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Archdiocese of Indianapolis

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REV. MR. FARRELL



REV. MR. GILDAY

Little Flower men will be ordained by Pope June 29

The ordination of two men from Little Flower parish, Indianapolis, by Pope Paul VI will take place in Rome on Sunday, June 29. Advance plans call for the ceremony to be conducted outdoors in St. Peter's Square in the evening hours.

The men are Rev. Mr. James Farrell and Rev. Mr. Robert Gilday, both of whom are completing advanced studies in the field of Sacred Theology in Rome's Academia Alfonsiana. They are among a group of some 400 ordinands from throughout the world who will be participating in this historic event.

The ordination is the first such event to take place in modern times. A Pope has not performed the rite of ordination to the priesthood since the Middle Ages. The event is being

planned as part of the 1975 Holy Year ceremonies and is expected to be one of the most moving and memorable of the year-long celebration.

MANY RELATIVES and friends of the ordinands, including their parents, have planned a special pilgrimage to attend the ordination ceremony.

Also attending will be Fred W. Fries, managing editor of The Criterion. He will work with National Catholic News Service's Rome bureau to provide the paper with special coverage of the event.

The two Indianapolis ordinands have been friends since boyhood. They attended Little Flower grade school and the Latin School of Indianapolis. They received Bachelor of Arts degrees from St. Meinrad Seminary, St. Meinrad, in 1971. Their last four years of theological studies have been in Roman universities.

Rev. Mr. Farrell studied at the University of Saint Thomas Aquinas and the Academia Alfonsiana. Rev. Mr. Gilday took his theological training at Gregorian University and Academia Alfonsiana.

BOTH WILL celebrate a Mass of Thanksgiving in Rome and another in Little Flower Church upon returning home.

The Rev. Mr. Farrell is the son of Mr. and Mrs. James S. Farrell. He will offer a Mass of Thanksgiving at 7 p.m., Monday, June 30, in Sant' Onofrio Church, Rome.

Concelebrants will be priest friends from the Archdiocese of Indianapolis—Mgr. Raymond Bosler, pastor of the home parish, Little Flower; Father Edwin Soergel, Father Martin Peter, Father Melvin Bertrand, Father Vincent Tobin, O.S.B., and Father Ephrem Carr, O.S.B. Father Peter will be the homilist.

A Mass of Thanksgiving will be offered at 7 p.m., Saturday, July 19, in Little Flower Church. Concelebrants will be Mgr. Bosler, Mgr. Joseph Brokhage, Father Jack Okon, Father Donn Raabe, Father Michael Welch, Father Robert Borchertmeyer, Father Donald Schmidlin, Father Francis Tuohy, and Father Gavin Barnes, O.S.B.

In addition, all priests of the Archdiocese are invited to concelebrate.

A RECEPTION in the Little Flower School auditorium will follow.

The Rev. Mr. Gilday is the son of Mrs. James (Della) Gilday and the late Mr. Gilday. He will offer his first Mass of Thanksgiving on Tuesday morning, July 1, in Rome, but final details were not available at press time.

He will offer a Mass of Thanksgiving at 2 p.m., Sunday, July 20, in Little Flower Church. A reception in the school auditorium will follow. The names of the concelebrants were not available at this time, but all priests of the Archdiocese are invited to concelebrate.

Heart attack kills Spanish cardinal, 71

ROME—Cardinal Arturo Tabera Azaiz, prefect of the Vatican's Congregation for Religious, died June 13 in a Rome clinic after suffering a heart attack the night before.

The Spanish cardinal, a member of the Cistercian Order, was 71. He had been made a cardinal in 1969, and had been an official of the Church's central administration in the Vatican since 1971.

His death reduces the number of cardinals to 125.

Ford, bishops confer on food, refugee issues

BY JIM CASTELLI

WASHINGTON—A White House meeting between President Gerald Ford and five American Catholic bishops has been called "cordial and positive" by the bishops and "good and constructive" by an administration official.

In the hour-long meeting on Wednesday, the bishops discussed Church positions on the world food crisis, Vietnamese refugees, illegal aliens, abortion and nonpublic school aid.

THE BISHOPS WERE represented by the executive committees of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC):

Archbishop Joseph Bernardin of Cincinnati, NCCB-USCC president; Bishop James Rausch, NCCB-USCC general secretary; Archbishop Thomas Donnellan of Atlanta, NCCB-USCC treasurer; Cardinal Terence Cooke of New York, elected member of the NCCB executive committee; and Bishop James Malone of Youngstown, O., elected member of the USCC executive committee. (NCCB-USCC vice-president, Cardinal John Carberry of St. Louis, was out of the country and unable to attend the meeting.)

The meeting was also attended by Attorney General Edward Levi, Secretary of Health, Education and Welfare Caspar Weinberger, Deputy Secretary of State Robert Ingersoll and several members of the White House staff. The President left the meeting after about 45 minutes, while the others remained.

Archbishop Bernardin said he was pleased with the meeting "in the sense that there was an understanding of our concerns."

FOLLOWING IS A summary of the bishops' positions, as described by Archbishop Bernardin, and a summary of some of the President's responses, as described by a White House official who attended the meeting:

• Calling the food crisis "a serious crisis requiring strong and creative leadership for its solution," the bishops asked for continued and expanded American food aid with a "high percentage" devoted to humanitarian needs as well as efforts to increase agricultural production in the developing nations.

The President, citing a poor crop year last year and budgetary

(Continued on Page 5)

Dever predicts Roncalli to win Career 9 dispute

INDIANAPOLIS—A three-year effort to make tax-supported vocational facilities available to Roncalli High School students appears to be coming to a head.

Bernard Dever, Roncalli principal, said this week that he expects a state-level ruling within a month or more that will open the doors of Central Nine Vocational-Technical School to his students.

Central Nine, located near Greenwood, is operated on a split-time schedule under which students take some classes there while enrolled in their own high schools. It is supported by nine public school corporations in and surrounding southern Marion County.

ABOUT TWO-THIRDS of Roncalli students reside within one of the supporting public school districts but requests for their attendance at Central Nine classes have been turned down because they do not attend public schools.

Yet, according to Dever, one requirement for federal funding of area vocational schools is that they be open to all students residing in member school systems. He also points out that Roncalli students living inside the Indianapolis school district have full access to Arsenal Technical High School programs and students at Charet High School attend the J. Everett Light Career Center of the Washington Township school system.

Moreover, a previous similar appeal to the state commission resulted in opening a Fort Wayne vocational school to students enrolled in a

(Continued on Page 5)

Father Tuohy named Congress coordinator

Father Francis R. Tuohy, chancellor, will coordinate activities in the Archdiocese relating to the 41st International Eucharistic Congress to be held Aug. 1-8, 1978, in Philadelphia.

The congress, which is expected to attract more than a million U.S. Catholics, is being hailed as the most historic spiritual assembly convened in this country in 50 years. The 28th Eucharistic Congress met in Chicago in 1926.

Father Tuohy, who met with other diocesan coordinators in Philadelphia June 4-5, will oversee renewal programs preparing for the event, assist in organizing pilgrimages, and work with parishes in arranging special liturgies.



BLIND SEMINARIAN ORDAINED DEACON—With his seeing eye dog by his side, Charles Kuebler is ordained to the diaconate at Holy Family Church in Hillcrest Heights, Md., by Auxiliary Bishop Thomas Lyons of Washington.

Mgr. David Foley (center), pastor of Holy Family, looks on. The Rev. Mr. Kuebler, who has been blind since he was 10 years old, is studying to be a priest of the Washington Archdiocese. (RNS photo)

Five new eucharistic prayers approved for special Masses

WASHINGTON—Five new eucharistic prayers will soon be made available for use in special Masses in the United States. Three of them are for Masses with children and two are for Masses of reconciliation.

Bishop Walter W. Curtis of Bridgeport, Conn., chairman of the U.S. Bishops' Committee on the Liturgy, announced June 17 that the new prayers have been approved for use in this country on a three-year trial basis. At the end of the three years the National Conference of Catholic Bishops (NCCB) must report to the Vatican on the acceptance and use of the prayers.

The prayers may be used as soon as the booklets with the texts are published by the committee—in about a month, according to a spokesman.

Less than a decade ago, only one eucharistic prayer was permitted in the Western Catholic Church. It was then referred to more commonly as the Canon of the Mass.

But in 1968 three other ancient eucharistic prayers were revived and approved for general use in the western or Latin-Rite Church. The five new prayers bring the total number of options to nine. In addition, the new ones are the first ones presented specifically for use on special occasions or with special groups.

THE FIRST eucharistic prayer for Masses with children is notable for its simple language. In the preface, for example, it says in part: "Father, you are always thinking about your people; you never forget us... (Jesus) cured sick people; he cared for those who were poor and wept with those who were sad. He forgave sinners and taught us to forgive each other. He loved everyone and showed us how to be kind."

The second eucharistic prayer for Masses with children emphasizes participation by the whole congregation. At several times during the preface the people respond "Glory to God in the highest" or "Hosanna in the highest." After the consecration of the bread, and again after the consecration of the wine, they say: "Jesus has given his life for us." Between the consecration and the Amen concluding the eucharistic prayer, four times at appropriate moments the people respond, "We praise you, we bless you, we thank you."

The third eucharistic prayer for Masses with children will eventually offer variable parts for different seasons and occasions. For the

Special Mass to note canonization Sept. 14

The Archdiocese of Indianapolis will celebrate the canonization of Blessed Mother Elizabeth Seton with a Mass in her honor to be held at 2 p.m., Sunday, Sept. 14, in St. Peter and Paul Cathedral. Archbishop George J. Biskup will be the main celebrant.

Canonization ceremonies for Mother Seton, who will be the first American-born saint, will take place in Rome on Sept. 14.

Mother Seton founded a religious community which today embraces 8,000 nuns in six congregations of Sisters of Charity and Daughters of Charity.

Three Sisters from the Archdiocese will attend the ceremonies in Rome. They are Sister Vincent Hono and Sister Mary Emily Tabler, members of the Daughters of Charity who operate St. Vincent Hospital, and Sister Ethna, a Sister of Charity who resides at the House of Prayer at St. Joseph parish, Indianapolis.

present, only the basic prayer and a variation for the Easter season are approved.

ACCORDING TO Father John Rotelle, executive director of the Bishops' Committee on the Liturgy, the first eucharistic prayer for Masses of reconciliation "is one of the most beautiful of all the eucharistic prayers we have."

He said both of the new reconciliation prayers are remarkable for the rich imagery of reconciliation they draw from Scripture and from ancient Christian traditions.

Father Rotelle added that the eucharistic prayers for Masses of reconciliation may be used on special occasions or at other appropriate times, such as when the day's readings develop a theme of reconciliation.

Masses with children, he said, are basically defined as Masses at

which the majority of participants are children.

The new eucharistic prayers were initially developed in Latin by the Vatican's Congregation for Divine Worship as a result of instructions from Pope Paul VI. He approved the Latin texts Oct. 26, 1974. After that translations in other languages were to be made by bishops' conferences or their agencies, and individual countries would be allowed to use a text in their native language only upon the request of the bishops' conference and approval by the Holy See. The Congregation for Divine Worship approved the U.S. bishops' request in a letter received here June 5.

The liturgy committee announced that, because of the provisional nature of the new prayers, they will be published in booklet form. They will be distributed by the publications office of the U.S. Catholic Conference here.

Pro-life group steps up amendment effort

INDIANAPOLIS—Indiana Right to Life, Inc., at a statewide meeting held Saturday, June 14, discussed stepped-up plans for seeking endorsement of Human Life Amendments by Indiana Congressmen.

