

Board of 1 seeks approval for new planning body

BY FR. THOMAS WIDNER

A resolution requesting Archbishop Blakup to appoint an Educational Planning Commission to guide the Archdiocesan Board of Education Planning Process was passed unanimously by the board in deliberations at their monthly meeting held Tuesday, Aug. 17 at St. Columba parish, Columbus.

Included under the resolution was approval of the administrative rule initiating the planning process, a target date for phase I of January, 1977, and an instruction to the Office of Catholic Education to provide emergency assistance to parishes and districts requesting it prior to completion of the Planning Process.

NOTING THAT THE Planning Process is technically an administrative matter, Father Gerald Gettelfinger, superintendent of education, expressed his strong feeling that board approval was necessary although not required. As each phase is completed, board acceptance is required. Father Clarence Waldon, Indianapolis West district representative, stressed the need for ongoing reporting by the appointed commission.

In other board business new officers were installed in a brief ceremony. Mrs. Cate Poorman and Father

Joseph Feldman accepted their new responsibilities as president and secretary, respectively. Father Joseph Mader, newly elected vice-president, could not be present for the meeting.

In reports from the districts, it was announced that Father Gettelfinger had appointed Michael Turner to be interim principal at Schulte High School until the Terre Haute District Board of Education can hire a permanent principal. Turner is the former dean of academic affairs at the school.

FATHER GETTELFINGER also announced the appointment of Sister Joann Hunt, O.S.B., as administrative assistant to the superintendent for the Department of Schools. Sister Joann will assist Father Gettelfinger in the department left vacant by the resignation of Dr. Daniel McDevitt in June. Father Gettelfinger also announced appointment of a steering committee to assist him in reorganizing the Department of Schools and the search for professional staff for the department. This committee will be composed of four elementary school principals and one secondary school principal from the interparochial high schools, Father Gettelfinger said.

Because Archbishop Blakup agreed to be present for the September 21 board meeting, the location for that meeting was changed to the Chancery Office.

Bishop tells details of Ecuador eviction

ALBUQUERQUE, N.M.—On returning from Quito, Ecuador, and 27 hours under arrest by the military government there, Archbishop Robert Sanchez of Santa Fe, N.M., praised the stand of his host, Bishop Leonidas Proano of Riobamba.

He and 56 other participants at a meeting to exchange pastoral information for Latin Americans, were

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arrested by security agents Aug. 12 at Riobamba. They were charged with holding a subversive meeting.

"I believe the arrests were an attempt to discredit Bishop Proano," the archbishop said at the airport here.

HE EXPLAINED THAT Bishop Proano gave participants a report on his work among the 275,000 Indians in Ecuador's Chimborazo province,

where his diocese is located.

After describing how security forces raided the Holy Cross retreat house where the meeting was held, Archbishop Sanchez added:

"They confiscated our notes on the presentations. They told us to board military buses and they took us to Quito. They did not allow us to get our coats or our passports, and offered no explanation on why we were being detained."

"WE SANG RELIGIOUS songs all the way to Quito in defiance of police orders to shut up and not move." At Quito's San Gregorio barracks we were placed in a large room and guarded by men with carbines.

"Bishop Proano was the only one of us to be interrogated. When he was taken away some of us asked if we could go with him, but our requests were denied."

Among those arrested were three other U.S. prelates, Bishops Juan Arzube, auxiliary of Los Angeles, Gilbert Chavez, auxiliary of San Diego, Calif., and Patrick Flores, auxiliary of San Antonio, Tex. There were also priests and bishops from Bolivia, Brazil, Chile, Mexico, Paraguay, Peru, and Venezuela.

No Chancery Report

Due to vacations there was no inter-departmental agency meeting held this month. Thus, there is no REPORT FROM THE CHANCERY for August.

Artist creates the Last Supper in neon

BY CLIFF FOSTER

PHILADELPHIA—Neon—the stuff of beer signs around the world—has been put to quite a different use by Philadelphia artist Ron Pompell.

Working feverishly for over a week, Pompell (as in the last day's of) completed a 17 by 3 foot shimmering blue neon sculpture based on Leonardo da Vinci's "Last Supper" in time for the opening of the 41st International Eucharistic Congress here Aug. 1.

The 28-year-old Philadelphian had hoped congress officials would include the sculpture in a liturgical arts exhibit, but they refused, saying he submitted it too late for consideration.

POMPELL ADMITTED that he was a little naive in thinking he could have his art displayed on the opening day of an exhibit that was over two years in preparation. "If I only knew how to operate," he said in an interview in the loft over Dunn's Sign Shop here. "It

takes a long time to work through certain channels."

One of an estimated 50 sculptors using neon in the United States, Pompell conceded that the "Last Supper" was a "difficult theme to handle," adding that he worked on sketches "on and off" for over two years.

The right design clicked just before the congress opened. Along with sign makers Joe Dunn and Lou Christinzo, Pompell molded the 250-foot of midnight blue glass tubing into the classic forms based on da Vinci's masterpiece in just 10 days.

Superimposed against a dark blue background, the figures of Christ and the 12 Apostles shimmer erratically due to the instability of the neon gas after it is injected into the glass tubing. Pompell, who enjoys the effect, said he has not been able to

preserve it beyond a few days.

POMPELL BELIEVES the world is again ready for neon sculpture, which he said was popular in the late 1930s and early 1940s, citing its popularity with architects, artists and critics alike.

"I love to see people go through and browse and accept what they are looking at," he said of his work, which hangs in a number of Philadelphia restaurants. "It happens with this piece (the Last Supper) quite a lot."

When asked what he will do with a \$2,000 neon sculpture of the Last Supper which weighs several hundred pounds, Pompell shrugs, saying "It's no big deal, somebody will find a use for it."

Joe Dunn agrees. Since Pompell's story hit the daily newspapers and TV news, he said, someone called his sign shop to order a neon sculpture of Moses receiving the 10 Commandments from God.



BROTHER DAVIS

Black Catholics to open annual fund campaign

Archdiocesan Black Catholics Concerned will launch its annual fund drive for the benefit of the National Office for Black Catholics with a clergy luncheon at 12 noon on Friday, Aug. 27, at the Sweden House, 5515 W. 38th St., Indianapolis.

Brother Joseph Davis, S.M., executive director of the NOBC in Washington, D.C., will be the principal speaker.

Parish solicitation for the campaign will be held the weekend of Oct. 2 and 3.

GENERAL CHAIRMAN for the annual drive is Mrs. Frederick H. Evans II, NOBC Area Chairman for the Archdiocese, assisted by Mrs. Amanda Strong, president of Archdiocesan Black Catholics Concerned (ABCC).

Proceeds from the annual collection, which is taken up nationwide, are used to:

1. develop religious vocations materials geared to black youth;
2. offer retreats for seminarians and parishes;
3. conduct liturgical workshops;
4. provide resource materials and programs to enhance the pastoral ministry of priests and Religious serving black parishes; and
5. develop methods of strengthening and preserving Catholic schools in the black community.

A SPECIAL GUEST at the kick-off luncheon on Aug. 27 will be Archbishop George J. Blakup, who is a member of the national honorary committee for Black Catholics Concerned.

Brother Davis, the guest speaker, will be introduced by Sister Frances Thompson, O.S.F., who is serving as chairperson for the Special Gifts Section of the Archdiocesan campaign.

Mrs. Evans will be mistress-of-ceremonies, and Mrs. Strong will give the welcoming statement. Father Clarence Waldon will give the invocation and Archbishop Blakup the closing blessing.

Cathedral High School announces \$5 million capital funds campaign



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INDIANAPOLIS, INDIANA, AUGUST 20, 1976

U.S. Church urged to shun partisan politics

WASHINGTON—Church influence on the political order flows from its teaching role—but that role stops short of partisan politics, according to the president of the National Conference of Catholic Bishops (NCCB).

Archbishop Joseph L. Bernardin of Cincinnati called it "the task of Church leaders to address the issues which our society must face," in a statement on the Church's role in the political process.

"The Church, however, does not involve itself in partisan politics; it does not endorse or oppose particular parties or candidates. At all times it must maintain its freedom to speak out clearly on any issue," the archbishop said.

HE BACKED THE CHURCH'S record in the area of pro-life concern, saying the Church "is proud of its pro-life stance; its opposition to abortion is also crucial because at this time the pro-life cause has few other institutional advocates."

The Church's stand on abortion "does not make the issue a Catholic one, no more than our involvement in the food crisis makes that a Catholic

issue," the NCCB president said, adding: "The record shows that the Church in our country has historically addressed a broad range of issues from a moral perspective."

According to the archbishop, the Church is concerned about many issues, and "all of them have to do, in one way or another, with the sanctity of life, which is the most important issue of all."

OTHER THREATS to human life include "hunger, inadequate health care, the lack of decent housing, and the proliferation of nuclear weapons."

But, he said, "abortion is a direct assault on the lives of those who are least able to defend themselves," and the Church's strong concern is that the public's "sensitivity to the entire spectrum of human rights will ultimately be eroded" by "violation of the basic human right to life."

Archbishop Bernardin promised that "in the coming presidential campaign, we will watch closely all the issues and address them as the occasion demands."

Pope Paul deplores violence around globe

CASTELGANDOLFO, Italy—Pope Paul VI in a Sunday blessing here deplored violence around the world—from Ireland to Southern Africa, but especially in Lebanon.

Speaking to a crowd of pilgrims at his summer home in Castelgandolfo, the Pope said that the list of sufferings was long, ranging from "Northern Ireland, to the bloody events which have upset the life . . . of the peoples in southern Africa, . . . to the continuation of the tragedy in Lebanon," not to mention countries where "unjust oppression was by now consolidated and for this reason moved public opinion the less."

HOWEVER, THE POPE devoted most of his talk to Lebanon, where rightist forces, including Christians, recently overran the Tell-al-Zaatar Palestinian refugee camp in what has been widely reported as a bloodbath of atrocities.

"Our thoughts and our concern are continually turned toward (Lebanon)," the Pope said, "since the time when the exemplarily harmonious life of its diverse components was disrupted by conflict, which has become more serious with every passing day and which is, at least in appearance, without solution."

"Bearing witness (to our concern) are the appeals we have repeatedly

made and the mission we sent to the area to learn, to confront, to help and to encourage the search for a fair, honorable and peaceful solution."

THE POPE SAID THAT he had turned equally to "the various Lebanese factions and the representatives of the Palestinian peoples who had found broad hospitality in Lebanon."

Clearly referring to the Tell al-Zaatar events, he added, "Today our heart suffers with those who suffer the recent deplorable slaughter and who tremble for their future."

