

Herbert Gilligan

## Retiree turns pastime into lucrative occupation

BY FRED W. FRIES

Herbert Gilligan is retired, but he is not leading a rocking chair existence. Far from it.

A little over a year ago, he locked his desk for the last time at the Archdiocesan Purchasing Office after ten years of service as an associate buyer. Since then his days have been filled with a variety of interests, not the least of which is painting.

Each week Gilligan, who is a youthful 66, and once had a tryout as a pitcher with the Indianapolis Indians, spends about 10 hours at his easel in the family home on Bancroft Avenue in Indianapolis turning out colorful acrylic canvasses on a variety of subjects.

When he isn't painting, he can probably be found tending his truck garden at the rear of the property—an interest he shares with his wife Amy. That is, if they are not traveling. When the spirit moves, they periodically hitch up their small camper trailer and head for extended visits with four of their children (one unmarried daughter still lives at home) in various parts of the country, including two in California.

For more than 30 years prior to his joining the staff at the Archdiocesan Purchasing Department, Gilligan was identified with the old Indianapolis Times, where he served as Assistant Home Delivery Manager until the paper's demise

In 1965. He then worked for a year in the purchasing office of St. Francis Hospital before taking the APD post.

**GILLIGAN'S WORK** at the easel, which was once only a diversionary pastime, has become a lucrative avocation. To date he has sold more than \$600 worth of his paintings.

His only formal training in art has consisted of part-time adult classes at Manual High School, which he began eight years ago, in a continuing effort to improve his technique.

During his high school years, however, he took several courses in mechanical drawing and tool designing, and he feels that this background has proved an asset in his work as an artist.

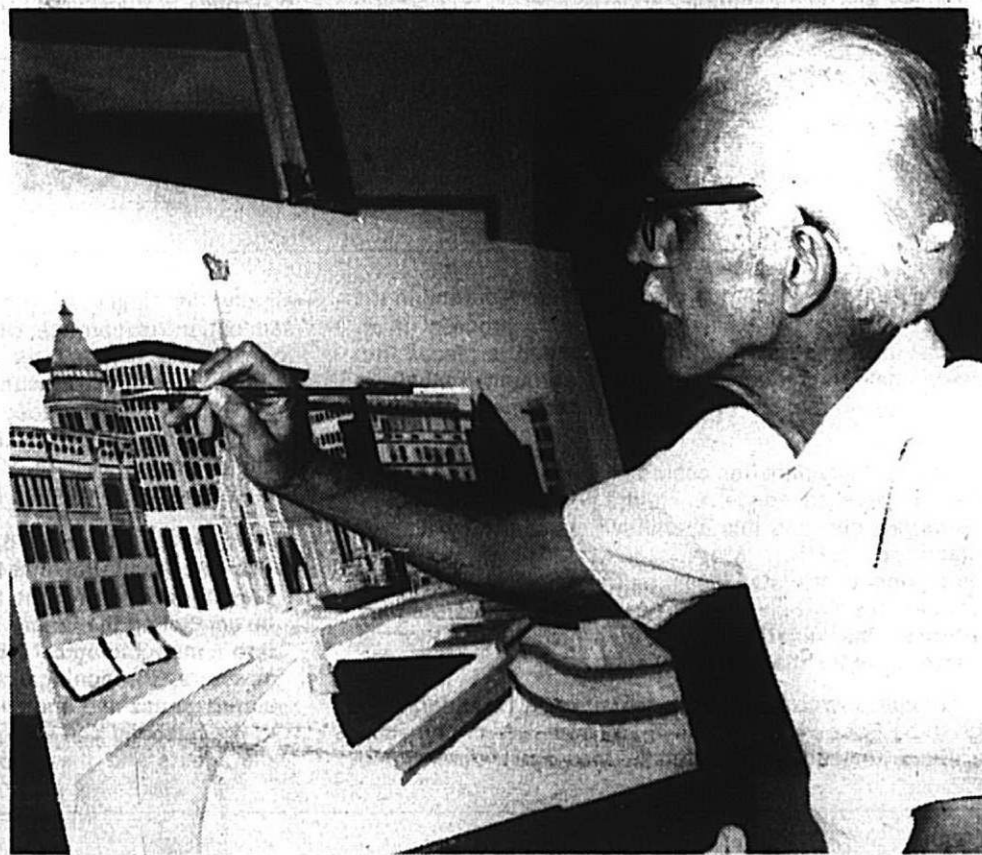
This explains Gilligan's penchant for meticulous detailing in his paintings, e.g. an accurate portrayal of hinges and door knobs, which many artists prefer to leave to the viewer's imagination.

**IN HIS PAINTINGS** Gilligan tries, whenever possible, to use an unusual perspective.

For example, his rendition of the St. John parish complex in downtown Indianapolis zeroes in on the seldom pictured century-old rectory on West Georgia St. with the church spires looming in the background.

Similar artistic framing is provided in his

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**ARTIST AT WORK**—St. Roch parishioner Herbert Gilligan puts the finishing touches on his painting of a segment of Monument Circle as it looked at the turn of the century. He is reproducing the scene from a color postcard. [Photo by Fred W. Fries]

Among doctors, theologians

## Birth of test tube baby evokes strong reactions

BY NANCY FRAZIER  
NC NEWS SERVICE

The birth of five-pound, 12-ounce Louise Brown, the world's first test tube baby, and the events that led up to it promise to keep the medical community and Catholic moral theologians talking for quite a while.

Condemned by several Catholic moral theologians, the procedure leading to the birth involved the implantation of a fertilized egg in the womb of Lesley Brown, an English woman who could not conceive normally because of blocked fallopian tubes. Doctors removed eggs from the woman's ovary, then achieved fertilization using sperm from Mrs. Brown's husband, Gilbert.

"It is not the conception of a child as nature intended, and I am opposed to it," said Bishop Gerard McClean of Middlesborough, England, who said it falls among actions covered by Pope Pius XII's 1949 condemnation of artificial insemination.

In Italian daily newspapers, two theologians gave negative judgments on the morality of such procedures. Father Dionigi Tettamanzi, in the Milan-based national Catholic daily, *Avvenire*, said that although Pope Pius had said means designed to facilitate natural conception could not necessarily be excluded, the test tube baby technique would not fit into the category of acceptable aids.

In the Rome daily, *Il Tempo*, Father Virgil Rotondi also

condemned the procedure, saying, "Although the intention of having a child is praiseworthy, the means used to achieve it wander fearfully from licitness . . . To sum up: The end does not justify the means."

**BISHOP THOMAS C. KELLY**, general secretary of the U.S. Catholic Conference, said the test tube conception of children stems from the same mentality as that which gave the world atomic weapons and carcinogenic pesticides. He called the procedure "ingenious" but said it raises important moral issues.

"One moral issue raised in this case concerned conception outside the womb," the bishop said. "Christian morality has insisted on the importance of protecting the process by which human life is transmitted. The fact that science now has the ability to alter this process significantly does not mean that, morally speaking, it has the right to do so."

Some, like Archbishop William D. Borders of Baltimore, questioned "the moral schizophrenia that has a world rejoicing at the birth of one baby in England, while we abort hundreds of lives daily right here in Maryland."

People Concerned for the Unborn Child, a non-denominational group in Pennsylvania, said the birth "confirms our belief that a human life amendment is

absolutely necessary to safeguard all human life from the moment of fertilization, whether within a mother's body or within a test tube."

The group especially condemned the fact that in the test tube process, several eggs are fertilized and all but one later destroyed. "Such thoughtless destruction of preborn human life is appalling and chilling in its far-reaching implication," the group said.

Before the birth, Dr. Andre Hellegers of Georgetown University's Kennedy Institute for the Study of Human Reproduction and Bioethics said Catholic Church opposition to artificial insemination would mean it would also oppose the development of a test tube baby since both procedures "divorce intercourse from procreation."

**OTHERS SAW FEWER** moral problems in the birth of Louise Brown. "Offhand, I don't see anything wrong with childless couples using the test tube method if there is no other possible way for them to have babies," said Bishop Cornelius Lucey of Cork, Ireland.

Auxiliary Bishop Augustine Harris of Liverpool, England, said he would tell couples seeking moral guidance on the issue to ask themselves three questions—whether it was within the context of marriage; whether it was because they loved each other and would love this child; and whether the science involved dominated and fascinated them or whether it was

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# Birth of test tube baby evokes reactions (from 1)

supporting them in a natural act.

"These are important questions," Bishop Harris said. He said he would tell the hypothetical couple. "If you say yes, then I would say: 'Go ahead.'"