Mrs. Mary Hunt, president, told the meeting, "The record of the Indiana legislature clearly indicates the feeling of the people of this state on this issue. Previous to the Supreme Court decision of January 22, 1973, which created an abortion-on-demand situation in this country, every attempt to erode the legal protection of the unborn children of this state was defeated."

"Because of this same decision, it has now become necessary to insure that protection through action in the United States Congress and we expect

Congressmen to respond in a very positive manner."

Rep. Floyd Fithian of the Second District, has advised the organization that he plans to co-sponsor the National Right to Life Amendment.

The amendment seeks to protect life at all stages of development and would permit abortion only as a means of saving the life of the mother.

Attending the meeting from the Indianapolis archdiocese were Dr. Paul Pangallo, chairman of the Committee for the Preservation of Life (CPL), the Indianapolis affiliate of the state organization; Charles Stimming, member of the CPL board of directors; Mrs. Marie Tibbs and Mrs. Frances Rowland, Indianapolis; Mrs. Michele McRae, Jeffersonville; and Andrew Sobiech, Bedford.

Holy Cross 'pilgrims' plan walking visit to Cathedral

INDIANAPOLIS—Members of Holy Cross parish will make a Holy Year pilgrimage from their church to the Cathedral on Sunday, June 29, the feast of St. Peter and Paul.

"We can't all go to Rome," Father James Byrne, pastor, said in discussing plans for the event.

Pope Paul has urged Catholics unable to visit the famous basilicas of Europe to make special Holy Year trips to the mother church of their own diocese.

Noting that two men from the Archdiocese will be ordained by the Pope on that same day, Father Byrne said the Indianapolis pilgrims will remember the ordinands in their prayers.

THE PILGRIMS will march in procession from the church at Oriental and Ohio Streets to the Cathedral at 14th and Meridian. It will be a good hour's walk, according to Father Byrne, who already has stepped off the distance. A parish bus will transport the elderly or handicapped unable to make the walk.

The pilgrims will be greeted at the door of the Cathedral and will proceed inside for services, during which a special banner commemorating the occasion will be presented to Cathedral clergy.

Afterwards refreshments will be

served in the nearby Chancery parking lot. A shuttle bus will return participants to Holy Cross.

FATHER BYRNE said members of other parishes are "most welcome" to join the pilgrimage, which will assemble on the steps of Holy Cross following the 10:30 a.m. Mass. Estimated arrival at the Cathedral is 12:30 p.m.

Arrangements are being made by the parish liturgy committee. Families are being encouraged to make banners and flags to carry in the procession. Singing groups and prayer leaders are being organized.

The line of march will be Oriental north to New York, west to New Jersey, north to Vermont (where pilgrims will stop for prayers on the front steps of St. Mary's Church), west to Meridian, north to the Cathedral.

Holy Year 'first'

VATICAN CITY—The Vatican daily newspaper, L'Osservatore Romano, reporting that a pilgrimage of 150 Catholics from communist East Germany will come to Rome for the 1975 Holy Year, described it as "the first event of the kind since the German Democratic Republic was created."



BROTHER THEODORE

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Priests ask Panamanian control

PANAMA CITY—A group of 16 Catholic priests—14 of them from the United States—declared in a statement that Panama should be given complete control of the Panama Canal and that the revenues received be used to benefit the country's poor and disadvantaged. In an "open letter" to the governments of Panama and the United States, the priests, who are members of the Vincentian order, claimed that Panama's right to the canal is a matter of "international justice."

New aid program sought

HARRISBURG, Pa.—The Pennsylvania Catholic Conference (PCC) has made an agreement with the state's Democratic leaders to support the transfer of \$169 million from the now defunct Parent Reimbursement Fund to the state treasury in exchange for a new program of aid to nonpublic schools. The fund was a nonpublic school aid program struck down two years ago by the U.S. Supreme Court. The proposed nonpublic school aid law, devised by the state's House leadership and the PCC, asks the state to fund a new auxiliary services program that would be administered differently from the one ruled unconstitutional by the Supreme Court in May.

Teamsters withdraw pledge

NEW HAVEN, Conn.—A Teamsters union local has recently withdrawn a \$25,000 pledge it made last year to St. Raphael's hospital here because of Catholic support of the United Farm Workers of America (UFWA) in the California farm-labor dispute. In addition, two AFL-CIO affiliates, locals of the International Union of Operating Engineers and the Construction and General Laborers Union, have each cancelled \$25,000 pledges to the hospital in what spokesmen from both locals said is a show of solidarity with the Teamsters local. The UFWA is an AFL-CIO member union and has received the backing of the national AFL-CIO leadership in its efforts to organize farm workers.

Veto disappoints agencies

WASHINGTON—Three Catholic agencies, have expressed "deep disappointment" at Congress' failure to override the President's veto of a strip-mining bill and urged Congress to "renew its efforts on this urgent matter." The House fell three votes short of the two-thirds vote needed to override a veto. A statement from the Social Development Office of the U.S. Catholic Conference said the office joined the National Catholic Rural Life Conference and the Catholic Committee on Appalachia in expressing "deep disappointment."

Jesuit won't lobby for bill

WORCESTER, Mass.—Jesuit Father Robert F. Drinan, Democratic congressman from Massachusetts, has refused a request from the Worcester diocesan Senate of Priests that he lobby for additional congressional hearings on proposed anti-abortion amendments to the Constitution. Citing the "deeply divided opinions which many Americans have" concerning the January 1973 U.S. Supreme Court decisions striking down most state restrictions on abortion, Father Drinan said "It is dubious that an amendment to the Constitution would alter the situation resulting from those decisions."

Text on Mary applauded

VATICAN CITY—The Vatican daily newspaper has hailed a text on Mary's role in redemption, signed by Catholic and non-Catholic participants in a Mariological conference, for its theological and ecumenical importance. The brief text, signed by seven Catholic and six non-Catholic members of a round table at the Rome International Mariological Congress May 16, asserted Mary's "exceptional dignity and efficacy" among human collaborators chosen by God in the work of redemption. It also defended the practice of offering prayers of intercession to Mary.

Minister condemns terrorism

CASTLECAULFIELD, North Ireland—The head of the Orange Order, a Protestant fraternal organization widely regarded as a power in Northern Ireland, has condemned Protestant involvement in acts of terrorism. In an address to the semi-annual meeting of the Grand Lodge of Ireland here, the Rev. Martin Smyth, Imperial Grand Master of the Orange Order, said: "It is necessary once again for the Orange Institution clearly to dissociate itself from those activities which have brought disrepute upon our Protestant faith." More than 1,200 persons have been killed in the past five years of violence in Northern Ireland. The victims of purely sectarian murders have been predominantly Catholic.

In capsule form . . .

Rep. Robert Kastenmeier (D-Wis.) has introduced a bill that would provide amnesty for Vietnam war resisters who signed a statement testifying that their actions were based on opposition to the war. . . . The Irish Catholic bishops have approved establishment of a national conference of priests representing clergy of both north and south Ireland. . . . A controversial no-fault divorce bill has been approved by both houses of the Australian Parliament.

Rhode Island's new abortion law protecting the life of a viable fetus has been ruled unconstitutional by a federal district court. . . . Chicago archdiocesan authorities and Catholic school board members are locked in a dispute over a decision to close four grade schools on the city's Southside. . . . A committee in the New Jersey General Assembly has cleared the way for a vote on a bill reinstating the death penalty for murderers of policemen, firemen and prison guards.

The United States Catholic Relief Services has pledged \$100,000 to buy food and medicine for relief in Vietnam. . . . The Cleveland diocese has issued a statement supporting strict gun control legislation. . . . Canadian bishops, welcoming proposed laws to guarantee income, called such legislation a step toward economic justice.

Proponents of liberalized abortion in Italy claim to have collected 400,000 signatures on a referendum petition. . . . Missouri's legislature voted to block ratification of the Equal Rights Amendment. . . . The American Psychiatric Association has upheld its 1974 decision to eliminate the listing of "homosexuality per se" as a mental illness.

The Diocese of Oakland, Calif., has begun training men to serve as permanent deacons. . . . Bishop F. Joseph Gossman, newly-installed Ordinary of Raleigh, N.C., has indicated he will allow Saturday evening Mass and will relax the rigid dress rules for nuns and priests established by his predecessor. . . . The education director of the Baltimore archdiocese said projected enrollment in the city's high schools next fall will rise by 500, the largest increase since 1963.



GIVEN DISTRICT DEPUTY AWARD—Richard H. Keenan, right, is shown above receiving the "Outstanding District Deputy Award" at the state convention of the Knights of Columbus, held recently at French Lick. Presenting the plaque is State Deputy Richard B. Schelber of Huntington. Keenan is a past Grand Knight of Magr. Sheridan Council No. 6138 at Greenwood and a member of the Fourth Degree, Bishop Chatard General Assembly.

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Names . .

Dr. Philip J. Facenda, general counsel of the University of Notre Dame, has been elected chairman of the board of trustees of the Indiana Right to Life Educational Trust Fund.

Father Thomas A. Payton, a 43-year-old Maryknoll priest, has been named full-time director of the Ministry for Justice and Peace of the National Federation of Priests' Councils.

Owne T. Carroll, 72, who pitched major league baseball and then coached at Seton Hall University for 25 years, died at Newark, N.J. Christian Brother Stephen Sullivan, provost of Manhattan College, has been named the 17th president of the college.

Father Robert S. Pelton, C.S.C., former head of Notre Dame's Department of Theology, is returning to the university as director of continuing education programs in theology.

Sen. Birch Bayh (D-Ind.) and author Jessica Milford will address the first national conference on penal reform to be held in Boston in September.

Professional athletes Hank Aaron, Rocky Bleier and Chris Evert were honored for their "dedication and perseverance" by the Wisconsin Council of Catholic Women.

Cardinal John Cody of Chicago was released from the hospital and is making a good recovery from a slight coronary.

President Walter Scheel of West Germany received an honorary doctor of laws degree from Georgetown University on Monday.



PRINCIPALS' OFFICERS—Newly-elected officers of the Archdiocesan Principals' Association are, seated, Sister Betty Sloan, S.P. (left), St. Thomas, Indianapolis, president; Sister Donna Watzke, S.P., All Saints, Indianapolis, vice-president; and standing, left to right, Sister Noel Marie Worland, O.S.F., St. Joseph, Shelbyville, corresponding secretary; Frank Velkan, Ritter High School, Indianapolis, treasurer; and Sister Regina Verdeyen, S.P., St. Ann, Indianapolis, recording secretary. The association was organized last year to improve the professional competency of principals and to provide effective leadership in school operations.

House clarifies public health law section

WASHINGTON — In discussions over a wide-ranging health services bill, the House has clarified and reaffirmed a section of public health law prohibiting the use of federal funds for research on abortions as a method of family planning.

The debate clarified the existing law to exempt from the prohibition contraceptive devices which may act as abortifacients by preventing the implantation of a fertilized egg. This would include the IUD, the "morning after" pill and

possibly some other birth control pills.

THE HEALTH bill also included the first authorization for federal research funds for natural methods of family planning. The House bill, which includes funds for migrant health centers, community health centers, and establishes a commission to study the cause and

prevention of rape, passed the House by a 352-9 vote.

A SIMILAR bill passed the Senate 77-14. The Senate bill did not contain the natural family planning provision, but observers expect the provision to be retained by the House-Senate conference committee.

President Ford vetoed a similar health programs bill after the last Congress had recessed so that there was no opportunity to vote on an override. Observers believe a second veto could be overturned.

