

HOSPITAL PRAYER ROOM—A unique feature of the new St. Francis Hospital Center in Beech Grove is a Prayer Room. Located adjacent to the cardiac care and intensive care units, the prayer room provides a quiet and attractive atmosphere for family members of patients in these two critical care areas.

Bishops to study Catholics' role in Bicentennial

WASHINGTON—A bishops' committee has been established to coordinate planning of national Catholic participation in the U.S. Bicentennial in 1976.

"The purpose of the program is to bring into focus the contribution of the Church in the development of this country," said Archbishop Joseph L. Bernardin of Cincinnati, committee vice-chairman.

"It will not be exclusively a recital of happenings of past events, but will bring moral teachings to bear on present realities and future issues we'll have to cope with."

AT ITS FIRST meeting here recently, Cardinal John Dearden, committee chairman, said an advisory group of laity, priests and Religious is needed to assist the committee of six bishops. He asked committee members to begin recommending candidates for this advisory group so they could begin work as soon as possible.

"We've entered the planning of this program with no preconceived notions on the content or manner of presentation for the program," said Bishop James Rausch, general secretary of the United States Catholic Conference, "but I anticipate the activities will be on a local, regional and national scale."

"Cardinal Dearden made it clear that the bishops' committee shouldn't impose anything on the people. We're searching, through broad consultation, for how we might proceed," Bishop Rausch continued.

UNDER CONSIDERATION are suggestions to include in the program:

The National Conference on Justice in the World, the International Eucharistic Congress, and some activities relating to the 1975 Holy Year. Plans for relating the history of the Church with the history of the country are also being considered.

"The National Conference on Justice in the World will examine the Church's policies and the nation's policies toward justice to the people in the nation and people in other parts of the world, especially in the Third World," Bishop Rausch said.

The ultimate decision on the location of the Eucharistic Congress belongs to the Holy See, but a possible location under study is Philadelphia. "But there is some concern about whether an international congress can fit into the framework of a national celebration," Bishop Rausch said.

In connection with the program, the bishops might also work to further the cause for canonization in 1976 of four persons prominent in the history of the Church in the United States.

They are: Bishop Frederic Baraga, first bishop of Marquette, Mich.; Father Junipero Serra, 18th century Franciscan friar who founded nine missions for the Indians of California; Bishop John Neumann, fourth bishop of Philadelphia, who founded the first system of Catholic education by parochial schools in the U.S.; (Continued on Page 3)

Pre-Cana Conference set at Oldenburg

OLDENBURG, Ind.—The Lawrencetown Deaconry Board of Education will sponsor a Pre-Cana Conference for engaged couples at 1 p.m. Sunday, July 22, in the auditorium of Immaculate Conception Academy here.

The afternoon session will cover a variety of talks on communication in marriage, budgeting and finance, medical aspects, moral and spiritual aspects, marriage as a sacrament and ritual.

All couples contemplating marriage are invited.

Vatican II now paying off, Cardinal Heenan declares

bore the priests and faithful but they do harm to the devotional life of the Church.

"When we are as far away in time from the Second Vatican Council as we are from the Council of Trent it will be possible to see it in perspective. We shall then be much better able to see which of the documents are of lasting value and which are merely a reflection of the times in which we live."



CARDINAL HEENAN

IN 100 YEARS time, Cardinal Heenan told the Catholic Herald, the ecumenical movement "will either have transformed Christianity or will have become meaningless. It can be safely assumed that once liturgical change is introduced nothing can possibly stop it."

He forecast that folk Masses might give way to an entirely different kind of liturgy. It is even possible that some daring innovator would try the experiment of an old-fashioned Latin Mass—"which could become as popular with young people in the next century as transcendental meditation is in this."

In his own lifetime, the prelate said, the changes in the rules about Mass and Communion have yielded the richest dividends. "Since I have been a priest I have seen the numbers at the altar rails double and redouble. The evolution of the fasting laws has been steady and enlightened."

The virtual abolition of the eucharistic fast has not diminished reverence to the Blessed Sacrament but has resulted in an increasing number of communicants.

Traditional morning Mass has been changed but, though the cardinal regretted the virtual disappearance of Benediction and evening devotions, "only the blind can fail to see the enthusiasm for Holy Mass and the Sacraments which is a major

(Continued on Page 3)

Pope Paul VI begins stay at summer home

CASTELGANDOLFO—Pope Paul has moved to his summer home here in the Alban Hills about 17 miles outside of Rome and will stay here for approximately two months.

The Pope and a small group of assistants and aides left Vatican City July 14 after he had received the credentials of Malawi's new ambassador to the Holy See.

Commenting on the Pope's annual transfer to the cooler air of the Alban Hills overlooking Lake Albano, Radio Vatican said it "will not be a vacation" because the Pope, "assisted by his closest collaborators will continue every day to carry out his normal work for the good of the Church."

WHILE THE POPE does continue his normal work routine at the papal summer home, the regular schedule of audiences for heads of the various administrative offices of the Vatican are also made to shift state visits or other major audiences to the post-summer months.

The Pope will continue his weekly Wednesday general audiences in the air-conditioned audience hall near the papal residence.

Before leaving the Vatican the Pope received the Pakistani President and his wife in private audience July 14. President Ali Bhutto was passing through Rome en route to London. No details of the meeting were divulged by the Vatican but it was understood that the Pope expressed interest and concern over the plight of refugees and war prisoners and other victims of the war between India and Pakistan.

Earlier the same day, the Pope accepted the credentials of Ambassador Reid Willie Katenga Kaunda, newly appointed representative of the African Republic of Malawi to the Holy See.

The Pope noted that Malawi is trying to combat "ignorance, poverty and disease" and pledged the Church's assistance in overcoming these problems.

"The Church's mission is a spiritual development and the full flowering of human potential can scarcely be attained unless the basic requirements for a peaceful and prosperous existence are first secured," the Pope declared.

AMBASSADOR KAUNDA told the Pope: "Allow me, Holy Father, to express my country's enthusiastic admiration for Your Holiness in taking such a firm stand and unceasingly promoting peace and tranquility in the world. In this you have a great admirer and supporter in the name of my President (Hastings Kamuzu Banda) and the people of Malawi."

On his first Sunday at Castelgandolfo, July 15, the Pope came to the front balcony of the summer villa at noon to bless the crowd assembled in Liberty Square, the main square of the town. He spoke of man's need for free time and for an occasional vacation. But he said that men should use these pauses to "rediscover themselves" and to become more aware of the needs of others.

AMONG THOSE PRESENT for the noon (Continued on Page 3)

St. Meinrad reports gift income surge

ST. MEINRAD, Ind.—A record \$672,378 in gift income was reported by the development office of St. Meinrad Seminary here for the past fiscal year, an increase of 52 per cent over the previous year.

Groups contributing to the Archabbey and Seminary during the past year include: alumni, \$134,254; parish programs, \$110,383; overseers, parents and other friends, \$251,395; corporations and foundations, \$104,266; and bequests, \$72,080.

Nearly 7,000 contributors participated in the giving program.

Marian Hour on WIFE

The Marian Hour, a national radio Rosary program, is now broadcast each Sunday at 6:30 a.m. by Station WIFE, Indianapolis, 1310 on the AM dial. The half-hour devotion originates from the National Shrine of Our Lady of the Prairies in Powers Lake, N.D., and includes a short sermon in addition to the Rosary.

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ATROCITIES CHARGED

Calls for firm Vatican action on Mozambique

ROME—The superior general of the White Fathers, one of the Church's major missionary congregations, has criticized the Vatican for dealing with alleged massacres in Mozambique through diplomatic channels instead of speaking out publicly.

White Fathers' superior general, Father Theo Van Asten, made his comments in an

Italian paper July 13, two days after the Vatican revealed that it had protested to the Portuguese government concerning reports that Portuguese troops have been systematically slaughtering African villages in Mozambique, Portugal's East African territory.

"For us, the Church is a 'sign,'" Father Van Asten said. "The Church should speak out publicly. If it engages in secret diplomatic activity, working through diplomatic channels, it ceases to be a 'sign.'"

FATHER VAN ASTEN, a consultant to the Vatican's Congregation for the Evangelization of Peoples and a delegate of the Union of Superiors General to the 1971 World Synod of Bishops, said he would like to know if the Vatican had further information on the situation and whether the Portuguese bishops of Mozambique were maintaining their position of "friends of the government."

The White Fathers had ordered all 40 of their missionaries in Mozambique to leave there in May 1971 on the grounds that the Portuguese regime, while parading as the Church's protector, was really exploiting her and obstructing her quest for social justice.

On July 12, the Vatican daily newspaper, L'Osservatore Romano, stated that the "bishops of Mozambique, as soon as they heard of the massacres . . . went to the authorities of that state to protest."

MEANWHILE, AN Italian news service, ASCA, reported July 13 that Catholics in Portugal have protested these incidents for some time. In December of 1972, ASCA said, participants at a protest prayer vigil approved by the patriarch of Lisbon, Cardinal Antonio Ribeiro, were arrested by Lisbon police.

Further, the bishop and Catholics of the Portuguese diocese of Oporto promulgated a letter decrying injustices being perpetrated in Mozambique.

In addition, 24 prominent Dutch Catholics, including five members of the cabinet, a former prime minister, and several Church officials, have urged that Pope Paul VI speak out publicly about "the violation of the rights of man in Mozambique."

The Dutch appeal was made in an open letter to Cardinal Maurice Roy of Quebec, president of the Pontifical Commission on Justice and Peace, several days after the Vatican had disclosed that it had protested through diplomatic channels.

Board of IICHE backs boycotts

INDIANAPOLIS—The Board of Directors of the Indiana Interreligious Commission on Human Equality (IICHE) has voted to support the nationwide boycotts of Farah slacks and of iceberg lettuce and table grapes not harvested by members of the United Farm Workers Union.

IICHE is a coalition of Catholic, Protestant and Jewish groups working to achieve equal opportunity for minorities. The five Catholic dioceses of Indiana are members.

The board said it was supporting the strike by Amalgamated Clothing Workers of America against the Farah manufacturing plants in the Southwest because of "the racist nature of the issue in which the Mexican-American work force is being denied the basic right to organize by the all-white management and ownership."

In conjunction with the UFWU recognition, the board called upon the government and growers to assure free and open elections for the farm workers of California to determine their choice of a union.

The Catholic bishops of Indiana in a joint statement last March supported the lettuce boycott.

Bishop, Religious join picket lines

LAMONT, Calif.—A Catholic bishop and 45 members of the Conference of Major Superiors of Men (CMSM) joined the United Farm Workers Union strikers July 13 on the picket lines at various farms here.

Auxiliary Bishop George Evans of Denver, and Msgr. George G. Higgins, Secretary of Research, United States Catholic Conference, joined priests, Brothers, and seminarians from more than 20 religious orders throughout the country in giving support to the UFWU in its struggle against the Teamsters Union.

After more than six hours on the picket line, the group returned to Shepherd of the Valley Lutheran Church for a briefing by Cesar Chavez and other UFWU officials.

In the evening a concelebrated Mass was offered in Lamont's public park, at which Bishop Evans was the chief concelebrant.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Religious demonstrators arrested

WASHINGTON—The day after four nuns were arrested at the White House for protesting the U.S. bombing in Cambodia, a priest was among four other persons who were arrested for the same thing. Father Jim LaCroce of the diocese of Harrisburg, Pa., was arrested along with Brendan Walsh, Dr. Lee Randol, and Tom Ireland when they knelt and began to pray. Brendan Walsh called the bombing "wanton slaughter" and said the protest was to show that they were "one with the people who are dying in Cambodia." The four protestors were released without bond pending trial.

Teamster claims are disputed

COACHELLA, Calif.—There were probably "no more than 1,900" grape pickers in the fields of the Coachella Valley at the height of the picking season, according to Father Eugene J. Boyle, director of the justice and peace ministry of the National Federation of Priests' Councils. Father Boyle and two United Farm Workers' Union (UFWU) officials flew over the entire area for three and a half hours, to assess the Teamsters' claims that more than 3,500 workers, more than last year's top figure when they were under the UFWU, were employed in the fields this summer. The United Farm Workers and the Teamsters Union are struggling for control of the representation of the farmworkers in the lettuce and grape fields of California and other Southwestern states.

Children kidnapped in Rhodesia

SALISBURY, Rhodesia—African nationalist guerrillas kidnapped 244 black African school children, aged 13 to 18, and 22 other persons from a German-Jesuit-run mission in northeast Rhodesia about 120 miles from here, the mission superior said. Rhodesian security forces have recovered most of the hostages, reports said. Camouflage-clad and armed guerrillas entered St. Albert's mission and ordered the students attending night school to gather outside their classrooms. Jesuit Father Egon Rogek, head of the mission, said, "The guerrillas told me they had come to liberate Rhodesia and they were taking the students across the Mozambique border, 35 miles away, for training." Father Rogek said.

Call for Bolivian amnesty

LA PAZ, Bolivia—The Bolivian bishops' Justice and Peace Commission and a group of priests and Religious known as "The 99" called here for an amnesty for political prisoners. The call was made after 70 women, relatives of the 300 political prisoners in Bolivia, offered themselves as hostages if their relatives are not allowed to be tried. Some have been held without hearings or trial for over two years. There has been strong criticism from Religious and lay groups over President Hugo Banzer's government's handling of political opposition to his regime. The Justice and Peace Commission, established by the Bolivian Bishops Conference but given full autonomy, has repeatedly denounced the jailing, torturing and killing of political opponents.

