



VOL. XV, NO. 36

INDIANAPOLIS, INDIANA, JUNE 11, 1976

## FCC asks Congress to draw up a new anti-obscenity law

BY JIM CASTELLI

WASHINGTON—The Federal Communications Commission (FCC) has asked Congress to draw up a new law prohibiting obscenity on "radio communication" and cable television.

"Radio communication" includes radio, television, citizens' band, amateur radio and other safety and specialty radio services.

The only anti-obscenity laws now in the federal criminal code related to radio communications were drawn up before the days of television and refer only to radio.

The FCC's proposed changes would update the language of the law to avoid the possibility that the courts would interpret the old language to exclude television, according to Larry Secrest, administrative assistant to FCC chairman Richard Wiley.

The proposals would also extend coverage of the anti-obscenity law to cable television, which is now not covered by the law.

ANOTHER MAJOR purpose of the bill, according to Secrest, is legally to

establish a difference between "obscene" material and "indecent" material.

"Indecent" material, according to Secrest, is material which cannot be ruled obscene because it has a redeeming social value within the scope of court decisions, but which is still offensive because of the probability that children and non-consenting adults will be exposed to it.

This concept is already being considered in the courts as a result of an earlier FCC action.

Last year the FCC ruled that WBAJ, a New York City radio station, had presented indecent material by airing a George Carlin comedy album routine on language and obscenity.

The comedy routine used seven words which would ordinarily be regarded as obscene. But, because the material was presented in the form of commentary, it is not regarded as obscene.

By defining the material as indecent, Secrest said, the FCC would be able to prohibit its broadcast at a time when children could be exposed to it.

UNDER THE FCC proposal, this form of "indecent" material would be permissible if efforts were made to minimize exposure to children under 12.

This would mean, for example, the FCC said, promoting the material only through "non-sensational techniques" and broadcasting it only during times when young children are not likely to be listening or viewing, such as between 11 p.m. and 7 a.m.

"In addition," the FCC said, "when such materials are carried, significant efforts should be made to warn adults (Continued on Page 4)

Deny Cardinal Baum eyed for Vatican post

WASHINGTON—A spokesman for the Washington archdiocese said a newspaper report that Cardinal William V. Baum of Washington may be appointed to a post in the Vatican within a year is only "speculation."

"There is no basis for it," said the spokesman, Msgr. John F. Donoghue, archdiocesan chancellor. The rumor, reported in The Washington Post, has arisen, he said, because the post of president of the Vatican Secretariat for Christian Unity is in a sense open and because Cardinal Baum has been active in ecumenical affairs.

The current president of the unity secretariat, Cardinal Jan Willebrands, was named archbishop of Utrecht, the Netherlands, last December and is not expected to retain his Vatican post indefinitely. Cardinal Baum, recently elevated to the College of Cardinals, was the first executive director of the secretariat of the National Conference of Catholic Bishops' committee for ecumenical and interreligious affairs.

OFFICIAL APPOINTMENT

Effective June 1, 1976

Rev. Philip Schneider, O.F.M. Conv., appointed associate pastor of St. Benedict Parish, Terre Haute. He replaces Father Gabriel Fox, O.F.M. Conv. Father Schneider was ordained February 19, 1961.

The above appointment is from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis R. Tuohy, Vicar General.

June 8, 1976

## Union elections due for teachers in Gary diocese?

CHICAGO—The regional National Labor Relations Board (NLRB) here has ordered union representation elections for lay teachers in elementary and secondary schools in the Gary diocese.

The decision, handed down by the NLRB in late May, is apparently a victory for the Lay Teachers Federation of the Gary Diocese, which for the past few months has campaigned to represent the more than 400 lay teachers in 48 schools.

The diocese has appealed the decision to the NLRB in Washington.

THE DECISION FOLLOWS closely, one handed down by the regional NLRB in Los Angeles in early May ordering union representation elections. Since then, lay teachers in 28 schools have voted to unionize.

The Gary diocese argued against NLRB intervention on grounds that the schools are completely religious, and therefore, beyond the board's jurisdiction.

Specifically, it contended that U.S. Supreme Court decisions limiting state aid to nonpublic schools affirmed that Catholic schools are completely religious; that each subject taught reflects religious beliefs and that it is improper for the government to tinker with those beliefs.

The board said that the high court rulings cited by the diocese sought only to prohibit the state from aiding as well as regulating parochial schools in an unconstitutional manner. For it to assume jurisdiction would cause no such excessive entanglement, the board said.

Moreover, the board said Catholic schools in the Gary diocese are "not completely religious." Noting that they perform some secular functions, it ruled, "the fact that prayers are recited and classrooms are religiously adorned does not negate the secular function performed by the schools." An identical position was advanced by the Los Angeles regional NLRB.

On the third point, the board separated religious belief from conduct in affirming its jurisdiction. Citing Supreme Court cases on the question, the board held that the diocese "may not successfully argue that its conduct is immune from regulation of the government by reason of the First Amendment because its conduct may be based on religious beliefs."

IN ADDITION, the board rejected the diocese's argument that to aggregate the 44 elementary, one junior high and three high schools into a diocesan-wide unit for collective bargaining purposes would destroy their individual character. The diocese maintained that the only appropriate unit is one limited to each individual school.

The board disagreed. "It is readily apparent," it said, "that the employer maintains a significant degree of control over the schools and over the terms and conditions of employment of lay teachers employed at the schools." The control, it said, is both financial and administrative.

The elections will probably not be held until after school opens in the fall. In the meantime, the union, an affiliate of the American Federation of Teachers (AFT), is gearing up for a summer-long campaign to attract the allegiance of lay teachers.

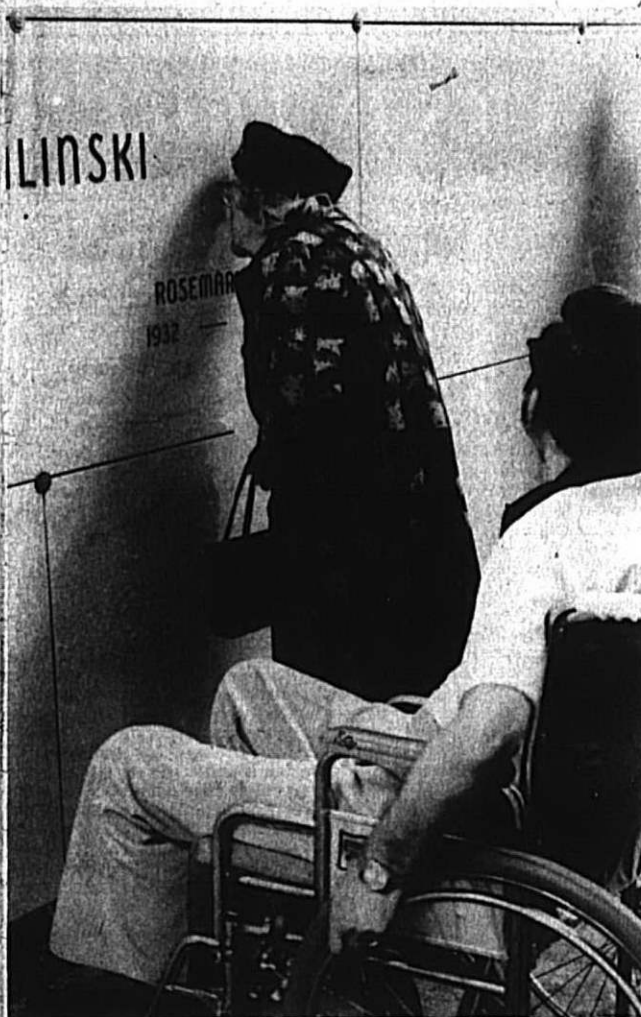
The diocese, on the other hand, is taking a wait and see attitude. Father John Morales, Gary diocesan chancellor, said that if the appeal is rejected, the diocese's next legal move will depend on the election results.

CEMETERY MASS

The monthly Mass for the faithful departed will be offered at 2 p.m. Wednesday, June 16, in St. Joseph Chapel in St. Joseph Cemetery, Indianapolis. Father Ivan Hughes, O.S.B., of St. Maur's Priory will be the celebrant. The public is invited to participate.

HONORED BY CYO—Brother Howard Stuvant, O.S.B., a member of the staff of St. Rita parish, Indianapolis, was presented a special plaque at the May meeting of the CYO Priest Advisory Board. The award recognized his outstanding administrative work as a long-time member of the

Board and also his work with the young people in the St. Rita area. Shown with Brother Howard are Father Donald Schneider, (left), Archdiocesan CYO Director, and fellow Advisory Board member Father Laurence Lynch of St. Joan of Arc parish, Indianapolis.



MOTHERLY TRIBUTE—Mrs. Anna Conway prayerfully kisses the burial crypt of her daughter, Rosemary T. Szumilinski, following last Saturday's dedication of the new Chapel Mausoleum in Calvary Cemetery. In the wheel chair is Rosemary's husband, Walter. Mrs. Szumilinski, who died in 1975, was one of the first persons to be interred in the new mausoleum. An estimated 300 persons participated in the dedication Mass celebrated by Archbishop George J. Biskup. Additional photos on Page 7. (Photo by Ruth Ann Hanley)

## Priests' Senate votes boost in clergy pay

At its monthly meeting on Monday, June 7, the Archdiocesan Priests' Senate approved resolutions raising the base salary of clergy and requesting that all priests in the Archdiocese study the program for spiritual development of priests developed by Father Vincent Dwyer at Notre Dame University and then to decide whether or not they wished to participate.

The first part of the program for spiritual growth consists of five tests, three of which are designed to give the individual priests insights into his spirituality and are discussed with him in a private interview with one of Father Dwyer's assistants from the Center for Human Development at Notre Dame University.

The results of the remaining two tests are compiled to give a composite profile of spirituality in the Archdiocese which can be used for educational planning to meet the needs and desires of the priests as a group.