A third group, however, seemed to agree with Redemptorist Father Bernard Haring's view that the Church is "still in a state of search" for answers to the ethical questions raised by the birth.

"This is quite different from artificial insemination with the sperm of a donor. This is completely with the biological parents, and all the expressions of love in this case were directed toward the desire for children," said Father Haring, author of "Medical Ethics and Manipulation."

"The fact is that Pope Plus spoke against artificial insemination. However, that is a long way back," he added. "The Church takes time to come to positions on these matters."

Bishop Mark Hurley of Santa Rosa, Calif., chairman of the U.S. bishops' Human Values Committee, discussed the new technology in a pastoral letter read at all Masses June 30, and concluded: "The Church, then, must seek moral judgments on these complex and precarious applications of technology. They cannot be solved simply by appealing to the good intentions of either scientists or doctors or the people involved."

THE BIRTH ALSO brought a flurry of warnings from Catholics in the United States and abroad. Jesuit Father

Richard McCormick of the Kennedy Institute for the Study of Human Reproduction and Bioethics cautioned that the development of the test tube procedure "may seem like a small step, but we seem to be taking it without serious thought and study."

"Seems to me we're buying a whole package, like donor insemination or third party fertilization," he said. "Once we accept that, what's to keep us from renting host wombs and from cloning?"

Noting that he had "grave misgivings" about the test tube procedure, Cardinal Gordon Gray of St. Andrews and Edinburgh, Scotland, said: "This is an entirely new situation and one on which no specific pronouncement has yet been made by the Church. Such a pronouncement will come only after the moral theologians have made the most exhaustive investigations into the whole question."

## Church's teaching on artificial insemination

According to moral theology, the action resulting in the birth of the "test-tube baby" involved a process of artificial insemination in which male semen is placed into the female reproductive tract not through sexual intercourse but through the use of an instrument, usually a syringe.

Artificial insemination occurs because a couple, having been unable to conceive children through normal intercourse, chooses this alternative in order to make the marriage fruitful. Moralists distinguish between homologous artificial insemination (AIH) in which the donor of the male semen is the husband and heterologous artificial insemination (AID) in which the donor is someone other than the husband.

Official Church teaching is contained in two addresses given by Pope Pius XII in 1949 and 1951. He condemned artificial insemination outside marriage "purely and

simply as immoral"; he condemned artificial insemination "in marriage, with the use of an active element from a third person," as equally immoral; he rejected artificial insemination within marriage between husband and wife saying "one does not necessarily proscribe the use of certain artificial methods intended simply either to facilitate the natural act or to enable the natural act, effected in a normal manner, to attain its end."

Pope Pius elaborated on his reasoning in 1951: "To reduce cohabitation and the conjugal act to a simple organic function for the transmission of seed would be converting the home, the sanctuary of the family, into a mere biological laboratory . . . In its natural structure, the conjugal act is a personal action, a simultaneous and immediate cooperation on the part of the husband and wife which by the very nature of the agents and the propriety of the act is the ex-

pression of the mutual gift which according to Holy Scripture brings about 'union in one flesh only.' This is something much more than the union of two seeds; which may be brought about even artificially, without the natural action of husband and wife. The conjugal act, ordained and willed by nature, is a personal act of cooperation, the right to which husband and wife give each other when they marry."

It must be pointed out that much of the basis of the teaching of Pope Pius XII stemmed from a concern for the manner in which the husband's semen is obtained. That is no longer regarded by most moralists as a serious obstacle. The basic question then centers around protecting conception as an interpersonal biological event of husband and wife occurring without intervention of third parties and places.

## capsule news

### Priests and politics

ROME—Jesuit Father Giuseppe de Rosa, writing in the latest issue of the review published by the Vatican Congregation for Catholic Education has stated that the priestly ministry is incompatible with political militancy.

### Clergy Senate to hear talk by NFPC head

Fr. James Ratigan, Archdiocese of Chicago, and president of the National Federation of Priest Councils, will present a workshop at the August 7th Priests' Senate meeting for senators and all interested diocesan priests. Designed to assist the Senate in increasing its effectiveness, the workshop will occupy the bulk of the Senate meeting that day.

Assisted by Sr. Marjorie Tuite, O.P., Fr. Ratigan will present a summary of the workshop held at Fatima Retreat House during June for members of the priest councils of the five dioceses of the State. Among items for discussion will be relations between priests and the Archbishop and models of organization of priest councils.

All priests of the diocese are encouraged to attend.

### Test tube reaction

SANTIAGO, Chile—Latin American churchmen and medical professionals have given mixed views on the birth in England of a test tube baby. Among them was an implied endorsement from a medical official of the Catholic University of Santiago, Dr. Claudio Aguirre, who said that a proven method could be of use in Chile "to allow childless couples to have the offspring they want."

### Anglican orders

LONDON—Cardinal George Basil Hume of Westminster has urged a careful new look by Rome at Pope Leo XIII's 19-century declaration that Anglican orders are null and void. He said he thinks it is urgent for Anglican and Roman Catholic authorities to consider the three agreed statements—on the Eucharist, on ministry and ordination, and on authority—drawn up in recent years by the Anglican-Roman Catholic International Commission.

### Plan abortion appeal

BOSTON—Abortion advocate Bill Baird and others say they will appeal a federal judge's ruling which upheld Massachusetts' right to limit taxpayer funding of abortions for welfare women.

### Discuss foreign aid

WASHINGTON—An interfaith coalition of almost 30 religious leaders discussed foreign aid with President Jimmy Carter and then asked Congress to pass the president's endangered foreign aid bill. The religious leaders met with Carter on the eve of a key House vote on the foreign aid appropriations bill. A spokesman for the group was Father J. Bryan Hehir, associate secretary for international justice and peace for the U.S. Catholic Conference.

### Health insurance

WASHINGTON—Two officials of Catholic organizations have called the Carter administration's national health insurance principles "vague" and "disappointing." Francis Butler, associate secretary for domestic social development for the U.S. Catholic Conference said the principles are also misleading and Mathew Ahmann, associate director for governmental affairs for the National Conference of Catholic Charities called them "very troubling."

## Fr. Meinrad Rouck dies at age 91

NEW ALBANY—The Funeral Mass was offered on Wednesday at St. Mary Church here for Father Meinrad J. Rouck, retired pastor of St. Mary parish, Mitchell. He died on July 29 in the Providence Retirement Home, where he has lived since 1968. At the time of his death he was 91—the oldest priest in the Archdiocese.

Father Francis Tuohy, Vicar General, was the principal celebrant of the Funeral Mass in the absence of Archbishop George J. Biskup. Father John A. Bankowski, retired pastor of St. Michael parish, Cannelton, delivered the homily.

Burial was in the Priests' Circle of St. Mary Cemetery here.

FATHER ROUCK STUDIED for the priesthood at St. Meinrad and was ordained there in 1918.

His first assignment was as associate pastor of St. Mary parish, North Vernon, where he served until 1920, when he was

transferred to St. Boniface parish, Evansville.

The following year he was named chaplain and instructor at Gibault School, Terre Haute. In 1927 he took up graduate studies at Fordham University, where he finished work on his Masters Degree.

UPON HIS RETURN to the diocese he was appointed assistant chaplain at St. Mary-of-the-Woods.

In 1929 Father Rouck became pastor of St. Mary parish, Washington, a post which he held until 1940, when he became pastor of St. Malachy Church, Brownsburg.

Subsequent assignments included pastorates at St. Michael, Cannelton (1941); and St. Vincent de Paul, Bedford (1947), when he also was Dean of the Bedford Deanery. In 1950 he became pastor of St. Mary's Church, Mitchell, where he served until his retirement in 1968.





**CELEBRATE JUBILEES**—Seven Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, marked their jubilees of religious profession with the celebration of the Eucharist in the Convent chapel recently. A reception and buffet supper followed the Mass. The jubilarians include from the left, first row, Sister Patricia Dede, silver, and Sister Hildegard Fritz, golden; next row, Sister Ann Janette Gettelfinger, silver; Sister Mary Callista Tenbarger and Sister Mary Richard Mattingly, golden; back row, Sister Mildred Wannenmuehler, prioress; Sister Elvira Dethy, silver; and Sister Rosina Stemle, diamond.

## Fr. Columba Kelly, O.S.B., named Prior of St. Meinrad Archabbey

ST. MEINRAD, Ind.—Fr. Columba Kelly, O.S.B. has been named Prior of St. Meinrad Archabbey by recently installed Archabbot Timothy Sweeney, O.S.B. Fr. Columba will begin his work as Prior on August 15. His primary duties will be to assist the Archabbot in the administration and spiritual leadership of the 170-man monastery.

