

PRIEST JUBILIARIES—Above are members of the St. Meinrad ordination class of 1934 who observed their 40th anniversary with a concelebrated Mass last Tuesday in St. Mark's Church, Indianapolis. Eight are priests of the Archdiocese. Shown, left to right, first row: Father Morand Widoiff, pastor of St. John the Baptist Church, Dover; Rev. Msgr. Francis Halsman, Indian missionary in Winnebago, Neb.; Father Joseph Vollmer, pastor at St. Mark's, Perry County; Father Thomas Carey, pastor of Christ the King, Indianapolis. Second row, left to right: Father Robert

Lehnert, pastor of St. Maurice, Decatur County; Father Bernard Strange, pastor of St. Francis de Sales, Indianapolis; Rev. Msgr. Herman Mootz, former vicar general of the Evansville Diocese; Father Joseph Laugel, pastor of St. Vincent, Shelbyville. Back row, left to right: Father Leo Schellenberger, retired pastor of Holy Rosary, Seelyville, now residing in Lanesville; Rev. Msgr. Thomas Clarke, former chancellor of the Evansville Diocese; and Father Michael Djubasz, pastor of St. Maurice in Napoleon. (Another photo, Page 3)

'End violence,' Pope pleads in wake of 'week of blood'

VATICAN CITY—Pope Paul VI condemned the May 17 bombings in Dublin that took at least 30 lives and renewed his "urgent plea to end blind violence everywhere."

Noting the Arab terrorist attack on the Israeli town of Maalot and the

Israel claimed that the areas it attacked are havens for Arab guerrillas, three of whom seized a schoolhouse at the Israeli border town of Maalot, resulting in the deaths of 27 Israeli students and adults and the wounding of 88 others.

A TELEGRAM from the papal secretary of state, Cardinal Jean Villot, to Archbishop Alfredo Bruniera, apostolic nuncio to Lebanon, said:

"The Holy Father has heard with deep sorrow the news of the serious destruction and numerous victims among the civilian population in Lebanese territory. He strongly deprecates this outbreak of violence and asks you to tell the authorities and stricken families of his lively sympathy, praying the Lord to inspire all to sentiments of humanity and peace."

The Vatican daily, L'Osservatore Romano, had earlier called the deaths at the Maalot schoolhouse a "massacre without pity" and a "subhuman crime."

Shortly before the Israeli army assault on the schoolhouse Pope Paul had expressed his sorrow over the incident and his concern for the fate of the school children.

Papal secretary of state Cardinal Villot sent a message to the papal representative in the Holy Land, Archbishop Pio Laghi, to express the Pope's horror at the outbreak of violence.

CARDINAL VILLOT'S telegram said: "The Holy Father, deeply saddened by the extremely grave act of violence that occurred today in Maalot, which he profoundly deprecates as repugnant to the human conscience, is particularly concerned about the fate of so many innocent children."

A telegram sent on his behalf to Archbishop Dermot Ryan of Dublin expressed the Pope's "deep sympathy to all affected by this tragedy."

The Pope also mentioned the Dublin bombings in addressing crowds in St. Peter's Square on May 19. He also referred to the killing of young Israeli hostages and the retaliatory attacks on refugee camps in Lebanon by the Israelis.

"It was called a week of blood," the Pope said, recalling a headline in the Vatican daily newspaper.

"Unhappily it is true. The news columns speak of violence, revenge, terrorism. The world scene is troubled by demoralizing episodes."

"Even causes entitled to justice stain themselves by vile heroics."

The Pope summed up his feelings by saying: "Crime is becoming a monstrous collective art."

Washington given black secretariat

WASHINGTON—A black secretariat with broad consultative authority has been given final approval by the Archdiocese of Washington.

One of its functions will be to offer advice on the "procedure, appointments, and reassignments of priests and Religious who serve the needs of the black community."

The black secretariat grew out of a study done by the Center for Applied Research in the Apostolate, which found that black Catholics in the archdiocese were not participating fully in the decision making processes of the archdiocese. It recommended the establishment of a black secretariat.

The secretariat's constitution gives it votes on all archdiocesan boards, commissions, councils and offices. It also provides the secretariat with a review of all archdiocesan policies and actions before implementation.

However, the black secretariat is not limited only to reviewing policies. It also has the authority to develop and submit proposals to all archdiocesan agencies.

But the constitution reserves to the archbishop ultimate authority in making final decisions.

1974 Respect Life program set for fall

WASHINGTON—Sunday, Oct. 6 has been set as the beginning of the 1974 Respect Life Program, which is designed to focus attention on the sanctity of human life and on threats to life in contemporary society.

Focus for this year's observance will be the unborn child. Other topics will include the mentally retarded, the aging, poverty, food, health care, population, euthanasia, and prison reform.

The Respect Life Program originated in 1972 with a call by the bishops for a "week of prayer and study dedicated to the sanctity of human life and the many threats to human life in our world, including war, violence, hunger and poverty."

Communications role emphasized by Pope Paul

VATICAN CITY—Preaching the Gospel to the world "must in our time be carried out by means of the instruments of social communications," Pope Paul VI said in his message marking World Communications Day, May 26.

The message, published at the Vatican May 16, linked the role of Christians in the social communications field with the Church's ministry of spreading the Gospel to all men.

The theme of the day is "Social Communications and Evangelization in Today's World," and is tied in with the meeting this fall of the (world) Synod of Bishops, which has evangelization as its theme.

IN FULFILLING the duty to spread the Gospel, Christians are "conditioned by the particular circumstances of each period in history and thus it must in our time be carried out by means of the instruments of social communications," the Pope declared.

He cited the need "to get the contemporary vehicles of information and allied services along a line of development which will facilitate the diffusion of the Good News and create a favorable climate for the strengthening of concepts such as the dignity of the human person, justice and universal brotherhood."

THOSE VALUES, the Pope declared, "make it easier for a man to understand his own true vocation and at the same time open the way to a constructive dialogue with others and to union with God."

Lastly, said the Pope, Christians should study how best to use the new means of communications to reach areas where Christ's message has not or cannot penetrate, to reach "countries, societies and persons to whom the apostolate of the Word cannot be brought directly because of particular situations, or scarcity of ministers, or because the Church is unable to exercise her mission freely."

Revere ancestors, prelate urges

WASHINGTON—"Teach them to walk in the footsteps of their ancestors," Cardinal Jozsef Mindszenty of Hungary urged the parents and sponsors of 40 young people he confirmed here May 21.

Speaking in Hungarian to a crowd of nearly 1,000 at the National Shrine of the Immaculate Conception, the 82-year-old cardinal called for renewed devotion to the Blessed Virgin and attendance at Mass "even when it is a great sacrifice."

"The world is not a clear lake," he told the young people he was about to confirm. "The spirit of the world is not good."

In the sacrament of Confirmation, he said, "the Holy Spirit strengthens us to become Christians, made strong in the life of Christ."

Legal services bill for poor passes House

WASHINGTON—A bill to continue the legal services program established to help the poor with legal needs passed the House 227-143, despite strong opposition from Rep. Lawrence Hogan (R-Md.), a leading pro-life congressman.

Hogan called the legal services organization "the most effective lobby for abortion in the country." Through legal services back-up centers, Hogan alleged, "the American taxpayer has helped finance the legalization and legitimization of abortion in the U.S. and is continuing to finance the furtherance of abortion as a 'service' to the public."

Hogan voted against the bill even though it prohibits legal services attorneys from taking any case which "seeks to procure a non-therapeutic abortion" or compel a hospital or hospital personnel to perform abortions contrary to their moral or religious convictions.

HOGAN SAID he was "not satisfied that any anti-abortion amendment would effectively deter the staff of legal services from their pro-abortion activities."

Rep. Harold Froehlich (R-Wisc.), author of the anti-abortion amendment in the bill, protested "efforts to portray this amendment as ineffectual and meaningless."

According to Froehlich, an abortion is therapeutic only when necessary as part of the treatment for a "serious existing illness or injury." His amendment, he said, was not intended to include "elective" abortions, "undertaken for the convenience of the mother."

FROEHLICH, who also voted against the bill, quoted an article in a publication for legal services attorneys which claimed that any abortion requested is "medically necessary since the very request for the procedure indicated the importance of terminating the pregnancy to the woman's health, whether physical, mental or emotional."

The Legal Services bill, awaiting Senate action, sets up legal services as a separate agency. The Office of Economic Opportunity (OEO) is currently its parent organization, but OEO's appropriation runs out June 30.



VOL. XIII, NO. 33

INDIANAPOLIS, IND., MAY 24, 1974

Fr. C.W. Burkart dies at age of 84

Father C.W. Burkart, retired priest of the Archdiocese, died Wednesday morning in St. Paul Hermitage, where he resided since 1967. He was 84.

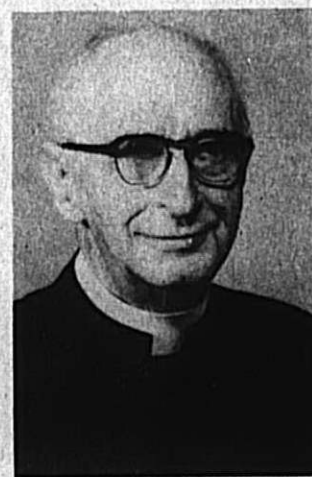
A Funeral Mass will be offered at 11 a.m. Saturday in St. Mary's Church, Rushville, at which Archbishop George J. Bishop will be the principal celebrant. Another Mass will be celebrated at 10 a.m. this (Friday) morning in St. Paul Hermitage Chapel. Burial will be in St. Mary's Cemetery, Rushville.

Father Burkart served as pastor at St. Mary's, Rushville, for 21 years before his retirement in June of 1967.

A native of Connersville, he attended St. Joseph College in Indiana and St. Mary's Seminary, Cincinnati. He was ordained on April 24, 1918 and offered his First Mass in his home parish of St. Gabriel, Connersville.

PRIOR TO HIS appointment in 1926 as pastor of St. Martin's, Martin County, he served for several years as assistant at St. Boniface, Evansville, and St. Simon's, Washington.

In 1934, Father Burkart was named pastor at St. Peter's parish, Montgomery, a post he held until 1937, when he was appointed pastor of St. Ambrose, Seymour. He served as pastor there



FATHER BURKART

until his transfer to St. Mary's, Rushville, in 1946.

Father Burkart is survived by a sister-in-law, Mrs. Arthur Burkart of Connersville, and several nieces and nephews.

Editorial, Page 4

Israeli reprisal raids came just a few days before, the Pope called it "a week of blood."

The Pope deplored the retaliatory air strikes by Israel against Palestinian refugee camps and villages in Lebanon and sent his condolences to families of victims.

Pre-Cana sessions set at three sites

Catholic Social Services will sponsor three pre-Cana programs for engaged couples during the month of June.

The first will be held at St. Paul's, Tell City, from 1:30 to 7 p.m. on Sunday, June 2. Two programs are scheduled for Sunday, June 23, one at Our Lady of Fatima Council, Knights of Columbus, 1313 South Post Rd., Indianapolis, and the other at Our Lady of Providence High School, Clarksville. The time for both is from 12:30 to 6 p.m.

Pre-Cana sessions are designed to provide a concentrated Christian insight into the principles of a good marriage. Participants must pre-register with their pastor.

Pope grieved at death of Cardinal Danielou

VATICAN CITY—Pope Paul VI lamenting (May 21) the death of French Jesuit Cardinal Jean Danielou paid tribute to his vast theological knowledge, his love of the Church and "his concern for doctrine and dynamism of the faith."

Cardinal Danielou died unexpectedly from a heart attack on May 20 in Paris six days after his 69th birthday. A patristic scholar and theologian who edited the French theological review *Etudes* and was a member of the French Academy, Father Danielou was named a cardinal by Pope Paul in April 1969.

IN A TELEGRAM to Cardinal Francois Marty of Paris, Pope Paul said:

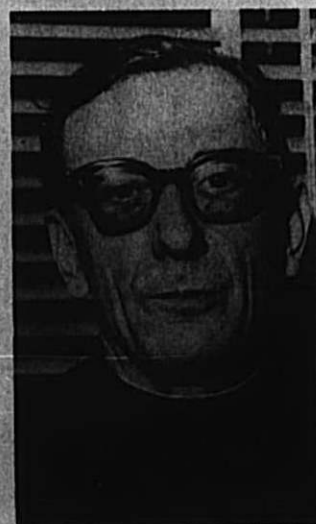
"We learn of the unexpected death of Cardinal Jean Danielou with a sorrow which is all the greater because of the particular ties of esteem and affection which bound us to his person."

With the death of Cardinal Danielou the membership in the College of Cardinals now stands at 131.

Cardinal Danielou was born on May 14, 1905 in Neuilly, France. He entered the Society of Jesus in 1929 and was ordained on August 20, 1938.

Six years later he was appointed professor in theology at the Catholic university of Paris, where he later became dean.

After World War II he headed a group



CARDINAL DANIELOU

called Christians of the Left, which opened dialogue with French Marxists.

