

## CRITERION

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JULY 14, 1978

# 200 years ago in a Vincennes church came a call for freedom

BY MSGR. JOHN J. DOYLE

Just 200 hundred years ago the American Revolution came to the banks of the Wabash.

On Monday, July 20, 1778, the people of Vincennes gathered in the church of St. Francis Xavier to swear allegiance to "the free and independent republic of Virginia."

It was not because the ceremony had for them a religious significance that it took place in the parish church; the only government the people had ever known was a military one, and there had not been a need of an assembly hall for civic events. Nor was it the priest that administered the oath, though one sometimes reads that such was the case.

The man who performed this function was Jean Baptiste Laffont, the leader of a delegation sent by Colonel George Rogers Clark from Kaskaskia, a town on the Mississippi River, for the express purpose of persuading the inhabitants of Vincennes to join them in renouncing British rule and joining in the struggle for independence.

Father Pierre Gibault, the priest of Kaskaskia, who had been making pastoral visits to Vincennes for several years, was a member of the delegation, but his position was the minor one of serving as secretary and making a report to Clark of the proceedings.

**TWO WEEKS EARLIER**, on the night of July 4, Clark had led his army of 175 Virginians into Kaskaskia and raised a hullabaloo, commanding the inhabitants to remain in their houses under pain of death. The people's first response was one of panic and consternation; they knew how the Acadians had been ejected from their homes and scattered only a few years before.

Clark soon put their fears to rest, however, assuring them that if they would renounce British rule and accept that of Virginia, they would be secure in the possession of their homes and in the

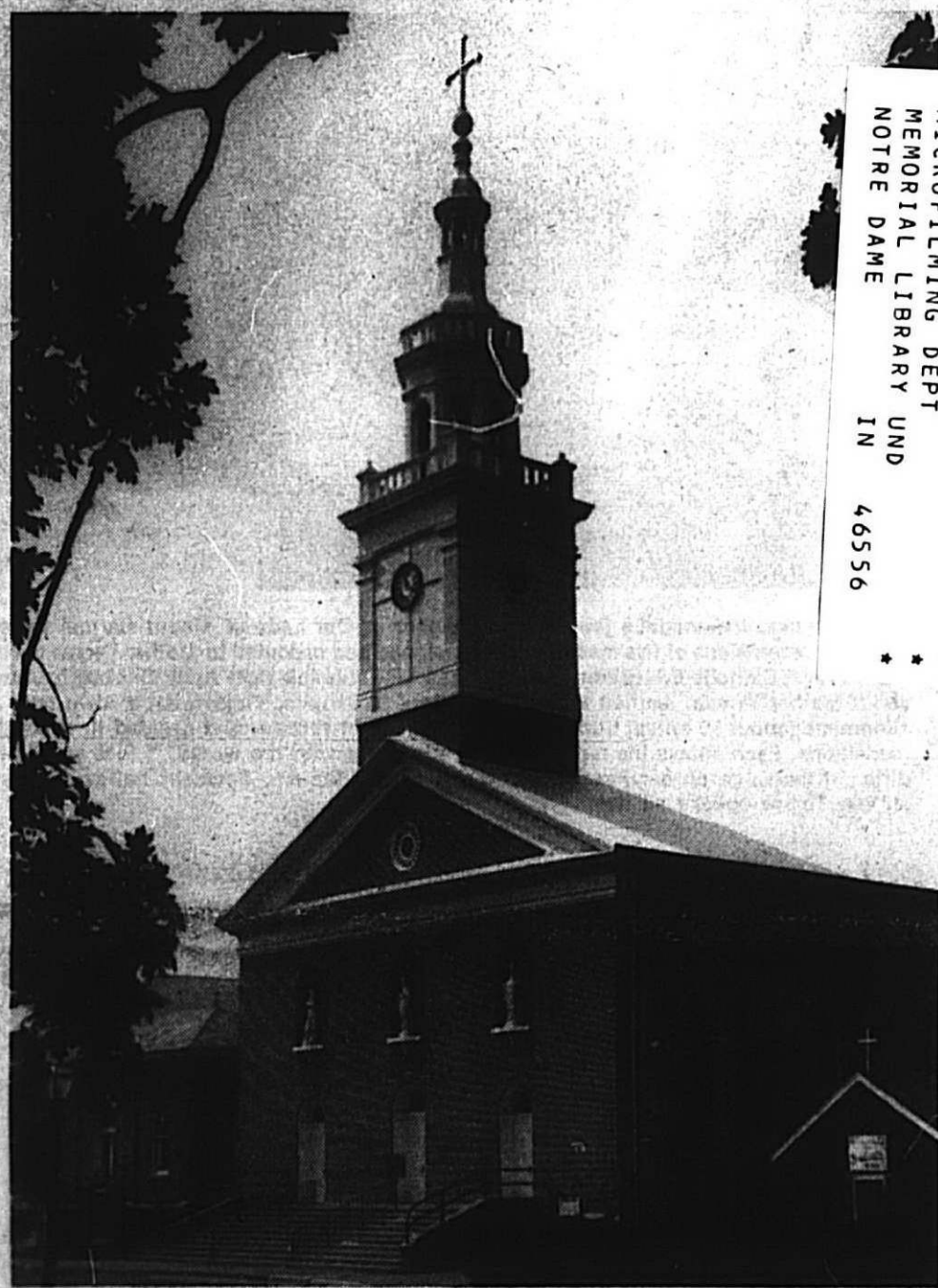
practice of their religion. They were quick to decide in favor of the new order of things, and in a few days the other French towns along the Mississippi followed their example.

Kaskaskia was conquered without the firing of a shot, with only the show of force. The delegation that came to Vincennes hoped to enlist the people there in the cause of the Revolution without even such a show of force. Its arguments were the same as those Clark had used in gaining the Kaskaskians' support: Virginia now granted religious freedom to all; the people had only to swear allegiance to that commonwealth and they would be at liberty to remain and pursue their customary occupations; and France had become an ally of the colonies in their struggle for independence. But perhaps the most important consideration for the Vincennes people was their militia of men and boys would be no match for Clark's Virginians, who the colonel allowed the delegation to believe were even more numerous than those that invaded Kaskaskia.

**THE PEOPLE OF VINCENNES** had been British subjects for only 15 years, since the King of France had ceded his American possessions to King George in 1763. When the news of this change of sovereigns reached them it hardly gave them great joy, but they obediently swore allegiance to their new ruler when this oath was required of them a few years later. Then, as at the present juncture, they had not much choice; refusal would have meant exile from their homes.

In the intervening years the King's ministers had done little to endear themselves to the people of the post.

To the people's repeated pleas for the establishment of civil government to insure law and order and for a garrison to protect them from Indian raids, they turned a deaf ear. Indeed, it would have been ironic to provide a garrison, for the raids were instigated by the British military commander as part of the strategy of "distracting" American forces from the war in the East. At one time the commanding general issued an order that all those living along the Wabash should



**WHERE HISTORY WAS MADE**—Next to the Old Cathedral at Vincennes stands a replica of the first log church built on the site. The log church in which the events surrounding the history retold by Msgr. Doyle took place was built according to the French style of frontier building. The church was made of timbers set on end. The interstices were filled with adobe. A single door afforded the only entrance. There were no other openings but a hole in the roof to allow smoke from a log fire to escape. There were no windows. The only light was from tallow candles used on the altar. The floor was earthen and the worshippers were provided with rough benches.

forthwith leave the country as intruding foreigners. The order was not carried out; the growing discontent in the colonies gave the army more pressing business. But the contrast between Colonel Clark's magnanimity and the brusqueness of the British authorities must have impressed the people deeply.

It is not astonishing, therefore, that it took but a few days for the French inhabitants to make up their minds. The delegation from Kaskaskia arrived on Friday and on Monday the men of the town made their oath of allegiance to Virginia. We may well suppose that Father Gibault's sermon at the Mass on Sunday did nothing to dissuade them from the momentous step they were about to take.

At the outset of the discussions with Clark, he had made it plain that

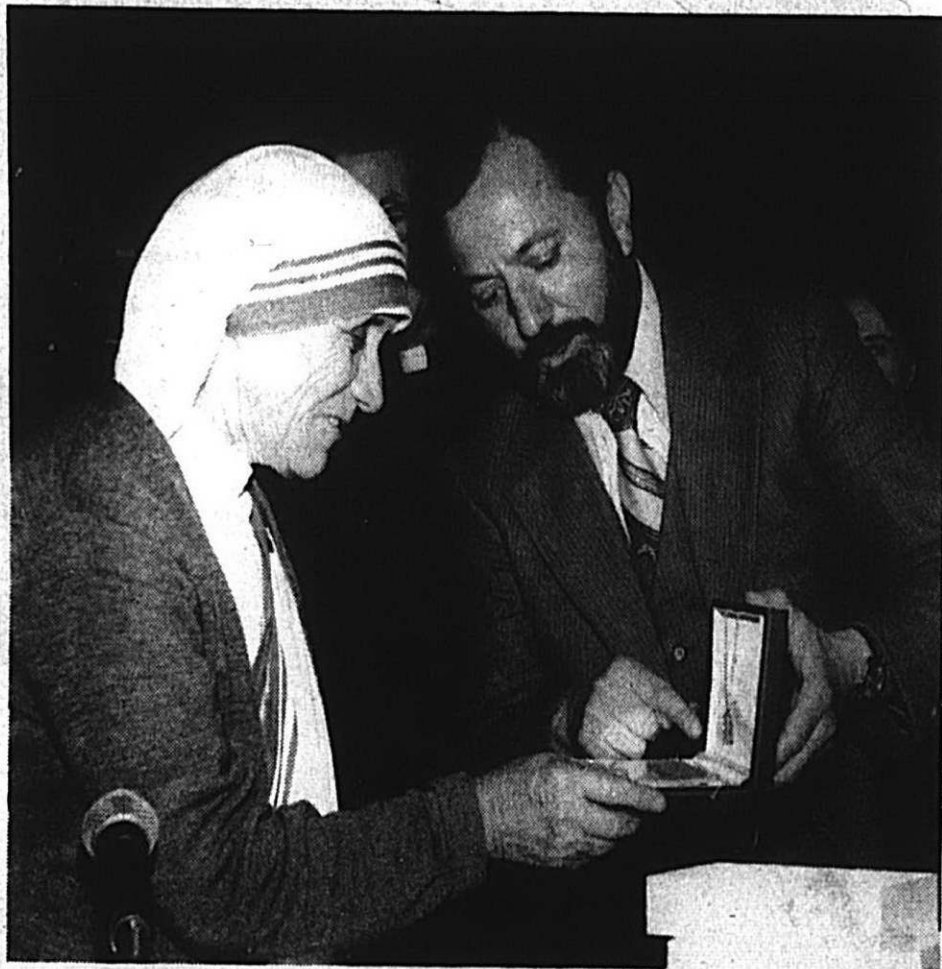
as a priest he could take no part in temporal affairs; he probably had in mind the strict prohibition against giving support to the rebellion issued by the bishop of Quebec. Nonetheless, he could have had no scruples about preaching on the blessings of peace and concord.

In December, only five months after the people of Vincennes had joined the Revolution, Henry Hamilton, the British Lieutenant Governor of this area, came down from Detroit with an army of 500 and recaptured the town. He excoriated the people for their disloyalty and cowardice in accepting without a struggle the rule of the Virginians.

Notwithstanding the insults laid upon them, they had no choice but to make an  
(See DOYLE, Page 2)

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Lazer Shiroka, Indianapolis jeweler and member of Our Lady of Mount Carmel parish, Carmel, presents one of five medallions he designed and executed to Mother Teresa during the National Catholic Education Association in St. Louis this past April. Shiroka had read about Mother Teresa, learned that she was born in Skopje, Yugoslavia, a town only 80 kilometers [about 50 miles] from his own birthplace of Prizren, and decided to make the medallions. Each shows the representation of a cross with the words, "I love you," in a different language on each medallion—Yugoslavian, French, Spanish, Italian, English. Mother Teresa speaks all five.

## —capsule news—

### Cancel expulsions

VATICAN CITY—The Rhodesian government has revoked expulsion orders against a German Jesuit and an Irish missionary priest following an appeal from the nation's bishops, the Vatican daily, L'Osservatore Romano, reported July 9. According to the newspaper, the Rhodesian bishops told the government that the expulsion of German Jesuit Father Dieter Scholz and Irish Father Martin O'Reagan would be viewed unkindly by Rhodesian blacks.

### Accuse Nestle Co.

NEW YORK—Members of the National Catholic Coalition for Responsible Investment have accused the Nestle Co. of providing "misleading and inaccurate" information in a mailing to Catholic educators on the controversy over the company's infant formula used in Third World countries.

### Papal greetings

VATICAN CITY—Pope Paul VI sent a telegram of congratulations to 81-year-old Socialist Sandro Pertini, the World War II Resistance leader who has elected seventh president of the Italian Republic July 8.

### Junta denies all

SANTIAGO, Chile—The military junta has denied responsibility for missing persons, disappointing relatives who ended a hunger strike in June after government officials promised church mediators a case-by-case report.

### Bishop resigns See

VATICAN CITY—Pope Paul VI has accepted the resignation of Bishop Thomas J. McCarthy, 72, of St. Catherine's, Ontario, named a successor to that See, and appointed a new bishop for the Diocese of London, Ontario. Bishop McCarthy's replacement is Auxiliary Bishop Thomas D. Fulton, 60, of Toronto. Auxiliary Bishop John Sherlock, 52, of London was named to head that diocese.

### Father Thomas Vos on Order's Board

Father Thomas Vos, O.F.M., pastor of Sacred Heart Church, Indianapolis, was among six Definitors (board members) elected recently to assist in the administration of the Chicago-St. Louis Franciscan Province of the Sacred Heart.

The Province has 650 members, includes 14 states, is the second largest in the United States, and the fourth largest in the world. The election was held at the St. Francis Retreat House, Oak Brook, Ill.

The 65 friar delegates elected the Very Rev. Dismas Bonner, O.F.M., a former professor of Canon Law at the Catholic Theological Union in Chicago and a native of Fort Wayne, Ind., to a six-year term as Minister Provincial. He succeeds the Very Rev. Vitus Duschinsky, O.F.M., who served in the post since 1969.

### Return from exile

MANAGUA, Nicaragua—Close to 200,000 citizens welcomed Los Doce, a group of 12 opposition leaders including two priests, back from exile. During the welcome, the National Guard sought in vain to disperse the crowd with tear gas.