"Today our words are words of understanding, of participation, of exhortation not to fall back on the past in a spirit of rivalry or revenge but to search, courageously and generously, for accord."



OFFICIAL

Archbishop Blakup has accepted the resignation of the Rev. Donald Schmidlin as Director of Catholic Charities of the Archdiocese of Indianapolis and has appointed him as temporary administrator of Holy Rosary parish, Seelyville, and the St. Augustine mission, Fontanet.

Rev. Kevin Cole, O.F.M. Conv., pastor of Holy Rosary parish, Seelyville, has been reassigned by his religious superiors.

Pending reorganization of the social ministry programs and agencies of the Archdiocese, no Director of Catholic Charities is being named at this time. The appointments were effective Aug. 18, 1976.

Rev. Cyrian Ullne, O.F.M. Conv., appointed associate pastor of St. Anthony parish, Clarksville, replacing Father Maurice Hayes, O.F.M. Conv., who has been reassigned by his religious superiors. The appointment is effective Sept. 1, 1976.

HOMILIST—Father Philip Marquard, O.F.M., former Director of Alverno Retreat House, Indianapolis, will be the homilist at the Mass of Thanksgiving in St. John's Church on Sept. 11 marking the 25th anniversary of the Women's Retreat Movement in the Archdiocese. The 5:30 p.m. Mass will precede an Anniversary Banquet in the Convention Center at which Archbishop Fulton J. Sheen will be the featured speaker. Tickets for the Banquet can be obtained from Fatima Retreat House, 6353 E. 56th St., Indianapolis, Ind., 46226. The price is \$15 a person.

Cathedral High School announced the opening of a \$5,000,000 capital funds drive at a dinner for 780 alumni and parents of present students held on its new campus last Tuesday evening.

The drive called Challenge II, (to distinguish it from the 1918 campaign which financed the construction of the school at 14th and Meridian St.) covers a five-year period, according to Robert V. Welch, chairman of the Cathedral High School Board of Directors.

Priority areas for allocation of funds include three categories: the academic, particularly the religion department; physical plant; and student assistance. The academic needs total \$550,000 for library expansion, audio-visual equipment, student press, scholarships for gifted students and establishment of a retirement fund for the teachers and staff.

A total of \$2,125,000 will be allocated for the physical plant including purchase of the new 39-acre campus at 5225 E. 56th St., moving and renovation costs, and future building needs.

To expand the religion program, \$1,025,000 will go for the endowment of four chairs of religion and the establishment of a program of counseling in moral and spiritual development to complement the career planning program already in existence.

Challenge II will provide \$1,300,000 for scholarships and student grants "to enable Cathedral to continue to attract and assist students from all parts of the city."

THE DRIVE WILL BE divided into five phases, each directed by a member of the Board of Directors and aimed at specific potential donors.

Phase I—leadership—chaired by Dr. Frederick Van Abeele, retired vice-president of research for Eli Lilly & Co., has a \$1,000,000 goal of gifts of \$100,000 or more and is directed at endowments and foundations interested in specific programs.

Phase II—major gifts—has a goal of \$1,000,000 in gifts of \$50,000 or more. Chairman Michael G. Schaefer, a Cathedral graduate of 1944 and now president of Mitchum-Schaefer, Inc., will approach area businesses as well as endowment and foundation boards.

Phase III—special gifts—will be chaired by Msgr. James P. Galvin, STD, former superintendent of Cathedral High School and former Archdiocesan Director of Schools. His committee has a \$1,000,000 goal through gifts of \$5,000 or more over a five-year period. His contacts include 68 people who have previously shown interest in helping Cathedral financially. (It was reported at Tuesday's dinner that more than half the goal had been reached in the first 24 contacts made by the community.)

Phase IV—general drive—will be directed by a 1936 graduate of Cathedral, John E. Leahy, now president of Kibbler Trucking Co. Contacts for this \$1,000,000 include more than 5,000 alumni, parents of Cathedral's 650 present students, 260 trustees, and friends of the 59-year-old school. All will be asked to make a five-year pledge. Anyone pledging \$100 or more per year becomes a trustee of the school. The trustees meet annually, elect the Board of Directors, and are the owners of Cathedral High School.

Phase V begins later in the campaign. It concentrates on a variety of deferred giving programs in which

(Continued on Page 2)

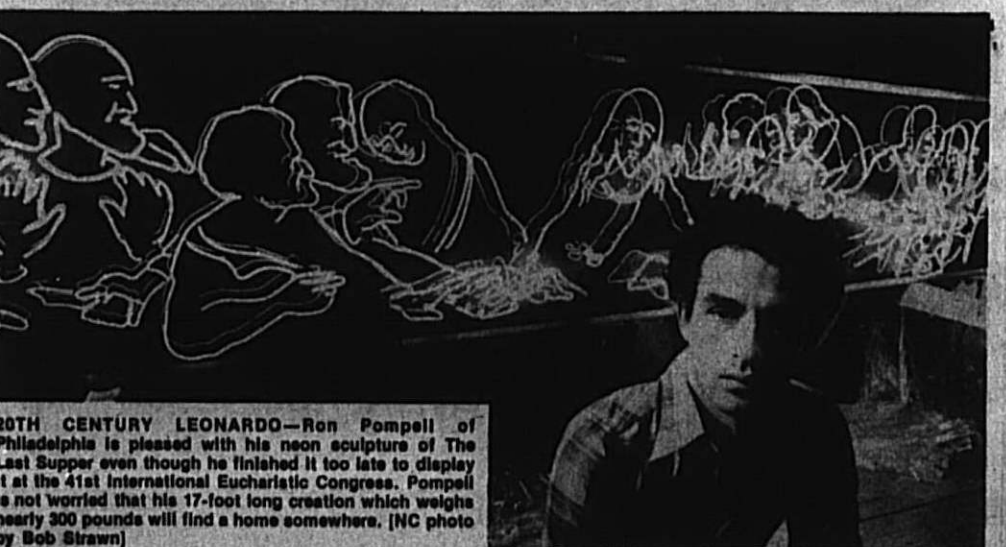
NEW ADDRESS

Raymond R. Rufo, executive director of the Indiana Catholic Conference, announced this week a new location for the Conference offices:

Indiana Catholic Conference
Suite 315 Windridge Office Bldg.
5435 Emerson Way
Indianapolis, Ind. 46226
Phone: (317) 545-3306

Rufo indicated that the new facilities will give the Conference greater flexibility in providing meeting space and leadership training as recommended by the State Delegate Assembly last February.

Rufo also emphasized that these offices are the state offices for the Conference. The Archdiocesan coordinator of the Conference is Father Larry Voelker whose office is located in the Chancery Office, 1350 N. Pennsylvania St., Indianapolis, Ind. 46202. Phone (317) 635-2579.



20TH CENTURY LEONARDO—Ron Pompell of Philadelphia is pleased with his neon sculpture of the Last Supper even though he finished it too late to display it at the 41st International Eucharistic Congress. Pompell is not worried that his 17-foot long creation which weighs nearly 300 pounds will find a home somewhere. [NC photo by Bob Strawn]

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Hold Berrigan demonstrators

WASHINGTON—Seven members of an East Coast disarmament group connected with anti-war activist and former priest, Philip Berrigan, were arrested Aug. 9 after chaining themselves to doors at the Pentagon, Berrigan himself was not involved. The demonstration was part of a campaign against U.S. nuclear weapons policy by the Atlantic Life Community (ALC).

K of C convenes meeting

BOSTON—The 94th annual Knights of Columbus supreme council's three-day meeting opened here with appeals for a reaffirmation of the traditional values of the fraternal organization and a call for its members to bring those ideals into government in the political system. The delegates received an apostolic blessing from Pope Paul VI, conveyed in a message from Archbishop Jean Jadot, apostolic delegate in the United States.

Go through with abortions

MILAN, Italy—The first three abortions were performed here Aug. 13 on women contaminated with a toxic dioxin chemical in Italy's worst ecological disaster. Despite the strict prohibition of abortion in this country, Catholic Christian Democratic authorities decided to allow the abortions, since the chemical, TCDD, is known to increase the risk of fetal malformations. An accident at a chemical plant in Seveso, near here, released the poisonous gas July 10. The Vatican has strongly opposed the abortions.

Promotes food aid program

WASHINGTON—In a statement occasioned by the 41st International Eucharistic Congress just completed in Philadelphia, Sen. Hubert H. Humphrey (D-Minn.) urged the nation's Catholics to support world food aid programs. The Eucharistic Congress "gives me great hope that Catholics will energize themselves to take the lead, to let their representatives know they want a strong, modern food assistance program based on justice, not charity," Humphrey said in a statement.

377,637 Catholics in Japan

TOKYO—There were 377,637 Catholics among Japan's 112 million people at the end of 1975, according to figures published here by Tosei News, Japan's Catholic news agency. The agency said Japan had 1,923 priests, of whom 320 were natives and the rest foreigners, and 404 seminarians, of whom 373 were Japanese. The country had 390 Brothers and 6,764 Sisters, the vast majority of them Japanese. In 1975, there were 238,860 students in various Catholic schools, ranging from 12 universities to 603 kindergartens.

Charismatic nuns hear prelate

STUEBENVILLE, O.—Cardinal Leo Suenens of Malines-Brussels, Belgium, told some 700 Sisters gathered at the College of Stuebenville that the charismatic renewal movement is "the beginning of a springtime" in the Catholic Church and in Christianity at large. The cardinal was the principal celebrant and homilist at a Mass marking the opening of the first National Charismatic Conference for Religious Women in the Church.

Dissidents back defrocked priest

ROME—Italy's grass-roots communities of dissident Catholics have expressed solidarity with a former Benedictine abbot who was recently laicized by the Vatican after his support for the Communist party. At a meeting of the St. Paul's Community, of which the defrocked priest, Giovanni Battista Franzoni, is a leader, the dissident Catholics charged that the Franzoni punishment is part of a larger campaign against leftist Catholics. They founded an association to help, both spiritually and financially, priests who are punished as a result of their political views.

CHD to continue funding

BOSTON—The Campaign for Human Development will continue to fund an organization pushing for changes in utility rate structures and other reforms despite opposition from Catholic businessmen. The organization, Massachusetts Fair Share, will receive \$85,000 from the CHD to help Fair Share's drive for electricity rate changes which the businessmen say could drive them out of business.

In capsule form . . .