HE WROTE NUMEROUS books on history, the Bible and theology. The recipient of four degrees in theology and letters, he was made a member of the prestigious French Academy of Intellectuals in 1972. He was also a member of the French Legion of Honor.

He was one of the few men in modern Church history to be named a cardinal while he was still a priest. He was subsequently ordained an archbishop before the ceremony elevating him to the college of cardinals.

Who's driving the Eldorado?
See Tacker, Page 3



AT STARLIGHT TALENT SHOW—This barbershop quintet sang the opening number at the Fourth Annual CYO Talent Show held recently at St. John's parish, Starlight. Parishioners of all age groups participated in the show. The singers above are, left to right: Susie Geswein, Rosemary Book, Jerry Finn, Becky Koopman and Beverly Geswein.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Bury assassinated priest

BUENOS AIRES, Argentina—Father Carlos Mujica, 44, a member of the third World movement of progressive priests was assassinated on the doorsteps of a local church where he had just celebrated Mass. Although no definite clues as to the motivation of the killing and the political persuasion of the killers was available, persons attending Father Mujica's funeral destroyed a wreath sent by the Montoneros, a leftist guerilla group, apparently pointing at them as the killers.



STIMMING HONORED—Charles E. Stimming, civic and lay leader from St. Joan of Arc parish, Indianapolis, was honored at the annual meeting of the Community Service Council with a special framed plaque marking his retirement as president of the organization's board of directors. Looking on as Mr. Stimming admires the award, which portrays the various honors he has received during his career, is his successor, as board president, Henry C. Ryder.

Signs school bus bill

DES MOINES, Iowa—A bill providing \$4.4 million for bus transportation for students attending nonpublic schools was signed into law by Iowa Gov. Robert Ray. The state legislature has also approved a bill which would provide financial assistance for nonpublic schools' breakfast and lunch programs.

Look for greater freedom

LISBON, Portugal—Hope that a more just society will evolve in Portugal was expressed in a statement issued following a meeting of the Lisbon priests' council with Cardinal Antonio Ribeiro, patriarch of Lisbon, and his two auxiliary bishops. The bishops and priests' council said that they hope also that recent events in Portugal—where the military junta that took over the government in April has promised a return of civil rights lost under the previous regime—will "lead to new liberties for the Portuguese."

Says democracy still alive

ROME—Chile's Cardinal Raul Silva Henriquez of Santiago, Chile predicted that democratic rule will return to his nation which is now ruled by a military junta that toppled the government of Marxist President Salvador Allende. "I am convinced that a deep sense of democracy remains in the soul of Chileans, and that the country will take this road again," the cardinal said.



Suppress religious broadcasts

MADRID, Spain—The Spanish Ministry of Information suppressed nearly all religious broadcasting over the government's television and radio network. Although the government gave no reason for the action, it is believed the government holds the position that the Spanish Church has its own radio network which, the government alleges, should be enough for the population's needs for religious programming.

Pope saddened by vote

VATICAN CITY—Pope Paul VI has voiced his "surprise and sorrow" at the outcome of the Italian referendum that retained a three-year-old divorce law despite strong opposition of the Italian bishops and the Pope himself. At a general audience attended by many newlyweds, the Pope said, "For us, this is a cause of surprise and sorrow, because the rightful solidarity of many members of the Church's community was lacking in support of the just and good position on the indissolubility of marriage."



Once over lightly . .

The National Assembly of Women Religious is planning a series of regional workshops to train nuns for community leadership in local and national problems . . . Christian Aid of Great Britain, an interfaith movement with strong Catholic support, has pledged to raise \$4.6 million to help underdeveloped nations . . . World distribution of the Bible in 1973 increased 5.1 per cent over 1972 figures.

The \$60,000 awarded Marquette University as runner-up in the National Collegiate Athletic Association tourney will be directed mainly to the operating budget, university officials said . . . Toronto, Canada, Catholic education leaders have sharply criticized public schools for distributing a handbook to pregnant students that lists therapeutic abortion as a "solution" of their problem . . . Teaching Sisters and Brothers in the St. Louis archdiocese schools will receive a salary of \$3,000 next school year, up \$500 from this year.

The Brooklyn, N.Y., diocese announced formation of a permanent diaconate program for married and single men . . . Catholic scouting officials have approved a proposal to place extra emphasis on religious vocations . . . The Louisiana Right to Life Federation petitioned the state legislature to end abortion on demand as an abortion clinic opened in New Orleans.

A group of Catholic homosexuals in Australia, who say they are unfairly denied the Church's sacraments, have formed a "pressure group" called Acceptance to press for full religious rights . . . Protestant Overseas Missionary Fellowship officials said no ransom will be paid for the release of two women missionaries kidnapped and being held captive by Thailand bandits demanding \$500,000 . . . The Lamp, 71-year-old Christian unity monthly of the Franciscan Friars of the Atonement, will publish its last issue in July.

Names . .

Dr. Matthew Bultin of Fort Lauderdale, Fla., has been re-elected president of the 500-member American Association of Pro-Life Obstetricians and Gynecologists.

Cardinal John Cody of Chicago has named Msgr. Harry C. Koenig as liaison between the archdiocese and the Charismatic Renewal movement.

Father Virgil C. Funk, Jr., of Richmond, Va., has been named new executive director of the national Liturgical Conference, headquartered in Washington, D.C.

Carroll O'Connor, TV's Archie Bunker, may be a political liberal but he prefers the Latin Mass, his mother told the Brooklyn, N.Y., diocesan paper.

Episcopal Bishop Paul Moore of New York City blasted Catholic opposition to a bill barring discrimination against homosexuals, saying the measure pending in the City Council is "long overdue."

Brother Just Paczesny, C.S.C., has been named vice-president for student affairs at the University of Notre Dame, succeeding Dr. Philip J. Faccenda.

Rep. Hugh L. Carey (D-N.Y.) said religious agencies, including publications, ought to rate government leaders on "what they've done for the poor and what they've done to the poor."

James A. Farley, former Postmaster General and national chairman of the

Democratic Party, received the 1974 Laetare Medal, Notre Dame's annual award to outstanding American Catholics, at ceremonies in New York City.



A FIRST AT ND—For the first time in the 132-year history of the University of Notre Dame, the Senior Class valedictorian is a woman—Marianne O'Connor, a metallurgical engineering major from Nashville, Tenn. Miss O'Connor compiled the highest academic average among the 1,678 graduating seniors and gave the Senior Class address at Commencement May 19. She began her major through a student coexchange program with neighboring Saint Mary's College and formally transferred to Notre Dame at the beginning of her junior year when the university became co-educational at the undergraduate level. (RNS photo)



MEMORIAL DAY



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THE TACKER

A reunion with a difference

BY FRED W. FRIES

Fasten your seat belts, folks—this one is hard to believe.

On June 15—after 40 years—the 1934 eighth grade graduating class of St. Philip Neri school, Indianapolis, is having its first reunion.

To prove that this is no run-of-the-mill affair, here are two unique features of the get-together:

1) The reunion is not being held at a hard-to-find fancy country club, but in the school auditorium. There is a two-fold reason for picking this site, a spokesman explained: nostalgic and economic. "Besides," he added, "no one has any excuse for getting lost, since the school is still where it was 40 years ago."

2) Among the honored guests will be Sister Marie Monica, S.P., of Chicago, who taught the class back in 1934. "She is on her third pacemaker," the spokesman said, "but is still going strong."

OF THE 96 graduates, 12 are known to be deceased, and only six of the presumed surviving members have not yet been contacted. (The planning committee would appreciate any word on the whereabouts of: Katherine Binco, Margaret Hogan, Anna Marie Morrissey, Bernard Kent, Mary Alice Chaney, and Margery McCurdy.)

The reunion will open at 5 p.m. with a Memorial Mass for the deceased members. A reception will precede a 7 p.m. buffet dinner. The program (it should be a "zinger") at 8 p.m. will be followed by dancing, featuring, we presume, the fox trot and the Lindy Hop.

IN THE LENGTHY invitation mailed to class members, the committee stipulates only three valid excuses for not showing up: 1) I plan to receive the following sacrament; 2) We are going to have a baby; 3) I will be in China inspecting the Great Wall for termites.

Tacker salutes the St. Philip Neri Class of 1934. Any class that weathered the Depression and 40 additional years has just got to be exceptional.

Speaking of reunions, have you ever noticed what a difference a few decades make? The gal who was the perennial wall flower in school—the one with the buck teeth and the tangled hair—is now a well-turned size 8, while the class beauty is the heavy-set matron with the ill-fitting dentures?

By the same token, the fellow who was voted most likely to succeed is out on parole, and his counterpart—the class dummy who couldn't handle long division—is the one driving the Eldorado?

Makes you wonder, doesn't it?

HOW IT HAPPENED—The Criterion has always taken pride in its reputation of being a "clean" publication, i.e., typographical errors are rare.

As readers must be aware by this time, last week's front page tabulation on the Retirement Campaign contained a serious error: the columns headed "parish goals"

and "amount pledged" were inadvertently transposed. While we know that Criterion readers are astute enough to have recognized the transposition, we feel that an explanation might be in order.

In the off-set printing process, the bold face line at the head of the categories—Parish and City, Amount Pledged, Parish Goal and Per Cent of Goal—was set as a single line of type. The individual headings were then cut apart to insure accurate spacing over the respective columns. Since this operation was done after the normal proofreading was completed, the error was not caught until after the press run was finished. In other words, we goofed, and we ask our readers' indulgence.

GREG BEDAN BULLETIN—Jack Bedan, father of Greg Bedan, the young Our Lady of Greenwood eighth grader who was paralyzed last fall in a football mishap, has asked Tacker to express the family's thanks to all who supported the "Greg Bedan Benefit Night" held recently at the Monsignor Downey Knights of Columbus Council. He reports that the venture raised more than \$4,500. He extends particular thanks to Father Jack Okon and Vincent Fahy for their "special efforts." Young Greg is expected to be released on June 14 from the hospital and will return home to continue his rehabilitation with his family.

LITURGICAL DANCE WORKSHOP—St. Thomas Aquinas Church, Indianapolis, will be the scene of an all-day Liturgical Dance Workshop on Saturday, June 1. "Dance in the Spirit" is the title of the workshop to be sponsored by the parish liturgy committee. It will begin at 11 a.m. and conclude with the 5:30 p.m. liturgy. Nick Hodson and Carla de Sola, both of the New York Theological Seminary, New York City, will be in charge. The two-part workshop will treat of "dance for worship" and "dance for prayer, meditation and personal growth." Pre-paid registration (before May 30) is \$5 a person and \$7 after May 30. Information may be obtained from the St. Thomas rectory, 253-1461.

MEMBERSHIP APPEAL—Our Lady of Everyday Circle, Daughters of Isabella No. 1133, has issued an appeal for new members among women in southside parishes. Information can be obtained from Mary Arszman (787-9638) or Theresa Walters (888-1903). Meetings are held on the third Monday of the month. Special project of the group is St. Elizabeth's Home.

NAMES IN THE NEWS—Father Vincent Tobin, O.S.B., Vice-Rector and Spiritual Director at St. Meinrad College, will leave in mid-July to begin a two-year program of studies in Spiritual Theology at the Gregorian University in Rome. Succeeding him as Spiritual Director is Father Blaise Hettich, O.S.B. . . . Miss Marie Lauck of Indianapolis, long-time member of the Indiana General Assembly, is the recipient of the Mother Theodore Guerin Medallion as an outstanding alumna of St. Mary-of-the-Woods College. . . . Maureen McDowell Broadus, a 1971 graduate of Secunia Memorial High School, will receive her diploma and pin at graduation exercises this (Friday) evening for the Marion County General Hospital School of Nursing.



AT JUBILEE MASS—Archbishop George J. Biskup is shown above with the more than 80 priests who participated

In last Tuesday's 40th Ordination Jubilee Mass at St. Mark's Church, Indianapolis.



JUBILARIANS—Mr. and Mrs. Raymond Renn of Floyds Knobs, Ind., will observe their Golden Wedding Anniversary with a Mass of Thanksgiving at 7:30 p.m. Saturday, June 1, in St. Joseph Church, Floyds Knobs. A reception will follow in the parish hall to which friends and relatives are invited. The couple requests that gifts be omitted. They have nine children, 28 grandchildren and one great grandchild.

Reds rigid on Holy Year travel

VIENNA, Austria — Communist officials of Hungary have so far refused to continue negotiations over special permits for pilgrims wanting to go to Rome for Holy Year celebrations in the year 1975.

Efforts to get permission for religion classes to be held in church buildings or parish rectories in the country's major population centers also have failed.

Spanish priest still in Siberia?

MADRID, Spain—The Spanish press has published reports that a Spanish priest who was a chaplain of the Blue Division of Spanish volunteers on the Russian front during World War II is still a prisoner in a camp in Siberia.

Father Jose Maria Lopez of Granada is reported to have been captured by Russian troops during a battle in the outskirts of Leningrad, during that city's siege by the German army.