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BY FRED W. FRIES

People who have difficulty distinguishing between so-called liberals and conservatives might find the following test amusing if not altogether convincing.

The test is the brainchild of Bob Bruhnmeyer, advertising manager of Cincinnati's Catholic Telegraph, and was printed in the June issue of the St. Anthony Messenger.

In taking the test, which is labeled a Catholic attitude index, you are asked to choose either answer A or B, although the author fails to indicate whether A or B reflects the liberal or conservative mentality. He leaves that judgment up to the reader. The author does say, however, that he devised the index "for the 98% who don't write columns or letters or who have no slide rule to gauge how far right or left a person is."

With that in mind, here is the test:

VATICAN II: A. The beginning. B. The beginning of the end.

Collegiality: A. Your guess is as good as mine (but only if it is as good as mine). B. A heresy fostered by "A."

Latin Mass: A. Speaking in tongues. B. Gobbledygook!

Speaking in Tongues: A. Gobbledygook! B. Sure sign of election.

Curtain: A. An Italian home for the aged. B. Viva Il Papa!

Renewal: A. Doing your own thing. B. Renewing your faith in the old thing.

Magisterium: A. The Lord's interpreters. B. Theological board of censors.

Christian Education: A. Baltimore Catechism. B. Anything that takes place in a certain building.

Notre Dame: A. An Indiana nut shop. B. Our national shrine (for the Fighting Irish, etc.)

Women's Lib: A. God knows what they're doing! B. She sure does!

Giving Witness: A. Burning draft files. B. Burning draft dodgers.

Parish Unity: A. Situation whereby one man makes all the decisions. (Unity means one, doesn't it?) B. Democracy in action.

Kiss of Peace: A. See how we love one another. B. Germ-spreading, hypocritical farce.

Liturgical Participation: A. Quiet! Can't you see I'm praying? B. Don't stop the dialogue; silence makes me nervous.

Conservatives: A. People who believe in the Pope, the bishops, and life after 35. B. Nuts!

Liberals: A. People who believe in popes and bishops who are younger than 35. B. Nuts!

HELP WANTED—Brother John Barrett has asked us to draw the attention of our readers to the fund campaign currently being conducted for the benefit of the Gilead School for Boys in Terre Haute. Object of the drive is to raise \$200,000 so as to become eligible for a Lilly Endowment donation in the same amount under the matching grant program. The fund drive is presently short some \$55,000, and the pledges must be in by August 31, 1975. Those wishing to help the cause may send their checks to: Gilead Fund Drive, Box 52, Terre Haute, Ind.

POTPOURRI—Father Joseph M. Miller, a priest of the Louisville Archdiocese who is serving as administrator of St. Jude parish, Spencer, will observe his 25th anniversary of ordination with an outdoor Mass at St. Jude's at 12 noon on Sunday, June 29, with a reception to follow. Archbishop Fulton J. Sheen observed his 80th birthday on May 8. Father Benno Heidegger, O.F.M., a native of Oldenburg, and pastor in Lafayette, Ind., has been named to the Board of Consultants for the Cincinnati Province of the Franciscan Friars.

CHANGE IN MASS SCHEDULE—To provide a greater time lapse between Masses and thereby ease parking congestion, Magr. Charles Koester has announced a new schedule for Sunday Masses at St. John's Church in downtown Indianapolis. Effective July 6, the Sunday Masses will be at 8, 7:30, 9, 10:30 a.m. (sung Mass), 12:30 p.m. and 5:30 p.m. The Saturday Anticipation Masses will remain the same as before: 5:30 p.m. and 7:30 p.m.

NEEDED: STUDENT CHAIRS—When you are spring housecleaning, keep on the lookout for some folding chairs that may be cluttering up your attic or garage. A good number of the chairs at Holy Angels School, Indianapolis, have, shall we say, seen better days and are in need of replacement. If you have any folding chairs to donate to a good cause, call Sister Betty at 926-5211.

THE ACADEMIC FRONT—The Crosier Fathers have announced the closing of Wawasee Preparatory School, Syracuse, Ind., effective with the completion of the current Summer Programs because of "inadequate personnel and finances." . . . Thomas A. Stevenson was recently appointed head basketball coach at Chatham High School. . . . Mary Smith, graduating senior of Ladywood-St. Agnes High School, has been named the winner of an Engineering Career Merit Scholarship sponsored by the Proctor and Gamble Fund. . . . Andrew D. Luther of Holy Trinity parish, New Albany, was on the Dean's List for the spring semester at St. Thomas College, St. Paul, Minn. . . . Sean Maloy, son of Mr. and Mrs. Gene Maloy of Immaculate Heart of Mary parish, Indianapolis, was elected Supreme Court Recorder and a Senator at the annual Hoosier Boys' State held recently in Terre Haute. He was also a gubernatorial candidate and a nominee for the George C. Graham Award. He is president of next year's senior class at Cathedral High School.

BENEDICTINE JUBILARIANS—Three Sisters marked their Diamond Jubilee and ten their Golden Jubilee of religious profession at the Convent of the Immaculate Conception, Ferdinand, on June 15. Marking their 60 years as Benedictines were Sister Innocentia Kempf, Bernadette Merkley and Eberhard Klueh. The Golden Jubilarians were Sisters Edphonse Retzer, Engelberta Fuchs, Annette Mandebach, Germaine Libs, Beatrice Brame, Mary Joseph Kunkler, Francine Heckel, Florence Seng, Marie Walburga Goettl and Christina Paulus. All have seen teaching service in the Archdiocese of Indianapolis.

THAT TIME AGAIN—The Religious Education Office has issued a reminder that subscriptions for use of the Resource Center are due for annual renewal on July 1. The fee of \$125 entitles all members of a parish, organization or institution to use audio-visual materials as needed. A free catalog listing available materials is provided with each new subscription. Over-the-counter price of the catalog is \$2.50. For non-subscribers, films and other audio-visual materials are available for rental for a nominal fee. During the academic year (September through May) the Center is open on week-days from 8:30 a.m. until 5 p.m. and on Saturdays from 9 a.m. until noon. Sister Mary Jeanne Ples, O.S.B., is the coordinator. Details about subscriptions can be obtained by calling Marge Teipen, 634-4453.

Remember them
In your prayers

BLOOMINGTON
† STELLA S. POWWIST, 53, St. John the Apostle, June 11. Wife of Stan, Sr.; mother of Felicia Felmet, Janice Browning, Barbara Harlow and Christina Powwist, all of Bloomington; and Stan, Jr. of Farmington, Mo.

CLARKSVILLE
† JOHN M. ZIRNHELD, 69, St. Anthony, June 11. Husband of Frances; brother of Rose Brand of Louisville, Ky.

FLOYDS KNOBS
† LOREN JOSEPH SMITH, 64, St. Mary-of-the-Knobs, June 11. Father of Lloyd Smith of Floyds Knobs; and Ronald Smith of New Albany.

INDIANAPOLIS
† LEONARD F. ROBINSON, 54, St. Roch, June 11. Husband of Rosemary; father of Barbara Hill and Susan Bridgewater; son of Betty Robinson; brother of Mildred Springer and Rosemarie Dakin.

† FRANCES F. MCCARTHY, 80, SS. Peter and Paul Cathedral, June 11. Sister of Justin Seary and Irene Slattery.

† CARL O. BREHOB, 65, St. Roch, June 12. Husband of Clara; father of Carl Brehob and Mary K. Reiche; son of Louis Brehob; brother of Wilfred Brehob.

† BEVERLY A. MASTEN, 42, St. Michael, June 13. Wife of Donald; mother of Donald Jr. and Timothy; daughter of Kathryn Blanford; sister of Robert Blanford and Jeanine Blanford.

† BERTHA G. LANDRIGAN, 63, St. Ann, June 13. Mother of Charles Landrigan, Mary Burgess and Helen Vandevanter.

† CHARLES W. CAVANAUGH, 73, St. Andrew, June 13. Husband of Ethel; father of F. J. Cavanaugh and Mary T. Williamson.

† HARLAN L. MOORE, 52, St. Michael, June 14. Husband of Marie; father of Mark and Brian; brother of William A. Moore and Freda Polzin.

† CLARA A. KEMMERER, 81, Sacred Heart, June 14. Mother of James F. Kemmerer, Lois Maltabarger, Clarice Conover and Rosemary Wicker; sister of William Hinz, Catherine Rawlings and Mary Sanders.

† CATHERINE C. KOCHER, 56, St. Jude, June 14. Wife of Bernard; mother of Michael, Leo, Marvin, Chris and Gerald Kocher and Mary Haley; sister of Harry T. Walpole.

† BERNARD B. MEDENWALD, 63, St. Christopher, June 16. Husband of Catherine; father of Richard E. Medenwald; brother of Marie Federspiel.

† WILLIAM J. WRIGHT, 85, SS. Peter and Paul Cathedral, June 16. Husband of Alma; father of Wilbert McCarthy and Modonna Centrell.

† JOHN J. FETTER, 93, Assumption, June 16. Father of Robert J. and Dallas E. Fetter and Mrs. Edward Rash.

† MARY E. GRES, 75, St. Bernadette, June 16. Mother of Herman B., Raymond, James, Robert and Thomas Gres, Margie Heerdink, Mary Galloway and Norma J. Ellis; sister of John and Bernard Jarboe and Bridget Swartz.

† MARGARET E. STEPHENS, 56, St. Philip Neri, June 17. Mother of Thomas and Janet Stephens and Jeanne Burke; daughter of Mrs. Albert Gordon; sister of Father Bernard W. Gordon and Ruth F. McAllister.

† FRANCIS K. TRACY, 66, St. Joan of Arc, May 11. Husband of Edith; father of Patrick and Dennis Tracy and Jeanne Sieffert; son of Bertha Tracy; brother of John, Thomas and William J. Tracy; Betty Dennis; and Rose Dingman. Mr. Tracy was a past Grand Knight of Council 437, Knights of Columbus.

TELL CITY
† WILLIAM PATTERSON, 74, St. Paul, June 16. Brother of Mae Holpp.

† CLARENCE HARPENAU, 74, St. Paul, June 16. Husband of Frances; father of Raymond of Bristol; Edward and Martin of Tell City; Catherine Braun, also of Tell City; brother of Ben of Tell City; Herman of Troy; and Gertrude Berger of Rockport.

TERRE HAUTE
† CATHERINE MALONEY, 60, St. Benedict, June 13.

Brebeuf given \$600,000
grant by Krannert Trust

INDIANAPOLIS—Brebeuf Preparatory School will receive \$600,000 from the Krannert Charitable Trust. The gift will be applied to a \$2 million capital fund campaign currently underway at the Jesuit school.

Funds raised in the campaign will be used for enlarging the school's library, building a commons

area, renovating classrooms and endowing programs, according to campaign chairman Alex M. Clark.

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FLOYDS KNOBS, Ind.—A reception honoring Sister M. Germaine Libs, O.S.B., will be held in the parish hall following a 11:30 a.m. Mass of Thanksgiving in St. Mary-of-the-Knobs Church. Friends and relatives are invited.

Sister M. Germaine observed her 50th anniversary of religious profession on June 15 at Immaculate Conception Convent, Ferdinand.

INDIANAPOLIS
Calendar
of Events

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 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.; Scoona 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: K of C Council #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.

Thirty years ago St. Joan of Arc grade school and St. Mary Academy led their respective categories in the purchase of War Bonds during the 1944-45 school year. Father John Casey, school superintendent, reported school bond purchases topped \$188,000.

