

Pope reaffirms stand on birth control

BY JOHN MUTHIG

VATICAN CITY—In his first direct mention of "Humanae Vitae" ("On Human Life") in years, Pope Paul VI has restated the encyclical's teaching on artificial contraception.

In a major address on the eve of his feast day (St. John the Baptist, June 24), Pope Paul told the College of Cardinals that

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"Humanae Vitae," which restated the Church's ban on artificial contraception, was a painful document to issue.

But he emphasized that the "more serious scientific studies" have confirmed the validity of the encyclical's teachings.

"Humanae Vitae," he told the cardinals June 23, "was a painful document of our pontificate, not only because the issue was serious and delicate, but also—and perhaps even more important—because there was a certain climate of expectancy among Catholics and in the wider sphere of public opinion which anticipated that changes, relaxations or liberalizations of the Church's moral doctrine and teaching on marriage would be made.

"It seems to us," continued Pope Paul, "that the decade which has passed since its promulgation is sufficient enough time to evaluate better—after the conditions (check the word conditions) which have come from the more scientific studies—the significance of the decisions which we

then took 'coram Domino' (before the Lord)."

THE POPE SAID THAT the 10th anniversary of "Humanae Vitae" is "an opportunity to reaffirm the important principles which in the wake of the just ended council we pronounced with more careful formulation: the principle of respect for the natural laws . . . and the principle of aware and ethically responsible parenthood."

The pope's ban on artificial contraception was issued in July, 1968, after a papally appointed commission urged revision of Church teaching on contraception.

The encyclical caused a storm of controversy among the laity, theologians, priests and bishops.

Sociologists have stated that in the United States much of the decline in Mass attendance since the Second Vatican Council can be traced to dissatisfaction over the encyclical, the last one to be issued by Pope Paul.

In his address to the cardinals, the pope called for an end to the "dissident criticism (in the Church) which goes well beyond the Church's healthy need continually to purify herself."

He insisted that the Church is "vital and alive, even though for some time and from people not only outside of the Church, cries have been raised by those who like to stress the Church's ills and to advance the idea that she is in agony and fatal decomposition."

THE PONTIFF SAID that the Church is under attack "both in countries which try to suffocate religious freedom and in lands where that very freedom which is guaranteed to the Church is used by some of her adherents to change the nature of her creed and undermine her institutions."

The pope stressed the healthy signs of church life, including the generosity shown by the laity in their willingness to take church responsibility after the council and the growth of small Christian communities and prayer groups.

He said that prayer groups yield "vitalizing oxygen" for the Church.

He also praised "those many theologians and Christian thinkers who strive to prevent the construction of a perilous ditch between the traditional faith and the fragile, often ambiguous cultures of our time."

The pope urged involved Catholics to ask whether they are completely loyal to the true Church in their Christian apostolates.

He said that all must ask themselves: "Is the Church's message, doctrine and authentic tradition the hinge of my theological research, my preaching, my religious education lessons?"

"Or is it rather a matter of a religious ideology which I have invented, or a personal opinion?"

SPEAKING ABOUT relations between local churches and the Vatican, the pope said that both sides ought to try to understand better the other's position.

"The Holy See," he said, "will have to evaluate with more care the diversity of problems of the local churches.

"And the local churches will have to understand better that the concern of the Holy See and its offices is to guarantee the faith's authenticity and unity, and an exchange of charity and harmony as perfect as possible among its living members," said the 80-year-old pontiff.

Parishes are spared major storm damage

Churches and other parish properties apparently escaped serious damage from the tornadoes and severe thunderstorms which swept across the greater Indianapolis area Sunday evening.

Uprooted trees and flooded basements were the most common complaint voiced by spokesmen, but there were no injuries to personnel.

Probably the most extensive property damage was incurred at the Our Lady of Grace complex in Beech Grove, which lay in the direct path of the storm. Some 26 trees were destroyed and 86 were damaged in the attractive grounds surrounding the convent. Also water damage to the buildings was described as "extensive."



Thomas Morgan addresses Social Ministries training workshop.

Social Ministries holds workshop

Archdiocesan Social Ministries recently conducted a training program for persons interested in all aspects of Social Ministries. The one-day program held at the central office of ASM in Indianapolis attracted 88 persons with representation from 35 Archdiocesan parishes.

According to Thomas Morgan, director of Social Ministries, the program was designed to assist people to offer assistance around specific issues and programs on the parish level.

"The parish is not only the place where people have needs but also the place where many of those needs can be met by trained parishioners rather than by distant professional agencies," Morgan said.

DURING THE MORNING session, Morgan and Sister Barbara Ann Zeller explained the organizational perspectives and history of the Archdiocesan Social Ministries. They outlined program priorities and the steps necessary to implement these priorities.

Some of these areas include Alcoholism—Help and Information, Birthline, family life, Campaign for Human Development, refugee work, Respect Life, the Simeon Project and St. Vincent dePaul.

A SERIES OF TRAINING sessions scheduled for the fall will serve as a follow-up to this program. Those attending the recent program will attempt to recruit others from their own parishes and direct them into the priority areas, Morgan said. Social Ministries staff will also be available to give help in the parishes.

Plans call for this type of program to be conducted several times each year, the Social Ministries director added.

The board of directors of Archdiocesan Social Ministries is encouraging this new course of decentralizing social ministries to parish responsibility.



AT SERRA INTERNATIONAL CONVENTION—Some 1,600 delegates and their families, including about 40 from the Archdiocese of Indianapolis, attended the 36th annual convention of Serra International last week in Toronto, Canada. Installed as president of the world-wide organization was Thomas J. Murphy, left, of Indianapolis. Pictured with him are President-elect Gerald Murphy of London, England, right, and John M. LaRosa, president of the Terre Haute Serra Club. LaRosa was a convention delegate and is a former president of the Serra Club of Indianapolis.

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'humanae vitae' plus 10

Ban on use of pill surprise to many

(This is the first of a three-part series on what has happened in the decade after Pope Paul VI promulgated the encyclical "Humanae Vitae (On Human Life)," July 29, 1968)

BY THOMAS J. BARBARIE

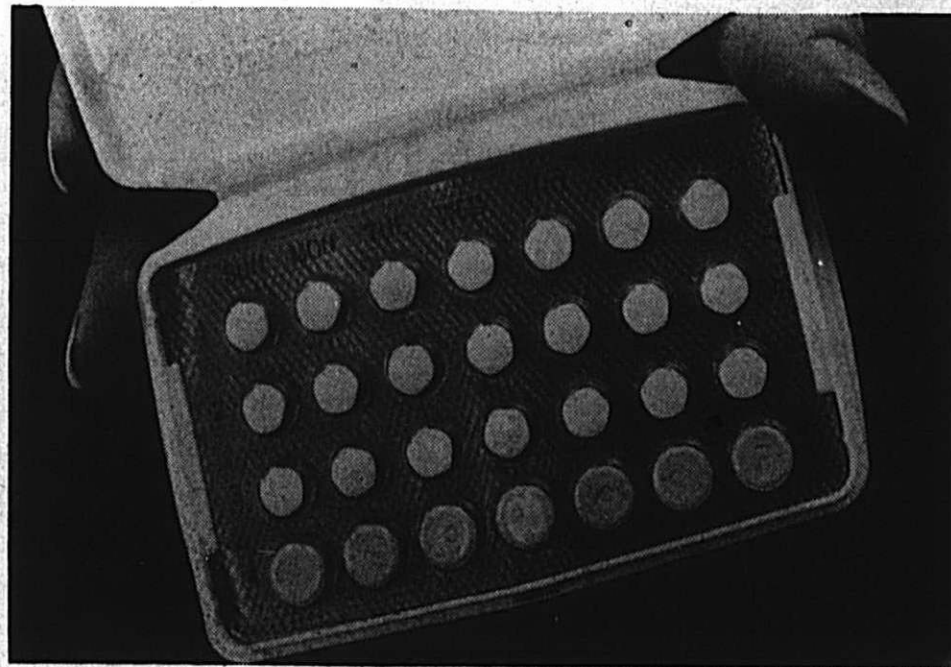
WASHINGTON—Although the Catholic Church had long taught that artificial birth control was immoral, expectations abounded in the middle 1960s that a change was in the air.

A new birth control method had been brought to the public in 1962, and its success was so spectacular that soon it was known simply as the pill. The Church had specifically ruled out only those existing techniques employing mechanical barriers to conception. But the pill worked through chemical means to suppress ovulation in the woman and thereby block conception. Speculation arose that the pill might get church approval.

Among the arguments cited by those who favored changing the birth control teaching was the Church's stand on spacing children through periodic abstinence, or rhythm, a method only vaguely understood when first endorsed, with reservations, by Pope Pius XI in his 1930 encyclical "Casti Connubii."

WHILE THE CHURCH could not revoke its ban on mechanical barriers without being accused of inconsistency in its moral teachings, the pill, its backers said, would give the pope a face-saving way out of the problem confronting him.

Much of the problem had to do with the enthusiastic acceptance of the pill by



THE PILL—In 1962 a new birth control method was introduced and its success was so spectacular that it became known simply as "the pill." While many looked at this as an opportunity for the Church to change its traditional stand on birth control, the pope dashed these hopes in 1968 with his encyclical, "Humanae Vitae (On Human Life)" which ruled out the pill as a means of restricting conception. [NC photo]

women of all religions, including Catholics. By 1967, there were an estimated 6.5 million women on the pill in the United States and more than 12 million worldwide.

Faced with these facts, Pope Paul, many thought, would say the new birth control method was consistent with previous Catholic teaching—that

the pill merely extended a woman's natural cyclical infertility.

Additional impetus for change came from the papal commission set up by Pope John XXIII in March 1963 to look into the subject of birth control. A majority of the commission said that married couples should be free to follow their consciences on birth regulation, provided that selfishness did not rule their marriage and that they were open to having children at some point.

By the summer of 1968 rumors abounded that the papal pronouncement was imminent. While attention was turned toward Rome, something happened in Washington which hinted of what was to come.

On June 27, Cardinal Patrick A. O'Boyle of Washington issued guidelines to his 339 archdiocesan priests concerning artificial birth control. The cardinal's action prompted a response by 142 priests, and on July 28, The New York Times reported it.

"The dispute," the news story said, "came as reports arrived from Rome that Pope Paul VI was expected to reaffirm tomorrow the Church's opposition to birth control pills and other artificial means of contraception."

THE REPORT ALSO quoted Father Charles Curran of Catholic University, then vice-president of the Catholic Theological Society of America, as saying, "It is incredible that the pope could even be thinking about issuing such a statement merely reaffirming past teaching," and asking how the pope could reject the commission majority report.

A day after the Times report, on July 29, Pope Paul released a new encyclical, "Humanae Vitae (On Human Life)."

The reaction was immediate and heated. In a front page story, the New York Times' John Leo quoted Jesuit Father Robert Johann as saying: "One hopeful sign is that educated Catholics are not going to pay any attention to this statement. If they did, we'd be back in the Dark Ages."

