

# U.S. officials pushing probe of priest's death

WASHINGTON—American officials in Tegucigalpa, Honduras, are pressing the government there for information on the disappearance of Conventual Franciscan Father Michael J. Cypher, whose violent death is taken for certain by Honduran Church authorities.

Once there is official confirmation of his death, the U.S. embassy will file a response with the ruling military junta, a spokesman for the Department of State said here.

Paul Wackerbarth, who heads the Honduras desk at the department, described the efforts of U.S. officials in that country since the disappearance June 26 of the American missionary.

THEY WERE seeking first to locate and protect him, and later to obtain details of his reported death at the hands of landholders during a hunger march by campesinos.

Funeral services were held in Tegucigalpa for Father Cypher and 13 other victims of a massacre of campesinos at Juticalpa, in Olancho province, at the end of June.

A commission appointed by the Honduran bishops reported sufficient evidence of their deaths to support "moral certainty," although their bodies have not been found.

The U.S. charge d'affaires in Honduras, William Swales, met with officials of the foreign ministry and of the defense board in Tegucigalpa after written questions on the whereabouts of Father Cypher and on the status of several other American missionaries working in Honduras.

AT THE TIME of the Juticalpa incident several foreign missionaries were also arrested—and some of them manhandled—in El Yoro and Choluteca provinces as well as Olancho.

After learning that several U.S. citizens were among those arrested, American consular officials asked police for details, including a complete list of names and the charges, Wackerbarth said.

In the following days the U.S. embassy continued pressing for information on the whereabouts of Father Cypher, and voiced "official concern" for his fate to Honduran officials.

"American officials in Tegucigalpa are convinced that the local authorities are making sincere efforts to get to the bottom of the unfortunate affair," Wackerbarth added.

A SIMILAR REACTION was voiced by Church spokesmen in Tegucigalpa. There are 74 U.S. missionaries in Honduras.

Arrested along with other foreign missionaries were Father Stephen Gross, an American Jesuit who is pastor at El Progreso, and Sister Mary Garcia, of the School Sisters of St. Francis, also an American. They were released after brief interrogation in Tegucigalpa.

## Media monopoly riles Portuguese

LISBON—More than 80,000 Catholics demonstrated here to protest attempts by radical left-wingers to monopolize communications and the government's takeover of the Catholic radio station Renascença.

Bishop Manuel D'Almeida of Aveiro, chairman of the Portuguese Bishops' Conference, was drafted unspectacularly as leader of the demonstrators when he was met at the railroad station here upon arrival from a visit to Rome. He was taken by the large group to the Lisbon cathedral.

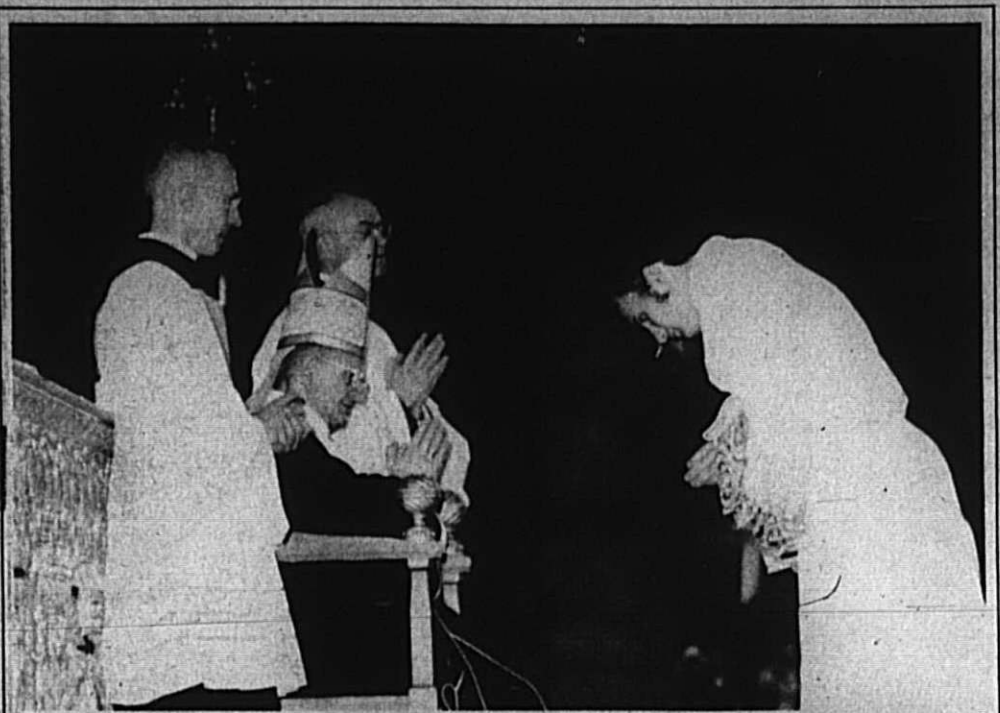
DEMONSTRATORS demanded free and objective information for the Portuguese people, shouting "We want a free press." This was an obvious reference to the occupation by extreme leftist printers of the independent socialist daily República in May.

At the cathedral rally Bishop D'Almeida said he had not summoned the demonstration nor was he voicing support for any political group. But he declared: "It is time that Christians be aroused from a long torpor."

HIS VISIT to Rome followed a bishops' meeting at Fatima in June on current conditions in Portugal, and the armed attack by leftist mobs against an earlier rally by Catholics calling for the return of Radio Renascença to the Church.

Early in July the government had ordered its return, after management obtained a restraining order against the 16 workers who occupied the station under leadership of Marxist extremists. But it then reversed itself and appointed an interim committee to run the station until enactment of a law nationalizing all radio broadcasting facilities in the country.

Both Catholic and Socialist party leaders have complained of a lack of authority on the part of the government. They pointed to decisions taken at high level and then reversed on pressure from street demonstrations by extremists.



A NIGHT TO REMEMBER—Two young men from Little Flower parish, Indianapolis, are shown above during the historic ordination Mass at St. Peter's Basilica on the evening of June 29. In the top photo Father James Farrell bows to Pope Paul VI from whom he has just received the powers of the priesthood. In the lower photo the Pontiff imposes his hands in ordination on Father Robert Gilday. More than 100,000 persons attended the impressive ceremonies. Additional photos can be found on Page 2.

## Thousands defend prayers in space

HOUSTON—Fueled by rumor, hundreds of thousands of Americans think Madalyn Murray O'Hair, militant atheist, is trying to launch her much publicized anti-prayer movement into orbit.

The Johnson Space Center here has received 700,000 letters and petitions favoring prayer in space since January.

Milton Reim, a NASA spokesman, acknowledged that the deluge of mail is continuing at such a pace that the total could reach a million during July. Four hundred thousand letters were received in June alone, he said.

THE PRAYER in space campaign apparently has been prompted by a rumor that Mrs. O'Hair, whose law suit led to a U.S. Supreme Court ban on compulsory prayer in public schools, had sent NASA a petition demanding that American astronauts be prohibited from saying prayers during the U.S.-Soviet joint space mission that began July 15.

Mrs. O'Hair denied ever sending a petition to NASA, and attributed the letter campaign to religious groups, "who are looking for an enemy."

"I haven't done a single solitary thing," Mrs. O'Hair told NC News here. The rumor, she said, "is completely unfounded and absolutely wild."

"I never start petitions, I always go to court" when trying to block public prayer, she said.

THE CONTROVERSY has given NASA officials here their share of headaches. Despite hiring extra help to process the mail, the letters "are stacking up on us," Reim told NC News in a slightly desperate voice. "Somebody started a rumor and it spread like wildfire."

The letters are presenting a problem, he said, because it is NASA policy to open every piece of mail received at the space center.

Since 1969, he estimated that more than 4 million letters in support of prayer in space have been delivered to NASA officials here, with fewer than three dozen against.

Mrs. O'Hair said she did not know whether the current pro-prayer in space drive stems from her court battle to ban mandatory prayers of astronauts. In 1971, the U.S. Supreme Court declined to hear Mrs. O'Hair's petition against what she claimed was a military order to the Apollo eight astronauts to pray in space.

NASA officials here are hopeful that the letters, like the Apollo space capsule, will splash down when the U.S.-Soviet joint space venture is over.

## Parishes taking part in resettling of refugees

Local Catholic Charities offices have been instrumental in resettling 118 refugees from Southeast Asia within the Archdiocese.

The great majority of the refugees have been sponsored by individuals, many of them relatives, according to Father Donald Schmidlin, Charities director.

The refugees are not necessarily Catholic, but all have designated the National Conference of Catholic Charities as the agency they wished to handle their resettlement. In turn, the national agency calls on diocesan Charities offices to assist.

CHARITIES offices here have served as a clearing house for those wishing to become sponsors, checked references, processed both sponsors and refugees etc.

The total of 118 refugees was given on Wednesday, the day before members of St. Luke Church, Indianapolis, were to greet two families the parish is helping to resettle. A total of 12 persons were expected to arrive on Thursday from the refugee camp at Indiantown Gap, Pa.

Previously groups in St. Plus X parish, Indianapolis, have sponsored a Vietnamese family and an unmarried

man from Cambodia who had been studying at Fort Benjamin Harrison.

OTHER PARISHES have worked with church or community groups to help refugees. Holy Spirit, Indianapolis, is offering assistance to a sponsoring Lutheran church; St. Ann, Terre Haute, is working closely with Trinity Lutheran of that city in its sponsorship of four Vietnamese families.

St. Augustine, New Albany, has offered to sponsor a family.

"We are becoming convinced that parish sponsorship is the way to go," Father Schmidlin said. "A greater variety of resources is available that way, he noted, and the sponsorship is not too much of a burden on any one individual or family."

Father Schmidlin and Sue Ley of the Charities staff were to attend a workshop for resettlement directors to be held today, Friday, at Fort Chafee, Ark. Following their return, a letter containing all the necessary data on sponsorship will be sent to all pastors.

"When parishes know exactly what is required, we think more of them will want to become sponsors. It's not all that difficult," Father Schmidlin said.

## Letters protesting school aid decision flood White House

BY JOHN MAHER

WASHINGTON—"As a citizen of the United States I am entitled by law to a quality education without having to sacrifice my religious convictions"—a sophomore in a Philadelphia Catholic high school.