Fr. Simeon Daly, O.S.B., has been serving temporarily as both Prior and Subprior since the election of Archabbot Timothy, who was Prior himself before being elected Archabbot on June 2 of this year.

Archabbot Timothy also announced that Fr. Ephrem Carr, O.S.B. was named Subprior. He further announced that Fr. Aelred Cody, O.S.B., is now Novice/Junior Master. Fr. Vincent Tobin, O.S.B., had previously been serving in this post.

The Novice/Junior Master is responsible for the formation of men entering the monastic life and the guidance of young monks who have not pronounced final vows. Fr. Killian Kerwin, O.S.B., will continue to serve as Assistant Novice/Junior Master.

Fr. Columba, a native of Williamsburg, Ia., entered the monastery in 1952, and was ordained a priest at Einsiedeln, Switzerland, in 1958. He earned his doctorate in Sacred Music in Rome, and has been Choirmaster at St. Meinrad for the past 14 years. He is also Assistant

Professor of Liturgy in the School of Theology and has given many talks on liturgy to priests and parish groups over the years. He plans to continue teaching and remain active with the choir.

## 50th Alumni reunion on tap at seminary

ST. MEINRAD, Ind.—St. Meinrad Seminary's 50th Annual Alumni Reunion will be held on the campus here August 8-9. Nearly 300 priests and laymen who attended the seminary are expected to participate.

The schedule for this year's reunion will be much the same as it was in years past, with the exception of a special reception for newly elected Archabbot Timothy Sweeney, O.S.B. This will take place following the Reunion Mass and preceding the closing banquet on August 9.

The seminar at this year's reunion will deal with "Hospital Ministry." The annual golf tourney will again be held at Christmas Lake Golf Course.

Archabbot Timothy will be the speaker at the closing banquet. Bishop Joseph Hart, of the Diocese of Cheyenne, will be the homilist at the Reunion Mass. Bishop Joseph Crowley, of the Diocese of Fort Wayne-South Bend, and his classmates (silver jubilarians) will be the principal celebrants at the Mass. The Toastmaster for the banquet will be Fr. James Sweeney, Pastor of Our Lady of Perpetual Help parish, New Albany, Ind.

## Matrix-Lifeline executive to address global parley

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Mrs. Mary G. Matthys, executive director of Matrix-Lifeline, the Bloomington-based organization which helps women experiencing stress or unexpected pregnancies, will be one of the speakers at the seventh annual conference of the World Federation of Alternatives to Abortion International. The conference will be held Aug. 10-13 in St. Louis.

Mrs. Matthys will conduct a workshop on "Beginning an Effective Program for Emergency Pregnancy Service Workers."

The workshop is designed to teach training personnel to assist volunteers in clarifying their values with respect to pro-life work. It also is intended to sharpen the counseling skills of participants and to acquaint volunteers with available resources in their communities.

There are 2,300 pro-life centers and helplines in 54 countries. The United States alone has 900. According to Mrs. Matthys, the help they provide is tailored to the needs of the individual.

"It is personal, practical and long-range in scope," she said.

"SUPPORT IS OFFERED to protect the moral, psychological and physical health of the mother and to safeguard the unborn child. Wherever appropriate, new life styles and value systems are introduced to the client to assist her in the planning for a wholesome future."

"Disrupted family life is often at the base of a problem pregnancy. Through the special and unique efforts of these pro-life service centers not only are the mother and her unborn baby helped, but the father-to-be also receives guidance and assistance."

Mrs. Matthys feels that often broken families are rejoined permanently in this period of great need of one of their members.

THE ST. LOUIS CONFERENCE will be attended by pro-life workers from throughout the U.S. Reports will be given from many countries regarding present conditions and developments, needs and activities relating to pro-life services.

At the St. Louis conference all areas of service operations will be covered by knowledgeable people during the workshops and general sessions. At the individual sessions, discussions will include counseling for both the woman with a problem pregnancy wishing to have her baby and for the woman who has had an abortion.

## Job not finished

WASHINGTON—Although their Longest Walk was over, American Indians vowed to keep trying to educate non-Indians about injustices they say native Americans have received as "political prisoners" in the United States.

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— living the questions —

## Parable still applies today

BY FR. THOMAS C. WIDNER

On two recent Sundays the Gospel of the day utilized Jesus' parable about the sower in the field, first to teach us something about being open to God's will, and then to teach us something about His patience and tolerance. Listen, our Saviour says, if you have ears to hear, listen! Aside from grabbing one's attention, that invitation always fascinates me for the completeness within it.

I wonder if I am listening to it. Then I wonder if the less than enthusiastic crowd at Mass is listening also. Did Christ have to put up with people who weren't interested in His words? So often we come to Mass with the lackadaisical attitude characteristic of us before Vatican II when we timed our getting there for the Offertory and the other two principal parts of the Mass. It is discouraging to find a few still



coming after the Word is read and even more discouraging to find some who are there but not paying any attention to it.

It is disappointing that a few who would not miss going to Communion care so little about hearing God's word. But that's part of the training we encouraged before Vatican II. It was almost as if we were saying that one could skip everything else about the Mass as long as one received the meal. And, we encouraged reception of the meal, not participation in it. It was like getting a handout rather than enjoying a banquet.

The parable of the sower, with its tale of the seed falling on four different kinds of ground, is a parable about being open to God. How much do we really listen to Him in our attendance at Mass?

Of all the four kinds of ground on which the seed fell, the one which seems to me to describe most of us is the rocky ground "where it had little soil. The seed sprouted at once since the soil had no depth, but when the sun rose and scorched it, it began to wither for lack of roots." Most of us, it seems to me, are like rocky ground. The greatest danger of our age seems to me to be our unwillingness to take part in life around us.

That may not be new to our age. Nevertheless, if we are shallow, it is, I think, because we choose to be shallow. We refuse to show our feelings to one another because we want to maintain our privacy, our rights, our rugged individualism. Our demand for our rights is so great that we cannot become deeply involved or committed to anything for then we would only lay our lives open to others. And others might poke holes in our lives.

The Indian chief in the book and film "Little Big Man" constantly lamented the ways of the white man because "he had no center" to his life. The white man could never live in peace with himself or anyone else because he was busy about possessing things and gaining more and more. We keep busy, I think, because we are afraid that if we do not, we will discover that there is very little of importance about ourselves. Ironically, very little is important about ourselves because we show ourselves time and again to be in need of things to make ourselves important.

The difference between being like the seed which fell on rocky ground and the seed which fell on good soil is often a matter of choice. There is so much garbage in the world, as Hud told us in the film, that you can't walk two steps without stepping into it. Well, maybe not. But one can learn to clear spaces, and one can clear it up. If we choose to wallow in it, then we are choosing our own hell. We have less to fear from the devil doing us in from the outside than we do from the devil within us. We create our own devils without any coaxing from the other world.

The Christian's life is one of opening doors, not closing them. A priest I once knew was fond of telling people that one had to remain open to all possibilities in one's life. Those possibilities, it seems to me, are invitations which our Lord offers which direct us to others. If I am to be husband, wife, priest, Sister, friend, etc., I must be willing to listen to the God who speaks through you. Answering the phone is always a risk. Staying on the line can be extremely difficult. With the rates we pay nowadays, it takes everything out of us just to afford the equipment.

— washington  
newsletter —

## U.S.—Soviet relations in state of confusion

BY JIM CASTELLI

WASHINGTON—Relations between the United States and the Soviet Union are more confused today than they have been in years; headlines are full of Strategic Arms Limitation Talks (SALT), Russian-backed Cuban troops in Africa, trials of Soviet dissidents and appeals for the United States to be "tougher" with the Russians.

Catholic Church leaders have tried to clarify some of the foreign policy issues involved and U.S. Catholic Conference officials have unofficially assured the



Carter administration they will work as hard to win support for an acceptable SALT treaty as they did to help pass the Panama Canal treaties.

One reason for the current confusion is that two goals given high priority by both the administration and the Church—arms control and human rights—sometimes appear to be in conflict. Some congressmen, for example, have demanded that the United States delay the SALT talks in retaliation for the conviction of Russian dissidents or for Russian involvement in Africa.

**THE USCC HAS REJECTED** both demands. For example, Bishop Thomas Kelly, the USCC general secretary, joined with leaders of the National Council of Churches and the Synagogue Council of America in protesting the trials and calling for the release of Russian dissidents. But the religious leaders' joint statement said "we continue to urge that the road to peace be pursued in all acceptable ways."

In June the president of the National Conference of Catholic Bishops, Archbishop John Quinn of San Francisco, criticized the United States and Russia for being "preoccupied" with problems in Africa and endangering the SALT talks.