Commonweal, the weekly journal, editorialized, "For millions of lay people, the birth control question has been

confronted, prayed over and settled—and not in the direction of the pope's encyclical."

Many bishops voiced their unqualified support for the encyclical, but Leo's report cited only one lay voice of welcome for "Humanae Vitae." He said, "Triumph magazine . . . hailed the papal statement as 'a courageous reaffirmation of Christian truth,' that invited the world to return to moral sanity."

While the staff of the now-defunct magazine hung a sign from its downtown Washington office reading, "Habemus Papam" (We have a pope), and its editor, L. Brent Bozell, suggested that dissenting priests should "acknowledge the state of schism," criticism of the message was widespread.

"Protestant and Jewish leaders and the Planned Parenthood movement expressed dismay at what they regarded as a serious misjudgment by the pope," the Times' Leo wrote. "Rabbi Abraham Heschel, a leading theologian, said that he was baffled by the statement."

ONE TIMES HEADLINE on July 30 said, "Studies Indicate Link Between Use of Contraceptives and Economic Progress," and the paper's lead editorial that day lamented the encyclical's arrival.

"It is tragically ironic that this pope may be most remembered for an encyclical that can only serve to strengthen the twin evils of war and poverty against which he has so courageously spoken out," the editorial said.

Backing the right of conscience in the matter, the editorial continued: "But when the Church presumes to speak for one-sixth of mankind on an issue that could affect the very survival of the human race, others cannot remain indifferent. The papal edict is bound to retard recently promising efforts to check a population explosion that threatens in the next few decades to plunge the world into hopeless poverty and chaos."

Meanwhile, 87 theologians announced their dissent from the encyclical, saying, "Spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

The theologians drew prompt backing from others, including Dr. Andrew Hellegers, a member of the papal birth control commission and now director of the Kennedy Institute for the Study of Bioethics and Human Reproduction, and John Noonan, law professor at the University of California, Berkeley.

The 7,500 word encyclical, according to surveys, went generally unheeded by Catholics, and now, as its 10th anniversary approaches, several members of the Catholic hierarchy have issued renewed pleas that it be embraced.

The encyclical's main point is contained in the phrase, "EACH AND EVERY MARRIAGE ACT MUST REMAIN OPEN TO THE TRANSMISSION OF LIFE."

Marriage acts foreseen to be infertile are licit if the infertility arises from "causes independent of the will of husband and wife." A couple may, therefore, the pope said, use cyclical infertility or that infertility arising from causes not directly willed.

If serious reasons to space births are present, the pope said, couples may practice periodic abstinence. To aid couples in that situation, he urged medical science to provide "a sufficiently secure basis for a regulation of birth founded on the observance of natural rhythms."

(Next: Natural family planning gets new impetus.)

in terre haute

Carmelites slate Novena

Editor's Note—The Carmelite Monastery in Terre Haute will host the annual Novena in honor of Our Lady of Mount Carmel, July 8-July 16. The following article, submitted by the Sisters themselves, captures the spirit of this prayerful observance.

At the Carmelite Monastery in Terre Haute, the annual Novena will afford a time of refreshment in the Lord, a time of prayer and praise, as Father Donald J. Meehling, pastor of St. Mary's Church, Paris, Ill., conducts the Novena to Our Lady and celebrates the series of evening liturgies.

His theme for this week of public devotions will be: "And the earth brought forth, and God saw that it was good. (Gen 1:12)."

THE DEMANDS OF parochial work in these times preclude the possibility of arranging a set schedule of priests and parishioners on a given night, as was used in past years. Instead, the Carmelite nuns extend a warm invitation to all priests as well as their people to join them on as many evenings as possible to share the Liturgies. The aim of the whole series is to confirm the Good News that is our happy heritage and to invite all participants to deeper prayer and inner peace.

The Novena consists of two parts. At 7:30 p.m. each evening the Rosary will be recited followed by the prayer to Our Lady

of Mount Carmel and a hymn to Mary. Immediately afterwards the Liturgy will be celebrated with Father Meehling's homily highlighting some specific facet of the main theme of "faith and trust in God's goodness."

The services will take place in the public chapel of the Carmelite Nuns, who from their cloistered side of the chapel will join the people of God in praying to Mary and in offering her Son thanksgiving and gratitude.

CURRENT developments of theology balance off for us today the reality of the humanity of Christ and His Divinity. In like manner, Mary, wife and Mother, Mary, housewife and model for all womanhood, can bring to our devotion a new truth that gives greater meaning and depth to our own lives and appreciation of her confident faith.

Man's search for meaning is paramount today among needs and intentions of many people—the need for sorting out inner personal conflicts, the need for spiritual enrichment in hope and optimism.

This faith and hope turns many old friends and new up the hill of Carmel each evening to find in the celebration of the Liturgy, source of infinite grace, and in the quiet presence of Mary, filled with grace, a new and invigorating trust in God and a happy acceptance of that GOOD NEWS perennially NEW AND LIFE-GIVING.

—capsule news—

Support boycott

PITTSBURGH—Nine religious leaders in southwest Pennsylvania, including two Catholic bishops, have announced support for the boycott of J. P. Stevens and Company products and have backed the company's 45,000 employees "in their efforts to achieve collective bargaining rights."

Honor historian

WASHINGTON—Amidst Renaissance pageantry, Georgetown University presented Richard S. Sylvester of Yale, one of the world's foremost authorities on St. Thomas More, with an honorary degree, capping the first day of a four-day celebration of the 500th anniversary of the saint's birth.

Lift censorship

SAO PAULO, Brazil—The government of Gen. Ernesto Geisel has lifted the six-year censorship of the Catholic weekly, O Sao Paulo, along with three other publications. Two of the others are independent, the third is considered Marxist.

—a word from the archbishop—

My dear Family in Christ:

The Peter Pence collection each year affords us an opportunity to signify in a special way our union with the Bishop of Rome and the Universal Church.

For the Holy Father, this collection is an effective means of continuing his apostolic ministry and of meeting the needs of the Holy See. Pope Paul, as a result of our demonstration of faith and love, can answer the calls of help of those who suffer poverty, illness, catastrophe and expulsion from their homes and country. In addition to these charities, the Holy Father uses the Peter Pence collection to support the administrative offices he needs to assist him in his work.

I ask you on July 2, the Sunday following the Feast of SS. Peter and Paul, to support the Holy Father with your prayers and your gifts to the Peter Pence collection.

With every good wish, I remain

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

June 19, 1978

Brooklyn survey

BROOKLYN, N.Y.—A survey of the attitudes of Brooklyn Catholics shows that they are "a religious and prayerful group." Findings of a random sample of 2,124 responses to a survey on "Religious Conviction and Church Involvement" in the Brooklyn Diocese also indicate that they are communal in interests, undoubting about a personal God but lax about going to confession.

Ultimate goal

YOUNGSTOWN, Ohio—Attorney General Griffin Bell's recent approval of the merger of two steel companies does not affect the ultimate goal of a Youngstown, Ohio, ecumenical coalition hoping to reopen a beleaguered steel plant through local efforts and federal aid, according to Father Ed Stanton, executive director of the coalition.

Death toll rises

SALISBURY, Rhodesia—The mass slaying June 23 of 12 English Pentecostal missionaries and children in Rhodesia has brought the confirmed missionary death toll during the five-year guerrilla war to 33. Bodies of missionaries and their families who staffed Elim Mission Emmanuel near Umtali were found clubbed, axed or stabbed to death.

Assurance given

NEW DELHI, India—Prime Minister Morarji Desai has assured Catholics in India that the government will not interfere in the papal appointment of new bishops in India. His assurance came in a recent memo to five Catholic members of Parliament.

Papal appeal

VATICAN CITY—Pope Paul VI departed from his usual Sunday themes June 25 to appeal for the release of a kidnapped 11-year-old boy who offered himself as a hostage in place of his sickly brother. Mauro Carassale of Olbia, Sardinia, has not been seen since April 21.

Law supported

ST. PAUL, Minn.—A three-judge federal panel has ruled that a Minnesota law which permits parents of students in non-public and some public schools to claim up to \$700 in state tax deductions does not promote religion in violation of the U.S. Constitution.

ERA loses again

SPRINGFIELD, Ill.—The Illinois House, for the second time in two weeks, has defeated the Equal Rights Amendment, handing ERA supporters a critical loss. The ERA needed 107 votes, three-fifths of the House, to pass. The final House vote was 105-71, two short.



CINCINNATI SIT-IN—A police officer answers questions as members of a pro-life group called People Expressing A Concern for Everyone (P.E.A.C.E.) stage a sit-in inside the Women's Services Clinic in Cincinnati. Eight of the demonstrators were arrested and charged with trespassing while 40 others demonstrated outside the clinic. [NC photo]

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Date	Celebrant	Congregation
July 2	Fr. Robert Ullrich	Assumption Parish, Indianapolis
July 9	Fr. Larry Crawford	Holy Trinity Parish, Indianapolis
July 16	Fr. Fred Schmitt	St. Therese of the Little Flower, Indianapolis
July 23	Fr. Joseph Riedman	St. Michael Parish, Greenfield
July 30	Fr. Donald Schmidlin	St. Mary Parish, Rushville
August 6	Fr. Robert Borchertmeyer	St. Charles Borromeo Parish, Bloomington
August 13	Fr. James Byrne	Holy Cross Parish, Indianapolis
August 20	Fr. Richard Mueller	Our Lady of Lourdes Parish, Indianapolis
August 27	Fr. Donald Schneider	Our Lady of Fatima Retreat League and Staff

—washington
newsletter—

President meets with black ministers

BY JIM CASTELLI

WASHINGTON—President Jimmy Carter and some of his top aides met June 20 with more than two dozen black Southern ministers who had come to express their support for the Humphrey-Hawkins full employment bill; Carter told them he would put the "full weight" of his office behind the bill.

During the discussion, Hamilton Jordan, Carter's top political adviser, told the ministers that if religious groups worked as hard on Humphrey-Hawkins as they did on the Panama Canal treaties, the bill would pass.

Jordan's comments should be seen in the context of two other recent White House moves:

Carter met with the ministers only a few days after he addressed the Southern Baptist Convention's annual meeting in Atlanta. Carter urged his fellow church members to become more active politically and praised their resolution supporting human rights at home and abroad. Press reports indicated Carter's appearance was partly an effort to shore up support among Baptists in the South.

IN ANOTHER RECENT move, Anne Wexler, Carter's new assistant for public liaison, hired Sister Vicki Mongiardo to work with ethnic groups. Sister Mongiardo, who has worked with the National Center for Urban Ethnic Affairs, served on Carter's ethnic desk during the 1976 presidential campaign.

If these actions represent a trend,

they could mean that the White House has realized that religious groups are among the strongest supporters of Carter administration policies, especially some of its more unpopular policies.

The Panama Canal treaties is a perfect example of a fight the White House probably would not have won without extensive grass-roots support from churches and synagogues. And it may well be that religious groups have worked as hard on Humphrey-Hawkins as they did on the Canal treaties. Humphrey-Hawkins would set a goal of a 4% overall unemployment rate within five years and establish a system of planning to maximize employment.