"Why are my children considered second class citizens because I choose to exercise my freedom of choice by selecting for them a religious education?"—a Havertown, Pa., mother of Catholic school children.

"How can we teach justice, respect for the law, when we see and they see great injustice?"—a Sister teaching in a Philadelphia Catholic high school.

THESE ARE typical of the views expressed in the more than 1,000 letters, mostly from Pennsylvania, that have poured into the White House

since a U.S. Supreme Court decision on May 19.

The decision ruled unconstitutional a Pennsylvania law providing to nonpublic school students such auxiliary services as counseling, testing and psychological services; speech and hearing therapy; teaching and related services for exceptional children, remedial students and the educationally disadvantaged.

The White House referred the letters to President Gerald R. Ford to Dwight R. Crum, director for nonpublic educational services in the Office of Education of the Department of Health, Education and Welfare. Crum made the letters available to NC News Service.

IN HIS replies, Crum pointed out that, while the President favors aid to private schools within constitutional

(Continued on Page 5)

## U.S. Bishops urged to intercede for Church under Red control

NEW YORK—A Lithuanian Catholic priest has urged the U.S. bishops to "be concerned about those who cannot help themselves in the struggle for religious freedom and human rights," the people of the communist countries of the world.

The priest, Msgr. John Balkunas, president of the Lithuanian Roman Catholic Priests' League of America, gave the sermon at a Mass in St. Patrick's Cathedral here July 13 for the 17th annual observance of Captive Nations Week.

MSGR. BALKUNAS said that those concerned about the captive nations asked that:

• The Catholic bishops of the United States and their counterparts in other confessions place the cause of the captive nations on the agenda of their peace and justice commissions;

• The church press "give more than token attention to the massive injustice being perpetrated on the captive nations;"

• "The Holy See, in seeking the greatest good for the greatest number, not sacrifice the religious freedom of millions who are most loyal to the Church, in exchange for some chimera of 'modus vivendi';"

• The Holy See's diplomatic representatives throughout the world and its observer at the United Nations "raise the question of the captive nations and of the Church of Silence at every opportunity, in every forum."

"THE CAUSE of the captive nations is not a popular cause in certain circles these days," Msgr. Balkunas said. "There are those who seem to

## Faiths collaborate on marriage guide

CHARLESTON, W. Va.—Declaring they have "a common belief about marriage," the Catholic and Episcopal dioceses in West Virginia have issued joint guidelines for marriages involving a member of each faith.

Although Catholics and Episcopalians in Los Angeles are working on a similar program, the West Virginia guidelines are believed to be the first published ones in the country.

believe that there is a kind of 'statute of limitations' on national sovereignty and on self-determination for millions of our people who are enslaved."

The Lithuanian priest praised the Nobel Prize-winning novelist Alexander Solzhenitsyn for bringing the cause of the captive nations to the world's attention and proclaiming, "The salvation of mankind lies in making everything the concern of all."

AMONG INSTANCES of persecution in captive nations, Msgr. Balkunas cited:

—"In 1945, North Korea had 1,500 Protestant churches; today there are none. During the Korean war, communists killed 1,650 ministers. In 1950, 250 more pastors were killed."

—"More than 5 million Eastern-rite Catholics in communist-dominated countries are suffering more for their faith today than they did a decade ago, according to the Vatican Congregation for Eastern-rite Catholics, in a report published May, 1975."

## Freedom sought for Lithuanians

ROME—Terror, persecution and long detention in concentration camps or mental hospitals await those who try to exercise their constitutional rights in Lithuania, according to participants in a meeting of the World Lithuanian Catholic Conference here.

The 500 priests and laymen from 13 countries called for a shift in world opinion to pressure Lithuania's communist government to respect the rights proclaimed in the country's constitution. The declaration, dated July 1, said:

"We appeal to men of good will throughout the world and ask them to support those who are persecuted for defending their faith and human rights against the misuse of state power, against a system which punishes not those who violate the constitution but those who try to defend human rights and freedoms according to the constitution."

The declaration further warned the West against Soviet claims "that everything is done legally according to the constitution and the laws of the land."

After listing the various courses of action asked of the Catholic bishops, the Holy See and other religious groups and individuals, Msgr. Balkunas concluded: "Let not later generations accuse us of standing by silently while our brothers and sisters were slowly stifled to death."

## Pilgrims honor 'silent' brothers

VATICAN CITY—Nearly 4,000 Ukrainian-rite Catholics from the free world attended a Mass celebrated at the papal altar in St. Peter's Basilica July 12 to pray for their brothers still in communist-ruled countries.

Ukrainian-rite Bishop Jaroslav Gabro of St. Nicholas (Chicago) told NC News: "We come as pilgrims in peace to pray for those who suffer violence and repression. We want to express our love for and our solidarity with our fellows who cannot speak for themselves."

CARDINAL Josyf Slipyi, major archbishop of Lvov, U.S.S.R., exiled leader of Ukrainian-rite Catholics, was the principal celebrant of the Mass. Besides Bishop Gabro, he was joined by 13 other Ukrainian-rite bishops from Canada, Brazil, Argentina, Australia, England, France, Germany and Yugoslavia. There were also 80 Ukrainian-rite priests as celebrants.

In his homily, Cardinal Slipyi said: "By coming to the tomb of St. Peter, you have rendered testimony of your faith and union which your brothers and sisters in the Ukraine continue to defend with their sufferings and blood."

"THEY ARE abandoned and deprived of liberty. Not only can they not take part in our pilgrimage, they cannot even pray in their own churches in the Ukraine."

The 83-year-old cardinal spent 18 years in Soviet prisons and labor camps before being exiled to the West in 1963.

About one-half of the Soviet Union's estimated six million Catholics live in the Ukraine, with most of the remainder in the Baltic countries of Latvia and Lithuania.





## Scenes at Rome ordination

Two men from Little Flower parish, Indianapolis—Father James Farrell and Father Robert Gilday—were ordained in the historic ceremony at St. Peter's Basilica on June 29. In the top photo Father Gilday receives the kiss of peace from Pope Paul VI. In the second photo Father Farrell approaches the papal throne to receive the kiss of peace. The third photo shows James S. Farrell, father of the newly-ordained, being given Communion by the Pope. Waiting to receive (arrow) is Mrs. Della Gilday, mother of the second ordinand. The bottom photo shows the entire class of 359 men from all over the world prostrated in prayer in a dramatic part of the ordination rite. Father Farrell will offer a Mass of Thanksgiving at 7 p.m. Saturday, July 19, in Little Flower Church, and Father Gilday will celebrate a Mass of Thanksgiving, also at Little Flower, at 2 p.m. Sunday, July 20. Both Masses will be followed by receptions in the parish hall.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Catholic Daughters rap ERA

HOUSTON—The national board of the Catholic Daughters of America (CDA) repeated its opposition to ratification of the Equal Rights Amendment and endorsed the bill of Sen. Strom Thurmond (R-S.C.) which would regulate the quality of television programming.

### End of state church asked

OSLO, Norway—A government-appointed commission has recommended that the Norwegian Lutheran state church system be abandoned gradually. It urged, however, that the government continue financial support for the state church, partly on grounds "that the state aids social and cultural institutions." The commission approved in principle the concept of separation of Church and state but said that it could not be achieved completely until 1981 or later.

### Pope recommends thinking vacation

VATICAN CITY—Vacations are necessary, but holiday-makers should also use this leisure time to examine their own lives, Pope Paul VI said at his regular Sunday talk to crowds waiting in St. Peter's Square to pray the Angelus with him.

"Such moments of relaxation are necessary and wise," the Pope began.

"They may serve to provide a psychological, spiritual inner probing. A science precious above all is that of knowing oneself, of reflecting, almost dreamlike, on one's own conscience, of freely building one's own personality."

### Fetal deaths ruled murder

CAMDEN, N.J.—A Camden jury, after 10 hours of deliberation, found a 24-year-old man guilty of first degree murder in the death of two male fetuses who died several hours after their mother was shot and wounded. The man was also found guilty of assault against the mother. The jury's decision came the day after a Camden county judge ruled that the fetuses were murder victims under the New Jersey homicide law.

### Bishops denounce divorce law

PARIS—The French Bishops' Commission on Family Life, in a statement on the new relaxed divorce laws in France, said they would encourage desertion. "Divorce obtained by mutual consent will develop, by the force of its logic, which is based on a weak conception of marriage, into a theory of marriage as a simple contract that is always revocable," the bishops said.



NATIVITY FESTIVAL SLATED THIS WEEK-END—Nativity parish, Indianapolis, will be hosting its Annual Summer Festival this week-end, July 18, 19 and 20. Once again the affair will feature its famous Country Kitchen Family Dinners served from 5 to 8 p.m. on Friday and Saturday and from noon to 8 p.m. on Sunday. This year's festival committee members, pictured above, are, left to right: Ken Rawlinson, co-chairman; Dave Page, co-chairman; Mrs. James Wakelam, dinners chairman; Jim Elliott, festival chairman; and Father Louis Gootee, pastor. A variety of entertainment will be provided for festival fans of all ages.