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Higgenbottom, Gertrude
Hicks, Edwin D.
Smith, Myrtle R.
Kennedy, Cpl. Fred A.
Mazelin, Mary A.

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Weissenberger, Joseph W.
Cloud, James K.
Risk, Margaret M.
Kurdelaki, Frank, Jr.
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Hermann, Margaret
Goffard, Mabel
Hall, Ethel M.
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TODAY, SATURDAY & SUNDAY

Criterion Comment

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

—Pope Paul VI

When Congress sleeps

The Rockefeller Commission report on the CIA has triggered an outpouring of stunned comment to the effect that it not only can happen here, it darn near did. The specter of the police state is apparent in much of the illicit cloak and dagger activities attributed to the agency—the burglaries, bribes, experiments with lethal drugs on unsuspecting citizens, underworld alliances, wiretaps, mail checks, infiltration of political groups and, most of all, the fantastic number of files—300,000 of them—maintained on individual citizens and organizations.

The CIA not only took the law into its own hands, it had become a law unto itself. It has been answering to no one. Since 1954, according to the report, the Justice Department has permitted the CIA itself to handle any law violations by CIA personnel. Only Presidents, it seems, exerted any authority over the agency. And when they did, it was mostly for mean personal reasons.

Much of this sorry state of

affairs should be laid at the door of a lazy, irresponsible Congress. For decades now, Congress has by default permitted the assumption of many of its prerogatives and powers by an ever more domineering presidency.

As a result, we have wars by presidential fiat, secret agreements with foreign leaders, the making of foreign policy without so much as a by-your-leave of the Senate, legislation disguised as Executive Orders, cronyism instead of Congressional consultation and White House exploitation of the various federal bureaus and agencies.

The supposedly equal branches of government aren't. One of them, the executive, has become grossly overweight and too subject to abuse. This is due in large measure to a lax, neglectful Congress. Until this unhealthy distortion of democracy is corrected, CIA illegalities and Watergate scandals will continue. And the people will continue to be deprived of the representation rightly due them.

Graceful departure

Justice William O. Douglas has established at least two records in the United States Supreme Court. He has served longer than any other justice and he has been the most personally controversial. We respectfully suggest he try for a third: the most gracious resignation.

Late last year Douglas, 76 years old, suffered a stroke that paralyzed his entire left side. Until that time he displayed a vigor remarkable in a person his age. Since then, however, his few public appearances have revealed a fragile senility that belies the optimistic forecasts of complete recovery. Long convalescence and protracted therapy have not produced the desired results. Yet the justice clings tenaciously to his seat on

the tribunal.

According to reports, Douglas' condition has upset the work of the court this term, delaying opinions and causing important cases to be postponed until the fall term. One observer indicated the court is experiencing the worst logjam in decades.

Douglas has made significant contributions to broadening human and civil liberties in his years on the court, but it is time for him to step down. He does a disservice to his own record by remaining when he can no longer perform his duties and has no realistic hope of ever doing so again. He does a disservice to the people by hamstringing the necessary work of their last court of appeal.

New postal increases

How many fans can afford to pay \$54 a year for a subscription to Sports Illustrated? Not many, fear the publishers of the magazine. Yet that price is predicted as a result of the recommendation that second-class postal rates—those paid by magazines and newspapers—be increased by another 122%. That increase is on top of the graduated schedule of rate hikes already imposed through 1976.

The recommendation for this latest onslaught on publications was put forward by Postal Rate Commission Judge Seymour Wenner. He wants first-class rates reduced from a dime to 8.5 cents and the consequent loss of income made up by increasing second-class rates.

If his recommendation is approved, publishers say their subscription prices can be

expected to triple. First, the new postal rates would cause substantial subscription increases. Then as prices go up, some subscribers would drop off and prices would have to rise again to cover expenses. No wonder publishing companies like Time, Inc. and McGraw-Hill are howling. But if the big guys are worried, consider the plight of small specialty publications such as diocesan newspapers.

The policy direction reflected in Wenner's proposal is not only destructive but diametrically opposed to the philosophy of freedom of information on which the postal system was founded. Moreover, Wenner's economics are haywire.

For example, say a typical householder mails 10 letters a week—bills, notes to Aunt Tillie, etc. Over a year's time, at 8.5 cents a letter, he will save \$7.80. But if he subscribes to only one popular magazine—Time, Newsweek, Sports Illustrated—he will be paying an estimated \$35 to \$40 more for his annual subscription. What kind of savings is that?

Four short years after the reorganization of the Post Office into an independent government agency, publications big and small, commercial and non-profit have been put out of business by rate increases. And if people like Wenner have their way, the rush to fold has only begun. Before long, the field of publications will become the lonely preserve of the elite or the heavily subsidized. That is exactly what Ben Franklin and the other Founding Fathers wanted to avoid.

How to develop a working parish council

BY DALE FRANCIS

It was 10 years ago that the Decree on the Apostolate of the Laity proposed that councils be established in dioceses and in parishes. These councils should, the decree said, "assist the apostolic work of the Church either in the field of making the gospel known and men holy, or in the charitable, social or other spheres."

The National Council of the Catholic Laity has made a survey that shows that councils exist in 72.2% of all parishes.

Since the decree that recommends the establishment of councils said very little about them, there is no one set pattern that must be followed.

I have been a parish council member in the past. I am a parish council member at the present. So I can speak from my own experience. Since I have lived these past 10 years in three very different parts of the country, I may be able to offer some breadth of experience.



ONE ARTICLE on councils that I read recently complained that council membership frequently does not reflect the actual composition of the Catholic Church itself.

I do not doubt this—although the council to which I belong at present has almost equal numbers of men and women and requires two teen-age members. But if the council membership does not reflect the composition of the Church—or more validly, the parish—I do not believe this to be of major importance. What is important is how those members are chosen.

They should be chosen by the parishioners themselves. No one should be appointed to the board by the pastor. Nominees for membership should come from the entire parish. All who so wish, should be encouraged to seek a place on the council; all parishioners should be encouraged to offer nominations. Then all in the parish should be allowed to vote.

THE DEMOCRATIC procedure is far more important than trying to get some exact representation of the composition of the parish. It would be good to provide that at least two

young people serve, but aside from this, the membership should simply represent the choice of the parishioners.

It seems to me important that the council keep in contact with parishioners. There should be a way for letting the people know what the council is doing and for allowing input concerning what the council should be doing or is doing.

Some advocates of councils speak of them having decision-making powers. There is nothing in the decree establishing councils that suggests this. Yet it is obvious that councils should be able to act on some things within the competency of the council.

A GREAT DEAL depends on the pastor. If he chooses to dominate the council, seeks to use it only to do what he wishes to have done, then both the council and the pastor suffer. If the council is to assist in the apostolic work of the Church, it must be allowed to approach problems on its own, attempt to find solutions, do what it is able to do to assist the parish.

But since the ultimate responsibility rests with the pastor, it is obvious that

he must have final authority. In a situation in which the pastor encourages the council to proceed to meet parish problems and to initiate parish programs and in which the council members perceive their role as assisting and not ruling, this should bring no real conflicts.

SOME HAVE complained that councils must deal with prosaic problems of financing, parish maintenance. Since these are problems that do concern the parish and problems where council members may have special knowledge, it seems to me important that they assist in this way. This should not be the limit of the council's involvement, but there is nothing wrong in it being a part of its task.

It seems to me that parish councils are needed. But they will succeed only if members always remember they are called by the decree that established them to "assist in the apostolic work of the Church," not to become a power structure within the parish.

And they will succeed if pastors do not perceive of councils as threatening but as broadening and furthering the pastor's own service.

RESIGNED TO BEING 'CHURCH OF SILENCE'

Jesuit charges Viets have martyr complex

BY JOHN MUTHIG

ROME—The Church in South Vietnam prior to Saigon's fall to the communists did not sufficiently prepare Vietnamese Catholics for the possibility of having to live their faith in a communist society, a top Jesuit official said here.

Father Herbert Dargan, regional assistant for East Asia to Jesuit superior general Father Pedro Arrupe, also said that Asian Catholics in general should be ready to make a positive impact within communist systems and should not resign themselves to becoming a "Church of silence" when a communist takeover is inevitable.

The Irish Jesuit in an interview here with NC News gave an eyewitness account of the first 20 days of communist rule in Saigon. Father Dargan made his sixth official visit to Vietnam Jesuits from April 24 to May 26.

"Given the fact that the Church in

Vietnam foresaw the communist takeover, the South Vietnamese Catholics were not sufficiently prepared for it," the priest maintained.

FATHER DARGAN also spoke about the attack early in May by a group of leftist Catholics against the apostolic delegation in Saigon.

"A group of about 30 left-wing Catholics went a couple of times to the apostolic palace. On about May 7, they entered and pushed the apostolic delegate (Archbishop Henri Lemaitre) and two secretaries into the street, but then let them go," Father Dargan said.

The priest added that, after the roughing-up of the delegate, the small leftist Catholic movement "backlashed" on the leaders responsible for the violence.

(According to news reports at the beginning of June, the apostolic delegate has left Saigon.)

DESPITE SOME trouble, Father

Dargan said that the Church in South Vietnam does not seem to be adversely affected by the takeover. "Quite a number of North Vietnamese soldiers went to Mass and confession in Saigon following the city's fall," Father Dargan reported. He said that he heard that the number of Catholics in North Vietnam had doubled in the last 20 years, standing now at about one million.

"The Catholic rightists in the south are very quiet and tend to view the Church as the Church of silence and martyrs following the takeover," said Father Dargan. "But the South Vietnamese bishops don't. They are determined to cooperate now in the reconstruction and development of the country."

The priest said that the 57 Jesuits (29 Vietnamese, 28 foreigners) share that view. The 57 are among about 2,000 Jesuits in East Asia and Australia.

One of the largest Jesuit

apostolates in Vietnam—the Pontifical College of Pius X, an interdiocesan major seminary—is reopening in Da Lat following the evacuation of about 200 seminarians from besieged Da Lat to Saigon last March. Father Dargan said that about 80 seminarians have returned to the Da Lat seminary so far.

FATHER DARGAN also said that an educational television studio in Saigon will probably continue to function with its part-Jesuit staff, at the request of the Saigon authorities. Most of the studio's programming deals with hygiene.

The Jesuits now have eight novices in South Vietnam. Four of them joined since the fall of the capital, Father Dargan said.

There are no Jesuits in Cambodia, he added.

"In South Vietnam, the future is obscure," the priest asserted. "But the mood of the Jesuits there is one of realistic optimism."

FORD'S EXPLANATIONS DRAW HEAVY FIRE

CIA stories making problems for missions

BY RELIGIOUS NEWS SERVICE

NEW YORK—U.S. Intelligence activities overseas are drawing the attention and criticism of Churches and religious agencies as a result of reports that such operations may be affecting the credibility of missionary work.

There have been allegations recently that the Central Intelligence Agency (CIA) has used the services of American missionary workers to aid in gathering intelligence abroad. Although Churches and religious agencies have vigorously denied the reports, they have voiced concern that the charges may have adverse effects on their work.

In addition, some reports charge that the CIA has worked against Christian groups in some Latin American countries in alleged attempts to install right-wing regimes.

REPORTS CONNECTING CIA activities with Church operations overseas are not new. In 1971 Dr. David E. Mutchler, a former Jesuit, wrote in his book, "The Church as a Political Factor in Latin America" (Praeger), that as far back as 1956 the Chilean Catholic bishops had feared a political victory by the late Salvador Allende Gossens, who was elected president in 1970.

