

Christian Schools, Inc., will occupy St. Mary Academy buildings in fall

St. Mary Academy, which closed last year due to plunging enrollment, has been leased by the Indianapolis Christian Schools, Inc., effective July 1.

With a goal of "providing a Christian environment for educational achievement," the non-profit corporation will establish grades 7 through 11 at the former all girls' high school at 429 E. Vermont St. this fall.

The four-year lease, signed on June 23, includes an option to buy.

The main Academy building was constructed in 1912 and an addition was added to the south in 1926.

ERNEST STEWART, president of the Indianapolis Christian Schools, Inc., an adjunct of the Church of Christ, told the Criterion that he anticipates an enrollment of 125 to 150 next fall.

While the majority of pupils will come from Church of Christ congregations, he said that enrollment will be open to members of other churches.

He stated that the academy buildings are structurally sound and will require only

minor rejuvenation before occupancy. He hopes to do more extensive remodeling next year.

Mr. Stewart stated that the academy chapel will continue to be used "as a place for prayer and religious services."

ST. MARY ACADEMY formally closed its doors at the end of the spring semester

in 1977.

Enrollment reached its peak in 1952, when 470 girls registered. Enrollment gradually dwindled in the ensuing years and reached crisis dimensions in the 1976-77 school year, when a 23% drop in enrollment occurred. When an additional 26% decline was projected for the following term, Oldenburg officials

decided that they could not feasibly keep the school open any longer.

In her announcement of the community's decision in March, Mother Miriam Clare Heskamp, O.S.F., called the action "the only possible and realistic one" and added that the enrollment outlook "precluded the possibility of discussing alternatives."

Bakke verdict generally favorable

BY JIM CASTELLI

WASHINGTON—Immediate reaction to the U.S. Supreme Court's ruling on the Bakke "reverse discrimination" case was generally favorable, with people on both sides of the issues in the case claiming victory.

The court ruled that the University of California Medical School at Davis had discriminated against Allen Bakke, a 38-year-old white male, on the basis of his

race when it denied him admission and allowed less qualified minority students in under a quota system that set 16% of the school's seats aside for members of minority groups.

But the court also ruled that schools had a right to consider race as a factor in making admissions decisions.

MSGR. JOHN MURPHY, executive director of the Association of Catholic Colleges and Universities of the National Catholic Educational Association, said: "I think the court has rather fairly compromised two conflicting points of view, the one which holds that minorities need additional help to enter the mainstream of American life from which they have been excluded unjustly, and the other which contends that compensatory actions cannot be extended to the point of denying rights to members of the majority groups."

"Absolutists in either camp will not be entirely satisfied with the 'on the one hand . . . and on the other hand . . .' opinions," he said.

Msgr. Murphy said: "I think Catholic educational leaders will hail the court's endorsement of the justice of affirmative action programs which do seek to find ways to make up for the errors of our history and for the inequities that even now are part of our system."

"It is never easy to ensure that one group's rights are not gained at the expense of another. Our colleges have made serious efforts to cooperate with others in providing access and reasonable choices to all who desire education. Often they have done so out of their own sparse funds. I am sure they will continue to make special efforts on behalf of those with special needs," he said.

Michael Schwartz, associate executive director of the Catholic League for Religious and Civil Rights, said the decision appeared to be "against quotas, which are discriminatory, and for affirmative action, which is a very valuable and necessary tool for eliminating



ALLEN BAKKE

Disarmament reaction mixed

BY JEFF ENDRST

UNITED NATIONS, N.Y.—After three weeks of hectic, and frequently heated, arguments on what might constitute the best agreed strategy for the survival of mankind, the special United Nations session on disarmament has surfaced with a document which some praised and others criticized.

Only Albania rejected it.

The document produced June 30 by the 149-nation body represents the lowest common denominator on many complex disarmament issues which invariably touch on international security and development opportunity of all countries.

U.S. Ambassador James Leonard said that it was a "diplomatic miracle" that the biggest disarmament conference in 40 years could agree to a single document covering many sensitive issues.

France, which announced it will participate in future disarmament negotiations in Geneva, Switzerland, characterized this session as a "major event because of the scope of its objectives."

Canada said that the final document "sums up in quietly compelling language the demands of all mankind that, somehow, swords must be beaten into plowshares."

But China condemned the Soviet Union and the United States for what it called their policy of war preparation. It complained that the final document contained the "spurious language" of the superpowers instead of dwelling on their alleged hegemony, on the falsehood of detente and on "nuclear blackmail."

THE FINAL DOCUMENT does not reflect the fact that Pope Paul sent Archbishop Agostino Casaroli to the session with a message saying, "We will intervene, if needed." The Soviet Union opposed any mention of the pope on the grounds that the Holy See is not a member state of the United Nations.

The permanent observer of the Vatican Mission to the United Nations, Father Giovanni Chelli, summed up the results of the session by saying, "It could have been worse."

President Carter came under frequent criticism, especially from American observers at the session, for not having provided a much needed impetus by his presence. A few observers also regretted that Soviet President Leonid Brezhnev failed to attend.

U.S. Ambassador Leonard underlined (See DISARMAMENT, Page 13)

(See BAKKE, Page 2)



DIAMOND JUBILARIANS—Above are seven of the 10 Sisters of St. Francis, Oldenburg, who will celebrate 60 years as women Religious this month. These women, who entered the Congregation as World War I drew to a close, represent a wide range of Franciscan ministries. Service in the academic apostolate of elementary and secondary education has been complemented by music instruction, domestic service and administration. The jubilarians are left to right, standing, Sisters Mary Leonilia Beetz, Francis Theresa Hietter, Mary Roche Bosse, Dorothy Marie Bockhorst; and seated, Sisters M. Ada Pfeiffer, M. Antonia Schmitz and Mary Alexia Lange. Not present for the picture were Sisters Mary Claude Millan, Ida Marie Puetz and Mary Noel Remke.

Bakke (from 1)

discrimination."

"Affirmative action doesn't need quotas to be effective," he said.

MSGR. ALOYSIUS WELSH, executive director of the National Catholic Conference for Interracial Justice, said he was "grateful" that the decision upheld affirmative action programs which are designed to aid members of minority groups who have been victims of discrimination.

He said such programs were needed as compensatory justice for past discrimination and because of "the continuation of racism in the present."

Ralph Procotta of the National Italian-American Foundation praised the decision for striking down quotas and protecting affirmative action.

He said the decision "revitalizes and expands" the concept of affirmative action because it can be used to help disadvantaged members of other ethnic groups as well as blacks and other minorities.

The foundation had joined in a friend-of-the-court brief with seven other ethnic and religious groups which supported affirmative action but opposed quotas.

Samuel Rabinov, legal counsel for the American Jewish Committee who drew up the brief, also praised the decision. He said the AJC "will go ahead with strong support for a variety of affirmative action programs."

Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame and former chairman of the U.S. Commission on Civil Rights, called the decision a setback.

But he said, "All who are deeply concerned with equal protection for all Americans—the central message of our Constitution and our Bill of Rights—must redouble their efforts so that Bakke does not become . . . a Supreme Court

decision pointing America downward rather than upward."

THE CONGRESSIONAL Black Caucus said that while it was not pleased with the Bakke decision, it did not sound a "death knell" for affirmative action programs.

The caucus said no justice on the court agreed with the California Supreme Court which said race could never be a factor in admissions decisions.

Attorney General Griffin Bell called the decision "a great gain for affirmative action."

The Rev. Jesse Jackson took a stronger stand against the decision than most black leaders. He called it part of a national "move to the right" and said demonstrations may be needed to express concern.

Robert Bork, U.S. solicitor general under the last Republican administration and now a law professor at Yale, said, "This isn't a landmark decision. It doesn't tell us how much race counts. We're told that we can count race somewhat, but not too much. That's going to be difficult to apply."

Laywoman given USCC youth post

WASHINGTON—A 28-year-old woman has been named representative for youth activities in the U.S. Catholic Conference and director of the National CYO Federation, filling a post formerly held by priests.

Marisa Guerin, specialist in youth activities in the USCC Education Department for the past three years, succeeds Father Rudy Beranek, who will spend a semester at the Marianella Pastoral Center in Dublin before assuming pastoral duties in his home Diocese of Galveston-Houston, Texas.

A native of Philadelphia, Ms. Guerin was associate director of the Philadelphia Archdiocesan Conference on Youth from 1972-74 and served as a regional coordinator for the Philadelphia archdiocesan Newman Apostolate from 1974-75. She joined the USCC as a youth specialist and executive secretary of the National CYO Federation.

The appointment, which is effective Sept. 1, was announced in Washington by Bishop Thomas C. Kelly, USCC general secretary. The conference conducted a nationwide search to fill the position Bishop Kelly said.

Right to Life to step up anti-abortion campaign

BY TERESA COYLE

ST. LOUIS—Politicians who found abortion a hot political issue in the past will find it getting even hotter if the National Right to Life Committee succeeds with plans made at its recent convention in St. Louis.

The meeting, held during four days of near-100 degree weather, ended July 2 at Stouffer's Riverfront Towers. More than 2,000 persons from all 50 states and several foreign countries took part.

Besides seeking to step up the political activities of its 11 million members, the organization reaffirmed its policy against violent anti-abortion activities, drew numerous parallels between the pro-life movement and the civil rights movement and endorsed non-violent direct actions such as abortion clinic sit-ins.

AT THE CONVENTION'S close, newly elected NRLC president Dr. Carolyn F. Gerster announced that the pro-life organization would pay a \$5,000 reward for information leading to the arrest and conviction of persons responsible for burning abortion clinics.

"The National Right to Life Committee condemns all forms of violence and recognizes the most serious violence as being the annihilation of human life through abortion itself," she said.

The principal objective of the NRLC is passage of a constitutional amendment known as a human life amendment, which would supercede the 1973 Supreme Court decision legalizing abortion. To secure that amendment, the organization works for the election to Congress of persons committed to such an amendment.

At the convention, however, state units were also urged to press their legislatures to enact calls for a constitutional convention. The convention method of amending the constitution has never been used, but could be put into motion by 34 states. To date, 13 states have called for a convention on the abortion issue.

ELECTED BY THE NRLC'S board of directors as president the day before the convention opened (June 29), Dr. Gerster, a Protestant and a physician, said she hopes her election will "demonstrate to the nation that this is not the conservative, male, Roman Catholic organization that our enemies try to depict."

The organization, with an estimated 11 million contributing members from 1,200 chapters in the United States and Guam, is "non-sectarian, non-partisan and certainly

non-profit," said Dr. Gerster, a cardiologist from Scottsdale, Ariz.

She said that she is intent on securing passage of a constitutional amendment "protecting all human life regardless of age or state of dependency." But "abortion is just the tip of the iceberg," she added. "We are equally involved regarding euthanasia (mercy killing) and human experimentation, without informed consent, not done for the benefit of the individual."

Noting that 1978 is an election year, Dr. Gerster said, "The committee is realizing the potential of political action to reverse this thing." On a human life amendment, she added, "We're just trying to put back into the Constitution what we always thought was there."

AT A MEETING preceding the convention, the NRLC's board of representatives passed resolutions calling for a human life amendment, condemning agencies which "endorse promiscuity in teen-agers" and encouraging "healthy sex education courses," reaffirming that non-violence "characterize all action taken in the name of the National Right to Life Committee," and vowing to work against federal financing of abortions.

The board also recognized Athletes for Life, a new national organization, and called on the organizers of the U.N.-sponsored International Year of the Child to "protect the rights of the unborn and to endorse that concept in their literature."

— the word this sunday —

By Father Donn Raabe

**FOURTEENTH SUNDAY
IN ORDINARY TIME**

"King of the clowns"

*Zechariah 9:9-10
Psalm 144:1-2, 8-14
Romans 8:9-13
Matthew 11:25-30*

God and His ways are full of paradoxes. Who would ever think of their victorious and triumphant King riding a donkey colt? Maybe the King of the Clowns, but surely not any other king we can think of. Yet that is the image of Israel's mighty King. And then Jesus in effect calls Himself a child. ("You've hidden the message of life from the learned and clever and revealed it to mere children. You have entrusted it all to Me, and I give it to the children who can appreciate it.") To get ahead in this kingdom you've got to go backwards and become the child you've worked so hard to leave behind? And finally the thing about His yoke. The overburdened and exhausted will find rest by taking on His burden. Elsewhere He describes His burden of love by saying that one gains life only by losing it—by letting go of it and living for others in faith and love. Well, all you can say is God's ways are sure not man's normal ways, but His are the only ways to eternal life.



LINE OF HUNGER—Children line up for food in the Nilha Camp as the fleeing of Moslems from Communist Burma to Bangladesh continues. Refugees in Bangladesh camps now total nearly 200,000 in a country which hardly can care for the needs of its own people. [NC photo from KNA]

Anniversary rites slated at St. Maur

St. Maur Monastery, Indianapolis, will observe the 30th anniversary of its founding on Tuesday, July 11. Highlight of the observance will be a Pontifical Mass at 7 p.m. at which Bishop Francis R. Shea of Evansville will be the principal celebrant.

The Mass will be offered in the Highwoods Pavilion, 4400 Northwestern Ave. and will be followed by a reception and buffet.

Three members of the Benedictine community will also observe ordination anniversaries on the same day: Prior Harvey Shepherd, 30th; Rev. Bernardin Patterson, former Prior, 25th; and Rev. Charles Henry, 25th. The public is invited to the combined celebrations.

St. Maur Monastery was founded in 1948 at South Union, Ky., from St. John's Abbey, Collegeville, Minn.

In 1968, at the invitation of Archbishop Paul C. Schulte, the monks moved the Monastery and the Seminary which they operated to Indianapolis. In 1975 the Seminary was reorganized into a Theological Center.

The Center provides facilities and programs for continuing youth ministry, religious education, religious formation and urban ministry. The Benedictine monks also administer the Maurwood Lake Retreat and the Highwoods Day Camp for Youth.