AFTER THE TESTS ARE discussed, the second part of the program for spiritual growth involves the forming of priests' support groups, each composed of a number of priests who agree to meet once every month from early evening to the following morning, to share a Mass, dinner, and discussions.

The program has already been implemented in the Evansville and Louisville dioceses with mixed results, the main difficulty reported to be the short life span of many support groups due to shrinking attendance.

The resolution concerning the spirituality program contained three proposals voted upon separately. The first, passed 11-0, stated that "we as senators support and approve the program." The second, accepted unanimously, required that "a

program of information be developed immediately by . . . the senate (to) work in consultation with the Archdiocese in order to promote and to determine the willingness of the priests to participate in the program."

If the priests of the Archdiocese displayed, as a group, sufficient willingness to participate as judged by the Archbishop, then the third part of the resolution, passed 16-0-1, asked that the spirituality program "be implemented as soon as possible."

THE SECOND RESOLUTION recommended to the Archbishop that the base salary of Archdiocesan clergy be raised from \$225 per month to \$325 per month, including provisions for an annual Cost of Living adjustment. Rates for Mass stipends, stole fees, and fees for assistance (visiting priests) remained unchanged.

The resolution passed unanimously, with July 1, 1976 proposed as the effective date.

The last clergy salary increase went into effect on January 1, 1969.

## Adult education pilot program to start in fall

GENESIS II, an in-depth program of adult education, has been purchased by the Office of Catholic Education for piloting in the Archdiocese of Indianapolis this coming year. The program, developed by Father Vincent Dwyer, a Trappist monk and director of the Center for Human Development at the University of Notre Dame, involves 19 sessions aimed at spiritual development and leadership formation, according to Sister Mary Jeanne Pies, O.S.B., Resource Center Coordinator at the O.C.E.

The first piloted series will begin September 12 at Our Lady of Grace Academy in Beech Grove. The program is geared to all adult members of the Church—priests, Religious and laity. A registration fee of \$25 will be charged for the series. Sessions will be held regularly on Sunday evenings through April 3 of next year. Deadline for registration is Aug. 30. A form appears on page three.

The program involves cassette tapes, films, and group discussion led by a facilitator. It has proved successful in other areas of the country as an effective adult education vehicle involving spiritual and psychological development. The program has been previously previewed by a group of priests in the Archdiocese and a second group of knowledgeable laymen.

## Initiation slated in Fourth Degree

BY FRED W. FRIES

INDIANAPOLIS—One hundred and twenty men from throughout Indiana will be initiated into the Fourth Degree, Knights of Columbus, in ceremonies to be held at the Msgr. Downey Council, 511 E. Thompson Road, on Saturday and Sunday, June 12 and 13. The class will be called the "Bicentennial Class of 1976."

Bishop Chastard Assembly will play host to the eight other Assemblies in the Northern and Southern Districts. The official host will be Southern District Master Cosmas A. Mascari. Loys B. Juday heads the Northern District.

SATURDAY HIGHLIGHTS include a Mass at 4:30 p.m. in St. Roch's Church at which Archbishop George J. Biskup will be the celebrant. The Bishop Chastard General Assembly choral group, the Northern District Choir and the Msgr. Downey Ambassadors will provide the singing. A social hour from 6 p.m. to 7 p.m. will precede the Banquet. The evening will close with the traditional Master's Formal Dance beginning at 9:30 p.m.

SUNDAY'S ACTIVITIES will be highlighted by the Exemplification itself, which is scheduled for 11 a.m. Music will be provided by a combined chorus of the Bishop Chastard General Assembly and the Northern District Choir.

During the Exemplification, the ladies will attend a luncheon at the Holiday Inn South.

## Pope makes peace appeal

VATICAN CITY—A new appeal for an end to the fighting in Lebanon was made here by Pope Paul when he received the credentials of the Moroccan ambassador to the Holy See, Youssef Ben Abbes.

Said Pope Paul: "I don't want to let this occasion pass without expressing the desire . . . that all should resolutely try to find the path to peace, as well as a satisfactory solution to the important question of Jerusalem and Palestine."

The Pope called for a definite end to the fighting in Lebanon so that it could again become a country in which Muslims and Christians could live side by side.

## Reader Survey

Here's your opportunity to let us know what you read in the Criterion and what you don't. If you have any additional comments as to what you would like to see in the Criterion, as well as what you don't like that already is in the Criterion, we'd appreciate hearing about them, too. Just fill out the survey blank and send it to: CRITERION SURVEY, P.O. Box 174, Indianapolis, Ind. 46206. Additional comments can be added on a separate sheet of paper.

|   | Always                   | Generally                | Seldom                   | Never                    |
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| I read this feature . . . . .               |                          |                          |                          |                          |
| News in Brief . . . . .                     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| The Tacker (Fred Fries) . . . . .           | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Obituaries . . . . .                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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| The Yardsick (Msgr. Higgins) . . . . .      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Dale Francis Says . . . . .                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Cornucopia (Alice Daily) . . . . .          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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| Liturgy (Fr. Champlin) . . . . .            | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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| CYO and Youth News . . . . .                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Viewing With Arnold . . . . .               | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
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For statistical purposes, we ask that you fill out the following:

Your Age \_\_\_\_\_ Your City or Town \_\_\_\_\_  
Your Sex: M ☐ F ☐ Are you a layman ☐ priest ☐ Sister ☐ Brother ☐



HONORED BY CYO—Brother Howard Stuvant, O.S.B., a member of the staff of St. Rita parish, Indianapolis, was presented a special plaque at the May meeting of the CYO Priest Advisory Board. The award recognized his outstanding administrative work as a long-time member of the

Board and also his work with the young people in the St. Rita area. Shown with Brother Howard are Father Donald Schneider, (left), Archdiocesan CYO Director, and fellow Advisory Board member Father Laurence Lynch of St. Joan of Arc parish, Indianapolis.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Fertility control breakthrough?

TORONTO—Medical researchers at St. Michael's Hospital here say they are on the verge of a major breakthrough which could produce a safe, effective and Church-endorsed method of fertility control. The device—tentatively called the electronic speculum—is now being tested on women after successful animal experiments.

### Swiss prelate 'defies' Pope

VATICAN CITY—Despite Pope Paul VI's stern words against traditionalists at the recent secret consistory here, traditionalist Archbishop Marcel Lefebvre plans to ordain 12 men to the priesthood in pre-Vatican II ceremonies June 23 at the Swiss seminary he founded. The former superior general of the Holy Ghost Fathers, Archbishop Lefebvre leads a popular international traditionalist movement that rejects most of the council's decrees, and especially post-conciliar liturgical changes.

### 'Error' admitted in Mandel case

BALTIMORE—An archdiocesan official here has admitted he made "a personal error in judgment" by sending out privately an appeal for funds to defend Maryland's Gov. Marvin Mandel against charges of mail fraud and political corruption. James Shanahan, director of information for the Baltimore archdiocese and executive director of the Maryland Catholic Conference, said he had disassociated himself from the appeal, which he sent to about 300 people.

### Bill aids non-public schools

DES MOINES—The Iowa legislature has passed a bill authorizing bus transportation for both public and non-public school students across public school district lines to adjoining school districts.

### Haering advises Italian voters

ROME—World-renowned German moral theologian, Father Bernard Haering, threw his hat into Italy's crowded political ring by urging Italy's Catholics not to vote Communist in the June 20 elections. But the Redemptorist theologian, in his column in Italy's highest circulation magazine, said that all Italian Catholics who vote Communist certainly should not be excommunicated.

### In capsule form . . .

Proposed Internal Revenue Service (IRS) regulations which offer new interpretations of an "integrated auxiliary" of a church threaten the right of churches to define themselves and their ministry, Eugene Kralicky, general counsel of the U.S. Catholic Conference, has charged. A bequest from a woman who died on the same day as Mother Elizabeth Seton has enabled Seton Hall University here to acquire a collection of Seton memorabilia covering a 205-year period. . . . Students at Catholic University at La Paz, Bolivia, joined 35,000 miners and workers in a 24-hour strike following the assassination in Buenos Aires, Argentina, of former Bolivian President Juan Jose Torres, a leftist general ousted in 1971.

### Names . .

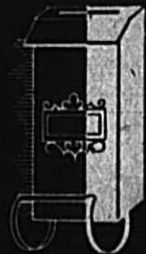
William R. [Bud] Cones, former general counsel of the U.S. Catholic Conference, was awarded an honorary doctorate of laws last week visit to the United States at the end of July.



BOUTIQUE PLANNED—The Women's Club of St. Jude parish will sponsor a Boutique from 8 a.m. until 5 p.m. on Saturday, June 12, in the school cafeteria. Co-chairmen for the affair are Chris Bradford, left, and Mary Lou Spearing.

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## THE TACKER

## Honor Fr. Higgins

BY FRED W. FRIES

The Indiana University Foundation has established a scholarship fund in the name of Father James P. Higgins, director and pastor of St. Paul's Catholic Center, Bloomington, since 1967.

The James P. Higgins Student Grant Fund in the amount of \$2,500 will be used to aid needy students at the University, William S. Armstrong, Foundation president, announced.

The fund was established in connection with Father Higgins' Silver Jubilee of ordination, which he observed on May 23. It was set up in recognition of "his outstanding work at Indiana University," Mr. Armstrong said.

During his years at St. Paul's Catholic Center, Father Higgins has held posts with numerous civic and service organizations on the state, county and community levels.

**LENTEN APPEAL SETS RECORD**—The Archdiocesan Mission Office reports that total contributions to the Lenten Sacrifice Fund for Guatemala stood at \$24,168.81 at Criterion press time this week. The figure represents an all-time record for Lenten giving, according to the Mission Office. Msgr. Victor L. Goossens has asked us to express his appreciation for the generous response to this year's appeal.

