

CRITERION

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JUNE 16,



SMOOTH SAILING—A sailboat heads for shore as the sun goes down on Kiser Lake in central Ohio. [NC photo by Charles J. Dorsey]

Abortion funding

WASHINGTON—In a move likely to lead to a repeat of last year's prolonged battle over federal funding of welfare abortions, the House has voted to retain a ban on funding for abortions not needed to save the life of a mother. The ban was part of the language in an appropriations bill for the Departments of Labor and of Health, Education and Welfare.

Pro-lifers freed

CINCINNATI—An abortion clinic director has dropped her prosecution of 10 young pro-lifers charged with criminal trespassing at her clinic after a judge ruled that the defendants could use the "doctrine of necessity" in their defense. After Hamilton County Municipal Court Judge Maurice Niehaus granted a defense motion

to allow testimony by medical experts on when human life begins, the clinic director, Susan Flanary, asked that the charges be dropped.

Bishop resigns

VATICAN CITY—Pope Paul VI has accepted the resignation of U.S.-born Bishop James C. Burke as head of the Prelature of Chimbote, Peru. The bishop was in the news last January when he spoke against violent police response to workers on strike in Chimbote.

Bingo warning

SAN DIEGO—Although bingo is legal in California, churches in the San Diego area are being warned by the Postal Service that Bingo Night advertisements in the newsletters they send to members may render the publications unmailable.

Three options replace Latin School program

Fr. Michael Welch, Archdiocesan Vocation Director, announced the development of three optional programs this week for Latin School students who wish to continue studying in priestly formation programs during their high school years.

The programs are provided, according to Fr. Welch, "to meet individual needs as determined by the degree of the current interest of each student in the priesthood." The programs further enable the student to choose a type of structure for his formation. Current Latin School priests will provide professional opinion to assist the student in facilitating his individual vocation search.

THE HOME SEMINARY program seeks to encourage participating high school students to follow Christ, increase his understanding of lay ministry as well as ordained priesthood, and provide peer and adult support to those considering priesthood. The program includes spiritual formation, community support of students, seminarians and priests, and service to family, parish and local community. It calls for local meetings in districts of the Archdiocese and at least twice yearly meetings with students and their families.

The Latin School House of Formation program will provide for full-time students at Roncalli High School by offering five-day-a-week boarding facilities at the Latin School. Students will participate in the regular program at Roncalli, and this will be supplemented by a specialized vocational formation program at the Latin School. The program includes supervised evening study, a structured community challenged to service, group prayer (liturgical and paraliturgical), individual

and group spiritual direction and opportunities for ministry experience.

A THIRD PROGRAM will be provided through St. Francis Seminary, Cincinnati, O.

Participants will become full-time students at St. Francis. They will be associated with the Archdiocese through financial support and the personal contact of the Vocation Director and his associates. A priest director from the Archdiocese will be assigned to the seminarians. A monthly two-day visit to St. Francis will involve individual conferences with the students, group sessions to reinforce Archdiocesan identity, pastoral contact to assure parish involvement and contact with St. Francis officials and faculty.

Acceptance into any of these programs is dependent on the assurance of both parental and student understanding of the options. Applications will be accepted only after the matter has been discussed with current Latin School priest faculty. Acceptance further requires the recommendation of Fr. William Cleary, current rector.



INSTALLATION SLATED—Thomas J. Murphy of Indianapolis will be installed as the president of Serra International in ceremonies to be held on Wednesday, June 21, in Toronto, Canada. Archbishop George J. Blasko plans to attend the installation in the Hotel Hilton along with some 40 Serrans from the Archdiocese, including Indianapolis spiritual moderator Msgr. Joseph Brokhage and Msgr. R. T. Bosler. Murphy has been an active Serran for many years.

Progress report

BALTIMORE—The Pallottine Fathers' fund-raising operation has "made significant progress in approaching conformity" with the guidelines for fund raising in the Baltimore Archdiocese, according to an archdiocesan team which recently completed a study of the Pallottine audits.

Church in Poland

ROME—The church in Poland has turned the difficulties it faces into a strength, said Cardinal William Baum of Washington, D.C., after a visit to Poland. The socio-political situation in Poland, he said, has permitted the Polish hierarchy to accept the primary aspects of the bishop's mission in a way that is not possible in the United States.

—capsule news—

Target for UNICEF

UNITED NATIONS—The Executive Board of the United Nations Children's Fund (UNICEF) has approved a new revenue target of \$240 million for 1980 and has indicated informal support for a proposal by Henry R. Labouisse, UNICEF executive director, that the fund aim for \$500 million in annual revenue by the mid-1980's. At its meeting in New York, the board also addressed a special appeal to the General Assembly special session on disarmament.

End hunger strike

WASHINGTON—As they suspended a seven-day hunger strike at Washington's St. Matthew's Cathedral, five Chilean refugees and four American sympathizers asked continued international pressure to help political prisoners missing in Chile. In a June 8 statement they also asked that the United Nations monitor an investigation promised by Chile's military junta.

Truce 'broken'

PRETORIA, South Africa—A South African official has broken an unofficial truce between the apartheid government of South Africa and the country's Catholic schools by announcing that private schools admitting black students face serious consequences. Sybrand van Niekerk, administrator of Transvaal province, made the comment at a Transvaal provincial parliament meeting June 7.

Cause of fire?

PROVIDENCE, R.I.—Two portable hair dryers probably caused the fire that killed 10 women students in a Providence College dormitory last December, according to a Providence Fire Department report issued June 9.

Seek ERA vote

SPRINGFIELD, Ill.—Equal Rights Amendment supporters are searching for a way to get another vote in the Illinois House after an internal political squabble helped hand the ERA a possibly fatal defeat. The House fell six votes short of the 107 votes, three-fifths of the House, required to pass the amendment.

Union support

SOUTH BEND, Ind.—Officials of a teachers' union in the Fort Wayne-South Bend Diocese are hailing recent changes in the Catholic high school teachers' policy manual which they say show that diocesan and union officials can work together to change working conditions at the five diocesan high schools.

Women's ordination

MILWAUKEE—Evidence strongly favors the ordination of women to the Catholic priesthood, according to a committee report released at the Catholic Theological Society of America's annual convention in Milwaukee.

Hospital costs

NEW ORLEANS—Much of the thrust and conversation at the meeting of the Catholic Hospital Association in New Orleans June 4-8 revolved around government regulations and costs—and spiraling costs vs. cost controls. "We are being regulated to death," said Providence Sister M. Caritas Geary, installed as CHA chairperson at the meeting.

Nears sainthood

VATICAN CITY—Pope Paul VI has advanced the cause for sainthood of Canadian Holy Cross Brother Andre Bessette, founder of the world-famous St. Joseph's Oratory in Montreal. In ceremonies at the Vatican June 12, Pope Paul approved a decree on the "heroic virtues" of Brother Andre and of three Italian candidates for sainthood.

Abortion statement

ROME—As debate continued over the church's opposition to Italy's new abortion law, the Italian Bishops' Conference published a 10-point statement, or decalogue, on abortion. The text appeared in the issue dated June 10 of L'Osservatore Romano, the Vatican Daily, and Vatican Radio carried an item on the statement June 9.

Cautions bishops

MILWAUKEE—Bishops must heed the multiplicity of voices which all have a clear claim to their care, and try to determine whether they echo the word of God, Archbishop John R. Roach of St. Paul-Minneapolis, Minn., told those attending the Catholic Theological Society of America's annual convention in Milwaukee June 7-10.

Ask family support

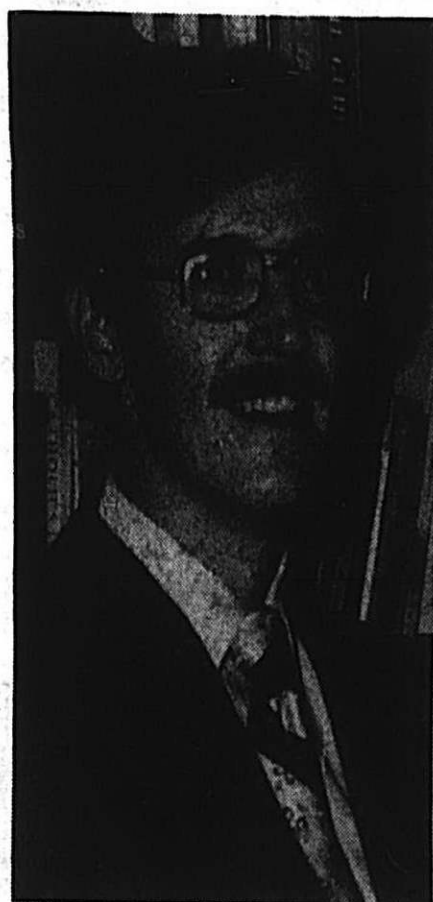
NASHVILLE, Tenn.—Eight religious leaders have urged organizers of the White House Conference on Families to develop a national policy to support families and to prevent the conference from being dominated by supporters of "alternative lifestyles." They also outlined 11 "positive goals" for the conference.

Condemn massacre

GUATEMALA CITY—The Guatemalan bishops have condemned a massacre of Indians by soldiers and landowners at the village of Panzos and demanded a government investigation to prosecute those responsible for it.

Ex-chaplain dies

WASHINGTON—Msgr. Patrick Ryan, 75, a former Army chief of chaplains who was decorated for his work during World War II and retired with the rank of major general, died of a heart attack in his home in northwest Washington.



PROMOTED—Dennis R. Jones will be promoted to the new post of advertising and production director of the Criterion, effective July 1. He has been an employee since 1967. Under his new title, he will handle the administration of the advertising department and continue as production manager, a post he has filled for the past five years. In the latter capacity, he is in charge of advertising design and oversees all aspects of the paper's final stages of production, including layout, make-up and paste-up operations. Jones, who is 28, is married, has two children and resides in Greenwood, Ind.



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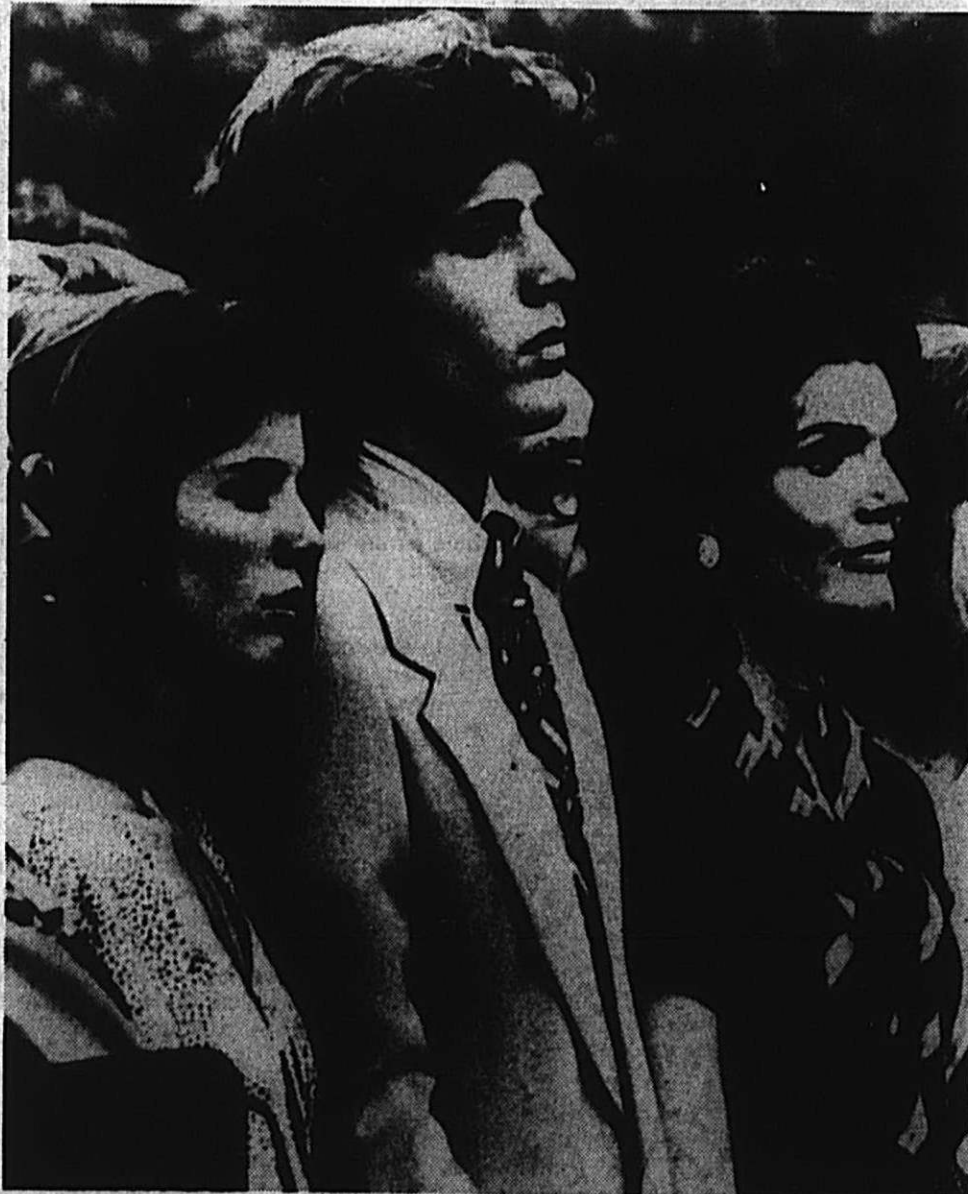
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AT MEMORIAL MASS—Among those attending a graveside memorial Mass for the late Sen. Robert F. Kennedy at Arlington National Cemetery are Jacqueline Kennedy Onassis, right, and Caroline and John Kennedy, family of the late President John F. Kennedy. Sen. Kennedy was assassinated in Los Angeles 10 years ago. (NC photo)

Right to Life conducting phone survey on abortion

The Committee For The Preservation of Life is launching a phone survey of registered voters in Marion County to determine their views on the abortion issue.

The local survey is part of a national Voter Identification Program sponsored by the National Right To Life Committee. The voters will be queried about their stand on abortion, federal abortion funding, and the need for a law restricting abortion. The questions have been carefully worded so as not to influence voter response, a CPL spokesman said.