### Withdraw directive

WASHINGTON—A federal agency which handles Medicare payments has withdrawn a directive which led to efforts to recover millions of dollars in Medicare payments to Catholic hospitals. The Health Care Financing Administration withdrew its October 1977 directive stating that Medicare would not pay the "imputed" costs of services provided by Religious working at motherhouses of orders which operate a chain of Catholic hospitals.

### Given Rome post

ROME—Father James A. Suchocki, pastor of St. Joseph's parish, Manistee, Mich., in the Gaylord Diocese, has been appointed pastor-in-residence at the North American College for the 1978-79 academic year.

### Doyle (from 1)

about-face and again swear faith and allegiance to King George; to have refused would have meant incurring the charge of treason.

THE FOLLOWING FEBRUARY, Colonel Clark, learning that Hamilton had dismissed most of his troops for the winter, made the arduous march from Kaskaskia with his little army of Virginians and Frenchmen and compelled Hamilton to surrender.

The flag of Virginia replaced the flag of King George and the fort was given the name Patrick Henry, in honor of the Virginia Governor. There is no record that Clark required the Vincennes people to renew their oath of allegiance; he appears to have been satisfied that their second oath to King George was without effect as having been obtained under duress.

Clark's victory on February 25, 1779, marks the final and definite passing of the soil of Indiana to the cause of the American Revolution and its 200th anniversary will be duly observed next year. But the event of July 20, 1778, was the beginning of the adherence of that cause by those living here and deserves our recognition.

(Msgr. Doyle serves as archivist for the Archdiocese of Indianapolis)

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# Seek out new ministries, Vatican urges Sisters

BY JOHN MUTHIG

VATICAN CITY.—The Vatican congregations for Bishops and for Religious have urged nuns to "seek out and propose" new ministries for themselves.

The two congregations made the request in a jointly issued document called "Directives and Criteria for Relations between Bishops and Religious in the Church."

The document specifically asked bishops to make a firm commitment to develop more fully the role of women Religious in the Church.

"In the Church's vast pastoral ministry,"

said the congregations, "a new and a very relevant role has been established to be given over to women."

"Once industrious helpers of the apostles, women must contribute their apostolic activity today within the church community by faithfully realizing their created and revealed identity, and by carefully turning their attention to women's increasing presence within society," said the document.

"Religious women," it continued, "should then seek out and propose new forms of apostolic service."

The document urged bishops to "exert themselves in a committed way to realizing the principle of greater advancement for (nuns) within the Church, so that God's people will not be without the special assistance that only women Religious can offer."

The congregations cautioned, however, that sisters must be esteemed "for the witness they give as consecrated women, and not primarily for the useful services they generously provide."

## Another phase of Educational Planning over

Archbishop George J. Biskup has announced the ratification of eight new policies for total Catholic education in the Archdiocese. These policies are the result of months of research and consultation under the guidance of the Archdiocesan Educational Planning Commission.

Along with the Archdiocesan Educational Mission Statement, which the Archbishop ratified nearly a year ago, these new policies will guide the 143 parishes in the 39-county Archdiocese of Indianapolis as they develop their local educational plans for the three-year period from 1979 to 1982.

THE THIRD AND FINAL phase of the Long Range Educational Planning Process will begin in the parishes and the 12 educational districts this fall.

Each individual parish has already developed its own educational mission statement and has completed a careful assessment of present educational programs for all their parishioners, children through adult. This next phase is to establish the goals and objectives for parishes to guide their total Catholic educational programs for the next three years. In turn, parish plans will establish the framework for plans for the district in which they are located for the 1979-82 period.

IN A LETTER TO THE priests, Religious, and lay leaders of the Catholic educational program in the Archdiocese, Archbishop Biskup thanked all of those who have and will take part in the long-range educational planning program. The Archbishop said, "As each new phase begins, more of the faithful in our Archdiocesan community are drawn into the planning process. In January, 1977, we began our process with the 24-member Educational Planning Commission. Today, more than 1,000 people have been actively involved with the planning process in some way. Each has given something of himself to the planning for the future of Catholic education. I am deeply grateful to all of them."

The timeline for completion of the long-range parish educational plan is June, 1979. An implementation date of July 1, 1979, has been set for start of the program's action phase, based upon the planning process.

The 47-page document, laced with references to the "life in the Spirit" which must motivate every Religious, was drawn up by the congregations in consultation with religious orders and Vatican bodies.

"In these our times," said the document, "Religious are required to have that same charismatic genuineness, both lively and ingenious, for which their founders excelled."

"In this way they will commit themselves better and zealously to apostolic work among those who today constitute truly the majority of humanity and are the beloved of the Lord—the poor and the little ones."

The congregations asked Religious to form associations among themselves on various regional and international levels.

IT WARNED religious orders that statements made on social, economic or political matters should be brought before the local bishop before being issued.

The congregations urged Religious to consider themselves part of diocesan life and to involve laymen in their liturgical prayer.

They demanded, however, that superiors "intervene quickly" to stop liturgical abuses.

The document approved of new forms of apostolate and also upheld the validity of traditional work in schools, hospitals and missions.

It said that nuns working in fields outside the usual mission of their order must maintain "substantial participation in the order's communal life and follow its rule."

"No apostolic commitment must be the occasion for deviating from one's own vocation," it said.

THE DOCUMENT RESTATED that bishops have the final say in many key decisions regarding the apostolic activities of sisters in their dioceses.

But it also cautioned bishops against "being masters among the faithful."

Bishops, it said, "should be justly aware of the primacy of the life in the Spirit which demands that they be both guides and members, truly fathers, but also brothers, teachers of the faith but also co-disciples before Christ, perfectors of the brethren, but also true witnesses of their own personal sanctity."



FRANCISCAN GOLDEN JUBILIARIES—Twelve Oldenburg Franciscans will mark their Golden Jubilee in religious life with a Mass of Thanksgiving and reception at the motherhouse on Wednesday, July 26. Pictured, left to right, standing, are Sisters Geraldine Marie Wissel, Clara Knueven, Agnes Mary Tagenkamp, M. Leonard Riehle, Marita Rose Hogan, Rita Agnes Werner, Alma Louise Kohnen and M. Elaine Niemeyer. Seated is Sister Augusta Marie Spade. Not present for the photo were Sisters LaVerne Frietsch, Francis Regis Henckler and M. Adele Merkel.

## Mission Sister comes home for a special celebration

LANESVILLE, Ind.—Sunday, July 9, was a red letter day for this Harrison County Community a few miles from New Albany. On that day a native daughter returned to renew the religious vows she made 55 years ago.

Since that time 80-year-old Sister Angilberta Rosina Schellenberger has spent much of her adult life in Australia, as a member of the Missionary Congregation Servants of the Holy Spirit.



The ceremony was held in historic St. Mary's Church, where the jubilarian was baptized and made her First Communion. Sister Angilberta comes from a family of nine children, two of whom are priests.

PRINCIPAL CONCELEBRANT of the Mass of Thanksgiving was a brother, Father Leo Schellenberger, 76, who lives in retirement at St. Mary's. Assisting at the altar were the present pastor, Father Joseph Sheets; Father Donald Schneider, a nephew and director of Fatima Retreat House; Father Damian Schmelz, O.S.B., of St. Meinrad, a cousin; and Father Lawrence Mack, S.V.C., of Perrysburg, O.

Another priest-brother of the jubilarian, Father Otto Shelly, S.V.D., could not be present because of missionary commitments in Australia.

Sister Angilberta's other brothers, all from the Lanesville area, who were present at the July 9th celebration, included George, Louis, and Herbert as well as two sisters, Agnes Schneider and Irma Kochert, and their families. Also present were the families of two deceased brothers, Edward and Albert Schellenberger.

Nostalgic note: In renewing her vows, Sister Angilberta used the antique glass candleholder which was used down

through the years by members of the family at First Communions and other historic liturgical ceremonies.

The jubilarian plans to spend several weeks at her congregation's motherhouse in Techny, Illinois, before embarking next month for her beloved Australia, where she has served in medical nursing for more than 30 years. Though formally retired, she is still active in caring for the aged at Holy Spirit Hospital in Brisbane.

## Holy Angels given Outreach Service

Outreach Counseling Services are now being provided for the Holy Angels parish/neighborhood area, the office of Catholic Social Services has announced.

The office, which is located in the Holy Angels rectory, is open each Wednesday from 8:30 a.m. to 5 p.m. Lillian Jones is the Outreach Counselor in charge.

Object of the counseling service is to "assist families in identifying their particular problem and to help them in finding the appropriate solution."

A volunteer group is now being organized to assist in implementing the Outreach Program. Persons interested in joining the group are invited to attend a 6 p.m. meeting on Wednesday, July 19, or they may call Ms. Jones at 257-4509.

## Priest's father dies

The Funeral Liturgy was celebrated Thursday, July 13, in SS. Peter and Paul Cathedral for Arnold Senefeld, father of Rev. David Senefeld, pastor of St. Peter parish, Franklin County. Burial was in Connersville, Ind.



— living the questions —

# Plight of Spanish-speaking not widely known

BY FR. THOMAS C. WIDNER

Few Anglos in the Archdiocese are aware of a small but important group of Spanish speaking residents who call the Archdiocese home. Even fewer are aware of the numbers of Spanish speaking migrants who come to Indiana looking for work each summer in rural areas. Those of us who live in Indianapolis may know that St. Mary parish has a Mass in the Spanish language each week, but most of us are isolated from contact with the people of this rich culture.

In our typical Anglo mentality of categorizing unknowns into stereotypes, we often think of groups such as the Spanish speaking without distinctions. For example, some consider all the Spanish speaking who dwell here as somehow part of the annual migrant stream each summer. Many of the Spanish speaking who live here year round were once a part of that stream, but were able to "settle out" of it. They are sometimes among the luckiest.

These are not "illegal aliens" crossing our boundaries each year, although they may be around too. These are American citizens, the descendants of proud Spanish folk who populated the Southwest long before the United States of America became a reality.

EACH YEAR THOUSANDS of these "chicanos" from



central and southern Texas fan out across the U.S. looking for work harvesting crops in the agricultural regions of our country. The largest number in Indiana go to the north around Kokomo and Marion. In the Archdiocese of Indianapolis, sizeable numbers look for work around Austin and New Castle.

St. Peter parish in Franklin county several years ago provided Catholic leadership by using its former school building as a day care center for children of families whose parents worked the long hours in the fields.

This year, however, there is no work around Austin. Reportedly, the Morgan Packing Co. there is not hiring the "chicanos" due to the company's decision not to grow tomatoes this year.

The plight of the migrant worker is among the most scandalous in this country. His pay must meet the agricultural minimum wage—\$2.65 per hour. A work day is not unusually 12-14 hours long.

Last summer a migrant worker in Indiana received 20 cents for every 30 lbs. of tomatoes he picked.

This past year the state legislature attempted to enact legislation forcing growers not to withhold pay from the migrants as a means of keeping him employed. It is the custom for growers to withhold a few cents of a migrant's per piece pay in order to ensure the migrant's continuing employment throughout the summer.

Last week the Farm Labor Organizing Committee (FLOC), which represents 2,000 of the farmworkers in the Midwest, announced plans to seek increased wages and

benefits for the migrant workers. The committee is asking growers and canners of the tomato industry to come together in a meeting on July 20. Should that meeting fail to bring some progress, the committee will seek "economic sanctions" against the canners, according to Baldemar Velasquez, director of FLOC.

**THE FLOC BELIEVES** that the canners are key here since they contract the growers who hire the farmworkers. Velasquez believes the canners should take greater responsibility than they do in providing adequate wages for the farmworkers. As it stands, the grower pays the farmworkers from his own contract with the canner. Any conflict in seeking higher wages will likely affect the grower more than the canner. The rub is that the canner is better protected. The grower can't operate without the canner, and the farmworker needs the grower. If the farmworker demands better working conditions from the grower, the canner can simply contract with other growers elsewhere.

The need for improved working and living conditions for the seasonal farmworker is already established. The need for standard working hours and a just wage scale is more than evident.

In the Midwest a new phase of labor-management relations has opened up for the migrant. The Church needs to be there supporting the right of individuals for just wages and also to comfort those whose pain will increase as a result of new conflicts in human relations.

— just books —

## A doctor writes on 'running'

BY ALBERT de ZUTTER

**RUNNING & BEING: The Total Experience**, by Dr. George Sheehan [256 pages; Simon and Schuster; \$8.95].

Dr. George Sheehan describes himself as "a thin little Irishman with a low pain threshold." Nevertheless, he runs about 30

miles a week and has run in about 50 marathons. Despite his 59 years, he declares in his book, "I could give most readers of this book, whatever their age, a five-minute head start and run them down in 20 or 30 minutes."

Besides his "thin little Irishman" identity, Sheehan is also a cardiologist and the "guru" of long distance runners, having attained that status through his column in *Runners' World* magazine and in personal appearances around the country on the lecture and race circuits.

Sheehan has written a book here which will be welcomed by runners and would-be runners. It may also explain to non-runners why there is a growing army of otherwise sane men and women of all ages huffing and puffing their way around all types of neighborhoods.

For Sheehan, running and writing about running are the most important pursuits of his life. He sees his medical practice as the dues he must pay to pursue his real vocation, which is running.

**SHEEHAN WRITES ABOUT** his personal philosophy of life as he discovered it through the sport of running in a blunt and often eloquent manner. Some of the world's great thinkers help him tell his story—people like Plato, Nietzsche, Marianne Moore, Emerson, Huxley, Tillich, writers of the Scriptures and others.

Running is one of a growing number of books stressing the physical as inseparable from the emotional, intellectual and spiritual in human make-up. He takes what he has learned first hand in running and applies it to life and living in general—and succeeds at it. Others who have done that recently are W. Timothy Gallwey in his second book, *Inner Tennis: Playing the Game*, and Laurence E. Morehouse and Leonard Gross (authors of *Total Fitness*) in *Maximum Performance*.

Sheehan ran competitively as a student. Then he got into medicine and became a cardiologist. He hoped to find fulfillment

in his work, but it wasn't enough. He took up running again in his forties. "Running," he declares, "made me free. It rid me of concern for the opinion of others. Dispensed me from rules and regulations imposed from outside."

Through running, Sheehan rediscovered the person he used to be in his youth. He advocates that his readers do the same through some kind of physical activity.