Papal warning

VATICAN CITY—Hours after traditionalist Archbishop Marcel Lefebvre conducted unauthorized ordinations in Switzerland, Pope Paul VI warned church dissidents that "the moment of truth has come" for taking action against them. The pope's warning came as Vatican sources were saying that Pope Paul is contemplating further disciplinary action and perhaps even an excommunication decree against Archbishop Lefebvre.

For handicapped

WASHINGTON—Two major committees of the U.S. Catholic Conference have called for the establishment of a national Catholic office for the handicapped, a proposal that was rejected by the U.S. bishops at their meeting in May. During separate meetings in Washington June 27 and 29, the USCC Education Committee and the Social Development and World Peace Committee also approved a proposed pastoral letter on the handicapped.

'Disappointed'

WASHINGTON—An official of the National Conference of Catholic Charities has said his organization is "greatly disappointed" that a new "no-frills" welfare proposal offers no improvements for welfare recipients or help for people not covered by existing programs. Matthew Ahmann, the NCCC's associate director for governmental relations, was referring to a proposal made by three U.S. senators.

capsule news

Lauds renewal

PLAINFIELD, N.J.—The charismatic renewal is "a continuing sign of the Church's ability to renew herself" which is "as broad as the Gospel," according to Archbishop Jean Jadot, apostolic delegate in the United States. The archbishop discussed the movement's strengths and weaknesses in an interview in the July-August issue of Logos Journal.

'Year of Child'

VATICAN CITY—Pope Paul VI urged officials of the United Nations-sponsored International Year of the Child not to let the celebration become an occasion for promoting abortion and contraceptive activities. The pope also called for action against child neglect and child abuse.

Release urged

ROME—The French bishops have called for the release of 19 leaders of the South African Young Christian Workers who have been arrested in the last few weeks. "We share your uneasiness over the fate of these youth," said a letter from Archbishop Roger Etchegaray of Marseille, written on behalf of the French Bishops' Conference Permanent Council, to Archbishop Joseph Fitzgerald of Johannesburg, president of the Southern Africa Catholic Bishops' Conference.

Oppose grants

WASHINGTON—The Carter administration has opposed a Senate amendment to provide direct grants to private schools for textbooks, bus transportation and auxiliary services. The administration said the bill was probably unconstitutional and that there would be "serious problems" in administering such a program.

No reversal

REGINA, Saskatchewan—The Church's traditional moral standards on the use of birth control are true beyond the shadow of a doubt and cannot possibly be reversed, according to Jesuit Father John C. Ford and Germain Grisez. The two moral theologians were writing in the publication Theological Studies.

Levels charges

MANILA—An official of the Philippine Independent Church attacked some religious organizations in his country for having what he described as a "hypocritical attitude." In obvious reference to the Catholic Church in the Philippines, Winifredo B. Vergara, executive secretary of the PIC's National Priests Organization, also cited what he called "vast tracts of untaxed church properties."

Annulments up

LOS ANGELES—The number of annulments granted in the U.S. Church has increased not because of a lessened Church commitment to marriage, but because of new theological and psychological insights, according to Msgr. August Moretti, director of the Los Angeles archdiocesan Matrimonial Tribunal.

Fewer births

UNITED NATIONS—The population explosion is showing definite signs of tapering off. New statistical forecasts by the U.N. Fund for Population Activities say the number of people in the world in the year 2000 may end up as low as 5.8 billion. Previous estimates had been as high as 8 billion.

Changing attitudes

CHICAGO—Changing lay attitudes about the nature of sin and reconciliation may explain the current decline in the use of the sacrament of confession, according to the results of an informal survey of Chicago Catholics.

Not meeting needs

MILWAUKEE—If your parish women's group is dying out, it's probably because it's not meeting the needs of today's world. That's the message women in the Milwaukee Archdiocese are hearing from Marilyn Bowman, parish council coordinator for the archdiocesan Office of the Laity.

— living the questions —

Attending Mass as enlightening as offering it

BY FR. THOMAS C. WIDNER

One of the more enlightening experiences for me in taking a vacation is to attend Mass rather than offer it in private. The experience is always either very humbling or very encouraging. It is never in-between.

No matter how much one simply tries to participate, I can't help but draw comparisons between myself and the priest celebrating the Mass. A whole range of emotions occurs. I went through this all over again while on vacation at the end of June. I attended Mass on two separate Sundays in two separate locations in the western United States along with hundreds of laymen and laywomen.

Sometimes my reaction has been to feel good about my own performance as a celebrant. "Why, I can do better than that," I think, and I feel sorry for the laity who have to



put up with the shenanigans of a bored or unenthusiastic priest. At other times I feel discouraged knowing that I do not always put into my efforts at offering Mass the same as a stranger priest I have witnessed elsewhere.

Another feeling I have had, especially on this past trip, was pity for the celebrant. The pity stemmed not so much from my judgments about his performance, but from feeling how badly the priest must have felt in trying to offer a sacred mystery with a less than enthusiastic crowd.

I'm afraid that many of our people still attend Mass simply with the idea of attending it and getting it over with. To be sure, there's a strong core of people who attend Mass to offer it with the priest and not to watch him offer it. We have strong groups of people who support us and our attempts to make religion live. Unfortunately, these are not the majority of our so-called Catholic Christians.

It occurs to me again and again that for some reason priest and people seem, in many cases, to be working

against one another. We see this not only in the liturgy, but in activities in parishes and institutions outside the liturgy. We seem to be afraid of one another sometimes.

Perhaps our experiences at Mass should simply teach us that it will take many more years to undo the distance set up between priest and people by a Church which has tended to over-emphasize the importance of its priests for much too long. That over-emphasis I take for granted simply because of the difficulty most of us have in relating as priest to laity.

I fear that an unresponsive laity is continuing to discourage priests from extending themselves too much. I fear that discouraged priests are isolating themselves more and more. I still believe that priests need the encouragement of other priests in order to be good priests, but I don't believe that that is half so important as receiving the encouragement of the laity whom the priest serves. A priest will not do so well if people do not tell him what his strengths and weaknesses are.

— question box —

How does Church feel about mixed marriages?

BY MSGR. R. T. BOSLER

Q. How does the Catholic Church feel about mixed marriages? According to a college student who attended a symposium of priests, rabbis and ministers discussing this issue, the two priests

agreed that the Catholic Church favors such marriages because the Catholic party is usually the stronger in faith and makes converts of the other partner and thus the Church grows. They further are reported to have said that if the Catholic party is weak, it would be better for the couple to go to a Protestant church than none at all because it is all a mystery. How about that?

A. I doubt very much whether the priests said what the college student heard. I have been misquoted so many times that I have learned to suspect the accuracy of second-hand evidence. But I'll tackle the question as you propose it.

Officially the Catholic Church does not favor mixed marriages, since it still

requires a dispensation from the law that forbids them. The Vatican issued an instruction on mixed marriages in 1966, which restated the principal reasons why Catholic marriages should be fostered. Marriage is a sacrament which is a symbol of Christ's union with the Church, the instruction pointed out, and, indicating that differences of opinion between the

spouses concerning the very meaning of marriage can create a new obstacle to a successful union, repeated these words of Pius XI:

"The link between souls weakens, or they drift apart, when they cease to be of one mind and heart with regard to the ultimate and highest values—with regard to religious truth and sentiment, that is to

say." That much said, the instruction recognizes that mixed marriages are inevitable in a pluralistic society.

Mixed marriages can be at best a mixed blessing. They have been the occasion for many non-Catholics to learn to know and accept Catholicism. In these ecumenical times they can be the means of bringing the churches closer together. Some mixed marriages work out beautifully; some are a disaster. Overall, mixed marriages have weakened both Catholicism and Protestantism.

I would agree that it is better for a couple to attend a Protestant church rather than none at all, but not because it is all a mystery—which would imply that Catholicism has nothing special to offer—but because Protestants are Christians, too.

Q. I am the godmother of Gene, who married Carol; she later became a convert to the Catholic Church. She is a good wife and mother to their three children. But Gene divorced her to marry another woman. Can Carol remarry in the Catholic Church? What is my responsibility as Gene's godmother?

A. As godmother you no longer have any responsibility for Gene. As a Christian friend of Carol, you will want to help her rear her children as Catholics. Whether Carol can marry again in the Catholic Church depends upon whether or not there is evidence that her marriage to Gene was invalid. It is impossible to give any advice on this without a lengthy interview with Carol. You should advise her to seek help from her parish priest.

Q. Would you know of a special saint who helps people with health problems? I need help desperately.

A. St. Camillus de Lellis, 16th-century founder of the Ministers of the Sick, and St. John of God were declared patrons of the sick by Pope Leo XIII. St. Jude is the patron of desperate cases. Why not turn to the great healer, the Lord Jesus himself?



AMY WITH STRINGS—Amy Carter performs with her violin during the annual Suzuki String Recital at Wolf Trap Farm, Park near Vienna, Va. President and Mrs. Carter attended the recital in May. Amy recently was one of 300 children participating in the week-long Greater Washington Suzuki Institute at Catholic University of America. [NC photo]

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FAMILY PLANNING—Pope Paul VI's controversial encyclical "Humanae Vitae" stated that natural family planning may be used if there are "serious motives to space out births" and added that medical science must find ways to regulate births through observance of natural rhythms. This became the mandate for the natural family planning movement which has grown spectacularly in recent years. [NC photo by Tom Salyer]

— letters —

Office of Worship goals 'annoy and insult' DeKalb

To the Editor:

It was with very considerable annoyance and a sense of alienation that I read The Chancery Report (Criterion June 16, 1978). Emanating from and obviously with the "Imprimatur" of the Office of Worship, we are informed that the Archdiocesan Liturgical Commission has set down 14 breathtaking, long range goals for clergy and laypersons involved with the liturgy.

If I was a priest, I would certainly be insulted by some of these "goals." We read, for example, that the clergy are in need of "updating in the theology and practice of the liturgy." This assumes that most clergy never get beyond "Time" or "Newsweek" and absolutely never pick up a liturgical review or read any recent books on the liturgy. And in case you Reverend Fathers didn't get the point, the Commission duplicated the same condescending goal further on in their report (and perhaps haste) as follows: "Workshops for priests to improve liturgical leadership role and planning skills."

What a lot of rhetoric and nonsense! What a waste of money. These Commissions and Office of Worship refuse to

face one big fact: Except for a language change and the performance of a few liturgical functions by laypersons, we have only exchanged one rigid system of rubrics for another. And under the guise of "guidelines" and a pyramiding ecclesiastical establishment, the post Vatican II Church promises to dispose of as quickly as possible the "breath of fresh air" Pope John dreamed of.

What our Catholic people need desperately is a Liturgical Commission and Office of Worship that can come up with some really innovative Sunday liturgies so that they (the people) can have some relief from 52 nearly identical Masses, Sunday after Sunday. What about a Sunday schedule that includes Masses and one Morning Prayer service minus the Eucharist? What an untapped gold mine lies hidden in the adaptation of Eastern Rite Masses to Western customs and traditions?

What the Office of Worship and the Liturgical Commission has come up with is the threat of more and more rules but absolutely no innovations. Too bad.

George B. DeKalb

Bloomington, Ind.

— 'humanae vitae' plus 10 —

Natural Family Planning is given new impetus

(This is the second 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—Pope Paul VI's 1968 encyclical, "Humanae Vitae (On Human Life)," which reaffirmed the Church's teaching against artificial birth control made one subtle break with tradition, the effects of which are being felt more and more strongly in the past 10 years.

Earlier papal pronouncements on marriage and birth control were exceedingly wary even of endorsing rhythm, or periodic abstinence, as a means of avoiding conception. Grave reasons were necessary for couples to practice rhythm.

The pope upheld that position at one point in "Humanae Vitae," where he wrote that natural family planning may be used if "there are serious motives to space out births, which derive from the physical or psychological conditions of husband and wife, or from external conditions."

But he did more than concede that rhythm may be used when he called it "particularly desirable that . . . medical science succeed in providing a sufficiently secure basis for a regulation of birth founded on the observance of natural rhythms."

THAT LINE OF THE controversial encyclical became the mandate for the natural family planning movement, which, though still relatively small, has grown spectacularly in recent years.

The movement's growth is probably more attributable to reports of the adverse

consequences of artificial birth control methods than it is to any sudden mass urge to conform to the teachings of "Humanae Vitae," but the apparatus to handle the defectors from the pill is the direct result of the encyclical.

In 1969, the U.S. bishops launched the Human Life Foundation with a \$1 million grant. The foundation, which has since merged (1977) with the Natural Family Planning Federation of America, was established precisely as a response to the pope's call for increased research to make natural family planning less chancy.

In 1971, a Cincinnati couple, John and Sheila Kippley, started the Couple to Couple League, as a means of teaching natural family planning.

The organizations came into existence when natural family planning seemed to some to be beyond resuscitation. Population researcher Charles Westoff of Princeton wrote in the March-April 1976 edition of Family Planning Perspectives: "The rhythm method . . . continued the precipitous decline among whites manifest since 1965. It seems highly likely that unless some new technological developments make it more reliable, the use of rhythm will decline even further. It attracted less than 2% of contraceptors aged 15-24 in 1973. The rejection by Catholic women of the only method approved by the Catholic Church is no doubt still underway."

Asked in mid-June 1978 whether he had any reason to revise his assessment, Westoff said that he had none based on his own research. However, he added, a survey by the Department of Health, Education and Welfare's National Center for Health Statistics indicated that while in 1973 1.4% of all women practiced natural

family planning, the figure had gone up to 2.6% by 1976.

MUCH OF THE NEW interest in natural methods has been stimulated by revelations about the pill's side effects.

In October 1977 a British study was made public which showed that women who used the pill continuously for five years had death rates almost 10 times those of women who had never used the pill. The study, which was based on 46,000 women, showed the pill to be particularly dangerous for women who smoked and those over 35.