He said the "broad, humane vision of both the problems and possibilities of peacemaking" outlined by Pope Paul VI in his message to the United Nations Special Session on Disarmament "has no room for great power confrontation and 'tough' rhetoric. It has abundant room for patience, tolerance and a refusal to be irritated by setbacks or fears of being thought weak."

Bishop Kelly followed up Arch-

bishop Quinn's statement with a letter to Carter praising a restatement of U.S. African policy by Secretary of State Cyrus Vance.

"The slogan 'Africa for the Africans' has become a catchword which conceals the undeniable fact that the continent's economic and strategic importance and growing instability have stimulated increasing outside military involvement and raised the spectre that Africa might become another arena of East-West confrontation," Bishop Kelly said.

"We, therefore, are reassured by Secretary Vance's statement . . . that the United States' policy will be to assist Africans to settle their disputes peacefully and to help resolve the problems which create instability and the excuse for external intervention," he said.

"The people of each nation in Africa should be in control of their own destinies," he said, but at the same time they need cooperation and support from the United States and others."

**THE USCC HAS NOT** directly addressed the question of sanctions against Cuba for its involvement in Africa. But several years ago the USCC office dealing with Latin America joined the Cuban bishops in opposing the American embargo against Cuba and the USCC has generally supported opening lines of communication between the United States and Cuba.

There is some irony in that recent USCC positions have run against the thinking of Zbigniew Brzezinski, Carter's national security adviser and one of the most prominent Catholics in the administration, and have supported Vance, an Episcopalian who has worked closely with religious groups in the past.

**Brzezinski has supported a harder line against the Russians while Vance has supported a more moderate stand and a continued high priority on the SALT talks.**

USCC officials recognize the political pressure surrounding the tension between arms control and human rights policies and have tried to strike a balance between them. But SALT remains the overriding

issue for the USCC.

"I pray that President Carter will be unswerving in his goal of seeking a successful and early disarmament treaty with the U.S.S.R.," Archbishop Quinn said in his June statement.

"We must all remember that failure to reach agreements in this area will result in the resumption of the disastrous nuclear arms race and increase the danger of a nuclear holocaust."

## — the word this sunday —

By Father Donn Raabe

FEAST OF  
THE TRANSFIGURATION

Daniel 7:9-10, 13-14  
Psalm 97:1-9  
2 Peter 1:16-19  
Matthew 17:1-9

Jesus' teaching and actions are bringing Him into deadly conflict with the Jewish leaders. He was convinced that He was uniquely God's son, born as man to set us free. But I wonder if He ever got "cold feet" about His mission? What He experienced at His Baptism was reaffirmed even more powerfully in His transfiguration. It could only have left Him more confident in His mission as well as more clear about its ultimate outcome. However, that clarity didn't take away His fears. Even though He was sure of the Father's love for Him and that life would come even from His own death, He still hesitated. So God's will for Him wasn't a blind following out of a pre-arranged plan. It was a conscious choice all along the way. He constantly chose what was for our good. In the end He was transformed into unending life, a share of which He offers us if we will also choose to trust God and live a life of love for the ultimate good of others.

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question box

## Reader fears statement aids anti-Semitism

BY MSGR. R. T. BOSLER

Q. Recently you wrote that Jesus "defended Himself against the false accusations of the Jewish religious leaders." Do you not see how this kind of writing perpetuates anti-Semitism among members of the Catholic faith? Is it not more accurate and truthful to write that Jesus was falsely accused by the leaders of his own country and/or faith?



A. I think I see your point, but I fail to grasp how your rewording of what I wrote avoids misinterpretation. Your wording would include leaders of the nation or of the faith, and this would be much more inclusive than religious leaders.

Anti-Semites blame the whole Jewish race for condemning Jesus and hold that the guilt of this rests even upon Jews today. What Christians must do to counteract this false accusation is to point

out that it was not the Jewish people but a small group of religious leaders, namely the high priest and his cronies, who condemned Jesus to death.

Vatican Council II's statement on the Jews spelled this out: "Though Jewish authorities and those who followed their lead pressed for the death of Christ, neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during His Passion."

The Jewish biblical scholar David Flusser in his book, "Jesus," argues that only the leaders of the Sadducees, who were despised by the ordinary Jewish people because they collaborated too much with the Romans, were responsible for the condemnation of Jesus.

The high priest at the time of the Crucifixion was a Sadducee who gathered around him only his fellow Sadducees for the trial.

According to Flusser, Joseph of Arimathea and Nicodemus, who saw to the proper burial of Jesus, were counselors of

Jerusalem and more representative of the people than the temple leaders.

Q. Even though Vatican Council II was a pastoral council and not primarily concerned with defining doctrine, certain doctrines seem to me to be somewhat obscured. I refer to the Constitution on the Church in the Modern World, chapter 1, article 18, about the Mystery of Death: "Not only is man tormented by pain and by the advancing deterioration of his body but even the dread of perpetual extinction." It would seem that the human mind would find perpetual suffering far more abhorrent than the nothingness which we came

from. Was the council ignoring the doctrine of hell?

A. No. Man enlightened by Christian revelation would certainly fear eternal punishment more than extinction. The sentence you quote is an attempt to describe the condition of all human beings without the knowledge of revelation; the purpose of article 18, in which it occurs, is to show that all humans have a desire for eternal life that Christian belief can satisfy. It is only through revelation that man can know anything about the possibility of eternal suffering.

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letters

## Responds to Charities 'riddle'

To the Editor:

I would like to thank Fr. Widner for his commentary on the Catholic Charities 'riddle.' The confusion described is real. The questions—at least organizationally—are the right questions.

The real questions, however, are not the organizational ones. They are: 1) How important is social ministry to the life and mission of the Church? and 2) How do Catholic agencies become more a part of the life and mission of the Church?

The answer to the first question is clear—in principle—from the Church's teaching and from Scripture. If someone were to say "The Mass (or liturgy, education, spirituality) is 'all right' for those interested in such things but I don't go for it much," we would question how Catholic he/she is. The same is true of social ministry! The second question is more difficult. In principle the Church has said that social ministry is essential. In practice it has not provided direct support from Church funds. In our Archdiocese, as in many others, Catholic Charities has permission to conduct an annual Appeal for voluntary contributions to support the Church's social ministry. Beyond this, there are no Church funds.

Agencies have had to look to other sources, such as United Way, government programs and private contributions for support. As a result they tend to operate like private, not-for-profit organizations. Their policies and programs are shaped more by United Way allocations and government programs than by a clear sense of the Church's mission and responsibilities.

Developing such a sense of the Church's responsibility with five separate boards—over 90 members in all—and directors when each sees things primarily in terms of the needs and interests of the respective agency is no easy task.

Under this arrangement each agency tends to identify the Church's Mission with its own mission. Each agency tends to identify the Church's responsibility with its own needs. The politics become a matter of which agency's view of the Church's mission will prevail.

This is where I would hope Fr. Widner's comments and the response of *Criterion* readers would be most helpful. The social ministry of the Church is broader than the politics of board rooms. If it is truly essential to the life of the Church, then it belongs to all the People of God in the Archdiocese and not just to Boards or professional staff.

The solution to the 'riddle' lies in Catholic Charities and its agencies rethinking our role. We need to think not just in terms of agencies and programs but rather in terms of people and the Church's responsibility to people. Professional staff need to redefine their role in terms of what is happening in our parishes and how their gifts and talents can best be used to build up the Church as a community of Faith and Service.

This is, of course, threatening. Some programs might appear less important than they have in the past. Some ways of doing things might have to change. But it needs to be done. We need to be challenged to do it.

Hopefully, the result of Fr. Widner's comments will be to stiffen the challenge and move the discussion out of the stuffy atmosphere of board rooms and into the life of the Church in the Archdiocese where all of us can ask together "What is our responsibility as a Church in this Archdiocese to those in whom Christ himself cries out for our attention and who deserve far more than we now offer?"

Rev. Lawrence Voelker  
Director of Catholic Charities  
Archdiocese of Indianapolis

## Attests to 'marvels' of T.M.

To the Editor:

Widespread interest in the Transcendental Meditation technique began when scientists started to measure the benefits of the practice in 1968. The first studies revealed that the TM process produced a state of profound rest—about twice as deep as sleep.

To date, more than 200 studies have been published on the results of the Transcendental Meditation technique, including, during the practice, a marked decrease in metabolic rate and workload of the heart coupled with a consistently high degree of mental clarity.

