatican Tourist Bureau to assist English-speaking visitors, and tutoring poor children in the slums of Rome.

STUDY AND THE apostolate are not forgotten during the long summer months from the end of July to the middle of October, when school begins again.

Generally speaking, for there are exceptions, first-year students study a language in Europe for six weeks and travel.

Second-year students are encouraged to return home and involve themselves for part of the summer in parish activities; and third-year students, who are deacons by then, find parish work in many countries.

For instance, this summer North American College deacons will be in Africa, at military bases in Germany, and in Spain, Sicily, India, Scotland, England and the United States.

If the North American College is alive and well in beautiful downtown Rome, faculty members attribute it to 166 hard-working seminarians.

THE DELEGATES strongly advocated this type of cooperation on the condition that Marxist tools of social analysis rather than doctrinaire Marxist ideology form the rationale for their joint efforts.

This is an important distinction. The delegates believe that Christians and Marxists can disagree about the existence of life after death without being enemies. Neither side has or will change its mind about the existence of a transcendental order. But they do not believe that this fundamental disagreement should prohibit them from working together to combat socio-economic evils in the temporal order that they both denounce.

"There is an increasing awareness of the strategic alliance of

Msgr. Higgins

(Continued from Page 4)

decade. The Federal government alone has placed more than 7,000 in purposeful jobs with just a handful of failures and with low turnover and high promotion and recognition rates—all this for people considered unemployable a few years back.

THE REHABILITATION and placement of the stream of disabled veterans is another matter. Rehabilitation they have had in substantial measure from the military and the Veterans Administration. They have also had a good measure of training and schooling under the V.A., the Labor Department, and the U.S. Office of Education.

Unfortunately, however, they have not had job placement in keeping with their skills, training and obvious needs.

The Chairman of the President's Committee, Harold Russell, has said that the disabled veteran is perhaps "facing the greatest test of his courage now: The ability to reenter American society and to forge a rightful place within it." He isn't facing that test alone, but he could use more understanding than he now seems to be getting.

The moral of all this is that the Committee's work is not yet done. It probably never will be done in our free society which moves to the beat of many drums, including that of conscience—the Committee's chief weapon in its crusade of moral suasion.

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Mother of a Graduate

BY MARY CARSON

If you can restrain your tears,
As the list of Graduates is read,
Tears that are overflowing your heart,
Which he might not understand;
If you can watch him walk up for his diploma,
And know that he's done his best;
If you can keep your mind on the ceremony
Instead of racing back through bits of his life
Remembering all the little heartaches,
And deep joys . . .
It seems only yesterday . . .
He was playing in the yard . . . just a little boy.

If you can trust him to the principles
You've tried so hard to instill;
If you can know that deep down inside
They're important to him . . .
He'll do well;

If you can not be frightened by the life ahead of him,
Going off to college . . .
How can it have happened so quickly?
Will he remember all you tried to teach?
Will that early guidance last?

If you can look to the future with him,
Full of confidence and hope
Knowing that he deeply cares about life
And wants his to be a success;
If you can understand his standards
Are of greater value
Than the goals so often set,
For his ambitions lie in
Peace and justice and harmony . . .
(Wasn't it just "yesterday" he was fighting with his brother?)

If he really cares about those values,
And you can support him in his belief,
If he can add just a bit
To make this world a better place
Then his life will be a success;
His time well spent.

If you can be proud of him for the awards he's won
Knowing he worked hard,
Giving him credit for having earned it himself . . .
Not having gotten it because . . . "of course, he's my boy."

If you can hide all trace of disappointment
For the honors that were not his
Realizing that the deepest honor lies
Not so much in coming in first
But in his having done his level best . . .
All that he was able . . . with the talents given him,
Knowing that a failure by academic mores
Can be a rousing victory on God's list.

If you have given him gifts
That he can treasure all his life,
Love
And trust
And confidence . . .
Belief that you care about him,
That you feel he's important,
That even though he's leaving home
You'll still be there
When he wants . . .
Or needs . . .
To come back.

If you believe that he can face the world
With honor, principle and purpose,
If you know that he will tackle a challenge
And give it all he's got,
That he has the courage to face triumph and tragedy,
Hope and disappointment, whatever is his lot;

If you can know that you did your very best
That your primary job as mother is done . . .
Then let the tears flow freely . . .
You are watching a new man . . . your son.

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ART OF ACCEPTANCE

BY JOAN HEIDER

The words of the song "Saturday Morning Confusion" are the accounting of a common experience in many average American homes as the members of the entire family attempt to live under the same roof for one day of the week. Each member has his own thing to do from early in the morning till late in the evening. As one listens to the words it is doubtless that many would not be able to say, "That's us."

We daily live in a world of confusion. The children have something to do. Teen-agers have something different to do. Adults do something else.

Most frequently the result is "and never the twain shall meet." Why? Because we are not able to find ways to meet each other. We are content to blame the other for not understanding. Then merrily we go along growing in self-contentment and

self-insulation from anything outside our self-imposed and self-endorsed perspective.

"ACCEPTANCE OF" is radically different from "agreement with." Our position as we move through life demands some acceptance of others' ideas. It does not necessarily always mean we need to agree with the ideas.

The statement that "no man is an island" is a true one. It is only through getting to know others that we find out if their values and ours can be combined to make a more satisfying life for all or us.

To be able to say "we understand" means only that we have taken the time to listen. In some cases this is all we can do. To be able to say "we agree" or "we disagree" goes one step farther. This means we have listened plus taken the extra time to evaluate the others' values in terms of our own.

To say "amen" is to agree. To say "go away" in word or in action is one way to disagree. To say "go away" is also a direct way to add to the Saturday morning

The Graduate.
It seems only yesterday . . .
He was playing in the yard . . .
just a little boy.
(NC photo by Tom Salyer)

SHEED

Christ's death—both end and beginning

BY F. J. SHEED

Dying on Calvary, Jesus said "It is consummated." Something was completed. But something was beginning too, and the something that was beginning was not the paradisaical enjoyment by men, either by all men or by an elect, of what he had won for them by his sacrifice—rebirth in him, the Trinity indwelling them. What was beginning had in it vast labor and anguish and the possibility of failure for men, and with work still for Christ himself to do.

At the right hand of his Father in heaven, Christ's priesthood continues as intercession for us (Hebrews 7:25); and in the days between his Resurrection and his Ascension he made final preparations for the continuance of his work. The Holy Spirit would come upon his apostles, and in his power they were to be Christ's witnesses to the end of the earth (Acts 1). They were to teach whatsoever he had commanded them: they were to baptize, that men might be reborn into a new life in him. And he himself would be with them until time should end.

Christ was not simply establishing an organization from which men might receive these gifts of truth and life by way of doctrine and sacrament, a sort of service station to which they might go for refill or repair. His Church was to be an organism into which we are built that we may live in the full stream of Christ's life. Paul worked this out in terms of a body and its cells. Jesus himself spoke of himself as the Vine and of us as its branches (John 15). Pause a moment upon this. A vine does not decide to have branches, as a business might; there is not only one life flowing in vine and branches, but the vine needs the branches—no branches, no grapes.