"Now, common sense will tell you," he writes, "that you'll never see twenty-eight again, but the facts on fitness show that almost anyone can reach levels of vigor and strength and endurance equal to most of the twenty-eight-year-olds in this country. Given the good fortune to find an athletic activity that fits him, a man can recapture his youth and a second chance to listen to what his total self held important at that time."

**IT MAY BE THAT** physical fitness will prolong our lives or forestall heart attacks, Sheehan says, but the real reason to engage in physical activity is that "with the new body we can put on the new person and build a new life, the life we were always designed to lead but lost with the body we enjoyed in our youth."

Running is good exercise. More importantly, it is play. "Play is truly the answer," writes Sheehan. "So it is running for those who are runners. Other forms for other people."

Sheehan sprinkles his book with enough first-hand expertise on training, racing, countering aches, pains and injuries, shoes and other practical matters to make it worthwhile to runners on that account alone. But this is a book with wider appeal. It offers a way to find meaning in life.

"If you are seeking the solutions for the Great Whys of your creation, you will have to start with the Little Hows of your day-to-day living. If you are looking for the answers to the Big Questions about your soul, you'd best begin with the Little Answers about your body. If you would

become either saint or metaphysician, you must first become an athlete."

*Albert de Zutter, a jogger, has worked in the Catholic press and is now a free lance writer and human relations consultant.*

## — the word this sunday —

By Father Donn Raabe

**FIFTEENTH SUNDAY  
IN ORDINARY TIME**

"Fertile Ground"

Isaiah 55:10-11  
Psalm 65:10-14  
Romans 8:18-23  
Matthew 13:1-23

Ever tell a story to someone, who told it to someone, and so on, and by the time it got back to you it had changed in various ways? We all hear in different ways—or at least we all perceive from our own perspective. Jesus' story about the seed the farmer sowed is an example. As it fell on different types of ground, so does Jesus' message fall on different ears and hearts. The more receptive we are and the more deeply we let his message penetrate us, the more "fertile ground" we are. Interestingly, that's the root meaning of our word "humble." It doesn't come from the word which means "demeaning" or "putting one's self down," but from "fertile ground." True humility means being open to the truth in life which ultimately is God who, rain or shine, is at work for our good. We groan to be what God had in mind when he loved us into existence. He works/loves non-stop, so we can be if we want to be.

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**MEN AT REST**—Every day hundreds of men come to St. Vincent Center on Los Angeles' Skid Row. Many, weary and homeless, sleep and rest at the center run by the Los Angeles Archdiocese and the St. Vincent de Paul Society and staffed by Mother Teresa's Missionary Brothers of Charity. Besides resting, men can shower,

shave, and get clean clothing, job information, coffee and doughnuts. Only day care is provided as building and safety codes do not permit overnight accommodations. [NC photo by Al Antczak]

## letters to the editor

### Ruth Ann Hanley sees growing support for Right to Life

To the Editor:

At a recent BIRTHLINE meeting, volunteers declared this organization is something special and deserved the wholehearted support of this Archdiocese. These volunteers went so far as to declare that this pro-life ministry should be given the most important priority today.

At the recent *National Right to Life* Convention in St. Louis, I heard the black woman doctor and former RTL president, Mildred Jefferson, declare that this fight for unborn life is more important even than the fight of her own people for equal rights. At least, she noted black people still have the gift of life.

In the same courthouse in which the Supreme Court ruled that Dred Scott was

not a man because he was black, we sang and prayed for the right to life of our smallest citizens. You might say, right to life for "little people."

Mildred Jefferson declared that this is a fight for God, for the United States, and for Mankind.

In this St. Louis Courthouse the RTL delegates tried to dispel the unjust charge that this is a movement that cares only for the unborn. We pledged together to work for the protection of human life. We said:

"We will act when life is threatened by war. We will act when life is threatened by hunger and disease. We will act when life is threatened by violence and poverty. And we must act now because life as human as our own is being forfeited. We pledge to work to secure a constitutional amendment that will enshrine the American ideal of respect for every human life . . ."

This year I noticed that there were more young adults, more clerical collars at the convention. The St. Louis Archdiocese puts out a small monthly bulletin called PRO-LIFE, which we picked up at the cathedral.

Father Paul Marx, who came to Indianapolis for Respect Life Day through Archdiocesan Social Ministries, was there with his literature, the Willkes from Cincinnati, doctors for life, nurses for life, and lawyers for life, women exploited (those who regret an abortion), handicapped for life, Birthline groups, Catholics, Lutherans, Baptists, Mormons, and many other congregations.

I think about the efforts made to draw these people together under the name of ecumenism, and I am reminded of a gem from one of my friends that "God answers prayers, but not in the way we want Him to." So I wonder if this natural drawing together of people concerned for others isn't the most ecumenical situation of all?

Here people are already working together for a cause that is not self-seeking. And I believe that God may be ready to work here, where people have already drawn together in His name.

Ruth Ann Hanley

Indianapolis

### Gives analogy to support Pope's position

To the Editor:

I find an analogy helpful in appreciating the Catholic Church, and the function of the Pope. Perhaps it would help others who find it difficult to follow the teachings of the Church. The analogy is this: The Catholic Church is a living, growing thing—much like a tree. Pope Paul is responsible for the care of that tree. For help he calls on the accumulated knowledge of a hundred generations of experienced gardeners and nurserymen who have tended this tree for almost 2,000 years. He nurtures its roots, and prunes branches that have served their purpose.

Success depends on many things, not the least of which is the ability to discern a branch from a root. Responsibility and authority ultimately rests with one

### Farthingale-Jones takes exception to DeKalb letter

To the Editor:

I wish to object to some of the statements made by George B. DeKalb in his letter in *The Criterion* of July 7.

As an older Catholic, I naturally miss the variety of Sunday Masses available to us. Who can forget those beautiful Pontifical, Solemn High, High and Low Masses? However, I feel that since the Holy Father has suppressed these forms of worship, we of the laity have the obligation of submitting to his authority and make do with what we have left.

A service of Morning Prayer without a consecration, as suggested by Mr. DeKalb, borders on heresy and seems to deny belief in the Real Presence of the Eucharist. Perhaps if he had indicated that Holy Communion would be distributed as a part of such a Morning Prayer, it might be more acceptable. As for his other alternatives, adapting Eastern Rite Masses to our needs, I, for one, want no part of foreign church services. Next thing you know we would be overrun with Arabs, Greeks, Romanians, Ukrainians and heaven knows who else, telling us how to do things.

In reviewing the Chancery Report (*Criterion*, June 16) which annoyed Mr. DeKalb, I agree entirely with the Liturgical Commission and the Office of Worship in their desire to regulate what priests can and cannot do in renovating parish churches. I have been in some formerly lovely churches where pews, confessionals, Communion railings have been ripped out and even altars moved here and there. But it now appears that the Office of Worship will step in and preserve, regulate and protect what remains of our glorious religious past.

I greatly admire Father Widner, but I did take exception to his recent editorial (*The Criterion*, June 16) in which he stated: "To uncritically accept the Church as she is is to refuse to accept the Spirit at work in Her."

I'm afraid it is statements like these that only encourage dissenting writers like Mr. DeKalb.

As a Catholic of the old school, so to speak, I am one who feels it our duty to pray, pay and question not at all. I was always taught that the Holy Spirit operates through the Holy Father and not the people, especially persons with views like those held by Mr. DeKalb.

Cynthia Farthingale-Jones

Bloomington, Ind.

### Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: *The Criterion*, P.O. Box 174, Indianapolis, IN 46206.



caretaker at a time.

How does the analogy help? Take as an example the encyclical "On Human Life." It was reported (*Criterion*, June 30, 1978) that a large number of Catholics, including many priests, refuse to conform to precepts dealing with the marriage act, specifically the precept condemning the pill. The ruling is this: "Each and every marriage act must remain open to the transmission of life." Pope Paul discerns this to be a root, therefore it is a root. He is in the best position to make this distinction.

He is the caretaker under God's watchful eye. We have neither sufficient expertise nor the authority to dispute him.

R. T. Jefferson  
Columbus, Ind.



—the tacker—

# The hottest day? Try July 25, 1934!

BY FRED W. FRIES

Readers may recall that we wrote a weather column last winter (it was in the Criterion for February 20) when the "big blizzard" was still a prime topic of conversation and the state was still blanketed with 12 inches of snow.

We cited all-time low and high temperature records in the Indianapolis area, using statistics provided by our good neighbor, John Freeman, a died-in-the-wool weather buff.

A reader has requested, now that the blizzard is a distant memory and the summer has settled in, that we repeat the statistics we carried in the February column on the



record high temperatures in the Indianapolis area.

**THE HIGHEST TEMPERATURE** was recorded on July 25, 1934, when the mercury reached a blistering 107°. For the five days prior to July 25, the readings, beginning with July 20, were 103°, 106°, 106°, 102°, and 105°—each an all-time record for the respective dates.

Unquestionably the hottest summer on record was that of 1936, when the temperature was in the 90's virtually all summer long and topped the century mark for nine consecutive days in early June—a heat wave which we who lived through it are not likely to forget.

On Sunday, July 7, 1936—according to John Freeman's records—the mercury touched 101°. For the next eight days the

readings were, believe it or not, 104°, 103°, 105°, 104°, 103°, 103°, 105°, and 103°.

**THE LAST YEAR IN WHICH** the temperature broke the 100-degree mark was in 1954, when it reached 102°, on June 26 and an even 100° on July 18. Twice in the intervening years the mercury has soared to 99°—on July 12, 1966 and July 2, 1970.

Will the mercury break the 100° barrier this summer? The experts are non-committal at this time. On June 27 the temperature reached 96°, the highest in more than a decade. With half the summer still ahead of us, there may be some new heat records down the road. Whew!

**AUDITIONS SLATED**—The Repertory Theatre at Christian Theological Seminary announces auditions for "The Fantasticks," the first show of the 1978-79 season. Auditions for the musical will be held Friday, July 28, from 7 to 10 p.m. and Saturday, July 29, from 9 a.m. to Noon, at the Northwood Christian Church, 46th and Central, Indianapolis. Roles are available for one or two young women, and six or seven men of all ages.

**KELLER JOINS BREBEUF STAFF**—Billy Keller, former Indiana Pacer guard, has been named varsity girls' basketball coach at Brebeuf Preparatory School for the 1978-79 school year. Father Carl E. Melrose, S.J., Brebeuf president, in announcing the appointment, stated that Keller will also teach physical education, expand the intramural athletic program and assist the Brebeuf director of development, Fred B. McCashland.

**ACCOLADES**—Matt Langenbacher, a Lady of Lourdes parishioner, was recently named "Athlete of the Year" by the In-

dianapolis Star. He is a 1978 Howe High School graduate. Sister Mary Justin Gootee, S.P., retiring principal, received a plaque at a recent reception honoring her and four other Providence nuns for their years of service at St. Jude School, Indianapolis.

**PARK-TUDOR SETS EXAMS**—Park-Tudor School will offer competitive scholarship examinations Saturday morning, July 15th, beginning at 9 a.m. The examinations are required as a part of the application procedure for a grant from a \$30,000 scholarship fund established by the Park-Tudor Trust for outstanding new students entering grades seven through twelve next fall. To register for the examinations or to request further information about the program, please contact Park-Tudor School, 7200 N. College Ave., Indianapolis, Ind. 46240.

**TACKER TIPS HIS HAT**—This week we salute Our Lady of Hope Hospital Guild whose members have devoted uncounted hours in volunteer work assisting the Catholic chaplains in their ministry to the sick and infirm at Wishard Memorial Hospital and the other hospitals in the Indiana University medical complex on Indianapolis' Westside. For several decades the chaplaincies have been filled by the good priests at St. Bridget parish. Currently they are Father Joseph Barry, O.M.I. and Father George Knab, O.M.I. Members of the Guild provided the funds for furnishing the new chapel in Wishard Hospital and are constantly rendering a variety of services for the elderly and the needy. Membership is open to anyone who would like to participate in a rewarding ministry to the sick. Details can be obtained from Agnes Selfert, President, Our Lady of Hope Hospital Guild, P.O. Box 1321, Indianapolis, IN 46206.



**STATE KC SPONSORS CANOE RACES**—Jerry Erlenbaugh, second from left, and his son Carl, third from left, won second place in the Father and Son division of the annual Canoe Races sponsored recently by the Indiana State Knights of Columbus. They are members of Our Lady of Fatima Council #3228, Indianapolis. At the extreme left is Tom O'Rourke, State Deputy, from Highland, Ind., and at the right, Bill Leymann, State Athletic Chairman, from Logansport, Ind. The canoe outing was held on June 10-11 on the Wabash River at Lafayette with Council 456 serving as the host.



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## Criterion Readers:

There are two ways of thinking about the Missionary Church. The first is to think of the Church as having only the duty to preach truth, to baptize, to offer Mass, and to do the things we usually see done at home. This is not the only method of missionary work, nor is it even the right way to do it.

The other way is to prove we love people by adding some concern for the needs of their bodies as well as the proper concern for the needs of their souls. There will never be many souls saved if people are so degraded that they are starving. Unless you understand that missionaries must often first keep people alive before they can preach to them, you will never understand how much we need to help them. That is why we come to you asking for a penny for each meal you eat. Next time you sit down, ask yourself if the meal before you is worth a penny. Then send us your dollar at the end of the month to thank God for the 90 or more meals you ate that month.

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136 WEST GEORGIA ST. INDIANAPOLIS, IN 46225



—question box—

## Will families be reunited in hereafter?

BY MSGR. R. T. BOSLER

**Q.** I have been asked the Church's doctrine on family life after death, but could only tell them "personal" doctrine. Does the Church believe in a family unit after death?

**A.** God must want heaven to be a complete surprise, for other than a promise of eternal happiness, He has revealed no details about life after death. We must be satisfied with this: "Dearly beloved, we are God's children now; what we shall be has not yet come to light. We know that when it comes to light we shall be like Him, for we shall see Him as He is" (1 John 3:2).

Consequently, the Church limits her definition of heaven to the beatific vision of God. However, from the earliest days the Church has taught the communion of saints, which implied union with the saints in heaven and their interest in the Church on earth. Belief in prayers to the Blessed Virgin and the saints must necessarily be based upon a belief that the beatific vision does not impede or diminish knowledge and love of other human beings. Perhaps this is the basis of the traditional and almost universal belief of Christians that in heaven they will be reunited with their loved ones.