The information was reported by a Polish priest who escaped from his country. His name has not been released, but Spanish press accounts said that he saw Father Lopez for the last time October 14, 1973, in the Siberian concentration camp of Worskaya, near the city of Yakutsk.

The Polish priest, who was also a prisoner in Siberia, said that Father Lopez has lived in the Worskaya camp since 1943. He said that the Spanish priest has lost a leg while working in nearby uranium mines.

The Polish priest also reported that some 7,000 prisoners of war remain in Siberia. The great majority are Germans, but there are also Spaniards, Italians and nationals of Eastern European countries which were allies of Germany during the war, he said.

New anointing rite effective December 1

WASHINGTON—On the recommendation of the U.S. bishops' Committee on the Liturgy, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, has announced December 1, 1974, as the official effective date for use of the new Rite of Anointing and Pastoral Care of the Sick.

Beginning on that date, the first Sunday of Advent, only the revised rite is to be used in the celebration of the sacrament of Anointing, formerly called Extreme Unction.

The revised rite also includes the rite for the visitation and Communion of the sick to be used by the ordinary ministers of the Eucharist (bishop, priest, deacon), as well as instituted acolytes and the special ministers of the Eucharist.

INDIANAPOLIS
Calendar
of Events

SUNDAY, JUNE 2
Family Sports Day at Holy Cross parish, Indianapolis. Activities open at 2 p.m. Public invited.

SOCIALS

MONDAY: Our Lady of Lourdes, 6:30 p.m.
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.; St. Christopher parish hall, Speedway, 7 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.

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WAS BERNINI RIGHT?

Of the many legends pertaining to Bernini's Trevi Fountain in Rome's Piazza Navona, the most familiar one concerns the figure of the man with his hand pointing to the Church of Santa Agnese. According to that story, his hand is raised in fear that the church may fall. After some years, it seems that Bernini might be right after all. City officials have ordered support for the tower that tops the church dome to reduce the danger of its falling.

Sculptor and architect Giovanni Lorenzo Bernini (1598-1680) is said to have had a lifelong feud with architect Francesco Borromini (1599-1667), who designed the facade of the church. The figure of the man representing the Rio del Plata (left), the story goes, was Bernini's facetious comment on his rival's work.

The fountain, of course, has long been a favorite for visitors to the Eternal City. It is a custom to flip a coin over one's back into the fountain for good luck, as tourists can be seen doing here. (RNS photo)

BEHIND THE NEWS

CINCINNATI—The adjustment from "wife" to "widow" is never easy. But many widows find that with determination and courage, they can reconstruct fulfilling new lives for themselves. St. Anthony Messenger magazine reported here.

"There is a time to mourn and a time to recover," said Elizabeth Mulligan of St. Louis, a widow, writing in the May issue.

"Tears are expected at the time of death, but if they continue to pour in self-pity, they will certainly dampen relationships with other people. The weeping widow who insists that life without her husband has no meaning is not expressing her love for him as much as revealing that her interests are narrow, in-grown and that they revolve mainly around herself."

AT THE SAME time, Mrs. Mulligan agrees that new widows will encounter degrees of "social isolation" for a while—and also that they will naturally face many moments of deep loneliness, grief, pain, and shock, as well as possible resentment, fear and frustration.

While these turbulent emotions are normal, they should not be allowed to persist and engulf the widow's entire life, Mrs. Mulligan said.

Her article was based on interviews with other widows, advice of professionals, and insights gained from her personal experiences.

"A widow must be prepared to accept the social reality of her situation," the author said. "Close friendships with other couples often become cool, and she becomes a fifth wheel, doesn't fit in the group."

One widow told Mrs. Mulligan of her pain when she was with women friends who still had husbands, "and I hurt

when one of them has to go home and get supper for Tom."

COMMENTING ON relationships between widows and other married women, the author warns: "Don't poach on the time of friends' and neighbors."

RNS NEWS FEATURE

husbands for fix-its around the house, for transportation or companionship. Nothing refrigerates wives more than a demanding, helpless or coy widow."

Mrs. Mulligan also warned that "at a time when a woman's morale is at its lowest, she is faced with major adjustments. The law must be satisfied with a shower of documents, forms and

transfers... Then she must take on the full burden of managing money—or making it if there isn't any..."

"She must assume the responsibility of rearing her children, and as one widow said: 'It's the decisions, decisions, decisions that get me down. I had always discussed everything with my husband, even to buying shoes for the children. Now I suddenly have to decide everything in their lives...'"

Mrs. Mulligan said that being forced to work can be a blessing in disguise. "A busy life leaves no time for brooding and helps the widow melt back into the community..."

"Each morning will have a purpose."

She will be around different people who neither know nor care about her problem, and she will have to be who she is without props... And if she isn't prepared for a career, opportunities are booming in our colleges and universities for continuing education, and the development of skills."

THE AUTHOR also suggested that "the need to give and to share can be directed toward others in hospitals, in church work and in any number of volunteer services" for widows who have no children or whose children are grown.

When children are involved, widows are encouraged to avoid extremes—or refusing to talk about the dead father or constantly talking about him. Both are harmful, Mrs. Mulligan said, adding that children are most hurt by widows who remain "submerged" in their sorrows.

What about remarriage? Each woman "must chart her own course in her own way," Mrs. Mulligan said. She said there is evidence some widows can be happy "living it out alone," while others are happier remarried.

EDITORIALS

Terror on the loose

The terrible visage of terrorism reappeared last week in incidents of searing carnage that provoked cries of outrage from Church leaders everywhere.

The most attention and anguish focused on the Middle East, where three Arab guerrillas seized a schoolhouse full of teen-aged Israeli youngsters. The toll of 27 dead and 88 wounded was swiftly avenged in retaliatory air raids on Palestinian refugee camps and villages in Lebanon.

The violence of Northern Ireland was visited with vengeance on the Republic as bombs exploded amid rush hour crowds in Dublin, killing or injuring hundreds and shattering forever the apathy of the South. Irish troops are being called home from United Nations patrols to beef up the border guard and British garrisons in the North wait for the other shoe to drop.

In Los Angeles five charred bodies were all that remained in the latest episode of the bizarre Hearst kidnapping and SLA revolution.

In all three cases—even the last—a defense is being made for ideology and the sincerity of believers. In the incidents in the Middle East and Ireland, the moral right of one side against the other becomes a matter of bitter debate and the world community is asked to do the impossible: divine the logic of madness.

Church leaders were hard put to go beyond stunned expressions of shock and horror. But when they

did their suggestions were hardly practical. Cardinal Cooke of New York, for example, urged all governments "to unite in excluding from their borders and their society all those terrorists who murder for political purposes or partisan goals."

The problem, of course, is that terror is extremely mobile, striking anywhere in the world from headquarters anywhere in the world. Moreover, even the most conscientious of governments may unwittingly harbor nests of guerrillas or militant revolutionaries.

The two top officials of the National Council of Churches—Rev. W. Sterling Cary, president, and Dr. Claire Randall, general secretary—called upon the United Nations "to speak out boldly in the face of such outrages, whoever commits them, and to prevent by all means possible any further escalation of violence."

That is all well and good but it has been a long time since the UN has spoken out boldly on any subject and an even longer time since it has exerted any real influence on the actions of individual nations.

When all is said and done there is little anyone can do about ideological terrorism. Heads of state are often as helpless as the innocent victims. Until every segment of the world community agrees on an iron clad policy of non-negotiation and of quick, sure punishment, terrorists of every kind will be tempted to strike mad bargains.

Difference counts

A controversial bill before the New York City Council would outlaw all forms of discrimination against homosexuals. Catholic newspapers in New York City and Brooklyn have come out four square against the legislation, saying it would endanger family life, especially in the home and the school.

The Catholic weekly in Newark, however, has taken issue with opponents. Although insisting it was not speaking of its diocesan brothers, the Newark paper expressed regret that there were Catholics who claimed to be speaking in the name of the Church and yet would deny the civil rights of any person.

Excluding some members of society from housing or employment simply because they are homosexual was just as unconstitutional and un-Christian,

the paper maintained, as excluding them because of race, national origin or religion.

We don't buy that. There is a decided difference. Homosexuality is a perversion of the natural and moral order. Active practice of homosexuality is a sin.

Since when has it become un-Christian to oppose deviation, to try to shelter one's environment from the influence of behavior that is both morally wrong and socially unacceptable?

Homosexuals should not be persecuted or harassed. But they should not be given the "blessing" of the community nor guaranteed unlimited access to housing or employment. It is a confused civil libertarian who insists that citizens must tolerate—even approve—that which is morally offensive.

Retreat from battle

Ten years and nearly \$13 billion later, the war on poverty is coming to an end, not with shouts of victory but with whimpers of regret that the battle has yielded such paltry gains.

Declared by the late President Lyndon B. Johnson, the war engaged the best and the worst that is in us. For a while optimism and idealism prevailed. Each new program was hailed as the keystone in building a more promising future for all our citizens. We believed—or wanted to believe—all the grandiose claims about cleansing the nation of want, illiteracy, and disease.

Yet gradually, and perhaps inexorably, the pall of bureaucracy descended on the Great Society. The focus shifted from the poor to the payroll. The army of middle-income workers multiplied and its paper work

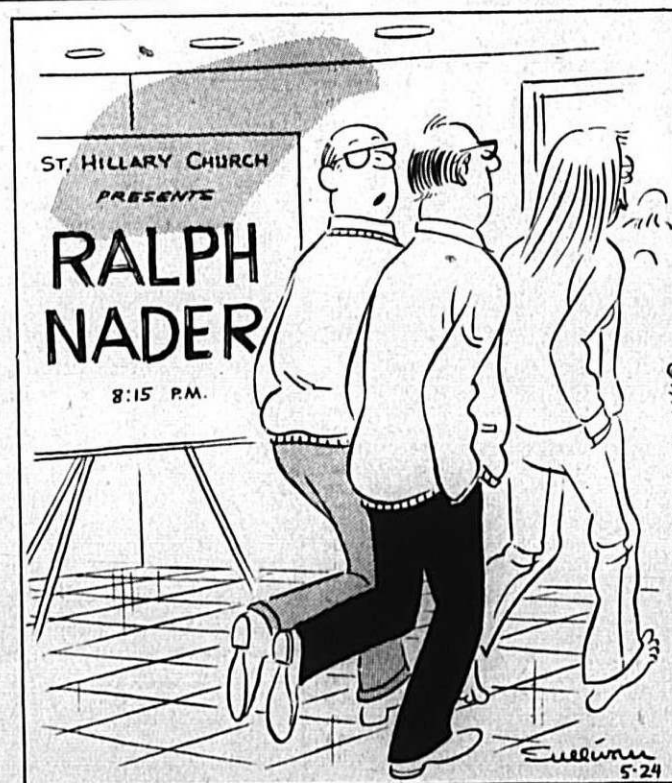
proliferated. No move was made without a survey, a study, or a report, all compiled ad nauseum by expensive experts and costly consultants.

So it was that when the enemy appeared in the shape of a new administration, no reasonable defense could be mustered. Soured, disappointed and frustrated, the public made little protest as the Great Society structure was dismantled piece by piece. Urban officials, who had come to depend on the war treasury, were placated with promises of revenue sharing and promptly went out and bought some bauble such as a sports stadium to take their minds off the latest injury visited upon the poor.

There are some communities and some poor persons for whom the demise of the poverty war is a

Adjusting to widowhood

SOCIAL ISOLATION AND PRESS OF DECISIONS
MAY BE MOST DIFFICULT PROBLEMS



"WHERE DID YOU HEAR HE'S GOING TO TALK ABOUT POORLY-MADE BINGO MARKERS?"

LETTERS TO THE EDITOR

Continuing attack on President will hurt nation, both political parties, writes Terre Haute man

To the Editor:

We are fast getting to the point where everyone is going to look over his shoulder and around every corner with fear. Why? We have had a steady diet of Watergate coverups, deals, perjury, lies, tips, leaks and tapes; committees trying to make individuals convict themselves, confessing even though they are not guilty, showing all their personal files etc., over and over and on and on, for breakfast, lunch and dinner for over a year.

This attack on President Nixon is now at the point of overkill, and it will, if continued, destroy both the Democrat and Republican parties, simply because if you stir up both groups there is good and bad in both parties.

Like birds feeding on a prey, each for

Applauds nature study resumed by schools

To the Editor:

I was happy to learn that the outdoor education program for the fifth and sixth year school children was to be resumed at Rancho Framassa.

My own children were privileged to participate in such a program about 20 years ago, and the experiences proved of lasting value to them. It is regrettable that thousands of our school children have been denied these benefits since the program was discontinued.

Your press notice states that this is a CYO program, and it seems that since science is such an important part of our way of life, it should be part of our school program and a requirement for all children.

The CYO camp is certainly an excellent place as an extension of classroom teaching for this type of program. I, for one, hope this program gets the backing it deserves.