The other medical birth control method, the intrauterine device, which prevents implantation of the fertilized ovum in the womb, caused side effects in many women. Several maternal deaths from septic spontaneous abortion were laid to the intrauterine device, and many users had problems with pain and bleeding.

Large numbers of U.S. couples began to choose sterilization. According to the National Center for Health Statistics, by 1976, 28.3% of those couples with the woman between 15 and 44 years of age were surgically sterilized. That figure was up from 22.9% in 1973.

Despite the side effects of the artificial methods and the permanence of sterilization, natural family planning had difficulty attracting followers as long as it carried a reputation for ineffectiveness—a reputation which its backers now say is undeserved.

While calendar rhythm may have resulted in many unplanned pregnancies, the systems now in use are as effective as artificial means of family planning, according to some leaders of the natural

family planning movement.

The currently used methods are based upon mucus observations, temperature charts and cervical changes during a woman's cycle.

The mucus method, commonly called the Billings Method (after Australian physicians John and Lyn Billings, who popularized it), relies on the fact that fertile mucus is observably different from mucus secreted at infertile periods.

Temperature charts are used to detect the small, but definite basal body temperature rise which takes place about the time of ovulation. This method is often combined with the mucus method into what is called the sympto-thermal method.

ANOTHER METHOD involves cervical palpation, or the manual detection of the opening of the mouth of the womb at ovulation.

Experts in the field of natural family planning insist that a highly motivated couple can be as certain of avoiding pregnancy using natural methods as they can using the pill. They point to a Canadian study which showed that couples who plan to have no more children used the methods with 100% effectiveness. Those who plan merely to delay the arrival of their next child have lower effectiveness rates.

Paradoxically, the success of natural family planning methods has some Catholic leaders concerned. In a talk at a natural family planning symposium in Arlington, Va., in August 1977, William A. May, associate professor of theology at Catholic University, said it would be "a terrible tragedy . . . if natural family planning were to become a regimen for planned non-parenthood."

(Next: The debate continues)

—the tacker—

Cemetery chapel open on Sunday afternoons

BY FRED W. FRIES

The chapel in St. Joseph Cemetery, Indianapolis, will be open for public visitation each Sunday afternoon from 12 noon until 3 p.m. this summer and fall.

According to George B. Rolfsen, Sr., chapel administrator, the practice will continue through October 29, the Sunday before All Souls Day.

The 108-year-old edifice was used as a storage shed for some 45 years prior to 1971, when energetic Sister M. Philonilla Weintraut, O.S.F., took steps to have the building restored to its original purpose—that of a house of worship.

With the help of scores of volunteers, the elderly nun directed the conversion of the long-neglected structure into a fitting place of meditation and prayer for the faithful departed.

IN THE YEARS SINCE the chapel was reopened, the decor has been enhanced with two inspirational murals—one of the city of Jerusalem and the other of the Crucifixion—executed by well-known Hoosier artist Patrick Flanigan.

Sister Philonilla, who is 87, retired to her Order's motherhouse in Mishawaka, Ind., in 1975, but she returns each year on All Souls Day to participate in around-the-clock Masses in St. Joseph Chapel—a practice which she inaugurated in 1971, shortly after the structure was renovated.

About 1,000 persons gathered in and around the venerable chapel to assist at one of the 11 Masses offered last All Souls Day by Archdiocesan priests. The Masses are scheduled on the hour from 7 a.m. to 7 p.m.

ABOUT TWO YEARS AGO, the chapel administrator, George B. Rolfsen, Sr., a member of St. Mark's parish, and his son, George Jr., erected an outdoor Way of the Cross as a devotional adjunct to the chapel.

Beginning in May of each year a special Mass for the Faithful Departed is offered at 2 p.m. on the third Wednesday of each month. Site of the Mass alternates between St. Joseph Chapel and the Mausoleum chapel in neighboring Calvary Cemetery.

The next monthly Mass will be held in St. Joseph Chapel on July 19. The public, of course, is cordially invited to participate and also to visit the shrine on Sunday afternoons.

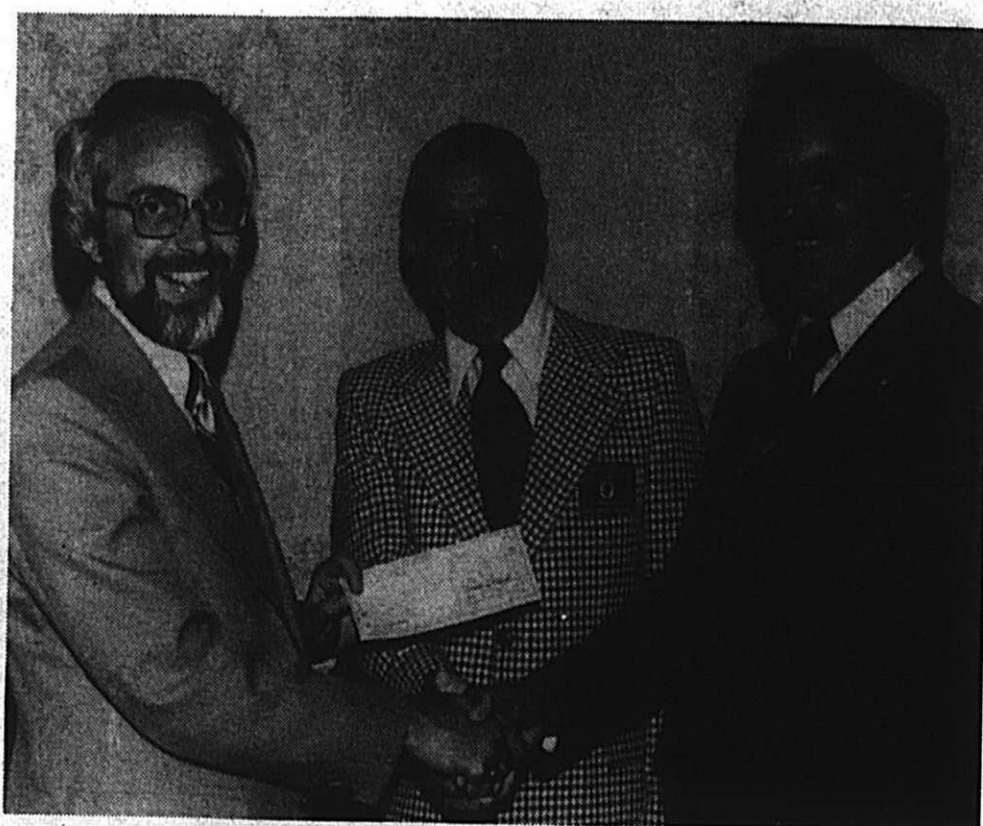


THE REASON WHY—Some readers may be shocked at the lyrics in "Only the Good Die Young," the song reviewed by Charles Martin in this week's music column on Page 18. Angela Schreiber, features editor at NC News Service, Washington, which syndicates the Martin column, explained the rationale which she said dictated Martin's reviewing this particular song: He was faced with two alternatives: 1) take a head-in-the-sand attitude and ignore it, although it is high on the charts and is obviously being sung or listened to by many Catholic teen-agers around the country or 2) review the song and point out its moral aberrations and false philosophy. Martin chose the second alternative.

CLASS REUNIONS—The 1928 eighth grade graduates of Holy Cross School, Indianapolis, have slated a 50th year reunion for Saturday, July 22. A 5:15 p.m. Mass in Holy Cross Church will be followed by a reception and dinner at St. Pius X [Northside Council], Knights of Columbus beginning at 6:30 p.m. From an original 52 members of the class, 18 are deceased. The following are still unaccounted for: Wallace Simmons, James McGraw and Paul Monahan. Anyone knowing of their whereabouts should contact Eileen [Hussey] Kelly at 259-4654. She can also provide other reunion details. . . . The 1946 graduating class at St. Anthony School, Indianapolis, will hold a 32nd year reunion at Fatima [Eastside] Council, Knights of Columbus, on Saturday, July 22, with a reception and dinner, starting at 6 p.m. Joan [Brosnan] Frazier, 251-4613, and Katie [Vaughn] Piercy, 353-9267, are the contacts.

CECIL SAYS 'THANKS'—Cecil Schoolcraft, manager of the Talbot House, has asked Tacker to express his appreciation for the best wishes and the gifts he received at the Open House on June 25. He was overwhelmed by the turnout and wants everyone to know that he is happy in his job and wants to continue to be of service as long as he is needed.

FREE MUSEUM FILMS—The popular series of free Sunday afternoon family films continues at the Children's Museum, Indianapolis, on July 9, and on August 13. Films to be shown on July 9 include "That Mouse," "A Bear Named Paddington," "Hercules," "Cold Pizza" and "The Secret of Magic Island." The movie menu for



GREENWOOD KC RELOCATES—Msgr. Sheridan Council #6138, Greenwood, recently moved to a new location at P. O. Box 342, Emerson Ave. During the open house marking the move a check in the amount of \$2,318.68 was presented by the Council to support the work for mentally retarded in Johnston County. Receiving the check, which represented the proceeds from a state-wide campaign conducted last spring, is Tom Anthony, left, member of the Board of Retarded Citizens of Johnson County. Grand Knight John L. Sauer is in the center and Ron Everman, fund drive chairman, is at the right.

August 13 highlights "More About Paddington Bear," "Isabella and the Magic Brush," "The Donkey Prince," "Magic Gifts," "The Happy Lion," "Teddy Bear" and "Sunshine." Show time is from 2 to 4 p.m. in the Lilly Theatre.

HOST FAMILIES NEEDED—There is a need for host families to provide lodging

for foreign exchange students who will be attending high school in the U.S. during the coming academic year. Interested families can provide room and board for a student, aged 14 to 18, for six months or a full year. The International Student Exchange is sponsored by Youth for Understanding, a non-profit organization founded in 1951. Persons in the Indianapolis area who wish to apply as a host family are asked to call 634-5423.

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Seminarists could be first Eskimo ordinands

FAIRBANKS, Alaska — Two Inuit (Eskimo) students are now preparing for the priesthood in Fairbanks in a special course of study set up at the request of Bishop Robert Whelan of Fairbanks.

On a few occasions in the past, Inuit students went to seminaries in the lower United States, but none ever reached ordination. This has been attributed chiefly to discouragement, caused in part by the strange environment.

WHEN THE TWO candidates presented themselves to Bishop Whelan in 1977, he had already asked a fellow Jesuit, Father Charles Peterson, to study the question of preparing Inuit for the priesthood. In 1970 Father Peterson had set up a diaconate program that has succeeded in training 20 Inuit to be married deacons.

Father Peterson lives with the two seminarists at a house rented for the purpose of preparing them for the priesthood. He gives talks on theology and spirituality and they live a life of community prayer while the two young men take college courses at the University of Alaska.

FATHER Peterson said he hopes to borrow seminary lecturers for short periods to give concentrated courses on particular branches of theology.

The two Inuit may also return to their villages from time to time to continue studying among their own people. Bishop Whelan said he hoped that several more candidates will eventually be prepared for the priesthood in this way, without having to break their ties with their culture.

Ex-librarian buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — The Mass of the Resurrection was celebrated Saturday, July 1, at the Church of the Immaculate Conception for Sister Camilla Troy, S.P., 84, who died on June 29.

Born in Chicago in 1894, Sister Camilla, entered the Congregation of the Sisters of Providence on Aug. 25, 1928, and made her first profession of vows on Feb.

24, 1931. Long identified as librarian of St. Mary-of-the-Woods College library, she served in that capacity for almost 50 years and supervised the planning of the present library before her retirement.

Survivors include a sister, Mrs. James L. Brown, and a niece, Carol, both of Riverside, Ill., and a nephew, James Brown of Vienna, Va.

—remember them—

† ACKERMAN, Roy, 75, St. Mary, Madison, June 26.

† ARCHER, Marie C., 70, Sacred Heart, Indianapolis, July 1.

† BACH, Margaret E., St. Matthew, Indianapolis, July 1.

† BAKER, Edward Lewis, 34, St. Patrick, Indianapolis, July 3.

† BENDER, Werner J., 83, St. Martin, Siberia, June 30.

† BIVINS, Arthur (Art) B., Holy Trinity, Indianapolis, July 1.

† BRITTENHAM, Mary E., 66, St. Mary, Richmond, June 27.

† BRUNNER, Ray J., 82, St. Lawrence, Lawrenceburg, June 26.

† CRAFT, Neva Jean, 43, St. Christopher, Indianapolis, June 29.

† DAUCANSTE, Catherine C., 82, Sacred Heart, Terre Haute, July 1.

† FREY, Frank, 90, Holy Guardian Angel, Cedar Grove, June 29.

† HORAN, Margaret L., 79, St. Augustine, Jeffersonville, July 1.

† HORVATH, Dr. Zoltan M., 72, Christ the King, Indianapolis, June 29.

† JOYNER, Louise Ariness, 70, St. Gabriel, Connersville, June 30.

† LEDWITH, Clarence M., St. Christopher, Indianapolis, July 3.

† LEPPERT, Emelia A., 72, St. Catherine, Indianapolis, July 5.

† MAIBUCHER, Margerite J., Immaculate Heart of Mary, Indianapolis, July 5.

† McCURDY, Joseph B., 80, Little Flower, Indianapolis, June 30.

† MURTAUGH, Esther, 68, St. Margaret Mary, Terre Haute, July 1.

† OAK, Rita J., 55, St. Mary, Madison, June 25.

† ROZWENS, Joseph M., 65, Calvary Mausoleum Chapel, Indianapolis, July 3.

† SAWYER, Laura Pierson, 63, Sacred Heart, Terre Haute, June 27.

† SCHENE, Alvin, 59, St. Louis, Batesville, June 28.

† VOXMEIER, Ruth M., 82, St. Andrew, Richmond, June 26.

† WALL, John S., 68, Our Lady of Perpetual Help, New Albany, June 29.