NCEA reelects Father Koob

WASHINGTON—Father C. Albert Koob was reelected president of the National Catholic Educational Association by NCEA's board of directors. The board also voted to have Father John F. Meyers continue as acting NCEA president. He has held that post since shortly after Father Koob was severely injured in a fall last Oct. 28. Father Koob joined the NCEA staff in 1961 as associate secretary of its Secondary School Department. He was named interim executive secretary of NCEA in 1966 and executive secretary in 1967. He held that title until 1969, when it was changed to president, and he has served in that capacity since then.

Lament Chile's political crisis

SANTIAGO, Chile—Former President Eduardo Frei said that "Chile is witnessing a moral, economic and political catastrophe" under the Marxist regime of President Salvador Allende. Frei, who is president of the Senate, added that "the economic crisis could be surmounted in 10 years, but the political crisis will take much longer, because there is evident destruction of the rule of law." Frei and others, including Cardinal Raul Silva of Santiago, and Juan Vasquez, head of the Methodist Church in Chile, gave their opinions on Chile's political situation to the Academic Senate of the Catholic University of Valparaiso. Cardinal Silva said he is very concerned about the "existing divisions (among Chileans) which could lead to disastrous consequences."

Christianity-Marxism marriage?

TORONTO, Canada—Father Harvey Steele is a Scarborough Foreign Missionary and a Marxist who is convinced that the future of Latin America lies in the marriage of Christianity and Marxism. For 2,000 years, he said in an interview here, the Catholic Church has placed the emphasis on charity, with little practical concern for justice; and although the Marxists stress justice, they show little interest in love. "But the fact is that neither of these virtues can flourish without producing gross distortion," he said. "They need each other. To be truly human, man needs both love and justice."

Torture accusations leveled

SAIGON—A Vietnamese Catholic priest accused South Vietnamese authorities of torturing political prisoners after the ceasefire and thereby causing 14 deaths and more than 500 injuries among prisoners on Con Son island in the South China sea. The priest, Redemptorist Father Nguyen Tin, who has been sentenced to prison twice by South Vietnamese courts, made the charges in a letter handed recently to the international peace-keeping commission. The government rejected the charges of Father Tin as untrue. "Father Tin committed a sin. . . He told a lie," a South Vietnamese spokesman said.

Back natural family planning

ALBANY, N.Y.—A natural family planning clinic, one of only two in the nation with government funding, has opened here in cooperation with St. Peter's Hospital, operated by the Sisters of Mercy. Federally funded through the Office of Economic Opportunity, the clinic will offer drugless family planning to couples at no cost. The method being offered is the sympto-thermic system, which combines basal body temperatures with recognition of symptoms to pinpoint ovulation. The new system is called "a vast improvement on the old rhythm method" by Dr. James Furlong, medical director of the clinic.

Tanzania bishops score fratricide in Burundi

DAR ES SALAAM, Tanzania—The bishops of Tanzania, deploring the "inhuman and un-Christian fratricide" going on between the Hutu and Tutsi tribes in Burundi, asked for special prayers on the Feast of the Assumption, August 15, and appealed to all people of good will to help end the conflict.

The bishops said that information they had received indicates that the two ethnic groups in Burundi are still "waging a war of extermination."

A mid-June report reaching here from eight Catholic priests working near the Tanzania-Burundi border said that Tutsis are still continuing the killing of Hutus.

BEFORE THAT there had been reports that although thousands of Hutus had died in the warfare with the ruling

Tutsi tribe, the situation appeared to be under control and that some missionaries who had left Burundi were returning.

It has been estimated that about 800 Hutus are fleeing into Tanzania each day. They are being moved to camps and provided with water, schools, clinics and other assistance.

Earlier this year, Swedish Pentacostal missionaries who claimed that the Tutsis were still slaughtering Hutus were told by a government official that they were "risking more than expulsion" by their charges.

Scottish Xaverian missionaries reported in a recent newsletter that Catholic priests and laity killed in the tribal conflict had gone to their deaths singing psalms and

forgiving their killers.

THERE HAS been ill feeling between members of Hutu tribe (85 per cent of the country's population) and the ruling Tutsi tribe for some time, but that feeling has grown more intense in recent years.

The extremely tall, highly educated members of the Tutsi (or Watusi) tribe generally hold the top positions in the government and the military, and even in the Church.

The country's approximately 3.6 million people are predominantly Catholic. The indigenous bishops and most of the clergy are Tutsis.

The Hutus generally regard European missionaries as sympathetic to Hutu aspirations.

The ruling Tutsi tribe blamed the Hutus for a revolt that broke out in April 1972. A group of Hutu rebels, armed with axes and machetes, killed about a thousand Tutsis at that time, but the predominantly Tutsi army quelled the revolt in about 10 days.

THE REBELS apparently hoped that many other Hutus would rise against the Tutsis, but they did not.

Continual massacres of the Hutus by Tutsis have been reported since that 1972 revolt.

NUNS BACK BOYCOTT

LOS ANGELES, Cal.—Fifty-four Sisters of St. Joseph of Carondelet in the Los Angeles province endorsed the boycott of iceberg lettuce called for by the United Farm Workers Union (UFWU), as well as the boycott of table grapes.

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THE TACKER

ND has 'other' features

BY PAUL G. FOX

Indianapolis-born Father Anthony J. Lauck, C.S.C., director of the University of Notre Dame's Art Gallery has announced the fall schedule of exhibits there. The exhibit areas in O'Shaughnessy Hall are open from 10 a.m. to 5 p.m. daily and from 1 to 5 p.m. week-ends.

Those planning a visit to the ND campus might consider a "cultural appendage" to their football trips.

The schedule includes:

September 1-10—Preview of works by the art faculty.

September 2-October 18—"60 Prints from the 60s". Examples in graphics by such artists as Albers, Colescott, D'Arcangelo, Dine, Johns, Krushenick, Lasancky, Lichtenstein, Motherwell, Peterli, Rauschenberg, Summers, Vicente and Youngerman.

September 2-December 30—"Nineteenth Century Works and Ancient and Medieval Objects from the Permanent Collection."

September 9-October 18—"Richard Stevens Experimental Photography." Color, gum and silver prints by the Notre Dame art department's professor of photography.

September 16-December 30—"Italian Renaissance Work from the Permanent Collection."

October 21-December 31—"New Portfolio of Josef Albers."

October 28-December 30—"Portraits from the Permanent Collection." A critical examination of the forgotten art of portraiture featuring works from the Italian Renaissance to the 1950s.

MINUTE MEDITATION—From the pen of Mrs. Anne Gallagher, resident of St. Augustine's Home, Indianapolis, is the following minute-meditation:

"Teach me the real meaning of God's words 'turning the other cheek.' It means being willing to forgive and forget when the injustice is over. It does not mean giving in to injustice or of being a weakling. God gave me courage to fight for justice and fairness.

"Give me the backbone to say what is right, even though others oppose me. Give me courage! Magnificent courage like Yours, dear God. Big advantage of just anger is that it 'clears the air.' If the injustice is small, let me be big enough to forget it. If big enough to fight for, Lord teach me to fight bravely and with restraint and forgiveness in the end.

"May I discount people's faults, and just see their virtues and their good possibilities. Let me start right now to be merciful. Make me discover the good in people. Let me love the good qualities until I love the person.

"Help me to trust all in God's loving care. My Jesus, let me see the deeper internal importance in my daily life. Let my joys, thoughts, desires and intentions center around You every moment of the day. Do not let me fail you.

"When my mind is overclouded with confusion and anxieties, grant me Your grace, so that I can fix my eyes on Your truth and walk safely towards heaven.

"In Your Church may I be wise enough to seek Your truth, and use the strength of Your sacraments. Let me treat others with love and trust, which You desire of me. May I reflect Your wonderful patience in life's daily trials, and may I keep trying in spite of my weakness and faults. May I by continual efforts improve.

"Let me never stop trying because the least I can do for You is give You my love, for You are the Savior of the world."

EDITOR PENS ARTICLE—Managing Editor Fred W. Fries has an article appearing in the August issue of the Catholic Digest. Entitled "Capsizel", the article tells the story of the Eastland disaster of 1915, described by the magazine's editors as a real-life "Poseidon Adventure," when an excursion steamer upset at its dock in the Chicago River with the loss of 812 lives. The article appeared originally in The Grail, published by St. Meinrad Archabbey, in 1953.

TERRE HAUTE PARISH PICNIC—The annual picnic and homecoming of St. Joseph's parish, Terre Haute, will be held on the north campus of St. Mary-of-the-Woods College from 1 to 5 p.m. Sunday, July 29. Those attending are asked to bring a covered dish, table service and drinks. Lawn chairs are also suggested. An indoor pool with lifeguards will be available, along with tennis, softball and other games.

ACADEMY ALUMNAE GATHERING—Graduates and former students of Academy Immaculate Conception, Ferdinand, will gather at 2 p.m. Sunday, July 22, in the home of Mrs. Paul A. Gutzwiler, Jr., 509 E. Griffin Rd., Indianapolis. On hand will be several representatives of the Academy, including Sister Mary Clarissa, Sister Mary Regis, Sister Mary Claude and Sister Mary Dominic. They will present a first-hand report on "happenings" at the school.

FOSTER HOMES NEEDED—Long-term foster homes are needed immediately for school-age children and teen-agers by the Catholic Social Services in the Indianapolis-area. Information and appointments may be obtained from Mrs. Joan Pargeter, supervisor of child welfare at the agency, phone 632-9401.

New hospital unit is opened

BEECH GROVE, Ind.—St. Francis Hospital last week opened the 44-bed fifth floor tower surgical patient area as part of a continuing phase-in of the new \$13 million hospital center.

The new clinical laboratories were occupied this past week, providing all new surroundings for a full range of laboratory services.

A 38-bed progressive cardiac care unit on the fourth floor of the tower building opened in June, reaching full occupancy within four days. The fourth floor is also the location of a 15-bed cardiac care unit and a 12-bed intensive care unit.

Important supportive departments also opened last week. Located across from the cardiac care and intensive care units are the inhalation therapy department, electrocardiograph unit, and the pulmonary function laboratory.

INDIANAPOLIS

Calendar of Events

FRIDAY, JULY 20

Biergarten Party at St. Andrew's parish, 4050 E. 38th St. Activities open at 8:30 p.m. Public invited.

SOCIALS

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

RATIFICATION EXPECTED

Sign new Vatican-Colombia pact

BOGOTA, Colombia — A solemn ceremony marked the signing of a new concordat between the Vatican and Colombia that eliminates the Church's position as the official religion here.

The new agreement will replace the concordat of 1887, which, with some minor reforms, regulated the relations between Colombia and the Vatican.

The new document declares that "the Roman Catholic religion is the religion of the great majority of the Colombians." The old text had established Catholicism as the "official" religion of the state.

COMMENTING ON this provision, Colombian Foreign Minister Alfredo Vasquez Carrizosa said that "the new concordat is a great leap towards complete religious freedom in Colombia."

A controversial provision states that Colombia recognizes complete civil validity of marriages within the Church, although it established that these marriages must be recorded in a civil registry.

The old provision that persons seeking only a civil marriage had to renounce their faith publicly has been eliminated, but the new agreement states that dissolution of

Catholic marriages can only be affected by a Church court.

OTHER PROVISIONS of the concordat state that the Church maintains absolute independence and freedom in regard to the civil powers, the absolute right of the Pope to name bishops, although they have to be Colombians, and a guarantee by the state that the Church will be able to "organize, found and administer centers for education at any level under ecclesiastical authority."

Several controversial provisions of the old concordat were dropped. These include the exclusive right of the Catholic Church to run schools in Indian territories, and the tax exemptions for Church properties and landholdings.

The Colombian Parliament will initiate discussion of the concordat's ratification as an international treaty in the next few weeks and its approval is expected.

'There were no brass bands'

BY THOMAS N. LORSUNG

WASHINGTON—There were no brass bands to greet Archbishop Jean Jadot, new apostolic delegate in the United States, but that's the way it was planned.

The archbishop arrived at Dulles International Airport outside Washington July 12 without the pomp and cir-

cumstance which surrounded the arrival of his predecessors.

The welcome was quite official, although deliberately simple. Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), was the first to shake hands with the tall, almost gaunt, new apostolic delegate. Also on hand were Cardinal Patrick O'Boyle, retired archbishop of Washington, Archbishop William Baum of Washington, Bishop James S. Rausch, general secretary of the NCCB, and Bishop Walter F. Sullivan of Richmond, Va., along with priests of the apostolic delegation.

THE NEW DELEGATE met each person briefly, then in the company of Cardinal Krol and the other prelates, went to a waiting black sedan which drove him to the apostolic delegation in northwest Washington.

The greeting took less than 10 minutes. There were no speeches, no television lights, no reporters, just two photographers. The 63-year-old archbishop, exhausted by his travels, reportedly dined with a small group at the delegation and then retired early.

He had broken ground in a number of ways. The Belgian native is the first non-Italian to hold the job. And he is the first to arrive directly in Washington without an extended greeting in New York City, where brass bands, scores of bishops and clergy and thousands of other persons had turned out in the past.

IN A PREPARED statement, the archbishop said he hoped to be a link between the Pope and the U.S. Church, other Christians, Jews, "all those who believe in God and every man of good will. The future of the world demands that all who seek justice, truth, liberty and love must unite."

He emphasized his special role as a medium between U.S. Catholics and the Pope, whom he called "the center and foundation of unity in the Church."

Archbishop Jadot, who had been Pronuncio Apostolic in Cameroon and Gabon and Apostolic Delegate for Equatorial Guinea since 1971—all posts in Africa—also held other Vatican diplomatic posts in Thailand, Laos, Malaysia, and Singapore. He succeeds Cardinal Luigi Raimondi, prefect of the Vatican Congregation for Saints' Causes.