**ST. VINCENT GOLF CLASSIC ON TAP**—Famed touring golf pro Chi Chi Rodriguez will highlight the Fourth Annual Charity Golf Classic sponsored by St. Vincent Hospital Foundation. The Mohawk Hills Golf Club will again host the affair, which will open with qualifications on Saturday, July 10, preceding the Pro-Am Invitational Tournament set to open at 11 a.m. on Sunday, July 11. A dinner-dance on Saturday evening will separate the two golf sessions. A golf clinic at 10 a.m. Sunday by the popular Rodriguez will further spice the agenda. Proceeds from the Golf Classic (officials hope to raise \$42,000) will go to finance the installation of six badly needed Surgery Recovery Room monitors in the hospital. Dr. John J. Farris is this year's General Chairman, assisted by Thomas W. Moosa as Corporate Chairman, Robert Bodner, Mohawk Hills owner, is serving as official organizer of the week-end's events. The public is invited to the tournament, either as participants or spectators. Details can be obtained by calling 844-3951.

**TENNIS ANYONE?**—When the next season opens, the parentally strong tennis team from Brebeuf Preparatory School will enjoy the use of five top-flight courts instead of two. The additional facilities were installed late this spring. Prior to the opening of the fall semester, the courts will be used in connection with a Ramey Tennis Schools program to be launched on June 14. The attractive five-court layout—one of the finest in the state—has been named in honor of Charles Mattingly, a Brebeuf alumnus, whose widow has provided financial support for the school's tennis program. Ralph Trumontini, Brebeuf coach for the past six years, has brought the school one state championship (1975) and a consistently high ranking during his tenure.

Speaking of tennis, Courtney Lord, daughter of Dr. and Mrs. Thomas Lord of St. Luke parish, made a clean sweep of honors this past week-end by winning the Indianapolis city championship for girls 14 and under in all three categories: singles, doubles and mixed doubles.

**MORE HOSPITAL PATIENTS**—More than 5.5 million patients of all races and religions were admitted to the nation's 669 Catholic hospitals last year, according to figures released in St. Louis by the Catholic Hospital Association (CHA). The figure of 5,744,651 represents an increase of 74,576 over the previous year.

**RECEIVE STUDY GRANTS**—Two Marian College faculty members have received travel and study grants abroad this summer. Sister Marie Pierre Buttell, chairman of the German department, has received a travel grant from the Federal Republic of Germany (West Germany) for eight weeks, starting June 14, and Sister Vivian Rose Morshauer, chairman of the music department, will participate in a seminar on Indian music, dance and drama in India from June 20 to August 17.

**HERE AND THERE**—Doug St. Peters, a pupil at St. Lawrence School, Indianapolis, was the Indiana state winner in the grades 3-5 division of the 1978 Environmental Poster Contest sponsored annually by the National Council of State Garden Clubs and Forest Service. Mr. and Mrs. Phillip Andres of St. Paul parish, Sellersburg, recently celebrated their 40th wedding anniversary.



**SILVER JUBILEE**—A Mass of Thanksgiving will be celebrated for Sister Janet Brosnan, O.S.F., daughter of Mr. and Mrs. Joseph Brosnan, at 12 noon on Saturday, June 19, in St. Plus X Church, Indianapolis. A reception will follow immediately in Msgr. Ross Hall. Friends are invited.

### Banquet slated to note retirement of Father Strange

**INDIANAPOLIS**—The Knights and Ladies of St. Peter Claver will host a Retirement Banquet in honor of Father Bernard L. Strange at 7:30 p.m., Saturday, June 19, at the Indianapolis Convention Center Ballroom.

Interested persons may send ticket inquiries to 3024 Sutherland Ave., Indianapolis, 46205, or call St. Francis Day Nursery (Miss Rita Guynn or Mrs. Betty Curtis), 546-8409, between 9 a.m. and 2:30 p.m., Mrs. Mary Strange, 923-4521, between 2:30 and 5 p.m., or Miss Domoni Chatmon, 923-7019, after 6 p.m.

On Sunday, June 20, at 11 a.m., Father Strange will be the principal celebrant of a Mass of Thanksgiving in St. Francis de Sales Church where he has served as pastor for the past three years. Prior to that he was pastor of St. Rita's parish for 38 years.

A reception will be held immediately after Mass in the lower level of the school.

### Remember them in your prayers

**COLUMBUS**  
 † JOHN NORDENBROCK, 55, St. Bartholomew, June 1. Husband of Marie; stepson of Helen Nordenbrock of Ft. Recovery, O.; father of Matthew, Nathaniel, Monica, Julie and Theresa, all at home; brother of Thomas of Yuma, Ariz.; William of Ft. Recovery, O.; Anne Nordenbrock of Charleston, W. Va.; Rita Larkin of St. Mary's; and Vera Koesters of New Bremen, O.

**DANVILLE**  
 † MARY ROBINSON, 82, St. Mary, June 4. Sister of Anna Myers.

**ENOCHSBURG**  
 † THOMAS TELLAS, St. John, June 4. Husband of Clara; father of Charles and Thomas Tellas, Irene Robbins and Wilma Hillman.

**INDIANAPOLIS**  
 † FRED E. WEST, 79, St. Philip, June 3. Husband of Mary E.; father of Betty R. Harting, Mary A. Malcher, J. Fred and Paul A. West.

**NELLIE M. WALKER, 84, St. Patrick, June 4. Mother of Mrs. Earl Rohr, Mrs. Wilbert Redman, Jane and Ralph T. Walker.**

**JAMES P. KELLY, 75, St. Peter and Paul Cathedral, June 7. No immediate survivors.**

**DAVID JOSEPH NOLAN, 71, St. John, June 8. Brother of Mary Hines, Kathleen Casserty and John Cooke.**

**JACK R. KEPNIGHT, 72, St. Mark, June 8. Husband of Catharine; father of Elizabeth Rice, Kathleen Adams and Christine Kapright; brother of Mrs. Edward McQuitty, Ann Wallston and Marie Dice.**

**RUTH M. DOCKTER, 83, St. Christopher, June 9. Mother of Helen Fly, Ruth M. Wollie, Eugene J., John P. and Robert E. Dockter; sister of Esther Conner.**

**NEW ALBANY**  
 † THEODORE H. STIERSTADTER, 73, Our Lady of Perpetual Help, June 3. Husband of Ida M.; father of Rita S. Ricks of New Albany.

**MARY A. H. BULLINGTON, 86, St. Mary, June 7. Mother of Daniel J. Bullington of Clarksville; and David L. Williams and Jean Freiberg, both of New Albany.**

**PERRY COUNTY**  
 † HERMAN BRINKMEYER, 80, St. Mark, May 26. Brother of Ed Brinkmeier of Troy; Emil Brinkmeier of Indianapolis; Mrs. Emma Seitz of Huntington.

**ARTHUR HAUSER, 79, St. Mark, May 31. Father of Earl, Lloyd, Cyril, Hubert Hauser and Miss Regina Hauser, all of Tall City; Mrs. Augusta Hagedorn of Sellersburg.**

**RICHMOND**  
 † BILLIE D. SALES, 56, St. Andrew, June 3. Husband of Rachel; father of Mrs. Sandra Fisher of Carlos; Mrs. Rachel Quirk, Mrs. Melody Tracy, James and Daniel Sales, all of Richmond; son of Mrs. Clara Sales of Carlos; brother of Wallace Sales and Virginia Andrews, both of Carlos.

**ANNA L. RAEBICHLER, 56, St. Andrew, June 3. Wife of Frank Raebichler; mother of Mrs. Anne Marie Michaelis, Frank Raebichler, Jr., Anthony E. Raebichler, and John B. Raebichler, all of Richmond; sister of Albert Haley of Union City; Mrs. Rita Newman of Winchester; Mrs. Florence Collier of Liberty; Mrs. Honora Woodward and Mrs. Mary Catherine Stewart of Union City.**

**TELL CITY**  
 † THOMAS HESS, 89, St. Paul, June 2. Brother of Mrs. Anna Brown of Dale.

**TERRE HAUTE**  
 † MARY K. FISK, 47, St. Margaret, May 25. Husband of Sally; father of Mrs. Suzanne Kriebel, Sandra, Sarah, Ann Marie and Mark Steven Fisk, all of Terre Haute.

**GEORGE M. PEPERAK, 81, Sacred Heart, June 1. Father of Donald Peperak and Phyllis Peperak, both of Terre Haute; Mrs. Sharon Wilson and Mrs. Darlene Rankin, both of Anderson; brother of Mrs. Catherine Bontle of Terre Haute; Mrs. Anna Markovitch and Mrs. Mary Pelish, both of Diamond.**

**JOHN B. CARPENTER, 82, St. Ann, June 7.**

**CATHERINE E. O'LEARY, 82, St. Ann, June 8. Mother of Mrs. Albert J. Eldred of Terre Haute.**



**GOLDEN JUBILIARIES**—Mr. and Mrs. Lawrence Schmutte will observe their 50th wedding anniversary with a Mass of Thanksgiving at 1 p.m., Saturday, June 19, in Immaculate Heart of Mary Church, Indianapolis. A reception will follow in the church auditorium to which relatives and friends are invited from 2 to 5 p.m. The couple requests that gifts be omitted. They have three children: Carl H. Schmutte and William G. Schmutte, both of Indianapolis, and Mrs. Thomas K. Doench of Bloomington, Minn.



**JUBILIARIES**—Mr. and Mrs. Joseph Zore will observe their 50th wedding anniversary with a Mass of Thanksgiving in Holy Trinity, Indianapolis, at 6:30 p.m., Wednesday, June 18. An Open House will follow at the West Side Knights of Columbus, 220 Country Club Road. No invitations have been sent, and all relatives and friends are invited. The couple asks that gifts be omitted. The jubilarians are the parents of Dr. Joseph Zore of Richmond; Father Richard Zore of Plainfield; Mrs. Robert [Louise] Collins of Indianapolis; and Mrs. Joseph [Barbara] Kears of Brownsburg. One child, Thomas Zore, is deceased.