Dissident Archbishop Marcel Lefebvre took his traditionalist movement another major step toward open schism by announcing in an interview with the German magazine Der Spiegel that he is establishing "a Church Independent of Rome." Archbishop Lefebvre was suspended from all his priestly ministry by the Vatican in July . . . Archeologists digging in Pompeii have uncovered an ancient cemetery and the last resting place of two Pompeians buried alive by lava from the eruption of Vesuvius in 79 A.D. . . . The central committee of the World Council of Churches in Geneva, Switzerland has been urged to monitor human rights violations, particularly violations of religious rights, in Eastern European countries . . . Seventeen percent of the delegates to the Republican National Convention were Catholics, compared with 39% of the delegates at last July's Democratic National Convention according to a survey conducted by the Washington Post. Republican delegates are older, wealthier, more conservative and more likely to be white and Protestant than Democratic delegates, according to the survey.

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Family 'Church in miniature'

VATICAN CITY—The Christian family is a "Church in miniature," Pope Paul VI said at a weekly general audience here. Speaking to a crowd of about 7,000, the Pope spoke of the role of the family in "the building up of the Church," a theme that he has developed from various aspects in his weekly audiences this summer. The Christian husband and wife, he said, form a "domestic church . . . in which two share a single life, based on a sacramental origin which raises weak and fickle human love to the level of strong supernatural love . . . to create a society both lasting and exclusive." "This," he continued, "is an element in the construction of the unique and universal Church which is the Mystical Body of Christ."

Ask greater role for women

VATICAN CITY—The Study Commission on Women in Society and the Church, established by Pope Paul VI in 1973, has recommended that more women be named to "posts of recognized responsibility within the departments of the Holy See whose work calls for their contribution." The commission's recommendations, formulated during its final session last January, were published here.

Lutherans convene in Boston

BOSTON—The eighth biennial convention here of the Lutheran Church in America (LCA) adopted resolutions favoring school busing, legalized abortion and unconditional amnesty for war resisters. The delegates reaffirmed a 1970 LCA statement on sex, marriage and the family which supports a policy permitting abortion "as an ethical decision when all factors are taken into consideration" and asserts that "a woman or couple may decide responsibly to seek an abortion."

Names . . .

Cardinal Terence Cooke of New York is in Guatemala to inspect the relief efforts of Catholic Relief Services, overseas aid agency of U.S. Catholics, following the earthquake which devastated the Central American country last February.

Msgr. Joseph B. Lux, 78, former president of the Catholic Church Extension Society and director of Extension magazine, died Aug. 9 at St. Joseph Hospital in Joliet, Ill., after a long illness.

The Vancouver archdiocese in British Columbia ordained its first priest in six years in a ceremony conducted by Archbishop James Carney in Holy Rosary Cathedral. Father Ray McLeod, onetime banker in his 40's who is originally from Nova Scotia, lived and worked in Vancouver for 17 years before deciding to become a priest.

Msgr. Vincent A. Yzermans, former director of the U.S. bishops' bureau of information and former editor of Our Sunday Visitor, a national Catholic weekly was appointed to the staff of the public affairs department at St. Thomas College, St. Paul, Minn.

The president of the National Conference of Catholic Bishops, Archbishop Joseph Bernardin of Cincinnati, was awarded the 1978 Franciscan Peace Award in a simple ceremony at the 41st International Eucharistic Congress Aug. 5.

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Discuss court-ordered busing

A workshop to study court-ordered busing as it might affect Catholic parishes in the city of Indianapolis was held Saturday, Aug. 14, at St. Rita's Church.

Titled "Education: The Unfinished Revolution," the workshop was a pilot project of Black Catholics Concerned, the Indiana Catholic Conference, and the Indiana Interreligious Commission on Human Equality (IICHE). The workshop attracted some 50 representatives from 11 parishes.

MODERATED BY Ms. Shirley Evans, representative of Black Catholics Concerned, and Thomas J. Weber, executive director of IICHE, the program addressed both the legal and moral issues of court ordered busing.

Joe Smith, member of the Human Relations Consortium, explained the legal aspects of the situation. This

was followed by a discussion of the moral aspects led by Dr. Joseph Taylor, dean of the school of liberal arts at IUPUI and Father Larry Voelker, Archdiocesan coordinator for the Indiana Catholic Conference. Dr. Taylor helped design the interim busing plan for the city of Indianapolis.

IN THE AFTERNOON a panel took up the question of quality education. Speaking from personal experiences were Patricia Welch, member of the Indianapolis Public School Board, Enid Brodsky, a parent from Washington Township schools, and Mike Bridges, a student at John Marshall High School. A teacher representative was unable to attend the program.

Further workshops are anticipated as Indianapolis moves toward a plan of school desegregation. In Father Voelker's words, "The

issue for Christians is the affirmation of basic human rights. Since this is a constitutive dimension of the Church, the Catholic community must certainly prepare itself for seeing that these rights are upheld. This means first of all educating itself in the legal and moral issues involved."

Cathedral

(Continued from Page 1)

donors will be asked to include Cathedral High School in their wills and bequests.

BROTHER PEDRO HAERING, C.S.C., principal, announced that Wednesday, Aug. 25, has been set for senior and junior orientation in the school auditorium beginning at 9 a.m. Sophomores and freshmen report at 9 a.m. on Aug. 26 for their orientation program. The following day there will be short classes to run through Day 1 of the schedule.

Cathedral opens its football season at 7:30 p.m. that evening, according to Coach Michael McGinley.

Approximately 675 students are expected to enroll for the fall term, including about 175 freshmen, according to Brother Pedro. The student body will include about 250 coeds—an innovation at the previously all-male institution.

Faculty and administrative staff totals 46, including some 37 teachers. Included are eight from the former Ladywood-St. Agnes staff. Among the faculty are five priests, four Sisters and the principal, Brother Pedro.

2,500 blankets to refugees

NEW YORK—Catholic Relief Services (CRS) has shipped 2,500 blankets, valued at \$10,000, to the 4,000 victims of the 52-day battle for the Tell al-Zaatar, Palestinian refugee camp in Lebanon.

The refugee camp which had been under heavy attack by the Christian forces in Lebanon, capitulated Aug. 13. The survivors, mostly women and children, are being transported to Moslem areas in Lebanon.

The CRS emergency cargo of blankets left here by plane Aug. 16.

CRS, the overseas aid agency of U.S. Catholics, has sent more than \$274,000 in cash in the past 14 months to help Lebanese refugees. Among major purchases of food stuffs made by CRS in Europe in recent months were 100 tons of dried milk and 200 tons of flour, valued at \$109,000.

Another 33 tons of meat is being escorted by ship from Trieste, Italy, for delivery to the port of Jounieh.

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THE TACKER

'Meanest man?'

BY FRED W. FRIES

The "meanest man" title should go to the guy who put the torch to a mission chapel a few months ago in Tennessee.

And thereby hangs a tale with a Hoosier angle.

Some six years ago St. Meinrad Archabbey became heir to a tract of land in the wilds of southeastern Tennessee—Marion County, to be exact. Father Basil Mattingly, O.S.B., a philosophy professor at St. Meinrad Seminary, saw in the acquisition an opportunity for a unique apostolate. He volunteered to give up a relatively comfortable teaching career to lay the foundation for a new monastic community in the Volunteer State.

IN THE MEANTIME, while serving as pastor of Our Lady of Lourdes Church at South Pittsburg, he established the Marian Mission, across the Tennessee River. The rustic chapel which burned and which Father Basil constructed himself from primitive materials was dedicated to "Our Lady, Virgin of the Poor"—the first in this country to bear the title. Destroyed in the conflagration was a painting of the Blessed Virgin executed by St. Meinrad artist-monk Father Donald Walpole, O.S.B.

SINCE HE HAS NEVER experienced any religious discrimination during his missionary work, Father Basil expressed the opinion that the arsonist may have been a person "with a psychological problem."

He is planning to rebuild the chapel as soon as possible, and has received encouragement and donations from neighbors in the area.

KC CHAPTER OFFICERS—Earl R. Givan is the current president of the Indianapolis Knights of Columbus Chapter. He is a member of St. Joseph Council #5290. Other officers include: John Howard, St. Martin Council #6273, Martinsville, vice-president; Frank S. Wuensch, Magr. Downey Council #3680, secretary; John J. Roach, St. Plus X Council #3433, treasurer; Raymond P. Messing, Magr. Downey Council #3680, three-year trustee; Cale C. Dick, St. Plus X Council #3443, two-year trustee; George W. Johns, Holy Family Council #3682, one-year trustee; and Louis J. Albrecht, Holy Family Council #3682, guard.

CLERGY WORKSHOP—"The Clergyman as Leader Today" will be the title of a special clergy workshop to be held at Alverna Retreat House, Indianapolis, the week-end of Sept. 3-5. Father Maury Smith, O.F.M., a member of the Alverna staff and Group Process Consultant at the Indiana Counseling and Pastoral Care Center will give the conferences. Clergymen of all faiths are invited to attend. Details can be secured by contacting Alverna Retreat House, 8140 Spring Mill Road, Indianapolis, Ind., 46260; telephone, 257-7339.

OF INTEREST TO NURSES—St. Francis Hospital Center, Beech Grove, has announced a Nurse Refresher Course, designed particularly for registered nurses who have been out of the profession "for periods of five years or more." The ten-week course will be offered during daytime hours from Monday through Thursday, beginning Sept. 13. Interested persons should contact the Staff Education Department, St. Francis Hospital Center, 1500 Albany St., Beech Grove, Ind., 46107, telephone: 783-8151.

HERE AND THERE—Rand McNally, son of Mr. and Mrs. R. J. McNally of St. Mary parish, Richmond, is one of eight young men who were invested as novices in ceremonies held recently at St. Meinrad Archabbey. . . . Rebecca Kohman of New Haven, Ind., is the new admissions counselor at Marian College. . . . Council 437, Knights of Columbus, will hold its annual Golf Tournament on Sunday, Aug. 22, at the Riverside Course beginning at 12 noon. . . . Mary Etta Abernathy of St. Rita parish was recently elected secretary of the Indianapolis Praesidium of the Legion of Mary.

BREAK FOR THE HANDICAPPED—Returning students will find that ramps have replaced curbs at key sidewalk intersections on the Notre Dame University campus—a break for those who are confined to wheelchairs. In addition, a new landscaped park—with fountain, picnic tables and benches—has been installed near the heavily-traveled area near the student center. It was designed by Notre Dame student Paul Linehan as his senior art class project.

† Remember them in your prayers

BRADFORD
† KATHRYN E. PIERS, 85, St. Michael, Aug. 14. Mother of Mr. and Mrs. Willard Fessell of Palmyra; and Helen Browning of Macon, Ga.

CORYDON
† CARL A. MAZUCH, 88, St. Joseph, Aug. 14. Father of Robert H. Mazuch, Nancy Phillips, and Kathy Curry, all of Corydon.