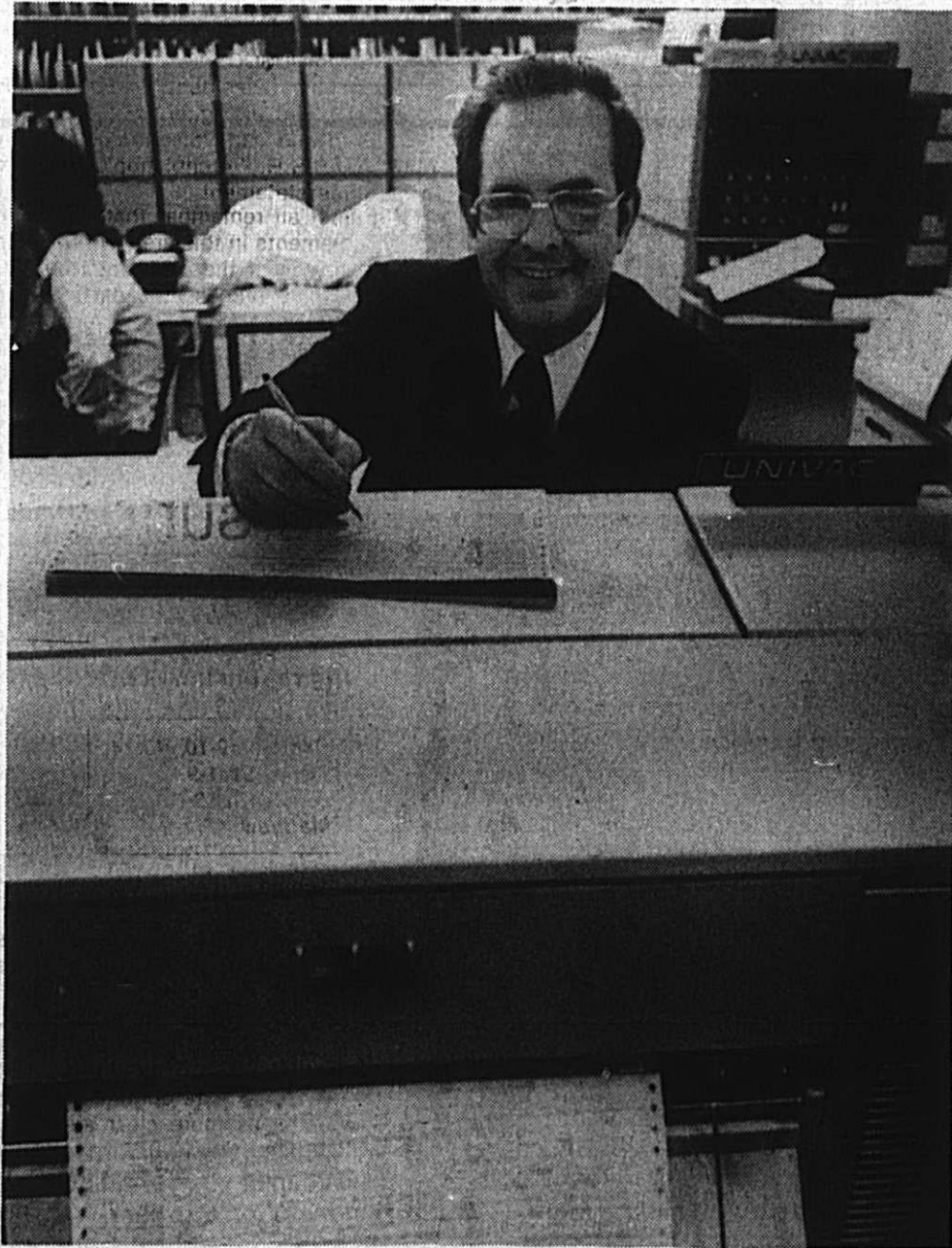
Outside of meditation, research findings include improvements in short-and-long-term memory; decreases in high blood

pressure and insomnia; improved mind-body coordination; decreased tension, anxiety, drug abuse, and anti-social behavior; increased intelligence; and improvements in measures of self-actualization.

The TM process, which lasts about 20 minutes, is practiced twice daily and leaves the meditator refreshed, relaxed and, at the same time, full of renewed energy.

The TM technique is simple, natural and requires no exercises, control, or change in diet or lifestyle. Neither faith nor belief are needed for the practice to work and there are no moral-tenets involved.

Rev. Karl E. Lutze, Professor of  
(See LETTERS, Page 7)



ARCHDIOCESE'S COMPUTER—Brother Austin David of the New York Archdiocese stands beside the archdiocese's computer, housed in a former stable on the grounds of St. Joseph's Seminary in Yonkers. Brother David, who holds a doctorate in computer technology, runs the archdiocesan computer center, which employs 25 people. The device does financial work, grade reporting for students and various other tasks for the archdiocese. [NC photo by Chris Sheridan]



## —the tacker—

BY FRED W. FRIES

"Give Yourself Credit" is the ingenious title of a program to provide college training on a part-time basis for persons who have never attended a university or those who have discontinued and wish to resume their studies.

A Catholic agency, St. Patrick's Center, and Mt. Zion Baptist Church, both in Indianapolis, are cooperating with Indiana Central University in providing this unique and relatively inexpensive opportunity for higher education.

The classes, all of which will be held at 6 p.m. in the evening at both Mt. Zion Baptist, 3500 N. Graceland Ave., and at St. Patrick's, 931 Woodlawn Ave., will begin during the week of Sept. 6.

In addition to those who have attended college in the past, the program is open to all high school graduates as well as those who hold a GED certificate. For those in need, a portion of the tuition cost will be met by Indiana Central University, which will provide full academic credit for courses taken.

Course offerings and registration information can be obtained by calling the University at 788-3303.



## PRESIDENTIAL SEARCH

Cathedral High School is looking for a president.

Robert V. Welch, chairman of the board of directors, has announced that beginning with the 1979-80 school year Cathedral will have both a president and principal. Brother Pedro Haering, veteran educator-administrator, is currently filling both posts.

The increased needs of the school in non-academic areas make the move advisable, Mr. Welch said.

A special Search Committee has been appointed to locate a qualified person to fill the post.

Persons interested in applying for the position are invited to write to Search Committee for President, Cathedral High School, 5225 E. 56th St., Indianapolis, Ind., 46226, listing their educational background and other qualifications.

**HOW'S THAT AGAIN, MADAM?**—The Sunday Bulletin of St. Joseph Church, Terre Haute, reports that a lady parishioner wishing to compliment one of the priests on his homily, said: "Father, you Franciscans will never know what your sermons have meant to me. You might say they've been like water to a drowning man!"

**HOLY ANGELS PLANNING 75th ANNIVERSARY**—Holy Angels Church, Indianapolis, will observe its 75th anniversary on Sunday, Oct. 1. Present plans call for a Mass of Thanksgiving in the church and an old-fashioned October Fest to be held at St. Maur's Monastery, 4545 Northwestern Ave. A special display of Arts and Crafts will also be held. Just now the pastor, Father Clarence Waldon, and his committee are looking for photographs, newspaper clippings and other materials pertaining to the history of the church. Persons who have such items or who know where they can be obtained are asked to call 926-3324.

**PRONOUNCES VOWS**—Brother Bede S. Peay, a native son of Assumption parish, Indianapolis, was one of seven Benedictine novices who made their first profession of vows at St. Vincent Archabbey, Latrobe, Pa., on July 10. Archabbot Robert H. Donovan, received the vows in the Archabbey Basilica. Brother Bede is the son of Mrs. Doris Peay and the late Willard R. Peay of Indianapolis. His grandmother, Carrie Sullivan, is a resident of St. Augustine Home. Brother Bede studied at St. Meinrad Seminary College.

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**Here's chance to 'give yourself credit'**

**CLASS REUNIONS** — The class reunion season is winding down, but here are a couple to get under the wire. The 1976 graduates of St. Mary Academy, Indianapolis, are holding a get-together from 1 p.m. to 8 p.m. tomorrow, Aug. 5, at Eagle Creek Park. Last-minute details can be gotten from Ginny Gin at 925-4159. The 1928 graduates of St. Joseph School, Terre Haute, will mark their 50th on Sunday, Sept. 24, with a 11 a.m. Mass of Thanksgiving in the church and a breakfast and reception to follow. Ethel [Malooy] Masser, 232-4488, and Harold Goodwin, 232-2760, are the contacts. Three members of the class have not yet been located: Elizabeth Green, Mary Layman and Mary Rilver.

**ANNUAL PICNIC**—The Ritter High School Alumni Association will sponsor its annual picnic on Sunday, Aug. 6, at the EKO Ranch, with festivities beginning at 11 a.m. Reservations can be made by calling 924-4333.