The survey data will be computerized and can be used to inform candidates of their constituents' views. The data can also be used to bring out the Pro-Life vote on election day, identify areas in need of pro-life education, and to identify potential Pro-Life volunteers. Most importantly, the information will help get Pro-Life groups ready to act when a Human Life Amendment is up for a vote.

The initial survey results are quite revealing. For example, in one Southern Indiana locality 66% of those surveyed opposed abortion except to save the life of the mother. Of those opposing abortion, 35% said they would vote against a candidate who favors abortion.

Headquarters for the Voter Identification Survey are at the Indiana Right To Life office, 333 N. Pennsylvania St. The calling is being done by volunteers working in three-hour shifts. Calls are made daily Monday through Friday from 9:30 a.m. to 9:30 p.m. The project will run through August.

Volunteers are still needed for calling and transferring phone numbers to voter registration lists. Those interested in

helping with this project should call CPL co-ordinators Jim and Marge Schmitz at 253-5962.

Woods series to probe issues facing Christian

ST. MARY-OF-THE-WOODS, Ind.—Major issues facing today's Christian will be the theme of a series of conferences to be conducted at St. Mary-of-the-Woods College from June 18 to July 16.

The conferences are the first segment of a three-summer. "Contemporary Christianity Institute" to be co-sponsored by the liberal arts college for women and the Congregation of the Sisters of Providence in 1978, 1979 and 1980. According to Institute director Maureen Loonam, S.P., the Institute's goal is to confront the "full circle" of issues facing Christians in today's society.

Sister Maureen stressed that the Contemporary Christianity Institute is designed for Christians at all levels of commitment, lay and religious. She added that those who are involved in service to others, either professional or volunteer, are likely to find special value in various Institute conferences.

SOME 500 registrations have already been received for the summer events, two retreats and three conferences which will consider spirituality, sexuality and a contemporary look at the role of Mary in the Church.

Nationally recognized speakers who will conduct the seminars include:

Matt Fox, O.P., director of the Institute of Creation-centered Spirituality, Mundelein College, Chicago, and author of three books;

Sandra Schneiders, IHM, assistant professor of New Testament and Biblical Spirituality at the Jesuit School of Theology, Berkeley, Calif.;

Sidney Callahan, professor of psychology at the Fairfield University Graduate School of Education and author of books exploring controversial questions of sexuality, ethics, the roles of women;

Barbara Doherty, S.P., co-provincial of the St. Joseph Province for the Sisters of Providence and noted retreat leader;

William Callahan, S.J., co-founder of the Quixote Center, a Catholic-based center working for social justice; and

Eamon Carroll, O. Carm., professor of theology at Catholic University.

Leading off the summer programs will be two retreats set for June 18-24. Barbara Doherty, S.P., will direct an experience in contemplation and the arts, "Dimensions of Contemporary Spirituality." Karen Van deWalle, C.S.J., and Jevon Yandow, S.P., will share their talents in co-ordinated (See WOODS SERIES, Page 14)

Cemetery Mass

The monthly Mass for the Faithful Departed will be offered at 2 p.m. Wednesday, June 21, in the Mausoleum Chapel in Calvary Cemetery. Father Joseph Rautenberg, associate pastor of Our Lady of Lourdes parish, will be the celebrant.

The public is invited to participate.



MANILA PLAYGROUND—Children make use of a canal as one of the few play areas available to them in Tondo, one of Manila's most congested squatter areas. Romeo Malone, a Canadian development specialist, said he sees signs of hope among the people living amid the poverty. [NC photo]

Invite Archdiocesan clergy to attend Priest Encounter

During the past couple of weeks, priests ministering in Indiana have been invited to participate in the Priest Encounter, one of the most recent expressions of the Church's ongoing renewal.

Priest Encounter, developed as a part of the Marriage Encounter movement and based on the document, *Spiritual Renewal of the American Priesthood*, issued by the American Bishops in 1975, seeks to promote priestly renewal through dialogue and renewed awareness of the sacramental life.

CENTRAL INDIANA Marriage Encounter has been active in Indianapolis since 1974. In that time it has presented weekends to more than 1,400 couples, priests and Religious from all over the state, introduced Priest Encounter to the area in February, 1977, and has presented two more "midweeks" since that time with two more scheduled for August 22-24 of this year and February 20-22, 1979.

Of the approximately 60 priests from in and around Indiana who have experienced

the Priest Encounter for themselves, response has been enthusiastic:

It was one of the most encouraging experiences with priests and married people I have ever had. It was so gently honest, so respectfully intimate, so supportive and challenging.—Fr. Bill Munshower, Holy Spirit parish, Indianapolis

"Married couples cannot escape the challenge of intimacy. Living side by side day by day, sharing board and bed, they cannot avoid the reality of the marriage union. Priests can avoid intimacy and hide behind a role. To do so is to stop growing. The Priest Encounter is an appropriate, structured way to begin practicing that same challenge of intimacy. For an initial effort, the reward is a deeper experience of trust, self-awareness and love. And these are what living is all about."—Fr. Hilary Ottensmeyer, O.S.B., Director of Priestly Spirituality for the Indianapolis Archdiocese

Marriage Encounter will draw 20,000

More than 20,000 husbands, wives, priests and Religious are expected to attend the fourth annual International Worldwide Marriage Encounter convention on the campus of the University of Massachusetts at Amherst, Mass., the weekend of June 23-25. Several couples from the Indianapolis Archdiocese will be among them, according to Ted and Sally Ciasto, Worldwide Marriage Encounter unit coordinators, from Bloomington.

Volunteer Marriage Encounter couples in the Boston area will be housing couples from around the world during the convention. Further information can be obtained locally through the Ciastos in Bloomington (812) 339-5980.

STRUCTURED LIKE a Marriage Encounter weekend, the Priest Encounter is a 44-hour long program of regularly alternating presentations, reflection times and dialogue.

The presenting "team" consists of three couples and three priests involved in the Marriage Encounter movement. Priests who "make the encounter" usually come with a priest-friend, since the dialogue takes place between only two individuals. Because of most priests' weekend schedules, Priest Encounters are conducted during the week, from Tuesday evening around 7:30 p.m. until Thursday around 6 p.m.

The next Priest Encounter scheduled in the central Indiana area will be held at Fatima Retreat House, August 22-24. For further information about this two-day program of priestly renewal—or to reserve a place on the midweek—priests are encouraged to contact Lou and Louise Firsich (317) 849-3922.

Pope sustains hopes for peace

VATICAN CITY—Pope Paul VI has urged people not to give up hope for world peace despite numerous conflicts "which deny our hopes."

Addressing thousands in St. Peter's Square June 11, Pope Paul said, "We must not lose trust in human efforts to achieve harmony and a wise, balanced solution to human conflicts."

HE SAID THAT people who watch the "barometer of world history" are "saddened by the disappointing events which alternate with provisions of and proposals for peace, made in official speeches by political and cultural leaders."

The pope lamented "the serious and painful phenomena reported in news which deny our hopes for more peaceful and fraternal coexistence, both within society and among various peoples."

"In different zones we are committed to never-ending struggles and difficult situations which can get worse," he said.

THE POPE ENCOURAGED mankind to "recognize the influence which so many wise and talented men are having," saying:

"We must associate ourselves with the superior human sentiments and moral duty which guide so many people in high office."

"We must especially support the new current of youth which is directing itself toward expressions of optimism and harmony."

—living the
questions—

Freedom of press: who really cares?

BY FR. THOMAS C. WIDNER

Reaction in the Catholic press to the Supreme Court's decision to allow police departments to search newspaper offices at will (with a warrant, of course!) has not exactly been noisy. And, though one would not expect their reaction, the hierarchy has been absolutely silent. That probably tells us about the lack of influence of the Catholic press.

Perhaps another set of terms has fallen on bad days. Language is so empty that the words "free press" signify little or nothing to people. Of course, everyone is for a free press, but no one knows what the duties and responsibilities are. Even less do people know what a free Catholic press is.

Someone remarked not long ago with respect to the issue of Sheriff Don Gilman in Marion County and his conduct in attempting to deny to the press access to even insignificant news information (daily statistics, etc.) that they thought "the press was making too much of it." The speaker was a clergyman, and the reaction was probably typical for an American.

The point of the press making a big issue of the Gilman case is that little tyrants become big ones. Tyrants may be



laymen or churchmen, but the press is the only vehicle capable of protecting the public from either. To dismiss the tyranny of the Marion County sheriff as the "style of leadership" of a particular individual is to ignore the role of a police force to protect its citizens.

For the daily press to be denied the right to maintain confidentiality is to destroy the last truly free organization in our country. Because of its inexorable pursuit of information, however crass the public might find it, the press is the only institution in this country which allows us to be truly free. Without knowledge we are ignorant, and without a press we are ineffective.

What about the Catholic press? We have much growing up to do. To uncritically accept the Church as she is is to refuse to accept the Spirit at work in her. Without a press to prod and push, the Church remains like a baseball player who never gets a hit but only passes on balls. If he strikes out, he at least tried. But to never swing the bat is to never change the direction of the ball.

• • •

California's Proposition 13, which cut property taxes by nearly 60% in one sudden event, sounds nice but is, of course, totally irresponsible.

The issue is lowering taxes but the problem is cutting services. In a poll the majority of Californians participating recommended cutting back on welfare. That also sounds good except that property taxes don't fund

welfare costs. That comes from Federal funds. Moreover, welfare accounts for only 7% of Federal funds. So cutting out welfare isn't going to cut out many Federal taxes, much less state property taxes.

The tragedy of Proposition 13 is that vital services such as schools, police and fire protection, will be cut back. Which goes to show that angry people will simply start swinging at anything when their anger becomes uncontrollable.

Those who will really be hurt, however, are the lower income groups. Senior citizens, for example, whose income is fixed will be hurt because services which are provided for them at the expense of others will be curtailed or cut out. In San Diego, for example, a 25-cent bus pick-up service for senior citizens will discontinue due to the vote results last week.

All of this was done because the silent majority roared since the silent majority discovered it could not continue to live in the manner in which it had become accustomed. That is to say, the middle class, which lives beyond its means, was being threatened.

True, a 120% increase in one's property tax is nothing to remain calm about. But those who will suffer the most from Proposition 13 are those who have been suffering all along. Those who will benefit are those who always have. Which is to say that Proposition 13 has done nothing to relieve the burden of those 'who have not.' It has, however, relieved the burden of those 'who have.'

—washington
newsletter—

IRS rulings seen ending up in courts

BY JIM CASTELLI

WASHINGTON—"It's clearly going to end up in the courts."

That's the way the Rev. Barry Lynn, director of the United Church of Christ's Office of Church and Society, describes a controversial Internal Revenue Service ruling on political activity by tax-exempt charitable organizations.

There were actually two IRS rulings affecting organizations exempt under section 501 (c) (3) of the tax code as organized and operated exclusively for charitable purposes that "do not participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office."

THE FIRST ruling, issued May 1, said 501 (c) (3) organizations could not keep their tax-exempt status if they questioned political candidates about their positions on issues and published their responses.

The U.S. Catholic Conference, the National Council of Churches and the League of Women Voters protested the ruling and IRS issued a clarification on June 2.

That ruling said organizations would be judged on a case-by-case basis. It gave two examples of practices that would be acceptable and two that would not.

The IRS said that an organization could publish a voting record of Congress or a list of responses from candidates on a wide number of issues if the organization did not express any editorial "bias" or editorialize on the issues involved.

The IRS said it was not acceptable for an organization to use a questionnaire that reveals a "bias" on

certain issues or to issue a voting record on a single issue such as land conservation.

It is important to point out just who is not affected by the ruling to understand who is. For example, some press accounts, and some observers suggested the ruling would affect single-issue lobbies such as "pro-life" and "pro-choice" groups. Actually, these groups are not affected because they are exempted from taxes as civic organizations under a different part of the tax code, section 501 (c) (4).

On a practical level, while both types of organizations are tax exempt, contributions to 501 (c) (3) organizations are tax deductible while contributions to 501 (c) (4) organizations are not.

The National Right-to-Life Committee, the National Abortion Rights Action League, the bishops' congressional level pro-life groups and Bread for the World, a religious lobby on hunger issues, are all 501 (c) (4) organizations, although Bread for the World has a separate 501 (c) (3) education program.

ONE ORGANIZATION which may face problems is the Interreligious Task Force on U.S. Food Policy, a coalition of Protestant, Catholic and Jewish agencies which lobbies on hunger issues and publishes a voting record. The task force is in the middle of a reorganization but will emerge as a 501 (c) (3) organization.

The Catholic press is obviously concerned about the impact of the IRS ruling on Catholic publications, but Emmet Lucey, Washington counsel for the Catholic Press Association, said the ruling is not clear on whether or not religious publications are affected at all. U.S. Catholic Conference attorneys say they have been told privately that the ruling does not affect the press.

Lynn offered two examples in which 501 (c) (3) organizations will have a problem with the IRS ruling. He said his office publishes a voting record on issues on which it has taken a stand and marks each congressman's vote with a plus or a minus. He said that while the church does not urge people to vote for or against any candidates, this type of scorecard would apparently be banned by the ruling.

A SECOND CHURCH activity that is apparently banned by the IRS ruling, Lynn said, is the publication of a comparison between church positions and the Democratic and Republican party platforms, again without endorsing or opposing any candidates, in presidential election years. The USCC published such a comparison for the first time in 1976.