C. L. Fleetwood
Indianapolis

Editor's Note: Though not a required subject, the God and Nature Program referred to above, is directed by the Archdiocesan Office of Education, with the CYO providing facilities. It is not sponsored by the CYO, as a story in The Criterion erroneously indicated.

tragic affair that has meant the loss of truly worthwhile programs and services. Overall, however, the great tragedy is that the nation's leaders permitted an idealistic campaign for human betterment to deteriorate into just another bureaucratic boondoggle.

his own selfish reasons, the media, pollsters, press, anti-Nixon groups, high officials, Congressmen, Senators, union leaders and a lot of just plain people have used every means in and out of government to condemn and discredit our President.

We are represented by a group of elected officials who have every source at their command to investigate, manage and run our system of government, and yet after more than a year of digging, they have thrown away approximately \$11 million of our taxpayers' money for a barrel of empty evidence, nothing in fact to convict our President on.

Knowing this they are using the hard sell system of, maybe, could be, might, innuendos, etc., to poison peoples' minds against President Nixon.

I believe that every elected official, be he or she Democrat or Republican, who votes impeachment, should and probably will be voted out of office by the people.

We have a strong man in President Nixon, who is a master politician, who has the skill to cope with other leaders the world over. Yes, he is human and, yes, he has a heart and feelings just as you and I, but he is a man unafraid to the point of ultimate extreme.

Our President is not dealing with the saints, or cardinals. He is dealing with the shrewdest and toughest in the political arena. So forget your holier-than-thou attitude and give your President some support. Together we stand and divided we fall, it is not the President who is tearing you apart, rather it is the destroyers and opinion makers that are separating you and your government. Our best present course is to support our President.

Norman Engert
Terre Haute, Ind.

Francis brought back memories of father

To the Editor:

The recent appearance of a Dale Francis column in The Criterion and the assurance that it will appear often deserves a "thank-you."

Mr. Francis brought back memories to this reader, at least, of men and women who were not of the type he wrote about.

Oh if every married woman had chosen a life partner like our mother had—our dear Dad! He loved the children—his nine and all their playmates.

Whenever a new baby came to our house—usually at night while the rest of us were asleep—our Daddy was the one

going from room to room next morning getting us up, and smilingly helping all to hurry and dress because we had a new little brother or sister, as the case happened to be.

Many years have come and gone since our good father and mother left this world, but here came the memory while I read the Dale Francis column.

Our Dad, taking each of us by the hand, one by one, tip-toed softly into the bedroom. Each had a kiss for Mom, and a big smile for the new baby.

Now I feel sad for the women whose husbands are not like that.

Surely Dale Francis' column on the subject will make many worldly hearted men he wrote about think things over.

Again, thanks to The Criterion for giving us this much-read and admired columnist, Dale Francis.

A.M.B.
Indianapolis

'Amen' to Actonite

To the Editor:

I just want to say Amen to the letter of Mrs. John Parker of Acton, Ind., in the May 10 Criterion and I'm glad I am not the only person who is complaining.

The great number of appeals for money has been so bad that I'm considering not going to church. I would think that the pastors would be embarrassed. Very few Sundays go by without an extra collection.

We in southern Indiana built Providence High School for the Sisters of Providence to run and they couldn't manage it, so we are buying it back. Of course, I feel sorry for all the people who need help but where is it going to end?

Mrs. J. E. Dosch, Sr.
New Albany, Ind.

Received 40 calls

To the Editor:

I read Arthur Beriault's delightful critique (5-17-74) and, sans dictionary, would like to make one further comment.

Since my letter appeared in The Criterion (5-10-74) I have received nearly 40 telephone calls, representing most every parish, from people saying, "Thank you for putting my own feelings into words."

I had a telephoned request from the editor of a southside weekly paper with a large Catholic readership, asking my permission to reprint my letter.

I have received several letters from out-of-city Catholics who receive The Criterion, all supportive of my feelings.

My thoughts and words as published in The Criterion were my own, but Mr. Beriault knows that the so-called "attack" comes not only from Acton. A great many Catholics share my view. Mrs. John M. Parker
Acton, Ind.

Acton, Ind.

DALE FRANCIS SAYS

Tribute to the brave who died for country

BY DALE FRANCIS

The origins of Memorial Day are almost forgotten. Today it has become a day in which we remember our dead and decorate their graves. It began as a day for remembering the soldiers who died in the Civil War.

We have become a people with a horror of war. We are not so much committed to peace as we are to an aversion against war. There are many reasons for this but I think that one of the most evident is that we have seen war closeup but outside the context of war.

The distinction is important. People have all over the world seen war closeup. Our own nation, except for the Civil War, was virtually untouched by war but millions of people in Europe and Asia experienced the horror of war directly.

BUT EXPERIENCING war directly, for all of the horror that may go with it, does not really show the incongruity of it. Your mind somehow adjusts to it. I

remember an incident a long time ago on an island in the Pacific. A couple of men I knew, nice fellows, good American boys, were busy scraping something when I came up to them. I was curious and asked them what they were doing. They were scraping the skulls of a couple of Japanese soldiers, trying to clean and dry the skulls as souvenirs. That did shock and sicken me but these two fellows, who are probably good neighbors of yours in some suburb, saw nothing abhorrent in what they were doing.

I remember another time in a country where there was a revolution, where executions were going on all around me, where people were being grabbed off the streets, and somehow when you were there it seemed natural. I flew out one day and a few hours later was driving down a quiet American street and I thought of what I'd just left and it was like a nightmarish dream.

WAR WHEN YOU are experiencing it directly takes on a reality all of its own that makes what is happening seem natural. But what happened was that we have seen war closeup but outside the context of war. It changed everything.

We saw the war in Indo-China in our living rooms and the incongruity of it shocked us. I remember one newsreel report that shocked the nation. A village had been taken and a soldier was shown setting fire to the thatched huts. That shocked people sitting comfortably in their living rooms. It couldn't have been shocking at all to the men experiencing it. They'd know how soldiers moved through underground passages, came up in huts, fired upon soldiers or tossed out grenades. In the context of the war they were experiencing, burning the huts was logical. In the context of those viewing it the very same day but in their own comfortable homes, it seemed like barbarity.

I am glad that we have come to hate war. We must find a civilized manner of solving our disputes among nations. We must find a way of policing nations that would violate the rights of other nations that is not war. We have not really yet come to a place where we think in terms of peace in the world but to come to a place where we hate war is a good start.

BUT I STARTED out to think of Memorial Day and how it began as a day to honor our war dead. What I would like to urge upon you is a gratitude for those who died in our nation's wars, a tribute to them.

If we can no longer glorify war, if we have come to a place where it causes us a sense of aversion, we must not forget to honor our war dead. They died for the love of their country, for the love of an ideal.

Hindsight vision is 20-20. Maybe we could have had our freedom as a nation without the Revolutionary War, maybe somehow the nation could have survived undivided without the horror of the Civil War or if not undivided, thrived as two nations. Maybe World War I could have been avoided. Maybe Hitler could have been stopped without World War II. Maybe, but we do not know. What we do know is that brave men died because no one came up with answers that prevented war. Honor them all, the men who died a few years ago in Vietnam, the men who have died in all our wars, because they were men who died because we didn't have the answers and they did have love for their country.

The CRITERION

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

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$5.00 a year

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

Editor, Rev. Msgr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmir;
Managing Editor, Fred W. Fries; Ad-
vertising Manager, James T. Brady

Published Weekly Except Last Week
in December

Postmaster: Please return POD forms
3676 to the Office of Publication.



Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

Four months after the departure of Badin and Olivier another priest came to Vincennes and rendered a brief service to the parish. This was Urbain Guillet, the Superior of the Trappists that came to Kentucky in 1805.

The Trappists had been expelled from France by the Revolution; after wandering about Europe for some years they had come to this country in 1802 and settled in Pennsylvania. Not satisfied there, they moved to Kentucky three years later and opened several schools on the peculiar plan of free tuition in the hope that some students would join the community.

The schools did not fulfill Father Urbain's expectations, and he looked farther west for a suitable place to carry on his work. When he came to Vincennes he was returning from an inspection trip to the banks of the Mississippi, where two sites had been offered him, one in Missouri and one at an ancient Indian mound not far from Cahokia. Undecided which to accept, he ordered his colleagues to sail down the Ohio, so that on their arrival the entire community could have a voice in the selection.

BETWEEN 26 AND 28 September Father Urbain baptized three infants and supplied the ceremonies of two other baptisms previously administered by a layman. It is not unlikely that his coming to Vincennes had a connection with a thought that it might be a place for a monastery in case the sites on the Mississippi proved unsatisfactory.

It may be that while there he became acquainted with some influential citizens, for a little more than a year later he was the bearer of a letter of recommendation from one of them in the promotion of his ambition to increase his land holdings at Cahokia, where the monks had settled.

The writer of the letter was John Badollet, a native of Switzerland, who had come to Vincennes in 1804 as registrar of the land office, a position he had obtained through the influence of a schoolmate, Albert Gallatin, the Secretary of the Treasury. Badollet took

an active part in the life of the Territory, and his letters to Gallatin are an important source of information concerning the affairs of the time.

IN HIS YOUTH BADOLLET had been a student in a Protestant seminary, but he was later a freethinker, distrustful of "clergymen of all denominations"; his attitude is manifest in one of his letters, in which he wrote of "the attempts made now by the clergy to grasp political power and impose upon us the heaviest of curses, a clerical yoke."

Father Urbain must have made a deep impression upon Badollet to induce him to write in glowing terms of the monks' institution, "which besides religion embraces objects of no small importance in a country where ignorance & a too deplorable want of active industry have excited in every philanthropic mind the most painful emotions" and to state that it possessed "men of Science, artists of merit and mechanics of unusual skill."

Father Urbain failed in his suit, however, notwithstanding Badollet's letter to the Secretary of the Treasury. Because of the fever from which many of the monks suffered and of which several died, but perhaps more because of the Superior's lack of managerial ability, the project failed and most of the Trappists returned to France in 1813.

The prehistoric structure nearby in which they struggled for a few years, the largest north of Mexico, still bears the name of Monks Mound.

The man who administered the baptisms for which Father Urbain supplied the ceremonies in 1808 was Antoine Zepherin Chenet. From that time he proceeded to enter baptisms and burials in the parish register; the burial entries were the first since those of Father Rivet.

Perhaps he had some encouragement from Father Urbain to carry on the work of Etienne Philibert and Pierre Mallet. Not all the parishioners, however, appear to have accepted his ministrations, for in the year and a half before Father Olivier's return in November 1809 he recorded only 15 baptisms, whereas the priest in the month he was there baptized 45 children, most of whom of course were born in the interval.

Perhaps the people's attitude had something to do with Olivier's finding Chenet an unsuitable minister of bap-

tism and prohibiting him from any further activity of the kind.

The five marriages that occurred in 1809 were all validations. In one case, Father Olivier appears to have tempered the severity of his rule with respect to marriages without a civil license because of the couple's good faith and to have conferred the nuptial blessing without demanding that they separate.

This was the first Christmas since 1803 on which there was a Mass in the church of St. Francis Xavier, for the priest's entries continue until 26 December.

THE YEAR 1808 was an epochal one for the Catholic Church in the United States. In that year Pope Pius VII carved out of the diocese of Baltimore four new sees, and elevated Baltimore to the rank of archdiocese. Three of the new dioceses would have their cathedrals in the larger cities of the East: Boston, New York, and Philadelphia. Bardstown, which gave its name to the fourth, had no church to serve as a cathedral.

This first diocese of the West comprised Kentucky and Tennessee, but all the area that had been the Northwest Territory was for the time being attached to it. As bishop, the Pope appointed Benedict Joseph Flaget.

Since his abrupt departure from Vincennes in 1795 Father Flaget had been teaching at Georgetown, Baltimore, and Emmitsburg, except for the three years in Havana, vainly attempting to open a Sulpician school there. The news of his appointment filled him with dismay, and he made heroic efforts, with the backing of his Sulpician brethren, to have it revoked; he even went to France to enlist the aid of James Emery, still the Sulpician Superior.

He had good reasons for shrinking from the episcopate. His only experience as a pastor was the sojourn of a little more than two years in Vincennes. The vast area of his charge, larger than his native France, was enough to intimidate him.

ONE OF HIS ATTEMPTS to escape was a letter to Father Urbain, asking for admission to the Trappists and averring that he had "already pronounced his vows at the foot of the Crucifix."

Urbain readily accepted him, ob-

Franciscans living too high?

OAKBROOK, Ill.—Leaders of the Franciscan order from five English-speaking nations were told here that the order's traditional vow of poverty has lost its credibility because many Franciscan communities have a standard of living that is too high.

Franciscans, particularly those in the U.S., have been caught up in a wave of consumerism, said Father Alan McCoy, O.F.M., who heads the Franciscans' Santa Barbara (West Coast) Province in Oakland, Calif.

"We have lost our credibility," he charged. "But we can restore it. We can be recognized once again by the world as followers of the poor Christ."

FATHER MCCOY said Franciscans must take the lead in reducing consumption and proposed a concerted effort to lower the order's standard of living.