**CORRECTION**—Reader Joseph Hanley dropped a note informing Tacker that he had misspelled the name of the Roncalli athlete who recently tossed a no-hitter against Cathedral. It is John Jansen and not Jensen, as it appeared in last week's column. We regret the typographical error.

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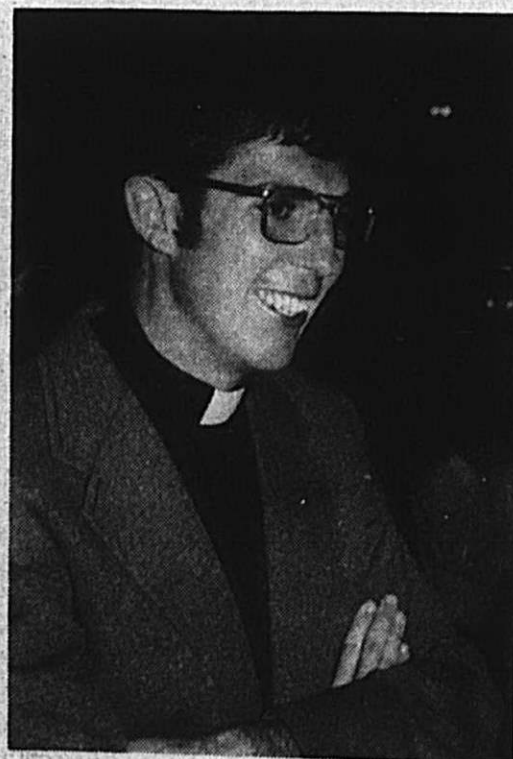
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## Criterion Readers:

### Missionary from the Archdiocese of Indianapolis



Father Michael Barton, a native of Indianapolis, has been sent as a Missionary to the Sudan.

During this last winter Father Mike became well known to the parishioners of Cathedral and St. Patrick parishes where he served temporarily. He was also an assistant to Father Eckstein at Methodist Hospital.

In his new work Father Mike requests your prayers and thanks you for all your kindness of the past.

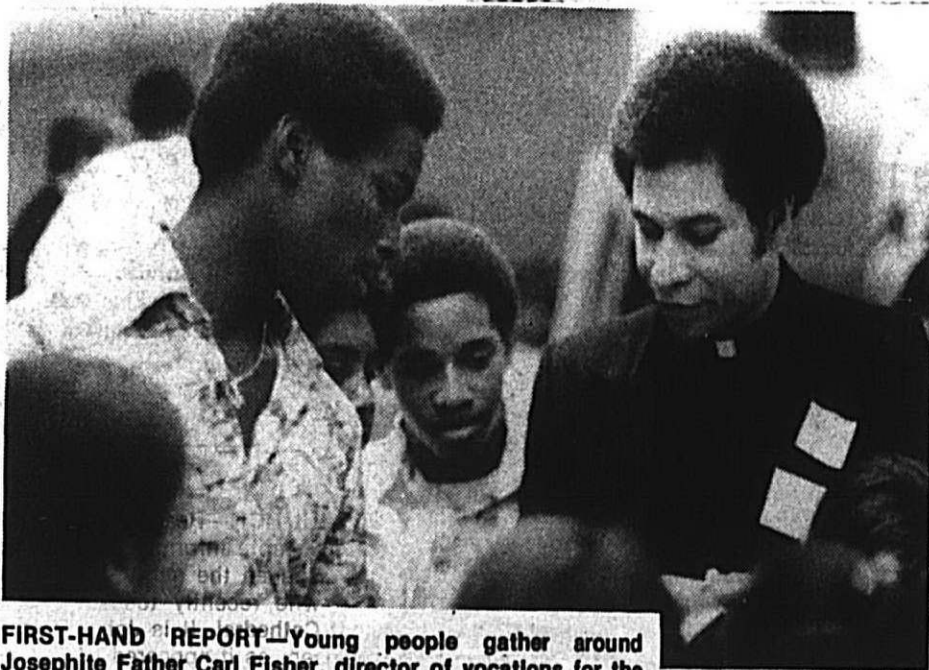
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## Letters (from 5)



**FIRST-HAND REPORT**—Young people gather around Josephite Father Carl Fisher, director of vocations for the Josephite Fathers, to learn first-hand the life of a priest. The Josephites have worked among blacks since 1871. The scene was at a religious vocations fair sponsored by the Los Angeles Archdiocese to stimulate interest in the priesthood and sisterhood among blacks. Thirty-two religious communities participated. (NC photo by Al Antczak)

### Alumni re-elect Jasper priest

ST. MEINRAD, Ind. — During a recent meeting of the St. Meinrad Alumni Association Board of Directors here, Fr. Robert Bultman, Associate Pastor of St. Joseph parish, Jasper, was re-elected President of the Board.

A. David Stippler of Indianapolis was re-elected Vice-President and James O'Donnell, also of Indianapolis, was elected Secretary. Stippler is an attorney, and O'Donnell is the Executive Director of Catholic Social Services of Greater Indianapolis. The three officers will serve the Board in this capacity from July 1, 1978 through June 30, 1979.

Re-elected to three-year terms on the Board by the membership at large beginning July 1, 1978 were Fr. Harold Knueven, pastor of St. Gabriel's parish, Connersville; Patrick Mullen, an attorney from Indianapolis; and William Stewart, Director of Student Services at Bellarmine College, Louisville, Ky.

Newly elected for three-year terms on the 15-member

board were Fr. Henry Cecil, Associate pastor of St. Stephen's Cathedral, Owensboro, Ky.; and Fr. Joseph Kane, Vocations Director for the Evansville Diocese.

It was also announced at the meeting that 1,232 alumni of St. Meinrad Seminary had contributed a total of \$113,458 in support of the Seminary during fiscal year 1977-78. The average gift of the 1,232 donors was over \$90 per donor.

### Woods Sister dies at age 81

ST. MARY-OF-THE-WOODS, Ind. — Sister Marie Celeste Schaaf, 81, died Friday, July 28, at the Providence Infirmary here. She was a native of New Albany.

The Mass of the Resurrection was celebrated Monday, followed by burial in the convent cemetery.

She is survived by two brothers, John and Roy, both of New Albany, and several nieces and nephews.

Theology at Valparaiso University and a practitioner of the TM technique states: "I find it to be particularly consonant with my Christian life to care for myself . . . in such a way as to be at my best for my Lord and His service . . . That I find this discipline of meditation affording me a relief from stress, a kind of creative rest for the mind and an ordering of thought . . . suggests that I'm far more ready for better performance of my tasks than I would otherwise be."

Rev. Lutze and other ministers and priests who have examined the TM program carefully, point out that it is not intended as a religion or a replacement for religion, but rather is something that removes accumulated physical and psychological stresses and strains that

keep a person from being at his best.

The practice of the Transcendental Meditation technique has been compared to other things one does for oneself, like getting enough sleep and exercise, watching one's diet, or getting a proper education—things that one does to better oneself.

For those interested in learning more about the TM program, free introductory lectures are held every Wednesday, at 8 p.m., at the TM center, 6285 N. College Ave., Indianapolis. More information may be obtained by calling 259-4291.

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## Sister Thomas McCabe, Franciscan, is buried

OLDENBURG, Ind. — The Mass of Christian Burial was celebrated for Sister Thomas Aquinas McCabe, O.S.F. at the Franciscan motherhouse here on August 2. There are no immediate survivors.

Sister Thomas Aquinas had been a Sister of St. Francis for 66 years. Her apostolic service included 54 years as a teacher and social worker.

In the Indianapolis Archdiocese, Sister Thomas Aquinas taught at Immaculate Conception Academy, Oldenburg; Holy Name, Our Lady of Lourdes and St. Rita, Indianapolis; St. Andrew and Holy Family, Richmond; and St. Mary, New Albany.

Sister Thomas Aquinas retired to the Oldenburg motherhouse in 1969.

### Named to post

WASHINGTON — Msgr. Giuseppe Leanza, a 35-year-old priest who has served in the Vatican diplomatic corps in Africa and Latin America, has been named a secretary at the apostolic delegation in Washington.

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Mildred McGrayel  
John William Miles  
John V. Muller  
Mary Lula Reising  
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What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.



EIGHT FOR THE SLIDE—Silhouetted by the late afternoon sun, eight youngsters get together to enjoy the playground slide at Fort Plain, N.Y. An empty set of dome-shaped monkey bars in the background seems to hold no attraction for the children. [NC photo by Bruce J. Squiers]

Thirty years ago Alverna Retreat House, Indianapolis, held its first retreat for 21 laymen. Father Eligius Weir, O.F.M., gave the conferences for the inaugural retreat.