Another problem is that state Catholic conferences often question (See IRS RULING, Page 7)



ALL ABOARD—Silhouetted against the early evening sky, youngsters at a Nashville playground crowd on a piece of equipment to enjoy the beginning of summer vacation. [NC photo by Nancy Warnecke]

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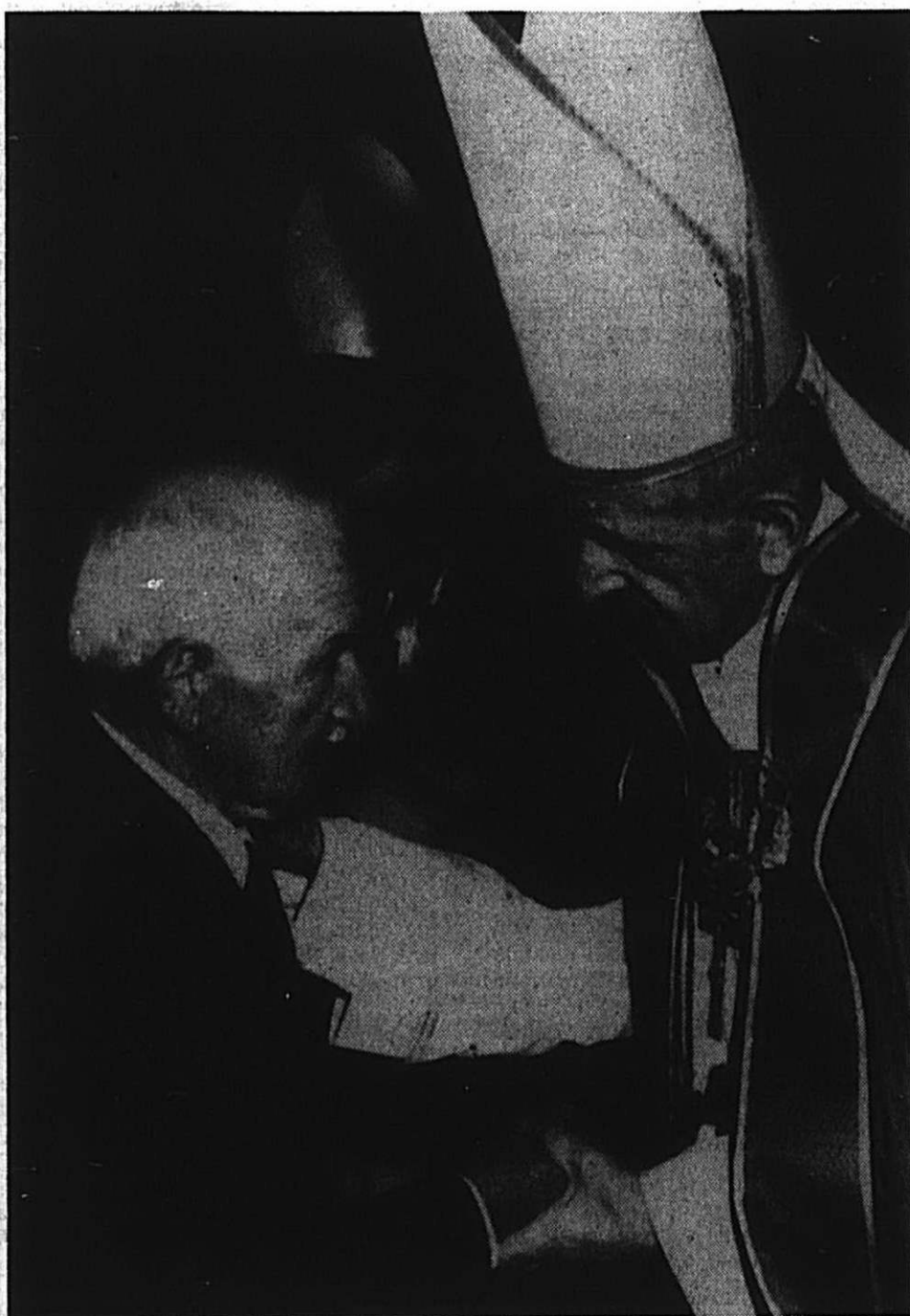
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POPE PAUL GREET'S PREDECESSOR'S BROTHER—Pope Paul VI is shown above greeting 84-year-old Giuseppe Roncalli, brother of the late Pope John XXIII, following a Mass in St. Peter's Basilica marking the 15th anniversary of Pope John's death. The feature articles on this page provide in-depth treatment of the incumbent of St. Peter's Chair and the man who preceded him in office.

Age, infirmities taking their toll on Pope Paul

BY JOHN MUTHIG

VATICAN CITY—As he completes his 15th year as pope, Pope Paul VI's age is having good and bad effects on his pontificate.

Pope Paul, who was crowned pope June 30, 1963, at age 66, will be 81 on Sept. 26.

The once spry pontiff, whose sharp features, erect posture and dancing eyes were seen by millions during his many trips abroad, now has the look of a very old man.

Since February and March when the pope was in bed with a serious flu his health showed a steady decline, although this year's late Roman spring seems to have had a good effect on him.

THE ARTHRITIC condition which affects his hips and knees has made it nearly impossible for him to walk. When going up and down steps at ceremonies, the pontiff is helped by two masters of ceremonies. At other times he shuffles along slowly and painfully. Soon the pope may have to use a wheelchair, say Vatican sources.

Visitors marvel

Visitors to the Vatican continue to marvel at the pope's mental alertness and stamina. Yet he has experienced occasional public lapses of memory.

Now and then he does not recognize a Vatican official whom he should know. He occasionally hesitates or loses his place when reading a speech in public.

And once this year he appeared to have forgotten the words of the Regina Coeli prayer which he was reciting with noontime crowds in St. Peter's Square.

From a human point of view, signs of papal old age have had a good

effect on Paul's public image.

Even many Romans, who jealously nurtured their love for Paul's predecessor, jovial Pope John XXIII, have now taken Pope Paul into their hearts. Tough matrons can be heard to say "Poverino, povero vecchio" ("Poor little thing, poor old man") as the pope passes through a cheering Roman throng.

Symbol of respect

Ironically, the pope who took away the conclave vote from cardinals over 80 and urged bishops to resign at age 75 has now turned his own 80 years into a symbol of traditional Christian respect for the aged.

Recently 10,000 people cheered to see the stooped-over pontiff toss a soccer ball into a crowd of children.

Many were moved to tears at a general audience when the pope—himself nearly crippled with arthritis—knelt down to talk to a deformed child in a wheelchair.

THE PROSPECT OF SEEING the pope one day in a wheelchair horrifies some Vatican officials. Certain of them have even suggested that in place of a wheelchair the pope should use the ancient papal "portantina," a sedan chair borne by several men but simpler than the ceremonial "sedia gestatoria" or portable throne.

In a society which is revising its stereotyped views of the handicapped, however, public use by the pope of a regular wheelchair would probably be viewed favorably.

The pope's old age has endeared him to the general public. It has not had a similar effect on some officials of the Roman Curia (the Vatican's central offices). Some monsignors, especially in Curia depart- (See POPE PAUL, Page 7)

Pope John popular, puzzling 15 years after death

BY JOHN MAHER

ROME—Pope John XXIII died 15 years ago, but popular interest in him still runs high, and scholars are still asking whether he was progressive or conservative.

Although he was pope for less than five years (October, 1958 to June, 1963) religious goods stores in Rome sell far more mementoes of him than of any other past pope. A steady stream of tourists and pilgrims from all parts of the globe stop at his tomb in St. Peter's Basilica to remember and to pray.

Mere sentiment, however, cannot explain the continuing interest, said Pope John's former secretary in an interview.

People are devoted to him because they "want men of God to be authentic men," said Archbishop Loris Capovilla, prelate of Loreto, Italy, during a visit to Rome.

The 63-year-old archbishop, a thin, bespectacled man whose crew-cut black hair tinged with grey belies his years, was the late pope's secretary from 1953, when Pope John was still Cardinal Angelo Roncalli, patriarch of Venice, until he died on June 3, 1963.

"Pope John seemed really to incarnate

the Christian idea of brotherhood," said Archbishop Capovilla.

He noted that at the family funeral for recently murdered Italian politician Aldo Moro, the priest cited Pope John, and that a Russian quoted Pope John's encyclical "Pacem in Terris" ("Peace on Earth") at a recent meeting in Moscow of the United Nations Educational, Scientific and Cultural Organization.

JESUIT FATHER Giacomo Martina, professor of church history at Rome's Gregorian University, said in an interview that Pope John "has the image of a progressive, but really was fundamentally a conservative, in the best sense of the word."

Historians divided

In a book published last year, "The Church in Italy in the Last Thirty Years," Father Martina pointed out that historians are divided in their views of the personality of Pope John XXIII:

"Some see him as the man who in silence and obedience had for a long time thought out and prepared the reform of the Church, awaiting the moment desired by providence to set it in motion, others

regard him as a substantially conservative personality, dragged by others and above all by the real requirements of the times well beyond his intentions."

Father Martina said Pope John sought to stress the pastoral character of the papacy and of the Church. In his discourse when he was crowned pope, Nov. 4, 1958, Pope John evoked the image of Christ as the Good Shepherd and said: "What is most dear to our heart is the task of shepherd of all the flock. All the other human qualities—knowledge, diplomatic tact and awareness, organizational qualities—can succeed in embellishing and complementing the pastoral office, but can in no way substitute for it."

The Jesuit historian recalled that Pope John did not restrict himself to theoretical affirmations of this view. At Christmas in 1958, two months after his election, Pope John visited the prisoners at Regina Coeli prison in Rome.

"I have come, you have seen me," the pope told the prisoners. "I have fixed my eyes on yours, I have put my heart near yours." The pope told the prisoners that one of his uncles had once been caught hunting without a license. "They locked him up," he said.

Pope John "not only was foreign to any rigid conservatism," Father Martina said, "but his traditionalism was founded on good peasant sense that brought him to seek beyond the contingent the essential, what is most living and profound, even if hidden under weighty structures."

REMARKS ATTRIBUTED to Pope John when he was papal nuncio in France from 1944 to 1953, the Jesuit historian said, indicate he was not then aware of the need for any profound renewal of the Church.

Strengths and weaknesses

Vatican documents on the World War II period, when the future pope was apostolic delegate in Turkey and Greece, Father Martina said, "on the one hand reveal the extraordinary capacity of Roncalli to establish human contacts with the most diverse persons, for the exclusive advantage of the Church, the poor, the oppressed, the persecuted, but on the other hand show the limits of his diplomatic activity, and the excessive naive trust placed in extremely controversial men like (Franz) von Papen (German ambassador to Turkey, acquitted (See POPE JOHN, Page 7)

—the tacker—

'Attends' classmate's installation via telephone

BY FRED W. FRIES

Though he was confined to his Indianapolis home in a wheel chair, Father George Stahl, Archdiocesan priest who is afflicted with multiple sclerosis, was able to "participate" in the episcopal installation Monday evening of a classmate in Cheyenne, Wyo.

Bishop Joseph Hart thoughtfully made arrangements for a special telephonic hook-up so that Father Stahl could be rung in on the ceremony being enacted 1,500 miles away in Cheyenne's St. Mary's Cathedral.

Lawrence Stolz, a layman in the parish affiliated with the telephone company, set up the sending apparatus in a confessional to complete the hook-up with the William Kaiser residence in Indianapolis, where Father Stahl makes his home.

"I was totally overwhelmed by Bishop Hart's gesture," Father Stahl told Tacker. "The reception was excellent. The homily of the Apostolic Delegate, Archbishop Jean Jadot, the beautiful singing and other aspects of the ceremony, all made a deep impression. I am most grateful to all who made it possible."

On Tuesday evening, a similar telephonic arrangement was used to permit Father Stahl's vicarious participation in Bishop Hart's Mass of Thanksgiving at St. Patrick's Church, Casper, Wyo., where the bishop formerly served.

Twice during the past year-and-a-half Bishop Hart concelebrated a Mass with Father Stahl and other St. Meinrad classmates in the Kaiser residence in Christ the King parish.

JOURNALISM AWARD WINNERS—

Sixteen students in Catholic high schools were among 95 secondary school students in the greater Indianapolis area who were presented journalism awards in a recent ceremony at Northwest High School. Awards included the "Most Valuable Staffer" (MVS) award, presented by the Indianapolis Star and the Indianapolis News; the "Mike and Type" award, sponsored by the Women in Communications, Inc.; and the Sigma Delta Chi "Gold Key" (GK) award, presented by the Society of Professional Journalists. Catholic school recipients include: Brebeuf: Peter Beering (MVS), Joel Wilhite (M&T), and Charles Hyatt (GK); Ritter: Cindy Deal (MVS), Teresa Nasser (M&T), and Brigitte Alar (GK); Cathedral: Richard Hahn (MVS), Jill Hoffman (M&T), and Larry Kaufman (GK); Chatard: David Pasotti (GK); Latin School: Joseph Hammond (MVS), Chuck Ignacio (M&T), and Daniel Henn (GK); Scelcina: Pamela Koons (MVS), Denis Moriarty (M&T) and Lisa Striby (GK).

PRIEST'S MOTHER DIES—Art Logan passes along word of the recent death of Mary E. O'Brien, former St. Catherine parishioner, in Arizona. A son, Father Thomas O'Brien, a St. Meinrad alumnus and a member of the Phoenix diocese, was the principal celebrant of the funeral liturgy. Concelebrants included two bishops and about 140 of his fellow priests.

40TH ANNIVERSARY—Father Bernard Gerdon, pastor of St. Mary Church, Navilleton, will offer a special Mass at 10 a.m. (E.D.T.) on Sunday, June 18, in St. Mary Church, New Albany, to mark the 40th anniversary of his priestly ordination. A reception will follow in the Holy Trinity gymnasium. Friends and former parishioners are invited to attend. Father Gerdon served as administrator and later pastor of the old Holy Trinity parish from 1962 until 1976.

FAREWELL RECEPTION FOR FATHER GOOTEE—A farewell reception honoring Father Louis Gootee and his impending retirement as pastor of the Church of the Nativity, Indianapolis, will be held from 2-4 p.m. on Sunday, June 18, in the school cafeteria. Parishioners and friends are invited to attend.

ONWARD AND UPWARD—Mary Vondersaar, talented artist at Ritter High School, Indianapolis, who was awarded a Gold Medal at the Scholastic Art Contest held in the Hoosier capital earlier this year, has received word that her entry—a macrame wall hanging—was accorded a similar honor in the national competition in New York City. Her entry, along with other national winners, will be on exhibit at the Union Carbide Exhibition Hall, 270 Park Ave., New York City, through June 28. Miss Vondersaar will enter the senior class at Ritter this September.

CORRECTION—In last week's column we announced that Holy Cross parish, Indianapolis, has resumed the summer schedule for weekend Masses: 5:30 p.m. on Saturday and 9:30 a.m. on Sunday. All well and good, except that the Saturday anticipation Mass is at 5:15 p.m. Sorry about the error.