The priest addressed an international English-Speaking Conference of the Order of Friars Minor which is seeking ways to implement a plan for renewal.

Father McCoy pointed out that priests, Brothers and nuns of various religious callings have been caught up in the economic boom of the 1960s and 1970s and are living an upper middle-class existence incompatible with the Christian ideal of denial and sacrifice.

EXPANDING HIS remarks to include others besides Franciscans, Father McCoy said most clergy "tend to live at about the same economic level as the people they serve," owning TV sets, cars, furniture and sporting goods. He added that Christianity is not opposed to appreciating beautiful things, only the "greedy acquisition" of them.

Father McCoy suggested that one way Franciscan communities can restore credibility is to adopt a standard of living which is consistent with the "lower income level" as defined by the Bureau of Labor Statistics. "It is at this lower level, or below, where 50 per cent of Americans live."

Happy family No. 1 goal

NEW YORK—A new survey sponsored by the Institute of Life Insurance here revealed that 80 per cent of Americans over age 18 choose "a happy family life" as their No. 1 goal.

A happy family life was selected over "the opportunity to develop as an individual" (chosen by 12 per cent of respondents), "a fulfilling career" (voted by 4 per cent), and "making a lot of money" (chosen by 3 per cent).

SOME 75 PER CENT of respondents also agreed with the statement, "The traditional family is important to American society and should be preserved." Less than 10 per cent disagreed.

However, the survey also showed "strong indications that expectations about the form of the family are undergoing change."

The summary report of the data is based on national surveys taken in 1973 on attitudes and values of the American public. Data was collected in personal interviews with about 2,000 adults, under scientific sampling procedures.

"UNTIL RECENT years, having children was generally considered an essential part of family life," the report said. However, the 1973 survey revealed that 75 per cent of all respondents, and 80 per cent of those under 30, agreed that it was "perfectly all right" for married couples to choose not to have children.

A major factor in the shift of attitudes toward having children "appears to be the changing concept of woman's role," the Institute report said. Slightly less than 50 per cent agreed that "woman's place is in the home."

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THEME ARTICLE

CONTEMPLATION

BY FR. BRENDAN McGRATH, O.S.F.

At one time it was the custom in schools conducted by the Brothers of the Christian Schools for one of the boys in class to tap a small bell on his desk at stated intervals and simply say, "Let us remember that we are in the presence of God." It is impossible to say just what was really accomplished by this device that was useful to the students. There surely must have been some who were influenced by this simple means to begin what has traditionally been called "the practice of the presence of God."

Everyone who believes in God readily acknowledges that He is always present everywhere. But it is one thing to acknowledge this divine attribute and quite another thing to be habitually and consciously aware of the fact that, wherever we may be, we are really in God's presence. In other words, we may know very well that God is omnipresent, but that is not the same thing as realizing it, for to realize means to make something real. And apparently for most people, even believers, most of the time the presence of God is just not real to them.

IT SHOULD NOT be difficult, then, for us to understand why so many of the saints who have written on the art of prayer insist so strongly on the necessity of beginning with a conscious act of the will "putting oneself in the presence of God." Of course we are always in that presence, but it is good for us to strive consciously to make that objective fact real to us.

However this realization is accomplished, it does seem to be a necessary preliminary to genuine prayer, and especially the kind of prayer which is called contemplation. Contemplation is nothing more than a matter of a loving gaze directed toward God together with an eager readiness to "hear" Him, and how can we do that unless we are actually aware of the fact that He is really there?

For many people the word contemplation brings images of monks "wrapt in prayer" or of mystics



"Contemplation is nothing more than a matter of a loving gaze directed toward God together with an eager readiness to 'hear' Him." (NC photo by Frank Methe)

literally raised above the floor, their faces shining with "an unearthly light" or something like that. Consequently they make the mistake of supposing that contemplation is for only a favored few among God's children. This is obviously a case of missing the point, because there is no fundamental difference

between the sort of Christian life to which an ordinary lay person is called and the vocation of a "contemplative" nun or monk.

All of us are summoned to "love the Lord, (our) God, with all (our) heart, and with all (our) soul, and with all (our) strength" (Dt. 6:5). And it is precisely this to which contemplation will lead us more effectively than anything else.

One of the things that is frequently remarked about authentic contemplatives is the air of peace and serenity which they exhibit. It would be a serious mistake to suppose that they have achieved this peace and serenity by simply closing their eyes and ignoring all the evils, troubles, pains and sorrows of which this world is so full. As a matter of fact, the true contemplative is likely to be much more keenly aware of the evil in the world than those who pride themselves on their "realistic" outlook.

THEY DON'T AGREE with Robert Browning's Pippa who sang, "God's in his heaven, all's right with the world," for, while it is certainly true that God is in His heaven, it is equally certain that all is not right with the world. But they also know as a result of their contemplation of the goodness of God and the power of His love that all will be made right. They have, in a word, succeeded, in some little measure at least, in experiencing that final everlasting moment when "God will be all in all."

The same experience is available to every one of us. We may not be far enough advanced in the ways of prayer to enter into the prayer of quiet, where words are an unnecessary hindrance, but we can at least stop to think of what we are saying. For instance, when we say "Our Father," think of all the lovely implications contained in that word "Father," of the one who loves us so much that He is willing, even eager, not just to be called, but actually to be our Father. We can go on from there, with the guaranteed result that eventually we shall arrive at that love which, being perfect, casts out fear.

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A young woman with a cheery disposition feeds an elderly woman in a hospital. (NC photo by George R. Cassidy)

LITURGY

Support for the dying

BY FR. JOSEPH M. CHAMPLIN

Four of our seventh grade girls have, with around 50 other students, begun long-range preparation for the sacrament of Confirmation. That program expects of each candidate some service-oriented activity completed and reported on prior to the bishop's visit.

These young women asked if, as one of their projects, they could assist us on afternoons when we offer Mass for the residents of a local nursing home. The answer, of course, was in the affirmative. Now, a few months later, it is encouraging to reflect on the positive growth experience this has been for them and what they have meant to the elderly members of that extended care unit.

After the Eucharist last Friday, those girls accompanied me as I brought Holy Communion to several persons unable to leave their beds or rooms for the weekly liturgy. The natural joy and enthusiasm, the willingness to care and share, the youthful presence of my companions certainly brightened the day for individuals who often feel alone and rejected.

WHILE I WAS RECITING the ritual prayers beside one gentleman, he slowly raised his right arm and shakily reached out for the hand of Karen Fisher. Without any hesitation at all she grasped it firmly and clasped the bony fingers in her own until he finally let go.

The previous Sunday we had preached about loneliness and how those who are elderly or near death in particular sense keenly this painful isolation. As a practical conclusion of that homily, I urged visitors in hospitals and nursing homes to hold the hand of ill relatives and friends and thus, through that physical touch, to communicate concern about them.

The old man's gesture said eloquently and effectively what I had struggled to convey in that week-end sermon.

The new "Rite of Anointing and Pastoral Care of the Sick," now authorized throughout the United States, has both beautiful suggestions and useful materials with which to support and console the dying.

In chapter six, "Rite for the Commendation of the Dying," it notes: "Charity towards one's neighbor urges Christians to express fellowship with a dying brother or sister by praying with him or her for God's mercy and for confidence in Christ."

Two specific measures for manifesting this fellowship relate well to Karen's incident with the bed-ridden man.

A RUBRIC RECOMMENDS those

present visibly express the paschal character of Christian death by making the sign of the cross on the forehead of the dying person. This recalls that first signing with the cross made by priest, parents, godparents (even all present) at the baptismal ceremony.

Another directive urges the priest and others to recite "in a slow quiet voice, alternated with periods of silence," one or more of the brief formulas provided in the text. Further it encourages those by the bedside to repeat a few of these scripture verses softly two or three times to the dying individual.

Here are samples of the 22 biblical sentences designed for the dying and for those who stand by the fatally ill.

"We shall be with the Lord forever."
"We shall see God as He really is."
"The Lord is my light and salvation."
"The Lord Jesus says, I go to prepare you a place, and I will take you with me."

"Into your hands, Lord, I commit my spirit."

With this column, I conclude the *Worship and the World* articles which have appeared each week since the *Know Your Faith* series began four years ago. During the summer, *Know Your Faith* will carry two additional columns of mine, but the liturgical section will generally be handled by other writers.

In the fall, however, I will return with a new column in this series entitled, "A Living Parish." Those articles will still reflect a heavy emphasis on worship, but they will also treat subjects not strictly liturgical. I hope to continue the approach followed in the past of describing in a practical, concrete way what successfully alive parishes are or could be doing.

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CATECHETICS

Storing up thoughts-

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

One of my favorite stories is about a mouse named Frederick. The story is told by a master storyteller, Leo Lionni, in his beautiful book, "Frederick" (New York: Pantheon Books, 1967).

Frederick lived with his fellow field mice in an old wall not far from an abandoned barn and granary. As winter approached the little mice were hard at work gathering corn, nuts, wheat and straw. That is, all except Frederick. Naturally the mice were angry with Frederick, who seemed to sit and dream while they worked.

When they challenged him, Frederick told them that he was, indeed, working as hard as any of them. He was gathering sun rays and colors for the cold gray days of winter. He was also gathering words for the long monotonous winter hours.

Well, winter came. Snows forced the field mice into their little home in the crumbling wall. All was well as long as they had plenty of nuts and berries and straw. But as the cold days grew longer, their supplies slowly ran out. Their happy chattering dulled into a somber silence.

BUT FREDERICK CAME to their aid. He asked his frigid friends to close their eyes. Frederick spoke of the rays of the sun. They felt warmer. He went on to describe the blue periwinkles, red poppies, yellow wheat, and green leaves. They felt the gray winter take on new color.

Finally they asked Frederick about the words he had stored up. He spoke to them of the four little field mice who live in the sky directing the changes of the seasons. His words so cheered the cold little mice that they proclaimed Frederick a poet, a title he graciously accepted.

You really need to read the book to relish the simple beauty and the deep insight contained in its words and illustrations. I keep discovering new things in it. My latest insight has to do with the place of contemplation in life. Frederick is essentially a contemplative in the midst of his busy friends. While they scurry about scratching up seeds and straws, Frederick works quietly at seeing the beauty in and beneath the world about him. In the long run it is his contemplative work that enriches his cold and empty fellow field mice as winter lengthens.

FREDERICK REMINDS ME of the deep need each person has for contemplation. Not that contemplation necessarily means that, like Frederick, one need not engage in the necessary tasks of providing food and a home for their families. For some perhaps the call to contemplation involves withdrawing from the ordinary work-a-day world. For most it means creating in the rhythm of one's daily life a capacity for contemplation—a capacity to see and

respond to and store up the mysteries of life.

Our Christian tradition has deep experience of contemplation and its importance for people's happiness. Perhaps no one better symbolized the basic role of contemplation than does Mary, Jesus' Mother. The Gospels reveal her as one always open to life's marvels. She observed, entered into life, and "pondered all these things in her heart." She did not withdraw from the world, but in the midst of her life as wife and mother, gathered into herself the marvels and mysteries she encountered all around her.

The contemplative, like Mary, has much to share with others. He or she draws upon the depth of stored insight to help others perceive more of life's richness. The contemplative person pierces beneath the superficial in life, and penetrates to the spiritual roots of all reality. This kind of activity involves work, discipline and effort as well as sensitivity and compassion.

A MAJOR PART OF the religious education responsibility is to foster and nurture within people the capacity for contemplation. Parents at home, teachers in the classroom, priests in the parish church all have a role in helping people grow in their ability to "Ponder all things in their hearts." Each Christian is called to create a contemplative corner in his heart, a kind eye and ear that notices life's riches, and an ever deepening place for storing them.

Like Frederick we Christians need to be able to find in life's beauties and sorrows signs of another Presence—One whose love and power make up the sustaining heart beat of an ever changing world. As a famous photographer recently wrote, "If Christ is as great as Christians believe him to be, they should be able to recognize his presence and activity in all things."

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LANDS OF THE BIBLE

What the New Testament tells us about Jesus Christ

BY STEVE LANDREGAN

Just as the Old Testament relates how God revealed Himself in a special way to a chosen group of men who had the responsibility for sharing that revelation with all others, in the New Testament Jesus revealed Himself in a special, intimate way to a chosen group of men who had the responsibility of sharing that revelation with the whole world.

That revelation and the apostles' understanding of it is the New Testament. It is the testimony of those chosen few (John 15:15) who set out to tell the world what Jesus Christ had said and done to them and to others. It is unabashedly partisan and, for the most part, is totally unconcerned with chronology and geography and descriptive detail so important to modern biographers and historians.

THE QUESTION is often asked . . . how can we be sure that Jesus' revelation of Himself to the apostles and others has not been distorted so that the portrait of Him that emerges is a creation of man not a revelation of God?

The answer is, of course, that the New Testament is the inspired Word of God as revealed to and guaranteed by the Church.