There will be no need of family units in heaven. On this we have the words of Jesus: "When people rise from the dead, they neither marry nor are given in marriage, but live like angels in heaven" (Mt. 22:30).

St. Thomas Aquinas taught that in heaven we will at last love what God loves and, therefore, we will love the greatest saints most, since our wills will be conformed to the divine will. One could conclude from this that in heaven those we loved most on earth might not mean so much to us as they did in this life.

But this is all speculation. God loves us, and that is all that matters in this life or the next.

**Q.** We are senior citizens much disturbed by changes in the Church. A layman of our parish accused us of disobedience to our priest and the Church because we won't receive Communion from a lay Eucharistic minister or accept the host in our hands. Doesn't this jeopardize our freedom?

**A.** It surely does. The Church wants Communion in the hand or from a lay minister to be optional—at the choice of the one who receives. Your parishioner has not caught the spirit of Vatican II, which encourages variety and allows certain options in the liturgy.

**Q.** Does wife beating or adultery give grounds for annulment? Wouldn't anyone who beats his wife, putting her in the hospital, be mentally unstable? Or what grounds are there?

**A.** Wife beating and adultery as such are not grounds for an annulment; they can be, however, indications of personality defects or a lack of proper consent at the time of marriage that could render a marriage invalid. Discuss your situation at length with a priest. It is helpful to prepare a detailed account in writing.

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—washington  
newsletter—

# Supreme Court back in the spotlight

BY JIM CASTELLI

WASHINGTON—The announcement of a series of major decisions, including the Bakke "reverse discrimination" case, at the end of the 1977-78 term has again focused public attention on the Supreme Court, the least understood branch of the federal government.

A look at the implications of some of the court's recent decisions can help clarify the court's role, which is to interpret laws, not write them.

But while the court does not pass laws, in ruling on the acceptability of laws, it in effect creates guidelines for legislators writing laws in the future. Some of those guidelines are clearer than others.

It is important to understand that the court looks at problems from a different perspective than Congress or the president.

For example, Congress or the president begins with a specific social problem and tries to develop policies to solve it. The court, on the other hand, deals with specific cases which raise questions about whether a particular action violates a law or whether the law itself is constitutional.

The Bakke case began with the complaint of one student; the court ruling on the power of the Federal Communications Commission to regulate the broadcast of "indecent" words began with a complaint from one person; the ruling striking down Ohio's death penalty law began with appeals from individual inmates.

In the Bakke case, the court ruled that the rigid quota system for admitting disadvantaged minority students at the University of California Medical School at Davis did discriminate against Allen Bakke, a white.

But the court also ruled that schools can consider race as one factor out of many in making decisions on admissions. A number of Catholic spokesmen called it a good compromise.

On a practical level, only a dozen or so schools have rigid quotas like the one at Davis. Most have programs the court indicated are acceptable.

Just a few days after it announced the Bakke decision, the court upheld an affirmative action plan at the American Telephone and Telegraph Co. which established

goals and timetables for increasing the percentage of the company's minority and women workers.

**IN THAT CASE**, the court upheld a lower court ruling that said the company's plan was permissible because it was a reasonable response to past patterns of discrimination. Davis, a new school, did not have a past pattern of discrimination.

In the Ohio cases, the court said the state law did not allow a judge to consider a sufficient number of mitigating circumstances, such as the age of the criminal. The court's action in Ohio and in other states with similar laws means about one-fourth of those on death row will not be executed.

The court said judges must be allowed to consider "any aspect" of a defendant's character or record or the circumstances of the crime in passing sentence.

The court's decision still leaves a number of other questions about the death penalty to be answered by other cases in the future.

Henry Schwarzschild of the American Civil Liberties Union Death Penalty Project says the decision will make it more difficult to impose the death penalty and may pave the way for a future ruling that only persons who actually kill someone else may be executed, not persons involved in a crime that results in a murder they themselves do not commit.

**IN THE FCC CASE**, the court upheld the right of the commission to require broadcasters to air "indecent" material at a time when it is not likely that children will be listening.

The case involved the broadcast of a 12-minute monologue on "Filthy Words" by comedian George Carlin by radio station WBAI in New York. Carlin used seven common "filthy words" used to describe sexual and excretory organs and activities throughout the routine, which satirized American attitudes toward such words. The program was broadcast in the early afternoon.

The court upheld the FCC in a 5-4 vote, but the tone of the majority decision by Justice John Paul Stevens, combined with the position of four justices that WBAI had done nothing wrong, suggest that broadcasters have more not less freedom than before.

Stevens, like Justice Louis Powell in Bakke, tried to

explain the limits of the court's decision. He went out of his way to say the words would be protected in other broadcast situations, that WBAI should face no criminal prosecution for the program and that the court would have probably ruled in favor of Carlin if the material had been attacked on political grounds.

But no matter how much Powell, Stevens or any other justice tries to explain what the court has done in any of its major decisions, each of these carries within it the seeds for a series of new cases, continuing the process of interpretation.



## INDIA: FATHER MICHAEL'S MISERY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"To preach the Gospel to the poor was my reason for becoming a priest," Father Michael says quietly. "I too am penniless, as you can see. The Gospel is my people's only hope." . . . His parish in Batlagundu, India, encompasses 60 square miles and includes 25 villages with a total population of over 80,000, of which only about 3,200 are Catholics—all of them extremely poor. Father Michael's church, built 75 years ago, is pitifully small. It can accommodate only 250 worshippers. Most of those hearing Mass are forced to stand outside in blistering heat or drenching rain. Moreover, the ancient chapel is on the verge of collapse. Father Michael has plans for a new church, substantially built of concrete and hardwood. From his poor parishioners, from his diocese and from other sources, he has collected a fund to begin work—but \$4,000 more is needed to complete the church. Build it yourself in memory of your loved ones? Mail today at least as much as you can afford now (\$100, \$75, \$50, \$25, \$10, \$5, \$2) for every penny will help him preach the Gospel to the poor. He prays you will help.

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## In Your Charity—Pray for these Souls who were buried during the month of June in our Cemeteries

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Merl, Catherine Lorene  
Gavaghan, Nora  
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Ante, Paul  
Roberts, Mary Ann  
Driscoll, Ellen M.  
Walpole, Anna Marie  
Shea, Agnes  
Murray, Albert F.  
Kramer, Harry H., Sr.  
Skiles, Florence E.  
McGinty, Rose K.  
Smith, Elizabeth Bernice  
Hines, Grace E.  
Hendricks, Glenn H.  
Gill, Lena I.  
Steinmetz, Josephine L.  
Kilpatrick, Lee F.  
Kovach, Mark J.  
Rothschild, Charles Paul  
Wencke, Bertha F.  
Schneider, Herman G.  
DeBurger, Willie A.  
Griffin, William P.  
McCurdy, Joseph B.

### St. Joseph

Stone, Ralph  
Jines, Arthur  
Provenzano, Salvatore  
Styczen, Leon J.  
Brinkmann, Mary F.  
McGinley, Ann  
Bittner, Agnes L.  
Kocher, Fred  
Leach, Mary J.  
Loughmiller, Sgt. Lonnie  
Werner, Edwin Paul  
Dinkins, Inf. Jean E.  
Lyons, Catherine C.  
Goebes, Albert L.  
Oberfell, William A.  
Clark, Elvira  
Reibel, Alma L.  
Laker, John M.

### Calvary

Riehl, Minnie E.  
West, Marie A.  
Willey, Quentin R.

Schmoll, Albert A.  
Crowe, James M.  
Pranger, McClellan H.  
Scott, Harold E.  
Doyle, Rebecca Ann  
Maillet, Jane E.  
Beck, Carl C., Sr.  
Kadel, Mary Corrine  
Scheidler, Andrew Dale  
Bixler, Barbara L.  
Monico, Rocco  
Garber, Anna Marie  
Gunn, Constance Joan  
Melle, Ethel T.  
Strayer, Inf. Ryan  
Kervan, Velma J.  
Caldwell, Howard A.  
Hegarty, Inf. Edward  
Craft, Neva Jean

### Calvary Mausoleum

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Schommer, Melnard A.  
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## Benedictines mark jubilees

BEECH GROVE, Ind. — Seven Benedictine Sisters of Our Lady of Grace Convent will mark the occasion of their jubilee of religious profession at a celebrated liturgy on Thursday, July 20, at 2 p.m. in the Convent chapel.

Sister Rosina Stemle is a diamond jubilarian; Sister Mary Callista Tenbarger, Sister Mary Richard Mattingly and Sister Hildegard Fritz are golden jubilarians; and Sister Patricia Ann Dede, Sister Ann Janette Gettelfinger and Sister Elvira Dethy, silver jubilarians.

Immediately following the Mass a reception and buffet supper honoring the jubilarians will be held in the Convent recreation center for the Sisters of Our Lady of Grace and invited guests.



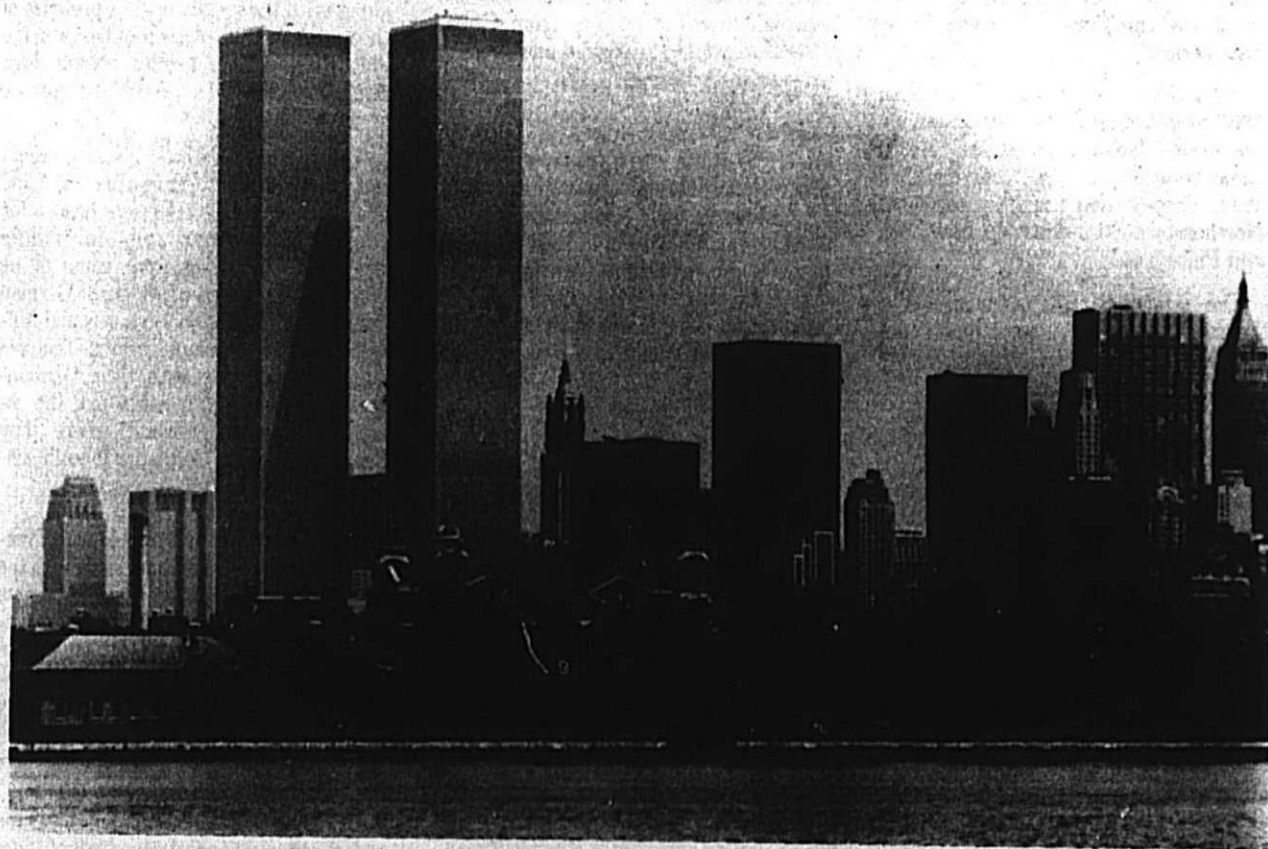
# KNOW YOUR FAITH

## THE BIBLE

Dare Today's Immigrants Hope?

*a special section to help the people of God grow in their faith*

Ellis Island, once the  
processing center for  
5,000 immigrants  
a day, sits abandoned  
in the shadow of  
Manhattan skyscrapers



## The land of hope beckons

By Msgr. Francis J. Lally

To many Americans, immigration has to do with Ellis Island, crowded ships with people speaking in foreign tongues, and the forgotten tenements of East Coast slums. They tend to think of it in terms of times past — the Erie Canal, the Lowell mills, the Pennsylvania coal mines. These are part of the picture, but in itself immigration is a scenario that has never stopped — time and people have changed, numbers have varied, opportunity has flared and faded, but still the land of hope beckons and many respond.

Today over 400,000 people set out annually for the United States, mostly from this hemisphere, but also from the Old World countries. (Many more than are recorded come from south of the Rio Grande and the Caribbean.) The ancient forces that have characterized all generations of immigrants continue to be operative — poverty and abuse at home, little opportunity for life improvement, political oppression, the reuniting of families.

**MOST IMMIGRANTS** still come to the urban slums and poor rural farms. They often do work that is shunned by older Americans, and are likely to do it for less money. If they speak some language other than English, they are made to feel that they are strangers in an alien land.

They are apt to huddle with others in a similar social position, and of the same culture and traditions. The new immigrant gets much the same welcome as those who came before, which is to say it is half-hearted and mostly measured by his usefulness in society.

The immigrant has all the problems of the poor but not so much because he is an immigrant but because, being poor, he is relatively helpless. The big society is cruel to many and the immigrant feels this cruelty.

The one big thing the newcomer has is hope — there is a light at the end of the tunnel and often it is not too far away. He also sees the record of others, the immigrants recent and not so recent who have come into the light. The opportunity is not the same in every generation, but it is there. Of course, it must be grasped and not everyone is ready to put the hand to the plow.