THAT IN GENERAL is how Jesus saw his Church. But just as to know redeemed man we must study not only redemption but men, so to know the Church we must study not only Jesus' plan for it, but what in concrete fact it is—as history shows it, as we ourselves experience it. For long enough this study was left to the historians and the sociologists. It goes with the explosion touched off by Pope John that the ordinary Catholic has had it forced on him. Faith comes by hearing, and today many Catholic cardrums seem to have been shattered. One wonders if in heaven Pope John is saying to all and sundry, "I didn't know it was loaded."

The Catholic who comes to it unprepared is troubled to find that the Church does not

(Continued on Page 7)

confusion of everyone operating his own show with no one free to attend anyone else's performance of walking through life.

TO LEAD OTHERS to a more meaningful life rather than to a life of confusion is both to agree and to disagree, to live and to let live.

"To seek to console rather than to be consoled.
To understand rather than to be understood.
To love rather than to be loved.
For it is in giving that we receive, in pardoning that we are pardoned, and in dying that we are born to eternal life."
(from Prayer of St. Francis)

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Marriage is alive and well

BY REV. MSGR. JAMES T. McHUGH

It's a bad time for traditional institutions, and despite the continuing popularity of marriage, there are some who solemnly proclaim that marriage has "had it." Communal living, short-term contracts, and living together are suggested as some of the alternatives to the family. Add to this the "God is dead" phenomenon, or "the Church really shouldn't be involved in marriage," and the logical conclusion is that young people have rejected the heritage of the past.

The stereotypes do not hold up, however, and although prophecy is always a risky business, it's fair to say that marriage and the family are presently coming into their own.

First of all, better than 75 per cent of all marriages are celebrated in some church, so the rejection of religion is not absolute. Moreover, although young people voice their dissatisfaction with marriage patterns of the past—especially the hostility and dishonesty that too often led to divorce—they also affirm the importance of deep and abiding interpersonal relationship. In fact, they sometimes speak of marriage and family life as a haven—apart from the destructive influences in the world about them.

MY OWN HYPOTHESIS is that young people are voicing their dissatisfaction with the impersonalism of an industrialized and technologized world. Therefore, they demand that religion (and the Church) purify itself and concentrate on the God-man relationship. They also look upon marriage and the family as the one institution where each person is loved not for what he does or produces, but simply because he is.

It seems then that the stage is set for the Church to offer a concept of marriage that bridges the gap between organized religion and the home as the domestic Church. As in so many areas, the Second Vatican Council has given us at least an outline of contemporary theological thinking. It deserves a quick look.

Christian family life has its basis in the sacrament of marriage. Just as "by her relationship to Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind," so also, marriage proclaims the unity of the spouses to one another and to God. Christian spouses, by reason of the marriage covenant, signify and partake of that unity and love that exists between Christ and the Church. Indeed, God made man "male and female," and established the marital community as a lasting witness to the love relationship that he holds with His people. Again, as God made himself present to mankind through his covenant of love and fidelity in the Old Testament, so now Christ the Lord comes into the lives of married Christians through the sacrament of matrimony.

The marriage of Christians also has a prophetic quality. In the ordinary circumstances of their daily lives, God's people give living testimony by their actions to the presence of Christ in the world. It is in the Christian family that "husband and wife find their proper vocation in being witness to one another and to their children of faith in Christ and love for him. The Christian family loudly proclaims the

(Continued on Page 7)



One of Flip Wilson's other characters, "Geraldine" discourses on the advantages of an education with a young man met at the post office. (NC photo courtesy of NBC-TV)

Geraldine and the sheepskin

BY JAMES BREIG

(Graduation is a key moment in the lives of not only the student but also his entire family. In this dialogue, the humor of Flip Wilson is mixed with the seriousness of his message—the importance of getting a degree, high school and college, for today's youth)

Geraldine: Hm, hm! These Post Office lines are too much. My arches are scrapin' the floor.

Young man: Excuse me, ma'am, did you say something?

Geraldine: Sure did, honey. I said these lines are too much. All I want is a stamp.

Young man: I know what you mean. But look on the bright side. I'm behind you, so I have to wait one more person.

Geraldine: My, my, aren't we philosophical today. By the way, how do you like that word—"philosophical"?

Young man: It's a good word. Been with me for four years.

Geraldine: Oh, yeah? Whatya mean, dearie?

Young man: Well, I'm graduating from

college this week. And I've taken lots of courses in philosophy. In fact, that's why I'm here. Got to mail in my graduation forms.

Geraldine: What a coincidence! That's why I'm here, honey. I've been taking a high school equivalency course. Have to send in my forms too. And my form ain't bad, baby. And how about those words—"coincidence" and "equivalency"?

Young man: You've been taking English vocabulary work, I guess.

Geraldine: You bet your slide rule. And history and math, too. Decided I'd better go back to school and learn, baby, learn. Didn't do too bad, either. Got C's or better. Of course, they don't give credit if you get lower than a C.

Young man: Oh, what you C is what you get.

Geraldine: Right on, honey, but that's my line.

Young man: Sorry about that. Listen, my name is Flip Wilson.

Geraldine: You're kidding. You're my favorite comedian.

Flip: No, that's Flip Wilson with "s-o-n."

Geraldine: Too bad, sweetie. Cause he's my idol. What a man. He's so great when he does that impression of a woman. You know, what's her name.

Flip: I forget.

Geraldine: So, you're graduating from college. How do you feel?

Flip: You should know. You're graduating too.

Geraldine: But it's not the same, man. Just a high school diploma. And I'm not 18 anymore. I was for four years, but not anymore. I'm twenty-two this year again.

Flip: Don't put down your diploma. It's as important as mine. Education is the key, don't you think?

Geraldine: Maybe so, but years ago no one went to college. To me it's a dream.

Flip: Oh, it's really not as great as you might suppose. Just a step on the way.

Geraldine: On the way where?

Flip: Good question. To some people it's on the way to a good paying job. To others it's just a step on the way to more schooling, to a master's degree and a doctorate.

Geraldine: What about you?

Flip: Well, I plan to teach in a ghetto school. Grade school. Maybe go to graduate school at night.

Geraldine: See what I mean. Your diploma is more important. Mine can't get me helping others.

Flip: Sure it can. For one thing it'll get you into college if you want to do exactly as I did.

Geraldine: No, I'm too dumb.

Flip: Whatya mean? Where do you think college freshmen come from? Even if you don't want to go to college, you've helped at least one person already.

Geraldine: Who?

Flip: Yourself. Think of the self-esteem you have now.

Geraldine: You're right, honey.

Flip: You've got to latch onto whatever opportunity presents itself.

Geraldine: You mean, what you "seize" is what you get?

Flip: Right on. And speaking of "right on," would you move right on to the counter. They're about to close the post office.

Geraldine: You know something? I'm glad we met. I'm gonna spread the Gospel of learning. Maybe I can get Killer to take a secretarial course. Then the next time I'm on his lap, he can take a letter.

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KNOW YOUR FAITH



"Christian spouses, by reason of the marriage covenant, signify and partake of that unity and love that exists between Christ and his Church. God has seen fit that man not be alone by sanctifying the union of man and woman in Matrimony."