† WOLSIFER, Loretta G., 55, St. Monica, Indianapolis, June 28.

† WRIGHT, Mary E., 68, St. Bernadette, Indianapolis, July 3.

† ZOELLNER, Carol Ann, Nativity, Indianapolis, July 5.

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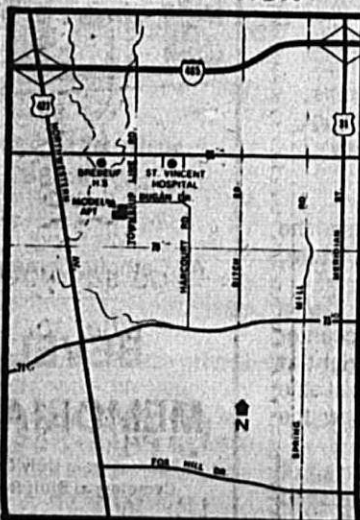
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—washington
newsletter—

BY JIM CASTELLI

WASHINGTON—The Family Impact Seminar, which is trying to find ways to assess the impact of public policy on families, has issued an interim report on its work that should be of interest to anyone concerned with families and with the White House Conference on Families.

The report is important over and above the merits of the seminar's work because the seminar has had a strong influence on Secretary of Health, Education and Welfare Joseph Califano.

Last January, Califano told NC News that the major reason he was late in launching the White House Conference was that the person he had hoped could head the project—Sid Johnson, the seminar's executive director—was unable to handle both the seminar and the conference. Before going to the seminar, housed at George Washington University, Johnson worked on family issues for Vice President Walter Mondale when he was in the Senate.

The person Califano eventually named to head the conference and who later



Family Impact statement 'important'

resigned the conference post to return to her job on Califano's staff, Patsy Fleming, is also a member of the Family Impact Seminar.

THE INTERIM REPORT shows that the seminar has done its homework: It has compiled a bibliography of books, magazines, research centers and government publications with information about families as well as an inventory of at least 268 federal programs that affect families.

Many of the seminar's preliminary findings are not new: families are changing and are under a great deal of pressure; there is a growing interest in families; there is no U.S. family policy; information on families is not readily available.

But other findings provide more food for thought. For example, the seminar said policies must be studied for their impact on different functions of families.

The seminar said that families have five basic functions. The first is simply to exist and stay together as the "building blocks" of society.

Second, the seminar said, families have an economic function to provide for the

basic material needs of their members.

Third, it said, families have "nurturant, health and socializing functions," that is, caring for the non-economic needs of its members by "encouraging and supporting their children's physical, intellectual and emotional growth and development and providing each family member . . . with psychological sustenance, opportunities for expression of intimacy and socialization sufficient to integrate them into the wider community."

THE SEMINAR SAID that families also function as coordinators and managers of their own affairs and as "mediating structures" to help individual family members cope with the larger institutions of society.

Whatever else it does, the seminar deserves credit for acknowledging frankly that any discussion of policies which help or harm families involve values and that anyone making an analysis should state his or her own values clearly.

The seminar stated the values it will use in examining policy impact:

—"We have a mutual interest in the well-being of families and their ability to care for their members."

—"Public policies affecting families should seek to support and supplement families in the exercise of their basic functions."

—"Where institutions share, or have primary responsibility for functions which

previously were the responsibility of families—such as the education of children—we believe families should be informed about and have real opportunities to influence the important institutional decisions which affect their family members."

—"Government policies should provide families with broadened options and choices."

—"The diversity and pluralism of families must be recognized and respected. Public policies should not discriminate against or penalize family structures or roles—such as single-parent or two-earner families—which differ from the actual or perceived norm or traditional structure."

—"Public policies designed to support families should give priority to those families and family members who have least access to the needed resources of society."

CONFRONTING THE ISSUE of values will not make it any easier to write a family impact statement on teen-age pregnancy, foster care or the government as employer—three projects the seminar is now working on.

But it does provide a good model for other individuals and groups who tackle the difficult task of determining how any particular public policy or program affects the various types of families in America today.

—cornucopia—

Buying a blouse on sale can lead to a heap of trouble

BY ALICE DAILEY

Sales of all kinds have a come hither appeal for me. It matters not whether it's an Oleg Cassini original being offered or just a twenty-foot length of garden hose. The word "sale" automatically starts my car. But somewhere along the way I've picked up a bit of caution. Beware of "special sales."

At my favorite department store—my home away from home—a fetching peasant blouse was offered at a fetching price. After going over it with binoculars for possible defects, I asked to try it on. "Sorry," the clerk said. "Since this is the street floor, there is no dressing room." "Oh, it's marked my size," I said confidently. "I'm sure it will fit."



FAMOUS LAST WORDS. I donned it at home, and, expecting a delightfully modish image, glanced into the mirror. Either there was something wrong with the mirror or with me. I can tell you right now that no peasant could have labored in the fields wearing that blouse. Elastic in the neck and short sleeves cut off the blood supply like a tourniquet. And it was cut so skimpily one good breath would have blown the seams.

I offered it to my daughter who eyed it in horror.

"You don't expect me to wear that monstrosity!"

"I think it's darling. I just wish I could

wear it."

"Well, if you'd quit gorging on peanut clusters, you might be able to."

A search through the assorted sale sacks produced no comparable sales slip. "They'll remember their merchandise," I told myself on the way back to the store.

A COMPLETELY DIFFERENT set of clerks faced me behind the blouse counter. One clerk shook her head. "I never saw anything like this before."

"I just bought it here yesterday," I told her.

She called the department manager. This dame, with white eyelashes, batted them disdainfully. "That's not our merchandise. Cheap."

"Maybe so. But I bought it right here yesterday."

She reached a hand out languidly. "Let's see your sales slip."

"That's just it. I can't find it."

An assortment of salespersons, seemingly with nothing else to do but watch, raised eyebrows discreetly. I began to feel like a con artist.

White eyelashes said, "Perhaps the budget store? Or a discount store, maybe?"

Steam was rising inside me like a Yellowstone geyser. I rapped the counter for emphasis. "I bought the thing right at this counter. I tell you. It was a special sale yesterday. Doesn't anybody remember the store had a special sale?"

She picked up the garment with an air of handling a long dead mouse and dropped it into a heap of other rejects. "Give her her money back . . . I guess."

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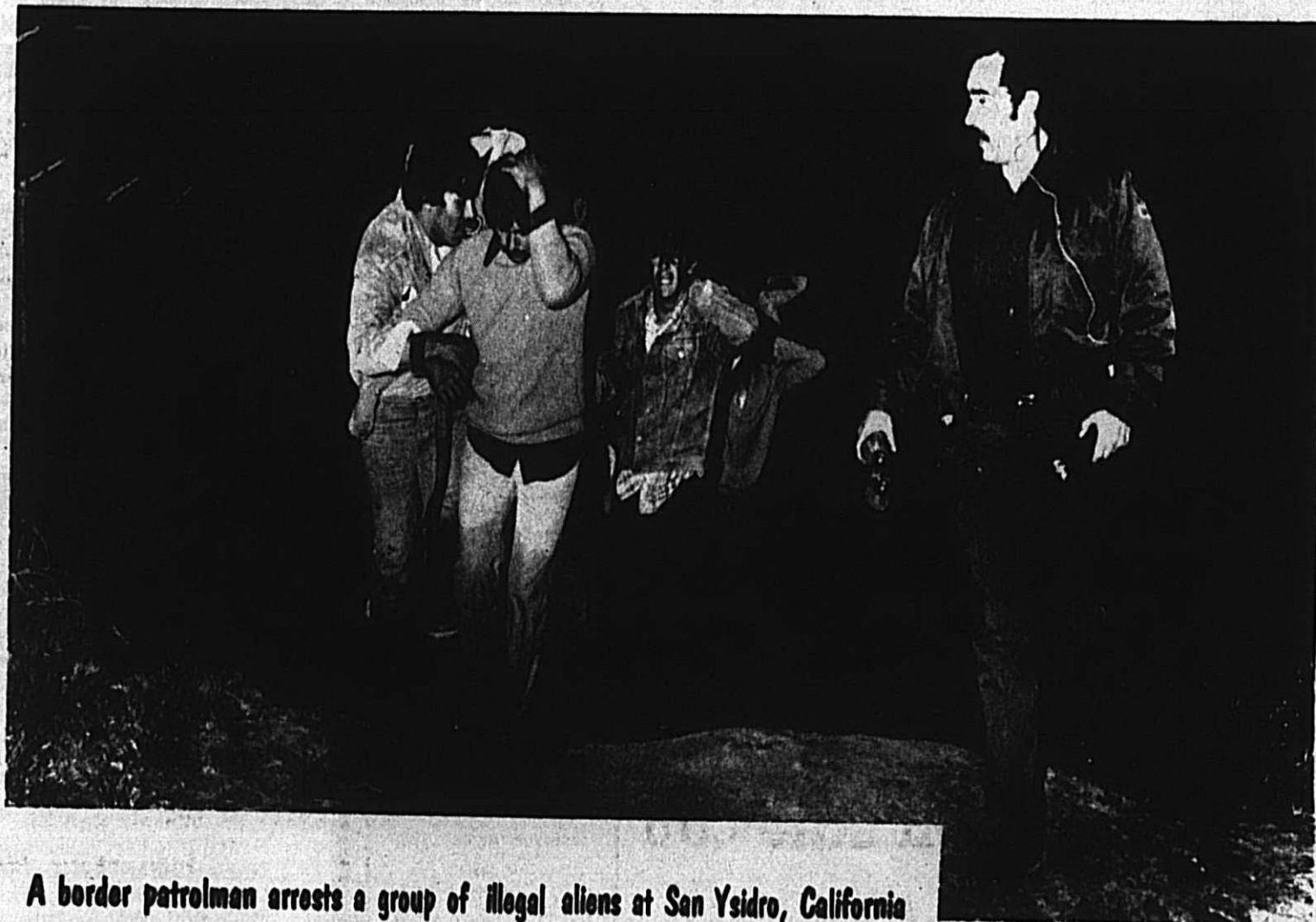
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A border patrolman arrests a group of illegal aliens at San Ysidro, California

The problem of illegal aliens

By Msgr. George G. Higgins

For several years Congress has been debating what to do about stemming the flow of illegal immigrants into the United States. So far no laws have been passed on this problem, and since we know so little about its causes and effects, that's just as well.

We do not know, for example, how many illegal aliens are in the country. Estimates range from four to 12 million, and neither Congress nor the executive branch has any way of determining which is the more accurate figure. Furthermore we know little about the impact of illegal immigrants on the American economy.

AT LEAST four or five government and private research agencies, including Brookings Institute, are studying this problem in depth. Their findings will probably be available in late 1978 or early 1979. Between now and then Congress should, and probably will, delay action on the administration's legislative program incorporated in Senate Bill 2252.

To caution delay on the legislative program is not to reject that program out of hand, nor is it to suggest that there is any alternate sure-fire solution. As the Washington Star put it some months ago, "A flawless formula would be irreproachably humane to the people affected, would stop

the massive flow of unlawful entrants to the country and would avoid any curtailment or threat to American liberty. There is no way to meet these requirements in full simultaneously."

The Star's point is well taken, as the obvious weakness in the administration's omnibus bill clearly indicate. This bill would:

- Make unlawful the hiring of undocumented aliens, with enforcement by the Justice Department against those employers who engage in a "pattern or practice" of such hiring.

- INCREASE significantly the enforcement of the Fair Labor Standards Act and the federal Farm Labor Contractor Registration Act, targeted to areas where heavy illegal alien hiring occurs.

- Adjust the status of illegal aliens who have lived in the United States for seven or more years. They would be granted permanent resident status if they applied and after five years could apply for U.S. citizenship.

- Illegal aliens who lived here prior to January 1977 could apply for temporary resident status for five years. A final decision on their status would not be made until more exact information about their number, location, family size and economic situation was collected and reviewed.

Those who entered the United States after Jan. 1, 1977, and those who did not apply for adjustment of status within a year, would be deported if caught.

- Substantially increase resources available to control major entry points in order to prevent illegal immigration.

- Promote cooperation with governments of countries which are major sources of illegal aliens in an effort to improve their economies and help them control alien smuggling rings.

THE PRESIDENT'S program is admittedly a patchwork compromise and, as such, is being severely criticized for different reasons by different groups representing widely divergent viewpoints. Hispanic-American and other minority groups — together with many religious organizations, including the U.S. Catholic Conference — feel that the president's program to adjust the status of illegal aliens does not go far enough. They feel that the "amnesty" section is too limited in scope.

Other groups — including a minority of unscrupulous employers who have benefitted from the massive influx of cheap labor — feel the president's effort to stem the flow of illegal aliens goes too far.

Still others, e.g., certain segments of the labor movement, feel the sanctions

proposed against those employers who knowingly hire illegal aliens are so weak as to be practically meaningless.

ON THE OTHER hand, Hispanic-American and other minority groups are wary of such sanctions, however weak, and fear that American citizens and legal aliens will get caught in the illegal alien dragnet and be discriminated against in the labor market.

Until recently, the communications media have tended, by and large, to exaggerate both the dimensions of the illegal alien problem and its allegedly adverse impact on the American economy and its social institutions. Media coverage that is fair can help put this problem in better perspective by an in-depth presentation of its human aspects.

The CBS January documentary, "The Aliens," set a good example in this regard. Congress, when it considers the administration's program, will be inundated with all sorts of arguments in favor of curtailing the influx of illegal aliens and even in favor of deporting many of those already here.

Before acting on this matter, our elected representatives need to learn, with the help of the media, that illegal aliens are human beings, not statistics.

1978 by NC News Service

A churchman battles for his church

By Father John J. Castelot

John Joseph Hughes was one of the fighting Irish in an age when the church needed not only staunch defenders but militant protagonists.

He was one of seven children born to a struggling farm family in Ireland in 1797. With his father and older brother, he came to the United States in 1816. The rest of the family followed a year later. They settled in Chambersburg, Pa.