Bishops

(Continued from Page 1)

and Mother Elizabeth Seton, foundress of the American branch of the Sisters of Charity who, if canonized, would be the first American-born saint.

WHILE COMMITTED to a distinctively "Catholic" program, the committee agreed on the importance of cooperating wherever possible with other religious groups in biennial activities.

Other members of the bishops' committee are Cardinal Humberto Medeiros of Boston, Bishop Raymond J. Gallagher of Lafayette, Ind.; Bishop Edward A. McCarthy of Phoenix and Auxiliary Bishop William R. Johnson of Los Angeles.

Serving as consultants to the committee are Cardinal Lawrence Shehan of Baltimore, Archbishop Coleman F. Carroll of Miami, and Auxiliary Bishop John J. Dougherty of Newark.

Pope Paul VI

(Continued from Page 1)

blessing were members of the American Justinian Society of Jurists, a group of Italo-American judges and lawyers. Pope Paul took the occasion to speak in English and urged them to protect the rights of unborn children. The Pope said in part: "At a time in which eternal divine laws are too often disregarded, you as judges can do much for the benefit of this generation and of those generations to come. In the best legal tradition of civilization may you be worthy instruments at all times of putting the law at the true service of all men.

"In particular, may your efforts be successful in ensuring for the unborn child the due protection of the law."

Retired Army officer named to Woods post

ST. MARY-OF-THE-WOODS, Ind.—Jerome J. Butler, Jr., retired commandant of the U.S. Army Finance School at Fort Benjamin Harrison in Indianapolis has been named vice president for business affairs and treasurer at St. Mary-of-the-Woods College here.

Butler, 51, assumed his new duties on July 9. He succeeds Sister Hallie Ann McMahon, S.P., business officer of the college for the past 13 years, who has accepted a new position in Indianapolis.

As vice president, Butler will serve as the chief financial officer of the women's college and as a member of the administrative board.

BUTLER RECEIVED a

bachelor of science in business administration from the University of Maryland and a master of business administration degree from Syracuse University in 1961. He also attended the U.S. Army Command and General Staff

College.

His experience includes work in controllership, personnel management, automated pay systems, financial management and accounting.

Butler and his wife, Isabelle, live in West Terre Haute. They have two children.



JEROME J. BUTLER, JR.

Chatard plans Rummage Sale

INDIANAPOLIS — The Student Council of Chatard High School will sponsor a Rummage Sale on Saturday, July 21, in the garage of Christ the King parish rectory from 8 a.m. until completed. Tom O'Connor is general chairman.

Available items will include: clothing, china, silverware and household furnishings. Last-minute contributions will be picked up by calling 255-3908.

Twenty years ago St. Plus X Council, Knights of Columbus, Indianapolis, was issued its official charter by District Deputy James E. Recap, Jr. Grand Knight Anthony J. Cancilla made the formal acceptance.

Monsignor Goossens Says:

The way to put the missions in your will is to call your lawyer for an appointment—

Then tell him how much you want to give to the missions—

Then tell him to word it this way—

I give . . . etc. . . to the Society for The PROPAGATION OF THE FAITH, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$ for its corporate purposes.

CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225



GOLDEN JUBILIARIES—Twenty-six Sisters of Providence marked their 50th year as Religious in a day-long celebration Monday, July 16, at St. Mary-of-the-Woods, motherhouse of the congregation. Shown above, following congratulations by Mother Mary Pius Regnier, superior general, are, left to right: front row—Sister Bernard Therese Bradley, Sister Eulalie Murphy, Sister Virginia Marie Cashion, Mother Mary Pius, Sister Anna Rose Harrington, Sister Imelda Lee, Sister Cecilia Gertrude Bornman. Second row—Sister Anna Dolores Loney, Sister Clare Therese Bullock, Sister Celine Therese Heck, Sister

Dominica Korth, Sister Mary Eugene O'Mara, Sister Agnes Margaret Donoghue. Third row—Sister Rose Anne Burns, Sister Jeanne Therese Brown, Sister St. Joan Brown, Sister Mary Xavier Coppersmith, Sister Mary Clement Curtin. Fourth row—Sister Mary Marguerite Treacy, Sister Helen Raphael Quirk, Sister Virginia Murphy, Sister Gertrude Anne Meyers, Sister Ann Celeste de Sutter, Sister Jeanne Moore. Not pictured—Sister Ruth Marie Green, Sister Francis Aloyse Dalton, Sister Edith Clare Dignan.

26 Providence nuns mark 50th Jubilee

ST. MARY-OF-THE-WOODS, Ind. — Twenty-six Sisters of Providence were honored in a day-long celebration at their motherhouse here (July 16) to mark their 50th year as Religious.

Representing the

Congregation's four provinces, the golden jubiliaries have taught in Providence schools across the country—from California to Massachusetts—and at all levels, from first grade to college. Some have also been engaged in related

apostolic works. The group includes one provincial and a provincial director of apostolic works.

BEGINNING WITH greetings and gifts from Mother Mary Pius Regnier, superior general, the day-long celebration included a special Mass of Thanksgiving, a feastday dinner, Benediction, and an informal reception.

The jubiliaries, according to province membership, are:

From St. Gabriel (mainly Indiana) Province: Sister Cecilia Gertrude Bornman, Sister Bernard Therese Bradley, Sister Jeanne Therese Brown, Sister Clare Therese Bullock, Sister Francis Aloyse Dalton, Sister Ann Celeste de Sutter, Sister Celine Therese Heck, Sister Imelda Lee, Sister Anna Dolores Loney, Sister

Gertrude Anne Meyer, and Sister Jeanne Moore.

From St. Joseph (mainly Illinois) province: Sister St. Joanne Brown, Sister Rose Anne Burns, Sister Mary Xavier Coppersmith, Sister Ruth Marie Green, Sister Mary Clement Curtin, Sister Edith Clare Dignan, Sister Virginia Murphy, Sister Helen Raphael Quirk, and Sister Mary Marguerite Treacy.

From St. Raphael (eastern) Province: Sister Anna Rose Harrington (provincial), Sister Agnes Margaret Donoghue, Sister Eulalie Murphy, and Sister Mary Eugene O'Mara.

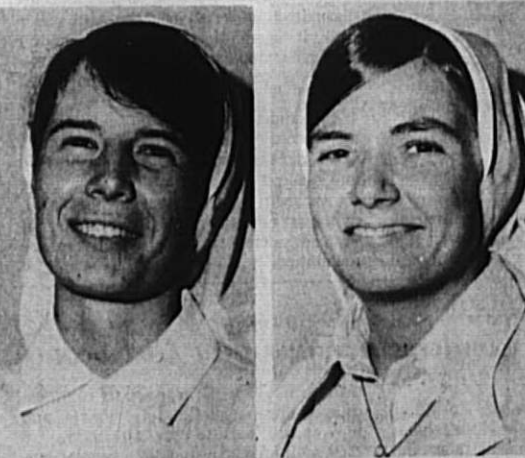
From St. Michael (western) Province: Sister Dominica Korth and Sister Virginia Marie Cashion (provincial councilor and director of apostolic works).

Chavez given Niebuhr Award

LAMONT, Calif.—The Reinhold Niebuhr Award for 1973 was presented to Cesar Chavez, president of the United Farm Workers Union (UFWU), at a rally here. Chavez said that he was honored to receive the award "in the name of the members of my union."

In keeping with the Chavez sentiment the award, with a grant of \$5,000, was made at a UFWU strikers' rally in the public park here.

Dr. John Bennett, retired president of Union Theological Seminary in New York, where Dr. Niebuhr taught for most of his career, made the presentation along with James I. Loeb, president of the fund for the Reinhold Niebuhr Award and former U.S. ambassador to Peru and Guinea.



BENEDICTINE MILESTONES—Sister Phyllis Porter, O.S.B., above left, the daughter of Mr. and Mrs. Richard Porter of Beech Grove, made her first commitment of vows as a member of Our Lady of Grace Benedictine Convent last Sunday. She was graduated from Our Lady of Grace Academy and will begin her fourth year of nursing education next month at Indiana University. Sister Rose Marie Scherschel, O.S.B., right, was invested as a novice during ceremonies held July 8. She is the daughter of Mr. and Mrs. William Scherschel of Bedford and a graduate of Our Lady of Grace Academy.

BEHIND THE NEWS

WASHINGTON—"The Church in Korea is the centrifugal point of the spiritual struggle against the Park dictatorship," said Kim Dae Jung, the defeated 1971 Korean presidential candidate.

Kim, who obtained 46 per cent of the popular vote against President Park Chung Hee, made his statement in an interview with NC News here.

The strong stand of the Catholic Church against the government's dictatorial policies has "encouraged me to the point that I have left my family in Korea as virtual hostages sustained by this Catholic spirit" added the political leader.

The former presidential candidate, himself a Catholic, added that the million Catholics in Korea wield enormous moral power and that they are widely respected among the 33 million people of that Asian country.

"THEIR STAND has been very important also in the sense that they have influenced the three million Protestants in the country" he said.

"The Catholic Church is today the spearhead of all religious groups, including the powerful Buddhists and the Chung Do Kyo," Kim added. The

CATHOLICS SPEARHEAD OPPOSITION TO DICTATORSHIP

Church conflict in Korea

Chung Do Kyo is the native Korean religion.

The relations between the Korean government and the Church have been tense in recent years. Korean intelligence agents have attended sermons given by bishops and have taken notes on what they said.

During a televised Mass on Christmas 1971, Cardinal Stephen Kim of Seoul was cut off the air when he referred to some of the political problems in the country.

DUE TO RESTRICTIONS on the freedom of press, several declarations of Cardinal Kim criticizing "the police methods of the regime" have not appeared in the national newspapers.

The latest government-Church clash came in the wake of an order by the Korean ministry of education calling for

the exclusion of compulsory Bible classes and church attendance at schools run by religious denominations.

Kim said that the relations between the Catholic Church and the government have been going "from bad to worse," since Park promulgated his new Constitution, under which he can appoint a third of the members of the parliament.

Kim, the leader of the New Democratic Party, said also that Korea's elections are rigged and that the candidates for any legislative post are carefully screened by the powerful Korean Central Intelligence Agency "a dominant force in Korean life," according to Kim.

THERE HAVE BEEN increasing protests in the U.S. and abroad over the situation in Korea, he pointed out.

Members of the Senate Foreign Relations Committee have strongly criticized aid to the Korean government and urged revision of the principles of foreign policy in the area.

Last June a senior officer of the Korean embassy in Washington defected and went into hiding because of fear of reprisals from the Korean CIA. The disclosures of the official prompted a strong protest from the State Department to Park's government.

The former chief cultural and information attaché, Jai Hyon Lee, had said that the Korean CIA has consistently harassed, intimidated and exerted violence against Koreans "opposed to the regime living in the United States."

KIM HAS BEEN living in the United States since the imposition of martial law in Korea last October. He has been leading

a campaign to "let Americans know what the Korean dictatorship is doing with the millions they are receiving in economic and military aid."

American tanks and weapons are used to suppress the will of the immense majority of the people," he said. He added that without the economic aid of Japan and the military hardware supplied by the U.S., the Park regime would collapse.

The opposition leader said that he envisions a role for Korean Catholics as "the mainstay of the fight against communism as well as in a possible coexistence scheme with them."

During the recent ceremony of presentation of credentials by the newly assigned Vatican envoy to Korea, Archbishop Luigi Dossona, Park declared that "relations between the Holy See and Korea have been most cordial," but relations with the local hierarchy have not improved.

The statements of the cardinal and the bishops continue to be severely limited in their circulation, he said, and repression against groups such as the Young Christian Worker's movement continue to be the rule rather than the exception.

CRITERION EDITORIALS

Whose history is being made?

The most astounding testimony thus far in the Senate Watergate hearings came early this week when a former White House assistant revealed that the President's offices and phones have been bugged since the spring of 1971.

Imagine the waves stirred on the Potomac by the announcement that every state secret whispered by a member of government, every compromise or accommodation proposed by friend or foe in Congress, every confidence relayed by an old crony was recorded by Secret Service agents—without discrimination or selectivity and apparently without qualms over legality.

The testimony must have caused just as big a stir in foreign capitals. From this point on, what head of a foreign government will accept assurances of confidentiality on the part of a President who ordered the routine recording of every conversation that transpires in the executive offices?

Spokesmen for past administrations are busy disclaiming implications that similar extensive recording devices were employed during other presidential terms. But whether or not other Presidents stooped to secretly bugging any or

all of their visitors or callers doesn't make the practice any less offensive. Moreover, the practice compounds the impression—given time and again during the Watergate hearings—that this administration considers itself above the law.

Beyond the immediate concern for illegality is the thinking that state papers, official records and documents of every kind constitute presidential memorabilia and, at the end of the presidential term, can be carted away for the personal use, even exploitation, of the President and/or his family and friends.

It is that kind of presumption that has led to the proliferation of presidential libraries, personal monuments erected in part with public funds and maintained entirely with public funds.

It is past time Congress moved to put some kind of legislative brake on acquisitive presidential estates and provided for some kind of central locality—an expanded Library of Congress perhaps—in which all presidential papers can be stored and made readily accessible to student and scholar.

That kind of change might make Presidents less conscious of their impact on history and more concerned with the everyday integrity of policy.

—B.H. ACKELMIRE

Permitting the dead past to rest

Marine Sgt. Abel L. Kavanaugh, a former prisoner of war, was laid to rest recently—and with him, hopefully, all efforts to prosecute former POWs for alleged misconduct during captivity.