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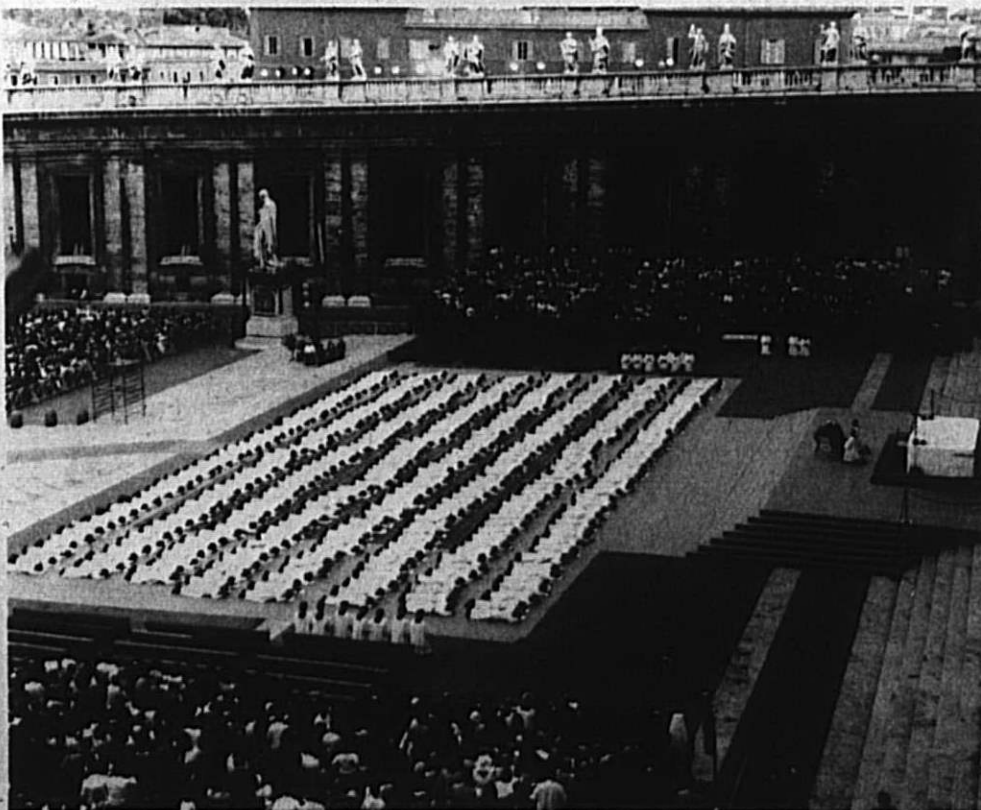
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## THE TACKER

## Back from Europe

BY FRED W. FRIES

Two weeks ago in a Page One story we reported on the historic outdoor ordination ceremony in Rome on June 29 at which Pope Paul personally ordained 359 men from all over the world.

As we pointed out in our article, we count the event at St. Peter's Basilica an unforgettable experience and, actually, the highlight of a long career in the Catholic press.

Now that we are back in the saddle, so to speak, we would like to provide Tacker readers with a few details on our tour, which, in many respects, we found as unique and unforgettable as the ordination itself. Travelogues can be boring things, however, and we are resisting the temptation to write a ten-part series which could provide column fodder for the rest of the summer. We promise, therefore, to confine ourselves to highlights.

AS READERS WILL RECALL, some 94 persons—principally members of Little Flower parish, Indianapolis—made the trip specifically to be present at the June 29th ordination at St. Peter's inasmuch as the class included Father James Farrell and Father Robert Gilday—native sons of the Eastside parish.

Tour members were to visit Lucerne, Switzerland, before going to Rome by rail for the ordination itself. After a four-day stay in Rome (extended for most of the group by one day because of a 24-hour Italian airlines strike), half the tour members went to Florence and Venice and the other half to Ireland. Both segments were to meet in London for the return flight to Chicago on July 9.

UPON OUR ARRIVAL in Chicago on June 24 to await the overseas flight to London, we were informed about the tragic accident at Kennedy Airport in New York a few hours before in which more than 100 persons were killed including the parents of one of the men the Pope was scheduled to ordain on June 29—not a cheering note on which to begin an overseas flight. Tour officials informed us that the accident in New York would result in an unspecified delay in our own departure for London since the TWA crew assigned to the international flight

came from New York, and their departure had been held up "indefinitely" by the Kennedy tragedy. What started as a four-hour delay ended in a king-sized nine-hour layover at O'Hare Field.

ON THE FLIGHT to London, we were invited by the captain to get some badly needed shut-eye, but earlier developments, including the bad news from New York, made it virtually impossible to sleep.

Upon our arrival in London, we were informed that the long layover in Chicago had necessitated another seven-hour delay in London before departure for Zurich and eventually Lucerne, Switzerland, the first major stop on the tour.

To ease the pain of a second long layover in 24 hours, travel agency officials provided a "bonus" tour of Windsor Castle—a magnificent gesture, to be sure, but repetitive in our own case, since we had seen the famed house of royalty on a previous trip in 1962.

THE FLIGHT TO ZURICH and the bus ride to Lucerne were uneventful.

Lucerne highlights: the view from Mount Pilatus in the Alps and a boat cruise of Lake Lucerne. On the second day in Lucerne, tour members Mr. and Mrs. Pat Moriarty, Jr., found that burglars had ransacked their room during their absence. Missing: 16 Kennedy half-dollars intended as souvenirs for relatives in Ireland.

Unexpected bonus: a visit by car to Our Lady of Einsiedeln Monastery, motherhouse of St. Meinrad Archabbey.

The trip by train from Switzerland to Rome was one to remember. Aside from the fact that railroad officials failed to provide promised dining car facilities, (we had to scrounge cold snacks at brief stops along the route) the trip took 14 hours—four hours longer than anticipated, despite speeds of 75-80 miles an hour. Principal reason for delay: additional passenger cars were added along the way. The original 15, or 16 cars "grew" to more than 30 by the time the train got to Rome. In the wee hours of the morning—bone-tired—we reached our hotel. We were in for an unpleasant surprise.

(Continued next week)

HERE AND THERE—Miss Gertrude Bauer, who retired recently after long service as head of admittance at St. Vincent Hospital, is in Ireland on a 15-day vacation. Her traveling companion is her sister, Sister Gertrude Marian, S.P. Miss Bauer was presented the trip as a retirement gift by the St. Vincent medical staff. . . . Father Gabriel Brinkman, O.F.M., a native of Indianapolis, was recently elected a consultant by the St. Louis-Chicago Franciscan Province of the Sacred Heart. . . . Joseph Higgs, Jr., 1975 graduate of Brebeuf Preparatory School where he starred in football, received the first "Something Extra" award presented by Channel 13 to the Marlon County athlete judged outstanding in other activities over and above athletics. . . . Lawrenceburg Deaneys priests presented retiring Father George Saum with a handsome electric watch in appreciation of his 30 years of service to the deanery. The presentation was made at a special dinner at Metamora marking Father Saum's 70th birthday. . . . Father Anselm Schaal,

O.S.B., who served for many years as rector of St. Meinrad Seminary, recently observed the 65th anniversary of his ordination. He is 91.

CLASS REUNIONS—The 1945 graduates of Sacred Heart Central High School will hold a reunion at the Sherwood Club, 6500 S. Emerson Ave., on Saturday, July 19, with a reception and dinner to begin at 6:30 p.m. It is open to class members and their spouses. Contact Margaret Hartman, 786-4614. . . . Scenic Memorial High School class of 1970 will hold their five-year reunion on Saturday, Aug. 16, at Hook's Trophy Room. Details can be obtained by calling Rita Richardson, 353-6579. . . . The 1965 graduates of St. Mark's School, Indianapolis, will mark their 10-year reunion at the parish Social Hall on Saturday, July 19, with activities scheduled to begin at 8 p.m. All graduates and friends of the class are invited.

## Remember them in your prayers

BRISTOW  
† EDWIN W. LASHER, 71, St. Isidore, Perry County, July 12. Brother of Louis, Clarence, Joseph and Alvin, all of Bristol; Roy of Snodgrass, Wash., Minn. Flaminio of St. Louis and Norma Studenski of Ft. Wayne.

CANNELTON  
† WILLIAM GANNON, 83, St. Michael, July 10. Father of Dixie Gannon and son of Edna Gannon, both of Chicago.

CONNERSVILLE  
† ELIZABETH GEORGE, 56, St. Gabriel, July 15. Wife of James; mother of Mrs. William O'Brien and Mrs. Donald O'Brien, both of Connorsville, Mrs. Fred Gary of Indianapolis, Michael, Mark and Martin, all of Connorsville; daughter of Mrs. Maria Artner of Hamilton, O.; sister of Steven Altner of Oxford, O.

INDIANAPOLIS  
† FRANK BRADY, 81, Holy Spirit, July 8. Father of Francis M. and William T. Brady, Maryline Boys, Helen M. Kottkamp and Ann Alwood; brother of Anne McHugh.

LOUISE C. STIKER, 80, Holy Name, July 8. Wife of Justin J.; mother of Eugene, Robert and Joseph Stiker and Sister Justin Louise, O.S.F.

PAUL E. SNOOKS, 62, Holy Name, July 9. Husband of Anna B.; brother of Harold, James, William and George Snooks, Edith Wampler, Madeline Zook and Ruby Hardisty.

CONRAD J. JOHNSON, 77, Holy Name, July 9. Husband of Loretta M.; father of Rose A. Heideberger and Mary M. Armstrong.

ELIZABETH SANDERS, 83, St. Catherine, July 11. Mother of

Lawrence Sanders, Ethel Ratz, Mildred Schroeder, Margaret Johnson, Alberta Underwood and Rosaline McShane.

HELEN J. FINK, 68, Holy Name, July 11. Mother of Father John Fink, Joseph, James, Lewis and Robert Fink; sister of Ann Wingender, Mary O'Connell and Frances Ambers.

PHILIP F. SCHNEIDER, 72, St. Anthony, July 12. Brother of Lawrence, John, Herman and Matthias Schneider and Clara Richart.

MARIE McGEARY, 79, SS, Peter and Paul, July 14. Sister of Josephine Lichtenberg and Neil Suller.

ROSSELLA K. LANIGAN, Holy Trinity, July 14. Sister of George M. Lanigan.

JOSEPH T. MAZELIN, Sr., '61, SS, Peter and Paul Cathedral, July 15. Husband of Catherine H.; father of Joseph T. Jr., Stephen P., James R. and Catherine Mazelin and Theresa Sontag; brother of Walter and John Mazelin and Mary R. Babbitt.

CHARLES R. EVANS, Sr., 63, St. Augustine, July 11. Husband of Mary; father of Charles R., Jr., and Dennis M. Evans, both of Jeffersonville.

EDWARD KONKOL, 68, St. Lawrence, July 8. Husband of Julia; father of Mrs. Marilyn Oelker of Lawrenceburg and Mrs. Barbara Gorman of Lancaster, O.; brother of John, Leo and Lawrence, all of New York.

MADLINE MCCANN, 86, St. Lawrence, July 9. Mother of Dale of Clevae, O. and Gene of Lawrenceburg; sister of Al and Ronald Schilling, both of Orlando, Fla., and Mrs. Katherine Banschbach of Las Vegas.

PAUL P. AMBERGER, 52, St. Anthony, July 3. Husband of Alberta; father of Jerome of Greensburg; Tom of Batesville; Dave, Ken, Kathy, Donna and Julie, all of Morris, and Mrs. Sharon Pichel of Batesville; brother of Mrs. Hilda Bamhart of Batesville and Sylvester Amberger of Sacramento, Cal.