**THE ACT** of immigration (like emigration) can be a bewildering experience, full of anguish and heartache — but this is true of ancient as well as modern peoples. The most difficult thing, perhaps, is the cultural shock. Languages, folk-ways, religion and all that makes up the cultural package are suddenly changed, if not taken away. It is small wonder that the immigrant has traditionally found a home in some enclave or neighborhood with others from his own land and sharing his own experience.

The story of the church in this regard is a striking one and as an agent of Americanization the church has had a massive social role. It provided a measure of security and defense, a familiarity with old ways and customs, a kind of cultural transition point to a new, sometimes fearsome world. The church fulfilled a pressing need of the immigrant and the loyalty thus developed has been strong and lasting.

**AS OFTEN** as we ask what America offered the immigrant, and still offers, we rarely turn over the coin to inquire what the immigrant offered, and offers, America. We have learned, perhaps a little late, the riches of pluralism and cultural diversity. Observers have analyzed for us the immense riches of culture and tradition that entered our world in the great immigrations of the last century and the first decades of this one. Even now, the process continues.

One should mark especially the Hispanic contribution which celebrates so joyfully family life, community and neigh-

borhood. At a time when these elements are in short supply in many parts of our country and among many other traditions, this emphasis is a happy and even salvific one.

Also among today's immigrants one notes the Portuguese — a quiet but significant element, characterized by the almost forgotten virtues of industry, frugality and self-help. The list, of course, could be extended, but the point is a simple one. Just as in times past, when America opens its doors to the immigrant it does a good and noble thing, but in the process it is itself enriched and ennobled.

1978 by NC News Service





# Catholic Europe pours into America

By Father Alfred McBride, O.Praem.

Nine million Catholic immigrants from over 20 countries flooded America from 1820 to 1920. They constituted about half of all the immigrants who came during that period.

By and large the Irish Catholics came first, propelled from their native land by the potato famine. Almost two million came between the 1840s and the Civil War. They settled mainly in the large Northeastern cities of Boston, New York and Philadelphia.

The sudden arrival of hundreds of thousands of hungry, poor immigrants strained the resources of the North-

eastern cities, creating immense social problems with the ensuing urban conflicts not unlike similar social ills caused today by the crowding of cities by the black farming class from the South and the Spanish-speaking peoples from Cuba, Puerto Rico and Mexico and more recent arrivals from Southeast Asia.

**HISTORIES OF** the the Irish in America tend to stress the troubles they had with Protestants as though the matter were exclusively a religious issue. To some extent, it was. But at least an equal measure of the trouble was due to the herculean effort demanded of a social order to absorb and treat fairly a horde of newcomers for which the city services

and employment opportunities were not ready.

The passage of time and the aggressive leadership of the Irish American bishops, along with the stoutly evident presence of thousands of Irish-American troops in the victorious Union armies helped turn Americans toward a favorable acceptance of Irish Catholics.

The German Catholic invasion occurred during the 30 years after the Civil War. Several million Germans headed for the splendid farmlands in middle America. Occupying what came to be known as the German belt, or the German triangle of Cincinnati, St. Louis and Milwaukee, the Germans created Teutonic islands of identity with their German-speaking fraternal societies and the so-called "national parishes" where they heard sermons in German and could confess in German.

**IF THE IRISH** had trouble with Protestants, the Germans had trouble with the Irish who were pushing them to become "American" as soon as possible. The tension caused by this melting pot ideal nearly caused a schism with German-American Catholics, but fortunately things were eventually solved by a peaceful solution — not the least of which was the simple passage of time.

The case of the Polish immigrants was not so happily handled. Hundreds of thousands of Poles came over at the same time as the Germans but they had no Polish bishop until Paul Rhode in 1908. The schismatic leader Francis Hodur said, "Between the Poles and the Roman-Irish church in America there can be no more understanding than between a lamb and a wolf."

The growth of the schismatic Old Catholics to the number of 10,000 in cities such as Buffalo, N.Y., Cleveland and Scranton, Pa., moved the church to provide them

with bishops of Polish origin. Today there are many such bishops, the most prominent of whom is Cardinal John Krol of Philadelphia.

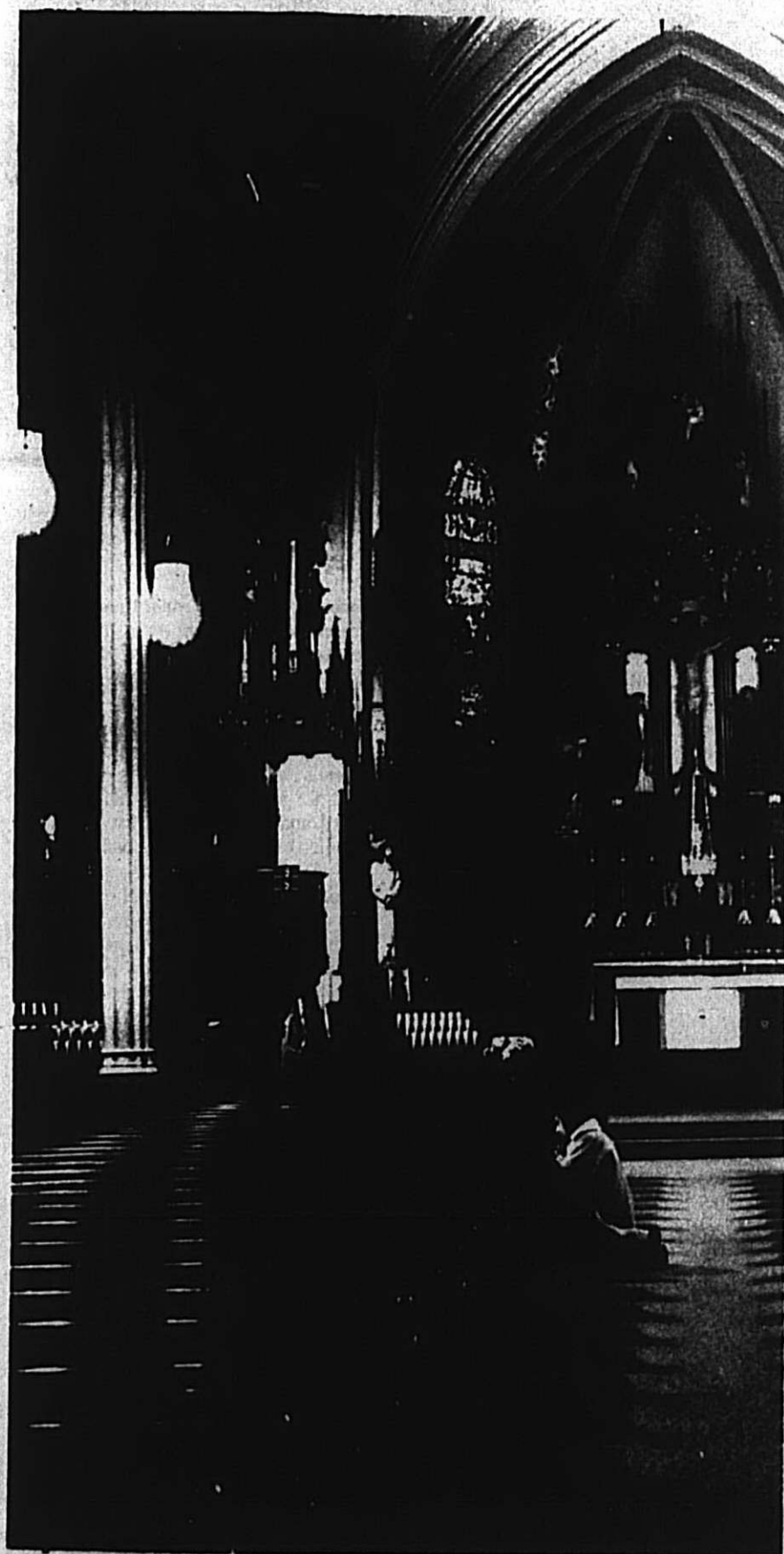
**MORE THAN** four million Italian immigrants left Italy after the troubles of 1870, and came to America. They confronted most of the major American cities with Latin peasant traditions. They experienced the anguish of changing from agrarian lovers of the land into factory workers. They suffered rebuffs from the prim Irish and the regimented Germans as they paraded boisterously through the streets with their statues adorned by dollar bills and concluded with meals of exotic smells and tastes.

They found comfort in their national parishes and Little Italy, where their traditions could survive without enduring the cold glare of unsympathetic Irish and German Catholics. The growth of today's ethnic sensibility has eliminated most bias against the Italian Catholic as he takes pride in his heritage and the whole church celebrates it.

Lithuanians, Slovaks, Hungarians, Ukrainians, Greeks and many others repeated the experience of the Italians and the Polish. They too aroused suspicions about their customs and culture, bore misunderstandings, formed national parishes and have lived to see their ethnic tenacity vindicated.

**THE NEWEST** immigrants to face similar problems are the Spanish-speaking from Cuba, Puerto Rico, Mexico and other parts of Latin America. They may prove soon to be the most numerous single ethnic element (in the broad sense) in the American church. Their gifts to the church are already evident. The immigrants are the many flowers that have blossomed to make American Catholicism "the Lord's garden."

1978 by NC News Service



Nine million Catholic immigrants flooded America

## Timely quotation

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

"The members of every racial and ethnic group are beings of incomparable worth; yet racial antagonism and discrimination are among the most persistent and destructive evils in our nation. Those victims of discrimination of whom we are most conscious are Hispanic Americans, black Americans and American Indians.

"The Catholic community should be particularly sensitive to this form of injustice because it, too, has experienced prejudice and discrimination in America based on national origin and religion . . .

"Thanks in great part to law and the courts, we have made progress

in recent years in removing some social, political, and cultural structures which supported racism. But we are far from final success.

"For example, the principles of legitimacy, proportionality and restraint have sometimes been violated in law enforcement within our nation. Racial justice in such areas as housing, education, health care, employment and the administration of justice must be given high priority.

"The church, too, must continue efforts to make its institutional structures models of racial justice while striving to eliminate racism from the hearts of believers by reminding them of what it means to be sons and daughters of God and brothers and sisters in Christ. 'There is no Greek or Jew here, circumcised or uncircumcised, foreigner, Scythian, slave or free-man. Rather, Christ is everything in all of you.'"



Noted convert:

## Orestes Brownson

By Father John J. Castellet

The Catholic Church in the United States has welcomed many distinguished, interesting converts. One of the most fascinating was Orestes Brownson, who came to the church by an extraordinarily devious route. Once there, he became an eloquent spokesman for his new-found religion.

He had been a preacher most of his adult life. Born in Stockbridge, Vt., in 1803, he did not have an easy childhood. He and his twin sister were the youngest of six children, and he lost his father in his childhood. His mother could not afford to keep them together and he was reared by foster parents in Royalton until 1817, when he was reunited with his own family.

Orestes worked as a printer's apprentice, a job which proved prophetic: He was destined to be a prominent journalist and editor.

WHEN HE was 19 he started his religious pilgrimage by becoming a Presbyterian. But he found Calvinist doctrine, especially rigorous predestination, not quite to his liking, even intellectually. After two years he became a Universalist preacher and taught school in Elbridge, N.Y. His preaching activity extended from New York to Vermont and New Hampshire and, at least for a while, he was editor of the Universalists' Gospel Advocate.

But, restless in his search for a religion that would satisfy his probing mind, he switched to Unitarianism. In the forefront of every movement he embraced, he became a Unitarian minister in Walpole, N.H., lectured in Boston, and served for a while in Cranston, Mass.

Still unsatisfied, he organized in Boston

the Society for Christian Union and Progress to promote his Church of the Future and published his first significant work, *New Views of Christianity, Society and the Church*. Eager to listen as well as talk, he joined a prestigious discussion group, the Transcendental Club.

IN 1838 he launched the Boston Quarterly Review, to which he was the chief contributor for about five years. His long essay, "The Laboring Classes," was a stinging condemnation of the injustices of industrialism. Industrialism was synonymous with capitalism and, then as now, one could not speak out against the evils of capitalism without being branded a socialist or worse.

The essay had serious political repercussions, since Brownson was an outspoken backer of the Democratic presidential candidate, Martin Van Buren. The hue and cry occasioned by his writing led him to do some serious rethinking of his whole intellectual, religious and social position. As a result of this soul-searching and of further reading, he concluded that "either there is already existing the divine institution, the church of God, or there are no means of reform."

Having laid the Boston Quarterly to rest in 1842, he wrote for the Democratic Review until bringing forth his own Brownson's Quarterly in 1844. During this same year he took instructions from Bishop John Fitzpatrick of Boston and was received into the church on Oct. 20.

HIS REVIEW now became the vehicle for the application of Catholic principles to current issues. He was hardly well equipped for the task; all of his education and reading had been outside the Catholic tradition. Nothing daunted, he read the great masters like Augustine and



Orestes A. Brownson

But one does not imbibe a whole rich tradition overnight; his background and mentality had been formed in a different atmosphere. He had a keen and eager intellect, but not exactly what one would call a disciplined mind. Consequently he often expressed himself with less than the precision expected in philosophical and theological writing and thereby left himself open to misunderstanding in an age when any deviation from established norms was viewed with suspicion and alarm.

He found a warm friend in another distinguished convert, Isaac Hecker, founder of the Paulist Fathers, but he lacked Hecker's patient tact and took an aggressive stance in promoting Catholicism that often proved counterproductive.

Aquinas — a formidable task even for the initiated — and studied the recognized textbooks.

NEVERTHELESS his work was sincerely appreciated by the hierarchy and gained favorable recognition even from Pius IX in 1854. In 1853 John Henry (later Cardinal) Newman, an even more distinguished convert, invited him to join the faculty of the new Catholic University of Dublin. Feeling about Brownson was, to say the least, rather mixed in Ireland at the time, and the invitation was withdrawn.

Brownson's continued work as journalist and controversialist brought him from Boston to New York and finally to Detroit, where he died on Apr. 17, 1876.

1978 by NC News Service

## Bishop Flores: A man of the people

Father Frank Ponce

On May 29, 1978, at El Paso's Civic Center, Patrick Fernandez Flores, the son of migrant farm workers, was installed as the first Mexican-American bishop of the El Paso, Texas, Diocese. On Cinco de Mayo (May 5) of 1970, he was named the first Mexican-American to be made a bishop of the Catholic Church in this country.



Bishop Patrick Flores

For thousands of Mexicanos, the new bishop was a symbol of hope, because he was one of them. His motto, "I shall work not for myself but for all," expresses his philosophy and action as well.