### Indianapolis CALENDAR OF EVENTS

#### SOCIALS

**MONDAY:** Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

**TUESDAY:** St. Bernardette, 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.; Scenic High School Cafeteria, 8 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernardette 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.

### Festival set

**INDIANAPOLIS**—Holy Angela parish will hold its annual Summer Festival on June 18, 19 and 20 beginning at 6 p.m. All proceeds will benefit the general fund of the parish.

There will be concessions, including a Country Store, Curio and Linen Booths as well as food services. A door prize will be given away each night, and in addition there will be a \$1,000 grand prize. Babysitting service will be available in the school.

### Note 175th year

**FREIBURG, Germany**—The Herder publishing firm here, one of the largest Catholic publishers in the world, has celebrated its 175th anniversary.

Since its founding in 1801, Herder has published more than 40,000 new titles. It currently publishes about 300 new titles a year.

Herder also has branches in Rome and Vienna.

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### THE SPECTRE

ONCE again the spectre of inflation stalks the land and a frustrated public, unable to vent its rage on the faraway "they" assumed to be responsible for every evil, turns its ire on more easily accessible people from whom they buy. These are the retailers and suppliers of services who, weighed down by ever-increasing costs, must either raise prices or go out of business. Ironically, because they are usually so close to the community and its problems, these are the very people who battle hardest against inflationary policies—recognizing that their very existence depends upon public good will.

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### LITTLE FLOWER

## Festival

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 JUNE 18 & 19

Dinners — 4:30 to 7:30 p.m.  
 Friday — Fish Dinner  
 Saturday — Chicken Dinner

Games — 6:00 to 11:30 p.m.  
 Prizes — Refreshments

PARKING—School lot (Bosart & Nowland)

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 Unit II: SPIRITUAL GROWTH AND SELF-CONCEPT (Oct. 17, 7-9 p.m.) (Nov. 7, 7-9 p.m.) (Nov. 21, 7-9 p.m.)  
 Unit III: THE RISK OF BEING MYSELF (Dec. 6, 7-9 p.m.) (Dec. 12, 7-9 p.m.) (Jan. 9, 7-9 p.m.)  
 Unit IV: THE ADVENTURE OF SELF-DISCOVERY (Jan. 23, 3-9 p.m.) (Feb. 6, 7-9 p.m.)  
 Unit V: THE MANY PATHS TO PRAYER (Feb. 20, 7-9 p.m.) (March 6, 7-9 p.m.) (March 13, 7-9 p.m.)  
 Unit VI: SPIRITUAL MATURITY AND PLAY (March 20, 7-9 p.m.) (March 27, 7-9 p.m.) (April 3, 7-9 p.m.)

All of the above sessions will be held at:

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## 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

## A blow for decency

(Reprinted from *The Monitor*, official newspaper of the Diocese of Trenton.)

Justice John Paul Stevens, the newest member of the United States Supreme Court, has struck a heartening blow for decency in motion pictures and on the printed page. He has served notice on those who peddle sexually explicit films and books that they will be wasting their time if they appeal their obscenity convictions to the nation's highest court.

Justice Stevens, who became a member of the court last December, declared a majority of the court still supports the obscenity standards it set three years ago and was not inclined to reconsider those principles. In a 1973 decision the court granted jurors and judges greater discretion to decide whether sexual material offends local community standards.

Justice Stevens made his comments in explaining why he had voted not to review the conviction of two Oregon men found guilty of distributing obscene movies. He said "it would be pointless" for the court to listen to any of the dozens of obscenity appeals it receives each year since they involve only questions which already have been settled.

Justice Stevens' strong statement should make it clear to the filth merchants that they no longer can use their ill-gotten profits to flout local anti-obscenity rulings through appeals to the high court. It is outrageous that these men persist in invoking the constitutional guarantees of freedom of speech out of sheer greed to disseminate their loathsome, corrupting products.

Equally frustrating is the position of the minority members of the Supreme Court, headed by Justice William J. Brennan, Jr., who wanted to hear the Oregon case and who insist that the states have no business restricting the distribution of pornography except when it is thrust on unsuspecting adults or sold to juveniles. If poisonous food instead of obscene material were involved these three justices would not hesitate to crack down on the purveyors; yet they are willing to sanction the poisoning of minds and souls.

Fortunately, the court majority sees the issue in another light, at least to the extent of upholding the right of local communities to set their own standards of decency.

DALE FRANCIS SAYS

## Power of example

BY DALE FRANCIS

The last year and a half I've been doing a series of personal interviews with Catholics in the news, trying to learn as much about them as I can. I'd guess about 40 to 50 of those I've interviewed have been priests. One thing I always ask them is why it was they became priests. Some say they just always, as long as they could remember, wanted to be priests.

I believe that. I believe that while all of us are drawn to God, there are some who have a kind of God-ache, a longing for God, that is simply greater than others have. That ache comes from a cavity in their very nature that can only be filled by coming closer to God. I believe that there can be men and women who have a vocation of service to God that is born within them, that can honestly be described as something they've had as long as they can remember.

BUT OF THE MANY priests of whom I asked the question, I can remember only three that gave this answer. The answers of the others were all the same. They were drawn to the priesthood by the example of priests.

The example may have come from a pastor or from a priest who taught them in grade school or high school. But again and again the answer was the same—the vocations of these priests had begun with admiration for the example of other priests.

One priest said he had just been impressed by all the priests he knew in his growing-up years, others were more likely to specify a single priest or two or three priests.

I'm certain this isn't an unusual discovery. Surely it has to have been something that was discovered long ago. But it is something that requires a correction in the statement of the problem today. What we have is not

just a vocation problem; we have a problem of the example given by priests.

Understand me, I know there are tens of thousands of good priests, faithful to their commitment of service to Jesus Christ and to the People of God.

But the plain fact is their example is being blurred. What there are today are rebellious priests, willing to defy authority in the Church, gathering the headlines. The impact made by priests like these can hide the example given by many faithful priests.

I've always tried to be sympathetic to priests who have left the active priesthood. There are among them those I've tried to help get started again. I have less sympathy with those who simply pack up and leave without going through procedures of incardination and no sympathy at all for those who leave blasting the Church which they once had vowed to serve.

But even if you can have sympathy for these men and appreciation for the service they've given in the past, you have to face the fact that priests getting out have been shouting a message to young people. "We tried it and it wasn't good," they are saying by their example. There is hardly a part of the country where this negative example hasn't been given. Priests leaving must surely have turned many vocations away.

SOMETIMES THE example has turned young people even from the practice of their faith. I know one young man, whether he might ever have had a vocation I do not know, but once he thought about it seriously. He admired a young priest who taught at the Catholic high school, admired him greatly.

When someone said the priest was dating one of the high school girls he was ready to punch the one who passed on the gossip. But it turned out to be true, and the priest married the girl and left the priesthood. The young man, when he found it was true, said he'd gone to Mass for the last time, and that's the way it has been ever since.

It wasn't good thinking on his part (no one should base his faith in God and in the Church on any individual), but that's the way it is.

Where once priests drew young men closer to God and to service of God, some now turn them away by the example of their lives. And I'm certain what can be said of young men turned away by the example of priests who leave can be said of young women turned away by the example of the lives of Sisters who leave.

What is the answer? Those good and faithful priests, the great majority, must make their witness even stronger. They must proclaim the importance of service to Christ; they must seek to give the witness of their lives an impact great enough to overcome the negative witness.

Young men and young women will give their lives in service when they see the example of faithful priests and Religious. That's the way it has been; that's the way it is now.

## The DRE: a new minister for education

BY FR. THOMAS WIDNER

Catholic education endures many crises. Most of the time we associate education crises with schools. But there are out-of-school education crises as well. And not all the financial problems are in-school problems. Take the out-of-school religious education programs, for example.

Most religious education programs in the Archdiocese are guided by a person known as the Director of Religious Education. In the past few years, this office, in many cases, has involved the employment of a full-time paid person. In the Archdiocese of Indianapolis, 37% of the parishes have a part-time or full-time director. Nationally, the figure is 30%. In 1985 the figure was 4.5%. By 1990 it is predicted that 80% of the parishes in this country will have DRE's.

At the Archdiocesan Office of Catholic Education, Sister Mary

Margaret Funk, O.S.B., serves as Coordinator of Directors of Religious Education. It is her job to interview prospective DRE's, to keep information on parishes desiring DRE's, and to recommend and place personnel. She sees her job principally being that of connecting the DRE's with one another. She assists them in writing up their job descriptions, in drawing up their programs, and in providing in-service programs for them.

"Identity is the biggest problem of the DRE," explains Sister Mary Margaret. "His or her relationship with the pastor and the principal is always difficult. Most DRE's feel very inferior to them."

Part of the feeling of inferiority is financial. Generally, according to Sister Mary Margaret, the DRE will tend to overwork in order to "justify" his salary.

"No parish could think of offering a lay principal less than \$10,000 or \$12,000 to run a school," she says. "Yet most parishes won't offer a DRE more than \$8,000 as a starting salary."

The DRE is an administrator. The role is new in the Church but it is

becoming increasingly vital. There are as yet no standard definitions of his work. In the Archdiocese of Indianapolis, the DRE is defined as a full-time paid person in charge of the total out-of-school religious education program. He must have an M.A. degree or at least be working toward the M.A.

In terms of education, the DRE does not compare, of course, with the lay principal. Much more is required of the principal. But in terms of work on the job, the DRE does as much or more.

"A lay principal," explains Sister Mary Margaret, "is hired for a school in an already existing program. His work is more an 8-5 job each day. The DRE, however, because his job is so new, has to evaluate his program each year. He has to re-design it. In parishes he is expected to sit on committees and in meetings that the principal is not expected to attend. One parish in the diocese expects its DRE to be visible at daily Mass."

"The DRE spends an average of four nights per week in programs in the parish. According to the 1974 guidelines set down by the Office of

Catholic Education, the responsibilities of the DRE are the same as the principal in terms of breadth of work and length of time. The DRE's time is more scattered than the principal's, however."