FLOYDS KNOBS
† CHARLES B. KERSTENS, 75, St. Mary-of-the-Knobs, Aug. 18. Husband of Lida Ann; father of Mrs. Evans Freiburger of Floyds Knobs; and Mrs. Edwin Maher of St. Mary-of-the-Knobs.

INDIANAPOLIS
† N. JANE BAKER, 53, St. Bernadette, Aug. 11. Wife of Nelson O.; mother of Joyce Mitchell, Stephen and Dennis Baker; daughter of Nellie Westbrook; sister of Pauline Vancey, Frances Denier, Elizabeth Kittell, Ruth Honten, Mrs. Christ Julian, Richard and John L. Westbrook.

† HAROLD E. MAYHAN, 44, Little Flower, Aug. 12. Husband of Mary A.; father of Tenna Mayhan; brother of Earl DeStelle.

† FRANK J. SCHUSTER, 89, St. Mark, Aug. 12. Father of Mary L. Kritch and Francis J. Schuster.

† JAMES P. MOYLAN, 73, Little Flower, Aug. 13. Husband of Nora C.; father of William R. and James R. Moylan.

† TERRANCE G. SMITHES, 43,

Holy Spirit, Aug. 14. Husband of Stella; father of Terrance and Jeffrey G. Smithes; brother of Patricia Jacobs, Cheryl Lunaford, William J. and James S. Smithes; son of Mary and James S. Smithes.

† PATRICK T. QUINN, 25, Immaculate Heart, Aug. 18. Husband of Pamela; son of Thomas F. Quinn.

† EVERETT H. HURT, 65, St. Mary, Aug. 18. Husband of Erma; father of Bertha Alexander.

† MARY G. MCANANY, 39, Nativity, Aug. 17. Wife of James E.; mother of Linda and Candice McAnany; daughter of Ernest and Gertrude Ridner; sister of Leona Anderson, Susan Swhear, Beatrice Matlock, Walter C. and Joseph A. Davidson.

RICHMOND
† MATTHEW RYAN HART, Infant, St. Andrew's Cemetery, Aug. 13. Son of Mr. and Mrs. Robert Hart; brother of Melissa Hart at home; grandson of Mr. and Mrs. Charles Hart, Mrs. Carmella Hart, Mr. and Mrs. Ralph Pearson; Mr. and Mrs. Frank Mollo, Mrs. Mabel West and Emil Heath, all of Richmond.

TELL CITY
† CLARA HOLLANDER, 84, St. Paul, Aug. 17. Mother of Irene Dier of Tell City; sister of Jesse Quelly of Evansville, Ind.; Maude VanOrsven of Fort Lauderdale, Fla.; and Lorine Parsons of Hong Kong.

† LUCY ALVEY, 80, St. Paul, Aug. 17. Mother of Justin and James Baysinger and Martha Kaufman, both of Tell City; and Mary Hubert of Troy; stepmother of Floyd Alvey and Evelyn Baur, both of Tell City; and Glenwald Alvey of Cannelton.

TERRE HAUTE
† AGNES WREN, 72, St. Mary,

Indianapolis

CALENDAR OF EVENTS

FRIDAY, AUG. 20

Fish Fry at Assumption parish opens at 4 p.m. Food and entertainment. Continues on Saturday.

SOCIALS

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

TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.

WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m.

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secelna High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m. St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.

SATURDAY: K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Aug. 14. Sister of Mrs. Catherine Powers of Anderson; H. D. Wren of St. Mary-of-the-Woods Village; William and Con Wren, both of Anderson.

† FLORENCE R. BUCK, 81, Sacred Heart, Aug. 17. Wife of John W.; mother of Alice M. Buck of Terre Haute and Rita C. McAllister of Vincennes; sister of Wilhelm Noveroske, Lillian Gruse and Gertrude J. Wozniak, all of Michigan City.



JUBILARIANS—Mr. and Mrs. William J. Schantz of Indianapolis, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving, at 12 noon on Sunday, August 22, in Little Flower Church. A reception will follow in the church hall. They have a son, Mr. Jack Schantz of Indianapolis, and a daughter, Mrs. Rose Mary Field of Fort Wayne, Ind.

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CIA denies secrecy charge

WASHINGTON — In answer to allegations in Bolivia that it continues to use missionaries for covert activities, the Central Intelligence Agency (CIA) said here it has no secret relationship with any clergymen or mission personnel.

Told of a document reportedly circulated by U.S. missionaries from La Paz, a CIA spokesman referred to a February directive that said the CIA "has no secret paid or contractual relationship with any American clergyman or missionary."

According to reports, a group of U.S. missionaries in Bolivia warned other mission personnel from the United States that the CIA had infiltrated missionary ranks in order to enlist their help in gathering information for the agency's own purposes. One of the reports attributed the warning to Maryknoll Missionaries from the United States, but spokesmen for the order in La Paz and Cochabamba denied having anything to do with the alleged document. They added the assertions "sound like a rehash of previous warnings."

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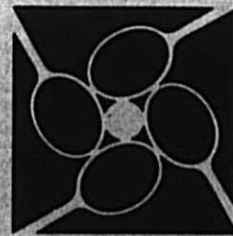
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Providence nun dies at age 90

ST. MARY-OF-THE-WOODS, Ind. — Sister Elizabeth Marie O'Connor, S.P., 90, died Saturday, Aug. 14. She was born in Athy, Ireland. Her family emigrated to the United States and settled in Chicago.

The funeral Mass was celebrated Tuesday, Aug. 17, in the Church of the Immaculate Conception. She entered the novitiate in 1902, and made her first profession of vows in 1905. She taught primary grades in schools in Indiana, Chicago, and California and retired in 1964.

There are no immediate survivors. Three sisters, all members of the Providence community, preceded her in death.

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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

Ecuador

Thirty-seven Roman Catholic bishops were "detained" by Ecuadorean police last week and "invited" to leave the country during a religious conference in Quito. Four of the bishops were Americans.

The military government of Ecuador accused the bishops and other clergymen attending the conference of "dealing with subversive matters" and "interfering in Ecuador's internal affairs."

Those "subversive matters" are the human rights of the vast majority of South Americans, a majority of whom are poor. In few other places of the world is the gap between rich and poor so great with little or no middle class to buffer the two extremes. In the past few years the institutional Catholic Church there has been extremely vocal and outspoken against the tyranny of governments which continue to support such an immoral inequality.

Any suggestion that the economy or lifestyle of South Americans is unequal is often followed by repressive

measures. Political torture in Brazil is commonplace. The horror stories from Chile continue to make news. Military governments there consider any attempt to improve the lot of the poor a "subversive matter."

The bishops were doing their job. The Church in South America increasingly finds itself in conflict with governments there. It is the responsibility of the official Church to affirm the human rights of individuals and peoples anywhere. So what we see happening is the Church suffering. And she will not suffer less in the future but more.

Such a Church, however, is a hopeful one. For she is shedding her identity there of being the rich man's tool. The cost is high as news accounts have already indicated; the political arenas of Central and South American countries are rich in attacks on Church officials and representatives.

This is not meddling or interfering. It is the Church identifying herself with the poor. It is what the Church is made for.—T.W.

Two national conferences of the Marriage Encounter movement wound up this past month. One, held in mid-July at the University of Dayton, O., brought together more than 1,300 members of National Marriage Encounter. The other, held at the University of Pennsylvania immediately preceding the recent International Eucharistic Congress, witnessed more than 10,000 members of Worldwide Marriage Encounter present.

Marriage Encounter developed in Spain around 1962 through the work of Father Gabriel Calvo. Its purpose is to strengthen the state of marriage and family. It is affiliated in the United States with the Christian Family Movement. Father Calvo himself spoke at last month's conference. He emphasized that "the love of power and material things" is the root problem not only of family discord but of social upheaval. Stressing that "homes have become warehouses for things, where material goods are often more important than persons," Father Calvo said that human relationships have broken down and our entire



BY FR. THOMAS WIDNER

society has thus been damaged.

Speaking on the theme of the conference, "Discovering the Fires of Love," Father Calvo described love as sacrifice. . . "dying a little to find a whole new miracle of life." In the belief that the "united family" is the way to reach neighborhood and community at large, he stated that "the fire of love must reach the most poor, the minorities—blacks, Chicanos, immigrants—those who are really the chosen ones who carry a special message and challenge to us."

Primarily, through the influence of a Jesuit priest Father Chuck Gallagher, Marriage Encounter spread throughout the United States in the early 70's.

During those years Father Gallagher and others developed the Marriage Encounter movement into a program of self-renewal for the Roman Catholic Church. Thus, Worldwide Marriage Encounter attempts to carry forth the Second Vatican Council's Decree on Ecumenism which states that Catholics must "make a careful and honest appraisal of whatever needs to be renewed and done in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have been handed down from Christ through the Apostles."

LIVING THE QUESTIONS

Love: a fire and a base for self-renewal

Although open to any couple, Worldwide Marriage Encounter aims its work specifically at Roman Catholics and regards itself in the work of actually renewing the sacrament of matrimony rather than simply strengthening the state of marriage. Thus, the conference at the University of Pennsylvania released a statement recalling the Scriptural description of marriage as a sign of Christ's love for His Church and appealed to Christian married couples "to make every effort to grow together in their love for one another, to become truly one in mind and heart and family affection, and to manifest this oneness and love through their mutual tenderness, their loving actions toward one another and their family. For, in the final analysis, the Church itself and the credibility of its message depend on the credibility of Christian married couples precisely as Christian married couples, on their truly being, in and through their marriage and their love, living signs of Christ's love for the Church."

John Cardinal Wright, speaking at the Pennsylvania conference, called marriage a "community of love, love that is life-giving. . . It is nuptial and nuptial means love that produces life. So marriage is a community of life. And when people are alive they have to do something, so it's a community of

service—of mutual help and support." The Pennsylvania conference recommended that couples "who are living their vocation of marriage with a sense of purpose" be integrated into the ministry of the Church. It also encouraged Christian couples to "build solidarity among themselves and their families, in small communities and in larger association, based upon a widespread realization that all belong to the community of the married."

A third recommendation asked that Christian families "develop a life of prayer compatible with the dynamic of family life" including more active family participation in sacramental liturgies, especially that of the Eucharist and family prayer and paratiturgical practices at home.

Worldwide Marriage Encounter is under the auspices of Bishop Warren Boudreaux of Beaumont, Texas. Bishop Boudreaux is liaison for the National Conference of Catholic Bishops. Central Indiana Marriage Encounter, based in Indianapolis, is not affiliated with either National or Worldwide Marriage Encounter. National Encounter is active in South Bend and Dayton, O. Worldwide Encounter is found in the Archdiocese in Terre Haute and also in the areas around Cincinnati, Dayton, and Louisville.