HE WAS born in Ganado, a community near Houston in 1929. Migrant workers are constantly on the move, so young Patrick attended many schools during his childhood and adolescence. In 1944 he dropped out of school. During that period he decided that without an education he could accomplish nothing, and he began thinking seriously of what he wanted to do with his life. Finally he realized that he wanted to become a priest. He pre-registered at the seminary and went back to high school finishing first in his class.

On May 26, 1956, he was ordained a priest at St. Mary's Cathedral in Galveston, Texas. He was the only Mexican-American in his class.

Deprivation and discrimination are difficult companions. One can attempt to imagine what life is like under such circumstances, but nothing can take the place of actual life experience. Bishop Flores knows deprivation and discrimination quite well. His bond with the poorest migrant farmworker is strong because he has toiled in the sun, harvesting alongside many other Hispanics.

The bishop is just as well acquainted with hope. And this is the heart of the

message he brings to his people. He is always ready to help a worker, a priest, a cause or a student. He knows that if hopes are to become reality, action is necessary.

ALONG WITH Father Virgil Elizondo and PADRES, a national Hispanic priests' organization, he strongly supported the creation of the Mexican-American Cultural Center. There priests, lay people and nuns come to study the Mexican culture and language so they can serve better the U.S. Hispanic population, which, the bishop never tires of pointing out, is 25 percent of the Catholics in this country.

His keen interest in vocations led to his organizing a national fund for Hispanic seminarians and one for Hispanic students in the United States that last year gave out more than 200 scholarships. He sees clearly the effect the eight Hispanic bishops are having in attracting more native Hispanic vocations to the religious life.

Since his ordination to the priesthood, he has used his gifts as raconteur, singer-guitarist (he has recorded an album of Mexican folk music) and advocate on behalf of Mexican-American people who continue to suffer discrimination in American society. If he knows how to please the many audiences he has spoken to with his wit, humor and songs, he has also known how to challenge them to

accept the culture, traditions and language of Hispanics.

When he spoke at the First Encuentro for Hispanic Catholics held in Washington, D.C., in 1972, he compared the church to a mother who had ignored her children, abandoning them for others to despoil and exploit.

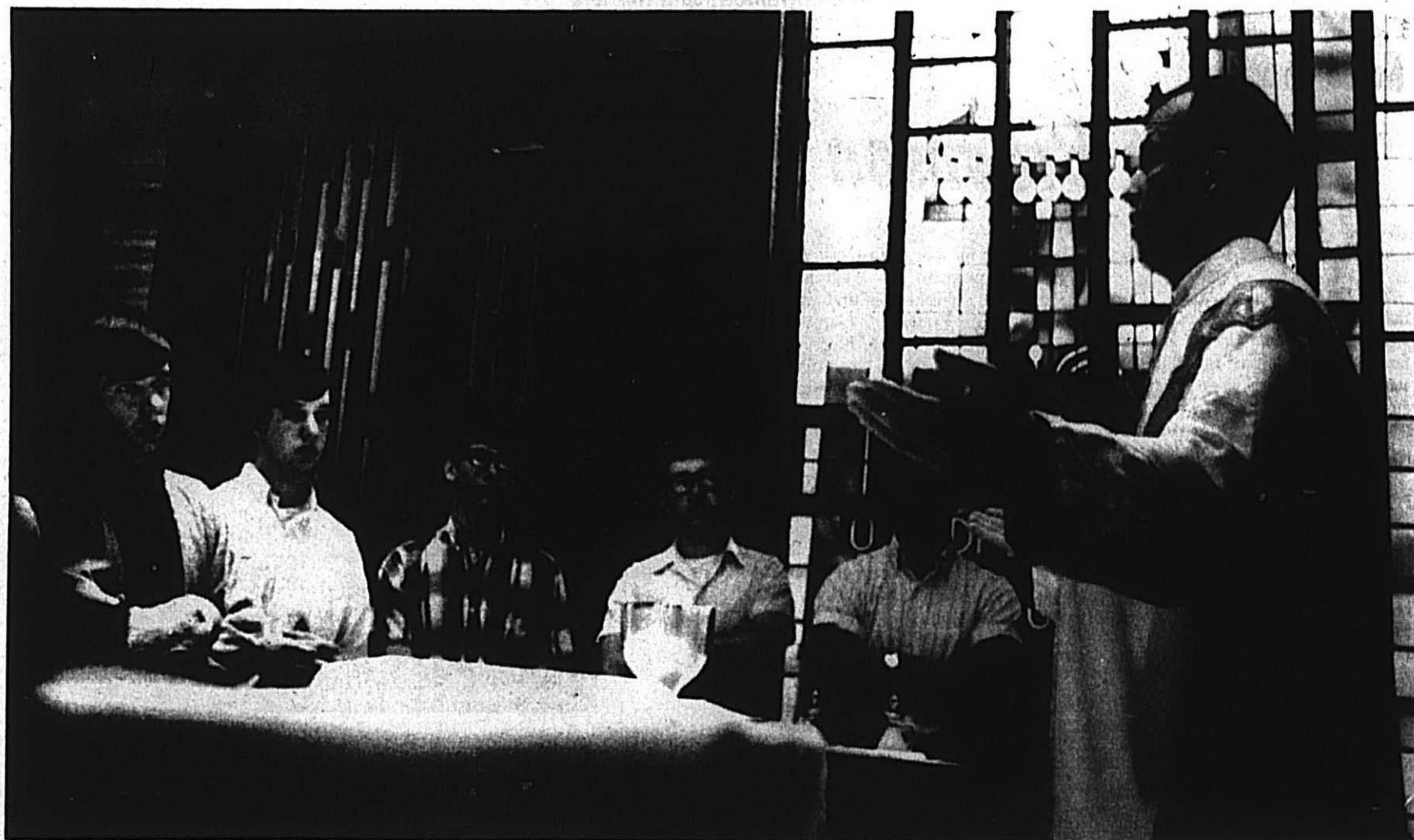
IT IS NOT likely that his wide interests in affairs of church and state will stop now that he is the Ordinary of El Paso. By nature and inclination, Bishop Flores goes where he is needed. This is the mark of a bishop who truly recognizes the catholic nature of his office. But it is also a measure of his Hispanic background and tradition.

Bishop Flores' statement on accepting his new assignment to El Paso said, "The church is the Lord's family." In San Antonio he observed that he had found his "second home, and thousands of brothers and sisters."

Much of the history being written today is that of strong men and women with Christian ideals. The story of the Hispanics is still unfolding. The hope Christ left on earth still glows. Men and women still rise to greet and touch it. And when they touch it, and finally grasp it firmly, Christianity knows yet another victory.

1978 by NC News Service





## Quest of a pioneer

# From liturgy's shell to its kernel

By Father Joseph M. Champlin

Jet travel has made national conventions today an annual event for almost every organization — large or small, secular or sacred — in the United States. But in the late 1940s and early 1950s most made long trips by train, bus or car for these informational and inspirational gatherings. Thus, there were fewer conferences and fewer people at them.

The Liturgical Conference was a child then struggling to grow in a cold, even hostile environment. My first experience with this group of visionary worship pioneers came as a young seminarian at the Grand Rapids, Mich., convention or "week."

I received there and for the next two decades at similar conferences fuel for a spark already within me, a love for the church's liturgy and a desire for its renewal in parishes.

**THERE WERE** giants at those meetings, men and women who really cared about the church, who in the midst of pastoral duties still found time to study theology, who sensed the direction in which the Spirit was breathing and earnestly wanted to involve all Catholics with that movement.

Msgr. Martin B. Hellriegel, tall, stately, a German immigrant and pastor of a dynamic St. Louis parish, was one of the original leaders in the conference. His carefully chosen words — rich, profound, hopeful — were a traditional part and highlight of each Liturgical Week.

He had the audacity then to suggest certain unheard of reforms like a vernacular liturgy, altars facing the people, an Easter Vigil service at night instead of early Saturday morning, and full con-

gregational participation in public worship.

**SOME OF** these already enjoyed full papal support; others were gradually endorsed by the Vatican over the next 20 years.

Nevertheless, even officially approved measures had not yet for the most part been implemented on the local level. Martin Hellriegel pushed, always gently and respectfully, church authorities to make the necessary reforms. At the same time, by word and example he showed how those already authorized could renew the face of a parish.

This holy man is 88 now. Pastor emeritus of the Holy Cross Church made famous by him, Msgr. Hellriegel still lives in its red brick rectory. However, after 60 years in the priesthood, his body has begun to complain over the heavy work it was forced to do.

In 1972, about to return to his native town of Heppenheim for a sister's golden wedding jubilee, Msgr. Hellriegel's heart collapsed and he with it. Modern medicine saved him then. Last Christmas, eight years later, he wrote, "After six days of creation, the Lord and Creator rested. Maybe this sixth pacemaker will let me rest now, until the journey to the eternal rest."

**HIS ANNUAL** letter at the feast continued:

"From the nose to the toes I am feeling well, but above the nose not so well since my right eye is completely blind and the left eye is weekly worsening. I am able to see in the distance even though it is 'cloudy,' but nearby very little. Reading and writing are almost zero. Two faithful helpers read my mail to me, one the German and the other the English. Won't

that be a joy when the eternal light surrounds us. Then we will not need any drops four times a day, nor eyeglasses, nor magnifying glass.

"Keep me in your prayers, please, that Our Lord will spare me from the two insects of self-pity and sympathy-seeking. Both are worthless. My motto is: 'Pro Deo' (for God), not 'pro ego' (for me). The first (with its three letters) bears fruit, the second (with its three letters) is like 'that fig tree' in the Gospel."

Those excerpts truly reflect the man's inner greatness. He suffered much abuse during those years as a liturgical pioneer, but throughout maintained a serenity and joy. Only a person of deep interior prayer could have maintained such peace in the midst of that persecution.

**MOREOVER**, he clearly understood the real renewal of worship in the Catholic Church would involve inner change more than outer reforms.

In an earlier Christmas note, Msgr. Hellriegel wrote:

"For more than 50 years it was clear to me that the liturgy of the church is not so much a question of 'rites and ceremonies,' but a divine intervention, a concrete incorporation into Christ, an infusion of the Lord's redeeming and sanctifying life through his Holy Spirit. True in my earlier years I put greater stress on externals, the 'shell' of the liturgy, because the path of the average man leads from the exterior to the interior, from shell to 'kernel.'"

1978 by NC News Service

## Discussion questions

1. Discuss this statement: "The new immigrant gets much the same welcome as those who came before, which is to say it is half-hearted and mostly measured by his usefulness in society."
2. What do immigrants bring to this country? Discuss.
3. How has the church helped immigrants? What part is the church playing now? Discuss.
4. Trace immigration to the United States from 1820 to the present. What were some of the problems?
5. What problems do immigrants to this country face today?
6. Is there a parallel between immigrants and converts? Discuss.

7. What was Orestes Brownson noted for?

8. Discuss the meaning of Bishop Patrick Flores' motto, "I shall work not for myself but for all."

9. Why is hope so important for people when they have little in the way of material goods?

10. What are some of the things that Bishop Flores has done to help the Mexican-American people?

11. Discuss this statement: "The church is the Lord's family."

12. Discuss this statement: " 'Pro Deo' (for God), not 'pro ego' (for me). The first (with its three letters) bears fruit; the second (with its three letters) is like 'that fig tree in the Gospel.' "



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—'humanae vitae' plus 10—

# Declining birth rate now a matter of concern

(This is the last 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—Near the beginning of his encyclical, "Humanae Vitae," Pope Paul VI emphasized that the Church is competent to deal with moral questions such as birth control.

"It is . . . indisputable . . . that Jesus Christ, when communicating to Peter and to the apostles his divine authority and sending them to teach all nations his commandments, constituted them as guardians and authentic interpreters of all the moral law, not only that is, the law of the Gospel, but also of the natural law, which is also an expression of the will of God," the pope wrote.

And it was on moral grounds that his challengers met him. The papal teaching, many of them argued, would condemn large numbers of human beings to live forever in the debris falling from the population explosion.

"I was scandalized," said Dr. John Rock, a Catholic and one of the developers of the birth control pill. "Given the transparency of the requirements of mankind, one hardly expected the avowed leader of Christianity to abdicate so completely responsibility for the ultimate welfare of all," he said shortly after the encyclical's release.

IN AN EDITORIAL, the New York Times suggested that "Humanae Vitae" would spawn wars and poverty by accelerating population growth.

While Catholic bishops supported the encyclical with few exceptions, churchmen of other faiths rejected it individually and in groups. The Lambeth Conference, the once-each-decade meeting of the world's Anglican bishops in England, went on record to oppose "Humanae Vitae" in August 1968.

Briefly, what most critics of the pope agreed on at the time was that human population was growing past the point where the world's resources could support it. Demographers foresaw exponential growth in the numbers of people—that is, growth compounded by growth—while resources remained fixed in quantity.

In March 1972, President Nixon's Commission on Population Growth and the American Future released three reports calling for a national effort to cut down on births and illegal immigration.

The commission projected that by the year 2000, U.S. population would grow to 322 million if couples had three children, but that it would reach only 271 million if couples averaged two children each.

Recent U.S. Census Bureau projections now say that the country's population will hit just 262.5 million by the turn of the century as the average has slipped below two children per couple.

Many demographers and population experts have been revising their figures downward as population growth rates dip. That dip has been dramatic in the United States.

SOME CONCLUSIONS about population growth can be made by examining birth rates, which can be expressed either in terms of the number of births per individual woman or births per 1,000 people per year.

In 1946, U.S. births per 1,000 were 23.3. The figure rose to 25.4 by 1953. But by 1976, the latest year for which figures are available, only 14.8 births per 1,000 Americans were recorded.

In terms of individual fertility, women are currently averaging about 1.86 births each. During the period 1955 to 1959, women were averaging 3.69 births throughout their reproductive years.

Europe's low birth rate, which will bring a downturn in population by the year 2000 if not reversed, has brought concern to some.

Former French Prime Minister Michel Debre, who has warned of the dangers of declining birth rates in France for years, said, "Just about everybody is conscious of the problem, not only in this country, but throughout Europe."

And in the United States, population researcher Charles Westoff of Princeton said recently, "Zero population growth is one thing; negative population growth is an entirely different matter."