But in addition, an examination and study of the New Testament reveals many reasons for accepting the credibility of the Gospel portrait of Jesus.

Father Avery Dulles, S.J., in his excellent little book "Apologetics and the Biblical Christ," identifies these reasons in the chapter on "The Gospels as Confessional Documents."

Father Dulles' first point is that "the New Testament unquestionably reflects the way in which Jesus was understood by the band of His immediate disciples." Any variations in the individual accounts disappear, he points out, in the convergence of the whole testimony into a single vision of Christ. There exists an overriding unity that indicates "the traditions were kept free from the contamination of rumor."

HIS SECOND POINT is that the New Testament faith about Jesus comes through loud and clear. "The authors never write like philosophers groping for the final answer, nor does the language of doubt ever appear in their religious testimony." They knew what

they had been taught, they believed it, lived it and proclaimed it with clarity and conviction.

Thirdly, Father Dulles points to the utter novelty of the New Testament doctrine about Christ. "Nothing in the Jewish tradition—the tradition in which Peter and Andrew, James and John, Stephen and Paul and Barnabas were reared—would have predisposed them to accept what they now proclaim." A man or group of men setting out to concoct a fraudulent Messiah would never come up with a back-country carpenter as their candidate—not if they had any hope of pulling it off.

In the fourth place is the fact that the apostles themselves had been dramatically changed by the Good News they proclaimed. "In becoming Christians they have received the power to set the universe on fire with the contagion of their vision, their hope, their unextinguishable love." In their original state as fishermen, tax collectors or tentmakers, they were a motley crew—hardly candidates for a mission band destined to change the world.

FINALLY, THE CHRISTIAN message that has changed the lives of millions and regenerated an exhausted and jaded Roman world with its teachings of love, selflessness and service "is not the type of message which is easily fabricated by the ingenuity of the wise, let alone by the wanderings of disordered minds." Its authenticity is vouched for by its power to heal and to change . . . to deliver man from the aimlessness, selfishness, and pettiness of ordinary existence, to purify the heart and evoke the highest energies of the spirit."

From a human standpoint the message of the New Testament and the claims of Jesus Christ and his apostles are too ridiculous to have survived if they hadn't been true.

St. Paul put it this way in his first letter to the Christians at Corinth: "The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save." (1 Cor. 1:18)

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This rendition of "Christ between St. Peter and St. James Major" attributed to Cimabue is part of the Andrew W. Mellon Collection of the National Gallery of Art, Washington, D.C. (NC photo courtesy Mellon Collection, National Gallery of Art)

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QUESTION BOX

Should son restrain his drunken father?

BY MSGR. R. T. BOSLER

Q. Please say what a family should do when the father comes home drunk and abuses three sons, 12, 15 and 17 years old. If he wants to strike the mother is it wrong for the oldest son to push him back or punch him away? This boy is about to enter college and does not smoke, drink or take drugs. I do not believe that the alcoholics do not remember the next day. Furthermore, how often can you forgive in twenty years? I am an interested friend.



A. A son should, if he is able, defend his mother from the abuses of a drunken father. No woman should ever have to put up with beatings from her husband, drunk or sober. Frequently the only answer to a problem like this is a restraining order against the husband and an appeal to the courts for a legal separation or perhaps even a divorce. The woman should discuss her problem with her parish priest. I have read articles by reformed alcoholics who claim they do blank out and cannot remember the next day what they said or did while under the influence.

Q. Is a married woman guilty of mortal sin if she masturbates? I have a problem reaching a climax through intercourse on occasion. It's a week since this happened and my husband has made no attempt at intercourse. I just cannot deal with the tension this arouses. There are a lot of problems with him, the children and myself that I am trying to resolve. I am in therapy, but I cannot bring this up with the therapist or my husband. Please advise.

A. Yours is a delicate question which I

hesitate to answer in the religious press. But in a day when youngsters can read all about matters such as this in the morning newspaper, I feel that our people need to have an answer from a religious and moral point of view.

Moral theologians have long taught that it is not sinful for a woman to help herself to a climax after intercourse. You should discuss your problem honestly and openly with your husband. Much of your trouble may come from lack of communication with him. You should make known to your therapist this difficulty. He or she may be able to bring the two of you together and thrash out the problem.

Satisfaction apart from union with

your husband could be sinful, but in your case because of the tensions and difficulties you are experiencing, the guilt would be greatly diminished and not likely to be serious. Your principal mistake might very well be a refusal to get help from your therapist and husband so that you can remove the occasion of sin.

One of the principal purposes of sex is to promote love between husband and wife, to relieve tensions and create an atmosphere of peace and harmony where children can sense security and love. Your failure to realize this may be the cause of your problems with yourself and your children. I recommend you talk this whole matter over

with a sympathetic priest. You won't shock him or tell him something he hasn't heard before.

Q. I don't believe God would kill anything he has created. Weren't the Egyptians his creations and didn't he love them as much as the Jews?

A. God had a special love for the Semitic people whom the Egyptians had enslaved for centuries, but He did not reject his creatures the Egyptians. Your problem rises from a faulty reading of Scripture. The Bible gives the history of salvation, the long story of how God gradually perfected the chosen people's knowledge of the divinity and purified their morals. The inspired authors tell

the whole story as it took place, not suppressing the ignorant notions of God that the people had in the beginning nor hiding the mistaken notions of right and wrong which gradually were rectified, especially by the prophets.

No one book of the Bible, much less a chapter or paragraph, stands by itself, but must be understood as part of a total revelation gradually made.

Q. A friend of mine is a Baptist and believes that an atheist will go to hell because he doesn't believe in God and a life hereafter. How can such a person, if he leads a good life, go to hell?

A. We'll let the Baptist settle his problem with his own minister. Our

Church has made it clear that we believe God has his own way of saving the atheists. Vatican Council II in the second chapter of the Constitution on the Church teaches:

"Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to His grace. Whatever goodness or truth is found among them is looked upon by the Church as a preparation for the gospel. She regards such qualities as given by Him who enlightens all men so that they may finally have life."

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THE CHURCH AND I

Anti-clericalism surfaces again in wartime Ireland

BY F. J. SHEED

My wartime wanderings in the forties were mainly between America and England—with detours. But I managed also to get to Ireland several times and once to Australia.

My chief memory of wartime Ireland is of a visit I made in order to address a group called The Common Cause. Most of the Irishmen I knew seemed to be in the group. I gave my talk, which they received politely and questioned me politely about. Politely satisfied, they settled down to what really interested them—namely the state of the Church in Ireland. That seemed to be the common cause for which they had named their group.

I listened for a couple of hours while they painted their picture. As I understood it, their main complaints were three-fold: (1) The economic gap between a comparatively affluent clergy and the really poor rest of Ireland; (2) the mediocrity of the religious teaching in an Ireland where the educated laity were for the first time outnumbering the seminary priests; (3) the clinging of the clergy to authority—in education, for instance—which they had had to take over when there was no educated laity.

IT WAS MY FIRST large scale meeting with a phenomenon new to me, the anti-clericalism of daily communicants. I remember offering my

own definition of anti-clericalism, namely "wishing the clergy were better." The episode left me with a feeling that there was no risk of a schism in Ireland, but a solid risk of a fading away of the Faith, when the English tyranny was no longer there to pump artificial life into it.

Of English tyranny, there seemed on that wartime visit to be precious little trace left in the Irish memory. Or perhaps I am not allowing enough for the personal effect of John Betjeman.

He was the representative in Ireland of the British Ministry of Information. He had immersed himself in Dublin art, architecture, culture generally. I was invited to a farewell party given him on his resignation by the Irish journalists. His health was proposed in a warm and witty speech by Eamonn de Valera's Chief of Propaganda—Britain's representative toasted by de Valera's, that was really something.

I MET A CHANGE OF roles just as surprising when I went to Australia during the war, to find Archbishop Mannix as Senior Chaplain to the Australian armed forces. Prosperity can make bedfellows as strange as adversity ever made.

I had crossed the Pacific on a neutral vessel which, as I was assured afterwards, was loaded with war materials of one sort or another. My cabin-mate was Bishop Vester, an old member of the Missionaries of the Sacred Heart. He looked a million years old—I heard a girl passenger describe

him as a decayed buzzard. But he won the hearts of all, on the second day out, by ordering beer for the 30 or 40 passengers. He was not the back-slapping type but as kindly, priestly a priest as I have met.

I cannot remember if there were any other Catholics among us. I know that I served his Mass every morning in the lounge. On Easter Sunday the whole body of passengers asked would he not give them an Easter Sunday service. So he and I put together a service, Epistle and Gospel readings on the Resurrection, read by different passengers, hymns common to Catholics and Protestants.

I no longer remember all the details. What I do clearly remember was selecting a man and a girl with lovely voices—the girl being the one who had thought the bishop a buzzard—and teaching them to sing the Victimae Paschali Laudes in Latin. I introduced their rendering by giving the

"congregation" an English version of what they were about to hear. After the Last Gospel the bishop gave his blessing. The whole was as Ecumenical as one could have had in those distant days.

IN SYDNEY I FOUND the Church I remembered from 18 years earlier still euphorically in possession. One could, and I did, luxuriate in it. There was not a hint, not to be discerned by me anyhow, of the explosion to come in the sixties. Nor did I find any sign that the seminaries were taking their students under the skin of the dogmatic and moral formulae. This does not mean that I foresaw the violence of the explosion, or indeed any explosion at all. But we had been saying for a long time that the bearing of doctrine on life, and the interaction of life and doctrine, were all but totally neglected; and that with the growth of an educated laity the truths as provided would not prove sufficiently nourishing.

Before talking of Melbourne, I must linger on one or two special experiences. In Sydney I met the Missionary Bishop Czell, who could boast of I've forgotten how many aboriginal wives.

"Buying" them, paying their parents a dowry, was the only way to save his Christian girls from being married off to all and sundry, and giving them a chance to marry a man of their own choice when they were older.

Between Armidale and Toowoomba I passed a small settlement called Dorothy's Doubtful. I don't know why I mention this, save that it pleases me.

In Brisbane I lectured in the Stadium, standing right in the middle of the ring. The acoustics were amazingly good—I imagine that when a fight was on the patrons against the furthest wall got full value for every thump. If I remember rightly, I gave the same sort of talk on Communism as I have spoken of giving in Dundee.

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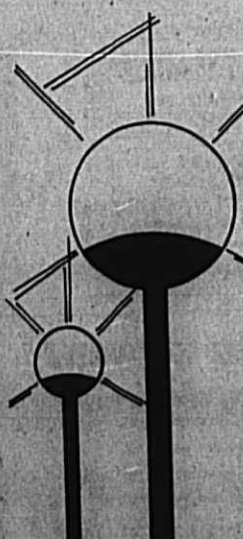
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BUSALD AWARD WINNERS—Pictured here are 33 of the 36 adults who recently received the Monsignor Busald Award for outstanding service to youth. The Awards were

presented by Archbishop George J. Biskup at St. Philip Neri Church on May 13. A reception followed the awards ceremony for recipients, their friends and families.



VOLLEYBALL TOURNAMENT CHAMPIONS—This volleyball team from Little Flower, Indianapolis, captured the recent "54" B tournament by defeating St. Jude's in the

final game, 17-15. Mark Snell, back row, far left, and Peggy Kielgen, far right, are the coaches.



SONS OF ST. PHILIP'S—The five men shown above with Monsignor Albert Busald are all sons of St. Philip parish, Indianapolis, who recently received the Monsignor Busald Award for their outstanding work for youth. Three of them now live in other parishes. Pictured, left to right: Mark R. Felts, Little Flower; John V. Commons, St. Philip; Philip Prieshoff, St. Philip; Francis B. Quinn, Immaculate Heart; and Robert Patterson, Holy Name.

Election held

INDIANAPOLIS — New officers of the Indianapolis Deaneries Youth Council of the Junior CYO were elected on May 20.

The new officers are: Tom McNulty, president, St. Philip Neri parish; Mike Lubers, vice president, St. Lawrence; Julia Mooney, secretary, St. Monica; and Paul Kelley, treasurer, St. Malachy.

Name new aid to CYO Director

INDIANAPOLIS — Dennis L. Sutherland has been named as the new assistant executive director of the Archdiocesan CYO, it was announced this week by CYO Executive Director Bill Kuntz.

The 24-year-old DePauw University graduate will take over the position next Tuesday, May 28. A former Indianapolis resident, he is presently employed at the Kiger Co. school supply house in Chicago. He is married and has one daughter.

Sutherland was an honor student graduate of Arlington High School where he served as student council president and senior class officer. While in high school he was a three-sport athlete, playing baseball, basketball, and football. At DePauw he played football all four years.

CYO NOTES

The date of the meeting of the Priests' Advisory Board has been changed from Thursday, June 13, to Thursday, June 6.

Cadet Baseball coaches are urged to make every effort to complete all make-up games by May 29, so that Division play-offs can begin the following week-end.

Coaches of the "56" Baseball League are asked to complete all games by Tuesday, June 4.