There is no common agreement on the part of parishes as to the specific nature of the DRE's work. Parishes vary in what they are looking for in a DRE. Some want him to plan children's liturgies, some don't. Some want him to develop adult education programs, some don't.

"The DRE is a new profession," Sister Mary Margaret indicates. We only have about five years experience in this diocese with the DRE."

Sister Mary Margaret has a process for parishes to use to determine their readiness for a DRE. It is a helpful program in that it saves the parish both money and time. More parishes are taking advantage of this service. And it is very timely. Studies indicate there are 6.6 million Catholics who are receiving no religious education. The DRE is a vital and important person for the Archdiocese of the future.

(To be continued)

THE YARDSTICK

## Zealots seen 'exploiting' religious freedom

BY MSGR. GEORGE G. HIGGINS

The Second Vatican Council's Declaration on Religious Freedom says that "society has the right to defend itself against possible abuses committed on the pretext of religious freedom. It is the special duty of government to provide this protection."

I hesitate to say so, but I think the time has come for the appropriate government authority. In the exercise of this duty, to blow the whistle on the Hare Krishna zealots who make an awful nuisance of themselves in airports and other public places. As one who goes in and out of airports all over the United States, I am fed up with these money-grubbing racketeers.

Racketeers is a strong word, but, in my opinion, that's exactly what these people are. Their technique is simple—but also tricky. They walk up to an unsuspecting passenger, deftly pin a pink carnation to his lapel, and then practically demand a "donation" for the support of their religious movement.

THE WASHINGTON STAR, in a

recent roundup on their shenanigans, quotes one experienced observer as saying that they score approximately 90% of the time. According to the Star, the usual donation is a dollar, but whatever sum is given, they are not shy about asking for more. That squares with my own experience. Recently, during one three-minute stroll through Washington National Airport, I was accosted by five zealots, each of whom brashly tried to embarrass me into contributing a dollar "to help people in distress and teach them of God."

I estimate that if, during the past 12 months, I had made a contribution every time I was harassed, it would have cost me at least \$300.

Anyone wearing a distinctive uniform (clergymen, nuns, and members of the military) is at a special disadvantage in coping with this highly organized "religious" racket. For obvious reasons, he would rather cough up a donation than attract attention to himself by getting into an argument.

I felt that way the first 20 or 30 times I was accosted by the Hare Krishnas, but I got over my embarrassment. At the present time, I wouldn't give them

a dime, much less a dollar, under any circumstances.

THE WASHINGTON STAR reports that airport officials are almost unanimously of the opinion that what these well-scrubbed Hare Krishna zealots are doing is a con game and that it ought to be prohibited. "It's harassment and we'd like to see them out of here. They're just a bunch of panhandlers."

Past attempts by airport authorities and Federal Aviation Administration officials to banish the Hare Krishnas have been overturned in the courts. According to the Star, lawyers for the group have argued successfully all the way to the Supreme Court that its aggressive fund-raising activities in airports and other public places are protected by the Constitutional guarantees of freedom of speech and religion.

In my opinion, that's a lot of nonsense. As a religious movement, the International Society for Krishna Consciousness, which was brought to this country by an Indian guru in 1966, is obviously entitled to the full protection of the First Amendment. It ought to have the same rights and privileges as any other religious movement in the United States. On the other hand, it has no right to carry on a

religious racket on public property at the expense of unsuspecting and more or less defenseless travelers.

SOCIETY DOES HAVE a right to defend itself against this kind of harassment, and it is the duty of government to provide the public with this protection, not "in an arbitrary fashion nor in an unfair spirit of partisanship," but in the interest of preserving public order.

Although the courts, for the time being, don't see it this way, airport authorities still have the power to curtail, if not to eliminate the Hare Krishna racket. They can do this by perfectly legal means. For example, they can inform the public, by announcements over the airport loud-speaker system, that the flowers being forced on travelers by the Hare Krishnas do not require a donation. Some airports have begun to do this unofficially.

I hope that they will keep it up and that, sooner or later, even more effective means can be found, within the limits now permitted by the courts, to curtail, if not to eliminate what can only be described as a bloody nuisance and a clear abuse of religious freedom.

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CORNUGOPIA

## Early bird grocery shopping not the answer

BY ALICE DAILEY

Having learned my lesson about last minute shopping, it seemed clever to do grocery marketing in the fresh, brisk morning air. But that too has its pitfalls. Despite all those glowing ads depicting the customer as almost divine, we early birds were greeted with something less than a standing ovation by clerks who had just crawled out of the sack.

One muttered "I'm just waiting for that dot glass to destruct some morning."

"Touche," I thought. "Who's he, anyway?"

Krumby Krackers, a highly advertised sale item, was at the shove-off point, but when I got there the cupboard, or the shelf, was bare. An old man shook his head.

"It's just a come-on to get us in here."

THE MANAGER APPEARED, and a woman pointed a finger accusingly. "This store ain't been open ten

minutes. You couldn't have sold them crackers already!"

He apologized. "They didn't send our shipment yet. It'll be here by noon."

"Noon! I can't run in and out of here all day."

"How about a rain check?"

She snorted. "I could paper my rooms with rain checks."

At the delicatessen, boiled ham at \$3.98 a pound should have had a Brink's guard standing by, but there was only a blonde butcher standing there yawning. I ordered a half pound and scanned other deli items. The gelatin salad had four pieces of fruit scattered throughout. Forget it.

That old standby, ground beef, was nearby, but some female with bulging cart and anatomy to match was planked across the whole display. An attempt to muscle in didn't work; she didn't budge.

The manager zipped by again, trailed by a woman berating him. "Why advertise if you can't deliver the goods?"

"Ma'am, I don't do the advertising."

"Don't get funny, or I'll take my business elsewhere."

THE HAPLESS MAN shrugged and escaped. Having managed to wrap three fingers around a package of meat, produce was my next stop. Seedless grapes at \$1.10 a pound preened safely on their stand. A little girl grabbed three or four of them, probably a quarter's worth, and munched away. Pallid pink \$1.19 watermelon wedges sneered revoltingly. "Who'd want you?" I thought darkly, noting that the next time I wanted some comic reading it would be that diet book which dictates, "at least one fresh fruit and two fresh vegetables daily."

Up at the checkout counter, that half-pound package of ham revealed that a \$3.98 tag had been hung on it. I floundered back to the deli, and narrowly escaped a three-month stay in plaster by dodging an obstacle course of boxes in the aisle.

Blonde the Butcher laughed and scribbled in the right amount. She yawned again. "I had a bad night."

A woman next to me murmured, "Don't you have to watch 'em though?"

Back at the checkout, I had lost my place in line to Mrs. Bulgy who had managed to tear herself away from the ground beef. There was no escape; I was trapped, front and back.

She started unloading with one hand while clutching a manhole cover sized purse with the other. You could have said three decades of the rosary before she got it altogether and paid for. Having snapped each of the fifteen snaps on that purse, she produced a headscarf and began tying it on most deliberately.

PROGRESS IN THAT row halted. We were all bottlenecked. Then she started moving and so did I, but she braked suddenly. My cart didn't. She wheeled around.

"Will you stop that!"

I really told her off then. Not aloud, of course.

My bill was \$9.00 and it needn't have been sacked. I could have carried it without.

A new wave of bargain hunters was surging into the place and the last thing I heard was a woman's high-pitched voice, "Say, where's all those Krumby Krackers you advertised?"



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## The CRITERION

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## Karen Quinlan to be moved

DENVILLE, N.J.—Karen Anne Quinlan will be transferred within two weeks from St. Clare's Hospital here to Morris View Nursing Home in Morristown, her parents, Mr. and Mrs. Joseph Quinlan, said today.

At the same time, Morris View's director of medical services, Dr. Richard M. Watson, announced that no extraordinary assistance will be given the 22-year-old comatose girl in the event of a medical crisis.

Last week, the Morris County Welfare Board adopted a set of guidelines that would permit the transfer of Miss Quinlan to Morris View. The transfer was proposed after she was removed from a life-sustaining respirator on May 22.

DR. JOSEPH F. FENNELLY, head of a team of seven physicians who agreed to assume the care of Miss Quinlan upon her transfer to a nursing home, said his team has withdrawn from the case "in view that Dr. Watson and his staff will now treat her."

In other developments, Mrs. Joseph Quinlan denied a New York Daily News Story that she received money for a speaking engagement. She also added that she and Mr. Quinlan will receive "much less" than the \$30,000 reported on the sale of the story of their daughter's case to Ladies Home Journal.

Mrs. Quinlan confirmed that arrangement have been made through Bishop Lawrence B. Casey of Paterson that any proceeds from the article would be used for some health care facility to memorialize Karen.

IN PATERSON, Bishop Casey expressed his readiness to supervise the administration of any funds that may come to the family.

"It has been the family's hope that as a result of the great concern and love which has been shown to Karen and themselves that something be done in honor of Karen to help other people bearing the burdens of illness," the bishop said through a spokesman.

Karen Anne Quinlan's parents went to court last September in an effort to have the respirator removed when physicians said she would never recover from her comatose state. On

March 31, the New Jersey Supreme Court ruled that the respirator could be discontinued if her physician and a hospital ethics committee determined she would not recover.

### High Court to review law on contraceptives

WASHINGTON—The U.S. Supreme Court has agreed to review a New York law which restricts the sale of non-prescription contraceptives.

The bill prohibits the sale of non-prescription contraceptives to youths under 16 by anyone but doctors; forbids anyone but doctors or pharmacists to sell contraceptives to anyone over 16; prohibits pharmacies from advertising or displaying contraceptives and prohibits the mail order trade in contraceptives.

The New York court blocked implementation of the ban against sale of contraceptives by anyone other than doctors to those under 11 but allowed the other provisions to stand pending appeals.