HERBERT L. FESSEL, 69, Holy Trinity, July 7. Husband of Catherine; brother of Alma and Willard Fessel, both of Frederickburg.

NORMAN C. DAY, 48, St. Mary, July 8. Father of Doris Ann Stockdale of New Albany; son of Mr. and Mrs. Julius Day of New Albany.

## Fourth Degree Knights install Dr. N. Hansen

INDIANAPOLIS — Dr. Niles M. Hansen is the new Faithful Navigator of the Bishop Chatared General Assembly, Fourth Degree, Knights of Columbus. He was installed on July 10 at Holy Family Council 3682 by Cosmas Mascari, Master of the Southern District of the Fourth Degree.

Other officers installed include: Joseph V. Hall, Faithful Admiral; J.W. Ludwig, Faithful Comptroller; John V. Croda, Faithful Captain; and Donald T. Cales, Faithful Scribe.

Also D.W. Etter, Faithful Purser; Eugene Weiss, Faithful Inner Sentinel; Richard Keenen, Faithful Outer Sentinel; and Richard Welch, Faithful Commander.

Trustees include Gerald Erlenbaugh, John Finnegan and Fred Kleifgen. Father Charles E. Sexton is the Faithful Friar.

## RUMMAGE SALE

INDIANAPOLIS — A Rummage Sale will be held on Saturday, July 26, in the St. Rita's gymnasium, 1800 N. Arsenal Ave. The hours are 8 a.m. until 3 p.m. Proceeds will benefit the parish CCD program.

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## RICHMOND

FLORENCE A. ELLIS, 78, member of St. Andrew's, July 11. Mother of Lois Fink; sister of Ralph Deissler of Fontana, Calif.

AGNES H. JACK, 70, Holy Family, July 17. Mother of Mrs. Marilyn Huber of Ft. Wayne and Mrs. Linda Petty of New Whiteland; sister of Mrs. Mary Wolfard, Mrs. Bert Holloper, Mrs. Bernadine Flatley, Carl Reis, Joseph Reis and Edward Reis, all of Richmond.

## ST. JOSEPH HILL

GEORGE M. POPP, 71, St. Joseph, July 9. Husband of Esther; father of Merlin A. and George J. Popp, both of Lanesville; James C. and Maurice Popp, both of Memphis; Kenneth and William Popp and Barbara Beavin, all of New Albany; Joan Rann of Sellersburg; and Esther Wheatley of Charlestown; brother of Raymond and Clarence Popp, both of Memphis; Edwin Popp of Cincinnati, O.; and Herman Popp of Wisconsin.

SOPHIA BAUMANN CRONE, 94, St. Joseph, July 12. Mother of Mrs. Lawrence Flannery and Mrs. Lester Blunk, both of New Albany; Mrs. Louise Norman of Whittier, Calif.; and Donald Crone of Nashville, Tenn.

## ST. MEINRAD

HENRY L. WAGNER, 68, St. Meinrad, July 16. Father of Gerald of Jupiter, Fla., Dennis Wagner and Mrs. Robert Reed, both of Huntington. Stepfather of Edward Snyder of Jasper; brother of Mrs. Ambrose Klein of Evansville; Mrs. Otto Lindauer of Jasper; half-brother of Frank Wagner of Lakeland, Fla.

## SALEM

EUNICE GILL, 85, St. Patrick, July 12. Sister of Loretta Gill of Palmyra; Josephine Gettelfinger of Indianapolis; and Edith Piers of Jeffersonville.

## SEYMOUR

MARGARET E. HAUSER-SPERGER, 61, St. Ambrose. Wife

of Donald F.; mother of Mrs. Norma Kistner of Indianapolis.

## BUNHAM

EDMUND LAKER, 73, St. Peter, July 8. Father of Robert A. of Beech Grove, Ind., and Mrs. Elizabeth M. Batta of Indianapolis; brother of Carl of Batesville and Elmer of Indianapolis.

## TELL CITY

CHESTER E. TELLIS, 83, St. Paul, July 15. Husband of Lelan; brother of Mrs. Ollie Swinand and Mrs. Lena Steiner, both of Eaton, O., and Mrs. Minnie Fudge of Eldorado, O.

## TERRE HAUTE

PAUL J. KELLEY, Sr., 63, St. Margaret, July 11. Husband of Margaret ("Peg"); father of Paul J. II, William Kim of Trenton, Mo.; brother of Rose Kelley.

GILDA COOK, 79, St. Ann, July 12. Mother of Mrs. Marguerite Graham, Mrs. Helen Hanton, Anthony, all of Terre Haute, and Eugene of Indianapolis.

## UNIVERSAL

MARY C. MILLER, 73, Sacred Heart, July 9. No survivors.

## WEST TERRE HAUTE

MARGARET F. AUE, 81, St. Leonard, July 10. Mother of Mrs. Mary Clark of Nashville, Ill., Otto Jr. of Carbondale, Ill., William of Paris, Ill., Robert of Lincoln, Ill., Frank of Du Quoin, Ill., and Carl of West Terre Haute; sister of Mrs. Catherine Lee of Terre Haute.

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DALE FRANCIS SAYS

## 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

## Closed door policy

Alexander Solzhenitsyn is a brave man and a brilliant author, probably the finest writer living today. He combines courage and craft to fashion epics of human enslavement which rip the mask of civility from Soviet communism. His person and his books merit the respect of all free peoples.

He is not, however, much of a politician, much less a diplomat. Were the United States to follow his foreign policy prescriptions, it would be locked in World War III within a month's time. For all the suffering Solzhenitsyn describes in his modern day horror tales, it would not begin to compare with the incalculable tragedy wreaked upon the world in a nuclear holocaust.

Even so, we feel ashamed that the President of the United States was so fearful of upsetting the precarious detente with the Soviet Union that he cold-shouldered Solzhenitsyn last week and refused to grant him even a five-minute meeting during his visit to the nation's capital.

That same week the President had time to entertain at the White House soccer players, baseball players, golfers, and the usual host of visiting firemen but, officially, he had no time to squeeze in a handshake for a man who has come to symbolize the defiance of tyranny.

Lord knows the Reds roll out the carpet for every two-bit dictator who has ever snubbed his nose at the United States. They wine and dine every visiting tyrant and send him home with lavish moments. They make no ideological bones about where their sentiments rest and who their friends are.

Yet the world's greatest freedom fighter makes an unofficial visit to Washington to speak to the AFL-CIO and the President and the Secretary of State, lapse into a state of nervous prostration lest the Reds think they approve of all those nasty references to concentration camps and the like.

That kind of reaction is less official policy than official cowardice.

## As others see us

The Japanese, who are the world's No. 1 tourists, are accumulating plenty of color slides but something else, too—stories of violence about their stay in the United States.

One woman recently wrote a letter to the largest newspaper in Tokyo telling about the lawlessness she encountered while touring this country. Ever since the letter was published, the newspaper has been besieged with similar tales of being mugged, robbed, cheated, and threatened.

A retired businessman wrote, "It was a shock for me to go to America, a land I always considered the most civilized in the world, only to discover that it is really a jungle." He was attacked in Los Angeles and had an arm broken.

The shock expressed by the letter writers is no doubt compounded by the fact that Tokyo, the largest city in the

world, is virtually free of strong-arm robberies or crimes of physical brutality.

Though the individual stories differed, one strain repeated itself throughout—wonderment about the presence everywhere of guns and the fact that the U.S. government permits the possession of firearms.

"The United States is getting ready to celebrate its 200th anniversary," one letter writer said, "yet to me it seemed like the Wild West because everywhere I looked there were guns."

If the situation doesn't make any sense to visitors, it makes even less to those who have to live with it year round. What would really amaze the Japanese, however, is the fact that a small yet powerful gun lobby perpetuates the phenomena despite the opposing sentiments of the majority of citizens.

# Church is not supposed to be a democracy

BY DALE FRANCIS

A priest I admire had a discussion of parish meetings in his parish bulletin. He'd just come from a two hour meeting in which there had been talk, talk, talk. So he asked the question, "Is democratization of the Church getting out of hand?"

It is a question worth discussing since there are those who are campaigning for more democracy in the Catholic Church. Since this campaign is coming at the same time as the development of parish councils, it is possible there will be demands the parish be run democratically.

So we get our terminology straight, democracy is by dictionary definition government by the people. When I wrote a little while back about parish councils, I said that membership on parish councils should come about democratically. While I continue to

hold this view, I would like to make clear that I did not intend to suggest that the parish council should be a democratic body, governing the parish.

IT SEEMS TO ME important that parish council members be chosen by the people in the parish. One commentator on parish councils was upset because one parish council did not agree to accept some appointees of the pastor.

For a pastor to choose the members of the council would be destructive of any meaning the council has as a representative body of parishioners. All in the parish should be encouraged to seek to serve on the council. Then when there are many nominees, there should be an election in which all of the people of the parish are given an opportunity to vote.

BUT THOSE on the council should see their position as one of service, not authority. The purpose of a parish council should be to help the pastor carry on the mission of the parish. The

members should come to the council anxious to help the parish in any way possible. The wise pastor will utilize their skills and experience. He will not try to dominate them, as if they are his competitors and must be under his control.

At the same time, the parish council members must always be aware that the ultimate responsibility is that of the pastor and with this responsibility goes the ultimate authority.

Some have said that parish councils should have greater authority, enter into all areas of the Church. A parish council in Hicksville, N.Y., recently acted upon this theory by calling for the Church to grant what it described as amnesty for divorced and remarried Catholics who are now in a stable marriage.

WHILE WE all have compassion for those involved in marriages the Church cannot accept as valid, the question is not really one for the laity to decide. The whole question of the indissolubility of marriage is involved.

It seems to me this is certainly outside the competency of the parish

council. When parish councils start deciding they should influence the theological positions of the Church then they have misunderstood their role.

The Church cannot be a democracy. There are truths taught by the Church that would remain true if all Catholics were to come to reject them—and in rejecting them, Catholics would cease being Catholics.

SOME HAVE said that the people should be involved in electing their bishops and even the Pope. But this would substantially change the nature of the Church. A man who is chosen to become a bishop should be chosen for his fidelity to the teaching of the Church, since his duty is to proclaim those teachings, and not for his popularity.

Surely there must be greater involvement of all Catholics in the Church. All Catholics have a responsibility for carrying on the mission of the Church. It is good for those in authority to listen to the people. But the Church can never be a democracy.