CYO officials report that Rancho Framassa camp reservations are pouring in, and they urge prompt action to insure a place in the line-up. Only two weeks remain with opening for boys: Aug. 4 and Aug. 11. Three girls' weeks have openings: June 16, June 23 and June 30.

Ordinand is 77

POMPANO BEACH, Fla. — Charles "Bob" Fogarty is scheduled to be ordained as a priest May 28. Eight days later he will celebrate his 78th birthday.

Fogarty, a World War I veteran and a great-grandfather, is to be ordained at St. Matthias Church, Somerset, N.J., as a priest of the Consolata Society for Foreign Missions. The following week the new priest, a widower, will celebrate a first Mass of Thanksgiving in St. Gabriel Church here where he was a pioneer church parishioner.

CYO track meet

The annual Cadet Boys' Track and Field Meet, rained out last Sunday, will be held Monday, May 27, at the all-weather track at John Marshall High School, Mitthoeffer Road and 38th Street. Field events will begin at 10 a.m. Participants must use no more than quarter-inch spikes or use tennis shoes. Adult volunteers are needed as judges and timers. Work at the CYO field necessitated the change of location.

STANDINGS

KICKBALL

CADET "B"

DIVISION I—Immaculate Heart 8-1; St. Mark 8-1; Holy Spirit 7-2; St. Jude 7-2; St. Simon 7-2; Little Flower 5-5; St. Michael 3-4; Our Lady of Lourdes 2-7; St. Plus X 2-7; St. Rita 2-8; St. Barnabas 0-10.

"56"

DIVISION I—Immaculate Heart 8-0; St. Malachy 8-1; Mount Carmel 7-2; St. Luke 4-2; St. Gabriel 4-3; St. Joan of Arc 3-4; St. Monica 3-4; St. Michael 3-5; Holy Trinity 1-7; All Saints 1-8; St. Christopher (Blue) 0-6.

DIVISION II—St. Matthew 9-0;

Little Flower "A" 8-1; St. Andrew 7-2; Holy Spirit 6-3; St. Philip Neri (Gold) 5-4; St. Lawrence (Red) 3-5; Christ the King (Gold) 2-7; Our Lady of Lourdes 2-7; St. Plus X 0-8.

DIVISION III—St. Barnabas "A"

10-0; St. Jude (Red) 8-1; St. Roch 8-1; St. Mark 4-3; Holy Name 4-4; Nativity 4-4; Our Lady of Greenwood 4-4; St. Catherine 3-4; St.

Barnabas "B" 3-7; St. James 3-7; St. Patrick 1-9; Sacred Heart 0-10.

BASEBALL

CADET LEAGUE

DIVISION I—St. Plus X (Gold) 5-0; St. Gabriel 3-1; St. Christopher 4-2; All Saints 2-2; St. Michael "A" 3-2; St. Monica 1-4; St. Thomas 0-6.

DIVISION II—St. Plus X (Purple)

5-0; Christ the King 4-2; Immaculate Heart 3-2; St. Joan of Arc 2-4; St. Matthew 2-3; St. Michael "B" 1-4; St. Andrew 0-4.

DIVISION III—St. Jude 4-1; St.

Mark 5-2; Holy Name 4-2; St. Catherine 3-3; St. James 2-4; St. Roch 2-4; St. Barnabas (White) 1-5; St. Patrick-Sacred Heart 0-7.

DIVISION IV—St. Lawrence 2-0;

Our Lady of Lourdes 3-1; St. Bernadette 4-1; St. Simon 4-1; Little Flower 4-2; Nativity 2-3; St. Barnabas (Maroon) 2-3; Holy Spirit 1-4.

"56"

St. Bernadette 4-0; St. Jude 3-1; St. Catherine 1-3; St. Christopher 1-3; Little Flower 1-3.



PLAN FAMILY SPORTS DAY—The Holy Cross P.I.C. group, (that's People Interested in Children), will hold a Family Sports Day at 2 p.m. Sunday, June 2, in and around the Holy Cross gym on Oriental Street, Indianapolis. The event will include basketball and volleyball competition with the Holy Cross School faculty. A TV set will be given away to some lucky fan. Committee members pictured are, standing, left to right: Paul Raine, P.I.C. president; and Mrs. William Pranger, vice-president. Seated, left to right: Mrs. Emil Cook, project chairman, and Sister Therese Whitsett, treasurer. Tickets are \$1 for adults, 50 cents for grade school children, or \$3 for the entire family. For more information, call Sister Adele, 637-3630.

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MATTHIAS MILLER, 96, St. Gabriel's, May 18. Father of Mildred Maher, Mrs. Everett Eshelman and Mrs. Carl Patton, all of Connersville; Martha Fritz of Brookville; Robert of New Castle; and Earl of San Diego, Calif.; brother of Mary Martini and Adam Miller, both of Cincinnati.

ROY S. MORELAND, 62, St. Gabriel's, May 17. Father of Michael of Covington, Ky.; brother of Mrs. Opal Hofmann and Mrs. Chester Bryant, both of Connersville; Mrs. Estel Mulligan of Georgetown, Ky.; Mrs. Floyd Nipper and Mrs. Luna Wilson of Lexington, Ky.; Melvin and Richard of Georgetown, Ky.; and Claude and James of Lexington, Ky.

INDIANAPOLIS
MARY ELLEN O'MARA DOUGHERTY, 100, was buried in Holy Cross Cemetery, Indianapolis, May 8, following services conducted by Msgr. John J. Doyle at Feeney Mortuary. A funeral Mass was said at St. Joseph's Church, Miami Beach, Fla. where she made her home. Mrs. Dougherty was a former member of Holy Spirit Church, Indianapolis. She was the mother of Mrs. Mary D. Conrad and Miss Elizabeth Dougherty, both of Miami Beach, Fla. and Mrs. Patricia McWilliams of Indianapolis. A son, Frank R. Dougherty, is deceased.

ROGER MCGUIRE, 89, St. John's, May 15. Father of Roger and Helen McGuire; brother of Margaret Cunningham, Winifred Boyle and Nora Carr.

ALMA L. FORD, 89, St. Mary's, May 15. Mother of Eleanor V. Voges and Rosemary Kennelly.

MARY B. ROEMPKE, 85, Nativity, May 16. Mother of James V. Beaupre, Frances M. Hegarty and Emma L. Wilhelm; stepmother of Mrs. Garnet Green; sister of George A. and Carl R. Wilhelm.

JOHN R. JONES, 59, St. Monica, May 16. Husband of Ruth; brother of Roy and Ollie J. Jones.

MARIE M. WENZLICK, 61, St. Ann's, May 16. Mother of James A. Wenzlick; sister of Bernard, Gilbert and Elbert Eberl, Margaret Snyder and Florence Mallory.

MARIE M. HANCOCK, 70, St. John's, May 17. Mother of Richard L. Hancock.

CECILIA E. MURPHY, St. John's, May 17. No immediate survivors.

Sr. Catherine Celeste dies

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were held May 18 for Sister Catherine Celeste Gerwin, S.P., in the Church of the Immaculate Conception. Sister Catherine Celeste died here on May 16 after several months of illness.

She entered the Sisters of Providence on February 2, 1922. She taught first in Indianapolis at St. Joan of Arc School. Sister Catherine also taught at St. Agnes, Indianapolis; Sacred Heart, Evansville; St. Athanasius, Evanston, Ill.; and several schools in Chicago.

Sister Catherine is survived by three sisters: Sister Catherine Bernard, S.P., now stationed in Chicago; Mrs. Alvina Gums, St. Petersburg, Fla.; and Mrs. May Young, Oak Park, Ill.

Day of Renewal

INDIANAPOLIS — A Day of Renewal, sponsored by Charismatic prayer groups in the metropolitan area, will be held on Sunday, June 2, at St. Joseph's School, 1431 South Micklely St.

Guest speakers will be Sister Mary Margaret, a Visitation nun from St. Louis, and Paul and Mary Ann Gray, co-directors of a Charismatic school and family center in Erie, Pa.

Registration will begin at 12:30 p.m., with a Prayer and Praise meeting at 1 p.m.

Breakfast set

INDIANAPOLIS — Our Lady of Everyday Circle No. 1133, Daughters of Isabella, will hold a Breakfast on Sunday, June 2, following a 9 a.m. Communion Mass in St. Barnabas Church. Husbands will be special guests. The breakfast will be held at the Perkins Pancake House in Greenwood.

BLANCHE C. WILLITS, 92, St. Augustine Home Chapel, May 17. Aunt of George Schaefer.

LORETTA SLINGER, 70, Little Flower, May 18. Mother of George L. Slinger, Barbara Reese, Marlene E. Hanley and Mary P. Furr; sister of Urban and Robert Tragger, Nellie Quellhorst, Gene Altherr and Isadore Tragger.

VANETA B. SHINE, 80, St. Roch's, May 18. Mother of William E., Robert J., Patrick J. and Don Shine, Rita A. Logan and Mary Clapper.

JOSEPH H. WARREN, 75, Little Flower, May 20. Father of Louise Tuggle.

LAWRENCEBURG
PEARL SKULLY, 73, St. Lawrence May 11. Mother of Mrs. Pauline Tullis of Aurora; Mrs. Margaret Hytte of Cold Creek, Tenn.; Mrs. Robert Flinchbaugh of Louisville, Ky.; Joseph Skully of Chaves, Ky.; Larry Skully of Germany and Charles Skully of Calif.

SHELBYVILLE
BERNARD F. KAPPE, 64, St. Vincent's, May 20. Husband of Fern; father of Mary Lou Brown and John Wilbur Kappes.

TERRE HAUTE
FRED KOESTER, 91, St. Patrick's, May 20. Father of Norman F. of Terre Haute; Marie Fisher of Terre Haute; and Mary Cathryn Palmer of Los Alamos, Calif.

MARY K. FISCHER, 85, St. Margaret Mary's, May 20.

JESSIE B. COFFIN, 71, St. Patrick's, May 21.

DIES AT AGE 92
SOUTH BEND, Ind. — Father Charles L. Doremus, the senior member of the Holy Cross congregation in the U.S., died May 7 at St. Joseph's Hospital here at the age of 92.

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PLAN POLITICAL ACTION—Among Indiana pro-life leaders who met last Saturday in Hammond to map political plans were (left to right) Michele McRae of Jeffersonville, president of Right to Life of Southern Indiana; Prof. Richard Slith, advisor to the pro-life students at the Valparaiso University School of Law; and Raymond Black of South Bend, vice-president of Indiana Right to Life. An outgrowth of the meeting was the formation of Republicans Against Abortion and Democrats Against Abortion, groups designated to further pro-life efforts within the major political parties.



FERDINAND GOLDEN JUBILARIANS—The five Benedictine Sisters above, all of whom have served in parishes and institutions of the Archdiocese during their careers, celebrated their Golden Jubilee of religious profession at the Convent of the Immaculate Conception in Ferdinand on May 26. Bishop Francis R. Shea of Evansville presided at the concelebrated Mass. Pictured, left to right, front row: Sister M. Bertha Butcher and Sister M. Euphrasia Rowekamp; back row: Sister Mary John Riehl, Sister M. Bernice Kavanaugh and Sister Monica Scheu.

Nuns support amnesty cause

ST. PAUL, Minn.—The six-member general council of the Sisters of St. Joseph of Carondelet have unanimously given their support to a policy of immediate, universal and unconditional amnesty for Vietnam War draft evaders and deserters.

Sellersburg meeting set

SELLERSBURG, Ind. — The New Albany Deaneery Council of Catholic Women will hold an open meeting at St. Paul's parish here on Sunday, May 26. The meeting will open with Benediction at 1:45 p.m. Steve Kramer, regional representative for Catholic Charities, will be the guest speaker.

German convent gets copyright on Hummel works

KARLSRUHE, West Germany — The supreme court of West Germany has ruled that the Franciscan Sisters of Siessen are the sole legitimate owners of all copyrights to the artwork of Sister Mary Innocentia Hummel.

The nun's art became world-famous through the so-called Hummel figurines. The nun's mother and brother had issued licenses, particularly in the United States, for the reproduction of her artwork. Those licenses are no longer valid and must revert to the Siessen convent, according to the court. The nun was a member of the Siessen community.

Born in 1909 in Bavaria, Bertha Hummel entered the Munich Art Academy at the age of 18 and was graduated two years later with high honors.

She took her Religious vows at the Siessen convent in 1933. The income derived from her artwork and from embroidery of religious vestments based on her designs became the chief support of the convent. The famous Hummel figurines were patterned after her drawings.

Sister Hummel died in 1946.

LAY UNIT TO MEET

INDIANAPOLIS — The Third Order of Franciscans will hold the monthly meeting at 1:30 p.m. Sunday, May 26, in the Sacred Heart parish hall.

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VIEWING WITH ARNOLD

'The Parallax View' is a sinister movie

BY JAMES W. ARNOLD

The current national uneasiness—is it paranoia or just common sense?—is reflected one more time in a humdrum of a new movie thriller called "The Parallax View." The basic idea is that some evil force out there is murdering off our best politicians, and nobody, least of all the official investigating committees, can find out why.