THERE ARE A NUMBER of other key issues on which religious groups have supported Carter and can provide additional grass-roots support in the future:

—Religious groups, especially Catholic Church leaders, have been vocal in urging disarmament initiatives and supporting the Strategic Arms Limitation Talks (SALT); Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops, was in a distinct minority among public commentators when he praised Carter's decision to defer production of the neutron bomb.

—Protestant, Catholic and Jewish leaders have fought for the administration's labor law reform bill.

—Religious groups have been in the forefront of those praising and seeking to implement Carter's emphasis on human rights in foreign policy.

—Catholic leaders in particular had high praise for Carter's urban policy proposals. The National Federation of Priests' Councils hopes to create political support for the program at the parish level.

—Religious groups have been among

the strongest backers of welfare reform and national health insurance, two Carter priorities having their difficulties inside and outside the administration.

—Religious groups were instrumental in winning congressional approval of reforms in the food stamp program proposed by the administration last year.

IF THE WHITE HOUSE does in fact look more to churches in building support for its policies, it will not be doing anything improper, in the opinion of many churchmen. Asking support for a policy is not the same as asking support for a candidate, they say.

In discussing politics at the Southern Baptist meeting, Carter echoed the words of many religious leaders who argue that the separation of church and state does not mean that churches do not have the right and the duty to join in political debate.

"There is nothing wrong in bringing one's religious life into the political arena," Carter said, "because you can't divorce religious beliefs and public service."

—question box—

'Fish in other waters!'

BY MSGR. R. T. BOSLER

Q. I am very anxious to know whether the Church will soon allow optional celibacy for priests. Each time I question a priest in confession about this they are rather indignant. However, I have become emotionally involved and am deeply in love with a priest. Everything has been strictly platonic, as he loves his priesthood, and I love his being a priest, but I cannot live without seeing him or talking to him for even the shortest time. I am a devout Catholic and would never tempt him or entice him into wrongdoing.

A. If you are a devout Catholic, you will leave the priest alone, make the sacrifice and stop seeing him, or soon the Church will lose another priest.

I don't know what our Roman Catholic Church will do eventually with the problem of priestly celibacy, but I see no possibility of a change in the near future. The change will probably come when the Roman Catholic Church works out some sort of union with another church that allows a married clergy and promotes optional celibacy, as do the Anglican and Orthodox, but this is not likely to happen in your lifetime.

If you really respect the priesthood of the man you love, you will help him remain faithful by breaking off a relationship that can only lead to repetition of something that has happened all too often in recent years. In the words of Ann Landers, "fish in other waters, doll."

Q. Ever since I was a little girl I have been plagued by the role Judas Iscariot played in the crucifixion. "Father, forgive them for they know not what they do." The pardon that Jesus begged for those that killed him, does it not extend to Judas?

A. There is a little bit of Judas in each one of us, and that is why I think every Christian is awed by the tragedy of the man who betrayed Jesus. He was in a different position than those who condemned and executed the Savior, for they



Sullivan
6-30

"MOM'S TEACHING ME TO COOK,
AN' I MADE THESE MYSELF!
THEY'RE BANANA CREAM
TACOS!"



—the word this sunday—

By Father Donn Raabe

TWELFTH SUNDAY IN ORDINARY TIME

"Seeing things for what they really are"

2 Kings 4:8-11, 14-16
Psalm 88: 2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

There are usually many different levels of meaning to words or actions, especially symbolic words or actions which are not meant to be taken literally. What is seen or heard is meant to convey something deeper. Children take things literally and so find symbols difficult to comprehend. Taking things literally is an attribute of the childlike whom Jesus always gave as examples of being part of the Kingdom of God. Yet we are called by today's scripture readings to go beyond, to read between the lines. Elisha was, on the surface, just like any other man, yet after continuous contact with him, the family at Shunem came to see God's presence in him. Jesus told the twelve to go beyond family ties to the more lasting love-tie which is with Him. He said that the only way to real life is not to get what you can, but to give it away for Him. He said that He would be welcomed whenever someone welcomed one of them. "Lord, that I may see things for what they really are."

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— not by bread alone —

Some culinary gems from a rectory

BY CYNTHIA DEWES

Back in pre-conciliar days when we were apt to think of the pastor as another Bing Crosby or Barry Fitzgerald, we might also stereotype the priests' housekeeper as the "crabby dragon" guarding the rectory.

Tart of tongue and protective of all access to the clergymen in her care, the housekeeper was often the mother or elderly relative of the priest. Sometimes she was kindly and fuddled, sometimes a secret nipper of altar wine, sometimes the fount of parish gossip. And, of course, as the imagination of those times demanded, she was never young or pretty.

While all of these myths were not true, it is a fact that the role of priests' housekeeper seems to have changed over the years. Today the priests' lives tend to go beyond parish boundaries, and the housekeeper may commute daily to her job at the rectory, thus eliminating the closeness of former times.

In addition to housecleaning and laundry, the housekeeper's chief task today is the cooking. Mrs. Roselynn Burrello, housekeeper for the rectory of Holy Rosary parish in Indianapolis, finds the five or six priests she serves easy to cook for. They are, she says, like a family, and their standing joke is that Rosie "experiments" on them.

Grilled steak and homemade French fries are their favorite foods, and they prefer pie to cake. Other than that the cook has a free hand, and family style dishes are her usual choices.

One recipe highly recommended by Rosie and her diners is:

Cubed Steak Italiano

6 cubed steaks (about 1½ lbs.)
3 tbsp. flour
½ tsp. salt
1/8 tsp. pepper
1 egg
2 tbsp. water
½ c. bread crumbs
½ c. Parmesan cheese, grated
½ tsp. basil
3 tbsp. cooking oil
1 15 oz can tomato sauce
1 tbsp. sugar
dash garlic powder
½ tsp. oregano
¼ c. Parmesan cheese, grated
3 4 oz. slices mozzarella cheese

Combine flour, salt and pepper. Dredge steaks. Beat egg with water. Combine bread crumbs, ½ c. Parmesan cheese, and basil. Dip steak in egg mixture and coat with crumbs. Place oil in 9 x 13 roasting pan and place in 375° oven for 5 to 10

minutes. Place steaks in pan and bake uncovered 25 to 30 minutes. Pour off drippings. Combine tomato sauce, sugar, garlic and oregano; pour over meat. Sprinkle with ¼ c. Parmesan cheese. Bake 20 minutes. Place a slice of mozzarella cheese on each steak, and sprinkle oregano over cheese. Bake 3 to 5 minutes until cheese is melted. Serves 6.

Another family-sized favorite at Holy Rosary rectory is:

Stuffed Meatloaf

2 lbs. ground beef
1 tsp. salt
¼ c. milk
2 beaten eggs
dash pepper
½ c. bread crumbs
1 tbsp. worcestershire sauce
1 c. cubed Swiss cheese
1 c. chopped boiled ham

Combine beaten eggs, milk, bread crumbs, worcestershire sauce, seasonings and ground beef. Mix well. Pat two-thirds of the mixture onto bottom and sides of a greased 9x5x3 loaf pan, forming a shell. Combine cheese and ham; spoon into meat shell. Top with remaining meat mixture; press edges to seal. Bake at 350°

for 1¼ hours. Drain off excess fat. Cool in pan about 10 minutes. Serves 6-8.

The priests and their guests are also fond of desserts like this one:

Pistachio Cake

1 box white cake mix
1 pkg. instant pistachio pudding mix
½ c. plus 1 tbsp. vegetable oil
3 eggs
1 c. 7-Up
½ c. chopped nuts

Mix all together and beat 4 minutes at high speed. Grease and flour 3 layer cake pans. Bake at 350° for 25 to 30 minutes.

Icing

2 envelopes Dream Whip
1 c. cold milk
1 pkg. pistachio instant pudding mix

Beat until fluffy. Spread on cake and sprinkle top with chopped nuts.

Disasters do occur, although not often to Rosie's food. Once, while several bishops were visiting, the water pipes in the kitchen froze and the cook had to produce a company meal under pioneer conditions. The challenge was met.

double-take

Below are twin crossword puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. However, only in No. 1 Across (Jude or Paul—Saint; chief tempter—Satan) does the top clue apply to the first and second puzzles, respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle. If one

looks ahead, it is possible to work the dual puzzle with a minimum of retracing.

"Double-Take" is the brainchild of Harry Schuck of St. Mary parish, North Vernon.

The Criterion is offering a \$10 cash prize for working the puzzle correctly. If more than one correct answer is submitted, the winner will be determined by lot. The deadline for entries is Friday, July 14. They should be mailed to: Double-Take, c/o The Criterion, P.O. Box 174, Indianapolis, IN 46206.

ACROSS

1. Jude or Paul, e.g. chief tempter
6. tetrarch of Galilee _____ of Troy
11. Lum and _____ (Radio) get up
12. rub out arrive before time
13. to employ flower vase
14. hospital term (quick) to eye auspiciously
16. total points (abbr.) GE air cond. model
17. carbon monoxide (sym.) Asiatic lily tree
18. pound lightly Hebrew letter (var.)
19. bumble _____ beverage
20. sixth sense (pl.) soul (Celtic)
23. pins again toes again
25. bronze money (L.) fisherman's need
27. soak fibers negative word
28. he puts in order holy
31. valuable Indonesian tree mongrel dog
34. winged-seed tree atmosphere
35. the sun hickory for one

DOWN

37. southern state (abbr.) us
38. route (abbr.) man's nickname
39. pilgrim's city (India) bushy plants (Japan)
40. ocean buddy
41. remove gum from silk human body trunk
43. turn over or spill moved to anger
45. name (good night _____) belted constellation
46. the nostrils plant starting parts

DOWN

1. apple _____ fried quickly (F.)
2. crime of setting fire air raid shelters (F.)
3. Joseph was refused at cravat
4. compass point like (same _____)
5. bird's home horse's gait
6. alder home of saints
7. devour before (_____ long)
8. 6th scale note railroad (abbr.)