## Ex-POW appalled at decline in morality

NEW HAVEN, Conn.—The Navy's former senior prisoner of war in North Vietnam said the decline in morality in the United States is "the greatest threat to national and international security."

Rear Adm. Jeremiah A. Denton, Jr., shot down over North Vietnam in 1965, was isolated from the mainstream of American life for seven and a half years in a POW camp on the outskirts of Hanoi.

He was the first POW to be freed under the 1972 Paris peace agreements which ended American involvement in the war.

In an article in the August issue of *Columbia*, monthly magazine of the Knights of Columbus, Denton said that he knew "something about the changes that had occurred" in the United States during his confinement, but "was unprepared on my return for their sheer magnitude, breadth and depth."

ESPECIALLY discouraging for him, he said, are "the signs of dwindling national respect for God and His laws in our public education system, commercial TV, movies, literature, plays, song lyrics, abortion mills, abandoned, mistreated and confused children."

He also cited "an ever growing erosion of the institution of family life and a deterioration of law and order, both inevitable consequences of abandoning God and His laws."

Denton recalled that he was tortured to the "limit of my endurance" by the North Vietnamese. But with the aid of God, "I realized I could die from the torture with no feeling of discomfort or pain. And more important, my torturers knew it." He was subsequently spared continued discomfort, he said.

IN A PRESS conference in May 1975, Denton announced his retirement from the Navy in order to pursue a more active religious life. He will assume a staff position at Jesuit-run Spring Hill College in Mobile, Ala. in August.

Denton's *Columbia* article said the American way of life is "an economic system, free enterprise in principle, regulated and governed by a political system based on the Christian principle of 'Love thy neighbor as thyself.'"

The love factor, Denton said, "tends to keep free enterprise honest and empathetic."

He said it is ironic, though, that "the very prosperity we earned through conformance to spiritual values is the root cause of our ever expanding sense of materialism and the con-

sequent abandonment of those same spiritual values."

COMPOUNDING the inability of Americans to cope with prosperity, Denton said, are the communications media which exercise "unanticipated, uncalculated and increasingly harmful power over our citizens through facile access to their minds, especially the minds of children."

Charging that the profit motive in commercial communications erodes a "sense of national or moral responsibility" Denton called on fraternal and civic organizations to undertake joint action "to condemn offensive TV programs and announce a pledge not to buy the product of the sponsors of the offending programs."

"There is no more timely, feasible or suitable project than the noble quest to regain America's worthiness to claim the title: 'One Nation under God,'" he concluded.

## Swedish clergy caught in marriage crisis

BY RUNE P. THURINGER

STOCKHOLM—A deep marriage crisis has gripped Sweden's Lutheran clergy today, according to a Lutheran pastor who is associate professor of theology at Uppsala University.

"Much has been said about the celibacy crisis in the Roman Catholic Church," Dr. Hans Cavallin observed in *Christian Unity*, the bulletin of the League for Christian Unity.

"Less has been said about the clergy marriage crisis, despite the fact that it is hardly less serious," wrote Dr. Cavallin, who is secretary general of the league.

COMPARING the divorce rate of clergymen and that of the rest of Swedish population, Dr. Cavallin said bishops of the Swedish church ought

to become fully aware that a marriage crisis does exist.

"The difference between the percentage of divorces among marriages in Sweden on the whole and that of pastors' marriages is very likely rather insignificant."

Divorced pastors of the Swedish church seem to remarry as easily as the general public, he said. "Possibly, the priest moves to another parish after a discreet request by the bishop, who may also be divorced and remarried," Dr. Cavallin added.

DR. CAVALLIN suggested that the marriage crisis stems from the changing role of the minister's wife and increased pressures on her husband from modern society.

"Among the most elementary demands of the emancipation of

women is the idea that the life of the married woman should not depend entirely on her husband," he wrote.

"Today most ministers' wives have a vocation education, often on a university level. Then it is reasonable that they want to practice it."

Dr. Cavallin said the parsonage becomes closed to people because the pastor's wife is working outside her home.

"At the same time," he said, "there are greater claims laid today than ever before on the priest as a pastor of souls around the clock."

Dr. Cavallin said a study published by the Swedish Pastoral Review, shows that in 1973, 11% of the theological students in their first year of theological studies were unmarried but living with a member of the opposite sex.

IF THIS HAPPENED during their first year of theological studies, it can be supposed that the percentage for later years would be higher, Dr. Cavallin said. He added that this is in accordance with the judgments made by fellow students.

Dr. Cavallin said that today even ordained ministers probably belong to the category "unmarried living together."

He wrote: "It is evident that theologians and priests with a high

idea of the sacramental and indissoluble character of marriage are not exempted from this crisis."

HE ASSERTED that these situations imply many personal tragedies, "as it must be tragic to live in a relationship in reality opposed to a person's convictions."

Dr. Cavallin wrote: "Nobody in this country can avoid being confronted again and again in all places with propaganda detaching sex from other aspects of the life of human beings together, practically making man and woman objects for exploiting each other for sensual pleasures."

He declared, "All ideas that open permission for Roman Catholic priests to marry would solve the current crisis among their clergy must—with this background in mind—be judged as illusions."

"I think it would not be difficult to maintain that the moral standard on sex matters among theological students and the clergy of the Lutheran State Church today can well be compared with the conditions in the Renaissance Church."

"In fact, this must also be a serious ecumenical problem, for example for the reunion between the Swedish church and the Roman Catholic Church."

## LETTERS TO THE EDITOR

### Marian College president details effect budget cutbacks have on private sector

To the Editor:

The comment in last week's editorial, "Budget bungling," that "once again the legislature has been penny wise and pound foolish" will probably not win *The Criterion* many friends among members of the 99th Indiana General Assembly. Nonetheless, the truth of the allegation is certainly emphasized by the fact that while the legislature was denying pennies to the Freedom of Choice Program, it was granting sufficient dollars to the state universities to enable them not only to increase salaries substantially but also to maintain their fee structures at the 1974-75 levels. In fact, one university is reported in the media as actually reducing its tuition.

In addition, the plight of many of the state scholarship students who are already attending or plan to attend a private college or university was, in my opinion, made even worse by the manner in which the State Scholarship Commission attempted to resolve the problem created by inadequate funding.

Once the level of state appropriations for the Freedom of Choice Program became definitely known, the presidents of the private colleges and universities recommended that 1975-76 freedom of choice grants, based on demonstrated need, be restricted to a maximum allocation of approximately \$600 above the normal \$1,400 limit of the State Scholarship Program.

Under this distribution, all of the participating students in the moderately priced private institutions would have had their full financial need met; and a significant additional number would have had most of it satisfied.

The State Scholarship Commission—after listening to spokesmen from the more expensive institutions of the private segment—elected instead to "spread the misery" by adopting the 54% formula. Unfortunately, this action now guarantees that no student having need beyond the initial \$1,400 scholarship or grant can possibly have that need fully met.

Nevertheless, state scholarship students need not take the drastic step—"drastic" from the perspective of those committed to private higher education—of transferring to the state universities. There are a significant number of private colleges and universities in Indiana where excellent academic bargains exist, even with the 54% limitation imposed by the State

Scholarship Commission.

For example, most state scholarship students at Marian College will not be greatly affected. Marian's tuition is only \$290 above the level of the initial \$1,400 state scholarship and most recipients are also eligible for additional aid under the College's comprehensive financial aid program.

However, while the Freedom of Choice Program in any form is better than no program at all, it is hardly an instrument to guarantee the desired preservation of a pluralist system of higher education in Indiana. As involved parents and students realize, the program is available to a relatively small number of individuals—either the academically superior or the economically disadvantaged. The substantial majority of Indiana college students are, hence, precluded from participation. As a result, the middle class student with less than superior intellectual ability is rapidly becoming an "endangered species" on the campuses of Indiana's private colleges and universities.

Realizing this, the Indiana Conference of Higher Education, which comprises both the public and private sectors, recently articulated its concern. In the latest conference brochure, the proposal is made "that

### Relays compliment

To the Editor:

You may be interested to know that our son is a journalism student and recently attended a two-week workshop in Bloomington.

The teacher praised the appearance and layout of *The Criterion*. I thought this was a real compliment since he also knocked our Louisville Courier Journal and it's always ranked among the top newspapers in the country. Good for you!

Henrietta Worth

New Albany, Ind.

the State Scholarship and Educational

Grant Programs be combined into a

single State Tuition Grant Program

and that this program be funded at a

level enabling the State Scholarship

Commission of Indiana to provide

tuition assistance up to \$1,400 to

every financially needy Indiana

resident who attends an eligible in-

stitution of higher education in In-

diana." Moreover, the conference

"recommends also that the Freedom

of Choice Grant Program be retained

as a separate program providing

additional tuition assistance for

students opting to attend independent

institutions."

Unless a program of this nature is

actually implemented or the student

attending a state institution is

required to bear a reasonable portion

of the cost of higher education, the

continued existence of a viable

alternative to a state-controlled

monolithic system of higher education

is realistically problematical. Should

the network of private colleges and

universities be permitted to "with-

er away," as *The Criterion* phrased it,

a study published this year by the in-

dependent Colleges and Universities

of Indiana, Inc., estimates that the

taxpayers of Indiana would then be

confronted with the financial burden

of supporting another state in-

stitution, approximately the size of

Purdue University, simply to ac-

commodate the Indiana students

currently enrolled in the private sector.

Obviously, if this day ever comes,

the citizens of Indiana will experience

the ultimate educational and

economic consequences of being

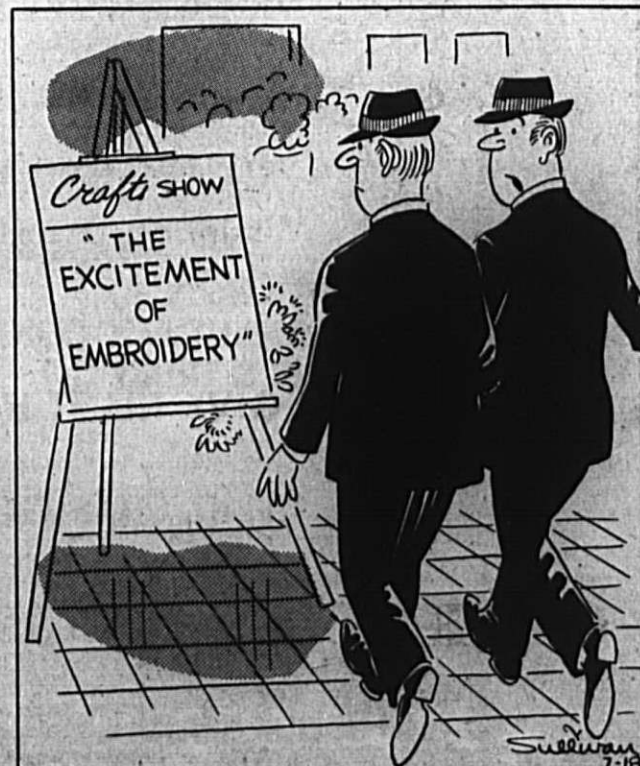
"penny wise and pound foolish."