NAMES IN THE NEWS—Father Martin Peter, co-pastor of St. Thomas Aquinas Church, Indianapolis, was recently elected first vice-president of the Marion County Mental Health Association. . . Charles Curran, long-time Catholic chaplain's assistant at Methodist Hospital, recently received a community service award from the Indianapolis chapter of the National Association of Insurance Women.

REFURBISH ST. ANTHONY FACILITY—Final stages in the refurbishing of the old grade school at St. Anthony parish, Indianapolis, were being completed this past week with the installation of new kitchen equipment. Dedication of the all-purpose building, renamed Ryan Hall after the present pastor, Father John T. Ryan, was held on May 21. Father Edwin Sahm, retired pastor of Immaculate Heart of Mary parish, delivered the homily at the Mass and Indiana Attorney General Jack Dillon was the guest speaker.

FOR SENIOR CITIZENS—The Indianapolis Department of Parks and Recreation will sponsor a series of Senior Citizen Art Workshops in two five-week sessions: June 26 to July 20 and July 24 to August 24. Co-sponsored by the Central Indiana Council on Aging, the workshops, which will be held at the Eagle Creek Art Center, 5901 Delong Road, are open to persons 60 years of age and older. Subjects offered include painting and drawing, off-loom weaving, jewelry making, pottery making and wood carving. The cost is \$1.00 per two-hour session—from 12:30 to 2:30 p.m. Donations will be accepted to cover the cost of materials. Arrangements can be made for transportation. Further information can be obtained by calling the Art Center, 297-0049.

NEW SINGLES CLUB—St. Matthew parish, Indianapolis, is forming a new Singles Club for Catholics aged 35 to 65. It is open to members of all parishes. Interested persons are invited to a meeting at 7:30 p.m. in St. Matthew School on Tuesday, June 20. Details are available from Dolores Augustin, 542-9348, or Ruth Vioni, 257-9896.

CLERGY APPEAL—Father Harold Kneuen is starting a morning and evening prayer at St. Gabriel's parish, Connersville, in connection with the morning and evening Masses and is looking for copies of the priests' breviaries entitled "Prayer for Christians." Members of the clergy who have such breviaries and would like to donate them for use in the St. Gabriel program are asked to contact Father Kneuen at 232 W. Ninth St., Connersville, Ind., 47331, telephone (317) 825-3972. He will arrange to have them picked up or will provide postage for mailing.

PRECEDENT—The 137th commencement at St. Mary-of-the-Woods College included a precedent: the commissioning of the institution's first two ROTC graduates. Receiving their gold bars as second lieutenants were Mary Elizabeth Fitzgerald of Little Rock, Ark., and Mary Melanie Ousley of Oakland, Ill. Accorded the honor of pinning on the insignia of rank were the proud fathers of the two graduates: John J. Fitzgerald and Frank A. Ousley. The Reserve Officer Training Program was initiated at the Woods in 1974.

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Mallo, Domenico

Holy Cross

Mindach, Dorval C.
Cadwallader, Francis J.
Polley, Helen
DeWeese, William, Jr.
Green, Patricia Ann

O'Neill, Rachel Cora
Maler, Victor E.
Hutchison, Pearl L.
Doyle, Rosalee A.
Kelleher, Mary F.
Peay, Willard R.
Sleets, William H.
Carey, Mabel M.
Beck, Infant Joseph T.
Kendall, Catherine E.
Diersing, Helen E.
Hogan, Leona M.

Calvary

Fitzgibbons, Jessie M.
Heavrin, Donald L.
Schonecker, Katherine
Ratterman, Rev. Patrick
H., S.J.

Farley, William F.
Joyce, Dorothy R.
Conner, Thomas C.
Wright, Rose E.
Norris, Margaret L.
Sauter, Hubert, Sr.
Bongen, Betty J.
Lyons, John W.
Carmack, Harriet L.
Gibson, Helen Marie
Roeder, Robert M.
Klepper, Dallis
Wacker, Nora E.
Brown, Bernice M.

Calvary Mausoleum

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CHILEAN STRIKE—Auxiliary Bishop Enrique Alvear of Santiago concelebrates Mass with priests at Jesus the Worker Church for relatives of missing prisoners in Chile. Some 66 wives and 100 other Chileans began fasting May 22 to press the military junta for information on the 600 to 1,500 persons who disappeared while under detention by security forces. The military has promised to "clarify the fate" of the missing. Hunger strikers [below] sit on bunks and talk in their strike headquarters at Jesus the Worker. [NC photos]

Pope John (from 5)

by the Nuremberg War Crimes Tribunal but imprisoned by a postwar German court).

On the major event of Pope John's pontificate, the Second Vatican Council, Father Martina commented that some observers wonder whether he was "a sorcerer's apprentice," unleashing forces that he was unable to control.

Pope John originally expected the council to be over in three months and to close with the beatification of Pope Pius IX. "It was to be substantially a copy of the Roman Synod, which had been reduced to an approval of decisions taken higher up, and what is more, in a conservative sense," the Jesuit said.

"It is not unlikely," Father Martina said, "contrary to the opinion of many contemporaries, that he wanted a reform in the system, not a radical change of the system—that he wanted adjustments, that he did not think about the end of an

epoch."

But, the Jesuit noted, Pope John recognized the widespread desire for more profound changes that was evident among the Council Fathers once the Second Vatican Council started.

HISTORIANS HAVE SEEN as a key turning point in the council—and in church history since then—an action Pope John took during the first session.

A majority of the bishops, but not the needed two-thirds majority, favored rejecting the schema on the sources of revelation prepared by a theological commission under Cardinal Alfredo Ottaviani. Pope John intervened to withdraw the schema and open the way to more extensive discussion.

"The pope," Father Martina said, "took note of the unforeseen situation that had been created, renounced the naive hope of closing the assembly before Christmas, and allowed the innovative forces to have free development."

IRS ruling (from 4)

local candidates on a variety of issues and publish their responses.

Lynn and other church leaders, such as the Rev. Dean Kelly of the National Council of Churches and the Rev. Everett Parker of the United Church of Christ believe the ruling is unconstitutional because it violates First Amendment guarantees of freedom of speech and freedom of religion.

Churches have long been displeased with existing limitations on their political participation; since 1934 the tax code has prohibited "substantial" political in-

volvement by 501 (c) (3) organizations without ever defining "substantial."

Most church leaders support the recommendation of the non-governmental Commission on Private Philanthropy and Public Needs, which in 1975 echoed a 1969 resolution by the American Bar Association and urged Congress to end the limits on political activity by tax-exempt charitable organizations. The commission said that such organizations should have as much freedom to lobby as corporations and trade associations which can deduct lobbying costs as business expenses.

Pope Paul (from 5)

ments established after the Second Vatican Council, complain about a logjam at the papal desk and long waits in getting important documents and proposals approved.

"It is ironic that Paul, who personally witnessed the final, trying years of Pius XII, should be going through much the same thing now," said one veteran Vatican official.

"History will say that Paul was a very great pope," said another, "but it is a shame that these final years will detract from his record."

Another priest commented that "the pope is really feeling the absence of (Cardinal Giovanni) Benelli."

UNTIL HE WAS MADE archbishop of Florence last June, Cardinal Benelli was the pope's righthand man in the Curia as undersecretary of state. He worked seven-day weeks and exercised a thorough, energetic control over almost every facet of the Curia.

The Vatican rarely removes the veil surrounding the pope's private activities and it is hard to judge how much old age has slowed him down.

Official record

The official record of papal private audiences, however, shows that the pope received 112 individuals in the first four months of 1977. This year's total of 87

private audiences for the same four-month period represents a drop of 22%.

In the first four months of 1973, the pope received 181 individuals in private audience, or more than twice the number he saw this year.

IN HIS FIRST FIVE YEARS Pope Paul produced seven encyclicals. Lately publication of major papal teaching or policy documents—apostolic letters, encyclicals, *motu proprio*s, and the like—has ground to a halt. This summer the Church is marking the 10th anniversary of his last encyclical, "Humanae Vitae" ("On Human Life").

Contradiction

According to Pope Paul's 1968 Curia reform, high Curia officials are to retire at age 75. Yet the pope's Curia critics point out that French Cardinal Gabriel Garrone is still heading the Education Congregation even though he will be 77 in October.

They say that rubber-stamp renewals have been given to almost all Curia officials finishing five-year terms.

Despite such criticisms, all Curia officials tend to agree that Pope Paul, a man who has made international diplomacy a hallmark of his papacy from the beginning, is irreplaceable in at least one important sense: He is the only world leader today who has been following global affairs from a front-row seat for nearly half a century.

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OFFICE OF WORSHIP—The Archdiocesan Liturgical Commission completed its long-term planning process on June 1. Among the 14 long-range goals approved were: the updating of clergy in the theology and practice of liturgy; spiritual and liturgical formation of parish liturgy committee members and liturgical ministers; the fostering of good liturgical music; improved aids to parishes in the renovation of their churches; updating of liturgical and catechetical guidelines which will strengthen sacramental experiences in the parish. Some of the programs which will be administered through the Office of Worship during the

coming year will be: workshops for priests to improve liturgical leadership role and planning skills; a variety of musical workshops for cantors, organists, choirs, folk musicians; evaluation of individual parish music programs; formation evenings for liturgical ministers; evaluations of individual parish Sunday liturgies; consultation services on church architecture and art which shall include the production of an audio-visual program; the revision of Confirmation policy and guidelines which will include the design of an in-service program for catechists; implementation of a pilot project on the Adult Catechumenate . . .

Total operating expenses for the Office of Worship during the 1977-78 fiscal year amounted to \$23,170. Income during the same period was \$23,232 (which included a subsidy of \$16,890.73 from the Archdiocese). The 1978-79 approved archdiocesan subsidy will amount to \$18,700. This largely reflects increases in salaries and benefits to staff . . . Summer Office Hours: Inquiries to the Office of Worship should be made by contacting the following people during the stated periods—June 18-25: Mr. Charles Gardner, (317) 357-8352; June 26-July 16: Rev. Richard Mueller, (317) 356-7291; July 17-August 6: Mr. Gardner or Fr. Mueller.

OFFICE OF CATHOLIC EDUCATION—The Educational Planning Commission met on Saturday, June 3, at St. Paul's Catholic Center in Bloomington. In addition to discussing the issue of social justice the EPC met with Sr. Ruth Eileen Dwyer, S.P. and Norm Hipskind of the Organization and Communication Task Force to discuss the evaluation of the Office of Catholic Education. The EPC will continue its discussion of social justice at its August 9 meeting at St. Columba, Columbus . . . Workshop II for Districts with an interparochial high school was held on Wednesday, June 7. At this workshop the planning teams received the materials necessary to do an assessment and analysis of their district programs . . . The Resource Center will be closed from July 1 to August 15. A preliminary report indicates that usage was increased about 25% over 1976-77. In the 1977-78 fiscal year. The 1978 A-V Supplement Catalogue is available upon request . . . The total enrollment for the Religious Studies Program was 1,098 (539 fall semester; 559 spring semester). There will be no program in the fall of 1978 since many of the same persons will be involved in parish planning sessions. Another program is planned for spring and has been expanded to 18 centers. . . . Fifteen parishes requested the assistance of the Department of Religious Education to select and hire a Director of Religious Education or a coordinator. As of June 1 positions are filled at: St. Lawrence, Lawrenceburg, St. Mark, Indianapolis, St. Barnabas, Indianapolis, St. Columba, Columbus, Little Flower, Indianapolis, St. Anthony, Clarksville, St. Patrick, Terre Haute . . . Sixteen parish elementary schools will have new principals for the 1978-79 school year. To date, nine boards of education have completed negotiations for hired applicants. Six of the nine have signed contracts as certified principals; three have signed as "acting principals." Of the three acting principals, two will be eligible for certification at the close of the 1978-79 school year.

—question box—

Church's position on reincarnation?

BY MSGR. R. T. BOSLER

Q. Is there an official teaching of the Catholic Church on reincarnation? If there is not an official position, what is thought about reincarnation? Our daughter has apparently gone overboard on the subject.

A. Belief in reincarnation or transmigration of souls is very ancient among primitive peoples. The Greeks, including the great philosopher Plato, intellectualized it, calling it metempsychosis, by which they meant not only the pre-existence of the human soul before union with matter, but also after death a return to life on earth



In a different body, perhaps several times. Christian thinkers, like St. Augustine, who followed Plato's philosophy, rejected his notion of reincarnation because they felt it was totally contrary to the essential Christian belief in the resurrection of the body.

The Greeks and many other ancient peoples believed that the soul was more or less imprisoned in the body. They looked upon death as the liberation of the immortal soul. This was a dualistic concept of man. The Hebrews did not look upon man in this way. They thought of him as body and soul, so much so that when they thought of life after death they could only think of it as a resurrection of the body—somehow they thought man was not man without his body.

Christianity began in the Hebrew tradition, and its central truth is the resurrection of Jesus of Nazareth, the first born from the dead, who is the exemplar of what all mankind can become. It is hard, indeed, to reconcile this belief with reincarnation in any form. The Fourth Lateran Council decreed that humans "will rise with their own bodies which they now have." Of course, these bodies will be "spiritualized," as Paul explains in chapter 15 of First Corinthians, but it is obvious that the Council looked upon humans as individualized and made distinct by their bodies.

The Epistle to the Hebrews teaches: "Just as it is appointed that man die once and after death be judged, so Christ was offered up once to take away the sins of many" (Hebrews 9:27-28). Supporting this text we have the words of Christ on the cross to the good thief: "This day you shall be with Me in Paradise." It is surely hard to reconcile this with reincarnation.

Your daughter has been influenced by one of two things, either by one of the Oriental religions that intrigues some of our youngsters today or by accounts of analysts who have worked with individuals who claim to know that they existed in some previous century. You can tell her that the Oriental religions represent an entirely primitive thinking, which you are shocked she could consider seriously in this modern world, or that if she wants to remain Christian, she may look into the possibility that some unique individuals inherit memories of the past experiences of their ancestors much as other animals inherit instincts that help them cope with

experiences their ancestors met before them.