9. explosives ingredient

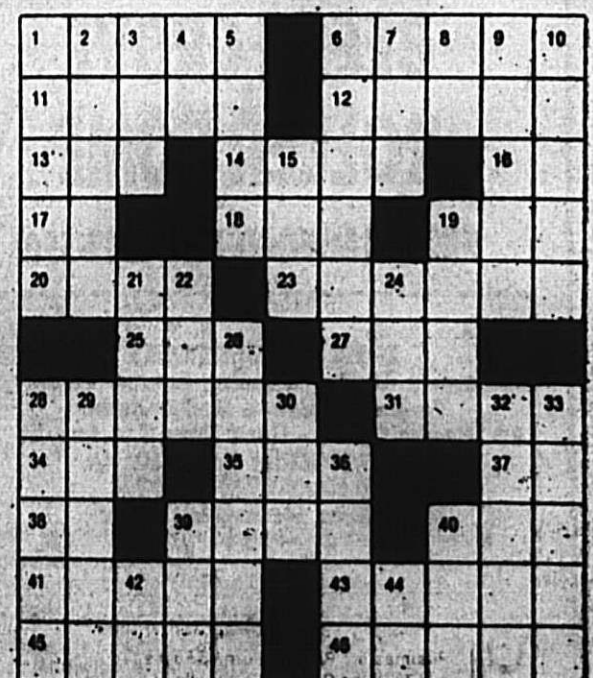
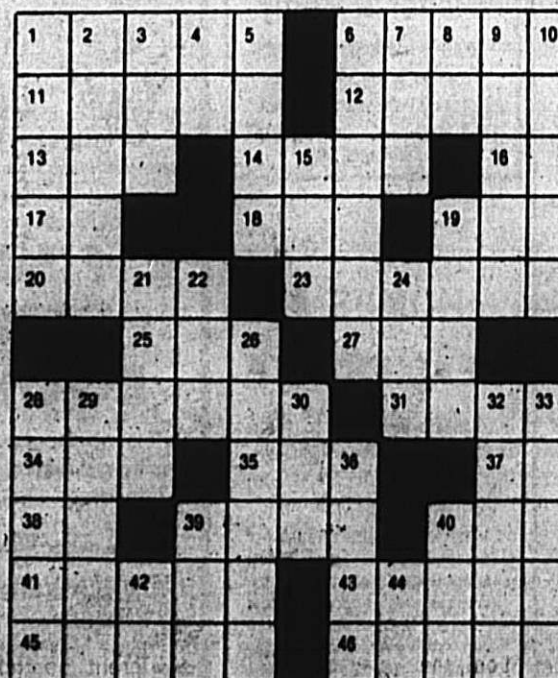
10. force measure (pl.) lofty Asian country
15. long snouted fish paving material
19. ballet dress cut with teeth
21. measure of length young salmon
22. the (Ger.) placed down

24. stitched edge

26. open _____ All Babi muscle connector
28. Persian poet (var.) 16th cent. painter (It.)
29. petroleum carrier John Jacob _____
30. _____ Rogers (cowboy) instrumental duet
32. nubby woolen fabric child's playing marble

33. garden greens variety

36. _____ Deo (praise to God) river in Palestine
39. shooting device servicemen's entertainers
40. equality of value compass point
42. a small state (abbr.) Gaea (var.)
44. Physical Education (abbr.) sun god (Egypt.)



—the tackler—

Clergy golf scores soar, like mercury, at annual tourney

BY FRED W. FRIES

The mercury touched a season high 93 as 33 priests teed off last Monday in the annual Clergy Golf Tournament at the Old Oakland Course in suburban Oaklandon.

As usual, the course—none the worse for wear after Sunday night's deluge—took a beating with most scores surpassing the temperatures.

Father Harold Ripberger, was one of a half dozen exceptions, however, as he posted a solid 81 to win low gross honors. In addition, he took the award for the longest drive. Father Frank Scheck of the Lafayette Diocese won the low net trophy, and Father James Moriarty took the closest-to-the-pin prize.



WHILE THE LARGEST contingent was playing golf at "Old Oak," four non-golfers were competing for tennis honors on the Marian College courts. Father Michael Welch won the tournament for the third year in a row, if you use an asterisk. (Readers may recall that last year on a misty, overcast day, he won it by default: He was the only contestant to show up.)

On Monday, however, four priests participated in the action. In addition to Father Welch, they were Father George Knab, O.M.I., Father Harold Knueven, and Deacon Paul Shikany.

ST. PIUS X COUNCIL, Knights of Columbus, was the scene of the traditional awards banquet. (Prime rib, no less.)

The usual trophies were awarded, some based on skill and others on luck or a combination of both, as well as some handsome merchandise prizes donated by Sal Puntarelli of the Archdiocesan Purchasing Office. In addition, cash was distributed from a "Kitty" provided by the

contestants themselves in a "bizarre" plan dreamed up by the perennial co-chairmen, Father John Betz and Father Fred Denison. (We don't think anyone's amateur status was jeopardized.) Cash awards ranged from \$25 to a minimum of \$1.00, and Tacker, as a guest competitor, walked off with \$4.00, which gives you some idea of his score.

THE OLDEST GOLFER was Father John Bankowski, who just turned 76. He should have received some special award, but didn't.

At the close of the banquet—there were no speeches—Father John Dede and Father Joseph Wade offered to play host to the 1979 tournament in Terre Haute.

MEMORIES—Lawrence S. Connor, city editor of the Indianapolis Star, is the author of an excellent cover story in last Sunday's magazine section on SS. Peter and Paul Cathedral. The beautifully illustrated feature (the multi-color cover is an ingeniously posed interior with the pastor, Father John Minta, in the foreground) brought back a flood of memories for this columnist, who is a son of Cathedral parish. We congratulate Larry Connor and the Star on an outstanding job.

MARTIN LUTHER KING BUS TRIP—The Black Nurses Association of Indianapolis is sponsoring a bus trip to Atlanta the weekend of July 21 with visits planned to the birthplace and other pertinent sites connected with the life of Martin Luther King. The bus will leave the Citizens Health Center, 1650 N. College Ave., at 6 p.m. on Friday, July 21, returning Sunday at 8 p.m. The price is \$74.00 a person. Mrs. Lillian Stevenson [632-2641 or 924-6351] is handling reservations.

AROUND AND ABOUT—Mrs. William Krider of Lawrenceburg and Ms. Maureen Phillips of Bloomington were recently elected to the board of directors of the National Alumnae Association of St. Mary-of-the-Woods College. . . . Chatard High School, Indianapolis, is one of 20 schools in Indiana named to receive a one-year grant to participate in a program for the Academic Study of Religion in Secondary Schools. . . . Jeff Charlton, a member of St. Joseph parish, Indianapolis, was elected Public Relations Committee Chairman in the annual Student Union elections at St. Meinrad Seminary College. He is a member of the Junior class.

AUCTION SET—Church pews, teachers' and pupils' desks and other school related items will be offered for sale at a public auction to be held at St. Patrick's parish, 950 Prospect St., Indianapolis, on Saturday, July 8, beginning at 10 a.m. Details can be obtained by calling the rectory, 631-5824.

HOW'S THAT AGAIN?—An Indianapolis Knights of Columbus Council—which we won't identify—announced an upcoming dance as an opportunity for members to thank outgoing officers "for their tiring efforts" during the past year.

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WAR'S AFTERMATH

The war is over in Lebanon—at least technically. But the news tells you the fighting and the atrocities are still going on. . . . Our priests—Monsignor Nolan, Monsignor Foster, and Monsignor Mahowald all visited this war-torn land while hostilities were still going on. All came back with harrowing stories of brutality, suffering, hunger, and poverty. Churches and schools desecrated and destroyed. . . . men and women murdered in front of their children. . . . families torn apart.

A CRY FROM THE INNOCENTS

As always, it is the innocent—the refugees, the very old and the very young who suffer most. They need help—urgently—for medicines, for food, for shelter, for clothing and to rebuild their homes, their churches and their schools. Please give what you can —\$500, \$50, \$5—as soon as you can. Tomorrow may be too late for too many!

A woman from New York has sent us her collection of 50-cent pieces; another woman sent precisely \$188.43—the exact amount of her savings account. Some gifts from priests measured in the hundreds of dollars. Catholic organizations throughout the country are sending support.

Extraordinary events—have now created extraordinary new suffering. Countless thousands of human beings need help. The threat has not yet passed. Will we forget again? Please help today—in an extraordinary way.

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Change is indispensable for the Catholic, middle-aged, young or old

By William E. May

During this year the Know Your Faith series has centered on the history of the church as a living, developing community of people. It has thus stressed the changes that have taken place and are taking place within the church and its people.

It is true, too, that the pace of change within the church has accelerated in recent years, a fact attributable in large measure to contemporary culture and its technology.

THERE IS surely no doubt that change has affected and continues to affect the middle-aged Catholic, who sometimes wonders whether the church of his or her youth is the same as the church of today, or at least wonders in what sense it is the same and in what sense it is different.

I believe that it is important, in the midst of a historically developing church, to keep in mind certain basic truths about the church and its people that are unchanging and to consider one kind of change that is absolutely indispensable for the Catholic, whether middle-aged, young or old.

Among the unchanging truths that must constantly be kept in mind and ever renewed and more deeply understood are the following. First of all, the truth that there really is a God who cares for us and loves us, who is in truth the best and greatest friend we can ever have, the one who will never abandon us and who is always ready to help us, to comfort us, to strengthen us — on one condition only, that we let him.

SECOND, the truth that the reign of kingdom of this God, a reign of love and justice and peace, has already begun. This

reign will come to fulfillment only in the "end time," but what is most important is that it has already taken root in history through the Incarnation, life, death, and Resurrection of our Lord and redeemer, our savior and brother, Jesus. We enter this reign when, in baptism, we die to the "old man," the unredeemed man, and rise to a new kind of life made possible in and through Jesus.

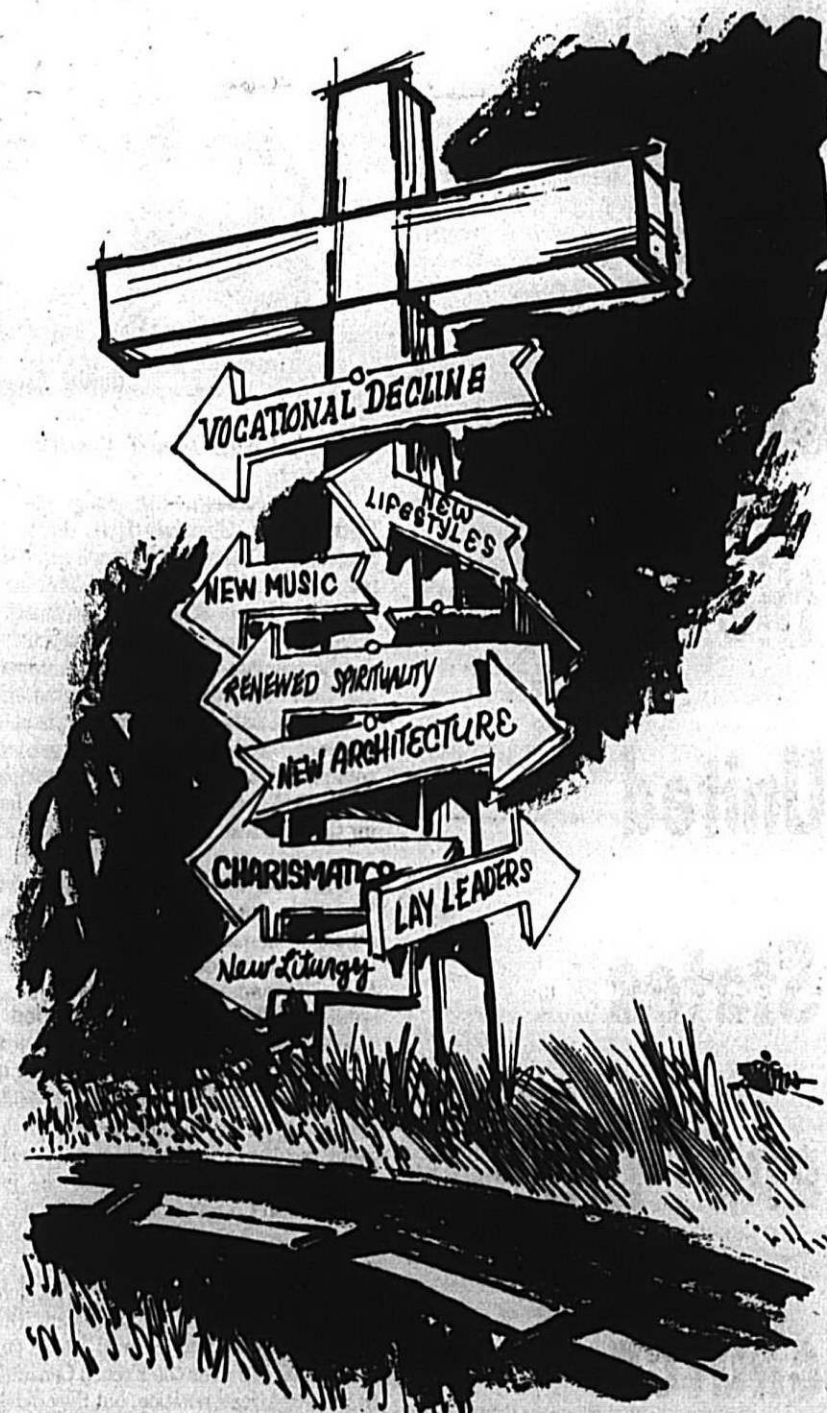
Third, the truth that we are to put God and his reign of love and justice first in our lives and that our life in Christ makes radical demands upon us.