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### Plan reception for Father Sahm

INDIANAPOLIS — A program and reception marking the retirement of Father Edwin F. Sahm, pastor of Immaculate Heart of Mary Church, will be held on Sunday, June 27, at the St. Plus X Council, Knights of Columbus.

The program will follow a Mass that will be celebrated at 2 p.m. in Immaculate Heart Church.

Father Sahm, who will be 70 on June 25, was ordained at St. Meinrad on May 17, 1932. He served as assistant pastor at St. Mary Church, Lanesville, and St. John and St. Joan of Arc parishes, Indianapolis, before being named to his present post.

Father Sahm has devoted many years to music and working with deaf children in the Archdiocese, in addition to his parish administration duties.

### COUPLE NOTES JUBILEE

INDIANAPOLIS—Mr. and Mrs. Frank E. Kinney marked their Golden Wedding on June 5 with a Mass of Thanksgiving in Little Flower Church.



OCTOGENARIANS TO WED—A Nuptial Mass will be offered at 8:30 a.m. Monday, June 14, in St. Philip Neri Church, Indianapolis, uniting J. Earl Owens and Mrs. Anne Bowman in matrimony. Mr. Owens is 82, and the bride is 81. Both are long-time members of St. Philip Neri parish, and both are active in religious civic and community affairs. (Photo by Ruth Ann Hanley)

### Downey Council to note 23d year Saturday, June 19

INDIANAPOLIS — The Magr. Downey Council #3660, Knights of Columbus, will celebrate its 23rd anniversary with a dinner and dance on Saturday, June 19.

Mass will be celebrated at 5 p.m. at St. Catherine Church with the Magr. Downey Choral Group and the 4th Degree Honor Guard participating.

Cocktails and dinner will follow in the Council Hall. Master of ceremonies will be Bill Wyss, with Joseph "Babe" Lawrie as special speaker. Tickets are \$15 per couple. For reservations call P.G.K. Dan or Dennis O'Riley, 787-1331.

### DAY OF RENEWAL

INDIANAPOLIS — The monthly Charismatic Day of Renewal will be held on Sunday, June 13, at St. Monica Church. Registration is set for 12:30 p.m. and the Mass one-half hour later. Father Anton Braun, O.F.M., will be the guest speaker. The public is invited.

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## NEW TESTAMENT

## THE RESURRECTION

BY FR. JOHN J. CASTELOT

Inspiringly beautiful though they are, the Gospel accounts of the Resurrection experiences of the disciples are among the most difficult passages of the New Testament.

They record different traditions which often defy harmonization one with the other. For instance, one tradition places all the appearances of the risen Lord in and around Jerusalem, all on Easter Sunday in Luke, one on Easter day and another on the following Sunday, as in John 20.



Another tradition, represented by Matthew and John 21, recalls only appearances in Galilee—on a mountain in Matthew and on the shore

of the lake in John. And neither tradition seems to be aware of the other. This is just one of the difficulties involved—just one among many.

OF COURSE, we should not really be too surprised at this. Other events of Our Lord's career were historically controllable, like the passion, of which we have a fairly smooth, consecutive narrative, from arrest to trial to torture to crucifixion, death, and burial. But the post-Resurrection experiences involved isolated, and mysterious, encounters with the risen Lord, without any clear chronological or geographical sequence.

By the time these encounters were put into writing by the several Evangelists, reminiscences had become in some instances a bit vague, perhaps even confused, and over the intervening years these reminiscences

had been subjected to no little theological interpretation.

There are, however, some clearly discernible constants in all of this material. One is the discovery of the empty tomb on the first day of the week. Even this event is variously described from one Gospel to the other, but they all do record it, and that is very significant.

Of course, the mere fact of an empty tomb proves nothing. It could have been explained in any number of ways. Mary Magdalene complained to the Lord, whom she mistook for the gardener, that they had taken away the Lord's body and she knew not where to look. And the enemies of the Apostles later accused them of having stolen the corpse. Significantly, however, they never denied that the

tomb was indeed empty.

The mystery of the empty tomb was eventually cleared up for the disciples by the appearances of the risen Christ. In the light of these experiences they knew at last why the tomb was empty. It was because God had given Jesus the victory over the forces of evil and had raised Him from the dead.

THE NARRATIVE OF the empty tomb eventually came to serve as a link between the accounts of Jesus' mortal life and that of His appearances. The former had ended with His burial in the tomb; the latter had begun with His Resurrection from that same tomb. It is rather interesting to note that the actual Resurrection is not pinpointed to any precise moment in time.

The discovery of the empty tomb is uniformly dated to the first day of the week, but the Resurrection itself could have occurred any time between the burial and the historically controllable events of Sunday morning. I say 'historically controllable' because the actual Resurrection was and is not. It was a real event which took place within the framework of time, but of its nature it transcended ordinary history. The Gospels make no attempt to describe the Resurrection—for the simple reason that it was indescribable.

It was no simple return to life, as in the case of Lazarus, who came back to take up where he had left off and eventually to die. The Resurrection of Christ was a unique transformation, involving the passage from a mortal existence to a realm of being and activity transcending all created categories, such as time and space. And so perhaps we should speak of it as a transhistorical or metahistorical event, something which really did occur at a point in time, but something unobservable, beyond human witness, indescribable in human language, beyond history in the accepted sense of that term.

Accordingly, there is an element of mystery in the appearances of the risen Lord. He appears suddenly and just as suddenly vanishes. Locked doors are no obstacle to Him. He is at first not recognized even by His most intimate friends. Mary Magdalene thought He was the gardener until He spoke her name; the Apostles in the upper room thought they were seeing a ghost; the two disciples on the road to Emmaus hadn't the slightest idea who the stranger was who walked and talked with them until He broke bread at supper in the Inn. All of this is meant to communicate an important truth, the fact that this was indeed the Jesus they had known, but that He was present to them now in a vastly different way—through faith, through sacraments or signs, like the breaking of the bread. This is expressed quite clearly in the words He is reported to have addressed to Thomas: "Because you have seen me, you have believed; more blessed are they who have not seen and yet have believed."

THE RESURRECTION is of central importance in our living of the Christian life. As Paul tells us: "Christ died for our sins and rose for our justification." Again, in 1 Cor 15 He reminds us quite bluntly: "If Christ has not been raised, our preaching is void of content and your faith is empty too. If Christ was not raised, your faith is worthless. You are still in your sins, and those who have died in Christ are the dead of the dead." Everything—our present Christian life, our hope for eternity—everything hinges on this one reality: Christ was victorious over sin and the Father raised Him from the dead, giving Him the ultimate victory. And what the Father did for His son is a pledge of what He will do for us who are one with His son, the firstborn of many brothers and sisters.

Indeed, the author of the letter to the Ephesians goes so far as to make this startling statement: "God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved. Both with and in Christ he raised us up and gave us a place in the heavens" (Eph 2:4-6).

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know  
your  
faith



There are various contemporary ways in which Jesus' rising from the dead comes to life in the modern world says Mary Maher. She writes, "Jesus' rising is in our visits to aging people (such as in this nursing home in Wheeling, Ill.); it is in the patient endurance that comes of listening to those who emotionally suffer. It is in accepting our own feelings of joy and pain." [NC Photo by Jim Frost]

## The Resurrection is a prelude to our own rising

BY MARY MAHER

Now in the Bicentennial Year we are standing back and seeing objectively into history. We have watched the "Adams Chronicles" and similar programs which call us back to the roots of our American venture in freedom. This is very helpful.

It could be even more helpful if we truly sought to ask the questions: What does this history mean now to us? Is there any relationship between our nation's foundation, built on Old Testament covenant terms of a promised land, and our ability today to freely grow?

We tend to distance history. We look back at 30 years of age at the beauty of our pigtailed and crooked teeth when we were eight and see them as lovely. History is like a very selective slide show which may not confront us now. Yet our history is also our strength for it places us within the root system which is ours.

The Resurrection of Jesus is an historical event. Most believers have little trouble accepting it as a fact, although the terms of understanding it are difficult. But the acid question sooner or later makes its way into our lives: What difference or effect does that Resurrection of Jesus have in our lives? Does it really matter in how we try to live day-by-day? It is rather falsely academic to see the Resurrection of Jesus in universal terms and never to come to grips with its effects in our lives, in our joys and in the times when we cry out, "Where are you, Lord?"

JESUS' BEING RAISED by His Father is a very concrete historical occurrence for us now. It is very near the way that we reach out and act concretely as our days pass by. Jesus' rising is in our visits to aging people; it is in the patient endurance that comes of listening to those who emotionally suffer. It is in accepting our own feelings of joy and pain.

Jesus' rising is in the "meal on wheels" program, the hot lines, the giving of blood. Jesus' rising is in supporting widows and divorcees, prison victims, lonely clerics who may be asked to forever solve others' problems and never have someone to share theirs. Jesus' rising may be as concrete as patience when a line of traffic halts us unduly on our way to a party. It is as concrete as reaching out to make others' loneliness less acid or shoveling neighbors' walks when they are ill; it is as near as stopping to fix another stranded person's flat tire on the highway.

We are forever being converted to concretely living our belief in Jesus'

Resurrection. Nothing could be less meaningful than simply recording Christ's open tomb in a closed-off world. Yet we are often tempted to place faith in abstract terms, to make philosophic distinctions that make little difference in how we live day-in and day-out.

Jesus' Resurrection invites us now to reach out concretely and to touch others even when we fear to do so. It is a bit like learning to ski.

We know that when we learn to ski it is dangerous to lean back towards the slope which we are going down. Leaning into the hill below, scary as the distance below is, is what gives balance to our effort. Jesus' Resurrection gives balance now to us so that we dare to bend into the fears of the unknown which we have and to act concretely. We can actually bend towards the fear.

I HAVE A FRIEND who has invited her aged grandfather to come to live with her and with her family. Surely this was not easy and it was made even harder by his loss of his wife of over 50 years.

The old man is fragile and beautiful and full of a deep wound. Yet this family has invited him to come to be with them, to feel their presence and to be healed of the enormous loss. In faith, my friend has bent into the fear.