Mutchler charged that the CIA and the Agency for International Development (AID) "in recent years have granted public funds to the Jesuit order and the Roman Catholic Church in Latin America."

Late last year, a report in a Mexican monthly publication, *Revista SP* of Mexico City, alleged that Opus Dei, a Catholic lay group, had worked closely with the CIA to overthrow the Allende government in 1973.

According to the journal's November issue, CIA funds were passed on to Opus Dei through the Congress for Cultural Liberty and other institutions for the purpose of undermining the Allende government.

Archbishop criticizes rush on exports

SAN SALVADOR, El Salvador—A top churchman here has linked galloping inflation in this Central American country to an unbalanced use of scarce land for export crops like coffee, sugar and cotton. This leaves too little land for beans and other basic foodstuffs for Salvadoreans, he said.

Archbishop Luis Chavez Gonzalez of San Salvador blamed leaders of a

"profit-oriented consumers society for minimizing and forgetting man's basic needs."

The archbishop listed among abuses "the unchecked expansion of farmlands being used for coffee, cotton and sugar for profitable exports, while poorer and limited acreage is left for corn, beans and rice, main staples of the poor."

particularly heavy fire.

REPRESENTATIVES of 16 Protestant and Roman Catholic mission-related agencies declared that such CIA interventions are "immoral and indefensible" and "blatantly incompatible with the ideals we hold as Americans and as Christians."

In a letter to the President, the mission leaders charged that, "contrary to what you would have us believe," the corporate actions of the CIA in the Third World "frequently support undemocratic governments which trample on the rights of their own people. We missionaries have felt first hand the effects of such interventions, which are certainly not 'in the best interests' of the majority of citizens."

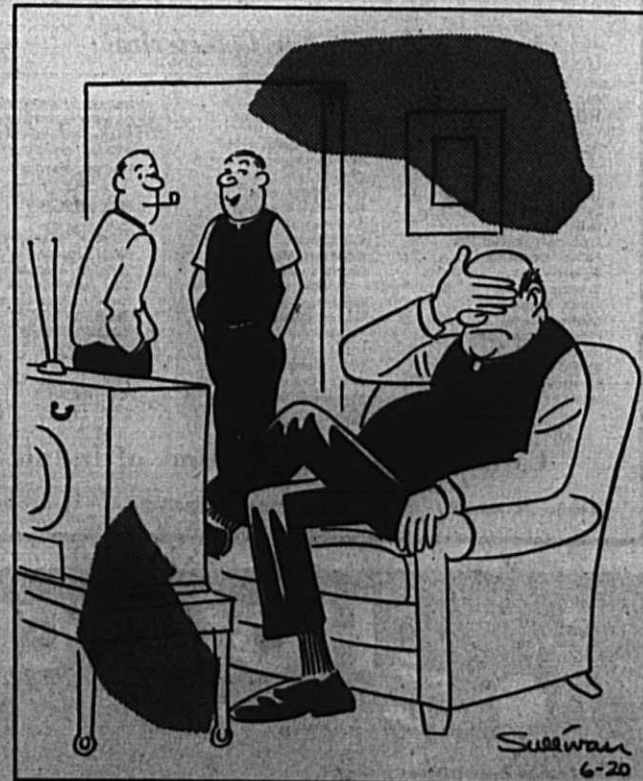
The document was signed by mission leaders of six Protestant denominations, the director of the Latin America Working Group of the National Council of

Churches, and mission coordinators or superiors of nine Catholic religious orders.

One bewildering aspect of this controversy and others that have involved the CIA is that the inherently clandestine nature of the agency's operations frequently makes it difficult if not impossible to establish how many of the charges leveled against it are factually based.

AN EDITORIAL last October in *New World Outlook*, published jointly by missions agencies of the United Methodist and United Presbyterian Churches, highlighted this point.

It said the CIA has become "the world bogeyman," and noted that mysterious wrongs and injustices around the world are often ascribed to the agency. But the editorial added that although such things are often incorrectly ascribed, "every time one tries to assure others that the horror stories are not true, another ravaged corpse such as Chile is discovered."



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Communion permitted twice same day?

BY MSGR. R. T. BOSLER

Q. How many times a day may a person receive the Holy Eucharist? There have been occasions when my children attended more than one Mass on a given Sunday. They are eight and nine years old. My nine-year-old is mentally handicapped and my eight-year-old has only recently received Communion. I did not stop them from receiving each time. My children have a great love for Jesus, and they know why they are receiving the Eucharist.

A. Normally we receive Communion only once a day. However, if we have

received Communion at an earlier Mass, we may receive again at a special Mass, such as a funeral, wedding, anniversary, school Mass, ordination, etc. We may receive Saturday morning and again Saturday evening, if it is an anticipated Sunday Mass. We may receive at a Saturday evening anticipated Mass and again on Sunday. If your children are unable to understand these fine distinctions, let them alone until you sense they are ready. After all, we are pretty close to the point where we are being encouraged to receive Communion every time we attend Mass.

Q. A few years ago this question would not have to be asked, but here it is: May Catholics attend the exchanging of marriage vows between a

baptized Catholic and a non-Christian in a non-denomination church?

A. This is a decision which you must make for yourself. If the Catholic party was no longer interested in the Church and for all practical purposes did not consider himself or herself a member before he or she agreed to the marriage, you must accept the fact that they would be hypocrites if they went through a Catholic ceremony. The charitable thing to do is to attend the wedding. If the person was a faithful Catholic and now is leaving the Church to marry someone, your decision is harder to make. By attending the wedding can I retain my friendship and thereby be better able to help my friend keep some contact with the Church? Would my staying away anger my friend and turn him or

her still further from the Church? Would my staying away shock my friend into realizing the mistake and induce him or her to rectify it? The ways things are today, this latter is not likely. And in larger communities, attendance at such weddings is no longer considered condoning the action but rather an act of charity. In a small rural community, this might still be the case. With these guidelines, I leave the decision to you.

Q. A Catholic girl I know recently married before a justice of the peace. What does the Church say about such a Catholic today? Is she still called Catholic? What is her obligation to the Church? Was she still has to go to Mass but is denied Communion. I know this is an individual case, but I believe many people are doing their own thing regardless of what the Church says.

A. You are right; too many Catholics are doing their own thing. The Church still requires that for a valid marriage Catholics be married

before a priest, unless a dispensation from the marriage form is obtained. Seemingly, this was not granted in the case of your friend. She is still a Catholic, though barred from receiving the sacraments until she rectifies her marriage. She still has an obligation to attend Mass and fulfill all the religious duties she can.

Q. Can a Catholic get a special permission to receive Communion in both a Catholic Church and a non-Catholic one? I've been told this can be done. A priest and a nun told me this is not allowed.

A. Some Catholics may do this in good faith, but it is forbidden, and permission will not be given. Catholics consider receiving Communion together a profession of unity in faith—which does not in fact yet exist with Protestant Churches.

Q. Is it necessary to have a sponsor for confirmation? I am new to this area and my relatives live too far away to come for this. If it is necessary to have

a sponsor, who should it be and can it be by proxy?

A. In the case of an adult, a sponsor for confirmation is someone who should help the convert feel at home in the Church and introduce him or her to other Catholics. The priest who instructed you will find a sponsor for you.

Q. Is it true that cremation is now permitted for Roman Catholics? I have been told that it is, especially in areas like ours where gravesites are becoming more and more scarce. This seems very sensible and I would like to see a ruling on it. Is permission from the bishop needed?

A. The Church now permits cremation, so long as the desire for it does not spring from any lack of faith in the resurrection. The Church does not encourage cremation. Some bishops may require permission. For this information you must ask your pastor.

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Ford, bishops confer on food

(Continued from Page 1)

problems, said he approved the highest food aid option presented to him for fiscal year 1975. He said he would continue to watch the situation on a quarterly basis and, with a good crop year expected, said he expected increased aid next year.

The bishops said the USCC would continue its efforts to secure sponsors for Vietnamese refugees and they were particularly concerned about the fate of some 40,000 refugees still on Phuquoc Island off the coast of Vietnam and some 25,000 refugees now in other countries in the Pacific.

The President "applauded and expressed great gratitude" for the Catholic Church's response on the refugees. He said the refugees are now leaving the resettlement camps at the rate of 700 a day, good in comparison to an earlier lower rate that has been criticized, but not good enough. He said he will review the progress weekly.

The bishops supported amnesty for illegal aliens now in the United States, along with measures to prevent the problem from recurring. They supported family reunification measures and the establishment of a preference system for the Western Hemisphere similar to the process used for Eastern Hemisphere immigration.

The President and Attorney General Levi noted that the President had established a cabinet-level committee to study the illegal alien issue and assured the bishops that their views would be considered.

The bishops asked the President to "use the moral force of his office in support of a constitutional amendment to reverse the U.S. Supreme Court's abortion decision." The bishops said the federal government should not support permissive abortions paid for with public money and said "in every way constitutionally permissible, the federal government should seek to respect the rights of the unborn."

The President reaffirmed as federal policy a 1971 directive issued by President Richard Nixon requiring that military hospitals follow the abortion laws of the states where they are located. Because some states have

fought implementing new laws to conform to the Supreme Court decision, and because other federal agencies have followed the 1971 directive, those supporting the Supreme Court decision have asked that the Nixon policy be changed.

The bishops asked that the government support the inclusion of aid to nonpublic school students under the Elementary and Secondary School Act, which provides auxiliary services similar to those provided by a Pennsylvania law recently declared unconstitutional by the Supreme Court. The bishops said they expected challenges to the federal law, but believed it was constitutional.

THE PRESIDENT said his administration was sympathetic to the law, which he signed last August.

The bishops originally requested a meeting with the President on the food issue shortly after approving a "pastoral plan" on the world food crisis last November.

The meeting was delayed because of a series of communications problems and problems in finding a mutually agreeable date.

A conference spokesman said the other issues were added to the agenda because of recent events, not necessarily because other issues were not considered as important.

Pennsylvania to seek rehearing

WASHINGTON—The losing attorney in the Supreme Court's decision ruling a Pennsylvania Auxiliary Services law unconstitutional has filed for a rehearing of the case, demanding a full airing of the "religious divisiveness" doctrine cited by the Court in striking down the law.

The Court has held in several nonpublic school aid cases that such aid was unconstitutional when it carried the potential for political divisiveness along religious lines.

"If the 'religious divisiveness' charge is a universal constitutional principle, it endangers the religious liberty of everyone," Attorney William Ball of Harrisburg, Pa., said in his brief for a rehearing. "If it applies only to the 'parochial education' question, it attacks the liberties of a single group."

BALL ALSO ASKED for a rehearing on the basis that the Court had ignored unchallenged findings of fact from a Pennsylvania District Court which found no political divisiveness and no cases in which public school teachers and therapists engaged in "inculcating" religion while working with students in church-run schools. The Supreme Court had cited the potential for such abuses as one reason for striking down the Pennsylvania law.

The law provided auxiliary services ranging from the loaning of textbooks, audio-visual materials and microscopes to the provision of speech and hearing therapy to nonpublic school students.

Dever predicts

(Continued from Page 1)

parochial high school in that city. "It is clear we have the law and precedent on our side," Dever said.

HE ANTICIPATES that Roncalli's request for a ruling will be considered during the July meeting of the state commission.

"I don't expect a great number of our students to attend Career Nine. We're primarily college prep. But there will be some of our students interested in the opportunity and there is a principle at stake here. By every standard we have a right to use those facilities," Dever commented.

He said that the original policy of the vocational school was that it would be open to any student in the nine supporting districts. However, when the school handbook was drawn up, the requirement of public school attendance was inserted. That, he maintains, is at the root of the controversy.