DALE FRANCIS SAYS

Ecumenical dialogue requires convictions

BY DALE FRANCIS

Spokesmen for the Church of Scotland delivered some ultimatums concerning the canonization of Blessed John Ogilvie. What incensed them wasn't just that a man who had been done in by their spiritual forefathers was going to be canonized. They might not have liked that, but what they really didn't like was the very idea of canonizing saints.

One Church of Scotland theologian said it was unbelievable in this modern day that Catholics still held to a canonization



'Preserve historic Criterion building'

To the Editor:

Recently a column in the Indianapolis Star by Thomas Keating outlined the status of the CYO Stadium on West 16th Street in Indianapolis now that Cathedral High School has moved to the former campus of Ladywood School. The column indicated that following the fall football season the CYO Stadium property owned by the Archdiocese of Indianapolis is expected to go up for sale.

The column continued that if the stadium property is sold, then the Archdiocese would have funds to renovate the Cathedral High School property and is considering moving many of the Archdiocesan offices, including the Criterion office, into the 14th and Meridian site.

I mention all this because in coming into downtown Indianapolis near the new Convention Center, I have become increasingly aware that so much of the near downtown has been torn down in the name of progress. The Criterion building, which is on Georgia Street around the corner from the Convention Center, seems to be a much older building than anything else in that area, and I have heard that it dates to about 1880. Can you or your readers shed any light on the situation?

I have become increasingly interested through the years with restored buildings and antiques. The present Criterion building looks sturdy from the exterior. I know that Indianapolis is fortunate to have an Historic Preservation Society and I have seen some of the buildings which have been preserved and restored by this group.

While I realize that the Archdiocese cannot be expected to get into the business of restoring and maintaining old properties, I would hate to see them move the Criterion out of an historic building and then sell it to a realtor or promoter who would add another parking lot to the downtown area when our city could, especially during this bicentennial year, add tremendously to the architectural heritage of the downtown area of Indianapolis.

Modern skyscrapers are nice, but our city needs to remember its origins and in order to grow it needs to nurture its roots instead of cutting all ties with its heritage.

I'd be interested in hearing more about the age and former use of the building, especially as it relates to nearby St. John's Church and the Archdiocese. Can we start saving some of our Catholic heritage and let it stand as a living monument to the first Catholics in our city instead of constantly calling in the wrecking ball?

Joan S. Bey

Indianapolis

'Hooray'

To the Editor:

Just wanted to say "hooray" for your editorial on "Prisons." It is definitely an issue that needs attention.

During the past year I have been going with a group of women from St. Thomas parish to visit the women's prison. Our group is allowed to provide a weekly program through PACE and the generosity of St. Thomas parishioners.

In getting to know the women at the prison we have come to realize that many of them wish to improve their lives, but find only a minimum amount of help provided during their stay there. After visiting with these women, I often find myself asking the question, "How can we expect women, who are too often treated as 'bad children' in the institution, to leave it with any sense of dignity, self-respect, or ability to deal with life problems in a positive way?"

It is also an example to me that society continues to treat women as second class citizens. In most cases, male institutions are the first to have facility improvements, work release programs, halfway houses, counseling services, etc., all of which are crying needs of the women's prison here.

Thanks, and please continue to write things that help us to look beyond ourselves and remind us that as Christians we have a responsibility to bring about a more just and humane world.

Sister Marsha Speth, S.P.

Indianapolis

LETTER TO THE EDITOR

Mrs. Rosner says 'war exists'

To the Editor:

Nelson Rockefeller didn't need to become vice-president to have access to the White House. Three successive presidents have given him that and he has masterminded massive social engineering during his stay. Many upper class Americans seeking leadership from people like him have wished to find a socially acceptable way to eliminate the poor. Failure of all other methods and fearing the potential power of the other side, they hit upon the idea of a more direct form of elimination than contraception.

They weren't content that contraceptives were by hook or crook being placed in the hands of minors and more recently were beginning to appear in vending machines in grade schools. They were determined to see legalization of easy abortion. They have succeeded. The American people have been had.

Make no mistake about it, war exists between the very rich and the poor as it always has, also certain religious forces share in the power play. An example is the Indiana

Religious Coalition for Abortion Rights. Two sponsors of that group, Bishop Ralph T. Alton, Indiana United Methodist Church and Dr. Thomas J. Liggett, Christian Theological Seminary, tell us that public understanding is distorted concerning the U.S. Supreme Court legalization of abortion.

These men, like Rockefeller, believe abortion is fine and good. They are not supportive of holy religion when they make such statements. Christ didn't tell the woman at the well to go and have an abortion. He told her to go and sin no more. Can't these men of religion understand? They are encouraging young women to become whores and young men to become playboy rakes. They corrupt religion by making it appear an enemy to unborn human beings. Such is not true of all religion yet all people are forced to support abortion through taxation. It is more truly a holy war than what is going on in Northern Ireland today, more lives are taken daily. Non-violent resistance and struggle is the proper reply. Political power is important also. It is very important that presidential and vice-presidential candidates and all other candidates for public office be pro-human life at all the stages of existence.

Abortionist arguments can seem persuasive but remember, Americans, God expects you to be good like Daniel of the Old Testament, even in the midst of evil.

Mrs. William Rosner

Indianapolis

Editorial is 'phony'

To the Editor:

I was reading your editorial on the Hook's strike and note that you say: "The Criterion has not taken sides on the issue of the strike." This is as phony as a \$3 bill, and you can read on, and it is evident you are an advocate. I do not know anything about the strike and its issues and neither do you—or if you do, you are keeping it a secret.

It seems to me that you should balance out your last paragraph by saying: "The Criterion supports the performance of a full day's work for a full day's pay."

This needless taking on of issues without examining both sides of the issues has long been a weakness of The Criterion.

Moreover, I frequently read your editorials and they often leave me without any clear idea of what you are driving at.

E. J. Dowd

Indianapolis

The CRITERION

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CORNUCOPIA

Ever climb a xat?

BY ALICE DAILEY

Crossword puzzles really drive you to cross words, sometimes even nasty ones. If they're easy to work, you sneer; if they're difficult, you swear. But the silly things get to be an obsession; heaven help anyone who dares beat you to them.

The bimboes who dream up these things must gloat every time they dump another unused word on the public. Betcha you'll sleep better tonight if you know that toads are batrachians, that blue grass is poa or that an Asiatic cow is lo.

Getting into crossword somehow reeks of pride; you think it may help to enlarge and show off your vocabulary, but, nuts, who in your everyday world gives a hoot that warp yarn is abb, or that a totem pole is a xat.

THE MAIN GRIPE with these dum

dums is that they deflate the ego. With your superior knowledge you just know that Castor's mother is Mrs. Oil, but 'taint so, she's Leda. Who'd want to be on a first-name basis with her anyway?

Would it make your day to learn that those hit-and-run garden bees are masons? You can bet that here's one cooky who wouldn't blab it around if I were stung by a mason. Think I'd want a lawsuit on my hands?

One ever-present goodie is "unit of electrical reluctance." We have quite a few reluctant ones around home; they refuse to work after dark, but we call them light bulbs, not ergs.

JUST BETWEEN US, the masterminds of crosswords seem to be in a three-letter rut. At least once a week you get, "one of the Gershwins," (it's always Ira), or "a corrida cheer" which is ole. Then there's always Jackie's poor, or rather, rich late spouse.

Well, I have a word that describes the creators and workers of these brain busters, and it's a four-letter job, one that begins with a d and ends in b.



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Is psychotherapy ever an obligation?

BY MSGR. R. T. BOSLER

Q. We hear a lot today about the moral aspects of the preservation of the body, but little or nothing, at least in the popular media, about morality relative to mental and emotional health. Is recourse to psychotherapy ever a matter of moral obligation? If so, which form of such therapy is most compatible with Catholic doctrine concerning the nature of man?



A. There certainly is a moral obligation to seek psychotherapy for persons mentally or emotionally ill. However, the person suffering from such illness will rarely recognize this obligation. In the first stage of mental and emotional illness, the person does not usually recognize that there is anything

mentally or emotionally wrong with them; in advanced stages, the mentally and emotionally ill are incapable of making moral decisions. Manic-depressants, I am told, are sickest at the time of their high state of euphoria, when they imagine they are in perfect shape and can do almost anything, however impossible.

It is the members of the immediate family of the sick person, therefore, who have the obligation, but, unfortunately, this is an obligation they frequently shun. They have guilt feelings; they don't want to admit that their dear one could be mentally ill; they mistakenly think this is a disgrace. Some postpone seeking help until a tragedy comes—a suicide or worse.

You are right. Not enough has been said in the press about the moral obligation of parents, or children, or spouses to see to it that the mentally or emotionally ill member of the family

receives psychotherapy as soon as there are indications that something is wrong with the dear one. If it were a heart attack, they would immediately call for emergency aid. They would consider it a grave obligation to do so. The same obligation would seem to apply in the case of the mentally or emotionally sick. They are incapable of helping themselves, and they desperately need help.

No recognized psychiatrist or psychologist would be using today a therapy incompatible with the Catholic notion of the nature of man—which, by the way, is pretty much held by all in Western civilization who share the notion of the dignity of the human person and the God-given rights of the individual. Great care, however, must be observed in choosing a psychiatrist or psychologist. No matter what method they use, therapists exercise an enormous power over the patient's

psychic life and consequently can influence moral attitudes. Most therapists are careful not to impose their own moral or religious convictions upon their patients, but there are some who fall here and seem to think that part of a cure is to eliminate all sense of sin and moral values.

Q. Our son married a divorced Catholic girl before a Justice of the Peace. When their child was born they brought her to our parish and had her baptized. How was this permitted? Neither of the parents attend Mass

and seem to have left the Church completely. It now appears the child will receive no religious education whatsoever. What are the responsibilities of the godparents and we as grandparents in a case like this?

A. At the baptism your son was required to promise to bring the child up in the Catholic Faith. If he was insincere in that promise, he is answerable to God. About all the godparents can do is to pray that he eventually lives up to his promise. As parents you are in a position to remind him from time to time of his

obligation. As the child and parents grow older, there is the chance that your son may take his religion more seriously. Meanwhile, it is important that you keep close to your son and grandchild. Grandparents who make themselves loved by their grandchildren have opportunities of teaching prayers and instilling religious ideas which sometimes in later years blossom forth into desires to know more about the Faith their parents abandoned.