Louis C. Gatto

President

Marian College

Indianapolis



"IT'S THE ONLY SHOW I COULD FIND IN TOWN THAT LOOKED LIKE IT MIGHT BE HALFWAY CLEAN."

### The CRITERION

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QUESTION  
BOX

BY MSGR. R. T. BOSLER

Q. I was taught that premarital sex was sinful. Someone has told me that the Church doesn't encourage it, but there is nothing wrong with indulging in it.

A. So many people have been saying this that a lot of youngsters no longer consider it wrong, let alone sinful. But the Catholic Church still officially says it's wrong and sinful and so do the most liberal of Catholic theologians, and so do other religious bodies and popular writers like Ann Landers. We can hope that the young people who have been misled by the culture in which they are growing up are in good faith and are not sinning. But this does not make it right, and those of us who know better have an obligation to help the young see that what they are doing can destroy the meaning of love and lessen their chances for a successful marriage.

Q. Is a sincere prayer offered by a person who has not attended Mass or received the sacraments for some time but lives a good life answered by God? My sister has not been to Mass or received the sacraments for five or six years, but is faithful in saying her prayers and is a loving person who wouldn't hurt anyone's feelings and has a good attitude toward everyone. However, she says she can pray anytime, anywhere and does not have to go to church. She does not want to talk about it; she always says: "Don't preach to me."

A. Take her advice and stop preaching; it doesn't seem to be doing much good. Be grateful that she is still praying. Every sincere prayer is

heard by God; we have the word of Jesus for this. You must hope that her prayers will eventually lead her back to an understanding of the importance of the Mass.

Those who talk as your sister does about the ability to pray anywhere and no need to go to church are hiding difficulties they are having with the institutional church or doubts about what they used to believe. Anyone who accepts the obligation to keep the Lord's day and then stays away from church because he or she can pray better elsewhere, must seriously face up to the words of Jesus: "None of those who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my Father in heaven." We'll presume your sister, in good faith, no longer believes the

Church has any right to explain how the Lord's day is to be honored and pray that she returns to the faith of her youth or is saved by the sincerity of her prayers and good life.

Q. When a person who during a psychotic reaction relieves the Crucifixion or the Virgin Birth is considered insane at that time, why is the Roman Catholic Church based on these symbolisms? When Jewish people experience a psychotic reaction, do they relive the Crucifixion, the Virgin Birth or Moses? What does a Chinese relive? Why?

A. It is not religious belief that causes psychotic conditions, but persons who are paranoid experience religious delusions and these

naturally take the shape of religious impressions previously experienced. For a Christian this may take the form of delusions about the Crucifixion or the Virgin Birth. For a Jew this may take the form of delusions about the Exodus story and Moses or Elias. The Chinese would have delusions taken from their own religious experience. The Crucifixion and Virgin Birth are not symbols; they are religious realities.

Q. Someone I know was a patient in a hospital but not seriously ill. The visiting priest came in her room and asked her if she wanted to receive. She said, "But Father, I haven't been to confession for many years and I do not want to go." She said the priest told her it was O.K. for her to receive. Does the priest have the right in this case to give this woman Communion without confession?

A. You do not give me enough information for a proper answer. All I can do is speculate. If she had been attending Mass regularly during those years and said she had nothing to confess, then the priest did nothing wrong. If she had neglected her

religion all those years, then the priest would have to urge her to be sorry for this and ask for absolution from this and all other serious sins committed. The modern hospital creates great problems for confession because most patients are not in private rooms. It is frequently impossible to make a full confession with a roommate two feet away. In such cases, about all a

priest can do is ask for an expression of sorrow for all sins committed and suggest that any serious ones be mentioned in the next confession. And then again, there will be the patient who says: "No sweat; my roommate already knows my whole life story."

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## Letters protesting school aid

(Continued from Page 1)  
limits, he cannot overrule decisions of the Supreme Court.

A number of letters came from students who had benefited from the auxiliary services or from parents of such children.

A Catholic grade school student in Swarthmore told the President that his speech therapist "will not be able to help me any longer." He said: "I could not pronounce my words properly before she came to help me. Now I probably will grow up not speaking as good as you can."

A Havertown mother of Catholic school children pointed out that state aid to Catholic students amounted to \$7 a student while public schools receive \$700 a student. Her husband, she said, "pays the same taxes" as her

neighbor whose children attend public school.

SEVERAL LETTERS raised the issue of the patriotism of Catholics.

A man wrote that as he walked through a Springfield Catholic cemetery and saw the graves of hundreds of servicemen: "I could not forget the fact that at the time of their entry into the service there was no question of the separation of Church and State."

Several writers echoed the views of a Philadelphia woman who asked the President "to be sensitive to the judicial philosophies of the candidates for appointment" to the Supreme Court, "that is, whether they are militant secularists or whether they promise to be just as zealous in defending the free exercise of all religion as they are in preventing the establishment of any one religion."

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# Evangelization through Education

## Education and the Home

BY RUSSELL SHAW

It was a small incident, but it has stuck with me over the years.

The young woman and the little girl boarded the bus at a downtown stop and took the seats just in front of me. As children will do, the child hunkered up on her knees and stared at me over the seat back.

She was a pretty little thing, a toddler just beginning to talk. For several minutes she babbled while I idly tried to decipher what she was saying.



THEN SUDDENLY it came through to me. Smiling in an innocent and engaging manner, she was repeating over and over an obscene phrase which, as they say, could not be printed in a family newspaper.

I do not mention the incident for the sake of moralizing. Certainly by itself it tells little or nothing about the young woman and the little girl. But perhaps it does have a point in relation to "education and the home."

Let us begin with the obvious. Like it or not, for good or ill, education does occur in the home. Children, especially the very young, are learning constantly from what they hear and observe. And the adults whom they hear and observe most steadily and most intimately are their parents.

FOR A PARENT this can be a rather frightening thought. Every parent wants to give his or her children "good example." But it would be a mistake to leave the matter at that.

What sort of "good example" are we talking about? If it comes down in practice to "Do as I say, not as I do" we are skating on thin ice.

For instance, what do we teach our

children about education—the process of learning—itsself? Do we convey the idea that it is a worthwhile and even pleasurable activity? Or, without intending it, do we communicate the message that it is really something onerous—a burden to be borne when necessary but avoided whenever possible?

MANY PARENTS are quite conscientious about seeing to it that their children do their homework. But some undermine their own efforts by indicating, in deeds if not in words, that nobody engages in intellectual activity unless he must. Is it possible that there are homes in which children never see their parents reading a serious book or engaging in a serious conversation just because they want to? Are there homes where the only adult pastime consists of mindless hours in front of the television set? Unfortunately there are.

Of course the other extreme is no more desirable. There is something bizarre about efforts to turn the living room into a miniature classroom.

At the age of three, John Stuart Mill, the 19th century English philosopher and economist, was being taught Greek by his father. Under the father's direction, his boyhood was given over almost exclusively to books. The elder Mill proved that it could be done—his son was an unquestionably precocious scholar—but very few people, then or since, have agreed that his approach to the education of children was right.

On the contrary, one of the most important contributions the home can make is to provide children with a bit of welcome relief from the rigid organization of their time. Children need opportunities to do nothing—or at least what appears to adults as "nothing."

TODAY A GREAT deal of the typical

child's time is highly organized, and the schedule is one imposed by adults. School, clubs, lessons, chores—these things set up well defined patterns channeling the child along through the day. The implicit message is that time not devoted to "productive" activity is time wasted.

But is it really? What about the kind of learning and growing that do not correspond to the sometimes narrow categories established by well-meaning adults?

When is a child going to learn to use his imagination, except in those "idle" moments which adults usually deplore? How is a child going to learn how to organize his time for himself, except by having some time to organize?

THIS IS NOT an argument for idleness, nor a plea for parental irresponsibility. A good balance is needed—between careful organization of children's time and activities, and a reasonable amount of "free time" when children can learn and grow more or less on their own. The realities of life today make the home the best—and possibly the only—place for the latter to occur.

In the final analysis, the role of the home with respect to education is to be an environment: a place within which things can happen. Whether we intend it or not, that is what the home is anyway. Parents "teach" children most effectively by example, as well as by giving them opportunity to learn and grow themselves. With a bit of forethought and sensitivity to children's needs—needs which may not always coincide with what adults think they are—the home can be an environment in which the things that happen are the best things.

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## Symbols speak about past events, present and future

BY FR. JOSEPH M. CHAMPLIN

Five torpedoes and an uncounted number of aerial bombs hit the U.S.S. Arizona on December 6, 1941, as that huge battleship lay at anchor in the Hawaiian Island's magnificent Pearl Harbor.

The explosions ripped the ship in two and within nine minutes it settled to the bottom, entombing 1,100 men in a watery grave.

Their bodies still remain in the rusting hulk of the Arizona, but above the ship spans a remarkable memorial. The building encloses an assembly area large enough to accommodate 200 persons and in that space is a model of the battleship, a bell recovered from the sunken vessel and a shrine listing the names of those killed during the attack.



A POLE RISES from the side of this white structure and each day a color guard raises and lowers the flag as a symbol the Navy sentimentally considers the Arizona still in commission.

At the base of the flagpole, a bronze plaque reads:

"Dedicated to the eternal memory of our gallant shipmates"

### THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

SIXTEENTH SUNDAY OF THE YEAR

"In our weakness"

Romans 8:26-27  
Matthew 13:24-43

God works with what is: Grace builds upon nature. We are by nature strong and weak. There is a dynamic tension between the two. But if it weren't for the tension, there wouldn't be any growth. It's hard to be patient with my strength and weaknesses sometimes. But isn't it amazing how patient God is with me?