I recall since my youth being very afraid of older persons and their needs. Last summer I was placed in a study practicum on a psychiatric ward for the aged and told to learn to listen. I felt I could not do this.

I could see so little hope in their reduction by time and by the ravages of experience. I feared that hearing too much would depress me for loneliness and age is heavy stuff. In the course of the summer I felt a kind of gradual conversion to these people.

As I did ceramics with an older man, I heard his life story and I began to understand how much my fear was an illusion. He was a person; needy and beautiful, made as I am made with human needs and human hopes. I felt in a very unromantic and non-dramatic way that Jesus' Resurrection was happening in some small way in me, and I learned to say "yes" to that much of His victory.

Jesus Himself identified the understanding of His rising in terms of identification with others: "As long as you did to one of these, the least of my brothers, you did it to me." We can know facts about the Resurrection but the fact we most dearly learn is this: Jesus' rising raises us.

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BY FR. ALFRED McBRIDE, O. Pream.

Reading James is like going back to the wisdom of writers of the Old Testament. James is like a Solomon for New Testament times. Though there is no certainty about his identity, the general consensus is that he is the

James who became the first Bishop of Jerusalem. He doesn't follow the letter style of other epistolary writers. He sounds more like a preacher than a writer.

His advice to the Church centers on five themes:

1. Develop endurance. Christian life will be full of trials. There is no sense in thinking that Christianity is a matter of "cheap grace," of achievement on the run. Temptation and the tug of passion will hound everyone reaching for the spiritual crown of life and happiness. Without endurance through the time of testing, it is foolish to think that anything of worth can be accomplished.

2. Act out your belief. Don't just be a hearer of Christ's word. Do something about it. A faith that finds no realization in loving behavior is a useless faith. Some scholars thought that James is repudiating Paul's letter to Rome about the vanity of works of the law as against the all important saving power of faith. Even Luther at one time referred to James as a "letter of straw." But in fact, Paul preached the value of good works, acting out the faith, just as James appreciated the need for faith as well as works. James is simply centering on people who misread Paul to think that faith is enough without practice.

3. Treat the poor with justice. One of the all important implementations of faith is the task of bringing justice to the poor. As eloquently as any Old Testament prophet or modern-day defender of the rights of the underprivileged, James lashes out:

"As for you, you rich, weep and wail over your impending miseries. Your wealth has rotted, your fine wardrobe has grown moth-eaten, your gold and silver have corroded, and their corrosion shall be a testimony against you; it will devour your flesh like a fire. . . . The cries of the harvesters have reached the ears of the Lord of hosts." [James 5:1-6]

4. Use your tongue wisely. James' discourse on the tongue is probably the most interesting and dramatic meditation on the use of speech ever written. As perceptive as any psychology of speech, James' observations make a direct link between the use of the tongue and one's ego strength, one's ability to control maturely his relationships to others. As James sees it, the mastery of the tongue is the ultimate clue to one's personal integrity and maturity. He says we put a bit into a horse's mouth to guide it. Even the mightiest ship, disheveled by boisterous winds and waves is guided by a small rudder, responsive to the helmsman's touch.

But the tongue? How is it that such a little spark can so set a forest ablaze? Who is unaware of "flaming words" whether at meetings of sophisticated diplomats, gatherings in taverns, or between two ladies having morning coffee? Our zoos are full of tamed animals of the fiercest kinds. Who is the lucky one to have tamed his tongue? We use it to praise God and damn our neighbor. In our scientific times we are prone to gather data and evidence for this and that development. Painful as it may be, we have a running possibility of data gathering on our personal character by noting and evaluating the words we speak. In nature, a good spring does not gush forth fresh and foul water from the same outlet. Well, the lesson is obvious.

5. Practice Christian values. "Do not grumble at one another, my brothers, lest you be condemned. See! The judge stands at the gate. As your models in suffering, hardship and patience, brothers, take the prophets who spoke in the name of the Lord." [James 5:10]

James lists a series of wise maxims to guide Christians in search of values that live out the meaning of faith. He wants people to be "sensitively" humble, to abandon foolish jealousy, to be lenient and rich in sympathy. He is almost Shakespearean when he says, "You are vapor that appears and briefly vanishes." (4:14)

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### QUESTION BOX

## Communion serves a dual purpose

BY MSGR. R. T. BOSLER

Q. The priest stated from the altar last Sunday that Communion is intended not to bring the people nearer to Jesus Christ, but to bring them closer together, nearer to each other. What next in this changing Church?

A. You may have misunderstood the priest or he may have been unclear. The Church has always taught that the purpose of the Eucharist is the unity of the Church. In 1 Corinthians, St. Paul wrote: "And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

I am sure this is the idea the priest was trying to put over. Union with



Christ and union with one another are one and the same thing. It is through union with Christ that we share the same spiritual life. To benefit properly from the Eucharist we must be aware of this fact and live this belief by the way we strive to see Christ above all in the ones who share the Eucharist with us.

Q. I am in my late teens and am seeing my brothers and sisters being unhappy because of the problems at home. Some of them have been in trouble with the law and I am afraid the younger ones will be in trouble some day soon. What psychological effects are there on children when there is open hate and resentment for a spouse every day in the home? (I have heard one parent say that this has no effect on children so long as they are brought up in the Catholic faith.) What is the Church's feelings about a spouse who constantly speaks ill of her husband and his family to her children and, on the other hand, claims to be a perfect Catholic, a true Christian and an ideal mother? Please answer these questions so that my parents will see what is happening to the family.

A. You have the answer to your questions dramatically displayed in what is happening to your brothers and sisters. Children are not being brought up in the Catholic faith by parents who hate and rundown one another. Your letter may not only wake up your own parents but many others who are making the same mistake.

Q. Our parish priest has asked us from the pulpit the last few years to vote for a certain parishioner that is running for legislative office. Also posters are placed in the vestibule of the church. Is this against church law?

A. Most of our church laws were made before we entered the democratic era. Canon 139 requires that priests who seek the civil office of senator or representative obtain permission from their superior and the bishop where the election takes place. There is no general law of the Church forbidding what your priest did. However, there are some local laws forbidding priests to use the pulpit or church building to promote a particular candidate. In the United States a rule of the Third Council of Baltimore forbids priests to meddle in political affairs unless the defense of morality and sound principles are at stake. Law or no law, common sense would seem to dictate that a priest not use his position to promote a candidate, for he is certain to have parishioners who belong to the opposing party.

Q. I am in love with a non-Catholic man who is divorced for the second time. He married a Catholic girl the first time before a Justice of the Peace. Later he married a divorcee. This ended in divorce also. Is there any way I can marry him in the Catholic Church?

A. There may be. His first marriage was invalid unless it was rectified by the Church. The second would be invalid if the woman's first marriage can be shown to be valid. You should take your case to a priest immediately, for it will take some time to establish the facts. You need this time anyway, for the man's track record hasn't been good so far.

### THE WORD THIS SUNDAY

By Father Donn Raabe

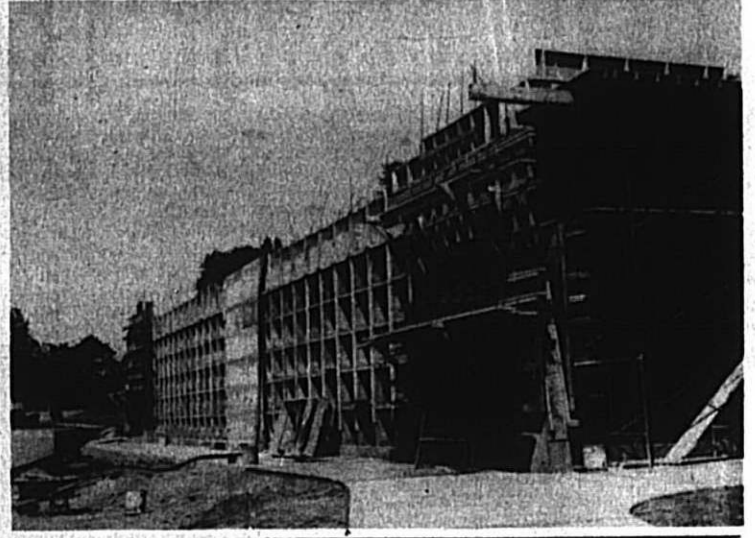
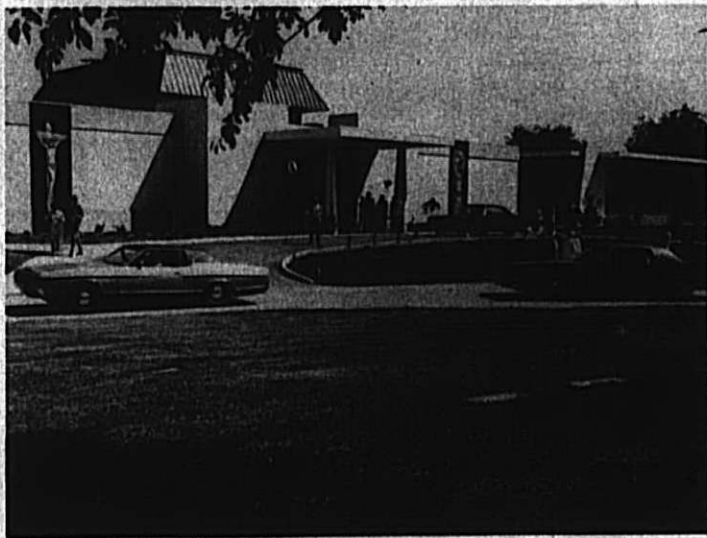
TRINITY SUNDAY

Deuteronomy 4:32-34, 39-40  
Romans 8:14-17  
Matthew 28:16-20

Today we celebrate the central mystery of our Faith, the Trinity. Like all central mysteries, it's probably the most difficult to comprehend, so we end up just "believing" it and pass on to other things which seem more important. Besides explicitly stating how God is in Himself, the doctrine of the Trinity also implicitly has something to do with us, and that's why we need not give up in trying to delve into its depths. Today's readings set the Scriptural foundations for the doctrine. "Our God is the One God, there is no other" (1st reading). He is a Trinity of persons (2nd reading): all originates with the Father, the Son is Lord and God of Heaven and all nations on Earth and eternally present (Gospel), and the Spirit fulfills the work of Salvation by bringing us into conscious communion with the Son as sons and daughters of the Father. Still bewildered? Then use Moses' words (1st reading) as the starting point for your meditation: "Look at all God is doing for you"—doesn't that say something to you about Him and of how He feels about you? The Trinity isn't "out there" somewhere. The Trinity is God alive and active in your life right now. Doesn't that say something to you?