Young John worked at a variety of jobs, including that of gardener. This occupation served him well, for when he applied repeatedly to Mt. St. Mary's Seminary in Emmitsburg, Md., only to be turned down because of lack of room, he was hired as a gardener. A year later Father John Dubois (later bishop of New York) accepted him as a seminarian and he was ordained for the Diocese of Philadelphia in 1826.

THESE WERE hectic days in the diocese, with the trustees of the cathedral battling Bishop Henry Conwell, and the new priest saw the evils of the system at close range. They came into even sharper, more painful focus when he was appointed pastor of St. Mary's Cathedral and the trustees refused to pay his salary.

An excellent pastor, he became even more prominent as a result of his preaching and writing. He openly, vigorously combated the bitter anti-Catholicism being propagated in non-Catholic pulpits and publications.

To further his campaign he founded a newspaper, *The Catholic Herald*, and the Catholic Tract Society, which turned out pamphlets for free distribution. He startled the church's adversaries, who had hitherto gone unchallenged, and boosted the sagging morale of the oppressed Catholic population.

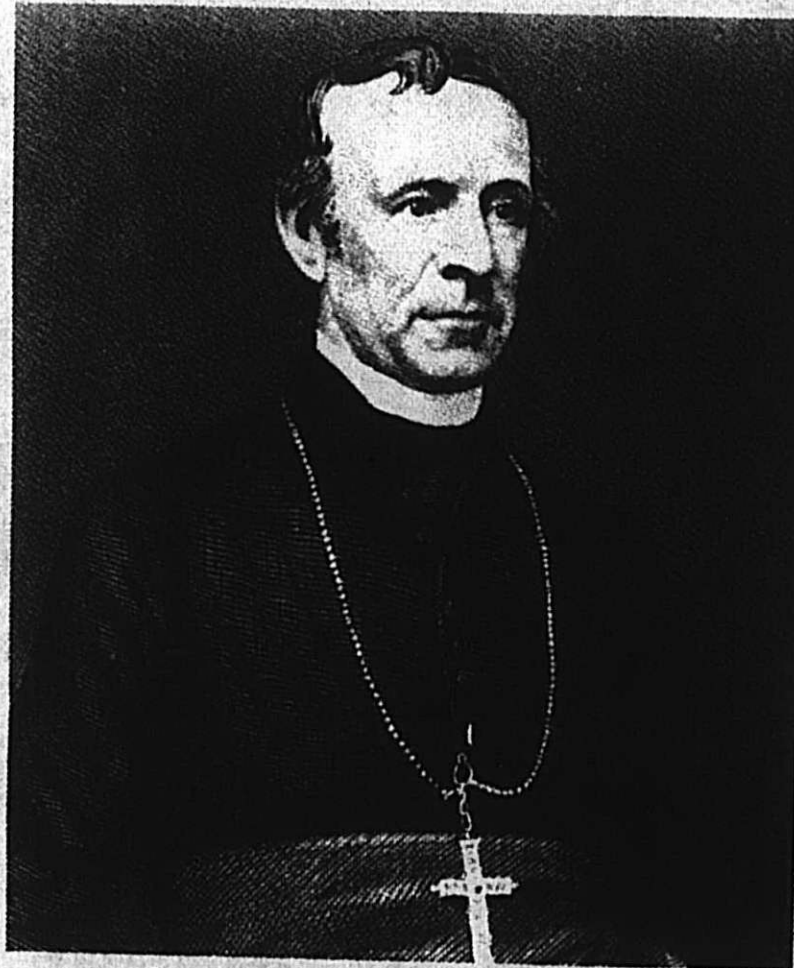
Hughes was appointed titular bishop of Basileopolis and coadjutor, with the right of succession, of New York. He was consecrated there in January 1838 in old St. Patrick's Cathedral. That same month,

Bishop John Dubois suffered a stroke. Responsibility for the diocese devolved upon Hughes, who was named apostolic administrator in August 1839 and succeeded to the See on Dec. 20, 1842.

HIS DIOCESE comprised New York State and half of New Jersey, almost 55,000 square miles. And to serve the 200,000 Catholics, there were just 22 churches. There was one religious community, the Sisters of Charity of Emmitsburg; all seven parochial schools

were in the city, together with two of the four orphanages. And he had a staggering \$300,000 debt.

To aggravate his headaches at the start, the cathedral trustees challenged his authority in February 1839. He reacted promptly and firmly. He wrote a pastoral letter, had Bishop Dubois sign it, threatening to put all the parishioners under an interdict unless they rejected the trustees. He read the letter at a meeting which he convoked and conducted.



Archbishop John Hughes

That ended the trustee problem in New York, except for one parish in Buffalo, where the trustees hung on for years.

Then he went to Europe in October 1839 to seek aid. Upon his return, he locked horns with the privately organized Public School Society. This society practically monopolized public funds for education in New York City from 1825 to 1840. It claimed to be non-sectarian, but actually promoted offensive anti-Catholic teaching.

THE SITUATION might not have been so crucial had the public schools been secular, religiously neutral. But they were not. Catholics argued that if public funds could be used for anti-Catholic education, they could and should be used also for denominational schools. Gov. William Seward agreed, but the city and state legislatures were antagonistic. As a result of the controversy, the Public School Society was dissolved, public school education was secularized, and the parochial school system came into existence.

In 1844 violence erupted in Philadelphia — widespread rioting and the burning of several Catholic churches. Hughes mobilized his people to defend their churches, but forbade them to offer provocation to hostile forces. His forthright handling of this explosive situation, coupled with his courageous stand on education, won him national attention and respect.

New York was made an archdiocese and Hughes was named its first archbishop on July 19, 1850.

HE URGED Catholic support for the Constitution and was on good terms with national leaders, including Presidents Polk and Lincoln, the latter recommending to Rome that he be made a cardinal.

In July 1853 Gov. Seymour asked him to intervene in the anti-draft riots, and on Jan. 3, 1864, he died, bequeathing to his archdiocese and the church in the United States a secure and proud heritage.

1978 by NC News Service

American Catholics in the colonies

By Father Alfred McBride, O.Praem.

Never forget that the America of 1776 was a Protestant America. The ideal of freedom of religion, born in Roger Williams Providence Plantation, nourished by immigration and economic factors and confirmed by the Great Awakening of the 1740s, was a freedom of religion for Protestants, not for Catholics to any great extent.

Even in Maryland, supposed to be the Catholic colony, Catholics were forbidden to worship in public and were excluded from voting rights and holding public office as late as 1775. Even in the benign domain of William Penn, Catholics were not secure in their freedom of religion.

IN ALL fairness it must be said that William Penn did grant freedom of public worship to Pennsylvania Catholics. And they did so at Old St. Joseph's in Philadelphia from 1730 onwards. But the problem of tolerating Catholics rested with the whims of the English Crown. English kings agreed to freedom for Protestant sects, but did not look so warmly on Catholics.

Catholics began to see that their religious freedom would ultimately be

tied to an independent America. They felt that they might as well throw their lot with the Protestant colonists and work out the details later.

Other reasons moved American Catholic colonists to favor a revolution. The organization of the church in the colonies was haphazard and chaotic. In 1776 there were only about 25 priests altogether in the colonies, mostly in Maryland and Pennsylvania. Many of them were Jesuits, whose order had just been suppressed in Europe. Thus they could not look abroad for any leadership. Moreover the Catholic bishop of London, charged with overseeing the Catholic life of the colonies, was so far away that he was basically of no use in fostering the growth of the church there.

THE CHURCH of the colonies needed organization, leadership, its own bishop. Hence the 25 priests were very much for independence. They may not have had a "theology of liberation" as is spoken of nowadays, but they did take a favorable position on armed revolt against the mother country. They were for it plainly and openly. And so were many of the Catholic people.

In this light one can understand why a

Catholic layman, Charles Carroll, and his second cousin, John Carroll the priest, joined Benjamin Franklin's diplomatic mission to Canada to get support from the French Catholics there for the cause of the American revolution.

Hence Catholic colonists joined the Protestants in urging the cause of armed revolt because they had vested religious interests as well as the vested economic and political hopes of the rest of the population. And when the war came, the Catholics were there, ready and willing to fight.

Stephen Moylan served as aide-de-camp to George Washington. Commodore John Barry functioned prominently in naval operations. St. Mary's county of Maryland provided the famed Maryland Old Line contingent that helped Washington stave off the surrender of New York and stood in defense of Boston.

THIS CATHOLIC patriotism helped soften ingrained Protestant prejudice to some extent. This was dramatized in a sermon by the WASP Anglophile clergyman, Jonathan Boucher, urging toleration for Catholics. At the same time, Catholics had to endure the ignominy of hearings and bigoted outcries from New England

and in Philadelphia's hallowed Carpenter's Hall against the Quebec Act that gave Canadian Catholics a privileged position. Prejudicial cries of "Romanism" rang out from a building barely a block away from what would become known as Independence Hall after July 4, 1776.

Hence Catholics knew they were taking a risk in backing the revolution. They might be trading the repressive English Crown for the equally bigoted American governmental policy. They placed their hopes in states' rights. The state constitutions of Maryland and Pennsylvania would almost certainly grant them religious freedom. Thus New England could not interfere. They were heartened by the strong public backing of George Washington.

It was, however, their courageous witness in the war that helped turn back the forces of bigotry. As John Carroll put it, "Their blood flowed as freely in proportion to their numbers to cement the fabric of independence as that of any of their fellow citizens." Their courage was rewarded. Maryland and Pennsylvania granted religious freedom to Catholics and the nation's Bill of Rights put everyone on the same footing.

1978 by NC News Service

A modern churchman fights for social justice



Msgr. George Higgins

By William Ryan

In conferring an honorary doctorate of humane letters on Msgr. George Gilmory Higgins in May (it was his second honorary degree of the spring), Georgetown University saluted him as "a man of the church in the modern world."

As a consultant at the Second Vatican Council and in many other roles, said the citation, "he has influenced pope and bishops, priests and laity by his writings and by his labors. In his weekly . . . column (The Yardstick, syndicated by NC News Service), he has measured attempted solutions to the problems of the day by the yardstick of reason and faith."

MSGR. HIGGINS has been and is a person of considerable influence at the headquarters of the United States Catholic Conference (USCC) where he is secretary for research.

Widely acknowledged as one of the

country's leading experts on the American labor movement, he is a skilled negotiator. He has been called upon by U.S. presidents, Catholic bishops, and a host of groups to bring his knowledge and ability to bear on labor disputes and various issues requiring political skills of the highest order.

He has also cemented a reputation as an unusually learned man (friends say that when he is not speaking or writing he is surely reading), eloquent, affable, forthright about expressing his opinions against all comers, and possessed of a keen grasp of history and the church's role in present-day affairs.

MSGR. HIGGINS gave an insight into his philosophy in his address on "The U.S. Catholic Church and the Public Order" at the Bavarian Catholic Academy in Munich, West Germany, shortly after the 1976 U.S. presidential campaign.

After noting that the 19th-century American church, busy as it was tending to the assimilation of its largely immigrant flock, found it difficult if not impossible to influence public policy to any significant degree, he argued that the church became more involved after the First World War and the Second Vatican Council.

"Today," Msgr. Higgins said, "Catholics have gone far beyond the point of explaining that their religion does not conflict with Americanism and far beyond the point of simply defending the Catholic faith and the rights of the church in the public order."

He added that, while American Catholicism generally has felt fully at home in the U.S. political environment, the church today "is fully prepared to dissent, not from the American political system as such, but, when necessary, from the prevailing political ethos and from specific governmental programs in the field of public policy."

Last year, at a symposium on unionism in Catholic schools, Msgr. Higgins countered the arguments of those who said that representation of parochial school teachers by unions not sharing the Catholic view would bring divisiveness or obstruct the building of the community of faith. He defended the rights of teachers in Catholic schools to be represented by a union of their choice even though the union's policies might be at variance with church positions on such issues as school aid or abortion.

"For better or for worse," Msgr. Higgins said, "the policy positions adopted by

any union on any subject can only be changed by the members of that organization — which might be an argument for encouraging more Catholics to join the organization than are in it at the present time."

IN 1970, Msgr. Higgins played a major role in leading the U.S. bishops' Ad Hoc Committee on Farm Labor in mediating the dispute between the United Farm Workers Organizing Committee and the growers in Delano, Calif.

Late in 1977 he spent three weeks at the Belgrade Conference on European security and cooperation at the invitation of his friend of 30 years, Arthur Goldberg, head of the U.S. delegation. Msgr. Higgins was an adviser to the U.S. delegation and attended all sessions and all confidential staff meetings.

Justice issues have been a major part of the history of man. Growth in knowledge and technological sophistication have not solved the injustices imposed on one human being by another or groups of people taking advantage of other groups. The Christian ideal the Son of God presented to us is a solution to the problem, yet it remains a goal we reach for.

Certain men and women through the ages assume leadership roles in their attempt to grasp the Christian ideal. While the Christian ideal is composed of many vital parts, justice is one of its major ingredients. Msgr. Higgins is one of the 20th-century leaders who tirelessly pursues justice.

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.

"While the ultimate and most substantive values inhere in individuals, individuality and community are inseparable elements of the moral life. So, for instance, honesty, courage and hope, which abide only in individuals, can be fostered by freedom to learn, pro-

tection from violence, adequate income, and the availability of health care.

"As followers of Jesus we are called to express love of neighbor in deeds which help others realize their human potential. This, too, has consequences for the structures of society.

"Law and public policy do not substitute for the personal acts by which we express love of neighbor; but love of neighbor impels us to work for laws, policies and social structures which foster human goods in the lives of all persons."

† KNOW YOUR FAITH

Mass that sanctifies— It touches each of life's events

By Father Joseph M. Champlin

A crippling disease, an airplane crash, and a disastrous lettuce crop.