WORSHIP AND THE WORLD

Experimentation
in the liturgy

BY FR. JOSEPH M. CHAMPLIN

I have in my hands a paper covered booklet "Rite of Confirmation, Ordination, and the Blessing of Oils." Underneath the title, in bold print, are the words "Professional Text," a phrase which well reflects the book's binding and indicates something of a new approach in liturgy for the United States.

A forward to the section for confirmation outlines this fresh, and in my opinion, welcome procedure. "The present text" is the English translation approved for provisional use. It is provisional in another sense, namely, that no regional or national adaptations have been introduced at this time. Instead, it is hoped by the Bishops' Committee on the Liturgy that a period of several years' use will help to discern and develop such adaptations."

PRESENT EXPERIENCE in our parish has led me to believe more strongly that such periods of experimentation would prove very beneficial in terms of the vernacular translation, the ritual books

and the rites themselves. Regardless of how many bishops and liturgical experts work or examine these items in advance, only actual use will reveal certain weaknesses and needed changes.

Furthermore, Roman worship reforms have as their goal a decentralized liturgy quite different from the tightly controlled, everywhere-in-the-world-the-same rites we have known prior to Vatican II. Ultimately, Catholics in the United States should have rituals which in their core or essence are identical with those of other countries, but which include various adjustments deemed necessary for our own nation.

To illustrate. The introduction to confirmation offers this directive about the age for that sacrament: "With regard to children, in the Latin Church, the administration of confirmation is generally postponed until about the seventh year. For pastoral reasons, however, especially to strengthen in the life of the faithful complete obedience to Christ, the Lord in loyal testimony to him, episcopal conferences may choose an age which appears more appropriate, so that the sacrament is conferred after appropriate formation at a more mature age."

The Holy See, then, doesn't insist on

a particular solution to this much debated question about whether confirmation should be in the 6th grade, during high school, or after graduation. Instead it leaves the issue in the hands of the American Bishops' Conference.

This experimental employment of revised texts is perhaps even better exemplified by the rites of ordination to minor orders. Once again the translation represents a first draft approved provisionally by our bishops. Moreover, this ritual provides for a temporary-only administration of several rites which have been submitted to various national conferences of bishops for consultation. Their final disposition or eventual suppression has yet to be determined.

THUS, CHURCH authorities project the suppression of tonsure (by this rite a candidate for the priesthood becomes a cleric through the clipping of a lock of hair from his head), porter, exorcist and subdeaconate. While discussion continues, our own bishops asked the Holy See for permission to drop now the rites whose suppression is projected (except subdeaconate) and to employ at once the provisional texts of these new ceremonies.

This request has been granted and permits bishops or their delegates to celebrate the "Admission of the Clerical State," "Ordination of Readers" and the "Ordination of Acolytes."

"The Ordination of Readers" has been designed for candidates who intend to study for the priesthood. Still, it may with minor adjustments serve the case of laymen or laywomen who act as lectors.

We end this significant, but technical commentary on a practical note. For ordination, the reader steps before the bishop, kneels in front of him and holds a copy of the Bible. The ordaining minister then charges the individual with the following responsibility.

"Receive this book of Sacred Scripture and announce the word of God faithfully so that it may grow in the hearts of men."

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KNOW YOUR FAITH

Wife torn by inner conflict

BY MSGR. R. T. BOSLER

Q. I am a person with inner conflicts. Ever since I was a little girl my nerves have troubled me. I need direction and advice on my current conflict. I married a Catholic at the tender age of 16 and became a convert. I think I achieved some inner peace till the time came that I had five children. I had to choose between separate bedrooms and the pill. I opted for the pill. That was five years ago. Since then we have not been to church and our five children have had no religious training. I felt there would be no more family religious spirit as I couldn't receive Holy Communion with them.

A. Your letter reminds me of a cartoon that appeared after Pope Paul issued his encyclical, "Humanae Vitae," repeating the Church's condemnation of artificial birth control. It showed a stern-faced Paul VI wagging a finger, with a caption reading: "The pill is a no, no."

That rather crudely expresses the popular notion of the Catholic Church's teaching on birth control. It is a distortion, an oversimplification; it is unfair to the pope; and it has done untold harm to persons like yourself who because of it have made decisions which have warped their own or their family's lives or to those who have ignored the Church's teaching on family life, if they have not turned the Church off entirely as a teacher of morality.

Since Pope Paul's encyclical represents the present official teaching of the Church, it is important that we know precisely what aspect of morality "Humanae Vitae" is dealing with. The English moral theologian, Father Kevin Kelly, in a recent issue of "The Clergy Review," writes: "The encyclical is not concerned primarily with subjective morality (i.e., whether this action is a personal sin separating this man or woman from the love of God) but with objective morality (i.e., whether this way of acting fully respects human values)." Theologians all teach that it is possible to perform an objectively evil act without sinning subjectively when circumstances and conditions influence the person acting.

FATHER KELLY NOTES that a comparison with the teaching of Pope Pius XI in the encyclical "Casti Connubii" is most revealing. The 1930 encyclical taught: "that any use of matrimony whatsoever in the exercise of which the act is deprived, by human interference, of its

natural power to procreate life, is an offense against the law of God and of nature, and that those who commit it are guilty of a grave sin." Pius XI made an immediate transition from "objectively evil" to "subjectively sinful." Pope Paul avoided this. He makes no mention of sin with reference to the married couple except in the context of God's mercy, when he encourages those who find it difficult to live up to the ideal of married life to frequent the sacraments.

He seems deliberately to have left to other teachers in the Church the pastoral problem of how to help individuals apply the teaching of the Church to their own unique circumstances and problems. And the bishops of the world responded with guidelines on how to interpret the encyclical. Though some episcopal conferences were clearer than others, they all agreed the individual conscience still had responsibilities in regard to applying this law as with any other law.

The French bishops directed: "Contraception can never be a good. It is always a disorder, but this disorder is not always culpable. It happens, indeed, that spouses see themselves confronted with veritable conflicts of duties. . . . On this subject we shall simply recall the constant teaching of morality, when one has an alternative choice of duties and whatever may be the decision, evil cannot be avoided, traditional wisdom make provision for seeking before God which duty in the circumstances is the greater. Husband and wife will decide at the end of a common reflection carried on with all the care that the greatness of their conjugal vocation requires. They can never forget or despise any of the duties in conflict. They will therefore keep their heart disposed to the call of God, attentive to any new possibility that might lead to a revision of their choice or their behavior."

THE CANADIAN BISHOPS put it this way: "In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience."

Just recently Archbishop Michael Gonzi of Malta issued an instruction for the Maltese stating that if in their enlightened conscience "the married couple conclude that in their case the more urgent duty and the greater moral value which they must safeguard are the unity and stability between them and of their family and that they recognize with penitence and humility that in their particular situation it is impossible for them to realize com-

pletely the ideal of married life as expounded by the pope's encyclical, they will not be guilty of sin and as such they should not consider themselves unworthy of receiving Holy Communion."

The bishops are not trying to undermine the teaching of the pope; they are working with him as fellow bishops completing the work he began. Father Kelly quotes the French Jesuit, G. Mariet, whom some commentators regard as one of the inspirers of "Humanae Vitae," as saying that the many directives on the encyclical by the bishops of the world are a marvelous demonstration of collegiality in the Church.