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RENEWAL AND RECONCILIATION

Pluralism in the Church

BY STEVE LANDREGAN

Pluralism has existed in the Church since its inception and will continue to exist until the end of time for the simple reason that the Church is a living body concerned with such living problems as faith, salvation, reconciliation, moral values, and witnessing Christ to a contemporary world.

One need only turn to the pages of the New Testament to find the roots of pluralism within the Christian community. "In those days as the number of disciples grew, the ones who spoke Greek complained that their widows were being neglected, as compared with the widows of those who spoke Hebrew." (Acts 6:1)

This first evidence of pluralism resulted from cultural differences between the Hebrew and Hellenistic Jews and a radically different concept of the force of the Law of Moses.

It was this tension between Paul and James with Peter in the middle that resulted in the Council of Jerusalem (Acts 15). It manifested itself in many ways throughout the ministry of Paul who was harassed constantly by Judaizers who maintained that Gentiles converted to Christianity must adhere to the Mosaic Law.

Liturgical pluralism in the New Testament is witnessed to by differences in the Lord's Prayer (Mt 6:9ff, Lk 11:2ff) and in the narratives of the celebration of the Lord's Supper as reflected in slightly different traditions of the Last Supper in the Synoptic Gospels and Paul.

FURTHER EVIDENCE of pluralism

in the New Testament Church is suggested by the presence of two types of Church organization, the Johannine which reflects the early emergence of the monarchical episcopacy, and the Pauline, which might be described as administration by an apostolic delegate.

Only a pluralistic Church could embrace the mystical and evangelical poverty of a St. Francis of Assisi, and the well ordered study, prayer and preaching of a St. Dominic at the same time.

The richness of the ancient liturgy and theology of the Eastern Churches together with their concept of collegiality complement rather than conflict with the different traditions of the Western Latin Church, according to the Second Vatican Council.

Pluralism within the Church results from a variety of factors, language, culture, philosophy, mission and religious experience, and it is not something to be avoided as evil.

Pope Paul VI speaking on Unity and Pluralism in the Church in 1969 said: "Are we pluralists? And that means: yes, we are, . . . we are pluralists precisely because we are Catholics, which means universal."

But the Holy Father was careful to point out that pluralism is not the same thing as promiscuity.

"You can hold to the inadequacy of any human words to express the unfathomable depths of the theological content of a dogmatic formula; and you can hold to the power of one and the same dogmatic truth to provide for many different interpretations in being kerygmatically proclaimed—such as apologetic, catechetical, oratorical, . . . this is

another way of indicating the legitimacy of different schools of theology and of spirituality.

"But," the Pope continued, "We will not be faithful to the univocality of the word or God, nor to the magisterium of the Church that is derived from it, if we arrogate to ourselves permission for 'free investigation,' for subjective interpretation, for subordinating defined doctrine to the criteria of secular sciences, and even less to current public opinion, to the whims and deviations of the theoretical and practical outlook of current literature."

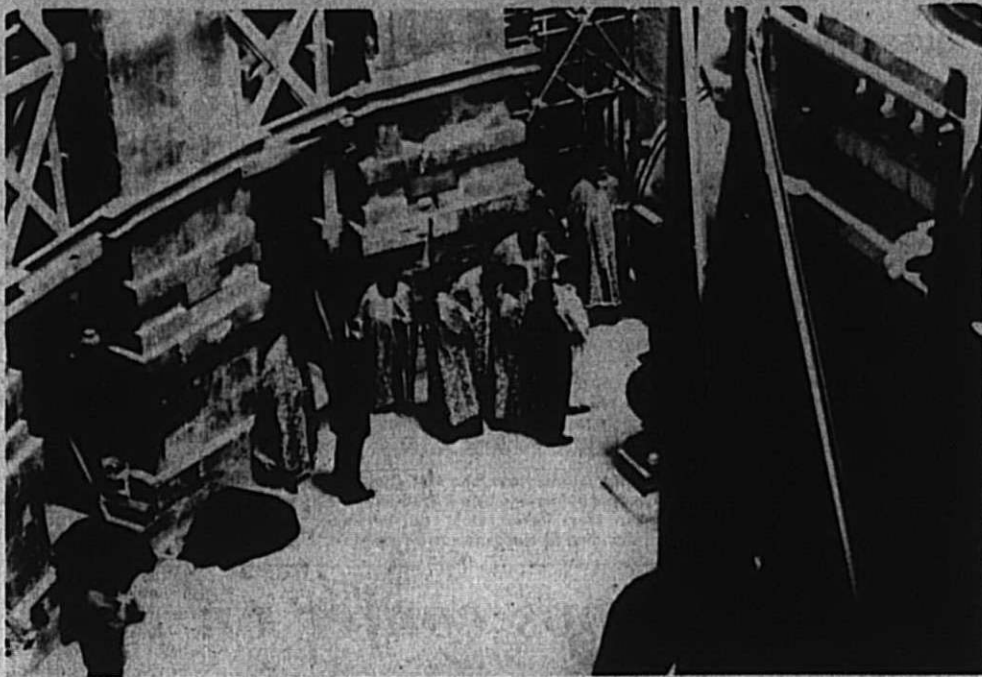
PLURALISM IS PART of the Catholic Christian tradition and should not be seen as necessarily constructive or destructive but it is not without limits.

Even the tension created by pluralism can be creative if pluralism is understood in its historic context. Part of the problem of polarization in the Church today is due to the fact that theological evolution that previously took a century or more has been compressed into slightly more than a decade.

Pluralism becomes polarization when any group within the Church believes that they alone have the pure message of the Gospel and reject other legitimate theological viewpoints or liturgical expressions.

Reconciliation will come about when this important difference between pluralism and promiscuity is understood together with the fact that unity in Jesus Christ and His Church does not require and has never required a rigid uniformity.

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Worshippers kneel and bow low on the stone floor of the Church of the Holy Sepulchre during a Coptic Christian Easter season liturgy in Jerusalem. (NC photo)

The challenge of pluralism

BY FR. PAUL F. PALMER, S.J.

Pluralism is a relatively new word in the vocabulary of most Americans. For some the word is threatening. Because in a pluralistic society there is a clash between the races, polarization between ethnic groups. In the name of pluralism of religious and ethical systems we have legalized much that is offensive to large segments of our citizenry—gambling, the sale of alcoholic beverages, pornography, divorce and, more recently, abortion.

For others pluralism is a challenge. For pluralism is a good, a reflection of the Supreme Good, who is at once a unity in nature and a plurality in persons, who is one God in three divine persons. God is a pluralistic society: a triune community.

Pluralism is then a divine challenge, and the motto of our country expresses the challenge well: "E Pluribus Unum—From the Many let there be Unity."

The Catholic Church, because she is catholic or universal, must also be a pluralistic community. And this she has become. The new people of God is the most pluralistic and yet unified society on the face of the earth.

The bond uniting Catholics is threefold: unity of faith, unity of Baptism and unity of obedience. Without unity of faith, Baptism is a less meaningful bond. Without unity of faith, obedience is often regimentation.

Because of the centrality of faith, there can be no pluralism in what a Catholic believes. For faith is the response of the Christian to God's revelation of Himself, a revelation that is consistent. And yet the way a Christian responds to God's revelation will be as varied as the way in which God has revealed Himself to man.

THE OPENING HYMN of creation tells us that "God made man to His own image and likeness," but adds, "male and female He created him," as though the man alone or the woman alone could not possibly reflect the myriad splendor and beauty of God. Despite the egalitarianism of the Women's Lib movement, a woman reveals God in a different way than does a man.

There is but one Man who is the perfect revelation of the Father, the one Man with whom all men, of whatever age or sex can identify, the God-man, the Son of God. "In many and various ways God spoke to us by the prophets, but in these last days he has spoken to us by a Son" (Heb. 1:1).

To Philip's question, "Lord, show us the Father and it will be enough for us," Jesus replied, "He who sees me sees the

Father" (Jn 14:8,9). But we are not Philip. We do not belong to the select company who saw Jesus, who walked and talked with Him, who ate and drank with Him, who even "touched" Him.

Jesus too has to be revealed to us; and once again we find pluralism in the four separate and at times disparate, but never contradictory, accounts of the Evangelists. John the theologian is not Luke the physician; Mark who writes for the Gentile world is not Matthew who portrays Jesus as the new Moses.

JESUS AND HIS TEACHINGS are

revealed to us in the biblical reflection of the Christian community down through the ages, and in the theological and mystical reflection of the Church's theologians and contemplatives. The role of the teaching Church is not to add to God's revelation of Himself in Christ, nor to stifle the new insights of the community of believers, whether they be the trained theologian, the contemplative or mystic, or one less endowed by nature and grace.

There is a variety of gifts in the community, and no baptized believer is denied the Spirit of knowledge, of understanding, and of wisdom, the

(Continued on Page 7)

Church's pluralism no reason to fear

BY SHIRLEY GRANT

The word "pluralism" immediately brings with it a mental picture of several things rather than one. Webster's Dictionary definition is: the quality or state of being plural. When we talk about pluralism within the Church, our immediate reaction might be one of fear.

But if we examine the meaning of pluralism more thoroughly, we soon realize that we literally live with plurality. For instance, in the realm of nature there is multiplicity—earth, water, air, plants, living beings—each dependent in some way upon the other. Each individual has many facets within himself—facets that integrate to form one personality. Within a

(Shirley Grant is a member of the U.S. Bishops Advisory Council. She is a wife and the mother of four children. Mrs. Grant lives in Virginia and has made outstanding contributions in the lay Apostolate.)

family, each member is an individual unto himself, yet all the members make up a whole. From earliest historical records, people have collected into groups. Within each group, there are as many personalities as there are people. But they come together and are a whole. A parish community is composed of many members. Those members divide into groups, each doing a separate thing. The members and the groups share the responsibility to make up the whole.

Plurality, like anything else, can be good or it can be evil. It is what we choose to make it.

In this article, I shall discuss one facet of plurality—plurality in the Church today. We have probably all known what it is like to belong to some type of group in a parish and the chances are that most of us have had our share of good and bad experiences. My focus will be based on the things that go into making positive experiences—positive because diversity among people and groups is interesting and should be channeled to produce good things; positive because each of us share the common goal of furthering Christ's mission.

FOR SOME 20 YEARS I have been deeply involved in parish, deanery, diocesan and national-level councils and organizations. It is important to state at the beginning that the road is difficult. But, then, those things that are the hardest to do usually are the most desirable things to accomplish. And the most satisfying.

One such difficult undertaking stands out for me. Our diocesan pastoral council decided that it was time to examine our outlook for the future. So the leaders of the diocese and our bishop spent a week-end together. It was something like a retreat. The method we chose was Ignatian—the process of discernment. Professionals were brought in to put us through the process.

Sixty hours later we felt that we had accomplished nothing. We had failed

to form any basis for guidelines, there were no flow charts, and we seemed to be in the same haze as when we arrived. We felt a frustration because our expectations had not been met. We had a consensus statement—but we didn't know what to do with it. The process was unfinished.

But before we disbanded, we decided that we would each set aside 15 minutes every day for reflection and prayer. In short, we would go through the discernment process individually.

Two months later we met again and spent another week-end together. What a change there was! Things seemed to mesh—the fog lifted. We were able to outline the general direction for the diocese.

Our conclusions could serve as a model for any group—parish, diocesan, national—searching for positive accomplishment. Yet these conclusions are not complex. We determined that we had to work together, share the responsibility for the mission, each take an active part, be open and vocal, allow our concerns to center on the needs of the people, work towards changing attitudes among the people and the clergy.