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By Father Donald McCarthy

This week the Catholic world marked the 10th anniversary of Pope Paul VI's widely criticized encyclical letter opposing contraception, "Humanae Vitae." During these past 10 years the urgency of responsible family planning has been magnified by inflation, especially in health care and education, two areas vitally necessary for family welfare.

The Second Vatican Council recognized responsible planning of family size as a conscientious decision to be made by parents themselves who must realistically face their duty of rearing and educating their children. Neither the council nor Pope Paul's encyclical approved of contraception and sterilization, the methods of family planning widely propagated by social and governmental agencies.

In the United States the widespread use of contraception, sterilization and abortion has successfully reduced the birth rate to its lowest rate since the Depression of the 1930s. Simultaneously the climate of public opinion has swung heavily in favor of the so-called "contraceptive mentality." In this perspective parenthood ceases to be a physical or moral obligation in marriage, and is only recommended for those who enjoy that sort of thing.

**THE CONTRACEPTIVE** mentality makes a notable impact on traditional sexual morality. Couples who have excluded parenthood from their marriage often find the marriage itself less stable. In 1977 in this country one divorce occurred for every two marriages.

Similarly, premarital and extramarital sexual activity are more readily excused as meaningful expressions of affection when the procreative potential of such activity is deliberately and effectively excluded. One study has shown a 33 per-

cent increase in both premarital sexual activity and premarital pregnancies in the United States from 1971 to 1976. This may indicate the adoption of the contraceptive mentality without corresponding efficiency in premarital contraception. The epidemic spread of venereal disease offers further silent witness to the outcome of our prevalent contraceptive mentality.

Pope Paul predicted such developments in his encyclical when he listed as the first consequence of artificial birth control that "a wide and easy road would thus be

***Just as contraception tends to develop a contraceptive mentality, natural family planning tends to develop a mentality of conjugal unselfishness***

opened up toward conjugal infidelity and the general lowering of morality."

Yet none of Pope Paul's advisers of his Papal Birth Control Commission who recommended a less stringent position on contraception would approve of this dangerous contraceptive mentality. They felt that contraception could only be justified within marriage for urgent reasons, never as a mere convenience or as a way of eliminating entirely the procreative responsibility from conjugal intercourse.

Pope Paul may have seen justifiable contraception in marriage as a "slippery slope" which would ultimately lead to the contraceptive mentality despite good

intentions to the contrary. The fact remains that despite opposition to the contraceptive mentality by all Catholic leaders, the current inroads of divorce and premarital and extramarital sexual activity within the Catholic community are distressing. Some would say the "slippery slope" principle is being verified by what is happening.

**UNFORTUNATELY**, the alternative method of planning families without the use of contraceptives and the attendant risk of the contraceptive mentality remains largely unpopular and untrusted.

Pope Paul rejected contraception and sterilization because in these practices a married couple intentionally, effectively destroys the procreative potential of their acts of conjugal love. He offered the alternative of planning family size by postponing conjugal intercourse during those days in each month when a woman is fertile according to the "natural rhythms in the generative functions." This rhythm method was developed in the 1930s. Abstinence from intercourse was based on a calendar record of the average length of the wife's menstrual cycle.

Pope Paul challenged scientists to develop more accurate ways for married couples to know when their conjugal relations are fertile. Remarkable progress has been accomplished since 1968. In addition to calendar calculations couples may now learn to practice fertility awareness by noting the wife's basal body temperature shifts, the appearance of cervical mucus which accompanies fertility, and the condition of the cervix itself. This new approach to family planning is called natural family planning and is more reliable than calendar rhythm.

Just as contraception tends to develop a contraceptive mentality, natural family planning tends to develop a mentality of conjugal unselfishness.

A study made at the Catholic University of America last year found that fewer than two percent of the couples interviewed would not recommend this method to others. Approximately three-quarters perceived positive effects of fertility awareness upon themselves and their spouses.

**PERHAPS THE** reason natural family planning can enrich marital life is because it demands respect for the privilege of the act of conjugal intercourse and equal effort from both spouses, whereas artificial methods undermine that respect and place all the burden on one spouse. Perhaps the sterilizing effect of contraception tends to produce a psychological trivialization of the act of love. Certainly the natural method of family planning depends wholly on the specifically human qualities of knowledge and freedom rather than the contrivances of technology.

Natural family planning has begun to emerge with new strength and appeal in direct proportion to the emerging health hazards of contraceptives. The Human Life and Natural Family Planning Foundation (1511 K St. N.W., Wash. D.C. 20005) has begun sponsoring regional workshops for teacher training. The Couple to Couple League (Cincinnati, Ohio 45211) has trained 160 teaching couples in over 20 states who conduct a prepared series of four programs for interested couples.

The first decade since "Humanae Vitae" has seen tremendous erosion of Catholic ideals of marriage, family life and sexual morality. The second decade may see a renewal of marriage and sexual morality based on respect for the marvelous powers of conjugal love. If so, natural family planning will cease to be so unpopular and untrusted.



*Third World powder keg*

# Who is my neighbor, what do I owe him?

By Father Alfred McBride, O.Praem.

Wars are usually fought for economic reasons. The propaganda may center on racial pride, love of country, manifest destiny or some other self-justifying motives, but behind most wars lies an economic cause based on some form of injustice. If the world wants peace then it must provide justice for the peoples of the world.

When the working classes of Europe and the United States needed justice they had to fight for it. The managers brought in their goons to club the workers into submission. So the workers brought in their clubs and fought back. Mob violence at factory gates, doors of mines and the streets of the capitals of the world marked the unpeaceful achievement of justice for the workers of the West. Their will to win was matched by their fists. They came to the bargaining table with a clout that was won by force as well as by backing from the new social philosophy and the social teachings of the church.

By and large the workers of the First World have won their battle. Other justice causes have still to be won, such as those for the blacks, browns and other

minorities in the capitalist countries. Also the rights of women. But clearly the new and pressing social problem facing the West — and also the church — is the rampant injustice that afflicts the peoples of the so-called Third World.

**WHERE ARE THE** new poor and afflicted underneath the 39th parallel in southern Asia, South America and Africa. It used to be said in courses on European history that the Balkans were the tinderbox of Europe. Today the Third World is the tinderbox of the world. At least a billion people live in a pre-industrial, pre-democratic, pre-capitalist milieu. It is as though the 15th century still exists in the 20th century.

Where is most of the 20th century? Fundamentally in the North Atlantic — the United States and Western Europe — with Japan and Australia and the newly rich Arab states as partners. Social critics claim that the wealth of the First World has been built up by exploitation of the Third World, both during the period of colonialism and now through the policies of multi-national corporations.

Our last two popes have tried to draw the attention of the church and the weal-

thy nations to the problems of the Third World. Pope John XXIII in his encyclical, "Pacem In Terris," outlined the proper conditions for peace among nations. His theme was that peace is built upon just treatment. Peace and justice go together. Paul VI followed this with his encyclical, "Populorum Progressio," in which he outlined the problems of underdeveloped nations and reminded the rich ones of their responsibilities to help the poor ones.

Both of these popes have drawn attention to what are called the institutional causes of injustice. They have been increasingly sharp in their criticism of the capitalistic system whenever its furtherance means the continued exploitation of poor nations. They have spoken at length about oppressive social systems that keep the poor the way they are. Such systemic violence can only increase the burden of injustice and create the powder keg for war.

**BUT THE** teaching is not just to avoid war, but the positive one that appeals to the conscience of rich nations to realize their moral responsibility to help poor nations to develop a decent standard of living. The popes have reasserted the

right of the workers to bargain collectively and the need of governments to intervene on behalf of the poor.

Catholics must begin to see that their involvement in the cause of social justice, especially for the Third World, is an essential part of commitment to Christ. The task is so immense that Catholics should join forces with all persons of good will (as John XXIII advised in his encyclical, "Mater Et Magistra") to solve the problems of the world community.

In the papal teaching that the right to private property is limited by its social function one is reminded of contemporary discussions about the limits of growth and the thesis that "small is beautiful."

Aggressive acquisition of the world's goods has always been condemned as greed. Now it is seen as not even practical. In the last analysis the popes center the whole moral effort to seek justice around faith in God, the obligation of authority to serve the common good and the centrality of the family values of love, justice and truth.

The oppressed await our loving concern. Peace depends on it.