It is a pity that the responses of the various episcopal conferences of the world have not been made easily available to married people. You are a Canadian. Had you read what your own bishops said you would have been able to avoid the mistake you made.

(Copyright 1972)

Marriage

(Continued from Page 6)

present virtues of the kingdom of God and the hope of a blessed life to come."

JUST AS MARRIAGE is a sign of unity between husband and wife, it is also a sign of the union between Christ and the Church. The pre-eminent expression of the unity of Christ and his people is the celebration of the Eucharist in which, as St. Paul explains, "Because the bread is one, we, though many, are one body, all of us who partake of the one bread." Marriage and the Eucharist have this in common then, that each in a special way proclaims a unity between Christ and his people.

The council also tells us that Christian spouses, by virtue of the marriage sacrament, are singled out as recipients of special gifts of the Holy Spirit. These gifts, usually quite ordinary, are given to various members of God's people to make them fit and ready to play their part in the renewal of the Church. Our understanding of charisms is only in the initial stage of development, but it certainly indicates the absolute necessity of consulting the experience of married Christians in all that has to do with family life.

ON A MORE PRACTICAL level, Vatican II pointed to the value and strength of conjugal love. This love, eminently human in its origin, is capable of transcending the natural and is caught

(Continued on Page 3)

Christ's death—both end

(Continued from Page 6)

always look much like his idea of Christ. The heavenly Jerusalem seems such a very earthly—indeed earthly—Jerusalem. It is hard, says Jesus, for a rich man to enter the Kingdom of God; equally it is hard for a rich Church to look like the Kingdom of God. At one time or another the citizens of the Kingdom have practiced every abomination; and not the citizens only but the successors of Peter. A study of the Church really can be shattering, but those who do not make the study are doomed, first to an incomprehension of what was in Christ's mind, and second, as a consequence, to a real confusion in their own faith.

From any angle Christ was taking a vast risk, asking for trouble, when he chose to entrust so much to men—considering what men are. To understand the Church we must consider men. It is not enough to examine an architect's plans, we must take account of the building material he is to use. How was Christ to build an ideal Church out of people like us?

AS A UNION OF matter and spirit—a marriage of two incompatibles if ever there was one—man is unique. Man, as I wrote in *Theology and Sanity* is the cockpit of a battle, body rebelling against spirit, imagination playing the devil with intellect, passions storming will. The medieval stories of men wearing their heads under their arms were not unjustly felt to be pretty startling. But we ourselves, with our intellects so often under our imaginations, our will so often under our passions, are more startling still. The only reason we are not startled is that we are more sensitive to the shape, and therefore to any misshapeness, of body than of spirit. We are the only beings who can either choose or refuse God, can half-choose and half-refuse, can choose and refuse and choose again—and who knows what the issue will be?

As Jesus works in it the Church is an essential support of the Faith; as its members serve him well or ill it can be a trial to the faith—uninstructed faith, that is.

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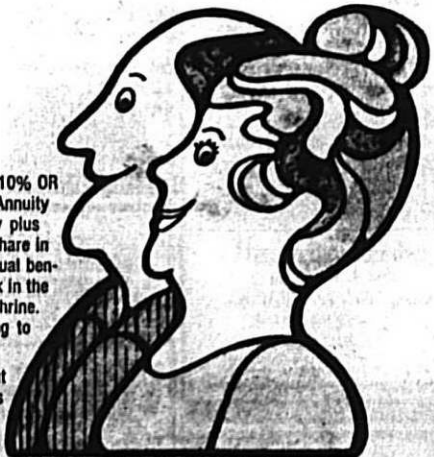
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ST. SIMON GIRLS MATCH THE BOYS—It wasn't their fifth straight championship, as was the case with the boys, but these St. Simon girls decided they weren't about to be outdone by their brothers this spring, so they came home with the over-all championship in the 1972 CYO Cadet Girls' Track and Field Meet, amassing 207 points to beat the St. Simon's boys' total of 201. The girls won team titles in Classes B and C, and won the Class B and C trophies for the girls' CYO Dual Meet League.

St. Simon's girls match boys, win top honors in track meet

INDIANAPOLIS—St. Simon's captured the 14th annual Cadet Girls' Track and Field Meet last Sunday at the CYO Stadium, matching the feat accomplished the previous week by the parish boys. They even managed to outscore the boys with an impressive 207 total points.

Runner-up in the meet was St. Rita's, with 108 points. St. Rita's took the Class A competition, amassing 88 points, while St. Simon's annexed the Class B and C titles with 98½ and 83½ points, respectively.

day in the meet's 26 events. The strong showing of the two teams evidently came from participation in the Cadet Dual-Meet League. Class A trophy was won by St. Rita's, with St. Simon's winning Classes B and C.

Triple wins were registered by two young ladies: Pam Pickens, of St. Matthew's, Class A 100 dash, kickball throw and baseball throw, and Ann Norton, of St. Simon's, Class B 50 dash, kickball throw and baseball throw.

FIVE GIRLS captured double wins: Sue Farney, of St. Pius X.

Baseball loops nearing close

INDIANAPOLIS—Cadet and "56" Baseball League action neared completion this week as inclement weather threatened the final scheduling.

In the Cadet League, Division I winner St. Gabriel's (8-0) was to meet the winner of Division III, Holy Name (9-0). That winner will meet the Division II finalist, St. Pius X or Holy Spirit, both of which posted 7-1

records this week.

A mid-week game between St. Catherine's "Reds" and St. Jude's was to determine the outcome of the initial "56" Baseball League season. St. Catherine's was undefeated going into that game, while St. Jude's had lost but one.

Full results will be carried next week.

CYO SPORTS

KICKBALL PLAY-OFF RESULTS

Cadet "A" League
First Round: St. Malachy 28, Immaculate Heart 12, St. Matthew 11, St. Monica 12, St. Jude 45, St. Simon 15, Holy Spirit 23, St. Mark 19.
Semi-finals: Holy Spirit 22, St. Malachy 20, St. Jude 23, St. Matthew 19.
Championship Game: St. Jude 20, Holy Spirit 15.

Cadet "B" League
First Round: Holy Trinity 23, Holy Spirit 11, Immaculate Heart (Blue) 27, St. Mark 21 (8 innings).
Semi-final: Holy Trinity 14, Holy Name 13.
Championship Game: Holy Trinity 21, Immaculate Heart (Blue) 11.

JUNIOR LEAGUE
First Round: Christ the King 18, St. Christopher 16, St. Malachy 17, St. Matthew 15, St. Roch 11, Holy Name 7, St. Jude 24, Nativity 16.
Semi-finals: St. Jude 34, Christ the King 6, St. Malachy 14, St. Roch 13.
Championship Game: St. Jude 11, St. Malachy 8.

CYO BASEBALL LEAGUES
Cadet Baseball
Final Standings
Division 1: St. Gabriel 8-0; St. Michael "A" 7-1; St. Christopher 4-3; Immaculate Heart 4-4; Christ the King 4-4; St. Joan of Arc 3-4; All Saints 2-6; St. Luke 1-6; St. Monica 1-6. Note: St. Gabriel won the division championship.
Division 2: Holy Spirit 7-1; St. Pius

which was organized for the first time this year. Finally, the team accounted for 12 individual championships, six new records, and one old standard tied. Head Coach Carl Wagner (back row, left) and Assistant Coach Dave Wagner (back row, right), who handled the Boys' team earlier, came back to lead the girls through their paces. Standing next to Coach Wagner in the back row is the St. Simon CYO Priest Moderator, Father Thomas Stumpf.