It would seem difficult to discover a central link in those three crises which burdened different people in our parish over the past year.

The fact is, however, we celebrated at Holy Family special Masses with appropriate readings, prayers and blessings during each critical situation, liturgies that provided considerable courage and comfort to all the participants.

A SMALL Cessna aircraft, privately owned and piloted, disappeared somewhere in the wilds of northern New England at the height of last fall's hunting season. Locating the plane, reaching the site and finding the three missing men, their condition unknown, required a week-long effort by a massive search group.

The waiting for Tetro's wife and family was excruciating. Every phone call raised both hopes and fears.

When the bodies of his two companions were discovered and identified on a mid-week afternoon, Fran's wife and loved ones felt at once a bit of encouragement, yet intensified suspense and dread.

THEY GATHERED some 50 strong for our regular 5:15 p.m. Eucharist, praying for good news, but also seeking to

accept the possible, even probable bad announcement.

Texts from the Roman Missal for "various needs and occasions" proved ideal for the circumstances. For example, the opening prayer included these words:

"Look kindly on us in our suffering. Ease our burden and make our faith strong that we may always have confidence and trust in your fatherly care."

After Communion, the text read:

"Help us to face the difficulties of the future with courage and to give greater encouragement to our sisters and brothers in their present need."

Fran Tetro's remains were located several hours later — a terrible, ultimate blow, but one better borne because of this Mass.

OUR SMALL prayer group introduced a healing Eucharist during the middle of this recent winter. Minimally publicized, it nevertheless, drew over 50 persons, some with serious physical ailments, others afflicted by inner hurts.

Both the lectionary of scriptural readings and the sacramentary or altar book contain special words for such liturgies.

Once again, the opening prayer created an atmosphere which carried throughout the Mass.

"Father, your Son accepted our sufferings to teach us the virtue of patience in human illness. Hear the prayers we offer for our brothers and sisters. May all who suffer pain, illness or disease realize that they are chosen to be saints and know

that they are joined to Christ in his suffering for the salvation of the world . . ."

The words, "chosen to be saints," stunned

and inspired one young man whose body has been weakened by a creeping disease. There were no evident outward cures that night, but some obvious inner healings.

MANY OF OUR parishioners immigrated from Sicily and southern Italy seeking a better life in the United States. Some work the area's rich "muck" soil and earn their livelihood by raising crops of onions and lettuce. It is a precarious occupation. Either poor weather or a poor market or both can ruin all their hard sunup to sundown summer labors.

In early spring each year we celebrate a Mass for a bountiful harvest as one way of relating to those concerns of local farmers. The sacramentary likewise helps in planning these liturgies with prayers which speak to the theme.

A prayer after Communion, to illustrate, pleads:

"Lord . . . guide the work of our hands, for in you we live and move and have our being. Bless the crops we plant and let them yield a rich harvest."

These form practical applications of the principle stated in the Missal's general introduction: "For well-disposed Christians the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives through God's grace which flows from the paschal mystery . . . So the missal supplies formularies which may be used in the various circumstances of Christian life . . ." (Article 326).

1978 by NC News Service



Discussion questions

1. What is the estimated number of illegal immigrants in the United States?
2. Why does the problem of illegal immigrants need to be studied? Why not just find out who they are and send them back where they came from?
3. What is being done to solve the illegal immigrant problem? How can the media help?
4. Discuss this statement: Illegal aliens are human beings, not statistics.
5. What was the religious climate in the United States in 1776?
6. Why did the majority of Catholics opt for independence?
7. Name some prominent Catholics who contributed to gaining independence.
8. How did Catholics turn back the forces of bigotry?

9. What was Archbishop John Joseph Hughes' contribution toward establishing the Catholic church in the United States?

10. Today Msgr. George G. Higgins devotes his time and energy to securing justice for many groups, e.g., farm workers, migrant workers, illegal immigrants. What parallels can you draw between 20th-century America and 18th-century America?

11. Consider the social justice issues of the 18th century and the social justice issues of this century. What progress have we made? Have we fallen back in some areas? After discussing these questions, do you feel that we in the United States are progressing reasonably well towards attaining real justice for humanity?

KNOW YOUR FAITH



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ND to host institute for retreat work

NOTRE DAME, Ind. — Nearly 200 retreat and renewal program directors are expected to attend the Summer Institute for Retreat Ministry at the University of Notre Dame July 17 to 21.

The institute is sponsored by Retreat International in collaboration with Notre Dame, where the organization is located in the Center for Pastoral and Social Ministry.

The program was designed to enhance retreat ministry in three areas:

—personal spiritual growth of retreat directors.

—development of new skills for helping others grow spiritually.

—development of practical skills for responsible management.

Three offerings will focus specifically on ministry to young adults, to the divorced and separated, and to the widowed.

Course work during the day will be supplemented by evening lectures. Rev. Vincent Dwyer, O.C.S.O., director of the Notre Dame-based Center for Human Development, will talk about "Spirituality: The Human Response to God's Call." "Sight, Sound, Symbol—TV's Effect on Our Culture," will be discussed by Sister Anne Michelle Ramagos, who works with TELEKETICS. Two members of Notre Dame's art faculty, Rev. James Flanagan, C.S.C., and Moira Geoffrion, will consider "The Arts in Service to the Church."

Funeral held for ex-teacher

OLDENBURG, Ind. — The Mass of Christian Burial was celebrated for Sister Elizabeth Marie Dornacher, O.S.F., at the Franciscan motherhouse here on Wednesday, July 5.

Immediate survivors include one sister, one half-sister and two half-brothers, all of Cincinnati; Eleanor Dornacher, Elizabeth Binder, Frank Dornacher and Clarence Dornacher.

A member of the Sisters of St. Francis for 68 years, Sister Elizabeth was an elementary and secondary music teacher in Indiana and Ohio. In the Archdiocese, Sister Elizabeth Marie taught at Holy Trinity and St. Mary Academy in Indianapolis; St. Agnes, Howell; St. Gabriel, Connersville; St. Mary, New Albany; and Immaculate Conception Academy, Oldenburg.

Disarmament (from 1)

the fact that lack of cold war rhetoric at the session was a major achievement. Ambassador Carlos Ortiz de Rosa of Argentina, who presided over most of the negotiations, praised China for having played a very active role in the talks and "for not making life miserable for others."

THE AMERICAN DELEGATION spoke with many voices. Vice-President Walter Mondale attacked the Soviet Union for its arms build-up. W. Averill Harriman, former U.S. ambassador to Moscow, praised Russia for its spirit of cooperation with the United States during the sessions. Others called it Soviet-American collusion in the defense of their self-interest in the disarmament field vis-a-vis the Third World countries.

A California garment manufacturer, Harold Willens, who was one of 11 special advisers with the U.S. delegation, complained at a press conference about "the soft-headed hard-liners who, he said, 'have kept the United States chugging along in its foreign policy Edsel, a cold war militarism,' for 30 years.

Barrett Hollister, director of the Quaker office at the United Nations, spoke of the stark contradiction between the passion and urgency of the general debate and "the utter lack of urgency" in the program of action the General Assembly finally produced.

Arthur Lall, an Indian disarmament specialist, complained that the basis of human survival and well-being is

not being altered one whit from its present precarious state.

For the first time, non-governmental organizations had two days of their own under the glaring lights of the General Assembly. Most of them complained, a did many of the diplomats, that the session did not receive sufficient attention in the American press. Some U.N. reporters responded that the session did not produce sufficiently newsworthy results.

IN THEIR SPEECHES, representatives of the non-governmental groups came up with such characterizations of the super-powers as "nuclear giants or ethical dwarfs." Radha Krishnan, secretary-general of the Gandhi Peace Foundation, proposed the establishment of ministries of peace both within and without the government which he said could "keep a vigil on those who, without consideration for others, bulldoze humanity and the voice of conscience." But Prime Minister Malcolm Fraser of Australia warned that idealism severed from reality is "futile and sometimes dangerous."

In view of dire predictions of gloom and fear that the session might end in a deadlock between super-powers and the Third World, everyone appeared quite relieved that a political disaster had been avoided and a beginning made toward a more constructive disarmament process.

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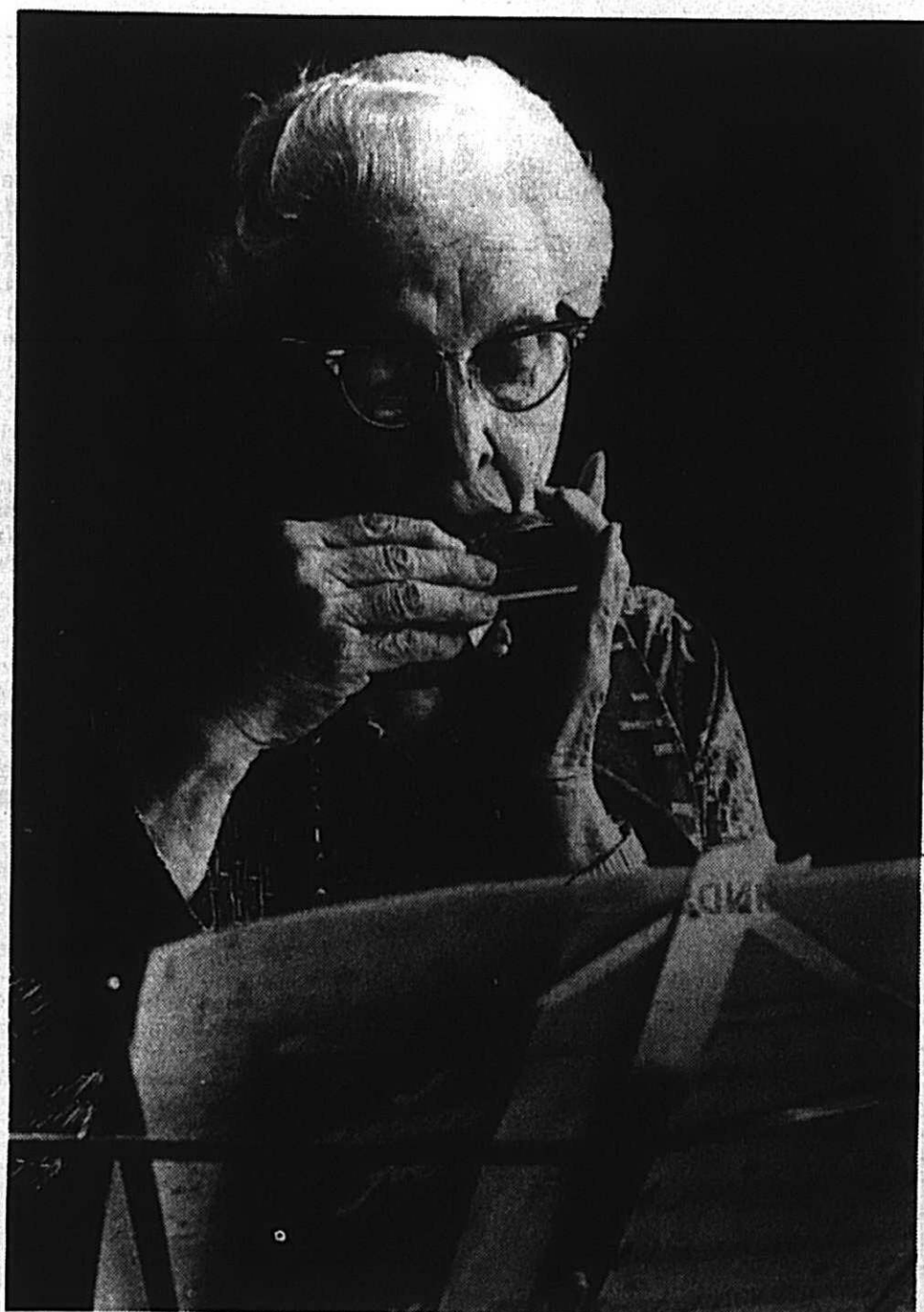
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Harmonica player is 'Senior Citizen of the Year'



HARMONICA MINISTRY—Ida Heitman, 79, has been named Senior Citizen of the Year by an association of Wisconsin Homes for the Aged. She often presents impromptu concerts for fellow residents of the Milwaukee Catholic Home.

BY ANNE BINGHAM

MILWAUKEE—Wisconsin's Senior Citizen of the Year was not pleased at having been named winner of the award until a priest told her it might be part of God's plan for her.

"Then I was okay," said Ida Heitman. "I knew then the award wasn't for me; it was for the glory of God."

Miss Heitman, a harmonica-playing 79-year-old, received the plaque recently at the annual meeting of the Wisconsin Association of Homes for the Aging.

Nominated by the staff of the Milwaukee Catholic Home, where she's lived since 1965, she was selected, the judges said, because of her "countless little services performed with kindness and love, enriched by the warmth of a smile."

"To do for others, that's been my life," she said as she sat in her fifth-floor apartment at the home.

BORN IN GUTTENBERG, Iowa, the ninth of 11 children, she "always stayed home to care for the house," she said. After her mother's death, she moved to Milwaukee.

A member of the Third Order of St. Francis since she was 15, she looked up a confraternity when she arrived in Milwaukee, only to discover she had to complete the initiation once again.

"I'd lost my membership certificate when my old raggedy prayer book fell apart, and they hadn't kept any records back in Guttenberg in 1914. So I went

through the whole novitiate all over again, and a while back I got a certificate saying I was a silver jubilarian."

She chuckled, considering it a grand joke, since she's been a Tertiary for twice that time.

In the early 1950s she was housemother at a residence for boys. The job meant "planning menus, doing all the buying, and fixing breakfast and lunch. Sometimes supper too, if we couldn't find a cook. It wore me out, I'll tell you, but, oh, did I enjoy it."

SHE KEPT HOUSE for one of her brothers for several years, then retired to the home.

Perhaps "retired" is the wrong word. First she organized bingo games, since the home lacked an activities program for residents. Then she began visiting those who couldn't leave their beds. Often she would set the hair of women who couldn't make it to the home's beauty shop.