# Scenes at Saturday's Chapel Mausoleum dedication



In the first photo, the crowd, which grew to standing-room proportions, begins to arrive for the 2 p.m. ceremony on June 5 marking the dedication of the Chapel Mausoleum in Calvary Cemetery. The imposing edifice, which was built by the Acme Marble and Granite Company of New Orleans, is located only a few hundred yards from the entrance gate to the cemetery. Following a brief blessing under the chapel portico, Archbishop George J. Blaskup offered the dedicatory Mass. In the second photo the Archbishop is shown leaving the chapel accompanied by Mr. Michael Fredrick, left, who served as master-of-ceremonies, and Father Robert Mohrhaus, Archdiocesan Chancellor, who gave the homily. Lay members of the Board of Directors of Catholic Cemeteries performed the duties of readers and

gift bearers for the liturgy. Board members, in addition to Archbishop Blaskup and Father Mohrhaus, include Col. Patrick Callinan, Director of Catholic Cemeteries, Leonard Benedetto, Robert Blehl, William A. Brennan, Jr., and John A. Huser, Sr. Two construction Phases of the Mausoleum are now completed, each accommodating about 1,200 crypts. The photo at the right shows Phase Three, also housing about 1,200 crypts, which is expected to be completed by December, 1978. A Fourth Phase, to be located behind the present chapel complex, is still on the drawing board. Its completion would bring the total number of crypts to about 5,000—one of the largest Catholic mausoleums in the country. [Photos by Fred W. Fries and Ruth Ann Hanley]

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## Holy Spirit girls win two track titles

Holy Spirit upended Eastside rival, St. Simon, for the Cadet Girls' City-Track

Meet championship last Sunday at CYO Stadium.

Coach Bob Beristain's Holy Spirit team amassed 154 points to win the title. St. Simon, the runner-up, scored 147 points.

St. Pius X and St. Lawrence placed third and fourth, respectively.

In the Junior Girls' City Track meet, held simultaneously, Holy Spirit also captured the crown with 143 points. St. Lawrence took second place with 113 points.

In the Cadet Meet, there was a triple winner in each of the three categories of competition: Nancy Gawrys of St. Simon in Class A; Beth McDuff of St.

Lawrence in Class B; and Beth Cranny of St. Pius X in Class C.

In the Junior Meet there was only one triple winner—Lynn Harnish of St. Lawrence in Class B.

### RESULTS

#### CADET GIRLS' TRACK SEASON RESULTS

##### DIVISION NO. 1

Class A: St. Simon;  
Class B: St. Simon;  
Class C: Holy Spirit.

##### DIVISION NO. 2

Class A: St. Lawrence;  
Class B: St. Lawrence;  
Class C: St. Pius X.

Note: All division winners posted 4-0 records.

## St. Pius repeats in Cadet baseball

St. Pius X captured their second consecutive Cadet Baseball title last Sunday by edging Little Flower, 2-1, at CYO North.

Eightth grader, Tom Heuring, was the pitching and batting star for the champions. In addition to gaining the victory as a pitcher, young Heuring singled in the top of the third inning to bat in both St. Pius X runs.

Little Flower scored its single run in the fifth inning.

St. Pius X was coached by Jim Curtis and Larry Shuman. Mark Snell coached the Eastsiders from Little Flower.

### CYO NOTES

CYO Athletic Directors will meet Wednesday, June 23, at 7:30 p.m. in Our Lady of Lourdes cafeteria.

Applications are being taken for both the Junior Golf Outing and the Match Play Golf Tournament. The Golf Outing is slated for Saturday, June 19, and the Match Play Tournament begins on June 21.

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## VIEWING WITH ARNOLD

## Slapstick effort proves dud

BY JAMES W. ARNOLD

There isn't much good slapstick farce in movies anymore because it's very hard to do: that's why they called the Chaplin-Keaton-Langdon era the Golden Age. Next to a current effort like "Won Ton Ton, the Dog Who Saved Hollywood," which ironically is set in the 1920's Hollywood of the great old clowns, even the Three Stooges look immortal.

"Won," down deep, is a great idea—a spoof of movieland absurdities, then and now, using a premise that is both nostalgic and ridiculous, the rise and fall of the movie career of a heroic police dog. Won, of course, is based on Rin Tin Tin, the canine star of a long

series of silent adventure films between 1923 and 1930, who was eventually replaced by Rinty, Jr. in the 1930's and Lassie in the 1940's. In our presumably more sophisticated age, the unique movie potential for animals as major characters has been relegated to family or children's films (like "Benji"), but we no longer think of dogs as star personalities.

THE IDEA apparently was to tell Won's story as a mock-epic, the classic Show Biz ride from hunger to success to oblivion. The talented pooch saves himself from the dogpound gas chamber, falls in love with an ambitious young actress (Madeline Kahn), and performs his tricks only at

her bidding. But he becomes a star and she doesn't, she flubs her big chance, the dog's success ends, and both are out of work together. Their paths separate, and when Madeline finally makes it big and also gets married, Won is heartbroken and slides down to skid row. But marvelously, just as he is swimming into the surf to end it all, she finds him, and they scamper happily into a wet embrace on the beach. Dog meets girl, loses girl, gets girl.

All of this is offered in broad low camp style by producer-director Michael Winner, who flings pies at every conceivable movieland target, ranging from saccharine plots and techniques (heavy violin music, walks into the sunset) to the difficulties of directing action scenes with dogs and dynamite; the banalities of studio heads, agents, fans and press; previews and award ceremonies, including putting Won's new paw prints in cement at the Chinese Theater, and bizarre lifestyles and morals.

The latter covers the starlet heroine's brushes with lecherous stagehands and executives, an icky and rather lengthy subplot in-

volving a Valentino-like "great lover" (Ron Leibman) who is an enthusiastic transvestite, and a brief fling by Won and Madeline at making porno flicks (in Spanish). Unfortunately, these passages make the movie less desirable for kids, who are otherwise the audience likely to laugh the most.

THE PROBLEM is about the same, in terms of taste, as you find in Mel Brooks' movies ("Blazing Saddles"), but the level of invention and wit is considerably lower. If that is conceivable. (Told the dog doesn't like a new script—"He's tired of dynamite and afraid of type-casting"—producer Arl Carney goes in to argue, comes out with a bloody arm and says, "He's got a point.")

British filmmaker Winner, who has won success with Charles Bronson thrillers like "The Mechanic" and "Death Wish," has never been accused of subtlety, and his sense of humor is as light as Bela Lugosi's. The material cries for—but doesn't get—the zany talent of a Richard Lester ("The Musketeers") or the classy style of an Edwards ("Pink Panther") or Donel ("Singin'

In the Rain"). In farce, it's desperately important not to fall back over the line between genuine nonsense and mere stupidity; "Won" is mostly on the wrong side.

In its favor, it must be said that "Won" moves speedily, covering vast territory in 90 minutes, and that it scores a few inevitable hits. The slapstick car crashes and disasters work; it's funny to watch director Bruce Dern instruct Won as if he were a human actor; there is a bright moment when Dern, Carney and Won are, side by side, receiving executive messages, etc.

Another advantage is that almost every old actor still breathing (66 in all) is employed for a random cameo, and it's hard to be totally bored while you're trying to spot old friends. Among the best: Stepin Fetchet as a black butler who does nothing but dance; Dennis Day as a singing telegram messenger; Louis Nye as a radio announcer interviewing Won, Brod Crawford as a clumsy special effects man. The superb Harry and Jimmy Ritz do a brief chase bit that only reminds you how sweetly funny farce can be when gifted people know what they're doing. [Rating not yet available]

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## The week's TV network films

THE SALZBURG CONNECTION (1972) (CBS, Friday, June 11): A confusing version of the Helen MacInnes espionage best-seller about a search for a list of names of Nazi collaborators, buried somewhere in the Alps. The Austrian scenery is great. Not recommended.

THE HONKERS (1972) (ABC, Friday, June 11): James Coburn as a likeable but shiftless rodeo performer whose selfish lifestyle disturbs his wife (Lois Nettleton), son (Ted Eccles) and friend (Slim Pickens). A good, if familiar idea, but it never really goes anywhere. Not recommended.

LOVE AMONG THE RUINS (ABC, Sunday, June 13): The outstanding romantic comedy of last season, which won Emmies for stars Katharine Hepburn and Laurence Olivier, director George Cukor, writer James Costigan, and

costume and set designers. Highly recommended.

THE ONLY GAME IN TOWN (1970) (ABC, Wednesday, June 16): The great director George Stevens' last movie, this is Frank Gilroy's slender script about a well-used chorus girl (Liz Taylor) and a compulsive gambler (Warren Beatty) who find each other in Las Vegas and determine to change their lives. It's slow-moving and slightly incredible, but a step up in class from most TV fare. Satisfactory for adults.

THE CULPEPPER CATTLE CO. (1972) (CBS, Friday, June 18, postponed from June 4): Gary Grimes as an adolescent coming of age (again) during a rather violent, but occasionally picturesque, cattle drive in the Old West. A first and somewhat confused film by director Dick Richards, who later did "Farewell My Lovely." Strictly for diehard western fans.

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