Class B 100 dash and long jump, Sharon Gawrys, of St. Simon's, Class C 50 and 100 dash.

Cindy Strack, of Holy Name, Class C 220 and kickball throw, Karen Lepscum, of St. Simon's, Class C 220 and long jump.

Dawn Maxwell, of St. Simon's, Class B 100 and 220. St. Simon's 440 relay teams won both Class B and C competition in record times.

Meet officials included: Bill Kuntz, head starter; Major Schneiders, coordinator; Bill Sahm, announcer; Mike McGinley and Bob Tully, field directors; Dave Oberting, head judge and timer; John Henninger and Ken Leffler, directors of scoring and tabulating.

1972 CYO CADET GIRLS' TRACK MEET RESULTS

INDIVIDUAL

Class A: 50 Yard Dash—Mary Gavia, St. Rita, 6.6 sec.; 100 Yard Dash—Pam Pickens, St. Matthew, 12.2 sec. (NEW RECORD); 220 Yard Dash—Angela Brown, St. Rita, 28.8 sec. (NEW RECORD); 440 Yard Dash—Pam Thomas, St. Rita, 1.07.5 sec. (NEW RECORD); 200 Yard Shuttle Relay—St. Rita "A", 27.9 sec. (NEW RECORD); 440 Yard Relay—St. Rita "A", 55.4 sec. (NEW RECORD); Running Long Jump—Ann Mitchell, St. Pius X, 13 ft. 10½ in.; High Jump—Cecilia Mumm, St. Thomas, 4 ft. 1 in. (NEW RECORD); Kickball Throw—Pam Pickens, St. Matthew, 103 ft. 3 in.; Baseball Throw—Pam Pickens, St. Matthew, 169 ft. 7 in.

Class B: 50 Yard Dash—Ann Norton, St. Simon, 6.9 sec.; 100 Yard Dash—(Tie) Sue Farney, St. Pius X, and Dawn Maxwell, St. Simon, 12.8 sec.; 220 Yard Dash—Dawn Maxwell, St. Simon, 28.9 sec. (NEW RECORD); 200 Yard Shuttle Relay—St. Thomas "A", 28.5 sec.; 440 Yard Relay—St. Simon "A", 55.4 sec. (NEW RECORD); Running Long Jump—Sue Farney, St. Pius X, 13 ft. 5 in. (NEW RECORD); Kickball Throw—Ann Norton, St. Simon, 95 ft. 9 in.; Baseball Throw—Ann Norton, St. Simon, 182 ft. 2 in. (NEW RECORD).

Class C: 50 Yard Dash—Sharon Gawrys, St. Simon, 6.9 sec. (TIED RECORD); 100 Yard Dash—Sharon Gawrys, St. Simon, 13.2 sec.; 220 Yard Dash—(Tie) Karen Lepscum, St. Simon and Cindy Strack, Holy Name, 31.4 sec. (NEW RECORD); 200 Yard Shuttle Relay—St. Simon "A", 29.9 sec.; 440 Yard Relay—St. Simon "A", 40.3 sec. (NEW RECORD); Running Long Jump—Karen Lepscum, St. Simon, 13 ft. 6 in. (NEW RECORD); Kickball Throw—Cindy Strack, Holy Name, 79 ft. 11 in.; Baseball Throw—Patty Love, St. Lawrence, 127 ft. 8 in.

TEAM

Class A
1. St. Rita—88
2. St. Matthew—40
3. St. Monica—27
4. St. Pius X—26
5. St. Simon—25

Class B
1. St. Simon—98½

Class C
1. St. Simon—98½

St. Jude wins two crowns

INDIANAPOLIS—St. Jude's parish ended its CYO championship trophy drought last week by capturing two league championships.

The southsiders defeated Holy Spirit 20-15 for the Cadet A. Kickball League trophy, while the Junior Kickball League championship was annexed by the parish over St. Malachy's 11-8.

In first round action in Cadet A playoffs, St. Jude's (Division III) eliminated St. Simon's (Division IV) 45-15. Holy Spirit (Division IV) dropped St. Mark's (Division III) 24-19. St. Malachy's (Division I) defeated Immaculate Heart (Division II) 28-12. St. Matthew's (Division II) won over St. Monica's (Division I) 31-12.

Semi-final action saw Holy Spirit defeat St. Malachy 22-20, while St. Jude's eliminated St. Matthew's 23-19.

FIRST ROUND play in the Junior playoffs resulted in St. Jude's (Division III) defeating Nativity (Division IV) 24-16. St. Roch's (Division III) dropped Holy Name (Division IV) 11-7. Christ the King (Division II) defeated St. Christopher's (Division I) 18-16. St. Malachy's (Division I) eliminated St. Matthew's (Division II) 17-15.

In the semi-finals, St. Jude's dropped Christ the King 34-6, while St. Malachy's edged St. Roch's 14-13.

THE CADET B Kickball League championship was won by Holy Trinity, over Immaculate Heart "Blue" 21-11 in the final game.

First round results: Holy Name (Division III) over St. Malachy's (Division I) 21-13; Holy Trinity (Division I) over Holy Spirit (Division II) 23-11; Immaculate Heart "Blue" (Division II) over St. Mark's (Division III) 22-21 (eight innings).

Holy Trinity dropped Holy Name 14-13 in the semi-finals, while Immaculate Heart drew a bye to the final game.

Filling up fast

Nearly 75 per cent of total capacity has been reached at the two CYO summer camps in scenic Brown County, the CYO Office reported this week.

For girls at Rancho Framasa, the week of July 2 has about 25 spaces remaining. Space is available the final three weeks of camping at Camp Christina.

Few places remain for boys at Camp Christina the opening week of camping. The second week there has been cancelled.

At Rancho Framasa for boys, the weeks of July 23 and 30 have about 35 spaces remaining, while the balance of the summer season is open for reservations there.

CYO NOTES

Coaches for the Junior Boys and Girls Softball Leagues will meet at 7:30 p.m. Wednesday, June 7, in the CYO Office for rules and schedules. There will be three divisions in each league, with the boys to begin June 11 and the girls June 14. Both leagues will continue through July 23.

Summer events: Junior Boys and Girls Golf Outing, June 24, Ensley's W. 56th Street Center, deadline June 21; Junior Boys Match-Play Golf Tourney, June 25-29, Sugar Grove Course, deadline June 23; Subnovice Swim Meet, July 5, Brookside Pool, Archdiocesan Swim Meet, July 10-11, Broad Ripple Pool.

Deadline for entries in the Junior Girls Track and Field Meet is June 7. The meet is scheduled at 12 noon Sunday, June 11, at the CYO Stadium. Twenty events will be held in Classes A and B, including the 50, 100 dash, 220 and 440 run, 200 and 440 relay, long jump, high jump, kickball throw and baseball throw.