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GIFT FROM THE POPE—Cardinal James R. Knox, former Archbishop of Melbourne and Pope Paul's representative to the 41st International Eucharistic Congress, presents a platinum chalice—a gift from the Pope to the Archdiocese of Philadelphia—to Cardinal Krol (left) during the

Congress' opening Mass. The chalice had originally been presented to Pope Pius VI on the occasion of the signing of the Declaration of Independence in 1776 and Pope Paul had an additional inscription placed on the chalice for its return to the U.S. [RNS photo]

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NEW TESTAMENT

GROWTH IN HOLINESS AMID PERSECUTION

BY FR. JOHN J. CASTELOT

The young Christian communities had to put up with harassment and persecution from their earliest days. Accounts are contained in the Acts of the Apostles and in the letters of Paul. At first these were local disturbances, but as the first century wore on and Christianity became more widespread and attracted more attention, persecutions became more general, official, governmental.



We run across a few references in the letter known as 1 Peter, probably written by a disciple of the great apostle toward the end of the century—the same sort of phenomenon we encountered last week with regard to the Pastoral Epistles. After having reminded his readers of their rebirth to a new "hope which draws its life from the resurrection of Jesus Christ from the dead" (1, 3), he goes on to say:

"There is cause for rejoicing here. You may for a time have to suffer the distress of many trials; but this is so that your faith, which is more precious than the

passing splendor of fire-tried gold, may by its genuineness lead to praise, glory, and honor when Jesus Christ appears" (1, 6-7).

A hint that the persecutions in question are more than local is contained in 5:13, where the author sends greetings from "the Church that is in Babylon." Babylon was a code name for Rome. In the Old Testament the real Babylon had been the implacable enemy of the people of God, destroying their City and temple and dragging them off into exile. So when the author refers to Rome as Babylon, the implication is quite clear.

HOWEVER, RATHER than dwell morbidly on the difficulties of Christian life, the author presents a beautifully positive picture of that life. The letter is an exhortation to the readers to live lives which will reflect their convictions, their beliefs. But while the accent is on exhortation and encouragement, the doctrinal basis of the new way of life is not neglected. Far from it! Especially strong is the baptismal theme; in fact, the letter seems in many ways like a baptismal catechesis, an instruction which would have been delivered to the newly baptized in the liturgy of the day.

There are other themes, too, and this letter has been called the best introduction to the writings of the New Testament. It states the fundamental doctrines of Christianity with a charming simplicity: the Trinity, the divinity of Christ, His redemptive work leading to eternal salvation, of which Baptism is the beginning for the faithful Christian, the place of the Church in God's plan of salvation. Learning heavily on the teaching of the Master, especially the Sermon on the Mount, the author exhorts his readers, and all Christians of all times, to live truly Christian lives.

From this same period [late first century] we have the magnificent composition known as the Letter to the Hebrews. It presents many problems: It is more like a majestic sermon than a letter; no one knows who wrote it, and no one knows to whom it was actually addressed. At any rate the addressees are apparently in need of exhortation, encouragement to persevere in the faith in spite of difficulties.

As one author puts it: "They are in possession of the Bible (the Old Testament) and a creed, and they hold services of worship. But the preaching of the word has lost its excitement and they have become dull of hearing (5:11). They are threatened with hardness of heart (3-4), carelessness (12:12ff), boredom (10:25), even with apostasy (3:12; 4:1), and are in danger of drifting like a boat which has lost its rudder."

However, just as in 1 Peter, references to unsettling persecutions are implicit. A fairer clear one is the following: "Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at other times you associated yourselves with those who were being so dealt with. You even joined in the sufferings of those who were in prison and joyfully assented to the confiscation of your goods, knowing that you had better and more permanent possessions. Do not, then, surrender your confidence; it will have great reward" (10, 32-35).

One other example comes from chapter 12: "Let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, headless of its shame . . . Remember how he endured the opposition of sinners; hence do not

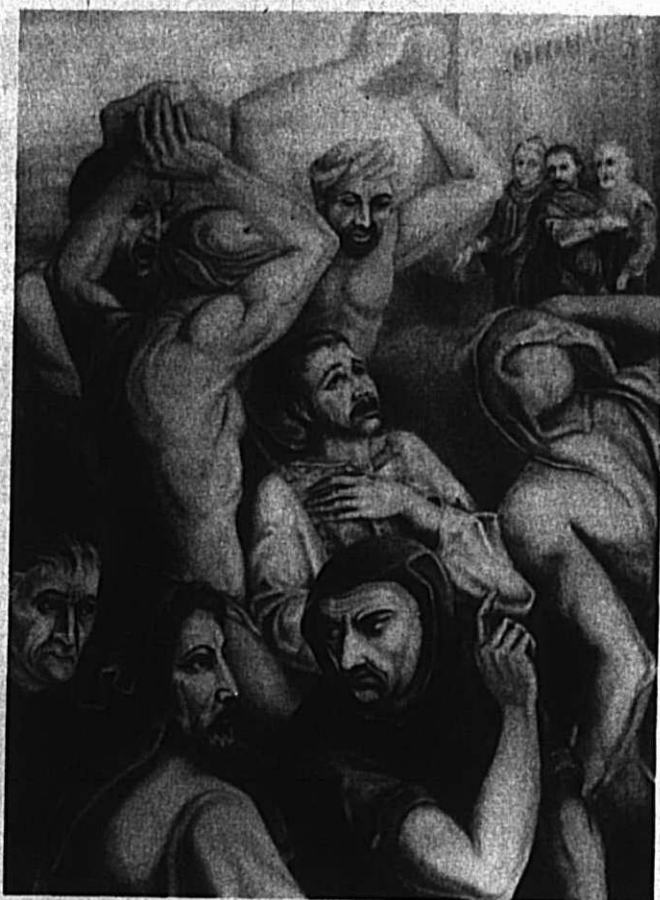
grow despondent or abandon the struggle" (2,3).

BUT AGAIN, just as in 1 Peter, the author accentuates the positive and has produced a glorious piece of Christian literature, one with which Catholics unfortunately seem quite unfamiliar. Its remarkable theology forms the basis of the exhortation which the author addresses over and over again to his unseen audience.

Jesus Himself is the reason they must remain steadfast in the midst of the temptations and difficulties which beset them.

In fact, the most striking of the many beautiful themes of the discourse is that of the eternal priesthood of Jesus Christ. Recalling who He is, what He has done and continues to do for them, they should be supremely courageous and staunchly faithful "since he forever lives to make intercession for them" (7:25).

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Local instances of persecution grew into "more general, official, governmental" practices as the Christian community grew, writes Father John Castelot. Quoting from the Epistle of Peter, he says, "You may for a time have to suffer the distress of many trials; but this is so that your faith, . . . may by its genuineness lead to praise, glory, and honor." This center panel from a triptych depicts the martyrdom of St. Stephen, the first to give his life for Christ. [NC photo]

Christian encouragement

BY FR. DONALD MCCARTHY

Alexander I. Solzhenitsyn paid amazing tribute to Christians who suffered in Soviet slave labor camps: "Clumsy, semi-literate, unable to deliver speeches from the rostrum or compose an underground proclamation (which their faith made unnecessary anyway), they went off to camp to face tortures and death—only so as not to renounce their faith! They knew very well for what they were serving time, and they were unwavering in their convictions!"



The recent visit to Poland of Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops (NCCB), and Bishop James S. Rausch, general secretary of NCCB, uncovered signs of less dramatic sacrifices in the face of Communist repression. On one occasion 100,000 persons gathered for a religious celebration despite the shutdown of public transportation and the absence of announcements in the media.

IN 1975 MORE NEW priests were ordained in Poland than in all 11 countries of South America combined. The Polish people cling tenaciously to their faith despite subtle persecution such as the limiting of the enrollment of their only Catholic university and the efforts to prevent their founding new parishes in newly developed suburban areas.

Thus conditions in Poland indicate that Christian faith becomes more intense when it involves hardship and sacrifice. The early Church grew strong despite persecutions which rolled out across the Roman empire in successive shock waves from Nero's first persecution in 64 A.D. until Constantine's edict of toleration in 313.

Both of the New Testament books presented in this week's study, the First Epistle of St. Peter and the Epistle to the Hebrews, offer strong encouragement to Christians faced with persecution. The letter to the Hebrews congratulates its readers, for, "You even joined in the sufferings of those who were in prison and joyfully assented to the confiscation of your goods,

knowing that you had better and more permanent possessions" (10:34).

The reference to the confiscation of goods and "better and more permanent possessions" speaks of a kind of liberation theology. Christians can be made poor and stripped of worldly pride and security but they are thereby freed from the power of the devil or of self-love. By his death Jesus robbed the devil, prince of death, of his power and freed those "who through fear of death had been slaves their whole life long" (Heb. 2:15).

Ever since St. Paul's heroic sacrifices, Christians have found they are liberated when imprisoned for their faith, enriched when the world strips them of possessions, and strengthened in faith when weakened in body. Perhaps the Polish Communist government today has learned this lesson since they do not employ crude and violent forms of persecution.

ST. PETER DESCRIBED the early Christians as a "chosen race, a royal priesthood, a holy nation" (1 Pt. 2:9). He meant that all Christians are lay priests who exercise their priesthood in offering the sacrifices and sufferings they endure.

Chapters three to ten of the Epistle to the Hebrews paint a dramatic picture of Christ the High Priest whom all suffering Christians imitate as they offer their own sacrifices in a priestly way. In a final exhortation this Epistle includes prayer and good works under the sacrifices Christians must offer in their priesthood: "Through Jesus let us continually offer God a sacrifice of praise, that is, the fruit of lips which acknowledge his name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that kind" (Heb. 13:15-16).

Our United States' culture recalls from pain, privation, and sacrifice and propels us toward comfort and affluence.

The recent scandals of business and political corruption, the accelerating divorce rate, the increasing isolationism of U.S. foreign policy, and the booming abortion business all typify the "easy" and less painful solutions to profound moral challenges. The Christian priestly ideal of offering sacrifice seems culturally out of place.

RECALLING THE SUFFERING Christians Solzhenitsyn found in slave labor camps and the hardships endured by Polish Catholics may well suggest to U.S. Catholics that true discipleship costs in the coin of sacrifice and nonconformity. As the U.S. culture pressures Catholic Christians to accept its standards about divorce and abortion, its preoccupation with U.S. prosperity despite world hunger, and the phony happiness image of the affluent two-child family in the suburbs portrayed in TV dramas, the real challenges of 1 Peter and Hebrews emerge again.