Kavanaugh, who was imprisoned in North Vietnam for nearly five years, shot himself to death. His wife claims it was an act of despair brought on by the possibility that he might be imprisoned again, this time by his own government.

The tragedy was a harsh echo of the divisiveness that tore at this nation during the latter years of U.S. intervention in Vietnam. It is, as well, a grim reminder that we are by no means out of the moral thick of that war.

Not all POWs believed the Vietnam war was just and honorable. Not all of them obeyed the strict military code governing behavior during captivity. Some POWs made radio broadcasts denouncing American participation and otherwise collaborated with the enemy. This

was established fact. It was also the reason the Defense Department announced—before the first prisoner returned home—that no man would be tried for propaganda statements made while imprisoned. The reasoning was that there had been recrimination enough and it was better to forgive and forget.

However, Air Force Col. Theodore W. Guy, who had been senior U.S. officer in Kavanaugh's camp, didn't agree with Pentagon policy. In late May he filed court-martial charges of misconduct in captivity against Kavanaugh and seven other enlisted men.

Two days after the Kavanaugh suicide, the Secretaries of the Army and Navy dismissed Guy's charges citing insufficient evidence and "mitigating circumstances." The sequence of events understandably has prompted bitter comment regarding the cruelty of threatening the future welfare of men who already have endured the degradation of long-term captivity. Understandably, too, Guy has been cast as a villain.

We believe Colonel Guy was wrong in filing and pressing charges against the advice of the Defense Department and against the general sentiment that old wounds should be allowed to heal. We believe it is equally wrong to make him the villain by suggesting that he must bear the main responsibility for Kavanaugh's death.

To all appearances, Guy acted reluctantly and conscientiously out of a concern for a military code that he feels is essential to insure not only discipline but survival. It is no more just to



THE YARDSTICK

Sudan Christianity

BY GARY MacEOIN

More than a year has passed since an agreement reached in Addis Ababa, Ethiopia, brought to an end 17 years of genocidal civil war in neighboring Sudan. The underlying conflict between the Arabized and Moslem north and the black south, largely animistic by religion but Christian in its leadership, remains unsolved. But unlike previous arrangements, this one shows hope of a long life.

Not all the 10 million Moslems who control the central government in Khartoum are happy at a compromise which gives a large measure of autonomy to the five million southerners and ends the policy of forcible integration culturally, linguistically and religiously. The kidnapping of diplomats in Khartoum a few months ago, resulting in the killing of two Americans and a Belgian, was in part a protest against the Addis Ababa pact. But President Numeiri has made it clear he will honor his commitments.

THE PACT DOES not restore the Christians, about half of whom are Catholic and half Protestant, to their former situation. There is no question of allowing white missionaries from Europe and the United States to return, except possibly in isolated cases. But the Churches are being allowed to reorganize under black leadership, and mission centers and schools earlier destroyed are being rebuilt.

The regional government at Juba has

condemned him for doing what he felt was right and necessary. It is to condemn those who felt conscience-bound to oppose the war.

—B.H.A.

HAVE YOUR SAY

Letters to the Editor on subjects of interest to our readers are always welcome. There are no hard and fast rules regarding length, but we retain the right to edit letters to conform to space and style needs. We promise to be as sparing and judicious as possible.

Letters should be addressed to the Editor, The Criterion, Box 174, Indianapolis 46204.

YOUR WORLD AND MINE

Harvest of aliens

BY MSGR. GEORGE G. HIGGINS

The problem of illegal entry of Mexican workers into the United States has gotten completely out of hand in recent years, and no one seems to know exactly what to do about it. The U.S. Immigration and Naturalization Service is under serious fire for its continued failure to stem the flow of illegals. The Service has been accused not only of inefficiency, but also of bribery and other forms of corruption.

One gets the impression, however, that even if the Service were to triple or quadruple its efficiency and, at the same time, eliminate from its ranks all forms of corruption, the problem of illegal entry would still be with us for some time to come.

Given the obvious difficulty of policing a wide-open border which extends for hundreds of miles and given the high rate of unemployment in Mexico and the abject poverty of millions of Mexican workers, there is no easy answer, no simple solution to this problem.

THIS MUCH IS certain, however: the solution being proposed by the Mexican government—however well intentioned it may be—is completely unacceptable. The New York Times reported on June 17 that Mexico is expected to ask the U.S. next month for a new system of contract labor not unlike the so-called bracero program which was brought to a halt by the Congress at the end of 1964. Under that program, hundreds of thousands of Mexican workers entered the U.S. annually, under contract, to help harvest crops in California and the Southwest.

The labor movement and many religious organizations, including the U.S. Catholic Conference (then known as the National Catholic Welfare Conference) fought for years to put an end to the bracero program. They opposed it not because they were unconcerned about the problem of poverty and unemployment in Mexico, but because they felt that providing American growers, at government expense, with a guaranteed and very docile labor force was unfair to American agricultural workers and would delay indefinitely anything like a rational solution to the agricultural manpower problem in this country.

THE ONE PUBLIC official who fought against the bracero program most vigorously was the late James P. Mitchell, Secretary of Labor under President

Eisenhower. Mitchell appointed a three-man committee of private citizens to make a thorough study of the program for his information and guidance. I was privileged to serve on that Committee. I say "privileged" advisedly, because it was indeed an honor and a pleasure to work with a man of Mitchell's caliber. He was a great humanitarian.

When I first came across the New York Times story referred to above, I immediately dug up a copy of the lengthy report which our Committee submitted to the Secretary. Its findings and recommendations are just as valid today as they were when the report was written in October 1959. The Committee felt it would be impractical at that time to recommend the immediate termination of the bracero program.

ACCORDINGLY IT recommended a temporary renewal of the program, but only on the condition that the enabling legislation (Public Law 78) be drastically amended so as to prevent any adverse effect on American workers, ensure utilization of the domestic work force, and limit the use of Mexican contract workers to unskilled seasonal jobs. That was a holding operation on the part of the Committee. What we were really aiming at was the complete abolition of the program at the earliest possible date.

Six months later the substance of our recommendations was incorporated in H.R. 11211, which was introduced by the then Rep. George McGovern of South Dakota. As Director of the Social Action Department of the old NCWC, I submitted written testimony in favor of that bill.

The rest of the bracero story is a matter of history. In 1964 the program was terminated once and for all by an act of Congress.

TO RE-ESTABLISH even a modified version of the original program at this late date would have an extremely adverse effect on American farm workers. By furnishing the growers with a steady, guaranteed supply of Mexican workers, it would make it almost impossible for the United Farm Workers Union to organize the domestic agricultural labor force.

Furthermore, there is no reason to believe, on the record, that an updated bracero program would stem the flow of illegal workers from across the border. In summary, the 1974 version of the bracero program now being proposed by the Mexican government is subject to the same criticism directed at the original program by the Mitchell Committee and, in my opinion, should be rejected by the Congress.

U.S.-Soviet thaw chills other nations

VATICAN CITY—Europe and Asia fear that the thaw in Soviet-American relations may lead to a "two-nation directorate," with the United States and the Soviet Union calling all the shots on the world's political scene, according to an article in the Vatican weekly magazine, L'Osservatore Romano.

The recent H-bomb explosion in China and the forthcoming nuclear explosion by France in the South Pacific, the article contended, are reminders "that the United States and the Soviet Union are not the only atomic powers."

THE ARTICLE, written by veteran political observer Federico Alessandrini, who is the Vatican press officer, said Soviet Communist chief Leonid

Brezhnev's visit to President Nixon has strengthened the suspicion in Europe and Asia that the Soviet Union and the United States are moving toward a division of world power between them.

"Neither the direct and indirect reassurances of Washington and Moscow dissipated the suspicion," he said. "Nor does it seem that Leonid Brezhnev's flattering stopover at Paris on his way home to Moscow really accomplished much."

Alessandrini said that the economies of the United States and the Soviet Union seem complementary both to Washington and Moscow.

"As long as this convenience lasts, concord between the adversaries of yesterday will have a sufficiently secure foundation."

LETTER TO THE EDITOR

Ms. Gaither wonders why fuss over Girl Scouts

To the Editor:

The case of the proposed "To Be A Woman" Girl Scout badge in Philadelphia has confirmed my respect for the organization's policy of helping girls become well-rounded, intelligent women. I was a Girl Scout, and I would be disappointed if policy remained that of selling cookies and making campfires only.

I think it has been demonstrated that a good book or organization or idea will drive out a bad one. Therefore, I cannot see why Catholic educators object to the girls' learning about "intercourse, pregnancy, menstruation, venereal

disease and rape." These are all realities, things happening intimately to girls, and they should learn to cope with them.

Only informed, thinking people can make a rational choice on guiding their lives. How can knowledge ever lead to the pitiful case of "I don't do it because the Church says so," but I don't know why the Church says so?

Please give these girls the chance to choose to become the chaste, loving mothers and wives the Church and America need so much.

Ms. Judith A. Gaither

Indianapolis

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Coptic rite bishops react to French paper on Jews

CAIRO, Egypt—Cardinal Stephanos I Sidarous, Coptic-rite patriarch of Alexandria, and the 11 members of the Assembly of Bishops of the Egyptian Arab Republic have made public their criticism of a statement by a French bishops' committee appealing for an end to anti-Semitism.

In a letter that they had sent at Pentecost to Cardinal Francois Marty of Paris, president of the French Bishops' Conference, the Egyptian bishops said they appreciated the French bishops' good intention of "combating the germs of anti-Semitism" but that they regretted "the inopportune and grave ambiguities" of the French statement, which was published in April.

By avoiding the use of the word "Palestinian," the French document seemed "to confirm the Zionist thesis according to which there is no Palestinian people," the Egyptian bishops said. (Zionism is the movement that seeks an exclusively Jewish nation or community.)

"WE HAVE PROFOUNDLY resented for many years in this Arab country," the Egyptian bishops said, "that it is impossible for us, as well as for Christians and Moslems of neighboring countries, to go on pilgrimage to Jerusalem . . . Must we always bend to the daily measures of the fait accompli that

disfigures the special character of Jerusalem, by exclusively Judaizing it, dispossessing each day its rightful inhabitants, as tourists and pilgrims bear witness?"

The French bishops' statement that "the chosen people are still chosen" by God was criticized by the Egyptian bishops.

"The irrevocable gifts of God to the Jewish people were in view of the blessing of all nations in the descendants of Abraham," they said.

"THIS PROMISE has been accomplished by Christ, savior of all mankind. By faith in Christ, all nations receive the blessing promised to Abraham by an eternal alliance. The Jewish people, child of the flesh, has nothing to do today with the gift of salvation offered by God to all nations in Christ Jesus.

"As for the role of the old alliance, Paul affirms clearly that that was a purely temporary role . . . How since then can a permanent role in the accomplishment of the final unity of mankind be attributed to the Jewish people, a unity considered as a unity of Israel and the nations? That role that belonged to the Jewish people in the Old Testament belongs today to the Church of Christ."

The Egyptian bishops also took the French bishops to task for comparing the Jewish search for unity to the Christian search for unity.

"The unity that Judaism seeks to establish today, to the extent that it insists on confusing itself with the state of Israel," they said, "is a political unity of a confessional and ethno-social character, based on discrimination against non-Jewish Palestinians."

"ON THE OTHER HAND, the efforts of Christians seeking their own unity respect, at least in principle, their cultural, social and political divergences, which they intend to surpass in the quest for justice and love and, above all, in the quest for the only savior and lord, sent by the Father for the salvation of all mankind."

In conclusion, the Egyptian bishops said: "We await from you nothing less than a reminder to the conscience of all nations on behalf of a people, the Arab people of Palestine, who have become for almost 25 years, the new people in exodus in their own country."

"Finally, we await from you an appeal to the world conscience on behalf of a liberation of the occupied territories and of free access to the Holy Places of Palestine for all Arabs, Christians or Moslems."

ENGLISH CATHOLICS OPTIMISTIC

See breakthrough in No. Ireland

BY JOHN A. GREAVES

LONDON—Most commentators in London welcomed the rejection of the outlawed Irish Republican Army movement's candidates in the elections for a new local parliamentary assembly in Northern Ireland.

But while the secular press has been almost universally pessimistic over the outcome, some Catholic experts are optimistic for the first time because of the success of the predominantly Catholic Social Democratic and Labor Party (SDLP) which won 19 of the 78 seats.

This should give the SDLP and its leader, Gerry Fitt, a considerable say when the new assembly replacing the old Northern Irish parliament meets this year.

FITT'S PARTY, which aims at a united Ireland under a non-denominational constitution is solidly united. The various pro-Protestant Unionist parties wanting to uphold the strong link with Britain and the non-sectarian middle-of-the-road Liberal Alliance are split as groups, with the Unionists often split among themselves inside their various groups.

Another good sign seen by Catholics

here is the healthy political climate now developing between Dublin and London—to the concern of the Unionists.

This is the result of the favorable impression created here by the visit to British Prime Minister Edward Heath of the Irish Republic's new Prime Minister Liam Cosgrave.

Cosgrave is reported to have played down the republic's constitutional claims over Northern Ireland and to have showed willingness to accept existing political realities.

"No one tradition and no one community in Ireland can now determine the political future of our island," he told an Irish political club here during his visit.

EARLIER HE TOLD a press conference he thought the republic's constitutional claims to legislate for Northern Ireland had no precise significance in international law.

The republic's aspirations toward eventual unity were reflected in the all-Ireland organization of the Churches, labor unions, sporting organizations and banks, Cosgrave also said.

The solution for Northern Ireland at present lies in a settlement encouraging

both conflicting communities there "to work together to common benefit without resolving the issue definitively in favor of either," he said.