Q. I receive Communion Saturday morning and again Saturday afternoon at the anticipated Sunday Mass. May I receive again on Sunday?

A. Yes, you may. And you could receive a third time on Saturday at a Mass for a special occasion, such as a wedding, ordination, First Communion, etc. And twice on the Sunday, if there were a special occasion then. These are all privileges granted in recent years. The trend now is pretty much to let the people receive Communion each time they take part in the Mass.

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—the word this sunday—

By Father Donn Raabe

ELEVENTH SUNDAY IN ORDINARY TIME

"Dear to Me"

Exodus 19:2-6
Psalm 100:1-5
Romans 5:6-11
Matthew 9:36-10:8

"Dearest to Me than all other people" were God's words in describing His people Israel. We see that same sentiment as we look through Jesus' eyes at the people who followed Him, lying prostrate from exhaustion. How God's people hungered for God and how few persons really led them to God! Time after time God was forced to do it Himself, since not many proved worthy. Finally in His Son He did it once and for all. In Christ we too share in Israel's "dearness" to God. But for us, being led to God is not to be left to someone else. For us each is called to "priest," to mediate God to others. We are not sheep without a shepherd. Our Shepherd is with us and means to work through us.

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What is the role of Catholics in Public Office?

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Catholic politicians— who should they speak for?

By Robert Rodes

There is no Catholic constituency in this country. Almost all the political issues facing us have Catholics on both sides.

When a Catholic runs for office, some Catholics vote for him, and others vote against him — just as do Americans of other religious persuasions. So a Catholic public official, whether elected or appointed, represents Americans of all religious views. He is not expected to devote the powers of his office to causes in which only Catholics are interested.

On the other hand, he is not expected to leave his personal convictions behind him when he walks in his office door. To have no conviction is to have no backbone, and few Americans wish to be governed by jellyfish. We desire — indeed, we insist on — leaders who understand the difference between right and wrong, and act accordingly.

A CATHOLIC who is serious about being a Catholic will derive at least some of his ideas of right and wrong from the teachings of the church. He will probably want to use these in his public life in the same way he will want to use ideas of right and wrong that he came by in some other way. There is no reason why he should not do this. If what he proposes is right, good people will listen to him, regardless of where his ideas came from.

The civil rights movement of the past 20 years is an example of how this comes about. Some Catholics were recruited into the movement by reflecting on the teachings of the church, some Protestants by reading their Bibles, some Jews by reading their Torah. Others, of all faiths, or of no faith, arrived at the same place by simply looking carefully at the world around them.

The same thing is happening today with social justice. When a question of social justice comes up — an employer is preventing his workers from joining a union; a manufacturer is selling harmful products in the Third World; a slum landlord is cheating his tenants; a large corporation is supporting racist policies in South Africa — some of the people who react are secularists following a political ideology, some are Catholics who have read the papal encyclicals, some are Christians simply trying to love their neighbors, some are Jews following what they have been taught, and some are just ordinary people who feel sorry for the victims of poverty and oppression.

It is only right that public officials, like other good people, should feel outraged at injustice and should want to help the poor. Whether this is the teaching of their religion, or whether they have come to it in some other way, it is still no more than right. A human being who does not care about poverty and injustice is being false to his own humanity. A Christian who does not care about poverty and injustice is also being false to the teaching of Jesus. A Catholic who does not care about poverty and injustice is also being false to the teachings of the church.

AT THIS point, an important question comes up. If Catholic public officials may turn to the teachings of the church to support their enforcement of social justice and civil rights, why may they not turn to the same teachings to support making everyone go to Mass on Sunday, or at least to refrain from contraception and divorce? The answer is that that is not what the teachings of the church call on him to do. The Second Vatican Council makes it very clear that making non-Catholics behave like Catholics is no part of the business of government.



***'A Catholic who is serious about being a Catholic
will derive at least some of his ideas of right
or wrong from the teachings of the church'***

What the church teaches about people is respect for them. They are created by God, and they have an eternal destiny, which they must work out in freedom and love. The church insists on respect for this destiny and for the freedom to work it out, the freedom to love. This respect requires us to do all we can to free people from poverty and oppression, to save them from being put to death before they

are born, to care for the handicapped and the elderly infirm and senile, to support the freedom of all people so that they may serve God according to their own best judgment of his will. This is the true teaching of the church, and it is what all Catholics, whether they are public officials or private citizens, should reflect in their dealings with other people.

1978 by NC News Service

Al Smith— political martyr for his church?

By Father Robert Trisco

Only one American Catholic politician has been so outstanding that decades after his death he is honored annually at a grand memorial dinner held under the patronage of the cardinal-archbishop of New York and attended by leaders of both parties.

That man, Alfred E. Smith, was the first Catholic to be nominated for the United States' presidency. He is so honored because of the integrity and honesty with which he engaged in politics, the steadfastness with which he professed and practiced his faith, and the fidelity with which he set an example as husband and father of a Christian family.

The first child of native New Yorkers (a hard-working, short-lived father and a resourceful, religious mother), Al Smith was born in a tenement house on the Lower East Side in 1873. He received his only formal education from the Christian Brothers in a parochial school for eight years.

THOUGH HE owed his early advancement in public office to the favor of Tammany Hall, in addition to his oratorical ability and his outgoing personality, he

was never tainted by the prevalent corruption of that political machine or of the New York State Assembly, to which he was first elected in 1903 and of which he eventually became majority leader and speaker.

During those years in Albany, he emerged as a champion of social welfare and reform. Then, after serving in different capacities in New York County and City, he was elected governor of New York in 1918; though he was defeated in 1920, he was reelected in 1922, 1924 and 1926.

With his chosen aides, some of the most influential of whom were Jews and women, he promoted progressive legislation, showing himself to be liberal in social questions but conservative in fiscal matters.

At the Democratic national convention in 1924 he was nominated by Franklin Delano Roosevelt, who called him, in Wordsworth's words, "Happy Warrior," a nickname that he retained forever.

Since he had denounced the powerful Ku Klux Klan for spreading religious and racial hatred, however, he was passed over by the delegates. Four years later he won his party's nomination, but then

he faced the bitter opposition of many Protestants who denied that a Catholic could loyally uphold the Constitution. They asserted that he would let the pope gain control of the United States.

UNABLE OR unwilling to distinguish between religious and political acts as he did, they reviled Smith personally for having kissed the ring of Cardinal Giovanni Bonzano, papal legate to the International Eucharistic Congress held in Chicago in 1926.

Never having experienced in his career any conflict between the demands of his religion and the duties of his office or any clerical attempt to dictate public policy, Smith was dismayed at the fanatical prejudice his candidacy had fanned into flames.

Besides his Catholicism, however, his known desire to end Prohibition and his identification with Eastern and urban interests also made him unacceptable to many voters, particularly in the South and West. In the election he won only about 40 percent of the popular vote; this seemed to demonstrate that no Catholic could be elected president of the United States.

Disillusioned by what he regarded as

the irrational intolerance of the majority of his fellow citizens, Smith held no public office thereafter, but he remained prominent on the national scene for the rest of his life.

Receiving a substantial salary as manager of the new Empire State Building, he generously contributed money and time to Catholic charities throughout the Depression.

IN RECOGNITION of his "liberal and constructive leadership in statecraft, business and private charitable work," Pope Pius XI made him a privy chamberlain of the cape and sword in 1938. After he died in 1944, nearly 200,000 persons filed past his bier in St. Patrick's Cathedral to pay their final respects.

Smith in turn, reflected credit on his church through his probity in politics, his unsullied moral reputation in both public and private life, and his efficacious concern for the less fortunate members of society when he was seeking office, holding office and out of office. He deserves to be remembered, as he is, by succeeding generations of Catholic and non-Catholic Americans.

1978 by NC News Service



Gov. Alfred E. Smith, nearing the close of his campaign for president in 1928, speaks to a packed house in the Academy of Music in Brooklyn, N.Y. He was the first Catholic ever to be nominated for president of the United States. — NC photo

John F. Kennedy's one handicap— being a Catholic

By Father John J. Castelot

In the late 1950s, a vibrant man made his presence known on the American scene. His name was John Fitzgerald Kennedy. His youth, good looks, intelligence, sense of humor, ready wit, winning smile, athleticism, powers of leadership, personal magnetism, integrity and independence added up to an almost irresistible charisma. But as a candidate



John F. Kennedy

for the presidency he suffered from an apparently insuperable handicap: he was a Catholic.

In a country which boasts of religious freedom, this was a glaring contradiction but an acknowledged fact. One could espouse the most outrageous beliefs, join

Profile in history

the most bizarre cults, and no one cared one way or another, just don't be a Catholic.

Cities and states could elect Catholic mayors and governors. But a country which had been founded by people who came here precisely to escape foreign domination could not tolerate a president who would run the nation "on orders from Rome."

ANTI-CATHOLICISM had been bred into the American psyche from the beginning; sometimes subtle, sometimes vicious, it was always there, as American as apple pie. The Al Smith campaign of 1928 had unleashed a spate of venomous, often obscene anti-Catholic propaganda. The message seemed unmistakably clear: we will never tolerate a Catholic president. Yet the Democratic Party nominated Kennedy in 1960.

He was not only Catholic, but Irish, descended from poor immigrants. His paternal grandfather had been a saloonkeeper and Boston politician. His father, Joseph P., graduated from Harvard, was president of a bank at the age

of 25, married the daughter of John (Honey Fitz) Fitzgerald, mayor of Boston, amassed a personal fortune in various ventures, and eventually became U.S. ambassador to Great Britain. He was determined that his children would break the Irish Catholic ghetto stereotype and be able to stand on their own two feet in the world at large.

Irish they would remain, and Catholic, too. John's mother, Rose, a devout Catholic, saw to the religious education of the children. But their general education was anything but parochial.

John graduated with honors from Harvard in 1940. While studying at Stanford's Graduate School of Business, he toured Latin America; he had already been to Europe twice, where he had got an inside look at international politics.

DURING WORLD War II, he served in the Navy and was decorated for valor. The family had planned a political career for John's older brother, Joe, but Joe was killed in the war on what was to have been his last bombing mission. Young John was to take his brother's place.

John's rise in the political world was meteoric. In election after election he won by an amazing majority, and went from the House of Representatives to the Senate. In both houses he proved himself most able, demonstrating all the while that he could think and act independently. In 1953 he married Jacqueline Bouvier.

Soon afterwards, he had a series of spinal operations and, while convalescing, wrote the popular *Profiles in Courage*, which was awarded a Pulitzer Prize in 1957.

His re-election to the Senate in 1958 by a plurality of 874,000 votes marked him as a front runner for the presidential race and in 1960, the Democrats nominated him on the first ballot.

His campaign was vigorous. The opposition was fierce, and he was constantly put on the defensive about his religion. He insisted that he was his own man. He succeeded in convincing most fair-minded people, but there were strong blocs which refused to be convinced, and he defeated Nixon by only 119,450 out of 69,000,000 votes.

HE WAS THE first Roman Catholic president and the youngest president ever elected, just 43. His popularity grew at home and abroad. Only history will be able to evaluate adequately his administration. As president, he brought with him a new awareness of human rights. Idealism became the order of the day.

When he was assassinated in Dallas on Nov. 11, 1963, the whole world was shocked. Mayor Willy Brandt of West Berlin summed up the universal reaction perhaps best of all when he said that "a flame went out for all those who had hoped for a just peace and a better life."

1978 by NC News Service

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A NEW

AMERICANS

John F. Kennedy
1-20-64

America in principle—God and Caesar both honored

By Father Alfred McBride, O. Praem.

The first American colonists had no intention of separating church and state. In fact they came with the idea of establishing elitist religious states that were purged of the decadent elements of the European homeland.

They came to create a total Christian society in which God's demands would be obeyed to the letter. Religion and the state would be one.

William Penn wrote, "Government seems to me a part of religion itself, a thing sacred in its institution and purpose." The Mayflower Compact of 1620 stated, "Having undertaken, for the glory of God and the advancement of the Christian faith, a voyage to plant a colony in the northern parts of Virginia, we covenant and bind ourselves in a body politic to further the ends aforesaid."

The Salem Compact of 1629 avowed, "We bind ourselves in the presence of God to walk together in all his ways."

STILL, religion in the American colonies would not echo the established churches of Europe. The clergy had less authority. From the start the churches

were managed by laymen.

The religious establishment was popular, not hierarchical. The clerical-lay caste system that lingered on even in European Protestant states did not travel well across the Atlantic.

Yet, it must be said that some of the repressive measures and superstitions of the Old World floated across the seas. The Salem witch trials witnessed the tenacity of superstition and the triumph of irrationality. The persecution of religious dissidents threatened to make the New World another travesty of religious freedom and conscience.

It was the courage of people like Roger Williams and Anne Hutchinson that broke the vicious hold of religious repression. In founding the Providence community, Williams wrote, "I desired it might be a shelter for persons distressed by conscience."

In his defense of religious freedom, Williams declared that "the form of government in the Providence Plantation is democratic . . . Let the saints of the Most High walk in this colony without molestation in the name of Jehovah their God, forever and ever."

A ROYAL charter approved this approach in 1663. Thus was born the first commonwealth in modern history to make religious freedom (not just toleration) a political principle. Thus was born the American drive to separate church and state.

Other factors as well contributed to the growth of this idea. The new waves of immigrants were not so much passionate believers intent on founding the perfect Christian state, so much as ordinary people seeking economic betterment in a land of opportunity.

Boston merchants bridled at the narrow religious restrictions of the founding Puritans and gradually fought them off. Broader-minded people gained control of Harvard and founded Yale to further their liberal views. Tobacco and the need for Negro labor modified the exclusive religious preferences of the Church of England types in Virginia.

The collapse of the ideal of a perfect Christian state did not mean the end of religious influence. It simply shifted the emphasis from compelling people to belong to a particular religion to a volun-

tary membership. An established religion became a voluntary one.

ONE RESULT of this was the rise of occasional bursts of religious enthusiasm, especially the Great Awakening of the 1740s. The religious evangelism that grew from this accounted for the first all-American sense of identity. A preacher like Whitefield was known from New Hampshire to Georgia.