The Junior CYO unit of Immaculate Heart of Mary parish will sponsor a Car Wash from 10 a.m. to 3 p.m. Saturday, June 3, for the benefit of the parish's school bus fund. Fee will be \$1.75 or a book of trading stamps.



TWO KICKBALL TITLES FOR ST. JUDE—After years of striving for their first CYO Kickball League title, St. Jude parish, Indianapolis, must have decided to go all the way in 1972. So, the far Southsiders captured BOTH the Cadet "A" and Junior CYO Spring League championships last week. In the top pictures are the St. Jude Cadet "A" League champions, who gained their title by defeating tough Holy Spirit, the Division Four Champion, 20-15, in a thrilling final game. Shown with the girls in the back row are, left to right: Head Coach Maurice Zwiesler, Assistant Coach Clayton Carroll, CYO Priest Moderator Father Gerald Burkert and St. Jude pastor, Father William Morley. In the bottom photo are the St. Jude Junior champions, who knocked off perennial contender St. Malachy, 11-8, in a top defensive battle for the league title. The two men responsible for the St. Jude Junior title are Assistant Coach Bill Schubach (back row, left) and Head Coach John Kesterson (back row, second from right).

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GIRLS' TRACK CLASS "A" CHAMPIONS—Despite St. Simon's impressive over-all performance in the CYO Cadet Girls' Track Meet May 28, there was plenty of glory left over for a fine St. Rita team. These girls finished second to the champions in the over-all total, posting 108 points, and came out of the meet with a smashing victory in Class A, amassing 88 points. Also, St. Rita girls were responsible for five individual titles, all in Class "A," and four new records. To make the day complete, the girls also were crowned as Class "A" champions for the dual meet league, which was completed two days before the city-wide meet. Head Coach Charles Gayan (back row, left) led the girls through their fine season. He was aided by Assistant Cathie Brown (back row, right).

'Summer Breeze' plans announced by Brebeuf Prep

INDIANAPOLIS — Fifty grade school boys from 12 public and parochial schools will take part in the seventh annual Summer Breeze program this summer at Brebeuf Preparatory School.

The personalized enrichment program will include classes in math, science, English, social studies, music, typing, physical education, arts and crafts. Field trips are also planned.

Director of Summer Breeze will be Lawrence McGervey, biology instructor at Brebeuf. The program is partially funded by the Indianapolis Foundation and other private sources.

Applications are presently being reviewed to determine the 50 participants. High school student volunteers are also needed. Additional information may be obtained by calling 291-7050.

Diocese's priests decide to retain link with NFPC

CLIFTON, N.J. — Priests in the Paterson diocese voted 195-119 to have the Priests' Senate retain its membership in the National Federation of Priests' Councils.

The results of the vote "should not be viewed in terms of victory or defeat for anyone, merely a decision," said Father James L. Fallon, senate vice-president and a delegate to the NFPC convention in Denver last March, in a statement for the executive committee.

The tally showed diocesan priests voted 132-37 in favor of retaining membership in the NFPC, while religious order priests voted 82-63 against it. The vote among senate members was 20-8 in favor of remaining in the NFPC.

The referendum was authorized at the April meeting of the senate.

AUCTION PLANNED
SELLERSBURG, Ind. — The Men's Club of St. Paul's parish will sponsor an auction sale of new and used articles beginning at 2 p.m., Sunday, June 4. The sale will be held on the school grounds and will be open to the public. Proceeds will be added to the "New Church" fund.

† Remember them in your prayers

BLOOMINGTON
GROVER H. CUDDY, 88, St. John the Apostle, May 22. Husband of Mame; father of Mrs. Margaret Sights, Mrs. Geneva Johnson, James and Ed Cuddy.

CONNERSVILLE
DELLA BACKOUS, 82, St. Gabriel's, May 24. Mother of Mrs. Mary Marjorie Hiser, of Los Angeles, Calif.

FRANCES T. BECHT, 83, St. Gabriel's, May 25. Mother of Mrs. E. Glen Fields, Mrs. Clarence O'Brien and Clifford Becht, all of Connorsville. Sister of Mrs. Elizabeth Sullivan of Laguna Beach, Calif. Mrs. Mary Cooley and John Becht both of Brookville.

OTTO A. DUDLEY, 83, St. Gabriel's, May 27. Husband of Laura, father of Mrs. Phyllis Foster of Berlin, Wis.; Mrs. Wilma Stanley of Knightstown and Jack Dudley of Connorsville, brother of Mrs. Cecilia Woodward of Connorsville.

INDIANAPOLIS
ANTON SOCHAR, 87, St. Monica's, May 24. Husband of Edythe.

JAMES D. SHEA, 44, St. Catherine's, May 25. Son of Maude, brother of Paul M. and John R. Shea, Margaret Spamik, Mary A. Bunnell, Rita Craston and Ellen Wrenns.

HARRY E. RICHARDSON, 83, Sacred Heart, May 27. Husband of Louise, father of Joseph, Edwin, Harry and Robert Richardson and Eleanor Reimer.

MARY A. HIRTH, 78, Holy Cross, May 30. Wife of Carl E., mother of Vernon Hirth and Mary Turk; sister of John Murphy.

EVA D. KRETZER, 77, St. Thomas Aquinas, May 30. Mother of Joseph R. Kretzer.

JOAN D. SMITH, 54, Little Flower, May 30. Wife of Alfred F., mother of Daniel A., sister of Harry E. Bailey, Delores, Kennerknecht, Bernell Purcell and Betty Conroy.

CHARLES T. MCGUINNESS, 59, St. John's, May 31. Father of Charles T. McGuinness, Charlotte A. Bell, Patricia F. Dobson, brother of Margaret Piercy and Ann Watkins.

WILLIAM E. TUTTLE, 63, Little Flower, May 31. Husband of Kathleen E., brother of Stanley P. Tuttle and Henrietta Dailey.

MARY K. TUOHY, 93, St. Philip Neri, May 31. Mother of Mary P. Humble.

LANESVILLE
WILLIAM (Pete) FACHINGER, 62, St. Mary's, May 29. Brother of Louis Fachinger of New Albany.

Mrs. Margaret Adams of Chicago, Ill.; Mrs. Rose Henry of Sarasota, Fla.; Mrs. Anna Day and Joseph Fachinger, both of Lanesville.

LAWRENCEBURG
B. D. (Newt) SPURLOCK, 56, St. Lawrence, May 4. Husband of Gertrude, father of Mrs. Mary Sue Wyderel of Chicago, Ill. and Mrs. Margaret Romweber of Balesville; brother of Mrs. Sue Rogers of Clev. O. Harry Spurlock of Frankfort and Paul S. Spurlock of San Bernardino, Calif.

JOHN EDWARD, Sr., 88, St. Lawrence, May 4. Husband of Anne J.; Mrs. Ronald Standriff of Bonie, Md.; Robert and Jack Edward, both of Lawrenceburg.

MADISON
FRANK L. ARMSTRONG, 42, St. Michael's, May 22. Husband of Nadine, father of Michael J., Frank L. and Timothy L. Armstrong, son of Mrs. Helen Armstrong, brother of Robert Armstrong, all of Madison.