Although it seems "ironic and ludicrous in view of our concerns about growth of only a few years ago," Westoff said it may soon be necessary for the government to start subsidizing births. He predicted a U.S. population of only 245 million in the year 2000. Twenty years after that, he went on, population will begin to fall.

Much of the criticism directed toward the encyclical on its release 10 years ago was based on the assumption that large numbers of children would be born to Catholics who would obey its directives.

But studies conducted by Westoff in the

United States indicate that Catholics' birth control practices are virtually indistinguishable from those of non-Catholics. According to survey results released last September, more than nine of 10 Catholic couples used artificial contraception as of 1975.

REGARDLESS OF THE encyclical's impact or lack of impact, few have changed their opinions since its promulgation.

Dr. Andre Hellegers of the Kennedy Institute for the Study of Bioethics and Human Reproduction said he welcomes the "pro-natalist" content of "Humanae Vitae." "Where my difficulty still lies," he went on, "is where it was in the beginning; I can't follow the line of reasoning. Assume for a moment that we find the perfect rhythm system so that method was no longer the issue. We'd still be left with the issue of who's going to have babies."

Dr. Hellegers added, "The reluctance to have children (is) linked to a perception of children as not much of an asset." This indicates "a shift to a more materialistic ethic—away from an ethic of hope."

Father Charles Curran of Catholic University, one of the leaders of the dissent from the encyclical said "If anything, time has convinced me even

more of the significance of what happened then" concerning the dissent.

"The ultimate crux," Father Curran said, "is not the moral theology, but the ecclesiology—the recognition that Church teaching can change."

"When you deal with specific moral issues then you cannot have the certitude that excludes the possibility of error," said Father Curran. He said the Church has lost credibility since the encyclical was issued. "The Church has a lot to say, but it isn't being heeded because of 'Humanae Vitae.'"

NEITHER HAS A PROMINENT lay supporter of the encyclical changed his mind on the subject. Author and editor L. Brent Bozell of McLean, Va., said that the pope's teaching continues to stand "as a beacon of sanity and cleanness in a mad and sordid world."

"There is no matter more important to the vast majority of human beings than how they come to grips with the great mysteries of sex and love and life," Bozell said.

He said that while most Catholics do not follow its teachings, they would "if bishops, priests and laymen also, at last begin to teach 'Humanae Vitae' with the same vigor, straightforwardness and bravery with which Pope Paul first gave it to the world."

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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 14-16

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 15

The Central Catholic Athletic Association will sponsor a dinner, social and dance at Father Busald Hall, St. Catherine parish, Indianapolis. The dinner will begin at 7 p.m. Tickets are \$6 per person or \$12 per couple. For tickets call 632-7175 or 784-8091.

## July 15 & 16

The annual Festival at Sacred Heart Church, Jeffersonville will be held beginning at 4 p.m. on Saturday and 11 a.m. on Sunday. An "All You Can Eat" chicken dinner will be served on Sunday from 11:30 a.m. to 7 p.m. In addition to the games, booths, live music and refreshments, there will be an auction on Sunday at 5 p.m. and a hot air balloon lift-off at 6 p.m.

## July 16

A card party sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin at 2 p.m. in the parish hall. Admission is \$1.

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 16-20

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

July 16: AHI Recovery meeting, 2 p.m., at ASM.

July 18: AHI Education meeting, 1 p.m., at ASM.

July 19: Simeon meeting, Holy Angels, Indianapolis 7:30 p.m. in the rectory.

July 20: Happy Irish meeting in the rectory, St. Patrick parish, Terre Haute, 11 a.m.

July 20: AHI "AA" meeting, 1 p.m., ASM.

## July 17

Our Lady of Every Day Circle, Daughters of Isabella, will meet at 7:45 p.m. at St. Elizabeth Home, 2500 Churchman, Indianapolis. Hostesses include Mrs. Ann Farmer, Mrs. Mary Butsch and Mrs. Lenora Gundlach.

Separated, Divorced and

Alverna Retreat Center will conduct the meeting.

## July 17-21

Remarried Catholics, Indianapolis Southside branch, will meet this evening at 7:30 p.m. in Hartman Hall, Holy Name parish, Beech Grove. Father Anton Braun of

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



"A LONG LIFE WILL BE YOURS, MY SON, IF YOU FOLLOW THE WAY OF THE MASTERS: GET PLENTY OF REST, TAKE YOUR IRON EVERY DAY, AND SUBSCRIBE TO THE HARVARD MEDICAL SCHOOL HEALTH LETTER!"

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 & 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 21-23

A summer retreat for Young Adults will be held at Mount St. Francis Retreat Center near New Albany.

## 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.

## July 23

The regular monthly meeting for separated, divorced and remarried Catholics will be held at Providence High School, Clarksville, at 7:30

p.m. Interested persons are invited to attend.

## socials

## July 27-29

The annual "Tops in Food" Festival at St. Christopher parish, Speedway, will be held on the parish grounds. Carnival ride tickets are now on sale Monday through Friday from 9 a.m. until 3 p.m. at the back door of the rectory. Advance sale prices are 10 tickets for \$3. On-grounds sale will be 60 cents for adult rides and 40 cents for children's rides.

## July 30

The annual Festival and Picnic of St. Paul parish, Sellersburg will be held on the grounds of Providence High School, New Albany.

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

## St. Mary Church

Navilleton, Ind.

## Annual Picnic

Sun., July 16

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# CYO

## Sponsor first Fishing Derby

The first Junior CYO Fishing Derby was held on June 22 at Maurwood Lake. Thirty-nine youngsters turned out for the event.

The first fish was caught just five minutes after starting time by Greg Gibbons of St. Joan of Arc.

Total catch honors for the 2½-hour period went to Mike Schneider of Nativity.

Rea Tytiana took honors for the heaviest and longest fish with a 2-lb bass measuring 15 3/8 inches in length.



**SERRAN HONORED**—George H. Maley, left, was honored at the recent convention of Serra International in Toronto, Canada, for his service as a District Governor during the past year. Presenting the certificate of appreciation is Outgoing International president of Serra International, Frank J. Metyko, of Houston, Texas. Thomas J. Murphy, of Indianapolis, succeeded Metyko as International president.

## Saint Luke 'dominates' both CYO swim meets

Swimmers from St. Luke parish, Indianapolis, captured team honors in both CYO swim meets this year: the Sub-Novice event at the Brookside Park Pool, and the Archdiocesan event at Krannert Community Center.

In the Sub-Novice Meet the Northsiders piled up 116 points, easily outdistancing Holy Name with 62 points and Immaculate Heart with 61.

St. Luke took the Girls' team trophy with 93 tallies, followed by Nativity with 29 and Immaculate Heart with 17. Holy Name took the Boys' title with 46 points. In second place was Immaculate Heart with 44.5 points. Third spot went to

Our Lady of Lourdes, 39 points.

**ST LUKE WAS** even more impressive in the Krannert meet, capturing the championship in both the Novice and Open divisions as well as the over-all team trophy. The over-all results were as follows: 1) St. Luke, 218; 2) Our Lady of Lourdes, 92½; 3) Immaculate Heart, 72; and 4) St. Ann 60½.

Novice Division results were as follows: 1) St. Luke, 115; 2) Our Lady of Lourdes, 91; Immaculate Heart, 72; and St. Joan of Arc, 34.

Open Division scoring was as follows: 1) St. Luke, 103; 2) St. Ann, 41½; 3) St. Christopher, 34; and St. Simon, 16.

## Tennis action opens Saturday

Hundreds of CYO'ers are expected to compete in the Annual Tennis Tourneys, which will be held at various sites this Saturday and Sunday. Starting time is 11 a.m.

Contestants, who are asked to check in by 10:45 a.m. are divided into Open and Novice Divisions and Boys' and Girls' Categories in each Division.

**Saturday:** Novice Boys report to Southport High School, Novice Girls to Butler, Open Boys and Girls to Perry Meridian High School. **Sunday:** Novice Boys and Girls report to Butler, Open Boys and Girls to Southport High School.

Team trophies will be awarded along with Championship and runner-up trophies in each event: Singles, Doubles and Mixed Doubles.

## St. Pius host to Workshop for catechists

The Indianapolis North District Board of Education is sponsoring a "Good News" Workshop for catechists on Saturday, August 19 at St. Pius School. Designed to encourage catechists in their work and to enable them to share ideas and examples of successful programs, the workshop will begin with registration at 9 a.m. and conclude with a liturgy at 3:45 p.m.

Fr. Clem Davis, O.S.B., and Fr. Charles Tobin will conduct large group sessions during the day and will be assisted in small group sessions by other Archdiocesan catechists.

According to Don Kurre, director of Religious Education for St. Lawrence parish, as many as 200 catechists from North District parishes are expected to attend. The workshop is open to all interested catechists throughout the Archdiocese. There is no fee for the workshop. The North District board has funded the program.

Thirty years ago Archbishop Paul C. Schulte officiated at the blessing of the new Sisters' residence at Little Flower parish, Indianapolis.



**NUNS ATTEND WASHINGTON SEMINAR**—Participating in Legislative Seminar VII, sponsored by NETWORK, a religious lobby for social justice, these three Sisters of Providence from Indianapolis, engaged in week-long activities on Capitol Hill, June 18-25, attending Congressional hearings, visiting Representatives and Senators, observing Congress in session and participating in "how-to" sessions on political involvement. Some 200 participants attended from 36 states. Pictured, left to right, are Sisters Theresa Whitsett, Loretta Picucci and Ann Gootee.

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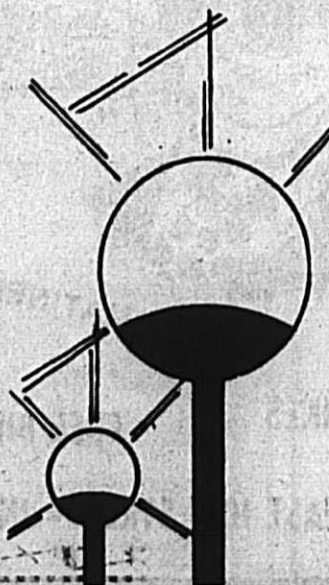
739-6441

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7200 North College Avenue

251-1405



—remember  
them—

† ALTER, Bernadette, Christ the King, Indianapolis, July 10

† BONUCCHI, Adolph, 69, Karanovich Funeral Home, Clinton, July 3.

† BRUNER, Ray J., Fitch-Denne, Funeral Home, Lawrenceburg, July 3.

† BUTLER, Dorothy Sweeney, 66, St. Augustine, Jeffersonville, July 8.

† DELANEY, Joseph W., 75 St. Joseph, Terre Haute, July 8.

† FEIDER, Martha C., 75, St. Michael, Madison, July 3.

† GALLIGAN, Florence M., 69, St. Augustine, Jeffersonville, July 3

† GARDNER, Lena, 89, St. Michael Brookville, July 8.

† KLEIN, Phillip A., 71, St. Luke, Indianapolis, July 5.

† LICHTENBERG, Erven H., 76, Holy Family, New Albany, July 3.

† LONG, Elmer Merle, 82, St. Leonard, West Terre Haute, July 5.

† MARKEY, Charles J., 64, St. Philip Neri, Indianapolis, July 8.

† MILENBAUGH, George, 73, Our Lady of the Greenwood, July 11.

† MILLER, Charles J., 78, St. Augustine, Jeffersonville, July 10.

† MOORE, Jack J., 59, Little Flower, Indianapolis, July 6.

† SEAL, Nellie T., 72, St. Luke, Indianapolis, July 10.

† SMITH, John A., 35, St. Mary, Madison, July 5.

† ST. JOHN, Frank, 70, Sacred Heart, Jeffersonville, July 8.

† STIEGLITZ, Marie H., 73, St. Christopher, Indianapolis, July 11.

† WHALEN, Wilfred (Buck), 53, St. Joseph, St. Joseph Hill, July 1.

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## TIME IN A BOTTLE

If I could save time in a bottle, the first thing that I'd like to do  
 Is to save every day 'til eternity passes away, just to spend them with you.  
 If I could have days last forever, if words could make wishes come true  
 I'd save every day like a treasure and then again I would spend them with you

## CHORUS

But there never seems to be enough time to do the things you want to do once you find them  
 I've looked around enough to know that you're the one I want to go through time with

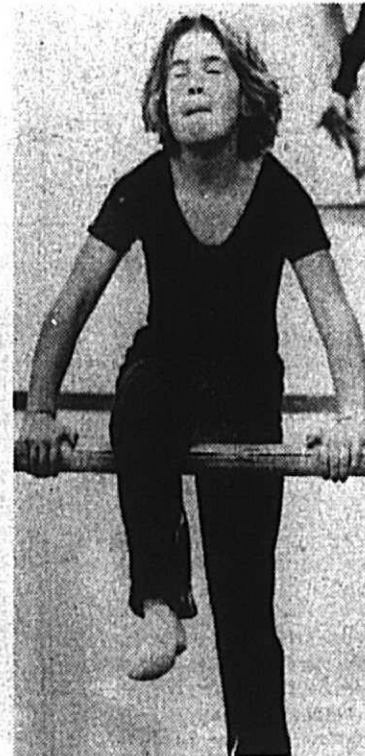
If I had a box just for wishes dreams that had never come true

The box would be empty except for the memory of how they were answered by you

## REPEAT CHORUS

Written by: Jim Croce  
 Sung by: Jim Croce

© 1972, 73, 74 ABC Records, Inc.



OVER THE TOP—Teal Luthy of Bellevue, Wash., has a would have to award her a perfect score for facial expression made during her ascent to the top of the bar. form, but any judge from either side of the Iron Curtain [NC photos by Tom Salyer]



Jim Croce was a skilled artist in creating musical pictures. His songs resonate with life, echoing feelings we know. Because of his death in a plane crash, there will be no new "Top Forty" songs by him, yet his songs are established as some of the most creative of the 1970s.

"Time In A Bottle," a lyrical love ballad, has a gentle, romantic message, but it is true to life experience. The intensity of being in love changes certain perspectives. There seems a timelessness to our loving and sharing. Hours pass like minutes, and we wish "days could last forever." Our view of reality changes and we try to create a new type of existence not bound by the previous limitations. Ultimately though, we encounter reality as it is, and we understand that our loving must be lived within time's structures.



PERHAPS ONE OF the truest-to-life lines ever musically written are Croce's words, "There never seems to be enough time to do the things you want to do once you find them." That line challenges us not to take time for granted, and to remember that time is a gift. It is easy to fantasize that we are beyond time's limitations, but we need to look with appreciation at our gift of time.