"Parallax," director Alan Pakula's first big film since the impressive "Kluge," begins and ends ominously with the reports of a panel of judges that two senatorial murders were the "work of one man acting alone... definitely not a conspiracy... We hope this will end speculation, etc." At the start, the audience is willing to go along. But by the finish, we know that both crimes were the results of conspiracies, and that the culprits have gotten away with them. And we go out mulling into the night, feeling a bit like Alice in a sinister Wonderland. The 10 o'clock news is unlikely to relieve the anxiety.

THUS, THE MOVIE is a sort of grandson (with "Executive Action") of "The Manchurian Candidate," which antedated all the

slaughter of the 1960's, and a godchild of the traumas of Watergate and its coverup. People know events, but not what really causes them. In an era of public relations, they are not sure what really lies behind the facade of politicians, government agencies and corporations. They don't know how to find out, since police on all levels have so obviously been compromised, corrupted or mistaken. The press and Congress? Well, in some quarters, they are considered part of a conspiracy. "Parallax" is clearly a film for the moment.

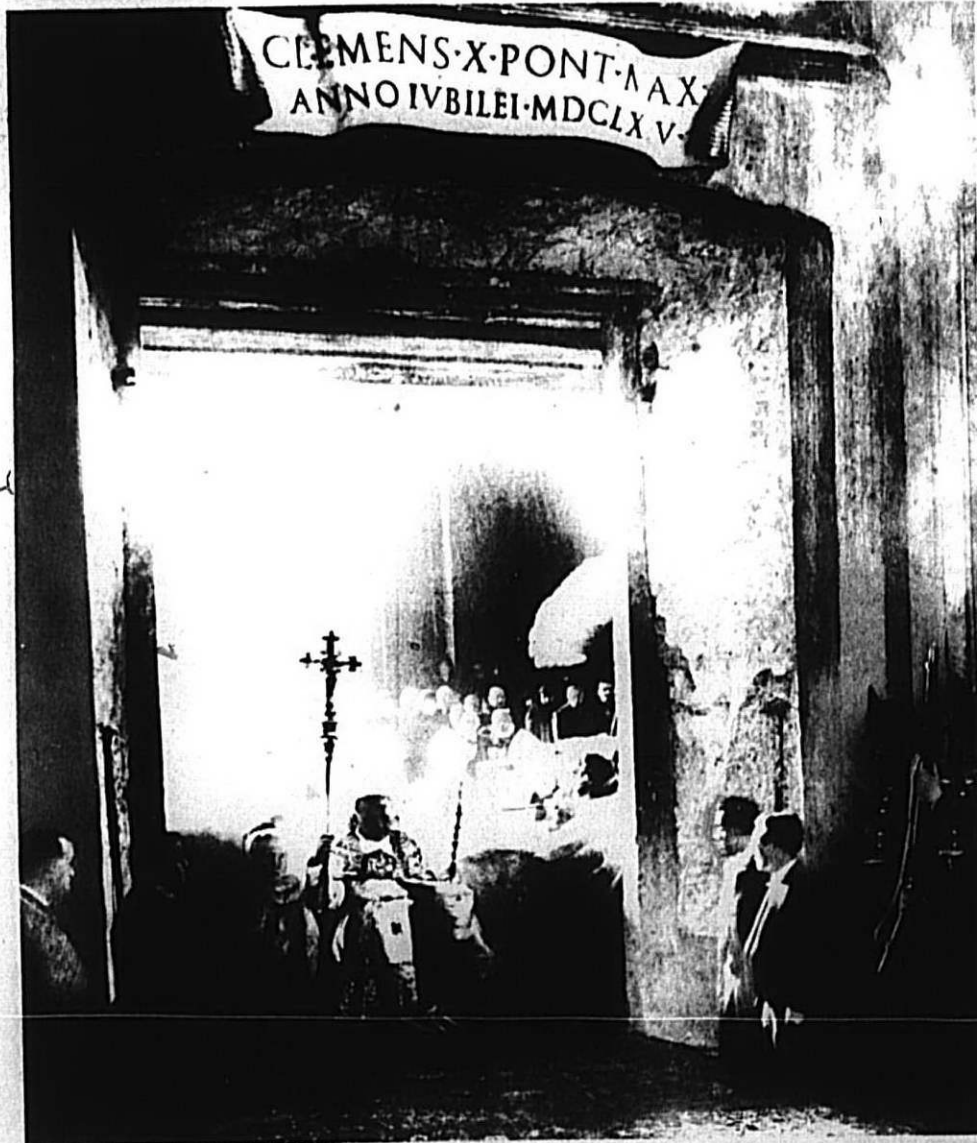
The hero (Warren Beatty) is a maverick investigative reporter for a paper in Seattle. A leading senator is assassinated there (rather dramatically, at the top of the space needle), the assassin is killed trying to escape, and everything appears settled. But just as in the JFK case, witnesses begin to die too conveniently of natural causes. When one of them is his TV journalist girl friend (Paula Prentiss), Beatty begins to dig in. What he finds is a mysterious corporation, enshrined in one of those steel-and-glass high rises, that screens its applicants for psychopathic tendencies, and employs them as killers. As the bodies and debris litter his trail, Beatty infiltrates the organization, and confronts a nerve-ringing climax that is somewhat more than even an intrepid reporter bargained for.

political rally. Remember Madison Square Garden in "Manchurian Candidate"? For detail and ironic subtlety, anyhow, "Parallax" beats it.

There are obvious problems of credibility, aside from the almost James Bondian resourcefulness of the hero, who is after all just a journalist and not E. Howard Hunt. (It should also be noted that Beatty plays a tough, cynical loner with a fondness for four-letter words—he is interchangeable with the current crop of super-cops). He works out of the strangest newspaper office I ever saw, presided over by waspish editor Hume Cronyn. The motives of the "organization" are never made clear, whether they're political or just for hire. And even in U.S.A. 1974, it seems unlikely that such a large and visible conspiracy would not develop leakage. When you think about it, free institutions are preserved by the bedrock certainty that someone somewhere will blab in his own interest.

WHILE THE FLICK may not fully satisfy the brain, its visceral appeal is undeniable. The assassination sequences are real enough to tear open old wounds, and the dialog has unexpected bite. (A scornful source says to Beatty: "You're not even from the N.Y. Times, just a third rate journalist from Oregon or someplace.") There is some of that warm and shadowy interior photography by Gordon Willis ("The Godfather"), and the marvelous finale is aided deftly by the significant role played by a random onlooker—a tuba player in a high school band.

"Parallax," of course, is the name given to the tendency of a camera viewfinder to record a scene somewhat differently than the actual lens. It suggests the point of the movie—that the apparent truth may be false. It is a lesson we are learning so effectively that public trust in anything has become as tenuous as the price of gasoline. (Rating not available)



OPENING THE 1975 HOLY YEAR—Pope Paul VI kneels to pray after the ceremonial opening of the Holy Door of St. Peter's Basilica on December 24, 1974, inaugurating the 1975 Holy Year. This Christmas Eve, Pope Paul VI will open the

Holy Door—which has been sealed closed since December 24, 1950—to mark the beginning of the 1975 Holy Year of "spiritual renewal and reconciliation of men with God and each other." (RNS photo)

'Vocations product must sell itself'

CHICAGO — "If we, the priests and Religious, are what we are supposed to be, then I really believe we'll attract the younger generation without having to advertise," said Father J. Edward Duggan, director of vocations for the archdiocese of Chicago.

Father Duggan noted in an interview with the New World, Chicago archdiocesan paper, that when he first took the position of vocations director 11 years ago, he spent much time traveling to different schools and parishes

with literature and films. But vocations still declined.

"My thinking right now is that the product has to sell itself," he said. "Poster contests, seminars, lectures, panels and symposiums are not going to be effective if the product does not sell itself, and many vocation directors are moving in that direction."

THE CENTRAL AIM of renewal, he pointed out, is to make sure priests and nuns know who they are and what their functions in life are.

In order to achieve this, Father Duggan said, a priest or nun must first aim for an internal renewal.

"If the young who are watching us," he added, "feel that we are not satisfied, they will turn off toward a vocation because they won't want to feel that same frustration."

One of the problems in recruiting vocations, Father Duggan explained, is the contemporary trend toward changing careers several times during life.

However, there are probably many reasons, he said, which no one knows about yet. But, still, he is not pessimistic.

"My confidence right now is in the renewal programs taking place among the Religious communities," Father Duggan said. "I may be oversimplifying matters, but, if the young see that there is really something in community life, if they see Religious people happy, satisfied in what they are doing, supporting one another, building a good prayer life, they will come to join."

MANY ORDERS are no longer using public relations and advertising techniques to convince their members of the validity of their vocations, he added. Now, they are turning to retreats and spiritual meetings to develop commitment to the Religious life.

One good effect of the decline in vocations, Father Duggan pointed out, is the role deacons are now playing in taking some of the priests' responsibilities on themselves.

"I don't think we'll ever see a big rise in vocation numbers again," he said and added that he thought the large numbers were no longer necessary. Lay people can teach, run hospitals, and do many of the things that were formerly reserved for members of Religious communities, he said, "can teach us that we can find a completeness in ourselves finding God in our lives, caring for one another and living together in peace."

The week's TV network films

IN THE HEAT OF THE NIGHT (1967) (NBC, Saturday, May 25): Norman Jewison's Oscar-winner (gorgeously photographed by Haskell Wexler) about a bright black detective from Philadelphia assigned to a murder case in a small redneck Mississippi town. The film is a parable about black-white relations and Southern problems, and seems a bit too pat, although the melodrama has its exciting moments. The acting, headed by Sidney Poitier, Rod Steiger and Lee Grant, is dazzling. Recommended for all but very young children.

YOU CAN'T WIN 'EM ALL (1970) (ABC, Sunday, May 26): Tony Curtis and Charles Bronson swashbuckle their way through this silly 1920's adventure set in Turkey. The only rewards are the rare glimpses of the Turkish locales and matinee idol Fikret Hakan. Not recommended.

HELLO DOWN THERE (1968) (ABC, Monday, May 27): One of those strange Tony Randall comedies in which he and Janet Leigh run a comic household in an underwater house. It is pretty stupid, but the cast includes Jim Backus, Roddy McDowall, Ken Berry and Merv Griffin. Strictly for the intrepid, but for all ages.

THE EMMY AWARDS (NBC, Tuesday, May 28): Television's annual orgy of self-congratulation, more or less live.

THE MORNING AFTER (ABC, Wednesday, May 29): Dick Van Dyke as an alcoholic public relations writer whose

refusal to admit his problem wrecks his life. With Lynn Carlin. Drama as heavy as TV gets.

THE NAKED RUNNER (1967) (NBC, Wednesday, May 29): Sidney Furie's artsy and exciting spy flick (his best after "Ipcress File"), with Frank Sinatra as a businessman cruelly manipulated by British intelligence. The end is disappointing, but the camera angles and multiple European locales are worth it. Satisfactory entertainment for spy movie fans.

THE CHRISTMAS TREE (1969) (CBS, Thursday, May 30): A genuinely poignant three-hankie movie about a rich widower (William Holden) facing up to the fatal illness of his small but incredibly brave son. A comic highlight involves the clumsy burglary of the Paris Zoo to bring home a wolf—the boy's last wish. Satisfactory, but a very strong emotional elixir.

HONOR THY FATHER (CBS, Friday, May 31): Paul Wendkos' film of Gay Talese's "new journalism" epic about the real life of a family deep in the New York Mafia.

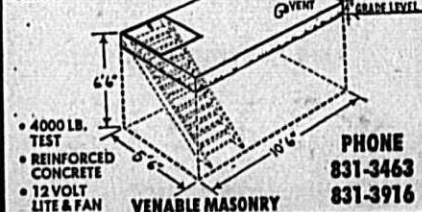
ANY WEDNESDAY (1966) (NBC, Friday, May 31): Muriel Resnick's kitschy little comedy about the hardships faced by a millionaire who must divorce his wife of many years and actually marry the dumb blond he's been spending Wednesdays with. This is what the world doesn't need now, another cheery comedy about adultery, and even Jason Robards and Jane Fonda are incapable of sparking a rescue job. Not recommended.

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Prelate helps settle feud

MIAMI—Miami Dolphins' coach Don Shula and owner Joe Robbie ended a more than two-week-old feud here after they were both invited to a luncheon by Archbishop Coleman F. Carroll of Miami.

"Coach Shula and I met for lunch today at the invitation of Archbishop Coleman F. Carroll," Robbie said. "Obviously, we are in communication to successfully provide championship football for the Miami Dolphins."

"If we have not been behaving like champions, I regret it."

The feud stemmed from a shouting match between Robbie and Shula during the team's annual dinner on April 26. It was said to have started when Robbie criticized Shula for arriving late at the head table. Both men are Catholics.

Archbishop Carroll is an enthusiastic Dolphins fan and attends every game. He is close to the team and to Shula and Robbie.

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