He called the proposed Council of Ireland, on which London, Dublin and Belfast would be represented, the fruit of "the British genius for the pragmatic . . . which first makes institutions work and only then seeks to define them."

COSGROVE TOLD the press conference that the Northern Ireland elections had shown the people's rejection of violence. It was important that the British troops there should not be withdrawn yet, he also said, referring to a current campaign in the British press for such a withdrawal.

Precipitate action would be dangerous, he said. But a Northern Ireland governing executive should be formed as soon as possible, he added.

"Experience has shown clearly that simply majority rule without minority participation cannot provide a basis for stability or order within Northern Ireland. The government and people of the rest of Ireland in turn have come to see that the dominant majority in the island as a whole cannot by itself determine its future political structures."

AS ROOTS WITHER

Families of future

FROM NC NEWS SERVICE

RIO DE JANEIRO, Brazil—Future generations of American Catholics will not be likely to accept their family values "solely on the basis of authority or tradition," said a working paper presented at the Inter-American Bishops Meeting here.

The family was the main concern of the gathering of 25 prelates from the United States, Canada and Latin America.

In describing the tensions and adjustments imposed on the family by a changing society, the working paper saw Catholics as members of a religious minority influenced by a majority.

The U.S. team of theologians, sociologists and pastoral experts who prepared the paper stressed the need to know the changing social mores and pressures "in order to understand the problems of the Christian family."

"THE AMERICAN Catholic community will encounter special difficulties in providing the understanding, motivation

and support that are required for the effective maintenance and transmission of its marriage and family values," the paper stated.

"In particular, the faithful must acquire a clear understanding of the religious foundations of these values, that is, of the subordinate system or set of distinctively Catholic beliefs, which gives these values their significance as norms, and makes them matters of ultimate concern."

"Today, perhaps as never before, these values are being challenged in both theory and practice."

The June 25-29 meeting served to exchange information and views on common pastoral challenges, but it did not produce resolutions nor binding recommendations.

THE U.S. WORKING paper devoted extensive research to the social characteristics of the American family. Among highlights of the study:

—After a tradition of large and middle-size families, the fertility rate reached an all-time low in 1972 showing that the great majority of fertile American couples are practicing family limitation.

—Church-going Americans—Catholics excepted—deny marriage its sacramental value and by placing the marriage contract under civil authorities have facilitated divorce laws, to the point of rates that justify a prediction of 10 million divorces between 1970 and 1980.

—A complex, competitive society demands longer years in school which place biologically mature young men and women in situations of emotional involvements and sexual intimacy. Yet society excludes them from responsible participation in the adult community and delays marriage.

—How can modern couples maintain enduring companionship while each is working in separate worlds and their shared concern with children is diminished?

IN THE CASE OF U.S. Catholics, there are the added factors of their own history as a religious minority moving from

- opinion
- reaction
- analysis
- background

"relatively closed ethnic enclaves bound together by national, language and religious ties," into "the suburban fringe or the new industrial centers where they no longer form solidary religious enclaves."

"There is a full exposure of all members of the Catholic minority to the multifaceted influence of pluralism, affluence, and secularized thought of American society."

"Henceforth, individual Catholics both as partners and parents must be prepared to face secular challenges to their family value system largely on their own."

"This requires that they have a mature understanding of the 'reasons of the faith' that is in them."

It complicates matters, the study adds, that Catholics "encounter these difficult challenges at the very time that the Church, once a potent symbol of unity and certainty for its members, has become the source of polarizing forces, due to the introduction of long overdue developments in theology, liturgy and devotional practices."

VOTING TRENDS

WASHINGTON, D.C.—An avowed atheist or agnostic who is "vigorous" about his beliefs would have a "very difficult time" being elected president of the United States, according to Richard M. Scammon, director of the Elections Research Center.

"If he were quiet about it, however, and did not express his views militantly, it would be possible, but only possible," said Scammon, who was director of the Bureau of the Census from 1961-65.

Asked if a Jew could be elected president, he replied: "Yes, though probably not in the immediate future, such as 1976 or 1980. Polls and surveys indicate a diminishing hostility to a member of the Jewish faith as a presidential or vice-presidential candidate."

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RELIGIONS OF THE WORLD

METHODISTS

BY WILLIAM J. WHALEN

The established Church of England in the 18th century desperately needed reform and renewal. Morals, church attendance, and evangelism had sunk to low levels. The working man rarely took any interest in the worship and life of the Anglican Church.

Into this situation came two remarkable brothers who sought to invigorate the Anglican Church of which they were priests. They crisscrossed England and Ireland organizing Bible classes and taking the gospel to the common man.

Eventually what started as a movement of spiritual renewal within Anglicanism became a separate church: Methodism. John Wesley was born in 1703, the 15th child of the Anglican rector at Epworth; his brother Charles was the 18th. As students at Oxford University the pair organized a Holy Club whose members

agreed to form their personal lives through regular prayer, Bible study, fasting, Holy Communion, and service to others. Their methodical regimen of devotions and ascetical practices won them the name Methodists.

AFTER GRADUATION from Oxford the Wesleys were ordained and set off for the colony of Georgia in 1732 to convert the Indians. Their missionary efforts were disappointing and they were dissatisfied with the fervor of their own spiritual lives. But while crossing the Atlantic they had been impressed by the calm faith of a band of Moravians, followers of the Bohemian reformer John Hus.

Back in England in 1738 John Wesley happened to drop by a prayer meeting of Moravians on May 24. At this meeting he experienced a conversion of heart which is the real birth of Methodism.

Fired with enthusiasm John Wesley would spend the next 50 years traveling over 250,000 miles by foot and horseback preaching and organizing Methodist societies. The Anglican churches were usually closed to Wesley and his fellow preachers but they preached instead in fields, factories, and mine pits. Wesley urged all Methodists to remain in the Church of England.

Charles Wesley also became famous as the author of some 6,000 hymns including "Hark, the Herald Angels Sing."

Wesley's theology turned away from the strict predestination taught by the Calvinists. He believed that a Christian could actually aspire to perfection, complete freedom from sin. Wesley never claimed to have reached the state of perfection himself, but he insisted it was possible. His interpretation of the Gospel was more hopeful, universal, and optimistic than that of many other Protestants.

METHODIST MISSIONARIES carried the movement to the American colonies, although most major Protestant denominations there had a 150-year head start. After the Revolution a majority of Anglican clergy returned to England and few remained to administer the sacraments to those who belonged to Methodist societies. Wesley agonized over the problem of ministering to American

Methodists and finally decided that he himself would ordain ministers. He had been persuaded that the New Testament church saw no distinction between priest and bishop.

The Methodist Episcopal Church was organized in Baltimore in 1784. Two leading ministers were given the title "bishop" although Wesley was displeased at the use of this title. The Methodists drew up 25 Articles of Religion, abridged from the Anglican 39 Articles. Their form of worship was modeled after the Book of Common Prayer.

Methodist circuit riders—Bibles and hymn books in their saddlebags—carried the Wesleyan teachings to the frontier. Like the Baptists, the Methodists won many converts in the West and South.

Black Methodists formed the African Methodist Episcopal Church in 1816 as well as the A.M.E. Zion Church (1821) and the Colored (now Christian) Methodist Episcopal Church (1870). These three churches now enroll about 2,500,000 black Methodists.

AMERICAN METHODISM also suffered divisions over the nature of bishops' authority and over it the question of slavery, but the three major Methodist bodies reunited in 1939. Later a church founded by German-speaking Methodists known as the Evangelical United Brethren merged with the Methodist Church to form the United Methodist Church. This church reports about 11 million members.

Methodists have not placed much emphasis on matters of doctrine. Wesley himself said: "The distinguishing marks of a Methodist are not his opinions of any sort."

Methodism in this country has been characterized as middle class, activist, well organized, and theologically liberal. The church still discourages smoking and drinking but is less inclined to make total abstinence the test of Christian fellowship.

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THE CHURCH AND I

First-rate books but small sales spell trouble

BY F. J. SHEED

The founding of Sheed & Ward was not one of the major religious happenings of 1926. That year, if my memory is right, saw Teresa of Avila and John of the Cross made Doctors of the Church and Therese of Lisieux canonized (her career and mine had touched once before—in 1897 I entered this life, she entered the next).

I have talked of the Catholic euphoria of the twenties and thirties. No one could have been more euphoric than my wife and I. We had had a splendid honeymoon in Venice. We returned to an England in which writers kept joining the Church. We were now sure of first-rate books to publish. We did not for a while realize how small was the Catholic reading public for books just above the middle of the brow. That we had to learn, painfully. A glimpse of the financial anguish of the next ten years would have jolted our euphoria to a dead stop.

BUT WE WERE NOT granted one. Anyhow, our pains were our personal problem and did not trouble the general Catholic sense of well-being. We had a couple of lecture tours in America, which led in 1933 to the founding of our New York house. There we found the same atmosphere of quiet confidence—the Church was growing—how long could the other religions last?

Certainly in England there was all through the twenties and thirties a lightness in the heart of which today's Catholic can have no conception. And ours was the first Catholic publishing house to be in the thick of the fun. The great house of Burns and Oates did not radiate good cheer. One of their catalogues at the time listed hair shirts and scourges, moderately priced, for the ascetically-minded. Of ourselves Ronald Knox wrote:

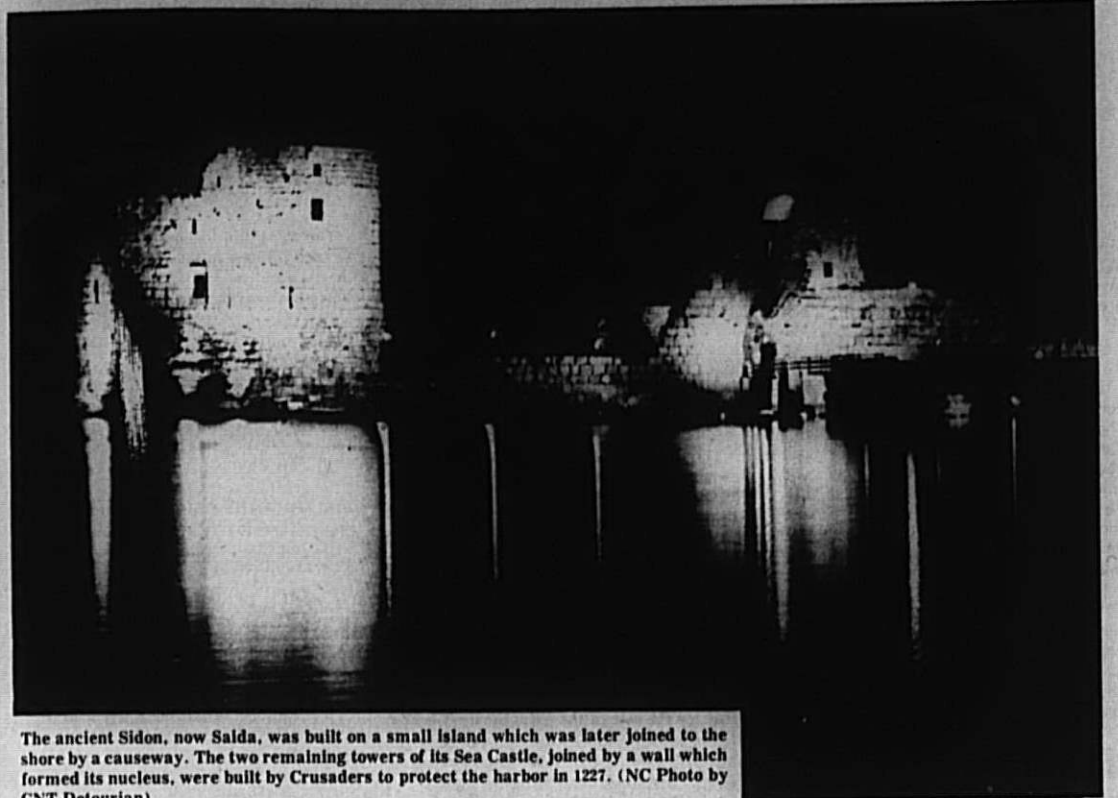
Sheed and Ward
Offer sacrifice to the Lord
Not of the blood of bulls and goats
But of Burns and Oates.

Hilary Pepler, arriving after the office was closed, left a note in verse ending

Sheed cannot keep watch
If he has to keep Ward.

Chesterton and Belloc writing from the beginning of the century and Ronald Knox from its teens had done more than their share in bringing mirth into the Faith. But soon there were any number of others. The ordinary reader could hardly help seeing Catholics as a pretty cheerful lot. If he read the Daily Express, he turned first to Beacomber's satirical column. Beacom-

(Continued on Page 7)



The ancient Sidon, now Salda, was built on a small island which was later joined to the shore by a causeway. The two remaining towers of its Sea Castle, joined by a wall which formed its nucleus, were built by Crusaders to protect the harbor in 1227. (NC Photo by CNT-DeTourian)

LANDS OF THE BIBLE

Phoenician cities of Tyre and Sidon

BY STEVE LANDREGAN

The eastern coastline of the Mediterranean, where it curves gently northward from Egypt to Turkey is known as the Levant. The word comes from the French verb "lever" to rise, and refers to its easterly location from which the sun rises.

Because of its proximity to the centers of ancient civilization the Levantine coast was the home of the world's first great commercial seaports and its seafaring men ranged the width and breadth of the Mediterranean and beyond.

The waters of the Levant yield the famous purple dye taken from the murex shell. The Greeks, who were always naming things, called the area Phoenicia, from the Greek word phoenix, meaning purple.