The electric fervor of the Great Awakening not only saved souls, it created an American identity. Diverse beliefs and sects could unite on a political issue that would lead to the Revolution and the formation of the United States. The Keystone State, Pennsylvania, home of the most diverse religions, housed Philadelphia, the City of Brotherly Love, where the Declaration of Independence was born.

Religion, which came to found the perfect Christian state, abandoned the original ideal. It helped to found instead a unique nation where church and state are separated — and the rights of God and Caesar mutually honored in principle.

1978 by NC News Service

Marriage and divorce— the church takes a closer look

By Father Joseph M. Champlin

After a wedding celebration, the officiating priest must find time to sit at his desk and complete the paper work expected of him. He enters details in a large parish marriage register, sends a notice of the ceremony to the church in which the spouse (s) was baptized and returns the signed civil license to the appropriate governmental official.

In the United States religious nuptials performed by recognized clergy have legal force. Church-state agreements long ago made it unnecessary for a bride and groom to go through two ceremonies — one in church, the other before some civic magistrate.

The reverse process, however, does not hold true in the Catholic Church. Neither civil marriages nor legal annulments are automatically accepted as true and binding or proper and freeing. In the latter situation a quite thorough church pro-

cedure must be followed before a declaration of nullity is granted and a divorced person may marry before a Catholic clergyman.

country the procedure for so-called formal cases has been substantially simplified and accelerated. My own Syracuse, N.Y., Diocese, to illustrate, can now handle such a process in as little as four months.

Its procedure, nevertheless, examines in depth the previous marriage. A person petitioning for an annulment thus must complete two forms — one about 30 pages long — secure at least four supportive witnesses and appear personally at a private, confidential hearing before several church matrimonial officials. The decision is given at the end of the interviews, but ordinarily will be checked by a second group of experts.

Money is not a concern either. The documents indicate a fee of \$200, sufficient to cover the cost of paperwork and staff personnel. However, should the petitioner not be in a position to pay that sum, his or her parish assumes the responsibility for it.

'Until recently the instances were quite rare in which marriages before a priest, later terminated by civil divorce or annulment, received church decrees declaring them null and void'

The acceptance of additional bases for annulments has likewise opened the door for many divorced individuals who heretofore could not qualify. In particular, the church, employing the fruit of contemporary scientific research, considers temporary or permanent psychological incapacity for a true Christian marriage as sufficient reason for a decree of nullity.

THE CHURCH here seeks to balance two sometimes conflicting ideals: uphold and preserve the unbreakability of the marriage bond; provide divorced persons with a fair and reasonably swift examination of their previous marriage and offer them the possibility of entering a second

union should the initial liaison be declared null and void.

"Quickie" annulments granted without adequate investigation in practice undercut the church's faithfulness to Jesus' words about the permanence of marriage. Excessively long and burdensome annulment procedures, on the other hand, can impose an injustice upon divorced individuals and deprive them of their right to marry.

In March a Vatican office criticized some abuse of these new annulment procedures in the United States. However, Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops, noted the text cited only a small number of diocesan marriage of-

fices for correction and its principles pertained to but a minute percentage of cases handled over the past years. In his words, "these few abuses, while regrettable, do not overshadow the tremendous contribution of the American procedural norms to the church." They should be viewed in the context of the truly commendable work being done by the tribunals in the United States, he said.

Our diocese's improved process is not an exception. Consequently, readers affected by a divorce who wonder about their matrimonial status in the church would do well to check with a local priest. They may find a Catholic wedding or blessing has now become possible.

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Discussion questions

1. Discuss this statement: "A Catholic public official, whether elected or appointed, represents Americans of all religious views."

2. How is a politician's life affected by personal convictions? Discuss.

3. Can you think of examples, other than the civil rights movement, which illustrate how moral convictions play an important part in the achievement of justice?

4. What factors go into the formation of moral convictions?

5. Discuss this statement: "The Second Vatican Council makes it very clear that making non-Catholics behave like Catholics is no part of the business of government."

6. As Christians, what does respect for people entail?

7. How did the first American colonists view church and state?

8. How did the establishment of

religion differ in the New World from that of Europe?

9. Why was the founding of the Providence community important?

10. How can the rights of God and Caesar mutually be honored in principle? Discuss.

11. What kind of man was Al Smith? Why is he still remembered so fondly?

12. What was the special quality that President John F. Kennedy gave to his administration?

13. How do the church and the state differ in marriage laws?

14. Discuss this statement: "The church . . . seeks to balance two sometimes conflicting ideals: uphold and preserve the unbreakability of the marriage bond; provide divorced persons with a fair and reasonably swift examination of their previous marriage and offer them the possibility of entering a second union should the initial liaison be declared null and void."



KNOW YOUR FAITH

Archeological finds solve Biblical word mysteries

BY JO-ANN PRICE

NEW YORK—The discovery of more than 40,000 clay tablets from the forgotten kingdom of Ebla, a Bronze Age city south of Aleppo, Syria, has corrected some misunderstandings about the Bible and unlocked a number of its word mysteries.

That is the view of Jesuit Father Carlo Martini, rector of the Pontifical Biblical Institute in Rome and Jerusalem, who has been in the United States conferring with New Testament experts about findings from the 14-year-old dig in Mesopotamia.

Ebla flourished 4,500 years ago with a "sophisticated" culture and was the chief city of a thriving commercial empire before the rise of Egypt, he said. It traded with cities which included Sodom and Gomorrah; honored a pantheon of 500 gods, among them one called "Ya"; and employed 11,700 civil servants. About one-quarter of its people worked for the palace of its kings.

Opened a treasury

To Father Martini, the discovery of the tablets in a language closely related to Hebrew has uncovered a treasury of biblical, historical and philosophical meanings that may take decades for scholars working at some 12 academic centers to unravel.

ADDITIONAL EBLA tablets and buildings undoubtedly lie beneath the surface at Tell Mardikh, the 140-acre

mound under exploration, and what they say will shed further light on what life was like in the land of the Bible before the Old Testament was written, the priest added.

Changed ideas

The discovery of this "third great civilization" of ancient times—the others being Egyptian and Sumerian—"has changed our idea of the pre-biblical world," Father Martini said at a press conference sponsored by The Gregorian Foundation.

"We now know that the Bible was born out of a highly sophisticated culture, and we can no longer think of it as just growing out of an oral tradition passed along by shepherds," he said.

Scholars at present are unscrambling the glossaries, dictionaries and tax reports of Ebla, all of them bequeathed to the future by meticulous scribes who filed them in neat order.

No longer 'fanciful'

Because of the discoveries, the existence of Sodom and Gomorrah in the Book of Genesis can no longer be regarded as a "fanciful tradition." They were among five cities listed on an Ebla tablet as having commercial dealings with the kingdom city, he said.

DETECTIVE-LIKE scholars, working

through a maze of probabilities, have made an educated guess that the name of Eber (Ebrum), one of the mightiest kings of Ebla, was probably the word from which "Hebrew" may have been derived. Thus, Ebla may have been the birth place of the Jewish people.

The Semitic language of Ebla, called Eblaite, has vowels—ancient Hebrew did not—and this has added clues to the pronunciation of Hebrew, Father Martini noted.

Link to God's name

For a time, men's first names in Ebla carried the suffix "Ya" as a sign of homage to the God, Ya. Scholars see this as a link to the proper name of God (Yahweh) in the monotheistic Hebrew tradition.

The Ebla texts, Father Martini added, have also provided exact meanings for some words found in the Old Testament,

for instance for names of jewelry, which previously had no cogent texts:

The Ebla discoveries go back in history much further than any other major archaeological find in this part of the world in this century, he said. The Dead Sea Scrolls, excavated at Qumran, in Israel, date only from the second century before Christ.

The Biblical Institute has begun a program in collaboration with the Hebrew University in Jerusalem for the continuing interpretation of the texts. The clay tablets are preserved in museums in Aleppo and at the excavation site.

Father Martini said that the findings will be a source of new revisions to the basic Greek text of the common Bible published by the United Bible Societies in 800 modern languages. Father Martini is the only Catholic member of the worldwide commission which reviews this text annually.

Gutenberg Bible brings \$2.4 million

LONDON — Sale of a Gutenberg Bible to the University of Texas for a record \$2.4 million has been announced by a London dealer.

A spokesman for the dealer, Bernard Quaritch Ltd., said it sold the Bible to the university as agents for the Carl and Lily Pforzheimer Foundation, set up by a New York banking family. The volume brought a record price because it was described as a perfect copy and in an earlier binding than

other copies.

The previous record price for a Gutenberg Bible was established in April when another copy was auctioned by Christie's in New York for \$2 million. It was bought by the state museum of Baden-Wurttemberg in Stuttgart, West Germany.

The Gutenberg Bible was originally printed about 1450 by John Gutenberg in Germany, one of the first books set with moveable type. It is now one of the world's rarest books.



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| †BAUER, Margaret, 77, St. Lawrence, Lawrenceburg, June 6. | L., Holy Name, Beech Grove, June 13. |
| †BARTH, Charles L., 67, Holy Family, New Albany, June 9. | †MAILLET, Jane E., 41, Holy Spirit, Indianapolis, June 14. |
| †BITTNER, Agnes E., 77, St. Jude, Indianapolis, June 7. | †MCGINLEY, Ann, Little Flower, Indianapolis, June 7. |
| †BERZENYE, Rose, 83, Mary, Queen of Peace, Danville, June 8. | †MURRAY, Albert F. (Kelly), 53, St. Philip Neri, Indianapolis, June 10. |
| †BRANIGAN, Joseph P., 78, Our Lady of the Miraculous Medal Chapel, Indianapolis, June 10. | †PHILLIPS, Olivia R., 59, St. Augustine, Jeffersonville, June 6. |
| †CHATMON, Norma Jo, 42, Holy Angels, Indianapolis, June 13. | †POWERS, Gilbert (Gib), 63, St. Patrick, Terre Haute, June 7. |
| †CROWE, James M., 23, Sacred Heart, Indianapolis, June 10. | †PRANGER, Max, 67, Little Flower, Indianapolis, June 10. |
| †DRISCOLL, Ellen M., 103, St. Philip Neri, Indianapolis, June 8. | †REICHERT, Louis C., 85, St. Ann, Terre Haute, June 5. |
| †GERDT, Elmer (Tony), 64, Lauck Funeral Home, Indianapolis, June 9. | †ROBINSON, Ruth Sloan, St. Thomas Aquinas, Indianapolis, June 12. |
| †HAYDEN, James Dalton, Christ the King, Indianapolis, June 10. | †ROTH, Myrtle I., 85, Holy Family, New Albany, June 10. |
| †HOFFMAN, John J., 63, St. Meinrad Church, St. Meinrad, June 8. | †SCOTT, Harold E., 51, Holy Spirit, Indianapolis, June 10. |
| †HOLLIDAY, Lloyd L., 78, Holy Guardian Angels, Cedar Grove, June 10. | †SHEA, Agnes, 78, SS. Peter and Paul, Indianapolis, June 10. |
| †JETT, Robert E., 74, St. Simon, Indianapolis, June 9. | †SKILES, Florence E., 63, St. Catherine of Siena, Indianapolis, June 13. |
| †KOCHER, Fred, 92, St. Roch, Indianapolis, June 12. | †STURM, Leroy E., 80, St. Joan of Arc, Indianapolis, June 8. |
| †KRAMER, Harry, Sr., 83, St. John, Indianapolis, June 13. | †WALPOLE, Anna Marie, 85, St. John, Indianapolis, June 10. |
| †LOUGHMILLER, Sgt. 1/C Lonnie | †WILHELM, Margaret Irene, 20, St. Lawrence, Lawrenceburg, June 2. |

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sessions of prayer, dance and pottery.

Directing the "Transition Experience Retreat," to run concurrently, will be Bernice Kuper, S.P., director of Christian Development for the St. Gabriel Province (Indianapolis) of the Sisters of Providence.

This retreat is designed

especially for those who have made preached retreats and are searching for an experience that will be an intermediate step to an individually directed retreat.

THE FIRST OF THE three conferences, "Congress of Contemporary Spirituality," scheduled for June 25-30,

will feature six guest lecturers in a program designed to strengthen the blend of prayer and action in everyday life.

Presenting the workshops and discussions will be: William Callahan, S.J.; Matt Fox, O.P.; Sandra Schneiders, IHM; Sally Thomas, S.P., staff member

of Network, a Washington, D.C.-based religious lobby for social justice issues; and Ken Felt, self-styled "Itinerant Fool" and author of articles on the celebration of life. Chairing the program will be Sister Barbara Doherty.

The next segment of the institute, July 5-9, will focus on "Human Sexuality."

A panel of 11 speakers will convene as a forum to address some of the deepest areas of concern on this topic. Aspects to be discussed include the philosophic, religious, psychological and moral issues involved in expressing sexuality.

Chairing the seminar will be Dr. Anne Doherty, S.P., associate director of clinical services for the Katherine Hamilton Mental Health Center, Terre Haute. Among the panelists will be the co-authors of "Human Sexuality," the Rev. Donald Modras, associate professor of systematic theology at St. John's Seminary, Plymouth, Mich.; Dr. James Schulte, director of instruction, St. Joseph Hospital School of Nursing, Marshfield, Wisc.; and Dr. William Carroll, professor at the John Marshall School of Law, Chicago.

universities. Ernest Collamati is chairman of the religion and philosophy departments at St. Mary-of-the-Woods; Susan Collamati is coordinator of religious education for youth groups in Terre Haute.

"Mary, Woman of the Church," the final segment of the 1978 institute, will examine, in a relatively new way, the role of Mary as a woman and member of the Church today.

Scheduled for July 12-16, the seminar will be chaired by Teresa Aloyse Mount, S.P., pastoral associate for religious education, Archdiocese of Indianapolis.

Guest lecturers will be: Sidney Callahan, author of "The Magnificat: the Prayer of Mary"; Eamon Carroll, O. Carm.; Elizabeth Carroll, RSM, staff associate for the Center of Concern, a study institute working toward a world that is human, and active participant in the Leadership Conference for Women Religious; Dr. Francine Cardman, Roman Catholic professor of church history, Wesley Theological Seminary; Father Robert Kress, campus ministry, University of Evansville; and Robert Sears, S.J.,

professor at the Jesuit School of Theology, Chicago.