THE REAL KEY LIES in the simple statement: We must work together. A group where one strong voice and one strong will dominates will accomplish nothing. A group where people are afraid to "risk" voicing their views for fear of what others might think will fail. A discussion should be just that—discussion. Anger produces a bitter session rather than an accomplishment session.

Expecting "thank you" is out of place too. Personal gain really is not the object because we each have a stake in the whole. Taking an active role in Church community offers no pedestals. Using the gifts and talents of each person is what is important. There are so many different roles and ministries and we need all of them. We always have to work to understand approaches that are different from our own realizing that we are united in the care of our faith. And our expressions of this faith take many different forms.

Today demands that we continually learn so that we may better understand and carry out the continuation of Christ's mission in a constantly changing world. This is the ideal thrust of adult education. It can be done because I have experienced it, not once but many times. But it takes prayer, patience, persistence and determination. And most of all—LOVE.

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The parish of 1985

BY FR. JOSEPH M. CHAMPLIN

This is the final section of my lengthy letter, Pat, responding to your question "What will the parish of 1985 be like and how can we prepare for that future now?"

9. "Catholic schools will probably have a less significant impact on the Church's life in the United States."

The National Catholic Educational Association, in a recent report on the United States parochial school situation, gave, reluctantly and with heavy reservations, some highly tentative projections for 1979-80. Extension of those figures to 1984-85 offers us an indication that there will be in 10 years about 1,000 fewer Catholic schools (elementary and secondary) with a total enrollment of approximately one million less pupils.

My own predictions here are quite ambivalent. Earlier comments I have made about Catholicism and an alien contemporary culture would lead me

to believe that Catholic schools will be more necessary and desirable in 1985 than today. However, the astronomical costs, the dim prospect of state aid and the debilitating effect on the parish of huge assessments for school support make continued operation of those schools highly questionable from a financial viewpoint.

I do think that hard priorities must be observed. First we should budget for Sunday worship, next the total religious education program (adults and public school children), and only then, the Catholic school. It seems to me that the order has normally been reversed in most parishes or dioceses prior to the present time.

10. "Single persons and senior citizens should be offered greater consideration in the parish of 1985." I have previously stressed the critical importance of parental religious education programs. This reference to single persons and senior citizens does not conflict with that principle; it merely emphasizes the fact there will be an increasing number of these people in our parishes.

They, too, deserve our consideration, ought to have special

programs of their own and should be carefully integrated into parish activities. Ask yourself now: How many are lectors, gift bearers, parish council members, committee heads?

11. "The permanent diaconate will take on an increasingly vital role in the life of American parishes."

In lectures to these deacons and to candidates for that office at Paterson, New Jersey, Toledo, Ohio and your own Tucson, Ariz., I have been very impressed by their goodness, enthusiasm and potential.

The future of the diaconate program seems without limit. The kind of work they will do, where they will labor, and how they will function are all uncharted areas. Sponsoring bishops and diocesan directors, to their credit, are surrounding the program with great freedom, allowing it to develop according to current needs coupled with the talents and status of the deacons.

12. "Women will share more equally the leadership roles in parish functions."

With Cardinal Suenens, I am not ready to predict Roman Catholic women priests in American parishes by 1985. However, we certainly can expect more and more women to serve as lectors, ministers of Communion, parish council representatives, religious education coordinators, co-pastors, pastoral assistants, etc.

13. "I doubt, other than by exception, if there are married Roman Catholic priests by 1985 in the United States."

Instead, I see the priest's function more restricted to worship leader, preacher, spiritual adviser with many previous tasks assumed by permanent deacons (married or single) and competent lay persons. Vocations to priesthood will probably increase slightly in number but the overall ratio of priests to lay persons will very likely decline.

Nevertheless, the more defined role will mean we need fewer priests, but priests of more unique talents and of greater holiness.

14. "I foresee a great deepening of our Catholic prayer and faith life over the next decade."

The liturgical books have now been reformed and we have available texts of great richness which require creative, prayerful, careful, faith-filled application to specific occasions and particular communities.

Less preoccupation with externals and more concentration on the inner reality of public worship and private prayer should mean a growing group of Catholic Christians who honor the Father in spirit and truth.

My list of predictions, Pat, could go on, but these projections may help stimulate your parish council discussions about the Church in 1985.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

TWELFTH SUNDAY OF THE YEAR

"Don't give up"

Jeremiah 20:10-13
Romans 5:12-15
Matthew 10:26-33

All around us there are reasons for giving up. It's hard to be good and loving sometimes. But don't give up. God's love for us in Jesus and Spirit far outweigh what pulls us down. Do not fear! Why do I let my fears get the best of me when I profess that God's love is greater than that?



A Catholic high school in St. Paul, Minn., which closed three years ago, is still up for sale. (NC photo by Karl Ritchie)



CADET TRACK AND FIELD WINNERS—This is the team from St. Simon's parish, Indianapolis, which posted the top score in the recent City-wide Track and Field Meet at the CYO Stadium. The mentor is Carl Wagner.



JUNIOR TRACK CHAMPIONS—These girls from Holy Spirit parish, Indianapolis, walked off with the championship this spring in Junior CYO track. The coach is Jane Chesle.



'56' LEAGUE CHAMPIONS—Pictured above with their coach, John Cannon, are the members of the "56" League Baseball team from St. Bernadette parish, Indianapolis, which recently captured the league championship.

Two golf events on the docket

BY DENNIS SUTHERLAND

Junior CYO's tee off into a week-long Golf Bonanza starting tomorrow (Saturday) with the Eighteenth Annual Gold Outing and Monday in the Tenth Annual Match Play Golf Tournament.

Participants in the Golf Outing swing into action tomorrow at Jack Ensey's, 56th Street Golf Center at 10 a.m. Following the Outing, the high school age young people then travel to Marian College for a picnic, swimming party and outdoor Mass.

Father Mark Svarczkopf will celebrate the 5 p.m. Mass. The picnic will follow the Mass. CYO Executive Director Bill Kuntz urges parents and families of the participants to join in the picnic and Mass.

ON MONDAY, Junior CYO's start the first round of the Match Play Tournament at South Grove at 9 a.m.

Following the first round medal play, the golfers are placed in flights for the match play which begins on Tuesday and lasts through Thursday or Friday if necessary.

For both the Golf Outing and Match Play Tournament, awards will be presented in all divisions.

CYO NOTES

Entries for the Sub-Novice and Archdiocesan Swimming Meets are due no later than July 2 and July 10, respectively.

Youth Council President Ed Loughery announced plans for the Summer Outdoor Dance at St. Malachy, Brownsburg, on July 11. More complete details will follow.

Bishops to get youth 'input' from parley

WASHINGTON — Delegates to this fall's 13th National Catholic Youth Organization (CYO) Federation convention will provide input to the Catholic bishops' biennial program that will help shape the direction of Catholic social action in this country through 1981.

The CYO convention, a biennial event, will be held this year at the Convention Center in San Antonio, Tex., from Oct. 30 to Nov. 2. According to the national director of the CYO, Father Rudy Beranek, more than 3,000 teen-agers and young adults are expected to attend.

The convention theme is "Revolution '76 . . . Youth Shaping a Human Future."

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The challenge of pluralism

(Continued from Page 6)

gifts of the Holy Spirit. But the gifts have to be tested; the new insights into God's revelation of Himself in sacred Scripture are "subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God" (Vatican II, "On Revelation," No. 12).

The teaching Church has always welcomed a plurality of theological approaches to God's inexhaustible revelation of Himself. But she has

never made any one theology so much of her own as to reject all others. The Church in her moral teaching has welcomed a plurality of ethical systems or moral theologies, but only so long as they reflect the authentic Christian way of life. The Church in her worship will be sensitive to the language and gestures and customs of those who worship, so long as the basic worship is sacramental and Eucharist centered.

In a revolutionary age the Church

must evolve slowly if she is to grow. And yet, at no period of her history has the Church been so busily engaged in adapting her teaching, in accommodating her life-style and of revising her liturgy than in the decade since Vatican II. But the Church would be unfaithful to her mission, if adaptation, accommodation or revision were to involve a radical change either in her faith, way of her life or her worship.

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Sister Winifred dies, widow became nun

INDIANAPOLIS — Sister Winifred Sullivan, a grandmother who became a nun after the death of her husband, was buried from the chapel of St. Augustine Home on June 10. The widow of the late Dennis P. Sullivan, in 1960 who became an oblate member of the Little Sisters of the Poor, who operate the St. Augustine Home for the Aged. She was 81 at the time of her death. Burial was in Holy Cross Cemetery.

During her early years as a Religious, Sister Winifred worked at the old Sisters of the Poor facility on East Vermont St., moving to the present Home when it was opened several years ago.

A native of England, she had been an Indianapolis resident for more than 60 years, and was a charter member of the Ladies of Charity of St. Vincent de Paul. She was a long-time member of Holy Cross parish.

Survivors are two sons, James R. Sullivan of Indianapolis and John M. Sullivan of Aurora, Ill.; two daughters, Mrs. Alice M. Hoffman of Indianapolis and Mrs. Winifred Cole of Bamberg, S.C.; three sisters, Mrs. Esther Chrisman of Indianapolis, Mrs. Alice Dugan of Cleveland, and Sister Winifred Atkinson of Mobile, Ala.; one brother, Robert J. Atkinson of Cleveland.

Reservations may be made at the Third Order meeting at Sacred Heart on June 22 or by calling Helen Sander at 631-4439. All are welcome.

Exemplification
INDIANAPOLIS — More than 100 candidates will enter the Fourth Degree, Knights of Columbus, during exemplification ceremonies to be held Sunday, June 29, at the French Lick Sheraton Hotel. Cosmas A. Mascari of Indianapolis, Master of the Southern District, will be in charge.

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'U.S. Catholic' tries newsstands

CHICAGO—An award-winning Catholic magazine published here has stepped out of its strictly religiously-related circulation milieu and begun to compete with the secular "slicks" on Chicago's newsstands.

For a six-month experimental period, involving about 5,000 copies each month, U.S. CATHOLIC, a publication of the Claretian Fathers, will join in what the Chicago Tribune described as "head-to-head" competition with Playboy, Time and Esquire magazines.

Robert E. Burns, executive editor, said: "We felt that if we could reach this larger audience, many of them would end up subscribing to the magazine. We just feel there are a large number of people who are interested in religious things in a broad sense."

The monthly magazine, starting with the June issue, was distributed to newsstands in hospitals, hotels, drug stores, supermarkets and bookstores in Chicago.

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Diocesan press losing money

NEW YORK—The average diocesan newspaper in this country lost more than \$13,000 last year, according to a survey released at the opening of the annual Catholic Press Association (CPA) convention here May 13. One paper lost more than \$87,000. John F. Fink, outgoing CPA president, said increasing expenses were the chief cause of the losses.

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VIEWING WITH ARNOLD

Hollywood dream factory



BY JAMES W. ARNOLD

There is probably no more worthy subject for satire than Southern California and movieland—unless it is Las Vegas—because it is in these tarnished paradises, one provided by God and the other by greed, that the terribly limited American Dream is both fulfilled and emptied.

The territory, unfortunately, has been overgrazed to the point of no return, as we saw in the recent attempt (in "Shampoo") to link Lotoland and vapidity to national political amorality. Ho-hum might also be the appropriate reaction to "The Day of the Locust," although it is handily mounted by the creators of "Midnight Cowboy" and something of an Event. At last we have a film of Nathanael West's bitter 1939 short novel, long

acclaimed as the "toughest" of the literary diatribes against Hollywood and its denizens.