The kind of change that is absolutely indispensable for the Catholic — indeed, for all Christians and all human beings — is the change to which we are challenged by Jesus, who summons us to reform our lives because his Father's kingdom has indeed come (cf. Matt. 4,17).

THE CHANGE in question is a change of heart, a conversion, an inner renewal. It is to this change that we commit ourselves in baptism, and it is one that we must constantly effect in our lives if we are to be the beings we are meant to be and called to be in Christ: living images of the one and only God, faithfully imaging him in our lives.

This essential change that we must effect in ourselves is rooted in another central and enduring truth mediated to us through the church: the truth that we are sinners. Just as we frequently seek to evade the reality of physical death, so we are tempted to evade or deny the reality of the death that is sin, to convince ourselves that others may be sinners but we are not. No, not us.

We are good "con" artists, and we are particularly good at conning ourselves. What we must come to recognize is that we are in need of constant reformation, of



inner renewal, and that in this work of conversion, in this task of turning from sin to the God who is our best friend, he is there to help us, and his grace is mediated to us through the church.

Perhaps these observations, although

not directly concerned with some of the kinds of changes being experienced by middle-aged Catholics, may provide some basis for evaluating the changes that are experienced.

1978 by NC News Service

Timely quotation

Quotation from *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*, National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1978.

"The human heart is alive with desire for created goods. Behind this desire is our longing for God. 'Athirst is my soul for God, the living God.' Our desire for created goods and our longing for the uncreated good are not in contradiction, since Christ came to perfect our nature, not to destroy it. He is the goal to whom all creatures tend, for whom all creatures

long, in whom all hold together.

"Everything good and worthwhile in the adventure of a human life is such because it shows forth in some way the glory of God and points back to him. Created goods and loves are his gifts, and they tell us of their giver and his will for humanity.

"Though all other goods draw us in part to our perfection as individuals, members of human communities, and stewards of the world, union with God is the supreme and only perfect fulfillment. Those who follow Christ will value all that is truly human and be reminded by it of his call."

The Carrolls help establish the United States and the church in America



Daniel Carroll

By Father John J. Castelot

Difficult though the going was for Catholics in Colonial days, three distinguished Catholic gentlemen made signal contributions to the establishment of both the United States and the church in America — the Carrolls of Maryland.

Charles was born in 1737 in Annapolis. His father had fled religious persecution in England only to find it in Maryland. As a result, he lost his attorney general's commission and any chance to participate in political activities. Undaunted, he built up the greatest fortune in the colonies.

YOUNG CHARLES was sent with his cousin, John, to the clandestine Jesuit school, Bohemia Manor Academy, then to the English Jesuit College of St. Omer in French Flanders. Charles pursued legal studies in France and England for 16 years and returned to Annapolis in 1768.

A series of controversial articles in the Maryland Gazette, in which he defended the rights of the people against government measures, brought him to favorable public attention. He attended the first Continental Congress as an unofficial consultant, fearing that his religion would weaken his influence as a delegate.

Charles was chosen along with John, now a Jesuit priest, to accompany Benjamin Franklin and Samuel Chase on a mission to win over the French Canadians to the American position, but they did not succeed. In 1776, he was elected to Congress. And he affixed his signature to the Declaration of Independence.

DANIEL CARROLL'S career paralleled his cousin Charles' career in many ways. Daniel entered politics in 1777. He fought for democracy in ultra-conservative Maryland and held several state and national offices. Among other things, he was a delegate to the Continental Congress and the Constitutional Convention, and was one of the two Catholic signers of the Constitution. He made important contributions to government, the cause of human dignity and of religious freedom.

Father John Carroll, after filling teaching posts in Europe and being arrested by the Austrians when the Society of Jesus was dissolved in 1773, returned, upon his release in 1774, to Maryland. He took part in the aforementioned diplomatic mission to Canada. This journey resulted in a lasting friendship with Franklin.

He built a little chapel on Daniel's property and opened a mission station in Virginia. In 1784, at Franklin's recommendation, he was officially appointed head of the missions in the United States.

JOHN WAS kept busy defending the rights of Catholic citizens against persis-

tent attacks and, on Sept. 17, 1784, was named first bishop of the first diocese in the country, Baltimore.

He worked untiringly to establish smooth church-state relations, visiting the retired President Washington and preaching his eulogy at St. Peter's in Baltimore.

As the country grew, so did his responsibilities to the scattered Catholic population. Fortunately he was an administrative genius, and the organization he set up proved a solid foundation for the future growth of the American church. In 1802 he received permission for the establishment of four new dioceses: Boston, New York, Philadelphia and Bardstown, Ky. These Sees were created in 1808 and he was named archbishop, receiving the pallium in 1811, by which time he saw the need for new dioceses in Florida and Louisiana.

His activity in promoting education, both religious and secular, was prodigious. Keeping pace with this was his fostering of religious foundations and orders. It was with unique joy that he learned of the re-establishment of the



Charles Carroll

Society of Jesus and looked forward to its success in the United States.

FEELING KEENLY the need for a native American clergy, he brought the priests of St. Sulpice from France to open St. Mary's Seminary in Baltimore in 1791, and strenuously resisted their threatened recall in 1802.

Between 1793, when he ordained the first graduate of St. Mary's, and his own death in 1815, there were just 30 alumni. Consequently he had to rely heavily on priests from France, Germany and Ireland. With them came not only blessings, but problems, too. Often they challenged his jurisdiction, more than once bringing him to court. He was always vindicated, but these rifts left inevitable emotional scars.

John Carroll possessed all of those qualities of mind, heart and soul which make for dynamic, effective leadership. In addition, he was a consummate diplomat, a sincere patriot who set the tone for our becoming, in the best sense of the term, the Catholic Church of the United States.

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Archbishop John Carroll

Catholics in a free and democratic society

By Father Alfred McBride, O.Praem.

It took some years for Catholic Europe, especially Rome, to appreciate the role of American Catholics in a free and democratic society. In many ways the United States was both the heir of the 16th-century Protestant Reformation and the 18th-century Age of Reason. It would seem to Rome then that American Catholics would need to resist both Protestant domination from above (in the government) and humanist subversion from below (in the culture).

How could American Catholics cope with the democratic ideal of freedom of religion, since error ultimately had no rights? How could they withstand the humanist attack on the very reason for Christian religion at all, whether Protestant or Catholic?

JUST AS Rome took a vigorous stand against modernism (rationalist critiques of revelation and religion), so also Rome worried about what it believed was its trans-Atlantic counterpart, Americanism.

The issue was dramatized by (1) freedom of religion, which seemingly led to religious indifferentism in the long run;

(2) the rise of the Knights of Labor, which from a distance seemed to have the anti-clerical, atheistic tone of European labor movements; (3) the John Ireland controversy about church schools, which seemingly was bent on giving the secular state control of all education.

Such Roman fears began with the appointment of the first American bishop, John Carroll. Among his first requests (refused by Rome) were (1) the right of Americans to elect their own bishops and (2) the right to use the vernacular in liturgy. These democratic interventions seemed like a cloud on the horizon.

WE HAVE already seen that Cardinal Gibbons reassured Rome about the labor movement and that Vatican II finally came to terms with religious freedom. In a sense, Pope John's "Mater Et Magistra," addressed to all peoples of good will, came as a belated reply to the issues raised in the Archbishop Ireland controversy.

Six years after the 1884 Council of Baltimore's decision about Catholic schools, Archbishop Ireland urged the idea that the American church should lend strong support to the American public school system. His idea was that if

Catholics encouraged the proper growth of public schools, the state would look favorably on the flourishing of Catholic schools as well. He was not against Catholic schools, but for creating a climate of mutual and helpful acceptance between Catholic and public schools.

He found an eloquent ally in Catholic University's Father Thomas Bouquillon, moral theologian, who wrote a paper in 1891 entitled, "Catholic Education: To Whom Does It Belong?" His answer: To parents, to church, to state.

BY OFFERING a rationale for the state's right to educate, Bouquillon broke ranks with the centuries-old idea that only parents and the church had such rights. The Woodstock Jesuit, Father Rene Holaind replied with a pamphlet, "The Parent First," in which he reasserted the traditional idea that only parents and the church had such essential rights in education. The state acted at their bidding.

The Ireland position (along with Bouquillon) seemed to Rome to be yet another example of Americanism that needed to be blocked. In this case Rome had many American allies among the bishops and the Ireland cause basically failed, even

though recognition of the state's rights eventually prevailed.

Still it must be said that the church's basic fears were legitimate. Americanism did contain the seeds of anti-religious humanism that would, if left unchecked and unresisted, undermine the faith of American Catholics. The growth of the power of a secular state could very well hamper the legitimate aspirations of religion. And far more deadly, the rise of a secular culture could easily erode and subvert religion from within.

AS THE history of the 20th century has unfolded, it can be seen that secularism is by no means an American phenomenon. Its worldwide prevalence challenges people of Christian faith to be far more serious about their free and willing acceptance of Christ when both a secularized state and culture conspire to create a hostile environment.

Vatican II's "Gaudium et Spes" notes this and asks Christians to dialogue with the secular culture in order to open non-religious humanists to the beauty of Christ, and to take note of their legitimate ideals. The mood then should not be one of warfare, but one of a searching community of all people of good will.

1978 by NC News Service

The power of the written word

By Charles N. Conconi

(Conconi is an independent Washington based writer. His most recent book, *The Washington Sting*, will be published this winter.)

There is a house for homeless men in Washington, D.C. with a room named in honor of a Washington Post columnist and editorial writer, Colman McCarthy, who is especially proud of that recognition.