RICHMOND
ANGIOLINA IACUONE, 74, St. Mary's, May 27. Mother of Mrs. Helen Fuller of New Castle, Mrs. Viola Dickinson of Fond du Lac, Wis.; Mrs. Ida Pearce and James Iaccone, both of Richmond; sister of Pasquale, Lanza of Philadelphia, Pa.; Natalie, Pantalone and Elena Lanza and Mrs. Lucia D'Angela, all of Italy.

ST. CROIX
WILLIAM L. DUPAQUIER, 88, Holy

Cross, May 27. Brother of Mrs. Catherine Casper of Mount Vernon, Mrs. Theresa Dorman of Tell City and Mrs. Anna Kelley of Louisville.

ST. JOSEPH HILL
RAYMOND (Tay) RENN, 48, St. Joseph, May 23. Husband of Louise; stepfather of Mrs. Edith Fendley of Sellersburg. Three brothers and four sisters also survive.

TERRE HAUTE
ELEANOR SETT, 45, Sacred Heart, May 25. Sister of Thomas G. Griffin of Terre Haute and Mrs. Katherine Mendon of Bronsville, N.Y.

JOHN HARVEY, 84, of St. Mary-of-the-Woods Chapel, May 25. Husband of Margaret, father of Sister Margaret Brendan and Sister Mary Marie Brendan, both of St. Mary of the Woods College; Michael Harvey of St. Louis, Mo. and Miss Mary Harvey of Scotland.

WEST TERRE HAUTE
SUSIE EYRE, 69, St. Leonard's, May 24. Mother of Mrs. Letta Mae Hand of Germany; Mrs. Betty Beard of Terre Haute; Earl Eyre of Prairie Creek; Sgt. Henry C. Eyre of Fort Knox, Ky.; Mrs. Joann Garrett, Paul, Robert and John Eyre, all of West Terre Haute.

Fifty years ago Jimmy Murphy, winner of the 1922 Indianapolis 500-Mile Race, addressed a Knights of Columbus luncheon at the Spink-Arms Hotel.



A NOTRE DAME WOMAN?—Mary Eileen Daveys of Columbus, Mont., has a good reason to smile. She has the unique distinction of being the first woman to receive an undergraduate degree from the University of Notre Dame under a cooperative program with neighboring St. Mary's College. She received a B.B.A. degree from Notre Dame's college of Business Administration. While enrolled at St. Mary's, Miss Daveys pursued a marketing major at Notre Dame under a student-exchange program. Last November, when the two institutions called off attempts to unify, Notre Dame agreed to give its degrees to St. Mary's women in its Colleges of Business Administration and Engineering, fields where St. Mary's offers no degrees. This fall, Notre Dame will admit its first undergraduate women when 325 are expected to enroll as first-year or transfer students. (RNS photo)

Pope hits 'abyss' between nations

VATICAN CITY—The Church is deeply concerned with the widening abyss between industrial and rural countries, Pope Paul VI told scientists attending a study week sponsored by the Pontifical Academy of Sciences.

AT A RECENT audience, Pope Paul presented the Pius XI gold medal for 1972 to Prof. Gyorgy Nemethy, an Hungarian-born scientist of Rockefeller University, New York City. The medal was awarded by the academy to Prof. Nemethy for his studies of chemical-physical phenomena in the nature of water and biological systems.

In receiving the visiting scientists, Pope Paul, surrounded by 27 cardinals, said that the "disinterested search for truth, the untiring study of the secrets of the universe, are among the highest and the most moving ideals to which man can consecrate his whole life."

In trying to dominate nature by understanding its laws, the scientist uncovers an even greater mystery, the Pope said.

"AND IT IS AT THIS point that the scientist is invited to become a philosopher," he added, because it requires the scientist "to recognize, or at least to apprehend by intuition the presence of a wisdom of another order, which is unlimited, transcendent over space and time and which explains the presence of natural laws."

Pope Paul said that the Church is concerned "for the development of the whole man and all men and anguished by the drama of world hunger" and that it is "worried as well by the abyss that seems to be widening between industrial countries and countries that are still rural economies."

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VIEWING WITH ARNOLD

Poitier debuts as director

BY JAMES W. ARNOLD

Progress is a slippery and relative concept, and it is unlikely that most moviegoers will think black stars Sidney Poitier and Ruby Dee would want their careers measured by comparing "Raisin in the Sun" (1961) with their new film, "Preacher." Neither would Harry Belafonte, whose exciting work in "The Angel Levine" goes back only a scant 18 months.

It's not that "Preacher" is a lousy flick, although it is vapid in the context of either "Raisin" or "Levine." Probably the actors would take comfort in the facts that it is a mainstream, mass-audience western that will surely make a profit, was probably low-pressure fun to make, and will give the burgeoning black movie audiences the kind of entertainment their white brothers have always had a surfeit of. For Poitier, it is also his first chance to direct a film. These are all worthwhile social breakthroughs, but they don't contribute much to the stature of movies. It is not critically heartening to see the beginnings of a black "ratpack"—a series of films comparable to the Sinatra-Martin-Lawford flicks, where the object is not good cinema so much as good-

natured fooling around, and money-making exposure for star personalities.

POITIER IN effect plays a cliché cowboy hero, a hard, noble, terribly straight-shooting wagonmaster escorting ex-slave families to new western lands after the Civil War. The chief threat is a seedy gang of white night-riders (led by Cameron Mitchell), paid to "persuade" the blacks to go back to Louisiana and chop cotton. Every now and then they ride through, plundering, burning and shooting up the innocents. But they finally go too far, and Poitier gets that familiar squinty look in his eye. He rides off in revenge, accompanied by Belafonte, who plays the Dean Martin role—a rascally, gun-toting, girl-ogling phony evangelist who ultimately sacrifices his happy hedonism for the cause.

All this, except for the racial angle, is decidedly stale, in execution as well as content. But the truly ludicrous is yet to come. To get their people's money back, the heroes must stage mild holdups of an express office and a bank (a slight touch of the "Butch Cassidy" syndrome). They are protected from the white posse by a huge mass of Indian cavalry, who have a tough liberated female as a co-leader. The stubborn whites ought to realize they are up against too many minority groups. But they persist, and finally trap Poitier and Belafonte on a rocky hillside,

where the hard-pressed heroes are outnumbered six-to-one. Since it's not a tragedy, you know who wins, while demonstrating the fanciest shooting since John Wayne decimated the Comancheros.

THERE IS LITTLE doubt that "Preacher" illustrates the usual racist western in reverse, and it is an eerie feeling. We have a long way to go before the scales are balanced. But the truth is that we're too sophisticated now to re-play the 1930's and 1940's cowboy flicks, no matter who the bad guys are.

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

THE YOUNG GIRLS OF ROCHEFORT (1968) (ABC, Saturday, June 3): A light, pretty French tribute to the old-fashioned summery musical, with Gene Kelly, George Chakiris, and the beautiful French sisters, Catherine Deneuve and the late Francoise Dorleac. The director-composer team (Jacques Demy, Michel Legrand) also did "The Umbrellas of Cherbourg." A whimsical treat for almost everybody.

TWO MULES FOR SISTER SARA (1970) (NBC, Saturday, June 3): The cute nun returns, stuck in the wilderness with a virile and amorous atheist. But this time she's a prostitute-in-disguise. It's a seedy and offensive situation, but still only a build-up to a violent finale in which extras are shot, burned and mutilated by the hundreds. Definitely not for the kids, or anyone else, for that matter. Not recommended.