But she is probably best known around the home for her impromptu harmonica concerts. She learned to play six years ago from a volunteer, and her repertoire now consists of about 40 songs.

Glaucoma and cataracts have limited her vision, so Miss Heitman rarely leaves the home now. "Actually, I don't know when I'd have the time to get out," she said. "Between rosary, Mass, stations and the visiting I do, I barely have time for my naps as it is."

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activities calendar

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

July 7

The Cursillo movement of Indianapolis will have an Ultreya in the Orange Room of the parish house at Holy Cross parish at 7:30 p.m.

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 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 9-13

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

June 9: Alcoholism—Help and Information "Recovery" meeting, 2 p.m., ASM office.

July 10: Simeon meeting at the rectory of St. Patrick parish, Terre Haute, 7:30 p.m.

July 11: AHI education meeting, 1 p.m., ASM.

July 11: Campaign for Human Development committee meeting, 7:30 p.m., ASM.

July 13: Simeon meeting for Cathedral parish, Nutrition Site, 11 a.m.

July 13: AHI "AA" meeting, 1 p.m., ASM.

July 11

The first quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at 10:30 a.m. at the Ramada Inn, Nashville. Mrs. Louis Krieger or Mrs. John Thompson will take reservations until July 8.

The Ave Maria Guild will meet at 12:30 p.m. for dessert at St. Paul Hermitage, Beech Grove. The business meeting will follow the dessert. Hostesses are Mrs. Carl J. Pfeiffer, Mrs. Henry Denk and Mrs. Thomas Quill, Sr.

The regular meeting of Separated,

Prelate dies

VATICAN CITY — The Vatican announced July 3 that Bishop Julio Hirter, a secretly ordained Byzantine-Rite bishop, died in Romania at age 64.

Divorced and Remarried Catholics will be held at Alverno Retreat Center. Persons attending are asked to bring a wrapped "white elephant" for the entertainment.

July 12

The monthly luncheon and card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin with luncheon at 11:30 a.m. The card games commence at 12:30 p.m.

July 13

Quilts, door prizes and gifts will be featured at the monthly card party at St. Philip Neri parish, Indianapolis. The event will begin at 1 p.m. and refreshments will be available.

July 13-14-15

A series of rummage sales will be conducted to benefit Fatima Retreat House. The first of the series will be held at St. Monica cafeteria, 6131 Michigan Rd. Anyone wishing to donate items is asked to call 291-8299 or 251-3884.

July 14-16

A weekend retreat for separated, divorced and remarried Catholics, conducted by Father Anton Braun, O.F.M., and Father Martin Wolter, O.F.M., will be held at Alverno Retreat Center, 6140 Spring Mill Road, Indianapolis.

Information is available by calling Alverno, (317) 257-7338.

A festival benefiting Holy Spirit parish, Indianapolis, will be held during the afternoon and evening. On Saturday and Sunday a kiddies' matinee will be shown from 1 to 5 p.m. Good food, midway rides and other attractions will be features of the festival.

July 16

The annual picnic at St. Mary parish, Navilleton, will feature chicken and ham dinners with serving to begin at 11 a.m. A variety of other attractions will be offered.

Father Bernard Voges, pastor, and the parishioners of St. John parish, Osgood, invite the public to their annual chicken dinner at the

parish hall. Meals will be served from 11 a.m. to 6 p.m. (E.S.T.) Tickets are \$3 for adults and \$1.25 for children.

July 17-21

A summer retreat for Sisters is scheduled at the Franciscan Retreat Center, Mount Saint Francis, Ind., with "The Spirit and the Vowed Life," as the theme. Team preaching will be in charge of Father Ralph Murtaugh, O.F.M. Conv., and Father Fintan Cantwell, O.F.M. Conv.

For information and/or reservations call the Center at (812) 923-8810.

July 18

Mother Theodore Circle, Daughters of Isabella will have a picnic at St. Maur Monastery, Indianapolis, at 6 p.m. Food for the event will be furnished by St. Maur's. For transportation call 353-6929 or 357-9941.

July 20 and 23

A Pre-Cana Conference for engaged couples will be held at Providence High School, Clarksville, in a two-session program: on Thursday from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m. Interested couples are asked to pre-register with their parish priest.

The Conference is sponsored by the Aquinas Center for Continuing Religious Education.

July 22

Holy Cross parish, Indianapolis, is sponsoring a combination reunion and Vegas Night beginning

with a Mass at 5:15 p.m. at which the "old choir," directed years ago by the late Msgr. Victor Goossens, will sing. After the Mass friends are invited for fun, food and games in the parish hall.

Annual

Chicken Dinner

Sunday, July 16

Serving 11 a.m.-6 p.m. EST

Adults \$3 Children \$1.25

St. John Church

Osgood, Ind.

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Annual Picnic

Sun., July 16

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Serving 11 a.m. till 3 p.m.
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KICKBALL CHAMPIONS—Above are the 56 "A" League Kickball champions from St. Barnabas parish. Pictured with the team are coaches: Karen Rogier, far left, and Dick and Diane Music, far right.

cyo

300 to vie in annual Swim Meet

Three hundred swimmers are expected to participate in the 25th Annual Archdiocesan Swimming Meet next Monday, July 10, at the Krannert Swimming Pool beginning at 6 p.m.

Medals and ribbons will be presented to the fastest swimmers in each event. Also, team trophies will be

given to the Champions and runners-up in the Novice and Open Division and three trophies for the three over-all finalists.

Eligibility requirements have been distributed to each parish, and all swimmers compete in either the Novice or Open Division. Coaches are asked to have

contestants at Krannert by 5:45 p.m. so that the meet can start promptly. Adults are needed to assist as timers and judges. Volunteers are asked to call 632-9311.

St. Luke host to CYO dance

Indianapolis CYO'ers dance tonight (July 7) to the sounds of "Boss Tweed" from 7:30 p.m. until 10:30 p.m. on the St. Luke parking lot at 7570 Holliday Drive, East.

Admission for the outdoor dance is \$1.50 and a current CYO Membership Card. Snacks and refreshments will be available at the dance.

Kathleen O'Brien Miller, Junior CYO Moderator for the host St. Luke unit, is inviting all CYO's and their Moderators to attend this summer activity.

Archdiocesan Picnic slated July 8

Archdiocesan Youth Council President Tricia Franckhauser confirmed plans for the 1978 Archdiocesan Picnic scheduled for tomorrow, Saturday, July 8, at 11 a.m. at Rancho Framasa in Brown County.

A large turnout from CYO parish units in Deaneries

throughout the Archdiocese is expected for the day-long picnic and outing.

CYO'ers will participate in various outdoor activities, such as horseback riding, swimming, hiking, fishing, etc.

The price for the day is \$1.25. The schedule extends from 11 a.m. to 7 p.m.

Pope to journalists

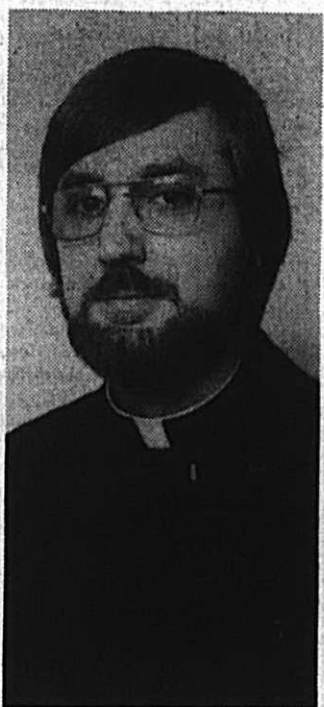
VATICAN CITY — Pope Paul VI has urged a group of Catholic journalists to be courageous in awakening consciences "anesthetized by basely materialistic and often manipulated public opinion."

Pope Paul counseled the Belgian Association of Catholic Journalists to hire young Catholics as reporters.

"You who have the demanding responsibility to spread truth in charity, do not fear," said the pope. "Christians are obliged more and more to be clear and to show courage," he added.

"Pool all your talents, your knowledge of our society's problems, your ability to present adequately church teachings and to awaken consciences anesthetized by basely materialistic and often manipulated public opinion."

The pope asked the journalists to "welcome into your ranks the young generation."



APPOINTED—Father Leslie M. Sleg, C.S.P., a native son of St. Bernard parish, Frenchtown, and a graduate of St. Meinrad College, was recently named Associate Director of Vocations for the U.S. Paulist Fathers. He will be in residence at the Congregation's House of Studies in Washington, D.C. Father Sleg, who was ordained in 1967, served as Associate Pastor of St. Leo parish, Houston, Tex., before being reassigned.

Soccer season winding down

The 1978 CYO Soccer Season for the '56 Boys and Girls and the Cadet Boys and Girls will wind up this week.

Tournament play for all four leagues began Wednesday, July 5, and will end with the championship games on Friday, July 7 at St. Luke's field, Indianapolis.

Former Alverna Retreat House director dies

CHICAGO, Ill. — A concelebrated funeral liturgy was held at St. Peter Church here for Father Harvey Kochner, O.F.M., on Thursday, July 6. Father Harvey, 56, died July 1.

Born in St. Louis in 1921, he was ordained to the priesthood in Teutopolis, Ill., on December 19, 1947.

Among his several assignments, Father Harvey served as director of Alverna Retreat House, Indianapolis, from 1966 to 1971. He also served as a chaplain in the armed forces for 11 years. His last assignment in 1971 was to St. Peter Church in Chicago.

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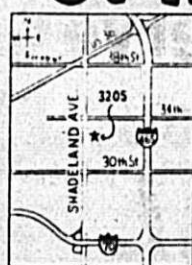
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Billy Joel's latest release, "Only the Good Die Young," is taken from his hit album "The Stranger." This song portrays the story of one person's attempt to gain further sexual involvement with another. It certainly raises moral questions pertinent to today's life.

"Only the Good Die Young" also puts down certain Catholic traditions and symbols. Without a doubt, Joel's attitude is offensive. However, of more importance are the song's challenges and questions to ethical standards. What is the basis for moral behavior, especially for a sexual relationship? Do we need any guidelines for the way we share our sexuality with others?

The song accuses Virginia of hiding behind Catholic externals rather than being open to a fuller sexual involvement. Yet, morality does not begin with externals. Standards for all our behavior, not only our sexual actions, flow from our interior worth as a person and a reflectiveness on what our actions mean.



STATUES AND RITES do not condition our behavior,

and anyone trying to hide behind them, as the song implies, could find little security for personal strength in decision-making. Ethical decisions are formed in the will, are strengthened by a belief that is formative in every phase of daily life.

Whether I will cheat on a test, steal from my employer or treat my relationship irresponsibly are decisions based on my inner conviction of what is right. Consequently, the song's reference to symbols reflects

a shallow understanding of why people choose the ethical standards they do for their decisions.

The song asks the question: Is there a more correct time for full sexual involvement?—"They say there's a heaven for those who will wait, some say it's better, but I say it ain't."

This line is a statement that reveals a non-reflective, simplistic attitude toward human sexuality. Our sexuality is one of the gifts God gave us. Through this gift, we can experience deeper meaning in our lives. But sexual sharing can be experienced on a purely physical level. When it is experienced only on a physical level, the beauty and deep meaning that it can give is lost. And we are not using this wonderful gift the way God meant it to be used.

Certainly sexual acts are biologically available for the choosing. The question is: When does this choosing enhance our worth as persons and increase the meaning in our lives? Does our sexual sharing really "come down to fate," and anyone "might well be the one"?

The Christian approach to life cannot be comfortable with "sooner or later it comes down to fate. I might as well be the one." Sex outside of meaning becomes routine, empty and, after a while, boring.

Sex only on the physical level lacks emotional and spiritual richness. A physical relationship without the emotional and spiritual relationship leads to brokenness, disillusionment and a feeling of being lost in life.

Our calling in life is to happiness and that is difficult to achieve while being lost. Choosing ethical standards for how, when and with whom we will share our sexual being is to set standards for the happiness we are meant to possess. Setting these standards has little to do with externals, but much to do with how we see the meaning of our life and our invitation to live it fully.

THE SONG SAYS nothing of love. Indeed, love and sex can be separated and do not have to be bound together. Love implies trust, vulnerability and commitment—all rather limiting values for one seeking the guidelines of fate. However, the honesty of the song is direct: The person does not fake a sense of love when the real goal is sex. Perhaps this context of the song can be a point of evaluation for those of us trying to live Gospel-centered lives.

Are we letting the demands of love honestly guide our behavior, all our ethical decisions and actions? Our continual attempt to live by such a standard will make the difference for the levels of meaning our lives can reach.

ONLY THE GOOD DIE YOUNG

Come out Virginia, don't ever wait
You Catholic girls start much too late
But sooner or later it comes down to fate
I might as well be the one
Well they showed you a statue, told you to pray
They built you a temple and locked you away
But they never told you the price you would pay
For the things you might have done
Only the good die young
Only the good die young
Only the good die young

You might have heard that I run with a dangerous crowd
We ain't too pretty, we ain't too proud
We might be laughing a bit too loud
But that never hurt no one
So come on Virginia, show me a sign
Send up a single and I'll throw you a line
That stained-glass curtain you're hidin' behind
Never lets in the sun
Darlin', only the good die young
Only the good die young
Only the good die young

You got a nice white dress and a party on your Confirmation
You got a brand new soul and a cross of gold
But Virginia they didn't give you quite enough information
You didn't count on me, when you were countin' on your rosary
They say there's a heaven for those who will wait
Some say it's better, but I say it ain't
I'd rather laugh with the sinners than cry with the saints
The sinners are much more fun
You know, only the good die young
Only the good die young
Only the good die young

Said your mother, Tony's only likely to give you a reputation
She never cared for me, but did she ever say a prayer for me
Come out, come out, come out, Virginia, don't let me wait
Catholic girls start much too late
Sooner or later it comes down to fate
I might as well be the one
Only the good die young
Only the good die young
Only the good die young

Written by: Billy Joel
Sung by: Billy Joel
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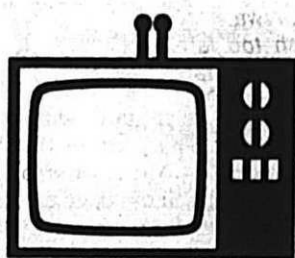
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tv news and reviews

"daddy, i don't like it like this"

People marry, work hard to raise their family's economic status and succeed in living happily ever after. That's part of the Great American Dream, but what happens when such expectations are crushed by the realities of life is shown in "Daddy, I Don't Like It Like This" airing Wednesday, July 13, at 9-11 p.m. on CBS.