"I'm enshrined in a poor house. Now that's a lasting reward," the tall, slender, almost gaunt McCarthy laughs. "It will always be there, long after I am gone." He pauses, his hands in his pockets as he walks to the window behind his desk to look at the mid-afternoon traffic moving past the Washington Post building.

BUT WHILE McCarthy's colleagues write mostly about the machinations of politics and government, he writes sensitive, incisive essays about profound thinkers from other centuries or about his "disturbers of the peace" — those fools among us who for reasons often unknown to themselves say, "I will not be pushed another step."

And they battle with big government and industry trying to get a giant corporation to build safe school buses; they fight for standards that would prohibit a clothing manufacturer from selling children's clothing that is highly flammable; they oppose strip mining operations that gouge and destroy a West Virginia community.

These "disturbers of the peace," whom McCarthy memorialized in a book of essays under that title, didn't fight out of any sense of heroics or glory, but because there was nothing else they could do. They were aware that the fight was lonely, often self-destructive, with the smallest of victories rare.

MCCARTHY understands that kind of person and the moral indignation and

courage it requires to stand up to impossible odds and tells their stories with a unique compassion and humanity. Because he writes sensitively about ordinary people whose ambitions are not self-aggrandizement and political power, his reporting stands out dramatically.

"I like to pursue subjects that a lot of the pack in Washington do not want or cannot get near," McCarthy explains, pointing out that he discovered last winter that the president's nearest neighbors were the homeless, destitute men who slept on heating vents near the Corcoran Art Gallery.

"And a few blocks away are abandoned houses owned by the city government. You don't need a powerful intellect to put those two grim realities next to each other. Why can't abandoned housing be turned over to the homeless?" McCarthy raised that question on the Post's editorial pages and was told his columns were a factor in seeing that housing was made available for those men.

"I don't believe that all the news stories to be fresh have to happen today. Sometimes the news from the fifth century can be startlingly new if you've never read Saint Benedict; from the sixth century if you've never read the poetry of Columba of Iona; or just 40 years ago, in the essays of Claude McKay."

TIELESS and in a V-neck sweater, McCarthy leans with his back to his jumbled bookcase, staring abstractly at his desk, choosing his words carefully. It's evident he has given considerable thought to his role in daily journalism.

"A lot of readers' nerve ends are rubbed a bit raw by the constant friction of 'great events' and 'big talk' coming out of Washington. Something soothing like a column on children and religious values or a discussion of ways to share the wealth." The thought is allowed to drift uncompleted. "When a reader pays 15 cents for his daily outrage

and it's the role of a good journalist to suggest things for him to get mad about.

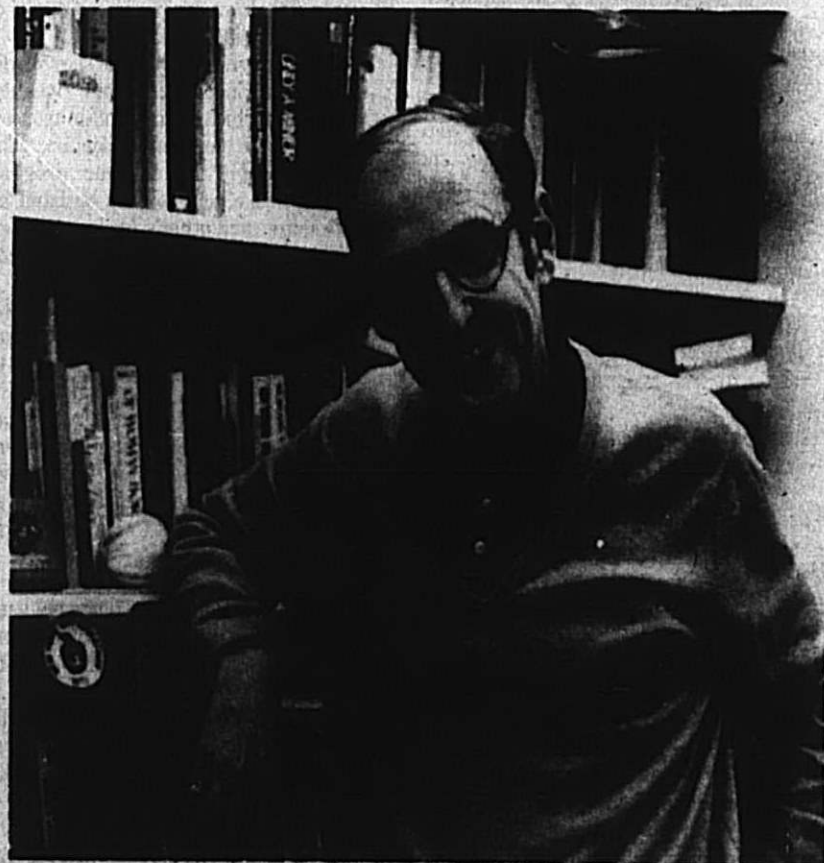
"I'm often accused of being a cynic," he continued, "but how can I be a cynic if I still believe that government can work; moral values can be spread and social justice can be achieved? It is the people who are hung up on big results who wear out the quickest in Washington."

THE ROOTS of his philosophy, he said, come from his country lawyer father who represented immigrants and the "voiceless poor." And, he added, he

learned the value of solitude and not being afraid to be alone from the five years he spent in a Trappist monastery in Georgia, an intellectual experience from which he is still drawing.

"Serving that group of voiceless poor, the largest group we have on the planet, would be a useful and happy vocation," he said. It is a sticky comment to make, but it is made matter-of-factly, without vainglorious piety or self-righteousness. "Service to others is really the crucial idea."

1978 by NC News Service



Colman McCarthy

The toughest beat— broken bottles, broken bodies, broken people



By Father Joseph M. Champlin

The Inquirer carried a headline and cover photos announcing, "Six Detectives Sentenced: 15 Months."

Its lead paragraph detailed the verdict. "Six Philadelphia homicide detectives were sentenced yesterday to 15 months in federal prison for conspiring to violate the rights of suspects and witnesses in the Santiago fire-bombing case."

A district judge told the men: "I believe that the superiors on the police force in this case have a great deal of personal responsibility for what is happening here today."

SEVERAL PERSONS perished in that fire bombing. The detectives were accused and convicted of beatings and other forms of coercion during the interrogations which followed as they built a false case against an individual later acquitted.

Such events and publicity make life difficult for Bob King. A 20-year veteran of the Philadelphia police force, he already suffers enough from misunderstandings and abuse. Cops are often contemporary society's bad guys, the hatchet men who break up fights, give tickets and arrest offenders. Less and less do they simply stand on corners and give directions to the confused or comfort the crippled.

Lt. King has for two decades witnessed the seedy side of life — broken bottles, broken bodies, broken people.

Yet he stays on because he likes to help people. Despite the hideous scenes and hurtful calumnies, King recalls the six babies he delivered in police vans, the many emergency trips to hospitals, the black infant named after him by grateful parents, the juvenile offenders now happy

ly on the straight and narrow largely through his efforts.

UNTIL FOUR years ago, Bob kept all his burdens and even most of his joys to himself. He would return home from work drained and distressed by the sight of a battered baby, or of young children on a bug-infested bed or of a butchered adult body murdered after some senseless fight. His wife, Ann, could read the pain in her husband's face, but solicitous inquiries brought no response. He chose to suffer in silence and for the first dozen years of their marriage, she felt closed out of his professional life.

This pattern shifted when they made a Marriage Encounter, that weekend experience which seeks to offer spouses a crash course in communication. They went through the 44-hour program, designed especially to help husband and wife share each other's feelings, and discovered a new and better world opened up for them.

"Before, I really didn't think Ann was strong enough to handle the sort of heavy feelings I had after a difficult day on the job. It didn't seem right to burden her with my problems. After our Marriage Encounter that changed and I discovered how much strength she had. I also understood better some of the difficulties she copes with at home, things I didn't appreciate before."

"BOB WOULD come home obviously upset by what had happened on the force that day. I wanted to share his pain, but he wouldn't talk about it. That made me feel alone, upset and not part of his life."

After these many years, particularly since their weekend experience, Ann grasps quite keenly the stress a police officer's life places on marriage. The nationwide statistics (40 percent divorce rate

for law enforcement personnel) should not be surprising given the risks, temptations, misunderstandings and depressing aspects of human nature these people daily witness or suffer.

That calls for extra support systems, especially the kind of a very close marital life with extremely open, loving communication which the Kings are striving for in their own lives.

THEY WANTED others to benefit from their experience so they have served as a presenting couple on 14 Marriage Encounter weekends since their initial session four years ago.

The Kings coordinated a recent day-long convention for several hundred couples in Philadelphia. The sacrifice they had to make proved how committed they are to strengthening marriages in our modern world.

On Friday afternoon and night, they prepared the high-school site for the conference. Then Bob worked from midnight until 8 a.m., made a swift change, came to the convention, spent the day there, caught a brief nap and returned for another eight hours on the night shift as part of Philadelphia's beleaguered police force.

1978 by NC News Service

Discussion questions

1. Discuss this statement: "There is surely no doubt that change has affected and continues to affect the middle-aged Catholic, who sometimes wonders whether the church of his or her youth is the same as the church of today, or at least wonders in what sense it is the same and in what sense it is different."

2. What are some basic truths about the church and its people that are unchanging?

3. What kind of change is absolutely indispensable for the Catholic?

4. What does constant reformation in our lives mean? Discuss.

5. In the early days of the history of our country, why was Rome worried about Americanism?

6. When did the church finally come to terms about religious freedom?

7. What was John Ireland's attitude about the public schools in this country? Why?

8. What was Father Thomas Bouquillon's view on Catholic education? What was Father Rene Holand's view?

9. Discuss this statement: "Its (secularism's) worldwide prevalence challenges people of Christian faith to be far more serious about their free and willing acceptance of Christ when both a secularized state and culture conspire to create a hostile environment."

10. Why are Christians carrying on dialogues with the secular culture?

11. What were some of the contributions made by Charles and Daniel Carroll toward the building of this nation and the church in America?

12. What was John Carroll's role in the church in the United States?

13. What is unique about journalist Colman McCarthy?

14. What does service to others entail in your own life?

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.

July 2

St. Maurice parish in Decatur County will hold its annual picnic on the church grounds. Chicken and roast beef dinners will be served from 10 a.m. to 3 p.m. A variety of entertainment will also be available.

July 2-6

Activities on the calendar for the office of Archdiocesan Social Ministries include the following:

July 2: Pre-Cana session at Our Lady of Lourdes school cafeteria, 12:30 p.m.

July 2: Alcoholism Help and Information "Recovery" meeting, 2 p.m., ASM office.

July 6: Simeon meeting, Our Lady of Perpetual Help parish rectory, New Albany, 11 a.m.

July 6: Simeon meeting, Our Lady of Perpetual Help parish rectory, New Albany, 11 a.m.

July 6: Happy Irish meeting, St. Patrick parish rectory, Terre Haute, 11 a.m.

July 6: AHI "AA" meeting, 1 p.m., ASM office.