To love in time is to live with trust and hope. A Christian knows and remembers that God has always acted in time. In an ancient time, he called forth Abraham to initiate a new people with a new relationship with him.

At another time, God sent Jesus to reveal more fully his personhood. Even today, God's presence is made real for us by the others who reach out to love us. God has chosen the limiting

would be. We do not possess a magic bottle to hang on to our best times to save them for uncertain tomorrows. Yet the flow of life is greater than we are.

Because God gives us today, we do not need magic bottles. And even when our today's are not as good or as fully alive as we wish, we realize that we are not abandoned to fate or destiny.

A view of reality that includes God's presence is never bound by such intangibles, but rather by a personal, caring and actively interested God. The cross does not take away the suffering and hurt in our lives, but it does promise a healing of these pains both within and beyond time.

Today's time is most

important. It is a time of faith, a time of hope, a time of trust. All of these qualities come sharply into focus when we find the person we will love always, a person we "want to go through time with."

### FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

They are making available a free financial information kit to help those who are concerned about security in their later years.

If you provide them with your date of birth, they will prepare a personalized kit especially for you that explains how you can arrange for a guaranteed income, largely tax-free for the rest of your life.

There is absolutely no obligation, so write today for this Free Kit to Father Edward Slattery, Extension, Dept. 29, 35 East Wacker Drive, Chicago, Ill. 60601. And don't forget to include your birth date.

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## tv programs of note

Tuesday, July 18, 8-9 p.m. (PBS) "Gule." Award-winning documentary about the islands off the coast of Georgia and the Gule Indians who once inhabited them.

Tuesday, July 18, 9-10 p.m. (PBS) "Mr. Speaker: A Portrait of Tip O'Neill." This documentary is a candid look at O'Neill and his powerful office—speaker of

the U.S. House of Representatives.

Thursday, July 20, 10-11 p.m. (NBC) "I Want It All Now." The frenetic way of life and curious values of people in California's affluent Marin County which has the highest divorce and suicide rate in the nation is the subject of this NBC News special.

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media notebook

# Is CBS pilot anti-Catholic or just wholesome fun?

BY T. FABRE

In this age of the new TV sensitivity, it is not surprising that some Catholics feel the need to speak out against what they believe to be media misrepresentation of Catholics. There is certainly more than enough irreverence and insensitivity on TV these days to irk most every group in the land.

What is surprising, however, is to hear charges that the television industry somehow entered into a determined conspiracy against Catholics and their religious beliefs. As if the networks could ever unite on anything except their right to make profits.

This summer, some television journalists are beginning to have a field day with the TV-is-anti-Catholic bit because a projected CBS fall television series "In The Beginning" has suddenly made it a trendy topic.

"In The Beginning" is a projected new CBS series for airing this fall in the family hour. It is a situation comedy based on the premise of a conservative parish priest and a liberal nun working together to help people in an inner-city storefront mission.

It is the brainchild of Norman Lear, to whose several weekly television series many Americans have dedicated more time and attention in recent years than they have to church attendance, prayer, Bible reading or just communing with other members of their families.

A pilot for "In The Beginning" has been shown to CBS affiliates, potential sponsors and some members of the press. A preview of the pilot makes it rather clear that the potential for controversy of "In The Beginning" has been considerably exaggerated. The pilot can be described as being uneven in humor,

some of it skirting the borderline of bad taste and irreverence, but it cannot be fairly characterized as anti-religious or anti-Catholic. Quite the contrary.

**THE PREMISE OF** the projected series is built around two entirely opposite personalities, constantly at odds but bound together by a common purpose. This is a variation of the strong character conflict that was the basis of "The Odd Couple," with its interplay of contrasting traits and interests.

The strength of the situation depends upon the viewer being able to empathize with both characters. If either becomes unsympathetic, the fun of watching two perfectly matched opposites loses its appeal and the premise goes down the drain with the ratings.

Translating the situation into a religious context, Father Cleary (McLean Stevenson of "M.A.S.H." fame) is portrayed as a stolid conservative who furnishes

laughs because he is so unaware of the modern world. Sister Agnes (Priscilla Lopez), on the other hand, gets laughs because she is so unexpectedly aware of what is going on.

**THE POINT IS NOT** that we find both the liberal and conservative approaches to be humorous but that we discover that both have their good aspects and are worth our respect. If the situation is to have any future, neither character can be favored and the other made the butt of the jokes.

One thing to be said for the pilot is that it presented this unlikely pair as working out of religious conviction rather than secular concern. Father Cleary and Sister Agnes are not just social workers but dedicated Christians. A running gag about "miracles are our business" might have been overdone but it served its purpose.

Religion was once a

common theme for the popular media. In the sentimental conventions of "Going My Way," Bing Crosby and Ingrid Bergman were accepted images of their generation. New images are needed for our own time and the world of Father Cleary and Sister Agnes is no more dangerous than was that of Father O'Malley and Sister Benedict.

**THE DIFFERENCES** between generations and their conventions aside, the real problem of such a series for some Catholics will be the treatment it gives to characters drawn from religious life. The pilot aimed at humanizing priests and nuns as much as

possible. A nun referring to pantyhose or an inference that a priest might be motivated by worldly considerations represents the sort of material that will not be appreciated by those who tend to put Religious on a pedestal.

The pilot, of course, is subject to change and it is by no means certain that the series will even go on the air in the fall, given the aura of "controversy" which now surrounds it. One hopes that it will have a chance to prove itself because there is much to be gained by showing Religious as people—men and women with human faults as well as unworldly virtues.

A big question for the

show's producers to face may be whether non-Catholics will be able to understand all the "Catholic jokes." As for Catholics, they have never been so insecure in their faith as to be unable to enjoy a laugh at their own expense, provided it has wit. In addition, the prospect of a prime-time television series showing the Church actively involved in trying to heal a hurting world should generate support rather than censure from the Catholic community.

**Editor's note:** This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

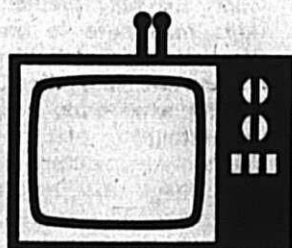
## religious broadcasting highlights

**RADIO:** Sunday, July 16, "Guideline" (NBC) continues the current series of interviews with women

Religious 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. Guest is Dominican Sister Ardeth Platte, a member of the board of directors of Network, a national organization

of nuns.

Sister Platte, former principal of St. Joseph School in Saginaw, Mich., and currently an elected member of the Saginaw City Council, will discuss her work in Saginaw. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)



## tv news and reviews

### "north star; mark di suvero"

Abstract art is a rarified taste few of us have opportunity to acquire. But if you are interested in people and the creative imagination, watch "North Star; Mark di Suvero," airing Tuesday, July 18, at 10-11 p.m. on PBS.

This documentary portrait of a sculptor seeks to understand his art through his life. Born in Shanghai 44 years ago, Mark di Suvero came to America in 1939 when his aristocratic Italian parents emigrated to this country. His father was Jewish and America offered security.

After a promising start as an artist, Mark had his legs crushed in an elevator accident. Told he would never walk again, he continued to work from his wheelchair, then on crutches, his determination helping bring an almost complete recovery.

While he was out of the country in protest against the Vietnam War, there was a retrospective show of his sculptures held in the Tuilleries Gardens in Paris. The show was repeated at the Whitney Museum when he returned to the United States in 1975.

Much of this summary is shown in the film, and Di Suvero's commentary on how these events relate to his work and his vision of art give the film its chief interest. Most of the sculptures seen in detail are monumental works using

massive iron beams and steel girders. They are abstract pieces that are likely to put off people unfamiliar with avant-garde art. The film does well in overcoming this hurdle by showing what they mean to the artist.

To those who say that they do not understand his work, he replies: It is not a question of understanding but of rapport. Children seem not to need explanation; they run through these giant sculptures, climb all over them and swing on the pieces that are mobile. In its own way this film offers a fresh perspective from which to view this kind of art.

### THE SPECTRE

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

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# 'Heaven Can Wait' film gem

BY JAMES W. ARNOLD

"Heaven Can Wait" isn't exactly a sequel to "Oh, God!" (that's planned for later), but it's a close relative, the second film this season in what may constitute a revival of a long dormant movie genre—the benign comedy-fantasy about the afterlife.

"Heaven" is Warren Beatty's remake of a charming little 1941 film ("Here Comes Mr. Jordan") in which Robert Montgomery played a prizefighter accidentally taken off to heaven ahead of schedule by a bumbling angel (one of Edward Everett Horton's classic roles).

When Montgomery protested to Mr. Jordan, the suave supervisor of celestial transportation, he was permitted to come back in another body and eventually win the championship. En route there were lots of romantic and comic complications, especially involving the fighter's manager (wiry Jimmy Gleason, an endearing Runyon type) who went from patronizing disbelief to a kind of touching faith. It was a part that Gleason would always be remembered for.

colleagues, co-writer Elaine May and co-director Buck Henry, have largely kept the gentle tone of the original in their modernization, which makes the hero a pro



BEATTY AND HIS

quarterback for the L. A. Rams. He's just about to achieve the hard-earned dream of his career—the starting assignment—for a Super Bowl-bound team—when he meets his mistaken demise.

Henry (as the inexperienced angel) and James Mason (as Jordan) manage to ease him into the corpus of a billionaire eccentric who has just been murdered by his philandering wife (Dyan Cannon) and klutzy executive secretary (Charles Grodin).

How the writers contrive to get Beatty from there to the clutch final moments of the Super Bowl is more than half the fun. Amid large doses of liberal spoofery of corporate malfeasance (the tycoon's company is kind of a Godzilla of energy conglomerates, messing up the ecology, running peaceful citizens out of their homes, killing porpoises, etc.), the chief ingredients are a female protestor (Julie Christie), whom Beatty predictably falls in love with, and the befuddled assistant Rams coach (Jack Warden in the Gleason role), who helps Beatty buy the team so he can play quarterback. That is an ingenious touch, entirely credible in today's wacko sports scene of Finleys and Steinbrenners, and executed with cinematic flair.

The movie does almost everything right, within its modest ambitions. Beatty at age 40 manages to be physically perfect as the football star (he captained his high school team), and he's also utterly winning as a nice, simple, honest, straight guy who makes a shambles of big business machinations.

The heavenly sequences are near duplications of the original (a cloudy airfield where the "dead" board a Concorde jet for paradise), the football is slickly staged, and the photography in and around the tycoon's magnificent California estate is picture-pretty.

There is also no shortage of wit—visual (Beatty "training" in his garden with the house staff of butlers and retainers) and verbal (the former Rams owner, explaining how he lost the team, says gloomily, "He asked me what I wanted, I asked for \$67 million, and he said okay, the ruthless bastard").

THE CHIEF disappointment is that the key supporting characters are somewhat off-target. Granted that you can't repeat classic performances, Warden is neither funny nor especially touching as the coach, Mason totally misses Jordan's charm (he's more like a friendly undertaker than a Keeper of the Gates), and Henry is so weak as the angel that he hardly projects a camera image. One also feels that as directors, Beatty and Henry have about as much experience as Joe Namath, and there are long passages of missed comic timing.

Yet this is a sweet story, in the best sense, and the film gets the sentiment just right, especially at the end, when you know Ms. Christie will eventually find the likeable hero in whatever body he finally settles into.

It's a delightful family film: the only problem kids may have is understanding that Beatty looks like himself no matter what body he's inhabiting.

Afterlife fantasies, especially in an era of declining faith, tend to be helpful and positive, if only as counterweights to all the stuff about Satan and the occult. They work well as pop metaphors for religion, confirming our hopes that there is a plan to the universe, and that it's kind and good. "Heaven" is about a good man as well as a good athlete, and while it is trivial as art, it re-opens creative possibilities that lead more gifted artists to work like "Our Town," "It's a Wonderful Life" or "Carousel." [Rating: A-2—Morally unobjectionable for adults and adolescents]

## —trivia quiz—

The Criterion will occasionally offer a trivia contest "just for fun". There are no prizes other than the thrill of solving the question yourself. This week the question concerns a television personality. Succeeding weeks will find questions about other areas of interest, e.g., sports, politics, etc.

Comedienne Carol Burnett became popular while on "The Garry Moore Show" for a number of years. Before that, however, she was seen in a short-lived television situation comedy series as the girl friend of another well-known comedian. And

she had starred in two fairly successful Broadway musicals. What was the situation comedy series and what were the Broadway musicals? (The answer will be found in next week's issue)

## —tv films this week—

SCALAWAG (1973) (CBS, Friday, July 14): Kirk Douglas chews the scenery with gusto in this corny old-fashioned pirate adventure, where the search is, of course, for buried treasure. Very loosely based on a Robert Louis Stevenson tale, and directed by Douglas. Satisfactory swashbuckling for the non-discriminating.

IN THE MATTER OF KAREN ANN QUINLAN (1977) (NBC, Saturday, July 15): A skillful and involving made-for-TV drama of the moral and human dilemmas of ordinary people forced to make decisions in the famous New Jersey case of a young woman in permanent coma. An emphasis on the best in the human spirit makes this film engrossing and memorable. Recommended for mature viewers.

FEAR IS THE KEY (1973) (CBS, Saturday, July 15): A pretty terrible and improbable melodrama, with several dozen crazy plot twists, that ends up as a search for sunken treasure in the Caribbean. This Barry Newman film went nowhere in theaters, and fits nicely

into the routine blah of standard TV fare. Not recommended.

TOM SAWYER (1973) (Part One, CBS, Tuesday, July 18): This is the musical version of the Twain classic, produced by Reader's Digest and starring Johnny Whitaker as Tom, with Jodie Foster as Becky and a fine adult cast including Celeste Holm and Warren Oates. Despite a tendency to be too cute and obvious, the film has some outstanding moments and is both inventive and faithful in dealing with the well-known story. Recommended for children.

T. R. BASKIN (1971) (CBS, Wednesday, July 19): Candice Bergen in a rather confused but occasionally interesting version of the nice girl who comes to work in the Wicked City (here, Chicago) and find Mr. Right amid the swinging singles story. James Caan and Peter Boyle are aboard, the script is by Peter Hyams ("Capricorn One") and the now-famous director is Herbert Ross ("Turning Point," "Goodbye Girl"). Satisfactory for adults.

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