Among the most famous of the Phoenician cities were Tyre and Sidon. The cities are located on the coast of Lebanon today. Sidon about 28 miles south of Beirut and Tyre about 50 miles south.

Because of the close relationship of the two cities, known as Tyre and Salda today, they are almost always mentioned together.

SIDON IS PROBABLY the older of the two cities, dating back to the beginning of the second millennium before Christ. It is generally acknowledged as the mother of Tyre. Sidon is mentioned in the Table of Nations in Genesis 10:15, and Tyre is not.

Both cities were seaports built partially on an island and partially on the mainland. Both were great centers of commerce, but after about 1100 B.C., Sidon yielded preeminence to Tyre. This was possible due to the capture of Sidon by the Philistines.

The Sidonians were great merchants and great sailors but history testifies that they were not such great fighters. Sidon fell successively to the Assyrians, the Babylonians, the Persians, Alexander the Great, the Seleucids of Syria, the Ptolemies of Egypt, the Romans, the Crusaders and the Mongols.

PARISH LIFE

Test scores reveal attitudes about what parish should be

BY JAMES J. PHILLIPS

A column which appeared several weeks ago was a form of self-test designed to measure what you should think a parish should do or be.

A high score indicates that you see the parish as somewhat separate from you. You define it more in terms of the priests and Sisters than in terms of yourself as a member. You see it as existing to provide a place to worship, to give aid and comfort in times of trouble and to help you live a moral life.

A low score indicates quite a different mentality. You see the parish more in terms of yourself as a member who ought to have a voice in determining its direction. There is more of a community orientation in your view of parish. For you, it should be a place where you can share your ideas and problems with others and encourage, support and pray with your fellow parishioners.

SOME COMMENTS:

—It is very likely that, among those who

took that self-test in this parish, there were many whose score was at or near 24, the highest possible, and many others who scored at or near the lowest possible score of 5.

—Such a variation in score represents an extremely wide difference of opinion about what the parish should be. In more personal terms, there are probably a great number of your fellow parishioners who disagree with what you think a parish should be.

—Since the question is such a basic one, this constitutes a very real problem. The parish is not likely to become what either you or the others want it to be until there is more general agreement on what it should be.

—If that matters to you, you have three options:

1. opt out and start up a parish among those who agree with you.

2. begin a serious "educational" campaign that will not end until everyone agrees with what you feel a parish should be (or has left).

3. meet—talk—listen—share—and listen some more. Seek out those who disagree with you and find out what they feel and why. Be as prepared to change

(Continued on Page 7)

LITURGY

Healing power of sacrament is emphasized

BY FR. JOSEPH M. CHAMPLIN

Suffering and surviving a serious heart attack frightens a person more than enduring the ordeal of a crash airplane landing. In the latter case, once safely on the ground, the danger of death is over; but after a coronary arrest, the fear of future, perhaps fatal incidents lingers.

The priest who arrives at a hospital's intensive care unit with ritual book in hand and oil stock in pocket may or may not be well received by the shaken cardiac patient.

"Am I about to die? Are you going to give me the last rites?" Anxious thoughts like these, sometimes expressed, often run through a person's mind. While fortunately less common today, they should be even more infrequent when the revised rite for anointing of the sick soon is introduced throughout the United States.

THIS SACRAMENT HAS always served a triple purpose: to forgive sins, if necessary; to enable a seriously ill individual to bear well present and future sufferings; to restore health, if that be God's will. However, the emphasis given to each aspect has varied over the centuries.

The current ritual formula stresses the remission of sins: "May the Lord forgive you by this holy anointing and his most loving mercy whatever sins you have committed . . ."

In addition, the anointing of various senses (eyes, ears, nose, lips, hands) and the words connected to that gesture accentuate this penitential notion. "May the Lord forgive you . . . whatever sins you have committed by the use of your sight . . . hearing . . . sense of smell . . . sense of taste and the power of speech . . . sense of touch."

The renewed rite, without eliminating or denying that element, emphasizes instead the healing power of this sacrament.

A different "form" to accompany the actual anointing reads: "Through this holy anointing and his most loving mercy may the Lord assist you by the grace of the Holy Spirit, so that when you have been freed from your sins he may save you and in his goodness raise you up."

That formula is recited only once while the priest anoints the forehead and the hands (a change from the previous anointing of all the senses.)

THIS REFORM BRINGS the ritual back closer to the words of St. James (5:14-15) which is considered the scriptural recommendation and promulgation of the sacrament.

That Apostle wrote: "If any one of you is ill, he should send for the elders of the Church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he committed any sins, he will be forgiven."

A small but significant modification in the rite directs the priest immediately before the blessing and anointing of oil to "impose his hands upon the head of the sick person, saying nothing."

The older ritual included a somewhat similar ceremony, but this newer version seems to accentuate a bit more clearly St. James words, "pray over him." It also recalls the example of Jesus. St. Luke (4:40) tells us that "all who had friends who were sick with various diseases brought them to Jesus; he placed his hands on every one of them and healed them all."

(Copyright 1973, NC News Service)



"Fired with enthusiasm, John Wesley would spend the next 50 years traveling over 250,000 miles by foot and horseback preaching and organizing Methodist societies." (NC Photo courtesy Claretian Publications)

CATECHETICS

Methodists 'devalue' doctrinal agreement

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

"If your heart is as my heart, then give me your hand." Smiling John Wesley stretched out his hand to his opponent. Taken aback momentarily by this surprising move after an hour-long heated argument, the other man finally shook hands. Their intense theological debate about whether people are predestined to heaven and hell or go there because of their own free choice ended, if not in agreement, at least in a sense of fellowship.

John Wesley, who is known as the founder of Methodism, was an Anglican priest and theologian at the time. His adversary in that argument some 250 years ago was a Calvinist theologian. Both were convinced that doctrine mattered, that theology was important.

But what characterized Wesley and the subsequent Methodist tradition is symbolized by his gesture. He felt that if his heart and that of the Calvinist were in the same place, there was no reason why they should be separated by doctrinal or theological differences. Doctrine was, indeed, important, but the experience of Christ, the experience of the Holy Spirit, provided a deeper and more vital bond than doctrinal agreement.

METHODIST TRADITION has continued that placing of priority on experience over doctrine. There has been less stress on theology than on devotion, although theology has not been neglected. Methodists from Wesley's time to the present have paid particular attention to the action of the Holy Spirit in the experience of the individual as well as in the Church.

The beginning of the Methodist revival began with such an experience. It was May 24, 1738 during an evening religious meeting in London. John Wesley later recalled: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation."

Deeply moved by the experience, he and his brother, Charles, also an Anglican priest, went out into the fields and into private homes to preach a revivalist, practical religion of hope, salvation and free will. Today American Methodists need not subscribe to any set creed, but need to promise loyalty to Christ.

THE METHODIST EMPHASIS on experiencing Christ as more important than adhering to certain doctrinal definitions about Christ is admirable and radically sound. Roman Catholics may have serious problems with the complete doctrinal openness of contemporary Methodism, but may learn from the Methodist focus on experience. Actually, without relinquishing its genuine concern for doctrinal definition, the Second Vatican Council restored experience to its proper place in the Church.

In a very traditional sense doctrine is the expression or definition of the experience of God by the Christian community. St. John in his First Epistle says he and the other Apostles preach "what we have heard, what we have seen with our eyes . . . and our hands have touched," namely the Word of God, Jesus Christ (1 Jn 1:1).

The experience of Christ necessarily precedes the definition of that experience. The object of faith, as no less a theologian than St. Thomas Aquinas pointed out, is not doctrinal formulations about God, but God himself, known and loved in a personal relationship.


Doctrine is important for many reasons, one of which is as an objective community check on one's subjective experience. But doctrine about Christ ultimately rests on experience of him and his spirit. Methodism can help us be mindful of that as all Christians reach out their hands to fellow Christians in efforts at closer unity.

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Incorrect notion of Christ's presence in Eucharist

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JUNIOR CYO SUB-NOVICE SWIM MEET CHAMPIONS—These kids from Our Lady of Lourdes parish can't help but show their excitement after capturing the parish's first over-all Championship in the annual Junior CYO Sub-Novice Swim Meet. The Eastsiders won the Girls' team title by amassing 42½ points and were Boys' team runners-up with 31½ points on their way to edging out defending

champion Immaculate Heart of Mary for the over-all team championship by a single point, 77 to 76. The coaches who led these 45 swimmers to their championship are pictured in the back row. They are, Joe Tarpey (back, second from left) and Bob Kramer (back, fourth from left).



BOYS' TEAM CHAMPIONS—This team from Immaculate Heart copped the Boys' Team championship in last week-end's Junior CYO Sub-Novice Swim Meet. They lost the over-all title by a single point to Our Lady of Lourdes. Morgan Burke (back row, left) and Albie Burke (back row, third from right) are the team's coaches.

'Tops in Food' Festival slated at St. Christopher

INDIANAPOLIS — St. Christopher's parish will open its "Tops in Food" Summer Festival on Thursday night, July 26, continuing on Friday and Saturday nights, July 27 and 28.

It will be held on the well-lighted parish grounds, 5301 W. 16th Street, and will feature not only "Tops in Food," but games, rides, various booths and fun for all ages.

Carry-out food service will open at 4:30 p.m. and the dining room in the school cafeteria and the snack bar under the big tent will open at 5 p.m. Festival activities will begin at 7 p.m. There will be a Fish Fry all

three nights and a special fried chicken dinner served on Saturday night only. A variety of salads, vegetables, sandwiches, as well as fish, and desserts and drinks will be served cafeteria-style, all three nights.

Msgr. Francis Reine and Father James Bonke, the new pastor and associate pastor, will be on hand to welcome all their old friends and new. Father Leo Lindemann, founding pastor of St. Christopher, will also be there to welcome all his friends.

MEETING SLATED

INDIANAPOLIS — Lay Franciscans will meet at 3 p.m. Sunday, July 22, in Sacred Heart Church, 1530 Union St. Services will include a talk by Father Philip Pavich, O.F.M., spiritual director, and Benediction.

CYO NOTES

St. Michael's parish will be the site of the auditions for the annual Junior Talent Show on Thursday evening, August 2. Times will be assigned upon completion of the registration, deadline for which is July 27. The Talent Show will be held Sunday evening, August 19, at the Garfield Park Amphitheatre.

Pairings have been mailed for the Junior Boys and Girls Softball Tournaments, which will begin Tuesday, July 24, and be completed Wednesday, August 1.

Sites were announced this week for the annual Junior Tennis Tourney on July 28 and 29. Girls Novice Division

Softball leagues winding up

INDIANAPOLIS — Play will be completed Sunday in the Junior Boys and Girls Softball Leagues, to be followed next Tuesday by post-season tourneys.

Division titles have been clinched in all but one of the six divisions. Trophies will be presented to division winners during the first round of tourney competition.

Boys League tiffists include: Division I—St. Michael's (5-0); Division II—St. Lawrence (5-0); and Division III—St. Barnabas

competition will be held at Butler University, while the Boys Novice Division will take place at Indiana Central College. Open Division play will be held at Garfield Park. Entry deadline is July 26.

Girls leaders are: Division I—St. Anthony's (5-0); Division II—Holy Name (5-0); and Division III—St. Jude's (5-0) and St. Catherine's (4-1). (St. Jude's will play St. Catherine's in the final game Sunday.)

Immaculate Heart repeats as overall swim champs

INDIANAPOLIS — Immaculate Heart of Mary swimmers "swamped" the opposition again in the 20th annual Junior Archdiocesan Swim Meet this week in winning its fourth championship in the past five years of the event.

The northsiders accumulated 168½ total points in retaking its second Wildred E. (Jake) Seyfried Traveling Trophy. They made their strongest showing in the Novice Division, scoring in each event except one.

Second place overall honors went to St. Luke's with 102 points, the result of balanced scoring in both Novice (50) and Open (52) Divisions. St. Luke's also scored in each Open event except one.

More than 500 swimmers took part in the two-day event, held at the Broad Ripple Pool on Monday and Tuesday evenings.

Four new meet records were set. Five swimmers achieved double honors by winning in two events each: Lulu McClain, Immaculate Heart; Susie Skinner and Faith Wood, St. Luke's; and Kathie Wickstrand and Jim Gill, St. Pius X.

Meet director was Bill Kuntz, assisted by: timer—Dave Oberling; judge—Larry Lee; clerk—Bill Sylvester; announcers—Major Schnieders and Frank Wilson; and scoring—Mrs. George Schnieders, Mrs. Charles Murphy and Mrs. Walter Germann.

SWIM MEET RESULTS

Boys' Novice 13-14 50 Meter Backstroke—1) Kevin Courter, Immaculate Heart; 2) John Lawson, Immaculate Heart; 3) John Boucher, Holy Spirit (TIE) Time: 38.4 sec.

Girls' Novice 13-14 50 Meter Backstroke—1) Kathy Kuntz, Immaculate Heart; 2) Mary Agnew, St. Joan of Arc; 3) Julie Kaiser, Immaculate Heart. Time: 43.2 sec.

Boys' Novice 15 or Over 50 Meter Backstroke—1) Ed Heckman, Holy Spirit; 2) Jim Young, St. Luke; 3) John Gibbons, Christ the King. Time: 37.2 sec.

Girls' Novice 15 or Over 50 Meter Backstroke—1) Faith Wood, St. Luke; 2) Barb Bush, Christ the King; 3) Mary Ann Tarpey, Our Lady of Lourdes. Time: 39.6 sec.

Boys' Open 100 Meter Backstroke—1) Rick Stuart, Christ the King; 2) Peter Krug, Holy Spirit; 3) Pat Terry, St. Gabriel. Time: 1:11.7 sec.