St. Peter, the first Vicar of Christ, asked a potent rhetorical question, "Who indeed can harm you when you are committed deeply to doing what is right?" (1 Pt. 3:13). He answered it in the next breath prophetic words that speak to authentic Christianity emerging as a counter-culture in America: "Even if you should have to suffer for justice's sake, happy will you be" (1 Pt. 3:14).

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Confirmation kickoff enthuses the faithful

BY FR. JOSEPH M. CHAMPLIN

Last night was one of the best "kick off" sessions we have conducted for a parental preparation program since I came to Holy Family five years ago. We were kicking off a year-long period during which 70 girls and boys, all at least in the seventh grade, will prepare for the sacrament of Confirmation.

Both parents and candidates came to this evening meeting. They heard a brief explanation of the revised approach to Confirmation,



received an overview of forthcoming activities, watched a five-minute film, listened to two recently confirmed people describe their service projects, worked with them designing a cover for these journals, and joined in a concluding candle celebration.

THAT LAST EVENT was a simple ceremony of prayer, song and Scripture. In addition, the candidates accepted the charge to serve persons in a special way for one year as well as to complete the other requirements. Each one came forward with a taper, lighted it from the Easter candle and returned to the pew. They promised finally to love God with their whole hearts and their neighbors as themselves.

Throughout the coming year the candidates will assemble for two large group meetings, a special community Mass, an evening of recollection, one rehearsal and three small group sessions in homes of trained parishioners. The parents will have two other instructional gatherings, this time by themselves, which will seek to deepen their understanding of Christian Initiation and the sacrament of Penance or Reconciliation.

This type of program which actively involves parents in preparing their children for first reception of Eucharist and Penance together with Confirmation has become fairly standard procedure throughout the United States over the past 10 years.

These are prime teachable moments, opportunities not only to instruct the youngsters about to receive these sacraments, but also to educate the adults involved. In fact, this may prove to be the best parish adult education we have.

Inexperienced parish leaders, however, should not expect Dad and Mom to welcome warmly the introduction of such parent programs. Some will, but many, probably most will initially resent the intrusion on their time or react defensively due to feelings of inadequacy about their teaching abilities.

We struggled through those obstacles for several years. Nevertheless, time, improved presentations, more efficient organization of meetings, quiet, determined leadership, realization by parents of the positive benefits—all of these factors seemed to have finally altered the climate from one of resistance or passive acceptance to general approval, even enthusiastic support of the process.

Baptism is another of those teachable moments.

OUR PARENTS OF NEWBORN infants receive a home visit from one of the staff and come to a Friday night instruction prior to the Sunday afternoon celebration of the sacrament. Once again, not all rejoice over this new requirement ("We didn't have to come for our other babies"). But it does seem to have a beneficial effect, even for those who arrive somewhat reluctantly.

As one who performed hundreds of

Isaac — no 'laughing matter'

BY FR. ALFRED MCBRIDE, O.Praem.

A popular legend says that Isaac's name means laughter. His mother was so long beyond the possibility of childbearing, that she laughed at the thought she could still have a baby. Still the surprising conception and birth occurred and "little laughter-Isaac" was born. As the son of Abraham, Isaac would inherit the deep faith of his father; and he spoke of religious experiences similar to those of his parent, especially the consciousness of God's loving fidelity to the family and the covenant promise of a multitude of descendants.



Isaac married Rebekah who bore him twin sons, Esau and Jacob. Esau, the red-haired lover of hunting and the outdoors, was his father's favorite. Jacob, the smooth-skinned and

pre-Vatican II Baptisms which were brief, private and arranged on the spot for those who appeared without previous contact, I do know how vast a liturgical, community improvement the present practice is.

Young lovers, too, are normally well disposed for some form of instruction on Christian marriage, and some type of involvement in the wedding ceremony. Priests and instructors sensitive to this can utilize these moments to lead the man and woman to a higher level of awareness concerning love and marriage.

The teachable moments programs should not exhaust the parish's adult religion education efforts, but they ought to hold first place among such activities.

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retiring personality, was the mother's pet. Though Jacob was the second born of the twins, therefore ineligible to inherit the major portion of Isaac's property, he managed through personal schemes to wrest the inheritance from his unsuspecting brother.

THE BIBLICAL TEXT narrates some business dealings which Isaac engaged in, several religious experiences and the skill with which he farmed. But the major story retained is that whereby he mistakenly gives the bulk of the inheritance to Jacob instead of the rightful heir, Esau. It must be noted that the life of Isaac seems wedged in between his saintly Father Abraham and his wily son Jacob. Isaac's character remains positively shadowy compared to the religious dynamism of his father and the chronicle of craftiness displayed by his son. He is basically a set piece against which we see heights of holiness and a tapestry of human weaknesses.

It is like leaving the mountain top where spiritual giants converse with God to plunge into the dust of a shopping bazaar where the buyer must beware. Religious history enshrines Abraham in the ideals of sainthood. It details the life of Jacob in less exalted terms. It remembers qualities that story tellers love and gossips thrive on; namely, cunning, the quick wit and a flair for unscrupulous bargaining. Abraham was the kind of person we ought to be. Jacob is the kind of person we usually find we are, a person of weaknesses who needs to strive for goodness and greatness.

This is the backdrop for understanding the trick that Jacob used to deceive his blind old father and gain the birthright. Isaac senses his death is imminent. He wants to have a supper of the lamb before his demise. Like any great patriarch he intends to preside over his death and not stumble toward it as some unwilling slave to

the inevitable. The story of the deceit is well known. How the mother plotted with her favorite son Jacob to fool the old man into giving his blessing to him instead of Esau.

WHILE THE BLESSING had the legal significance of passing on the property to Jacob, it had the added spiritual meaning of communicating wisdom and holiness. The Hebrews believed that life came when God breathed into clay. Hence life is the very breath of the Lord. As that breath mingles with the fidelity and spiritual growth of the receiver, it becomes a spiritual "property" to be handed on to the next generation. This is the special significance of "blessing" in that the accumulated life of God would pass from generation to generation through this solemn ceremony.

In the end, the seriousness of the blessing is such that it cannot be withdrawn. Its legal and spiritual impact is final. The subsequent history of Jacob will show that he will do plenty of penance for his wayward behavior and that a kind of justice will accrue to Esau. The point is that the history of the patriarchs is as full of heights and depths as any human and religious story. As Isaac's name implies, the history is not always a "laughing matter."

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DIVISION CHAMPIONS—Above is the Junior Girls' softball team from St. Jude's parish, Indianapolis, which captured Division II honors in Indianapolis Deane's CYO League. Perennial rival Holy Spirit defeated the Southsiders, 8 to 5.

In the post-season tournament to annex the championship trophy. At the far left in the back row are Coaches Sharon Zweisler and Rita Kesterson.

Address youth in their language, Young Adult Board urges Church

BY BRETT MURCHISON

WASHINGTON—The Young Adult Ministry Board of the U.S. Catholic Conference has issued a call for the Church to learn the language of its people in order to continue to bring everyone "the good news of salvation."

The board asked for a special commitment to young adults, age 18-35, who, it said are "crying out for meaning in a meaningless world."

The board, which met recently, said in a statement, that the young "are not only disenfranchised from the traditional structures, standards and message of society but, more tragically, from the Church itself. In some cases, this alienation manifests itself in contempt."

To alleviate this, it said, preconceived notions should be abandoned. Ministers were encouraged to go out into the community and, "like the

Apostles at the first Pentecost," speak to the people in their own tongue.

MANY YOUTHS HAVE left the Church because they identify it with sexism, racism, cowardice and hypocrisy, the board said. But, it added, many others still hunger for a world of love, hope and peace "as promised in the message of Jesus."

The board, made up of lay, clerical and Religious ministers, called for a commitment by the Church to learn the language of:

—The young adult woman who is alienated by a community which she identifies as sexist and which prohibits her total development of potential as an equal member of the community.

—The black, Chicano, native American, Puerto Rican and other non-Caucasian young adult who is alienated because he or she identifies the community as racist.

—"Gay men and women, who are alienated from the community because of frequent expressions of fear and hatred, based on myth and questionable scriptural interpretation."

—"The single person, who is alienated by the second-class citizenship granted her or him in most parishes."

—"The economically oppressed who have little time to worry about much else than feeding themselves."

BUT THIS COMMITMENT to learn the language "means more than learning the words to communicate the good news," the statement said. It also means "living the Gospel in the community of the disenfranchised."

"We are called to be both advocates and facilitators—to confront both Church and secular decision-makers and to enable the disenfranchised to speak for themselves."

Mom, brace yourself, that season's here

CYO Football teams begin practice today, August 20, without pads. Pads will be worn for the second practice session on Tuesday, Aug. 24.

All teams will participate in the Annual Jamboree at CYO Stadium, Saturday, Sept. 11. Kick-off for the Jamboree is set for 10 a.m.

Twenty-six Cadet teams and twenty-eight "56" teams have entered the 1976 Football Seasons.

The St. John Bosco Guild sponsors the raffle at the

Annual Jamboree. This year two ten-speed bicycles will be presented for first and second prizes. For prizes three through seven, official CYO Footballs will be given away.

Official play in both leagues opens Sunday, Sept. 12.



MAKES FINAL PROFESSION—Sister Clare Kennelly was among seven Salesian Sisters of St. John Bosco who pronounced their final vows in a ceremony held on August 5 at Sacred Heart Novitiate, Newton, N.J. A graduate of Chatham High School, she is the daughter of Mr. and Mrs. Joseph F. Kennelly of St. Plus X parish, Indianapolis.

Shared time seen need of inner city

ST. PAUL, Minn. — An official of the St. Paul public schools urged inner city Catholic parents to play an advocacy role in encouraging public school officials to offer shared time classes to nonpublic school students.

The official, Wesley M. Measel, assistant superintendent for program and staff development, told about 20 parents at a meeting on shared time that the "advocacy must be from the Catholic community." As a public school official, he said, "I can't work for another constituency."

SHARED TIME programs allow nonpublic school students to attend some classes in public schools. A recent report to the St. Paul-Minneapolis archdiocesan board of education said that shared time was one of three principal forms of government aid to archdiocesan schools last year. State support for the program, which allowed students from 41 archdiocesan schools to attend some classes in public schools, amounted to \$750,000.

The archdiocesan Catholic Education Center should hire a full-time staff member to work on expanding the use of shared time, Measel said.

IF HE WERE a nonpublic school administrator, he said, he would establish the closest possible relationship with administrators of the nearest public school.

Ervin Barrett, a parent of nonpublic school children, pointed out that scheduling problems are a drawback of shared time programs, while benefits include a broader education and a greater share in tax funds.

CYO NOTES

CYO Football officials will meet Wednesday, Aug. 25, in the CYO Office at 7:30 p.m. Anyone interested in officiating CYO games should attend this important meeting.