D-DAY, SIXTH OF JUNE (1956) (CBS, Sunday, June 6): If you can believe two officers, British and American, riding toward Normandy thinking of their girl friend, and it happens to be the same girl, you may be able to start this weepy Hollywood romance, involving Robert Taylor, Dana Wynter and Richard Todd. The battle scenes are strictly pre-"The Longest Day." Not recommended.

NOTHING BUT THE BEST (1961) (ABC, Sunday, June 4): Alan Bates and Denholm Elliott in a sardonic and witty satire of the British class system. Bates is a greedy social-climber, and Elliott instructs him in the stylish niceties, until a black comedy murder intervenes. Satisfactory highbrow comedy, mainly for adults.

ON THE DOUBLE (1961) (CBS, Thursday, June 8): Danny Daye comedies are destined to become cinema classics, and this is one of the latest of them. The scripts were running dry, but this is a marvelous display of Kaye's talent for comic impressions, as he romps through Nazi Germany as a timid spy pretending to be a British general. Virtually a one-man show. Recommended for Kaye fans of all ages.

A RAGE TO LIVE (1965) (NBC, Friday, June 9): An alleged "woman's picture," this was a contender for worst film of 1965. Suzanne Pleshette is wasted, as ever, as the rich heroine (source: a 1949 John O'Hara novel), whose spoiled, steamy appetites devastate half of western civilization, including Bradford Dillman and Ben Gazzara. Not recommended.

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About the only decent white man in the picture is an upright sheriff who is quickly knifed by a heavy when he refuses to allow a massacre of the black settlers in the wagon train. (Says the snaggled-toothed villain: "We gotta keep things the way they was.") The script is by Ernest Kinney, who used to do some good things for TV. Unleashed, the other gringos in the posse leer and ride merrily to the slaughter.

Poitier proves he can be great as the strong silent type, although the role is hardly a challenge for a brilliant and subtle actor. As a director, he is not yet a Paul Newman. The film moves ponderously, in a mishmash of visual styles with some rough cutting, and the big scenes are staged without real tension, imagination or humor.

BENNY CARTER'S music, all Jew's-harp twang, rattles and heavy harmonicas, is out of an Italian western, but unhappily the outdoor vistas and camera work are not. Belafonte, as a clownish but sensitive frontier character, has all the good bits but handles them with too much relish. Miss Dee is also wasted, mostly on horseback, but she does have a few touching moments. Mitchell, always a hateful bad guy, is unfortunately obliterated much too early—in the obligatory shootout in a brothel.

Doubtless Poitier and Belafonte feel they are paying an overdue debt to black action movie fans. There are some swashbuckling put-downs calculated to win delighted approval, and the characters talk 1970's cool to win easy identification. It's a fair retribution. But a black "Shane" or "Magnificent Seven" it's not. You have to start somewhere, though, and the direction after this is bound to be up. (Rating not available.)

Sr. Theophane, Franciscan, dies at motherhouse

OLDENBURG, Ind. — Funeral services for Sister M. Theophane Partl, O.S.F., 74, were held at the motherhouse of the Sisters of St. Francis here Saturday, May 13. She died (May 10) at the convent.

A native of Cincinnati, Sister Theophane entered the convent in 1915. She was an elementary school teacher and was assigned to the following Archdiocesan parish schools: St. Mary's, Aurora; St. Lawrence, Lawrenceburg; St. Louis, Batesville; St. Gabriel's, Connersville; and Our Lady of Lourdes, Indianapolis. She retired to the motherhouse in 1956.

There are no immediate survivors. A brother and sister, Father Austin Partl, O.F.M., and Sister M. Augustin Partl, O.S.F., preceded her in death.

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PLAN ST. JOHN'S HOMECOMING—Discussion plans for the third annual homecoming picnic for parishioners and friends of St. John's parish, Indianapolis, are Msgr. Charles Koster, pastor, John J. Noone, chairman, and Miss Mary Ann Roman, committee member. The picnic will be held from 12 noon to 9 p.m. Sunday, June 4, in German Park, 8500 S. Meridian St. The event is open to the public.

Ten candidates to be invested at Saint Meinrad

ST. MEINRAD, Ind.—St. Meinrad Archabbey has announced that 10 candidates have been accepted into the Benedictine novitiate here. Investiture is scheduled on August 23.

Accepted for the monastery are: Daniel G. Dolle, Samuel T. Bova, Frank H. Mansini, Joseph E. Vest and Thomas C. Grisley, all of Indianapolis; Daniel F. Armstrong, of Richmond; Michael L. Papesh, of Joliet, Ill.; William B. O'Shea, of Charlotte, N.C.; Russell J. Kleczewski, of Phoenix, Ariz.;

and Michael D. Gillespie, of Cincinnati.

Eight members of the group are recent graduates of St. Meinrad College. Gillespie will continue his college studies after the novitiate year. Arm-

"Singing Knights" to give concert

INDIANAPOLIS — "The Singing Knights," composed of members of Our Lady of Fatima and St. Pius X Councils, Knights of Columbus, will present an "Around the World Concert" at 8:30 p.m. Friday, June 9, at St. Pius X council hall, 2100 E. 71st St.

The concert will be followed by a dance.

strong has been a member of the St. Meinrad School of Theology faculty the past three years, where he has been assistant professor of religious education.

The present novice class at the monastery has nine members, who will make pledges of commitment to the Archabbey this summer. There are eight other junior-professed members of the monastery, which now numbers 163 monks.

DANCE SLATED

INDIANAPOLIS — The "Mellow Fellows" will play for the dance sponsored by the Family Life Club of St. Thomas Aquinas on Saturday, June 3. The event will be held in the school gym, 46th and Illinois Sts., from 9 p.m. until 1 a.m.

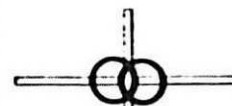
Couple to mark Silver Wedding

INDIANAPOLIS — Mr. and Mrs. Roland G. Daeger will celebrate their Silver Wedding Anniversary with a Mass of Thanksgiving to be offered at 1 p.m., Saturday, June 10, in St. Roch's Church.

The Daegers' five children, Thomas, Edward, Barbara, Stephen and Gregory, will host an open house immediately following the Mass in the family home at 3756 S. Pennsylvania St.

Friends, neighbors and relatives are invited to attend both events. No formal invitations have been sent.

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HAMBURGER PROFITS FOR HOSPITAL—Eleven Cathedral High School students worked a 12-hour shift for charity recently at Mac's Famous Hamburgers, located at 10th and Post Rd., Indianapolis. Twenty per cent of the day's gross receipts, or \$126.80, was donated by Manager Merrill Greene, above, left, to Dick Jones, president of the Cathedral Student Council. The money was in turn donated by the Cathedral students to the Intensive Care Nursery at St. Vincent Hospital. Student Council officers who participated. In addition to Jones, were Tom McShane, Tom Fisher and Chris Dreyer. Other Cathedral student participants included: Paul Lark, Kevin Huse, Chris Wischmire, Joe Heckman, Steve Heck, Jim Russell and John Cohoat.

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