Girls' Open 100 Meter Backstroke—1) Kathie Wickstrand, St. Pius X; 2) Susie Pantzer, St. Luke; 3) Kim Ball, Immaculate Heart. Time: 1:03.8 sec. (RECORD)

Boys' Novice 13-14 50 Meter Breaststroke—1) Tom Stark, Immaculate Heart; 2) Duane Green, Our Lady of Lourdes; 3) Kevin Courter, Immaculate Heart. Time: 42.1 sec. (RECORD)

Girls' Novice 13-14 50 Meter Breaststroke—1) Mary Agnew, St. Joan of Arc; 2) Cindy Thurston, Immaculate Heart; 3) Julie Young, St. Luke. Time: 46.9 sec. (RECORD of 46.8 sec. set by Agnew in time trials)

Boys' Novice 15 or Over 50 Meter Breaststroke—1) Chris Such, St. Gabriel; 2) Tim Miller, Immaculate Heart; 3) Vince Welch, St. Joan of Arc. Time: 43.9 sec.

Girls' Novice 15 or Over 50 Meter Breaststroke—1) Lulu McClain, Immaculate Heart; 2) Jerri Simmons, Our Lady of Lourdes; 3) Joan Fulnecky, St. Joan of Arc. Time: 43.2 sec. (RECORD)

Boys' Open 100 Meter Breaststroke—1) Chris Ahlers, Christ the King; 2) Tom Auda, Christ the King; 3) Stan Stephens, Our Lady of

Girls' Open 100 Meter Breaststroke—1) Kathie Wickstrand, St. Pius X; 2) Betsy Campbell, St. Joan of Arc; 3) Nancy Hennessy, Our Lady of Lourdes. Time: 1:15.1 sec. (RECORD)

Boys' Novice 13 or Over 50 Meter Butterfly—1) Jeff Lawson, Immaculate Heart; 2) Linda Koopman, St. Luke; 3) Colleen O'Brien, St. Luke. Time: 38.8 sec.

Boys' Open 100 Meter Butterfly—1) Jim Gill, St. Pius X; 2) Rick Stuart, Christ the King; 3) Chris Ahlers, Christ the King. Time: 1:05.5 sec.

Girls' Open 100 Meter Butterfly—1) Susie Skinner, St. Luke; 2) Susie Pantzer, St. Luke; 3) Julie Young, St. Luke. Time: 1:12.5 sec.

Boys' Novice 13-14 50 Meter Freestyle—1) Joe Agnew, St. Joan of Arc; 2) Fred Able, St. Joan of Arc; 3) Vince McGinley, Our Lady of Lourdes. Time: 32.2 sec.

Girls' Novice 13-14 50 Meter Freestyle—1) Cindy Hennessy, Our Lady of Lourdes; 2) Julie Young, St. Luke; 3) Ann Fitzsimmons, St. Joan of Arc. Time: 35.7 sec.

Boys' Novice 15 or Over 50 Meter Freestyle—1) Jeff Lawson, Immaculate Heart; 2) Pat Kennedy, Immaculate Heart; 3) Jim Young, St. Luke. Time: 30.8 sec.

Girls' Novice 15 or Over 50 Meter Freestyle—1) Faith Wood, St. Luke; 2) Ann Healey, Immaculate Heart; 3) Mary Pat Flynn, Christ the King. Time: 32.2 sec. (RECORD of 32.2 sec set by Faith Wood in time trials)

Boys' Open 100 Meter Freestyle—1) Jim Gill, St. Pius X; 2) Tom Auda, Christ the King; 3) Richard Wolfred, Immaculate Heart. Time: 59.2 sec.

Girls' Open 100 Meter Freestyle—1) Kathie Wickstrand, St. Pius X; 2) Susie Pantzer, St. Luke; 3) Kim Ball, Immaculate Heart. Time: 1:03.8 sec. (RECORD)

Boys' Novice 13-14 50 Meter Breaststroke—1) Tom Stark, Immaculate Heart; 2) Duane Green, Our Lady of Lourdes; 3) Kevin Courter, Immaculate Heart. Time: 42.1 sec. (RECORD)

Girls' Novice 13-14 50 Meter Breaststroke—1) Mary Agnew, St. Joan of Arc; 2) Cindy Thurston, Immaculate Heart; 3) Julie Young, St. Luke. Time: 46.9 sec. (RECORD of 46.8 sec. set by Agnew in time trials)

Boys' Novice 15 or Over 50 Meter Breaststroke—1) Chris Such, St. Gabriel; 2) Tim Miller, Immaculate Heart; 3) Vince Welch, St. Joan of Arc. Time: 43.9 sec.

Girls' Novice 15 or Over 50 Meter Breaststroke—1) Lulu McClain, Immaculate Heart; 2) Jerri Simmons, Our Lady of Lourdes; 3) Joan Fulnecky, St. Joan of Arc. Time: 43.2 sec. (RECORD)

Boys' Open 100 Meter Breaststroke—1) Chris Ahlers, Christ the King; 2) Tom Auda, Christ the King; 3) Stan Stephens, Our Lady of

Lourdes. Time: 1:21.2 sec.

Girls' Open 100 Meter Breaststroke—1) Susie Skinner, St. Luke; 2) Betsy Campbell, St. Joan of Arc; 3) Kim Ball, Immaculate Heart. Time: 1:26.5 sec.

Boys' Novice 200 Meter Freestyle Relay—1) Immaculate Heart "A"; 2) St. Joan of Arc "A"; 3) Immaculate Heart "B". Time: 2:12.2 sec.

Girls' Novice 200 Meter Freestyle Relay—1) Our Lady of Lourdes "A"; 2) Immaculate Heart "A"; 3) Holy Spirit "A". Time: 2:24.5 sec. (RECORD)

Boys' Open 200 Meter Freestyle Relay—1) Christ the King; 2) Holy Spirit; 3) St. Luke. Time: 1:57.2 sec.

Girls' Open 200 Meter Freestyle Relay—1) St. Luke; 2) Immaculate Heart; 3) St. Joan of Arc. Time: 2:11.3 sec.

Mixed Novice 200 Meter Freestyle Relay—1) Immaculate Heart "A"; 2) Our Lady of Lourdes "B"; 3) Christ the King. Time: 2:16.9 sec.

NOVICE TEAM RESULTS
1) Immaculate Heart—138½
2) Our Lady of Lourdes—75
3) St. Joan of Arc—51
4) St. Luke—50
5) Holy Spirit—32
6) Christ the King—19

OPEN TEAM RESULTS
1) St. Luke—52
2) Christ the King—44
3) Immaculate Heart—30
4) St. Pius X—24
5) Holy Spirit—20
6) St. Joan of Arc—16

OVERALL TEAM RESULTS
1) Immaculate Heart—138½
2) St. Luke—102
3) Our Lady of Lourdes—86
4) St. Joan of Arc—67
5) Christ the King—63
6) Holy Spirit—52

STANDINGS

JUNIOR BOYS SOFTBALL

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

Division II—St. Lawrence 5-0; Our Lady of Lourdes 3-2; St. Pius X 3-2; St. Andrew 2-3; St. Simon 2-3; Holy Spirit 2-4; St. Philip Neri 1-4.

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

JUNIOR GIRLS SOFTBALL

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

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

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

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America's heart is still in the right place. We know American consumers won't buy injustice.

Some retail stores have shown sympathy and compassion for these poor workers by curtailing or cancelling their order of Farah slacks or agreeing not to advertise them. Others have turned their heads, not wanting to see the injustice and exploitation in which the Farah workers live and struggle.

The William H. Block Company has turned a deaf ear to our pleas. "Injustice on the banks of the Rio Grande is not our problem," they have told us. But we, the Organized Labor Community of Indianapolis, feel that injustice anywhere is a concern for us all. We ask you to show concern by joining with us in BOYCOTTING FARAH PANTS sold at the WILLIAM H. BLOCK COMPANY. With your help, workers at Farah will have a better life.

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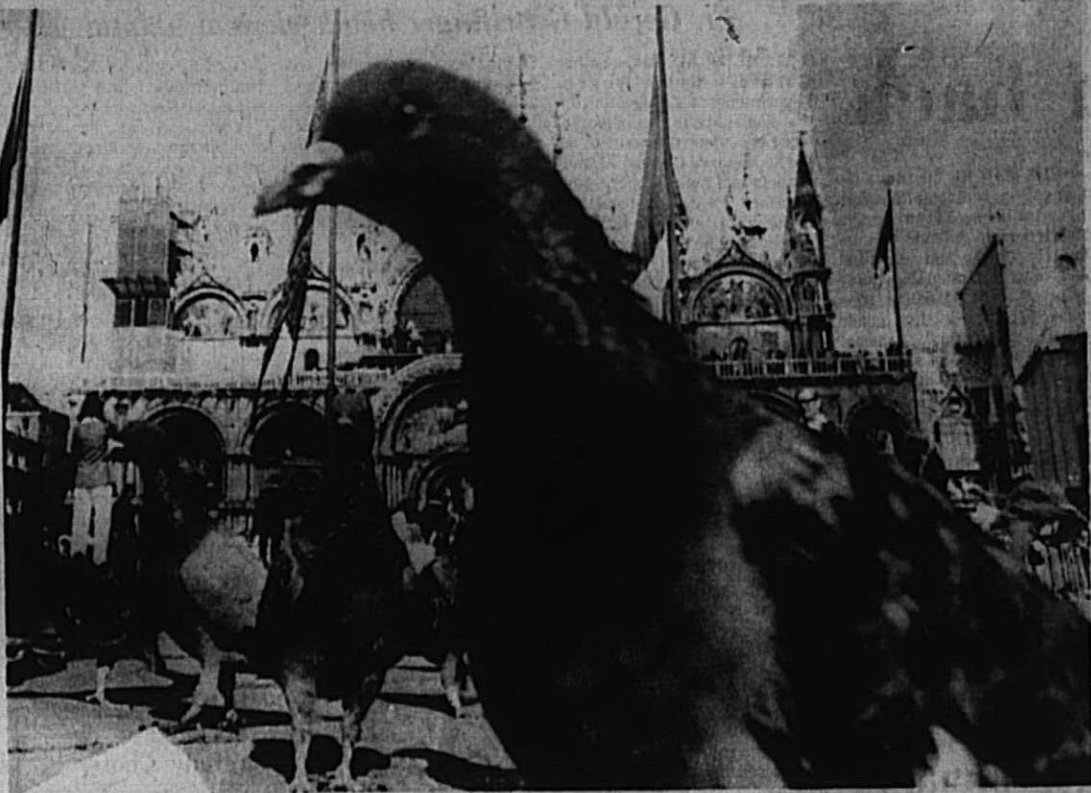
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'OPERATION PIGEON' UNDER WAY IN VENICE—With the pigeon population explosion reaching epidemic proportions, officials in Venice have instituted "Operation Pigeon" to rid the famed city of three-quarters of its 200,000 birds. City authorities say the program is necessary to keep the birds healthy by removing the diseased ones and to reduce the damage they are causing to the architecture and sculpture of Venice's

magnificent churches and palaces. If the operation is successful the thousands of pigeons which converge on St. Mark's Square, shown here, will mostly disappear. The birds are just one of the problems faced by Venice, whose landmarks are faced with the dual threats of being corroded by pollution and sinking slowly into the sea. (RNS photo)

'Viale Spellman' is name of new street in Rome

ROME—The Eternal City now has a Cardinal Francis Spellman Street.

The short street is more or less a path in a public park near the ancient Roman Church of SS. John and Paul, the titular church of the late archbishop of New York.

The mayor of Rome, the caretaker premier of Italy and Cardinal Spellman's successor, Cardinal Terence Cooke, were on hand for the dedication of the street—Viale Spellman. Also present was U.S. Ambassador to Italy John Volpe.

Premier Giulio Andreotti,

who is technically only in office until a new Italian government is formed, paid tribute to the late Cardinal Spellman for his assistance to Italian prisoners of war in the United States during World War II and for his efforts in helping Italy regain its national well-being after the

upheaval of the war.

The premier referred to the "precious contacts and help" Cardinal Spellman gave Italy after the war. He also singled out the New York cardinal's aid in providing mail and personal contacts with "tens of thousands of families" in Italy who had sons or fathers held in U.S. prisoner-of-war camps.

USCC body warns about strip-mining

WASHINGTON—A program aimed at putting economic power into the hands of persons living in areas of Appalachia affected by strip-mining has been endorsed by the Committee on Social Development and World Peace of the U.S. Catholic Conference.

The statement was passed at a meeting of that USCC Committee, chaired by Auxiliary Bishop John J. Dougherty of Newark.

THE USCC Committee statement endorses a program recently put forward by the Catholic Committee of Appalachia (CCA) a group representing laity, bishops, priests and Religious serving the Church in the Appalachian region.

The thrust of the program is for the Church to assist the people of the region whose lives and well-being are adversely affected by the practice of strip-mining.

The program calls on the CCA to compile a list of companies and supporting companies involved in strip-mining in Appalachia.

THE LIST WOULD be circulated among Catholic dioceses, institutions, and Religious communities with the suggestion that those who might hold stock in such companies consider the transfer of voting proxies to groups of Appalachians whose lives are affected by the policies of strip-mining companies. Also, other Catholic groups and institutions would be asked to consider the purchase of strip-mining stock for the same purpose.

Appalachia stretches across 13 states from lower New York to northern Alabama, Georgia and Mississippi.