Talia Shire and Burt Young—Academy Award nominees for their performances in "Rocky"—portray a working-class couple whose marriage has reached a financial dead end. He works at a steam press in a knitting mill, making just enough to pay the bills but not enough to keep his wife from being tempted to shoplift on occasion.

A SERIES of flashbacks shows us the hopes this couple had when they were courting, especially the dream of his going to night school to become a lawyer. Inexperienced, unrealistic as they were in their expectations, they now find their marriage is floundering. There are constant arguments about money.

The innocent victim in this unhappy home is their 10-year-old son, who has lost all sense of security. Emotionally neglected by his parents, unable to make friends with his peers and constantly in trouble at school, the youth begins to retreat into his own imaginary world. Needless to say, this drama is not for the kiddies.

The theme treated here is an important one for a time when paychecks keep falling behind rising prices, but the problem is that its story of a blue-collar marriage is

disjointed and lacks the power to affect the viewer in any significant way.

SOME OF IT is done very realistically, its picture, for example, of life in a working class neighborhood. Other parts, however, are marred by unsubtle and offensive stereotypes, such as the presentation of the strict regimentation of a Catholic school classroom, where the nun seems less a teacher than a disciplinarian. It is a cliché image used to telegraph a point about the boy's problems, and it strikes a false note as do several other crucial examples.

Half a century ago, one of America's great directors, King Vidor, made a movie on exactly the same subject. Still shown today, the 1928 silent film, "The Crowd," remains the classic treatment of how the drive for material success can destroy a marriage and a child. This TV retelling is an ambitious and in many ways praiseworthy one, but it is far from being a classic.

To celebrate Bastille Day, PBS is presenting an entire evening of programming from French television. Appropriately titled "From Paris With Love," the program airs Friday, July 14, from 9 p.m. to midnight on PBS.

Ranging in variety from song and dance to comedy and drama—even including a look at the French brand of TV commercial—the program provides a random sampling of contemporary French culture. For those who already have some special interest in the country, especially those studying the language, the evening will be a rewarding experience.

The average viewer, however, will find the route more than a little bumpy. The French announcer, for instance, has a pleasant smile but her accent is too formidable for the occasion.

tv programs of note

Sunday, July 9, 10-11 p.m. (PBS) "Faces of Communism." Four-part series done by British television examining what communism is like in Czechoslovakia, Yugoslavia, Italy and the Congo.

Thursday, July 13, 9-10 p.m. (PBS) "Young, British and Black." This documentary in the "World" series question whether Britain can learn to accept a multi-racial society as a result of its imperial past.

Friday, July 14, 10-11 p.m. (CBS) "The Business of Newspapers." The American daily newspaper and how editorial policies and coverage are influenced by economic considerations is the theme of this CBS News documentary.

"from paris with love"

There are no translations for the songs rendered by recording stars such as Mireille Mathieu, Sylvie Vartan and Charles Aznavour.

Moreover, program excerpts tend to go on far too long, such as the very unfunny misadventures of a lawyer trying to kill his wife—suitable material for a Carol Burnett skit but not worth the heavy treatment given it here. Of the first two hours (the third was not

available in time for preview), the only example of a show that one might wish to see in its entirety was a dramatization of Jules Verne's novel about 19th century viewers aware of the best of British television. Perhaps it was impossible to think that the same could be done in a single evening for French television. Try not to make any hasty judgments about the overall quality of French TV from the selection presented here.

Report six million participated in TV 'blackout' on May 23rd

NEW YORK—Morality in Media Inc., a national organization working against violence and sex on television, estimates that six million people in 46 states participated in the May 23 TV blackout called for by the group.

Rabbi Julius G. Neumann, Morality in Media chairman, and Jesuit Father Morton A. Hill, president, made the estimate in a letter to network heads. It was based on the groups or blocks of people who promoted the blackout and on letters received by the organization, they said.

RESPONSES TO the TV blackout, which were "almost 100% supportive," show that Nielsen ratings do not accurately reflect the viewing habits of the people and that millions of viewers "are looking for a channel

through which to make their feelings known to networks and advertisers," said Rabbi Neumann and Father Hill.

They urged the networks to "give this entire matter serious study and consideration."

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religious broadcasting highlights

TELEVISION: Sunday, July 9, "Directions" (ABC—"Gallup Surveys Religious America"—An in-depth conversation on the implications of the recently released Gallup poll on the attitudes of the church and unchurched in America today, a study commissioned by the National Conference of Catholic Bishops and the National Council of Churches. Guests are George Gallup, president of the Gallup Poll; Father Alvin Illig, director of the NCCB Office of Evangelization; and Peggy Shriver, assistant general secretary for research, evaluation and planning, NCC. ABC correspondent John Martin moderates the discussion. "Gallup Surveys Religious America" was produced by ABC News in cooperation with the Office

for Film and Broadcasting of the U.S. Catholic Conference. (Check local listings for time.)

Sunday, July 9, "Behold Wondrous Things" (CBS) 10:30 a.m. (EDT)—"Joy Is My Witness"—This week the CBS Retrospective of "Lamp Unto My Feet" rebroadcasts Mahalia Jackson's famous 1963 gospel concert presented at Bethel Temple Church in Harlem. The program is introduced by CBS news correspondent Charles Collingwood with a look at the events of 1963, including the assassination of President John F. Kennedy in Dallas.

RADIO: Sunday, July 9, "Guideline" (NBC) begins a series of interviews with

religious women in ministry today. The series will explore some of the many occupations both inside and outside traditional church structures in which nuns are involved and how the continuity of their religious lifestyle informs that work. The first guest is Dominican Sister Ardeth Platte, a member of the board of directors of Network, a national organization of religious women. Sister Platte, former principal of St. Joseph School in Saginaw, Mich., and currently an elected member of the Saginaw City Council, will discuss her understanding of the religious life today. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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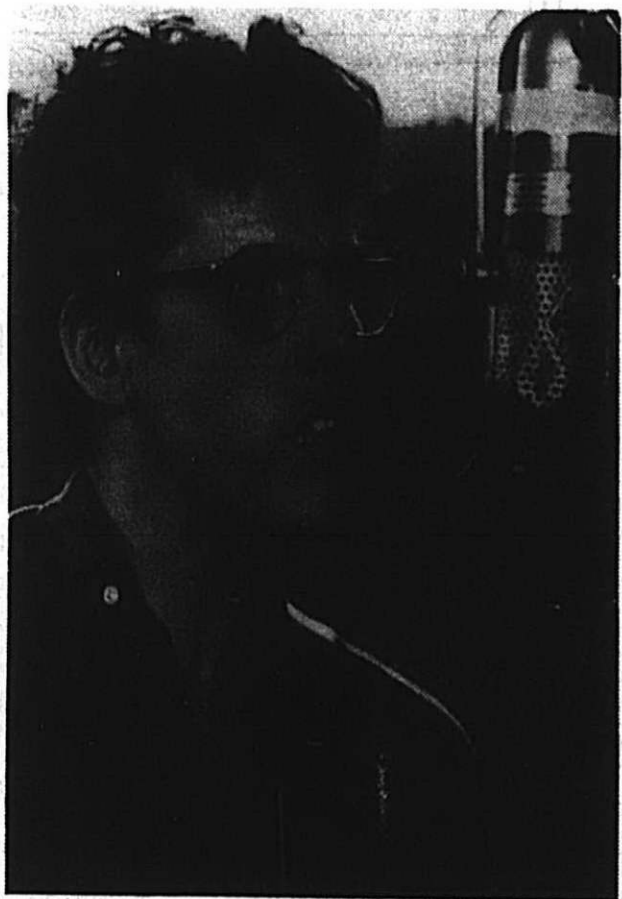
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—viewing with arnold—

BY JAMES W. ARNOLD

If the question is should you take your 12-year-old daughter to see John Travolta in "Grease," the answer is—what are you, crazy?

Artistically speaking (to stretch a point), superman John, certainly the hottest item in pop culture closer to earth than "Star Wars," is the best thing in this Allan Carr-Robert Stigwood movie version of the six-year-old stage musical.

He dances up a fever, he sings (I guess—there are no dubbing credits), he acts, out-Fonzing Winkler in a genuinely funny spoof of the Brando 1950's motorcycle stud image. Of course, acting in this kind of movie isn't hard: everything is so broad that "Laverne and Shirley" seems like Chekov.

But "Grease" is a decidedly sticky property. It tries to be a putdown of the fads, styles, attitudes and music of the late 1950's, but it is raunchy, vulgar, lowbrow Broadway stuff almost all the way.

Adults can take Las Vegas taste in theaters if they want it, but this noisy attack on almost every middle-class sensibility, from subtlety to virginity, isn't much of a help to a kid's parochial school education.

"Grease" began as a show for adults, an energetic but



deliberately comic-strip descendant of "Bye Bye Birdie." Now as a movie it's still the same show, but being sold to young fans of Travolta, co-star Olivia Newton-John, "Happy Days" and bubblegum rock.

THE POINT of the plot, of course, is that it's insanely silly and lightweight, a cartoon portrait of a high school with a stereotyped comedy staff (Eve Arden and Dody Goodman are the principal and her assistant, Sid Caesar the coach) and an overaged student body split into rowdy boy and girl gangs constantly harassing the squares—the athletes, cheerleaders and goody-goodies. (The school is now upper-middle class Los Angeles; so the culture split doesn't make much sense). The action revolves around pep rallies, malt shops, slumber parties, necking in drive-ins, building and racing hot-rods, and a big school dance party televised live on "National Bandstand."

The leader of the leather-jacket set (Travolta) falls for the goodest of the goodies (Newton-John), but can't

'Grease' is raunchy

admit it for fear of losing his cool image, while the tough "bad" girl (Stocard Channing) stews in jealousy. All this is an excuse for heavily satirized musical numbers. The intended reference is to every teenage-oriented movie of the last 20 years, from Sal Mineo, the Beach Party series and "West Side Story" to "American Graffiti." In the Happy Ending, John doesn't have to change because Olivia does, coming on in a skin-tight lame jumpsuit and red platform shoes singing "I Need a Man." Channing settles for the gang's number two hood (Jeff Conaway).

EVEN THAT could be tolerated if it could be interpreted as satire. (But what kid would? Just before the transformation, Olivia sings "I'm just a poor man's Sandra Dee wholesome and pure/There has to be something more." The reference is to an earlier number in which Channing and her pals mocked the heroine by identifying her with Doris Day and "Sandra Dee/lousy with virginity"). But this sense of letting loose permeates the comedy and music of the whole show. The underlying "story" of "Grease" is the conflict, which actually happened in the early rock years, between the old "nice" middle class values and the earthy, visceral, liberated new morality. The good guys in "Grease" are the bad guys.

On top of this, there are so many double-entendres in the dialogue that Dean Martin seems like a character in "The Waltons." The dance numbers are almost as sexy as the comic grappling in cars in the drive-in and along lovers' lane. The Channing character, who is attractive and sympathetic, thinks she is pregnant, and

there is doubt about by whom. The point is that the moral atmosphere is typically Show Biz sleazy (all in good fun), and that as a PG movie "Grease" lacks even the dim human perspective of the R-rated "Saturday Night Fever."

ON THE POSITIVE side, the show does have tremendous bounce and vigor, especially in Patricia Birch's choreography, which reaches a dazzling climax in an outdoor carnival-picnic sequence that ends the picture. The Dolby sound is cranked up so high that the audience can't help being involved and blown into the back row. And in what is probably the best sequence, Travolta makes his macho tough guy's pimping efforts to try out for various sports teams agreeably hilarious. The music and lyrics are terrible.

A lot of stuff is floating around making money in the media today that is not particularly compatible with an educated Catholic view of the world. Some of it can be accepted because genuine goods dominate the trash. But on a cultural scale of 10, "Grease" skids down to about a two. [Rating: B—Morally objectionable in part for all]

—tv films this week—

THE FRENCH CONNECTION (1971) (CBS, Saturday, July 8): William Friedkin's stomach-churning predecessor to "The Exorcist," an adult chase film in which the cop hero (Gene Hackman) is as much a professional brute as the drug-peddler he ruthlessly

pursues. Often very unpleasant, but real, thoughtful, and very exciting. Recommended for mature viewers.

THE HINDENBURG (1975) (NBC, Saturday, July 8): Robert Wise's straightforward and cinematically impressive re-creation of the final trip of the German dirigible which crashed at Lakehurst, N.J., in 1937. The film's theory about the cause of the disaster (sabotage) is authentic, and the movie is educational about both airships and the crash without being overly sensational. Unfortunately, attempts at human characterization are thin and unsatisfying. Satisfactory for all but very young children.

WEST SIDE STORY (1961) (CBS, Tuesday, July 11): A super-film of a great play, even on the small TV screen. All the unique forces of theater (comedy, tragedy, opera, ballet) brought to bear on the eternal mysteries of love and hate, set amid profound contemporary problems: the crowded, dehumanized city, racial violence, the cynicism of the young. When the film adds its dynamic motion, vibrant editing, expansive settings, the effect is awesome. A tragedy for all times ("Romeo and Juliet") is turned into a tragedy of our times: the production soars over its minor blemishes. Highly recommended for all except very young children.

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