"LOCUST" is cluttered with filmland low-life—aspiring cowboys, stage mothers and brats, a midget bookie, cock-fights, a posh Spanish-style brothel, crass studio executives, vacant-faced tourists and retirees, a nightclub female impersonator. But it is chiefly the story of two almost entirely opposite Easterners caught up in the carnival and destroyed by it.

One is Tod Hackett, the sophisticated young artist from Yale who hopes to be a set designer. The other is Homer Simpson, the bookkeeper from Des Moines, the timid repressed puritan stereotype of the unimaginative Bible Belt square. Both fall "in infatuation" with platinum-haired Faye Greener (as expected of any American boy). But Faye is busy on her movie career, doing dumb blonde and Harlow imitations, and "saving herself" for a rich man. Meanwhile, she takes whatever she can.

Tod survives his frustrations grudgingly, but Homer is like the dim-witted, dog-like Lenny in "Of Mice and Men," smitten, exploited, humiliated to the point of volcanic eruption. That occurs in the book-movie's famous final scene at a klieg-lit Hollywood premiere where Homer, at last insane, pulverizes a bratty tormentor. The crowd vengefully tears Homer apart and, burgeoning on its taste of blood, becomes an Apocalyptic mob ready to kill and burn down the world.

The climax of madness is surreal, a fantasy, but no one who has experienced the fanaticism of a mob—at a show or sports event—can dismiss it so easily.

THE INNER truth is that all the characters live on shoddy illusions and all are doomed to frustration. In the Hollywood dream factory, everybody loses; the "winners" only lose more slowly than everyone else. The result, in West's gloomy vision, is inevitably both personal and social desperation, chaos, destruction. Maybe California's famous kooks aren't really desperate enough, he writes, to set a single city on fire, let alone the whole country. "Maybe they are only the pick of America's madmen and not typical of the whole country."

Well, this is a sour, midnight sort of vision, and not very convincing, in either book or movie. (For one thing, the riot is about as contrived as a cute fuzzy dog in a Disney movie. Homer is going back to Iowa and just happens to be looking for a bus in the middle of the premiere crowd). But if you

forget the symbolic ending, the characters are rich, if predictably single-minded. The image of Hollywood in the Thirties has a queer mixture of nasty truth and nostalgia, and it is elegantly put together.

Director John Schlesinger and writer Waldo Salt stick remarkably close to the novel's incidents and characters, adding the sort of moody details in the decor and camera work (by Conrad Hall of "Butch Cassidy") that only movies can provide. E.g., Tod and Faye make a model-A tour of Beverly Hills' lush golden mansions and estates (to the tune of "Isn't It Romantic?"); the sun, stucco and overripe fruit gardens virtually ooze off the screen; the vulgar funeral of Faye's father is even more grotesque when seen the mourners rush out and romp over the graveyard when the rumor circulates that Gable is coming; and the glimpses of studio life, including the soundstage collapse during the shooting of the Battle of Waterloo, are authentic and fascinating.

DONALD Sutherland (as Homer) is almost too perfect—it's like posing for a

John Deere tractor ad—but nicely suggests the very sick man under the surface of obsequious kindness. Karen Black has always been typed as a Faye sort of person, and slips into the role like Cinderella into a slipper. Canny veteran Burgess Meredith upstages everyone as her boozy vaudevillian father (a role that seems unplayable), and newcomer William Atherton, for such a boyish fellow, manages to catch some of the nastiness in Tod.

The only major new scene, unfortunately, is of a fundamentalist faith-healing rip-off, led by Geraldine Page as a white-gowned fanatic who clearly has got her sexual impulses mixed up in her relationship to God. Movies put down religion of any kind almost as routinely as comedians do politicians. But this sequence—with its neon crucifix ("Give to Jesus"), adding machines and eager hands counting the money—is as subtle as enticing babies with lollipops. [Rating—A-4: unobjectionable for adults with reservations]

Offices to move to Ball State

NEW YORK — The board of directors of the National Council on Religion and Public Education (NCRPE) has voted to move the national office to the Ball State University campus in Muncie, Ind. The relocation will take place as soon as possible.

The board has also elected Rev. Walter Horlander, associate executive secretary of the Indiana Council of Churches, as associate executive director of the NCRPE.

The national group provides a forum for organizations concerned with teaching religious values in public schools.

PARTY SLATED

INDIANAPOLIS — The Catholic Alumni Club will hold a Summertime Party in the spirit of the 1920s at 9 p.m., Saturday, June 21, in the Brandonway Party House, East 56th St. and I-465. Single adults 21 and over are welcome. Charge is \$2.50 per person. Persons wishing further information about the club and its activities may phone 545-4926.



NORTH DEANERY OFFICERS—The Indianapolis North Deanery Council of Catholic Women installed new officers during an installation Mass recently at St. Simon Church. Pictured above, left to right, are: Mrs. John V. Reeder, Secretary; Mrs. Leonard Delehanty, Vice-President; Mrs. Joseph W. English, President; and Mrs. Harry L. Bindner, Treasurer. Other officers not pictured include: Mrs. Robert Lepscum, 2nd Vice-President; Mrs. Richard Wagner, 3rd Vice-President; Mrs. Gerald M. Carrier, Auditor; and Mrs. John A. Konkel, Corresponding Secretary.

Interfaith choir being organized for Seton rites

EMMITSBURG, Md. — An interdenominational choir from this small rural community has been invited by the Vatican to sing at the canonization ceremonies of Blessed Elizabeth Ann Seton at St. Peter's Basilica in September.

It is in this town that Mother Seton opened an academy for girls and a tuition-free neighborhood school in 1809 from which grew her religious congregation, the Sisters of Charity. These efforts laid the foundation for the Catholic parochial school system in the United States.

The Emmitsburg Community Chorus was organized eight years ago as an amateur effort, and has attracted members from both the lay and religious communities here.

Directed by Sister Jane Marie Perrot of the Sisters of Charity, the Emmitsburg Chorus will lead the congregation in the Ordinary of the Mass alternating portions with the Vatican's Sistine Choir.

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Fr. John Minta to note jubilee

CONNERSVILLE, Ind. — Father John J. Minta, pastor of St. Gabriel Church here, will observe his 25th anniversary of ordination with a Mass of Thanksgiving at 11 a.m. Sunday, June 22. A pitch-in dinner will follow the Mass.

Father Minta, who has been pastor of St. Gabriel parish for the past two years, was ordained at St. Meinrad Archabbey by Archbishop Paul C. Schulte on May 30, 1950.

The jubilarian is a member of the Priests' Senate of the Archdiocese, the Priests' Personnel Board and the Liturgical Commission.



GOLDEN JUBILEE—Mr. and Mrs. Joseph Kieffer will observe their 50th wedding anniversary with a Mass of Thanksgiving at 2 p.m., Sunday, June 29, in St. Anthony's Church, Indianapolis. A reception in the parish hall will follow. The couple has requested that gifts be omitted. They are the parents of Bernadette Parsons, Kathleen Abshire and Joseph Kieffer, all of Indianapolis; Patricia Hostetter, Fairfield, Cal.; Marian Wadell, Torrance, Cal.; and Vincent Kieffer, Gretna, Neb.

The week's TV network films

THE BOY FRIEND (1972) (CBS, Friday, June 20): Ken Russell's clever, inventive and raucously good-natured film of Sandy Wilson's tuneful spoof of 1920's English stage musicals. Russell stages it as a play-within-a-film, with Twigg as the inexperienced script-girl rushed into the lead at the last minute. A toe-tapping, whip-creamy film, with some wacky takeoffs on show and movie styles of the past. Recommended, especially for those who enjoy insider wit and seeing Show Biz have its leg pulled.

MRS. POLLIFAX-SPY (1971) (CBS, Friday, June 20): Rosalind Russell attempted a comeback, but didn't quite make it, in this harmless G-rated spoof of the spy genre. Roz is a patriotic widow who volunteers for the CIA, and gets involved in ludicrous intrigue that winds up on a mountaintop in Albania. Satisfactory family entertainment.

MARY, QUEEN OF SCOTS (1972) (NBC, Saturday, June 21): This latest film version of the legendary struggle between romantic, Catholic Mary and shrewd, Protestant Elizabeth is stagey, talky and over-acted, and will generally disappoint admirers of historical complexity. But Vanessa Redgrave and Glenda Jackson are interesting as the contending queens, and Trevor Howard is helpful as Lord Cecil. Chiefly for admirers of period decor and costumes.

LADY L (1966) (ABC, Sunday, June 22): A terribly silly movie by writer-director Peter Ustinov, in which Sophia Loren is turned loose in 19th century Europe to save a dashing anarchist (Paul Newman) from throwing bombs at members of the ruling class. The heavy farce will seem funny only to someone at the tail end of a seven-day binge. The scenery and sets are plush. Not recommended.

THE MCKENZIE BREAK (1970) (CBS, Thursday, June 26): A better-than-average POW escape film with a nice reverse twist: German submariners are the prisoners and the British are the non-plussed captors. It

comes down to a character struggle between two unpredictable leaders, Helmut Griem and Brian Keith (in one of his more respectable film roles). Satisfactory for adults and teen-agers.

CAPTAIN NEMO AND THE UNDERWATER CITY (1970) (CBS, Friday, June 27): A nicely imaginative children's adventure film, directed by James Hill ("Born Free") and based on the characters from Jules Verne's "20,000 Leagues Under the Sea." The late Robert Ryan is Captain Nemo, and the cast included Chuck Connors and Nanette Newman. Satisfactory spectacle, especially for the small fry.

SHAFT (1971) (CBS, Friday, June 27): Gordon Parks' breakthrough film about the tough black private detective, with Richard Roundtree hired to retrieve a girl kidnapped as a pawn in a struggle between whites and blacks for control of vice in Harlem. Hard-nosed, but otherwise routine actioner, chiefly of historical interest.

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Applications and References Required (Only by Lease)

38th & Washington Blvd.

283-6558 283-6893

Under New Management and Ownership

Festival slated by Holy Angels

INDIANAPOLIS — Holy Angels parish will sponsor "Summer Festival '75" on Friday, Saturday and Sunday, June 20, 21 and 22 at 740 W. 28th St.

Hours will be 5 to 11 p.m. on Friday and Saturday and from 12 noon until 10 p.m. on Sunday. Dinners will be served, and there will be entertainment for the entire family. Babysitting service will be available.

A \$1,000 cash award will be given away at 10 p.m. Sunday evening.

feeney mortuaries

PRESENT YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

St. Agnes
CLASS OF '55 REUNION
Friday, June 20
Contact Carole Lux immediately — 881-8802

3rd Order of St. Francis
REGULAR MONTHLY MEETING
Sunday, June 22 — 3 p.m.
Sacred Heart Church
Annual Retreat — June 27, 28, 29 at Alverno
Contact: Helen Sanders — 631-4439

St. Maur Ladies' Guild
DAY OF RECOLLECTION
Sunday, June 22 at St. Maur Seminary
Registration — 10 a.m.

Feeney Mortuaries

Indianapolis

Feeney-Kirby **Dorsey-Feeney**
1901 North Meridian 3925 East New York

Feeney-Hornak

71st at Keystone
923-4504



Harry Feeney



Mike Hornak



Mike Feeney

Monsignor Goossens Hopes

That each of you will try to give several dollars—three, four, five or more—to the Missionary Priest and/or Sister who visits your parish this summer. Most everyone can do this who is willing to make some SACRIFICE for the GOOD OF SOULS!

CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225