Remember them in your prayers

BROOKVILLE
LENA LANG, 84, St. Michael's, July 13. Mother of Mrs. Robert Fuller of Brookville; Mrs. Paul Fohl of Cedar Grove; Harry of Brookville; Charles of Liberty; and Robert of Hammond. Sister of Rose Meier of Cedar Grove; Joseph Rosenberger of Oxford, O.; and Harry Rosenberger of Hamilton, O.

CLINTON
LOUIS A. GAMBALANI, 61, Sacred Heart, July 17. Husband of Victoria; son of Mrs. Anita Gambalani

of Clinton; brother of Victor Gambalani of Blanford; Mildred Almone and Valena Taparo, both of Clinton.

CONNERSVILLE
DR. R.T. MURPHY, 78, St. Gabriel, July 11. Father of Mrs. J.W. Purman of Milwaukee; and Robert of Tulsa, Okla. Brother of Mrs. Jack Chowning of Detroit; George Murphy of Dayton; and Joseph Murphy of Los Angeles.

INDIANAPOLIS
PETER J. GALLAGHER, 79, St. Anthony, July 11. Father of Francis G. Gallagher; brother of Delia Schmidt.

DELIA V. FLISK, 69, St. Philip Neri, July 11. Sister of Anna Flisk.

JOSEPHINE M. SCHMIDT, 67, St. John, July 12. Cousin of Joseph Callahan.

FRANCES O. MULDOON, 76, 55, Peter and Paul Cathedral, July 14. Niece of Mary A. Ranney.

WILBERT J. SHAVER, 68, Little Flower, July 14. Husband of Mary C.; father of James, David and Kathy Shaver; brother of Harold Shaver and Violet Lowe.

Fifty years ago, the cornerstone was blessed for the new St. Anne's Church in New Castle. Monsignor Theodore Mesker of Connersville officiated at the ceremony.

HELEN K. MERL, 77, Holy Name, July 14. Mother of Urban I. Merl, Jr. and Helen M. Teagardin; sister of Anthony and Earl Himmelhaver; Frieda Miller and Marie Costello.

GENEVIEVE C. KNUKE, 85, St. Joan of Arc, July 16. Mother of John F. Knuke and Mrs. Daniel J. McCarty.

ALBERTA J. HUTT, 2, St. Gabriel, daughter of Mr. and Mrs. Thomas Hutt; granddaughter of Mr. and Mrs. William Hutt.

LIBERTY
BESS G. AMMERMAN, 87, St. Bridget's, July 14. No immediate survivors.

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

FESTIVAL GUIDE

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

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

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VIEWING WITH ARNOLD

'Paper Moon' will take you back

BY JAMES W. ARNOLD

"Paper Moon" is a film you can like in a dozen different ways. It's a story of growing affection between father and daughter, for example, on three levels. One, the actors (Ryan O'Neal and nine-year-old daughter Tatum O'Neal) are actually parent and child. Two, the characters they play probably are. Three, even if they are not, their relationship is father-child, and if they are unrelated, the development of love from loneliness may be even more touching.



much of that '30's-style America still exists. Young (83) Bogdanovich seems to be one of the few film-makers anxious to show his audiences the hidden face of their country—homely perhaps, even frightening, but with a somber dignity worth knowing.

"Moon" is also a spoof of heartland morals, an old-fashioned (but gentle) crime-and-chase movie, and a subtle tribute to the sentimental realism of 1930's films. It has a

Cardinal opens second housing project for poor

SUCRE, Bolivia — Cardinal Clemente Maurer of Sucre recently opened a new housing project here. The project is a Church-funded development of 100 low-cost homes, plus a school, clinic, market, sports field and church.

Franciscan priests donated the land.

The Cardinal also recently opened a 36-home subdivision for large families of modest income, who will repay loans in easy terms.

The new project has an estimated cost of \$260,000.

Cardinal Maurer, born in the diocese of Trier, Germany, has obtained funds from Catholics in that diocese.

THE IRONY IS that since "Moon" was shot on location,

look to put it in a category with "It Happened One Night" or "Grapes of Wrath." Bogdanovich was a film buff before he was a director, and things in "Moon" remind one endlessly of other flicks.

The clearest comparison is to "The Flim-Flam Man," since O'Neal plays an itinerant con-man bilking rural widows of money for bibles supposedly ordered by their deceased spouses. Orphan Tatum, being delivered to a relative in St. Joe, quickly spots the game and warns to the action, obviously adding considerable effectiveness. She also adds moral finesse: poor widows have the bible given to them, rich ones are charged triple.

IN THE MORAL world of the movies, and perhaps even in the cruel flat world of the real Thirties, there are small sins. Man and girl are likeable folks in the business of selling paper moons. The important development is that they learn to give each other something better. "It wouldn't be make-believe if you believed in me," Tatum, incidentally, is a tough but appealing kid who devastates the Shirley Temple image forever.

In the middle sequence, she is disturbed when Ryan picks up a floozy carnival dancer (Madeline Kahn) and her 15-year-old black maid-servant (P. J. Johnson). The girls hate her, each for their own reasons, and dislodge her with an elaborate frameup "assignment" with a lecherous hotel clerk that perfectly exploits the moral weakness of both. If it sounds tasteless, it's only a bit tedious. But it demonstrates the film's almost Greek sense of moral retribution. Later, Ryan really

gets hurt, really "loses," only when he tries to pull off a big league swindle on a bootlegger whose brother (John Hillerman) is the smoothly nasty local sheriff.

Since the story is predictable, the real pleasures come from the beautifully observed settings—dark motels, desolate country stores, the poor trudging the endless dirt roads, sun-baked fields, one-pump gas stations—and the characters, all fresh and loved from the O'Neals down to the widows and lawmen. O'Neal has never been better, a movie swindler, much too gentle to be a real crook, yet much too vulnerable to his own greed and lust. Miss Kahn, so marvelous in "What's Up, Doc?" repeats in a part that could have been a throwaway.

HERS MAY BE the film's most moment—a confrontation with the stubborn Tatum on a deserted farm hillside. Tatum has left the car and won't get back until this intruding hussy splits. At first Madeline tries gushy persuasion, then crude threats, then simply honesty. Times are hard, she says, let's all get along for a little while, and all get something out of it. Otherwise, nobody gets nothing.

Wisdom from, and compassion for, a disreputable, even comic woman, standing there absurd in the high grass, feet aching and needing to go to the bathroom. "Paper Moon" observes people in a hard light, but kindly, as if it cared. I think you'll like it. (Rating: A-3—unobjectionable for adults)

Two Anglicans to study at famed Rome seminary

LONDON—Two Anglican seminarians will live at the Venerable English College, the British Catholic Seminary in Rome, for six months starting in October.

This historic step will enable the students, both graduates of Oxford University, to mix with the 60 Catholic students at the college while studying at Rome's Pontifical Gregorian University, an international seminary and center of Catholic theological and philosophical studies.

The Anglican seminarians are Barry Hammett and Nicholas Sagovsky.

IN ROME THEY will be under the pastoral care of Dr. Harry Smythe, director of the Anglican Center there and a lecturer at the Gregorian University on Anglican theology.

The rector of the English College, Msgr. Cormac Murphy O'Connor, said he hopes the two 25-year-old Anglican students "will share the prayer life of the Roman Catholic contemporaries in just the way the present regulations on joint worship encourage and permit us to do."

Msgr. O'Connor added that he is "very happy" to accept the request from the Anglican Church of England "that we

should take this interesting initiative in Christian understanding."

THE CATHOLIC and the Anglican press offices in London, in a joint statement, said: "The visit will help promote a mutual understanding of the life and outlook of those who want to be ordained to the ministry in both Churches in these changing times and for the young men to make in general a small but unique contribution to better understanding between the two traditions."

Both Hammett and Sagovsky expect to be ordained deacons in the Anglican Church next year.

Other non-Catholic Christians have studied at the Gregorian University, though few from Britain.

The Venerable English College dates back to Reformation times. It trained priests for the dangerous underground English mission at a time when capture meant torture and death.

Fr. Gerald Gettelfinger heads clerical alumni

ST. MEINRAD, Ind.—Father Gerald Gettelfinger, Superintendent of Education for the Indianapolis Archdiocese, has been elected president of the St. Meinrad Clerical Alumni Association Board for 1973-74.

Named secretary-treasurer of the group, which met July 1 jointly with the St. Meinrad Lay Alumni Association, was Father John T. Ryan, pastor of St. Anthony's parish, Indianapolis.

Serving as vice-president will be Father Raymond Brenner of Logansport.

Indianapolis attorney Patrick Mullen was elected to head the Lay Alumni Association Board. Other officers include: Michael Robison of Indianapolis, vice-president; Richard Seib of Evansville, secretary; and Charles H. Pfau of Indianapolis, treasurer.

Re-elected members of the alumni board were: Pfau, Robert Doerr of Indianapolis, and William Stewart of Louisville.

Alumni elected to the board included: Father Richard Terrill, pastor of St. Philip Neri parish, Indianapolis; Father Joseph McNally, pastor of Sacred Heart parish, Jef-

ersonville; William McGuire of Indianapolis; and William Grant of New Albany.

A proposed merger of the clerical and lay alumni groups into one organization, which has received board approval, will be voted upon by the membership at the annual meeting on August 21 here.

ART STOLEN

BOGOTA, Colombia — Robbers took four paintings from the colonial church of St. Augustine here valued at \$25,000. They depicted the Holy Family, the Immaculate Conception, St. Augustine and a kneeling Madonna. A foreign market for religious art has spurred a rash of robberies throughout Colombia.

Earthquake relief tops \$5 million

NEW YORK—A total of \$5.5 million in cash and in kind has been received by the Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, for the relief and rehabilitation of the victims of the 1972 Managua, Nicaragua, earthquake.

Almost 90 per cent of the total was raised through appeals in parish churches in 82 dioceses. Thirty-five additional dioceses sent donations from diocesan funds.

Reconstruction of damaged homes, schools, clinics, dispensaries, and churches in Managua is receiving top priority.

U.S. surplus material such as bulldozers, trucks, well-drilling rigs, and tractor trailers has been bought to implement these projects.

But as much as possible is being done on a self-help basis. A loan fund to get small artisans back in business is being set up; more than 1,000 people are receiving training in such skills as carpentry, welding, masonry and plumbing.

All projects being financed by the CRS are being administered through Caritas-Nicaragua, Nicaraguan Catholic charities organization, under the supervision of John Keegan, CRS program director.

Thirty years ago Bishop Joseph E. Ritter took part in a special ceremony marking the burning of the mortgage of the St. Elizabeth's Home in Indianapolis.

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The week's TV network films

MAYERLING (1969) (NBC, Saturday, July 21): The latest version of the true love tragedy involving star-crossed aristocrats in 19th century Hapsburg Austria. Omar Sharif and Catherine Deneuve are as decorous as the gorgeous sets and costumes, but the beat of life is largely missing. The result: a pretty illustration for a history book. Strictly for eye appeal, adults and mature youth.

RED LINE 7000 (1965) (ABC, Sunday, July 22): One of the few films directed by Howard Hawks that not even Hawks fanatics liked. But it does show James Caan in one of his earliest roles in a flick about racing drivers whose love life is nowhere near as interesting as the spectacular race action footage. Not recommended.

MAN-TRAP (1961) (ABC, Monday, July 23): A curiosity, the only film ever directed by actor Edmund O'Brien, based on a John D. MacDonald story about a war hero badgered into crime by a nasty friend and sleazy alcoholic wife. Tough and depressing, but in a Grade B way. Not recommended.

THE MOON IS BLUE (1953) (CBS, Thursday, July 26): Six transit mores, or something. Otto Preminger's tame and talky little comedy, an adaptation of a routine 1951 Broadway play, caused censorship shock waves and was denied the Code Seal for using words like "virginity" and "seduction" right out in the open. Even the late Cardinal Spellman got into the hassle. Now you can dose through it on TV and wonder what all the fuss was about. Strictly of historical interest.

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

LORD LOVE A DUCK (1966) (NBC, Friday, July 27): Writer-director George Axelrod's wacky spoof of Southern California values, with Tuesday Weld as the all-American girl who desperately wants to be the life of the beach party, and Roddy McDowall as a bright student who manipulates people by hypnosis. Satisfactory, for those who enjoy offbeat satire, but not for "America, Love It or Leave It" people.

Draft alternate financing plans, schools advised

ST. PAUL, Minn.—Catholic schools in the St. Paul-Minneapolis archdiocese were told to stay open, but develop alternate financing plans for the 1973-74 school year in case the Minnesota Tax Credit law is declared unconstitutional.

The 1971 Minnesota law allows parents to deduct tuition costs from their state income tax, up to \$100 per elementary school child and up to \$140 per high school child. It is similar to a New York tax exclusion law that the U.S. Supreme Court recently declared unconstitutional on the grounds that it had the primary effect of advancing religion.

The Minnesota law is still in effect, but a challenge to its constitutionality has reached the Minnesota Supreme Court. The court is expected to rule on the case sometime this fall or winter.

In guidelines published for the 129 Catholic schools of the St. Paul-Minneapolis archdiocese, the archdiocesan board of education said that alternate financing plans should consider lowering tuitions for economically disadvantaged families and providing scholarship funds for needy students.

Budget deficits could be offset by short-term loans, a re-ordering of parish budgets, fund-raising events, and voluntary contributions from families who are financially able to give more, it added.

Seeks nominees

BOSTON—Cardinal Humberto Medeiros has asked priests here to send him the names of fellow priests they think are qualified to be bishops.

In a letter, Cardinal Medeiros asked each priest to submit the names of three priests in order of preference. The three may be local priests or they may be from other areas.

The letter, implemented norms for the selection of bishops, published by the Vatican last year.

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