July 3-11

A summer retreat for Sisters will be held at Mount St. Francis Retreat Center, Mount St. Francis, Ind., west of New Albany. The theme, "Christ in the Epistles of Paul," will be preached by Father Barnabas Kannenburg, O.F.M. Conv., and Father Ray Mallett, O.F.M. Conv. For further information or

Couple to note jubilee

Arthur and Leonora Gundlach, members of St. Patrick parish, Indianapolis, will celebrate their golden

wedding anniversary on Saturday, July 8. A reception will be held at the Msgr. Downey Council K of C Hall, 511 E. Thompson Road from 2 until 5 p.m.

Their two children, James Arthur and Jodie, will host the reception. Relatives and friends of the anniversary couple are invited to attend.

R. J. Alerding new prefect

Robert J. Alerding of St. Matthew parish, Indianapolis, was recently installed as minister prefect of the Third Order of St. Francis Holy Stigmata Fraternity.

Other officers installed include Arnold Scanlan, vice-prefect; Eleanor Blackwell, treasurer; Jeanette Wilson, secretary; and Mary Sanders, novice person.

Father Martin Wolter, O.F.M., spiritual director of the fraternity, conducted the installation ceremony at Alverna Retreat Center.



reservations contact the Center (812) 923-8810.

School, Corydon, will be held at the fairgrounds with serving from 11 a.m. to 4:30 p.m. The event is sponsored jointly by the three

Harrison County parishes of St. Joseph, Corydon; Most Precious Blood, New Middletown; and St. Peter, St. Peter, Ind.

July 4

St. Michael parish, Brookville, will hold its annual festival beginning with a family-style chicken dinner at 11 a.m. Carry-out chicken and lunch will be available and booths, games and other attractions will be featured throughout the day and evening.

July 7-9

The annual summer festival at Nativity parish, Indianapolis, will be held on the church grounds at 7300 Southeastern Ave. Home-cooked dinner featuring a fish fry on Friday and Italian spaghetti on Saturday will be served from 5 to 8 p.m. A smorgasbord on Sunday will be available from noon until 8 p.m. The festival will also feature midway rides, games and prizes.

July 9

The annual chicken dinner and picnic for the benefit of St. Joseph

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KICKBALL CHAMPIONS—Above are two of the teams which won trophies during the CYO Spring Kickball season. In the photo at the right are the Cadet "A" League champions from Holy Spirit parish. Coach Judy Felts is in the back row at the left. The Little Flower "56" B League champions are pictured at the left. Coach Judy McFadden is at the left in the back row. Other members of the coaching staff are Theresa Pfau, Jane Fowler and Margaret Gillespie.



1978 SUMMER APPEAL
CATHOLIC HOME AND FOREIGN MISSIONS
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Dear Friend of the Missions,

One of the most important decrees of Vatican Council II is the decree on the lay apostolate. In that decree we are told that we should do more than merely help those who ask for aid. "Christian charity should SEEK OUT those in need; it should find them and help them...The image of God should be seen in our neighbor...as well as the image of Christ, the Lord, to Whom in reality is offered WHATEVER IS GIVEN TO A PERSON IN NEED."

Persons, such as you are, will give to help the missions time after time. Perhaps it seems to be by force of habit; but this doesn't mean that it is given without love of God. Good habits of almsgiving are what a good Christian should develop anyway. When doing good and loving God and helping those in need and supporting the missions becomes a habit, then we can say that we are at last becoming what a person should be who says he loves God.

We want to compliment you for your holy charity in St. Paul's own words: "Brothers, do not forget: thin sowing means thin reaping; the more you sow, the more you reap. Each one should give what he has decided in his own mind, not grudgingly or because he is made to give, FOR GOD LOVES A CHEERFUL GIVER. And there is no limit to the blessings which God can send you--He will make sure that you will always have all you need for yourselves in every possible condition, and still have something to spare for all sorts of good works. As Scripture says: 'He was free in almsgiving and gave to the poor; his good deeds will never be forgotten.'"

Gratefully yours,

James D. Barton
The Reverend James D. Barton

Dear Director:

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- () \$ 7.00 to provide medicine to treat a patient.
- () \$ 15.00 to help feed a family for a month.
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cyo

The 1978 CYO Sub-Novice Swimming Meet is scheduled next week at Brookside Park, Indianapolis. The meet, the 14th annual, will begin at 5 p.m. on Wednesday, July 5. To compete in the sub-novice meet a swimmer must not have been a member of an organized swim team since his or her tenth birthday. The Archdiocesan Swim Meet for more experienced swimmers is set for Monday, July 10, at Krannert Community Center. In the Sub-Novice competition there will be ribbons presented to the first six finishers in each event. There will also be team trophies for Boys' Division, Girls' Division and Over-All Champion. Adult volunteers will be needed to help judge and time events. All interested persons should arrive at the Brookside Pool by 4:45 p.m.

remember them

- | | |
|---|---|
| CASSIDY, Albert M., 68, St. Paul, Tell City, June 19. | Cross, St. Croix, June 26. |
| † CLARK, Elvira Maria, 58, St. Roch, Indianapolis, June 24. | † KERVAN, Velma J., 74, Our Lady of Lourdes, Indianapolis, June 26. |
| † CHRISMAN, John J., 73, Sacred Heart, Terre Haute, June 24. | † KIRN, William F., 49, Sacred Heart, Jeffersonville, June 23. |
| † CRIPPEN, Mary E., 85, St. Gabriel, Connersville, June 22. | † KOVACH, Mark J., 17, Sacred Heart, Indianapolis, June 22. |
| † DAUBY, Chauncey, 80, St. Paul, Tell City, June 17. | † LAKER, John M., 79, Little Flower, Indianapolis, June 28. |
| † DeBURGER, Wills (Markey), 77, St. John, Indianapolis, June 24. | † LeLOUP, Louis, 74, Annunciation, Brazil, June 24. |
| † FOLTZ, Kathryn Balduzzi, 56, St. Benedict, Terre Haute, June 19. | † LIPP, Martha, 76, St. Paul, Tell City, June 17. |
| † GARDER, Anna Marie Conway, 52, St. Michael, Indianapolis, June 22. | † LYONS, Catherine Chance, 79, St. Mary, Indianapolis, June 21. |
| † GOEBES, Albert L., 55, Sacred Heart, Indianapolis, June 23. | † MELLE, Ethel E., 87, Holy Spirit, Indianapolis, June 24. |
| † GRIFFIN, William P., 67, St. Philip Neri, Indianapolis, June 24. | † OBERGFELL, William A., 80, Sacred Heart, Indianapolis, June 23. |
| GUNN, Constance Joan, 20, Our Lady of Lourdes, Indianapolis, June 13. | † REIBEL, Alma, 83, Sacred Heart, Indianapolis, June 27. |
| HANDS, Catherine (Katie), 90, St. Mary, New Albany, June 19. | † SCHNEIDER, Herman G., 68, St. Anthony, Indianapolis, June 24. |
| HINTON, Edward J., 88, St. Andrew, Indianapolis, June 23. | † SCOTT, Katherine L., 83, St. Augustine, Jeffersonville, June 22. |
| KELLY, Edward S., 59, Holy | † SMITH, Kimberly Wayne, 24, Sacred Heart, Terre Haute, June 20. |
| | † SNYDER, Amelia, 84, St. Paul, Tell City, June 19. |

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Thinking about July 4 brings back pleasant memories for many of us. It is often a day set aside just to have fun. Some will shoot off fireworks, others will go picnicking, and almost all will relax. It is also a day of awareness, a remembrance of events that have formed our country into what it is today. It should also be a day of reflection about what our country is becoming.

The words and flowing rhythms of "America, the Beautiful" are familiar to all of us. The first verse lauds the many natural wonders contained within America's boundaries. Whether it is standing atop the Wyoming Continental Divide, feeling the spray off Maine's rocky seacoast, or knowing the quiet solitude of Ozark forests inns, the different forms of the natural beautiful are a privilege to experience.

These creations are a grow small, acknowledging natural resource for the a God of mystery whose heart, for before them, we creative touch shows forth

glimpses of his power and wonder.

I would suggest that to be American today begins with gratitude, a humble thanks to the God who shares his natural beauty with us. Further, we need to reaffirm our stewardship of these gifts, never take them for granted, or abuse them.

THE SONG ALSO speaks of freedom. Our constitutional ancestors were willing to face all challenges in order to establish the rights of personal freedom. Yet, evaluation of American society shows that not everyone shares equally in the right to personal freedom.

Poverty has many faces in our country, and opportunity has not knocked on every door. As modern Americans, we cannot afford to be less dedicated to the rights of personal freedom than those who first formed this country. The same "impassioned stress" is needed today to knock down walls of injustice and discrimination.

Our history speaks not of simple answers to problems, but rather of courage and conviction before challenges to personal liberty.

The song implores God to "mend thine every flaw." Indeed, America possesses many strengths, but there are weaknesses or flaws too. One of these weaknesses is the nearsightedness that

remains part of our current societal attitude.

Once a philosophy of "manifest destiny" ruled the growth of our country. Today no such philosophy is permissible. Economics and communications have shrunk our world, and no country lives independently of the others.

"World Destiny" must be the view that broadens our American perspective. In addition to being American citizens, we are "world citizens," and with the truest vision of the Gospel, we must realize that all political and national boundaries fall before the all-encompassing boundary of the human heart.

OUR BROTHERS and sisters live in many lands, speak different languages, and follow diverse customs. What is happening in another part of the world must concern us. If our attitude becomes "America first," then we have lost the sense of vision on which this country was founded.

As believers in the rights asserted in our first Declaration, plus the goals of the Gospel, we must speak up against any faction in our society that would exploit our world brothers and sisters. The price for silence will be expensive: the growth of our current nearsightedness towards a

AMERICA, THE BEAUTIFUL

O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties, above the fruited plain.
America! America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet, whose stern impassioned stress
O thoroughfare for freedom beat across the wilderness.
America! America! God mend thine ev'ry flaw.
Confirm thy soul in self control,
Thy liberty in law.

Written by: Katherine Lee Bates, 1893

blindness that never sees with empathy or compassion. Such a blindness could mean the death of the American spirit.

While July 4 should be a time for reflection, it need not be a time for pessimism. We need fewer prophets of doom, and more builders of a Gospel-centered world.

Challenge and sacrifice

are not foreign words to the American vocabulary, but rather indicators of potentials within each American citizen. With belief in these potentials, we pause to say "thank you," to recommit ourselves to worldwide freedom and to see again with the far-reaching sight that characterized the first Independence Day.

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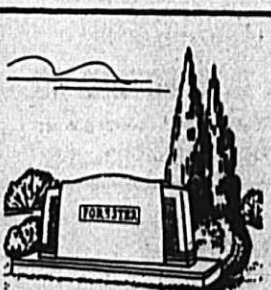
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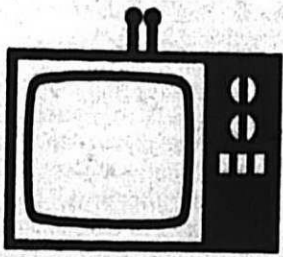
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tv news and reviews

'tom and joann'

The entertainment media are better known for following trends than taking chances on new and original ideas. Across the country a movie about divorce, "An Unmarried Woman," has been packing audiences into theaters. No surprise then that the newly liberated television industry should decide to try out a pilot for a possible series about a divorced couple with "Tom and Joann" airing Wednesday, July 5, at 9-10 p.m. on CBS.