ALL PROGRAMS FOR the Contemporary Christianity Institute will be conducted on the campus of St. Mary-of-the-Woods College. The retreat stipend, including room and board, will be \$150.

For more information and registration, contact Maureen Loonam, S.P., director of summer sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876.

Planning for the second summer of the Contemporary Christianity Institute is already underway. Conferences will follow the theme, "Humanizing for the Future Ministry."

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ALSO SPEAKING will be Ernest and Susan Collamati, a husband and wife team who have presented workshops on sexuality at a number of colleges and

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double-take

Of 23 correct answers (from a total of 45 entries), Kenneth W. Lannan's entry was drawn in the latest "Double-Take" contest. Lannan, of Beech Grove, has been sent a check in the amount of \$10 for the winning puzzle.

Harry Shuck, creator of Double-Take, noted two errors in his puzzle. One was #32 down, "a kind of bed." This should have been a "kind of bud" for the correct answer was "palet." A "palet" would have been "a kind of bed." In addition, #11 across, "fatty acid ingredient" is "olein" not "ollen."

Several contestants noted the discrepancies, but all entries followed through on the mistakes. So no contestant was judged wrong because of the author's error.

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St. Andrew Monte Carlo Night

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activities calendar

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

june 16 & 17

The annual festival for St. Anthony parish, Indianapolis, will be held during the evening beginning with food service at 4:30 p.m. There will be fun, rides and booths for all.

june 16-18

Holy Angels parish, Indianapolis, will hold its annual summer festival from 5 to 11 p.m. on Friday and Saturday and from 1 p.m. until 9 p.m. on Sunday. Good food, games and activities for all ages will provide festival entertainment.

Little Flower parish, Indianapolis, will sponsor its annual festival on Friday, Saturday and Sunday. Dinners will be served each evening. Entertainment will feature "Poor Jack" rides.

june 17

The Knights of Columbus Council, Tell City, will sponsor its annual picnic on the Council grounds. The picnic features 1,000 gallons of turtle soup and barbecued chicken. Fletcher Byrd and his Dream Seekers will furnish music in the beer garden.

june 17-24

The office of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, has announced the following activities:

June 17: Archdiocesan parish Social Ministries training meeting will be held from 10 a.m. until 4 p.m. at the ASM office.

June 18: Alcoholism Help and Information "Recovery" meeting, 2 p.m., ASM.

June 19: Plus Line board meeting at the Social Ministries office, 702 E. Market St., New Albany, at 7:30 p.m.

June 20: AHI education meeting, 1 p.m., ASM.

June 21: Simeon meeting in the school at Assumption parish, Indianapolis, 7 p.m.

June 22: Happy Irish meeting in the rectory of St. Patrick parish, Terre Haute, 11 a.m.

June 22: AHI "AA" meeting, 1 p.m., ASM.

June 24: New Albany Deanery Natural Family Planning seminar, Our Lady of Perpetual Help parish rectory, New Albany, 9:30 a.m. until 3:30 p.m.

june 18

The Women's Club of St. Patrick parish, Indianapolis, will sponsor a card party in the parish hall at 2 p.m. Admission is \$1.

june 19

A meeting of separated, divorced and remarried Catholics will be held at Holy Name School, Beech Grove, at 7:30 p.m. Father Anton Braun, O.F.M., will direct the program.

Our Lady of Every Day Circle, Daughters of Isabella, will meet at 7:30 p.m. at St. Elizabeth's Home on Churchman Ave., Indianapolis. Mrs. Sarah Fyffe, Mrs. Ruth Susemichel and Mrs. Ruth Griffin are the hostesses.

june 23-25

A weekend retreat for members of the Third Order of St. Francis will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. Father Martin Wolter, O.F.M., will direct the retreat.

Call Alverna, (317) 257-7338, for further information.

june 24

The renovation committee at St. Bridget parish, Indianapolis, is sponsoring a Monte Carlo night beginning at 4 p.m. The event features fun, food and games.

june 25

The fourth annual picnic sponsored by the Sons of Italy will be held at Sertoma Camp Grounds, U.S. 52E and German Church Road, Indianapolis, from 11 a.m. until 10 p.m. The picnic features authentic Italian food, sports of all kinds and dancing to the music of the Palm City News Band. Admission is \$3 per carload.

The separated and divorced Catholics group in southern Indiana will meet at Providence High School, Clarksville, at 7:30 p.m. All interested persons are invited to attend.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



COUPLES CHAIR FESTIVAL PLANS—Four couples at St. Simon parish, Indianapolis, are in charge of arrangements for the St. Simon festival on Friday, Saturday and Sunday, June 23, 24 and 25. Festival hours on Friday are from 5 to 11 p.m.; on Saturday and Sunday, from 4 to 11 p.m. The husband-wife teams include, from the left, Earl and Kathy Ehresman, Bill and Rae Huffman, Ed and Dorothy Riha and Chester and Lucy Price.

St. Anthony's Summer Festival

379 N. Warman Avenue, Indianapolis

Thursday, Friday and Saturday June 15, 16 and 17

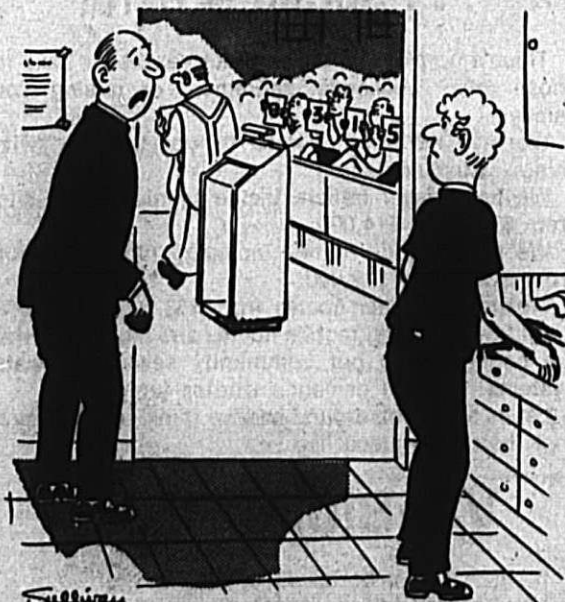
Food service will begin at 4:30 p.m.

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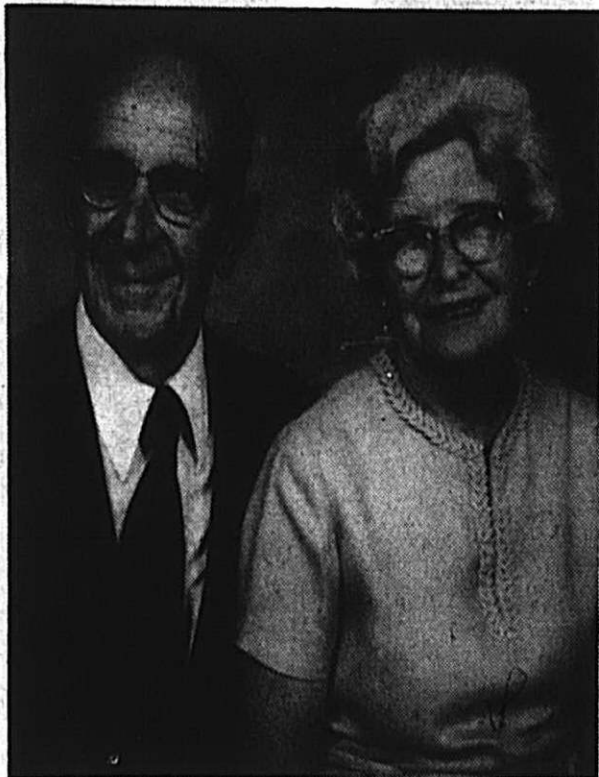
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"I DON'T LIKE THE EFFECT THE GONG SHOW HAS HAD ON SERMON-RESPONSE!"



ANNIVERSARY COUPLE—Mr. and Mrs. William T. Catton will celebrate their 50th wedding anniversary on Sunday, June 25, with a Mass of Thanksgiving at Holy Spirit Church, Indianapolis, at 2 p.m. Following the Mass their sons, James and Thomas, with their families will host a reception at Scena High School cafeteria. Friends and relatives of the couple are invited. Mr. Catton and his wife, the former Thelma Pluckebaum, were married on June 27, 1928.

—CYO—

Golf tournaments capture spotlight

Two separate golf tournaments are on the CYO calendar this week.

Saturday, June 17, one hundred golfers are expected to tee off in the 21st annual junior golf outing at Ensley's Golf center.

Entrants compete in three divisions: freshman-sophomore; junior-senior; and adult. Within the divisions participants vie for awards in both boys' and girls' divisions as well as men's and ladies'.

Immediately following the golf action, participants will go to Marian College for swimming, volleyball and recreation. An outdoor Mass is scheduled for 5 p.m. followed by a picnic. Golf participants are invited to bring their families to the Mass and picnic.

Sixty golfers are expected to compete Monday, June 19, in the 13th annual match play tourney at South Grove Golf Course.

Play begins at 9 a.m. in medal play with match play continuing Tuesday, Wednesday, Thursday and Friday, if needed. Golfers will be assigned flights following opening round play on Monday. Awards will be presented after the final round.

Youth Council meeting set for June 19th

Andy Mohr of St. Malachy parish, Brownsburg, and newly elected Indianapolis Deaneries' Youth Council president convenes his first meeting Monday, June 19, at 7:30 p.m. in the CYO office.

Mohr indicated the agenda would include a discussion of all summer activities. He also said that a special emphasis would be directed toward parishes with newly formed CYO groups, pointing out that "participation of these groups would be the key to a successful CYO year."

Other Youth Council officers are: Margee McHugh, St. Catherine, vice-president; Pete Corsaro, St. Catherine, secretary; and Dave Schisla, St. Andrew, treasurer.

Marian to host sports program

Marian College will again administer the National Youth Sports Program (NYSP) for central city boys and girls between the ages of 10 and 17.

Sponsored by the National Collegiate Athletic Association (NCAA) and the President's Council on Physical Fitness and Sports, the program will be conducted on week-days between July 3 and August 4. Registration and physical exams are scheduled for June 23.

Breakfast supplement and lunch will be provided daily under the sponsorship of the Summer Food Service Program for Children, designed to provide meals to children in summer camps and recreation centers. Meals are available at no charge to children under 19 years of age without regard to race, color, national origin, religion or sex.

Elect abbot

LISLE, Ill. — Benedictine Father Valentine A. Skluzacek has been elected abbot of St. Procopius Abbey in Lisle. He succeeds Father Thomas J. Havlik who resigned in April as head of the abbey of 95 Benedictine monks.

Abbot Skluzacek, 63, also becomes chancellor of Benet Academy and Illinois Benedictine College in Lisle.



SECOND CHANCE—A student at De La Salle Vocational School in Philadelphia works on a vehicle in one of his classes. De La Salle is a year 'round day treatment center which offers vocational and technical training along with job counseling and placement for court committed delinquent boys. NC photo]

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2033 S. MERIDIAN



Dave Mason's "Let It Go, Let It Flow" bounds forward with a strong, joyful upbeat. Its message is an invitation to believe in the power of love even when questions and uncertainties characterize the present state of the relationship.

How can one know for sure if a relationship is growing closer together? Will distance create limitations that will cause the love now experienced to "slip away?"

The song presents no real answers for the questions. Any relationship faces several variables that may influence the direction it will grow. Also, different needs can surface at different times, placing the two people at different levels of involvement. This can cause the type of uncertainty and doubt the song talks about, but openness to such a situation is important.

THE PACT AT which a relationship grows depends on how both people share themselves, not on individual needs and wants. Often readiness for growth in love is preceded by waiting and understanding. There is a certain intangible element within a relationship that can never be forced. Love at its deepest level remains first a gift, not just a fulfillment of needs.

But I want to focus more on the song's core message

as conveyed in the title words. A person of inner security and trust in self realizes that there are many life aspects that defy

complete control. Consequently, this type of person does not waste time or energy trying to do so. There are ups and downs, disappointments and successes, many unplanned surprises.

Life's flow is bigger than any of us, and the trusting person does not fear the current. Perhaps an analogy from canoeing would speak well here. A skilled canoeist uses both his well-timed rudder strokes plus the flow of the current to take the canoe where he wants it to go. Both steps are essential.

Fighting against the current leads to a close encounter with dampness. Failure to rudder at the proper time leads to familiarity with rocks, trees, and other obstacles. The skilled canoeist of life recognizes the flow of events and situations surrounding his or her own life, and uses personal judgment to choose new courses. Life canoeing involves both trust and responsibility.

Those of us trying to follow a Gospel-centered approach to life receive a special insight about life's flow. We learn that no turn or curve in our life flow is occurring without God's presence. Yet, too often we forget this. We begin paddling upstream or cross-current.

We try to re-create opportunities that are past or to hold on to situations while life is carrying us forward. Too easily we lose our sense of trust and hope. Indeed, there are many challenges we never expected: A relationship ends; sickness changes our plans; our grades fail to reach the standards we wanted. Each of us could give many examples of surprise challenges. Sometimes our best steering, our most thought-out decisions, still do not guide perfectly our chosen route. Again we discover that life's flow can be bigger than we are.

IN SUCH HAPPENINGS, the question arises: can we trust enough to let go of the control and enter into life's flow? Above the inner noise of confusion, we can still hear God's ever-present affirmation: "I love you—let go and trust me!"

Can we believe in the powerfulness of these words once spoken by God to the prophet Jeremiah: "Before the creation of all things, even before I gave you life, I chose you to be my own." We are called to use fully every personal power to guide and direct our lives. Yet, we are also called to trust.

God's love invites full participation in life's flow. With such assurance, we can wait when life presents this need; we can search when new insight is necessary. And most of all, we can continue to love even when we are unsure of its direction or effect.

THE TEAM WILL continue contact with the councils in the future to monitor their process toward established goals and to provide further assistance when called upon by the constituency.

The result of the conference was that all four diocesan councils of priests established goals intended to move their organizational structure toward a more collaborative model, with greater emphasis on sharing responsibility in a collegial sense with the bishop.