In the U.S.S. Arizona who gave their lives in action 7 December 1941... May God make his face to shine upon them and grant them peace."

As your tour boat slowly circles to give the guide an opportunity for an explanation of the memorial, visitors are asked to pause for a moment of silent prayer in memory of those buried beneath the waters and within the U.S.S. Arizona. The manner in which 300 pleasure-seeking, Scotch-or-beer-drinking tourists suddenly became quiet and followed the suggestion was rather amazing.

THE MEMORIAL and its various components—the flag, the shrine, the bell, the buoys indicating the sunken boat's extremities, the model ship—are symbols. They remind us of a past event, make it present to us during the current moment, and perpetuate its memory for the future.

As symbols they also have the power to touch us, to move our inner selves. We not only learn about what happened nearly three decades ago, we may also find ourselves in certain ways inspired by the example of those who died for the sake of a cause. It can move us consciously or unconsciously to act in the future with a similar heroism and unselfishness.

HOWEVER, FOR those too young to recall that fateful Sunday afternoon in 1941, the memorial with its symbols would cause little internal excitement unless they had received some previous education or on-the-spot explanation about the ship's sinking. Further, if this explaining becomes too long or complicated, a pause by the Arizona probably would produce little inspiration.

There are some parallels here with those many symbolic objects and actions of the Church.

They speak to us about the past, make the previous event present, and promise something for the future.

The Eucharist does this in obvious ways. Holy Week liturgies are filled with such symbolic objects (palms, candles) and actions (washing of the feet, unveiling the cross). Daily Catholic living also includes symbols like a sign of the cross, a genuflection in church, rosary beads, a medal around the neck, a statue in the home.

A LITTLE explanation about them may occasionally be necessary. However, normally those objects and actions ought to speak by themselves. If, however, these require a lengthy,

involved commentary, they tend to lose their power to move a person and no longer are effective symbols.

Still, if our basic religious symbols are to help us grow spiritually, children need to have them explained at an early age and adults every now and then will benefit from a brief refresher course in the meaning of such symbolic objects and gestures.

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## Influence of home is vital to education

BY FR. CARL PFEIFER, S.J.

"I can see the man in the moon!" shouted four-year-old Thomas. Neil, aged three, added, "God is up in the moon!"

We were driving back from an outing to an ice cream parlor. The children were excited to be out beyond their usual bedtime. The full moon was so close and seemed to follow us as we drove. Thomas and Neil were fascinated.

The trip to the ice cream parlor climaxed an evening of babysitting. My two friends, Bill and Roddy, had gone to a wedding. They asked me if I would take care of the children. It was a harrowing, but enlightening, experience for me to babysit two energetic little boys.

IT ALL BEGAN with tears as the parents left the house. Next there was an argument about what to eat. We arrived at a compromise. Then we played—so much energy so late in the evening! We were mailmen, carpenters, bookstore managers, and



firemen within little more than a half hour. Finally I suggested we go out for ice cream.

After the ice cream we walked around a shopping mall, where they wanted to touch everything and ride up and down the escalators. The drive home was climaxed by wondering at the moon. Then to bed. And quiet.

I was grateful for the time to think about the evening before Bill and Roddy returned. Neil's comment about God being in the moon stayed with me—whatever meaning it had to three-year-old Neil at the time. It symbolized for me the immeasurable influence of the home on children's attitudes to life and growth in faith.

WHEN I COMPARE those few hours with almost any formal religious educational experience—e.g., classroom or church—it seems so evident that the home is by far the most significant educational environment. What children experience in the family, in the home, is of immeasurable importance for their Christian faith and life than other educational experiences.

Just in those few evening hours the two boys and I shared a wide variety of ordinary experiences that ultimately involved basic attitudes to life, to nature, to other people, to decision making, exploring new segments of reality, wondering at natural beauty, enjoying an outing, and praying at bedtime. These same kinds of experiences are the rich potential for Christian growth that occur every day at home.

Religious educators, including myself, have for years believed that parents are the primary influences in their children's

THE OTHER OPTION is looking forward to the 21st century and trying to create through growthful understanding a mosaic where ethnic racial and religious identities and traditions can invite global survival.

Like it or not, the Ninevah we are now spilled into has all the perils that quaked Jonah's nerve, too. We need a hard look at group identities and conflicts, the pollution of our environment, depletion of energy, the waste of non-renewable national resources, rampant population growth, the growing gap between rich and poor. The whole globe is interdependent.

The community identities we huddle to find in small groups are shaped, as are our self-images, by the world about us, by the ethnic backgrounds we bring into our present settings.

To be a Catholic educator in the United States at the time of Bicentennial is to reconcile and, in instances, reverse two centuries of cultural incubation and in a gesture as broad as the cross to seek convergence rather than conflict with our Polish or black or Irish or Jewish brothers.

"CATHOLIC" IS a good word, for it reaches down into the Biblical reality of its root meaning of "universal."

The word "Catholic" implies pluralism. Catholic education is in a unique position to act according to its nature: belief that Jesus is incarnate in all mankind. If the riches of such pluralism are to be found in our education in a renewed way, education must assume a new form.

Textbooks have tended to dissolve cultural differences by underplaying them. Much curriculum has been mono-cultural and has tended to assimilate children into the Anglo-cultural form. The overriding purpose of schools was to make of newcomers from many nations one people with one culture. Yet God's people are multi-cultural.

LITTLE ACTUAL pluralism was encouraged in schools. Learning about great Negro or Jewish figures is not the same as accepting the great good in each of these cultural communities. Thus, much that has been called "multi-ethnic" in Catholic education has been but symbolic tokenism.

Inter-cultural education is not offering facts about many cultures:

education in general and religious education in particular.

Sociologists have concluded that unless formal religious education programs build upon and are reinforced by what happens in the home, neither parochial schools nor CCDs nor other forms of religious education have a significant, lasting effect.

THAT EVENING brought the educational theories and sociological data home to me in a very practical way. By age three and four these two boys have amassed a wealth of knowledge about life and about God's caring involvement in life. They have acquired the beginnings of basic Christian attitudes—wonder at nature's mysteries, respect for others, grappling with selfishness, and the place of prayer in daily life.

Bill and Roddy are giving Thomas and Neil a valuable foundation for a Christian life—a foundation that I, other teachers and preachers can build upon. Perhaps even more important, we can encourage and support Bill and Roddy as they raise their family. We might help them and all parents to realize how great they are, or can become, as Christian educators.

Neil's comment about God being in the moon may have been fleeting, perhaps even meaningless words to him. But it suggests that God is quite at home in Neil's family.

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A child looks inquisitively at the waters of the Gulf of Mexico at Clearwater Beach, Fla. (NC photo by Thomas N. Loring)

## A Bicentennial challenge

BY MARY E. MAHER

A whale's stomach is not a likely digestive pot. For two centuries, the American educational melting pot myth has brought with it a kind of whimpering, narcissistic Jonahism. There has been a marked tendency to stay inside the comfortable walls of an educational model that is most Anglo-American. In Catholic education this forced the Gospel to be proclaimed in a mono-cultural fashion.

We now approach the Bicentennial and many options for re-understanding Catholic education lie before us. It is root time. Being root time, we, like Jonah, are asked to get out of our comfortable mono-cultural patterns and parochialisms (whale's stomachs) and see what our multi-ethnic backgrounds offer to and for Catholic education and education in general.

HISTORICALLY, Catholic education offered an identity support for cultural minorities, largely Irish or Polish or German Catholics. This was perhaps appropriate to our nation's beginning for, in any infancy period, the protection of the species is critical. We are not in the period of beginnings now. We are thinking about action that will make us grow into more mature American forms.

Two options seem open. One is the retreat into the myth that ethnic differences are melted down by faith in Christ. That myth is dead since we now know that the meaning of the Church is like the meaning of a Gerard Manley Hopkins poem—there is beauty in each culture that expresses the salvation and growth that Jesus brings us. The Church is to invite out that beauty and growth, not stylize it into forms appropriate to one or two cultures.

Spanish or French versions of Dick and Jane. We have been in the peculiar but subtle position of making intercultural education an additive, not the base of Catholic education. It has somehow become a 1970 version of our 1950's version of making Catholic math books "Catholic" by adding saints and statistics to each other.

Catholic education, when true to its roots, attempts to assist children to understand and value different expressions in which men fulfill human needs.

Octavio Paz, the Mexican poet, will present the spirit of his people, in a different way than Rilke. Yet both are enormously rich in cultural diversity. Catholic education is, the lived expressions of the belief that the Lord is incarnate in all cultures inviting them to fullness of Life.

EDUCATION WHICH is based on a culturally pluralistic approach is able to prepare children to reflect upon their lives in a multi-cultural society. It asks that concepts be learned from experience, that is true to whatever culture one is a part of. We know the damage that has been done by asking children of Mexican-American heritage to learn Anglo patterns of behavior. We know, too, that the Anglo suburban family settings have been the normal rule in much that our Catholic educational system has provided. Other cultures, while not called deviant, have indeed, by tone or omission, been subtly considered as such.

This form of education has fostered conflict among groups in our society. Polarizations have arisen and often schools, Catholic and public, have been used as instruments to realize cultural equality and desegregation. Their position must be altered from that of instrument to that of initiator of the new pluralism that genuine Catholic faith is about.

We know that cultural pluralism is a positive force for the psychological development of the individual.

Educational experts have realized that growth comes when one comes into contact with ideas of experience which challenge one's present way of viewing the world. Uniformity is gradually waning as the assumed foundation of unity. Different cultures and behaviors are expressions of our oneness, our common humanity.

The Word became flesh, mankind incarnate. Catholic education in the future will be marked by this glory if it remains true to its roots: self-esteem and acceptance of the true human values in every culture as the base upon which any experience of Gospel can happen.

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## Up contributions to the missions

VATICAN CITY—Despite an economic recession, U.S. Catholics upped their contributions to the missions in 1974 by 3% to more than \$21 million.

The Vatican's Congregation for the Evangelization of Peoples, which oversees and helps fund the Church's worldwide missionary effort, said the 1974 contribution of \$21,219,598.33 was \$610,708 above the 1973 contribution from U.S. Catholics.

The American donation is relayed to the congregation through the Society for the Propagation of the Faith in the United States and is by far the largest made by any one nation, he said.