The August Youth Mass will be at St. Andrew Church, Sunday, Aug. 29, at 6 p.m. Following the Mass, the young people will gather at the parish and watch the movie "Of Mice and Men." Refreshments will be available.

Articles lost at Rancho Framassa and Camp Christina can be claimed on weekdays only at the CYO Office, 1502 W. 16th St.

Junior Touch Football entry blanks have been mailed and are due in the CYO Office, Tuesday, Sept. 6.

Offer memorial Mass for lost mountain guide

RICHMOND, Ind. — A memorial Mass will be celebrated for Michael Rourke at Holy Family Church on Saturday, Aug. 21, at 12 noon.

Michael, son of Joseph and Marie (Boyes) Rourke of Richmond, is presumed to have fallen to his death in the Andes Mountains in Peru, where he was a mountain climbing guide.

He had completed studies at St. Meinrad High School and College and later went to Peru to work for the Benedictine priory there. Recently he had been employed by the Peruvian Parks Department, where he served as a mountain climbing guide and instructor.

Besides his parents, Michael is survived by his Peruvian wife and two-month old daughter.

Town Hall Meeting stops abortion clinic

SOUTHBORO, Mass. — Residents of this small central Massachusetts town decided they did not need—or want—an abortion clinic which three Boston-area women had proposed building in an industrial park on the outskirts of town.

So they used a famous institution—the New England town meeting—to block it.

Voters at a special town meeting elected overwhelmingly to change Southboro's zoning ordinance to prohibit the opening of abortion clinics in town.

The 260 to 65 vote for the zoning law amendment was expected to kill two-year-old plans for an abortion clinic in the industrial park just off the major highway into Boston, a site which proponents of the clinic said would be a "serviceable location."

Under previous town ordinances, abortion clinics were permitted in "ind-

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VIEWING WITH ARNOLD

John Wayne: aging legend

BY JAMES W. ARNOLD

John Wayne remains a tireless worker in his late sixties, plunging on with an action-movie career that many had felt reached a suitable climax in "True Grit" (1969). It's unnerving when everybody keeps wondering if every performance is your farewell performance.

The best thing about his latest film, "The Shootist," is that it's admirably fitted to his status as an aging legend who has literally outlived the Hollywood system that made him a star nearly 40 years ago, plus several wars on and off screen. Like "True Grit," the film seems to be about Wayne as well as the character he plays.

THE WESTERN story, based on Glendon Swarthout's novel, combines the classic theme of the old gunman who has no place in the rapidly civilizing West of the early 1900's—the man who has outlived his usefulness and is now an embarrassment—with the situation of the character who has only a few months to live and therefore can take dangerous risks for a noble cause. The movie has modest success with the first idea but effectively botches up the second.

"The Shootist" is directed by veteran (64) macho action stylist Don Siegel, who has worked often with Clint Eastwood ("Dirty Harry"), and offers some contrast to the cynical, downbeat version of the western myth in Robert Altman's current "Buffalo Bill." Wayne's fictional gunslinger J. B. Books really was something special in his youth, unlike the totally phony Bill Cody. We know because Siegel shrewdly begins the movie by showing clips of Wayne in his early film career bumping off motley collections of bad guys. The killing is justified, well, because the frontier was a wild place and the heavies just wouldn't let Books alone. He wanted only to be independent, his own man,

and that apparently required a lot of shooting.

It's not the hero who sells out, as Cody does, but all the crummy little people who try to make money and get their jollies off him. In that respect, the image of the mythmakers and profiteers is not much different from Altman's.

Wayne as Books comes to Carson City to learn that he has cancer (from James Stewart, in a folksy cameo as a medic) and to spend his last days at a classy boardinghouse run by widow Lauren Bacall. This allows for some restrained romantic feeling and snappy Wayne-Bacall repartees, although it's considerably less biting than Duke had with Kate Hepburn in "Rooster Cogburn."

Sample: Wayne says, "I don't believe I ever killed a man who didn't deserve it." L...d can judge that." She also tries to get him to church or to see a minister, but Duke mumbles something manly about his church having been "the mountains and solitude."

MEANWHILE, the celebrity gunman attracts a crowd—several bad guys

who'd like to get even or make a cheap reputation against the old man; a hero-worshipping kid who happens to be Bacall's son (Ron Howard); a cheerful marshal (Harry Morgan) anxious to see the last gunfighter pass away; an ambitious reporter who wants to exploit his life story as a Ned Buntline, and an ex-girl friend who wants to marry him so she can finally "be somebody" and split the literary profits.

Typical of other ripoff artists are an undertaker (old John Carradine back in

stereotype), who hopes to sell tickets to see his corpse, and a barber who carefully saves his hair, as well as the other sweepings on the floor of the shop. Who, indeed, would know the difference? Happily, none of this is too ripe, and Wayne manages to fend off temptation and approaches his painful end with realistic grimace and dignity. But prodded by Stewart, he decides not to wait for death, but to set up a shootout with three card-board local villains (Richard Boone, Hugh O'Brien, Bill McKinney) in a "blaze of glory" demise that will be presumably socially useful.

It's a silly idea, but it does allow a traditional shoot-em-up ending, expertly executed, to a film that is otherwise mostly talk in a series of well-appointed interiors. The best set, by the way, is an elegant barroom that is devastated in the finale.

Essentially, the film comes out as an apology for the kind of lovably violent character that Wayne has always played, a fellow who helped make the West, for better or worse. He is allowed to die as he lived, a kind of swansong that (the film somewhat unreasonably suggests) turns off young Howard forever to the romance of gun-fighting. No Wayne movie could have that effect, even if our hero continues to ride hard into the 21st century. [Rating: A-3—unobjectionable for adults]



SILVER JUBILARIANS—Mr. and Mrs. Dolan D. Seaver of Lawrenceburg will celebrate their 25th wedding anniversary with a Mass at 1 p.m. Saturday, Aug. 25, at St. Mary's Church, Aurora. Immediately after the Mass a reception will be held in the school cafeteria for relatives and friends. Mrs. Seaver is the former Caroline Neurohr of Yorkville. The couple has three sons, Larry and James of Aurora, and Ronald of Dillsboro, and one daughter, Mary Carol, of Lawrenceburg.

The week's TV network films

HOTEL (1967) (ABC, Saturday, August 21): Arthur Hailey's best-seller, an over-plotted precursor of his "Airport," about the inner workings of a major New Orleans hotel, is made into a mildly classy movie. The sets are terrific, the gowns gorgeous, and Karl Malden steals the show as a suave and slippery hotel thief. On occasional view are such other talents as Merle Oberon, Melvyn Douglas and jazz singer Carmen McRae. For adults and mature youth, several cuts above the usual entertainment fare.

THE NEW CENTURIONS (1972) (NBC, Tuesday, August 24): The film version of Joseph ("Police Story")

Wambaugh's tough novel about the policeman's unhappy lot is watered down into conventional young cop-old cop movie clichés. But its humanistic view of police problems remains impressively above the standard. Stacy Keach and Jane Alexander are fine, but George C. Scott isn't around long enough to matter. Satisfactory for adults and mature youth.

THE CAREY TREATMENT (1972) (CBS, Friday, August 27): James Coburn, as a medical reincarnation of his audaciously amoral "Our Man Flint," is a hip Boston pathologist who stops at nothing to clear a doctor buddy who has been unjustly accused of sloppy abortions. Directed by Blake Edwards, with Jennifer O'Neill and Pat Hingle in the cast. Strictly for tolerant Coburn fans.

Marian program to aid military

Marian College will sponsor five associate degree programs for military and civilian personnel at Fort Benjamin Harrison starting this fall.

Under the terms of a recently-signed agreement between the college and the U.S. Army Administration Center, the college will offer programs in accounting, finance, general business, management and psychology.

Classes will be conducted on week nights.

BAD COMPANY (1972) (ABC, Friday, August 27): The less than gripping story of the decline of a youth from simper to scoundrel in the unheroic, flea-bitten west of 1863. The sardonic script is by David Newman and Robert Benton ("Bonnie and Clyde"), the photography has a valid tintype look, and there is a unique piano background score by Harvey Schmidt ("The Fantasticks"). Overall, intelligent but depressingly downbeat. Satisfactory for mature viewers.

Union election ordered for Boys Town teachers

WASHINGTON — The National Labor Relations Board (NLRB) has ordered union representation elections for teachers and other professional personnel at Boys Town in Nebraska.

Also, in separate rulings handed down in August, the board ordered that four members of the Grey Nuns of the Sacred Heart be included in the lay faculty union at D'Youville College, Buffalo, N.Y., and rejected a request by a hospital run by the Sisters of Charity of Providence in Montana that the board decertify the nurses' union there.

THE NLRB BASED its Boys Town ruling on a recent decision concerning a Catholic Orphanage in Rhode Island, in which it decided "the sole basis for declining or asserting jurisdiction over charitable organizations will now be identical with those which are not charitable."

The board ruled that it would decline jurisdiction over a charitable organization only when its activities do not have a significant impact on interstate commerce.

SINCE BOYS TOWN'S 1974 income exceeded \$22 million and since out-of-state purchases exceeded \$50,000, "it is apparent that

Meeting slated for Divorced Catholic Group

INDIANAPOLIS — The Indianapolis Chapter of Separated, Divorced and Remarried Catholics Group will hold its monthly meeting on August 24, at 7:30 p.m. at Catholic Social Services, 623 E. North St.

Father Anton Braun, O.F.M. of Alverno Retreat House will be in attendance to discuss plans for a retreat for divorced Catholics, scheduled for late October.

All interested persons are invited to attend. Further information can be obtained by calling Catholic Social Services at 632-8401.

SDRC is a grass roots organization which gives support to separated, divorced and remarried Catholics "who want to maintain their Christian heritage and beliefs."

METHODISTS TO MEET

WASHINGTON — Two thousand delegates from all over the world are scheduled to participate in a World Methodist Conference to be held in Dublin, Ireland, Aug. 25-31.

Providence nun dies at age 83

ST. MARY-OF-THE-WOODS, Ind. — Sister Rose Veronica Powers, S.P., 83, died at the Providence Motherhouse Thursday, Aug. 12.

The funeral Mass and burial were held Saturday, Aug. 14.

Sister Rose Veronica, a native of Chicago, entered the novitiate of the Sisters of Providence in 1912 and made her first profession of vows in 1915.

She taught in a number of schools in the Archdiocese, in Evansville, in Illinois and Massachusetts.

Surviving relatives include a sister-in-law, Mrs. Harry Powers, of Kalamazoo, Mich., and several nieces.

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