Indianapolis host to Priests' Councils

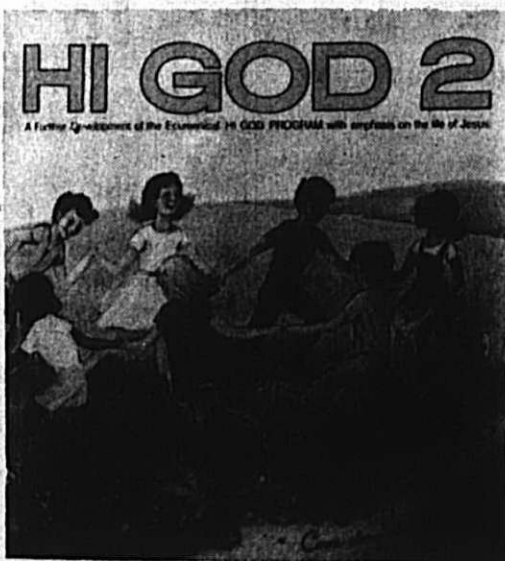
The second Leadership Conference for members of priests' councils sponsored

by the National Federation of Priests' Councils was held in Indianapolis June 5-7. The conference was designed specifically to develop leadership skills among NFPC affiliated councils in Indiana.

Representatives from all four NFPC affiliates were present. These incorporated the Archdiocese of Indianapolis and the Dioceses of Evansville, Gary and Lafayette. Father Joseph Beechem, president of the Indianapolis Senate, attended.

Presenters and facilitators for the conference included Father James Ratigan, the federation's president; Maryknoll Father Thomas Peyton, NFPC Justice and Peace director; and Dominican Sister Marjorie Tuite of the Pastoral Education department of the Jesuit School of Theology in Chicago.

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LET IT GO, LET IT FLOW

When I'm alone I sometimes get to thinkin'
How it's gonna be when we're gone
Are we movin' closer together
Or is it gonna take forever and ever.

CHORUS

Let it go (Let it go)
Let it flow like a river
Let it go
Let it flow through you
Let it go
Let it flow like a river
Let it go
Let it flow through you.

Searchin' everywhere just tryin' to find the reason
For misunderstanding and doubt
Don't wanna preach it
Push it or teach it
Just take a good look all around

REPEAT CHORUS

Walls are gonna fall, and earth angel's gonna call on you
To help you on your way
(Like hours forever)
So don't ever let love slip away.

REPEAT CHORUS

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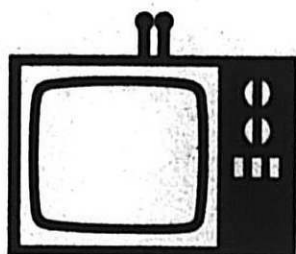
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tv news and reviews

the guardian

On Sunday, June 18 (1-2 p.m. EDT), NBC offers viewers a rare opportunity to share a kind of state-of-the-art experience in creative American university drama when it broadcasts "The Guardian."

A presentation of the U.S. Catholic Conference, "The Guardian" is a contemporary mime-modern dance interpretation of the Passion, death and Resurrection of Christ, as the involvement in such a production affects a group of college students.

Produced by William Cosmas and directed by Marvin Einhorn, the work was specially conceived for television by Brother Augustine Towey, director of the Niagara University theater arts department, and is performed primarily by a group of his students. It is, as Helen Hayes observes in her

introduction, an example of innovative university theater which meets the highest

professional standards.

IN FORMAT the drama is a play-within-a-play which falls into three interwoven segments in which the "real life" actions of the students are played off against and merged into a "rehearsal" followed by a "performance" of the play-within-a-play.

As in traditional mime, there is no dialogue as such. The sounds of the action are the sounds indigenous to the setting—street noises, a dripping faucet, a squeaky bucket in the rehearsal hall, the matter-of-fact directions of the leader in the warm-up exercises before rehearsal—and these are integrated with the beguilingly simple melody of a musical score composed of a series of themes keyed to the character of each performer.

As the drama begins, a group of college students is seen hurrying to a rehearsal studio from their urban and suburban homes. From the outset the personalities of each of the 10 young people begin to emerge in mime gesture—the loner, the college sweethearts, the extrovert, the pretty innocent, the thoughtless enthusiast—personalities that, as the drama develops, resonate with the role each actor is called upon to mime in the Passion.

IN THE UNDRESSED studio we discover, prior to the arrival of the students, the shadowy figure of the janitor-custodian—the "guardian" of the play's title—at work readying the hall for the rehearsal session. The significance of the guardian in the unfolding action becomes central to the meaning of the play itself. A kind of catalyst for the action, he is at once a symbol and a reality of the image of Christ the Christian seeks out and discovers in his neighbor.

The janitor is rejected outright by the young performers as they go about



LAST SUPPER—"The Guardian," an original and moving drama about the effect a mime Passion play has on its young performers, will be broadcast on June 18 on NBC. Meanwhile, in Milan, Italy, Leonardo Da Vinci's famed "Last Supper" (below) is deteriorating from air pollution and mildew. Art superintendent Carl Bertelli says the fresco will be destroyed unless urgent action is taken. [NC photo]

the unwanted

According to estimates, there are some three to five million illegal Mexican aliens in the United States, concentrated in the Southwest. The agonizing, woefully complex problem of illegal Mexican immigration to this country is poignantly examined in "The Unwanted," airing Tuesday, June 20, at 10-11 p.m. on PBS.

The documentary begins with a brief examination of the historical background—too brief perhaps, since the cogent historical fact that the Southwest was originally Mexican before being taken over by the United States as part of its Manifest Destiny is mentioned in an almost offhand manner.

Then, after an unsettling look at the Border Patrol doing a typical night's work, the film moves into its most affecting portion: closeups of three illegal aliens. They are three men who, unlike the ancestors of most of us,

have come to this country too late to be welcomed and so have become "the unwanted."

THE FILM WAS made in 1975 by KCET, Los Angeles. In order to bring the program up to date, writer Frank del Olmo questions Leonel Castillo, commissioner of the U.S. Immigration and Naturalization Services. Evidently a good-natured man, pained by the dilemmas of his job, Castillo discusses the legislation before Congress which would both strengthen enforcement and offer amnesty and legalization to Mexican aliens who have been here for a number of years.

But, as "The Unwanted" makes clear, there are no easy solutions. In fact, there may not be a solution at all. As long as there are such differences in the standards of living of two neighboring countries, there will be illegal immigrants.

religious broadcasting highlights

RADIO: Sunday, June 18, "Guideline" (NBC) concludes the current series of interviews on the pontificate of Pope Paul VI with Father James V. Schall, a Jesuit priest and theologian currently assigned to Georgetown University. For many years Father Schall taught in Rome and was a close observer of the pope. Father Schall recently published a book on the subject titled "The Sixth Paul" which coincides with the celebration this week of the 15th anniversary of Paul's coronation. In this concluding interview Father Schall will discuss Pope Paul's vision of the Church

in the modern world. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listing for time.)

TELEVISION: Sunday, June 18, "Look Up and Live" (CBS) 10:30-11 a.m. (EDT). "Special Mission, Special Purpose" explores the origins and current health of America's only black Catholic college, Xavier University of New Orleans. Founded in 1925 by Mother Katharine Drexel to educate poor black young men and women when few institutions of higher learning were open to blacks, Xavier today is proud of its

predominantly black identity and the unique leadership it is playing in preparing its students to excel in such areas as medicine and the science of pharmacology. The documentary captures the dynamic spirit of life on the Xavier campus and the college's ongoing social involvement with the needs of the surrounding community, the famous Gert Town section of New Orleans. Interviewed in addition to Xavier's energetic black president, Norman Francis, are a number of the school's well-known graduates, including Ernest Morial, the new mayor of New Orleans.

tv programs of note

Monday, June 19, 9-10:30 p.m. (PBS) "The Rosenberg-Sobell Case Revisited." This repeat of a highly-praised documentary on the still controversial 1953 atomic espionage trial has been updated with new material not available at the time of the original broadcast.

Wednesday, June 21, 8-9 p.m. (PBS) "A Whisper from Space." The ever-present microwave signals bombarding us from space are examined for what they can tell us about the origins of the universe.

Thursday, June 22, 8:30-9 p.m. (PBS) "The Totalitarian Temptation." Gadfly Ben Wattenberg talks with Jean Francois Revel, a French intellectual who has rejected socialism in favor of capitalist democracy.

the south pacific

James Michener's reputation as an author was established by "Tales of the South Pacific," his World War II elegy on the loss of innocence of the Pacific peoples. Now he has returned to this part of the globe that he loves and knows so well to take another look at "The South Pacific: End of Eden?" airing Tuesday, June 20 at 8-9 p.m. on PBS.

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—viewing with arnold— 'Capricorn' called a cynical movie

BY JAMES W. ARNOLD

"Capricorn One" at first sounds like a great "what if" idea—what if one of those big NASA space spectaculars (say a trip to Mars) never really happened but was staged in a TV studio for propaganda purposes?

It begins to sound less great when you realize how cynical the concept is, cynical not only about government but about the entire system that would have to collaborate to pull off such a hoax. In fact, this was the story actually being passed around by subterranean crazies at the time of the Apollo moon landings.

The third reaction to the idea comes after you see the movie. It works splendidly, at least partly because writer-director Peter Hyams seems aware of all these vibrations and works them into the script. It also happens to be a whizbang movie-movie, loaded with assorted heroes, heroines, bad guys (simple and complex), surprises and chases, as well as ideas. It's also an honest PG, with practically no nastiness in language, sex or violence. It's not in the class of such expensive spectacles as "Star Wars," but "Capricorn" does most of the things a good flick is supposed to do. It can't be easy, because few have done it lately.

THE PREMISE still has its credibility problems, but Hyams (last film: "Busting") leans hard on two major supports. One is the real world political debate about the value of manned space missions, especially with so many earthbound projects languishing for lack of

funds. The other is the force and talent of actor Hal Holbrook, who is crucially persuasive as the idealistic NASA project director who (one feels) just might coordinate such a hoax if he believed it vital to the continued exploration of the stars and fulfillment of his dreams.

A new version of

movieland's serviceable Mad Scientist, he is supported by vaguely sinister political and economic powers with vested interests in space. Once the idea is established, the movie, like any good thriller, sweeps you along, giving few chances for doubts to surface. The most obvious among them: when so many are in on the scheme, how can you expect to keep it quiet for long? Especially after the event?

Another problem for Hyams was the hero-image [or if you prefer, the programmed Eagle Scout attitudes] of astronauts. How could they be persuaded to go along?

Hyams finds a simple solution (their families are threatened), and after a slick mid-movie twist, the astronauts (James Brolin, O.J. Simpson, Sam Waterston) emerge as heroes, battling the evil conspiracy as allies of the free press, represented by quietly relentless TV journalist Elliott Gould. While some cynicism about the Establishment remains, "Capricorn" is hopeful and upbeat: the audience cheers as if it were watching "Rocky."

UNLIKE MOST space-oriented entertainments, "Capricorn" invests little in scientific hardware, models or special effects. Its technical look is, in fact, rather cheesy. After blastoff, all we see is routine TV and computer images inside mission control center. Instead of sci-fi, though, we get an artfully constructed detective story (Gould's investigations are intercut with the tribulations of the astronauts), a long chase through the desert southwest, and a breathtaking final air battle between two bad-guy helicopters and a single-engined cropduster (piloted by Telly Savalas!), some of the wildest stunt-flying in recent movie history.



IN TV DRAMA—Wendell Burton and Kristina Holland star in Insight's "The Man Who Went Blue Sky" on WRTV/Channel 6, Sunday, June 25, at 10:30 a.m. Cy Walden invents beautiful things . . . none of which are practical. A story of how a genius survives in our "programmed and practical" society. This episode was written by Lan O'Kun, directed by Ralph Senensky and produced by John Meredyth Lucas. Ellwood E. Kieser, C.S.P., is executive producer of Insight [Photo by Paullist Productions]

But Hyams doesn't settle for just the visceral. Brenda Vaccaro gives a top-line performance as Brolin's sharply intelligent wife (she's ignorant of the plot), and the scenes between her and the oddly gentle Gould are masterpieces of adult sensitivity and indirection.

In one effective passage, Vaccaro, thinking her husband is dead, reads a nonsense Dr. Seuss story to her children at bedtime. The words are tongue-twisting and meaningless, but we're deeply locked into her emotions. It recalls the old saying: a good actress can move you by reading the telephone book.

Characterizations are deeper than usual even into secondary and background roles, and astronaut leader Brolin performs not only physical heroics but touching introspections about the burdens of heroism itself. There are occasional incisive sound overlaps: e.g., while the men are staging their fake Mars landing, the President reads a message that becomes heavily ironic: "You have shown us how wonderful we are . . . how high we can reach . . . you are the basic truth (of our moral worth) . . ."

OF COURSE, no mere movie is perfect: desert snakes and scorpions are

trite perhaps, there is silly and strained sexy dialogue between Gould and fellow reporter Karen Black, and Brolin has that scene where he can't make a phone call to save the country because he doesn't have change.

"Capricorn" is basically not a message picture, but it suggests that despite the

nightmarish potential of power abuse by institutions, the American spirit is alive, alert and thriving. We're not all corrupted, and we're not helpless. Individuals, if there are enough of them, can defeat the dark interests. For the paranoids among us, that's good news. [Rating not available]

—movie ratings—

The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2 morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults, with reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.

Cassandra Crossing	A-3	One and Only, The	B
Close Encounters of the Third Kind	A-2	Pretty Baby	C
Coming Home	B	Saturday Night Fever	A-4
Deep, The	B	Sidewinder One	A-3
F.I.S.T.	A-3	Smokey and the Bandit	A-3
King Kong	A-3	Star Wars	A-2
Oh, God!	A-3	The End	C
Orca, the Killer Whale	A-3	Turning Point	A-3

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—tv films this week—

FOR BETTER, FOR WORSE [1974] (CBS, Saturday, June 17): Known in theaters as "Zandy's Bride," this is a modestly interesting film about the relationship of a brutal, primitive cattle farmer (Gene Hackman) and his gentle

mail-order bride (Liv Ullmann) in California's Big Sur country in the 1870's. Swedish director Jan Troell provides only flashes, however, of his brilliance in "The Emigrants" and "The New Land." Satisfactory for adults and mature youth.

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