The total amount sent into the congregation from around the world in 1974 will not be known for some time, the official stated, but is expected to amount to about \$51 million.

The official emphasized that all these donations go directly to aiding the work of missionaries.



# IHM again cops CYO swim meet

INDIANAPOLIS — Immaculate Heart of Mary parish continued to reign as champions of the Archdiocesan Swimming Meet, winning its fifth consecutive title last Monday night at Krannert Community Center.

Detailed results of the Swimming Meet will be printed in next week's issue of The Criterion.

More than 400 swimmers were entered in the meet. Northside rivals St. Luke and St. Lawrence placed second and third for over-all awards, respectively.

Immaculate Heart won the Novice Division, and St. Luke took top honors in the Open Division.

FOUR RECORDS were

set, two by Kathy Cronin of St. Andrew. Kathy covered the 50 Meter Freestyle in the Girls' Novice 13-14 event, in 33.2 seconds and the same distance in the Breaststroke in 46.3 seconds, setting new standards in both events.

Mike Kelley, Holy Spirit, set a new mark in the Boys' Open 100 Meter Breaststroke, swimming the distance in 1:14.9 seconds. St. Luke won the Girls' Open 200 Meter Freestyle Relay in a record 2:08.9 seconds.

TWO IMMACULATE Heart swimmers, Dawn Abel and Richard Wolfree, captured first place in two events.

Peter Welch of St. Joan of Arc also won two first place medals.

## SCORES

### CYO JUNIOR GIRLS' SOFTBALL LEAGUE (Through July 13)

**DIVISION I**—St. Anthony 5-0; Little Flower 3-1; St. Plus X 2-1; St. Christopher 3-2; Immaculate Heart of Mary 1-3; Our Lady of Lourdes 1-4; Holy Trinity 0-3.

**DIVISION II**—St. Jude 9-0; Nativity 4-1; St. Simon 3-2; Holy Name 3-3; Holy Spirit 2-2; St. Catherine 2-4; St. Mark 1-4; St. Barnabas 0-5.

### CYO JUNIOR BOYS' SOFTBALL LEAGUE

**DIVISION I**—St. Michael 4-0; St. Christopher 3-1; St. Malachi 3-1; St. Anthony 2-1; Immaculate Heart of Mary 1-3; St. Gabriel 1-3; Holy Trinity 0-5.

**DIVISION II**—Our Lady of Lourdes 5-0; St. Simon 3-1; St. Philip Hart 2-3; Holy Spirit 1-2; St. Andrew 1-2; St. Lawrence 1-2; St. Plus X 1-4.

**DIVISION III**—St. Jude 5-0; St. Barnabas 5-1; St. Mark 3-3; St. Catherine 1-3; Holy Cross 1-4; Nativity 1-5.

## Sr. Mary Lioba, Franciscan, dies

OLDENBURG, Ind. — Mass of Christian Burial was offered for Sister Mary Lioba (Renda Agatha) Ward, 69, on Saturday, July 12 in the Motherhouse Chapel of the Sisters of St. Francis.

Sister Lioba taught in the Indianapolis Archdiocese at St. Francis de Sales, Indianapolis; St. Louis, Batesville; St. Joseph, Shelbyville; St. Nicholas, Sunman and St. Mary, Lanesville.

She is survived by four sisters: Mrs. Bernetta Tucker, Mrs. Mary Kersh and Mrs. Christina Day, all of Cincinnati, and Sister M. Laurene Ward, O.S.F., of Oldenburg.

## BEATIFIED

VATICAN CITY — Father Karl Steeb, a German priest who was a convert to Catholicism, was beatified in St. Peter's Basilica July 6 by Pope Paul VI.

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# CYO Tennis Tourney set Saturday, Sunday

INDIANAPOLIS — Plans have been finalized for the 1975 CYO Tennis Tournament to be held at three sites on Saturday and Sunday, July 19 and 20.

Participants in the Girls'

## Liturgy expert dinner speaker at Holy Angels

INDIANAPOLIS — Sister Teresita Welnd, S.N.D., nationally known specialist on the liturgy, will be the guest speaker at the Holy Angels Century Club Appreciation Banquet to be held at 5 p.m. Sunday, July 20, in the school hall. The banquet is open to the public.

Sister Teresita is presently serving on the staff of the Center for Adult Learning in Chicago. Since the fall of 1973 she has been concentrating her efforts in the city's black community in the field of religious education through the liturgy.

The public is also invited to attend the 9 a.m. or 10:30 a.m. Masses at which Sister Teresita will lead the liturgical singing in conjunction with the Holy Angels adult choir.

Banquet reservations can be obtained by calling the rectory at 926-3324.

Honored guests at the affair will be members of the Century Club—parishioners who have contributed 100% of their contribution commitment during the past year.

## FESTIVAL GUIDE

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

Sacred Heart, Jeffersonville, Ind.—(Festival)—July 19-20.

St. Mary, Navilleton, Ind.—(Annual Picnic)—July 20.

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

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## CYO NOTES

Talent Contest entries are due July 25, in the CYO Office. Auditions are slated Wednesday, August 6, at 6:30 p.m. at St. Michael.

Both Boys' and Girls' Softball Tournament schedules have been mailed to all participating coaches and priest moderators.

Youth Council President, Ed Loughery, announced plans for the regular monthly meeting, Monday, July 21, at 7:30 p.m. in the CYO Office. Summer and fall activities will be discussed.

Deadline for receipt of entries in the Cadet and "56" football leagues is Wednesday, July 30.

## CARD PARTY SET

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party at 2 p.m. Sunday, July 27, in the Little Flower auditorium, 14th and Bosart. The public is invited.



JUBILEE—Brother Bernard Mosler, a member of the staff of Glibault School for Boys, Terre Haute, will celebrate 50 years as a Brother of the Holy Cross on Saturday, July 19. A Mass of Thanksgiving, concelebrated by priests of the Terre Haute Deanery, and a luncheon will mark the occasion. Pictured above with two Glibault boys, Brother Bernard has served as teacher, principal, infirmarian, bookkeeper and athletic supervisor.

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## VIEWING WITH ARNOLD

## Film unfair to old Teddy



BY JAMES A. ARNOLD

"The Wind and the Lion" is an intoxicating adventure movie, awash in color, panoramic splendor, and of course slashing action and violence. It's desert razzle-dazzle with a beautiful, indomitable heroine and a dashing Berber hero who is also somewhat poignant, since he's the last of a dying breed.

Despite the ingredients, the cake could easily have come out looking something like "The Desert Song," or those expensive but silly sand-and-scamitar epics Hollywood used to grind out with people like John Payne and Rhonda Fleming.

INSTEAD, it's an eye-and-imagination filler all the way, a socko major film debut by 31-year-old writer-director John Millius. A film school dropout, Millius wrote the scripts for "THX 1138" and "Jeremiah Johnson," and directed "Dillinger."

The only blemish is that it's all achieved somewhat at the expense of President Theodore Roosevelt. It's not that Teddy didn't have his flaws, and seen outside the context of his time, he might legitimately seem even to have been slightly crazy. But Millius uses TR as a pin-cushion for all the current revisionist thoughts about American macho hangups and imperialism—the tendency to throw our weight around recklessly in a world we don't understand.

To do this, he has to change history and make Teddy do pretty much the opposite of what he actually did. "Wind" is a fantasy that happens to be connected to only a few historical facts.

THE BASICS of the story

are not that different from the "white captive" western, with the kidnaper as noble savage. The heroine (Candice Bergen) and her two children are spirited into the wilderness by a political brigand (Sean Connery, under a beard, desert gear and stilted Oxford accent). While the troops are barging in for the dramatic rescue (Teddy proving American might to the Europeans), the widow learns that the "barbarian" is actually a nice guy. Religious, cultured, a romantic idealist, though somewhat rough in his methods. (Shades of "The King and I").

Her children come almost to worship him. Even attraction creeps subtly in, as pure (in this film) as the driven sand. She fears now that the treacherous whites will destroy him. Of course, they plan to, but after a horrible final battle, Millius sends us home happy.

THE ODD similarity to the Mayaguez incident is pure good luck for Millius, who I'm sure would like to compare Teddy and Ford in a negative way. In 1904 the Berber chief Raisuli did kidnap somebody in Tangier, arousing TR's ire, but it was a man who had no children, and he turned out to be a Greek, not an American citizen. Those changes can be credited to dramatic license, but others are less acceptable.

The actual matter was settled peaceably by Moroccan authorities, presumably without a shot being fired in anger. In the film, in a dazzling sequence, the Marines land, march briskly through the city in close order, wipe out the palace guard and take over the government. Later, they fight a preview of World War

I with a regiment of Germans.

TEDDY DID not send in troops at all; a year later, he successfully mediated a peace that preserved independence for Morocco, despite the greed of con-

tending European powers.

Historical accuracy has little to do with the power of a film, as "Wind" demonstrates. But lots of people will be glad not to have Millius make a movie about their lives. His supporters will argue that he captures

some essential truths about reckless jingoism in the American personality.

His technique is to compare/contrast TR and the very human, gallant Berber leader, much to Teddy's disadvantage. Millius suggests that Raisuli

is the male ideal, and TR is that ideal gone slightly berserk.

THE ROOSEVELT character is given many dimensions by actor Brian Keith, but still emerges as the familiar stereotype: the bluff, shrewd Boy Scout who is fond of rifles and identifies with grizzly bears. Millius' dialogue is exceptional. E.G., when TR mocks the eagle as a national symbol, he calls it "a dandified, vulture." "Dandified" is just the word to express TR's scorn.

The movie has three or

four superb battle scenes, full of spectacular effects, explosions and slow-motion falls. Millius handles violence as well as possible, moving and cutting so quickly that the horror is noticed but not savored.

MS. BERGEN, a much-maligned actress, seems more stunning than ever, and is brightly likeable in an old-fashioned role: virginal and righteous, spunky and outspoken, yet shrewd and competent. It is a part Kate Hepburn might have played in her prime. Connery's character, while admirable,

is often bombastic, pouring out wise sayings at the drop of a fez, as if he had been raised on Charlie Chan movies.

We're all little boys and girls in watching a desert flick, and Millius rather touchingly uses his invented children to suggest some of this romantic perspective. It's also refreshing to have a final line between movie lovers refer exuberantly to their next meeting in Paradise (the real one). For all its faults, "Wind" enkindles most of the old emotions associated with enjoying movies.

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