A year after their divorce, Tom and Joann still maintain a close relationship because of their mutual concern for their two children. Joann occasionally dates a business colleague, and Tom has gotten involved with a divorced woman who insists he stop seeing his ex-wife.

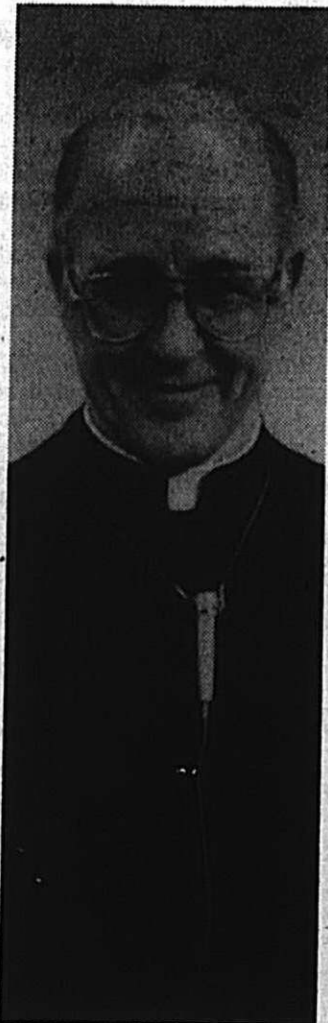
THE PROGRAM is nothing if not trendy in terms of the modern woman and the new morality. The subject—the troubled path of human relationships—is of considerable consequence but the format limits its treatment to soap opera level. The result is an objectionable mishmash of good intentions.

The premise of the show is a no-fault divorce—we never get a hint as to why this couple broke up. All we see is that they are having a

"terrific divorce," which, we are told, is better, than 16 years of marriage. They get on so well together that they seem an ideal television couple.

THIS PILOT is based upon an excellent made-for-TV movie, "Breaking Up," which was so much better in showing a woman pulling herself together after being left by her husband than the slick glamour of "An Unmarried Woman." In concocting the framework for a continuing series about a divorced couple, writer Loring Mandel and director Delbert Mann—both top craftsmen—haven't solved the problem of making a painful subject seem like light-hearted drama.

To its credit, the characters are nice people who truly care about others and the two leads—Elizabeth Ashley and Joel Fabiani—communicate this quality. Divorce, however, is a concern of American life and deserves a more serious kind of treatment than this.



ON TELEVISION—Father Lawrence Moran, pastor of St. Joseph Church, Rockville, will be host to the Sign-On and Sign-Off "Devotions" programs during July on WRTV, Channel 6, Indianapolis. He will also appear on Sunday, July 2, on the Focus on Faith program at 11 a.m. on the same station. Other panelists will be Dr. George Boyle and Rabbi Jonathan Stein. Their topic will be "In God We Trust and Grow More Tense."

tv programs of note

Monday, July 3, 10-11 p.m. (PBS) "Star of India." This documentary about the oldest iron-hulled merchant ship still afloat traces her history from launching in 1863 to her appearance in our bicentennial celebration. Wednesday, July 5, 10:30-11 p.m. (PBS) "Williamson Disaster." Documentary on the effects of last year's flood along the Tug Fork River in Williamson, W. Va., that left 20,000 people homeless.

Not so many years ago, PBS broadcast a retrospective of Edward R. Murrow's work for CBS that demonstrated why he is regarded as the unsurpassed master of TV journalism. This summer, airing on some 50 public television stations, is another Murrow retrospective consisting of selections from his 1953-59 interview series, "Person to Person," premiering Thursday, July 6, at 9-9:30 p.m. on some PBS stations. These shows reveal a lighter, less serious side to the Murrow personality without in the least

religious broadcasting highlights

RADIO: Sunday, July 2, "Guideline" (NBC) presents an interview with Norman Francis, president of Xavier University in New Orleans. Xavier was founded in 1925 by Mother Katherine Drexel to educate poor blacks in Louisiana at a time when few colleges would accept black students. It remains the only black Catholic university in the United States. In this concluding interview, Francis will discuss the origins and current goals of Xavier as a black Catholic university in the '70s. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)

edward r. murrow revisited

detracting from his reputation for integrity and fair-mindedness. Seated in a studio armchair with the ever-present cigarette that became his trademark, Murrow converses with his guests via a screen monitor. In the opening selection from "Person to Person," originally broadcast October 30, 1953, Murrow speaks with the newly elected Sen. John F. Kennedy and his bride, Jacqueline, in their Boston home. What is most noticeable from our perspective in time is their total lack of experience with TV, a medium both would master in the next 10 years.

Nervous and uncomfortable, the young senator at one point goes on talking to a dead camera for a couple of sentences before shifting gears without a beat. With his relaxed confident manner, Murrow

safely guides the future President through his first personal exposure before a national audience.

Each of these programs consisted of two interviews and paired with the Kennedys was Major General William F. Dean, freshly returned from three years in a North Korean prisoner-of-war camp. Murrow does not exploit the general's painful memories—they can be seen plainly in his drawn face and halting speech.

This series should prove nostalgic for those familiar with the people involved and serve to introduce others to the personalities and culture of the Eisenhower era. What were originally human interest features of passing moment have value today, both as examples of the work of a skilled journalist and as part of the social history of our nation.

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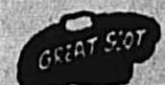
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New 'Omen' approaches the incredible

BY JAMES W. ARNOLD

Looking at "Damien—Omen II," one realizes that "The Omen" series isn't just devil movie nonsense anymore. Since the Anti-Christ has now grown into an adolescent, the film clearly belongs in the teenager-who-has-the-power (Super-Kid) genre, like "Carrie" and "The Fury." Whatever happened to nice pubescent incompetents like an Aldrich?

The big scenes in these films tend to be high school fantasies, like flattening the school bully against the wall, or dumbfounding the teacher who catches you napping by knowing all the answers in the history book. These tricks, of course, are only preliminary to the real mayhem.

Since TV is always setting up playoffs leading to championships, I suggest a natural (supernatural?) match between Damien and either Carrie or the girl who blew John Cassavetes apart at the end of "The Fury." Perhaps the girls could exchange horrific stares first, since eliminating one would set up a sexy boy-girl confrontation and higher ratings. What title could they compete for? Blood-boiling, skull-blowing, machine or person-exploding? Or maybe the goriest new idea by a movie special-effects department.

IN "THE OMEN" series, we're apparently doomed to watch the whole life story of Satan's child Damien Thorn (now 13), and it may be a very long story indeed, since the widely scattered good guys are stuck in a hopeless losing streak.

Superman-as-bad is just as boring as Superman-as-



good: without foes of equal power, there isn't much suspense, except in seeing how each loser loses. In old continuing horror flicks (like "Frankenstein" and "Dracula"), we used to be given at least the illusion in each episode that virtue triumphed. Then all they had to do was revive the monster for the next show.

But the film that most resembles "Damien" is a Roadrunner cartoon. Every time a character discovers "who Damien really is" and seems ready to mount an attack, he or she gets zapped. The movie is an exercise in superbly

arranged violent death. We start with two guys getting buried alive.

After a somewhat routine heart attack, the inventiveness picks up. A woman reporter is hit by a semi-trailer truck. An old man falls into an ice hole. A few dozen actors are gassed by insecticide. A doctor is subdivided by a falling elevator cable, a museum director is hung up on the coupling of a runaway freight car, etc., etc. Will they make a selection of best scenes like this for a 1990 movie and call it "The Golden Age of Necrophilia"?

THE THEME IS THAT the evil powers are protecting Damien so he can grow up and run the world. As in the original film, pseudo-religious references are laid on for a veneer of respectability—"pseudo" in the sense that the Anti-Christ prophecies from the Apocalypse are twisted to have contemporary horror show relevance, Biblical references and religious-sounding background music are plugged in for atmosphere, and the Catholic exorcism rite is made to seem roughly equivalent to heart-staking vampires.

Only two satisfactions are really provided for intelligent believers. One, Satan is taken seriously, although there is little sense of moral evil in the film—the only sin the bad guys seem interested in is murder arguably in self-defense—does Beelzebub want to

become incarnate just to become the head of an international conglomerate? (My, how the stock would soar on Wall Street). Two, people are easily victimized because they don't take the Bible warnings seriously. (Suggestion: modern smart guys are easy prey for Satan). The only trouble is that even when they do believe, and cover themselves with prayers and crucifixes, they still get killed.

The creators of "The Omen" are, in fact, setting themselves up for a credibility problem even in the thriller context.

Assuming that in film three or four, Damien will eventually lose, it's hard to see how. He and his helpers (including a raven who seems left over from Hitchcock's "The Birds") seem capable of handling anything the good guys can throw at him. Maybe that's the gimmick that will keep the series going. Anyone for a contest on Damien-stoppers? I'm tempted to opt for a good woman: he falls in love, and gets those six daggers in the heart right after she's fixed his favorite chicken diablo and a triple martini.

THE NEW "OMEN" is set in the Midwest, which provides a different ambience from the English-European original. Director Don Taylor (last film: "Dr. Moreau") effectively uses

winter locales in Chicago and Wisconsin (Eagle River, Northwestern Military Academy), as well as a predictably spooky archaeological museum, and the cast (William Holden, Lee Grant, Jonathan Scott-Taylor, et al) lend all the credibility they can.

But none of this can overcome the basic problem,

which is creeping morbidity. Scariest is sometimes fun, but "The Omen" is stubbornly downbeat. The lightest moment comes when Damien and family are watching an old Pat Boone movie, and the kid scorns the "happy ending as boring." The guy is a born movie critic. [Rating: B—objectionable in part for all]

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—tv films this week—

CONRACK (1974) (CBS, Saturday, July 1): A first-class teacher movie about an idealistic young man (Jon Voight) who both teaches and learns from a group of neglected black children on an island off the Carolina coast. A true story with an ambiguous ending, uplifting, and beautifully acted and photographed in Georgia. Directed by Martin Ritt ("Sonder"). Recommended for all ages.

WHERE THE LILIES BLOOM (1974) (Part 2, CBS, Tuesday, July 4): A low-key but touching story of a spunky, resourceful 14-year-old mountain girl who keeps her impoverished brothers and sisters together through a difficult year after the death of their widowed father. It's virtually a documentary on life in the Carolina Smokey Mountains. Recommended family viewing.

POCKET MONEY (1972) (CBS, Tuesday, July 4): An offbeat contemporary western teaming Paul Newman and Lee Marvin as a pair of likeable con-men trying to buy rodeo bulls from smart rancheros in Mexico. The comedy is occasionally delightful, but the total enterprise is very lightweight. Satisfactory for adults and mature youth.

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