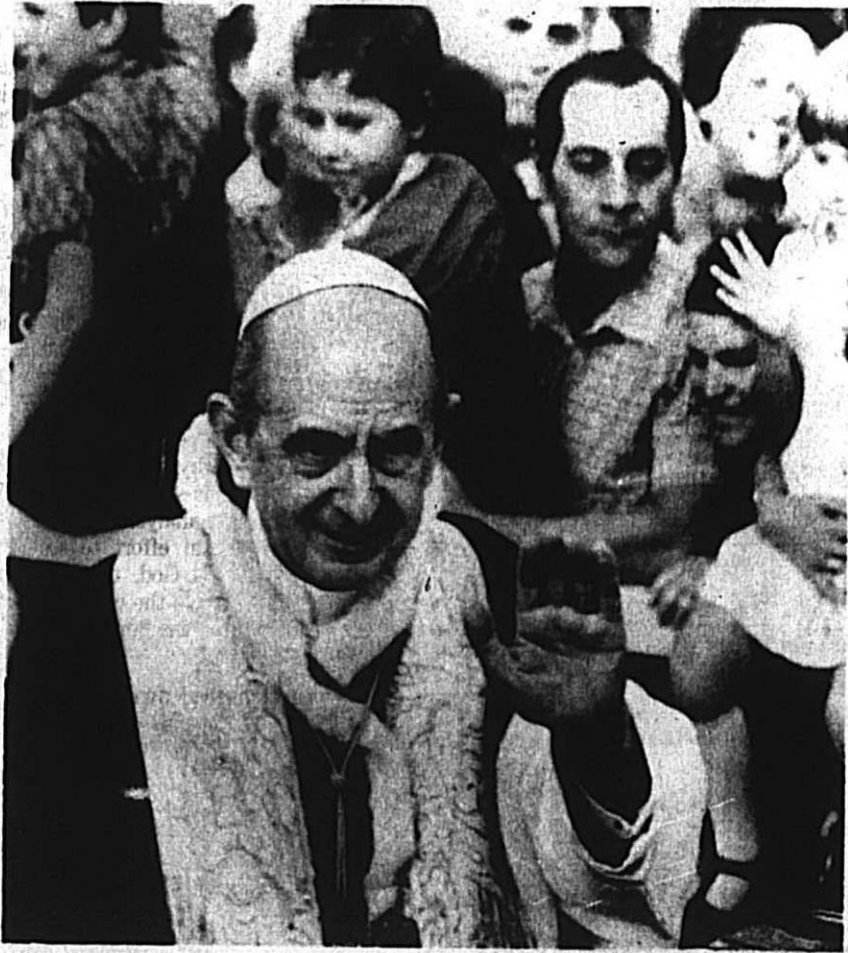
1978 by NC News Service



A little boy shows the effect of loneliness and poverty in Medellin, a slum section of Colombia's second largest city.



# Pope Paul VI, a high batting average



By Father John J. Castelot

Pope John XXIII would have been the last person in the world to claim or even admit that he was indispensable or irreplaceable. Unique he undoubtedly was, with a personality that endeared him to

the world. No one could possibly accomplish the things he accomplished in quite the same way, but that is far from saying that no one could match his accomplishments. Still, when he died in 1963, many Catholics and non-Catholics were apprehensive.

There was opposition to John and criticism of his policies, including Vatican Council II, among bishops and cardinals. They would influence the election of his successor, who could refuse to carry through what he had started and undo all he had done.

Fortunately for the church and the world, the cardinals chose a man who had supported Pope John: Cardinal Montini of Milan, now Paul VI. While his personality was different from that of his predecessor, he was truly a man after John's heart. John came from peasant stock; Paul was of the lesser nobility. But their ideals and their aims were the same.

THEY SHARED a common love of the church and the world at large, a burning desire to open their arms to all of humanity without distinction. His election

## Profile for today

was greeted with a great sigh of relief by those who knew his history and were in sympathy with his views.

Giovanni Battista Montini was ordained in 1920. His diplomatic career began with his appointment as attache at the nunciature in Warsaw, but when the severe Polish winter threatened his health, he was reassigned to the Secretariat of State in Rome. He became very active in university student affairs, founding with students a weekly newspaper, a bulletin and a publishing house. He wrote three books for them, and aided in the establishment of a movement of Catholic university graduates, from whose ranks came many of the future leaders of the Christian Democratic Party.

He worked with Cardinal Pacelli, then papal secretary of state, and after the latter became Pope Pius XII, collaborated even more directly with him, especially during World War II, when he was given charge of the Holy See's complex relief effort. In 1954 he was named archbishop of Milan and immersed himself in pastoral activity of all sorts, especially in the apostolate to the workers, with whom, in

spite of his background, he felt a deep sympathy. John XXIII made him a cardinal in 1958 and he became enthusiastically involved in preparations for Vatican Council II.

One of his own first acts as pope was to set the date for the second session of the council and so, in spite of the confusion caused by Pope John's death, it reconvened just three weeks later than originally scheduled. Paul VI saw to its expeditious completion in the spirit of his predecessor and has ever since been conscientious and indefatigable in implementing its recommendations in every area of the church's life. In fact, things have moved so swiftly that many Catholics are quite bewildered.

THERE HAS BEEN a sweeping revision of the liturgy and efforts to internationalize the Roman Curia have continued. As he promised immediately after being elected, he is seeing to a complete reworking of the Code of Canon Law and has never stopped promoting civil, social and international justice and peace, the alleviation of poverty, oppression, hunger, racism, disregard for human life, and unity among all peoples, especially Christians. In the last named area, his personal initiative in the ecumenical movement has been most impressive, even dramatic.

The most traveled pope in history, he has been to Africa, South America, the Mideast, India, and to North America for a historic address to the United Nations.

Of course, no one bats 1,000 and he has made a few controversial moves, too. The encyclical, "Humanae Vitae," in fact, precipitated a crisis in the church. Unfortunately, the news media, with characteristic insensitivity, have sensationalized these aspects of his pontificate and have succeeded in projecting a negative image of the man which is nothing short of a grotesque caricature. His positive contributions are rarely mentioned. It would take volumes to recount them, but when history has given us a complete, objective account and judgment, Paul VI, now 80, will surely be numbered as one of the greatest in a century which has been blessed with a succession of outstanding popes.

1978 by NC News Service

# 'Can you support a family that way?'

By Eugene S. Geissler

The following interview was with a couple in their 20s who have been married nine months.

Q: Did you have savings when you married?

Greg: Yes, about \$1,000. There's about \$400 left. We went into our savings for tuition, car repairs, and some special purchases. It's hard to replace savings. Jane works and I go to college full time. She takes care of the money. It goes for rent and utilities, food, transportation, tithing, health, student loans, phone, laundry, personals. We have about \$70 for recreation and savings. But we haven't saved anything.

Q: How do you feel about tithing?

Jane: We believe in tithing and the promises the Lord made about that. It teaches us that we can get along without some of our money and helps keep our expectations down.

Q: What improvement do you see in this economic picture?

Greg: Not much immediately. My summer job pays for my tuition next year, perhaps a little will be left over. Jane will

have to work another two years until I finish school. Now I am the house husband. I had to learn lots of new things, e.g., I bake bread every week. It's cheaper and better, and a real satisfaction. After graduation I'll get a job and Jane will be a wife and mother at home.

Q: WHAT ABOUT babies?

Greg: We haven't planned on any immediately, but we haven't closed our minds to the possibility. There is never enough money; there are always hardships. If we leave ourselves open to life and to love, it cannot be wrong to have a child even in the midst of uncertainty and hardships. We would worry, but we would be happy.

Q: What do you think of two-career families?

Jane: A two-career family is not in our plans if we have children. I wouldn't want someone else taking care of my child. Neither would Greg. For some families it is necessary, but much of it is based on a false standard of living. We are satisfied with our expectations of never being rich, or even comfortable.

Q: Can you support a family that way?

Jane: I'm sure there are others doing it on less than we make. We would like to have five or six children.

Q: How do you react to figures showing it costs the average family \$60,000 to raise and educate a child?

Greg: That's scary, but you don't have to have it all at once, and it doesn't have to cost that much. Everything doesn't have to be new or the best. I'm sure it can be done with God's help. Since I have been married, I have thought about things I took for granted before—about raising a family and being a father. It's challenging and exhilarating. Only after I met Jane did I see a plan for my life. The Lord's hand was in the way we met. It was a clear manifestation of his personal design for me. And I discovered I was open to it.

Q: WHAT DO YOU mean, open to it?

Greg: To God's plan for my life. If there were a child while I am in school, it would upset present plans and we would have to adjust. The child would be more important than getting a degree quickly. It would work out. A child would indicate God's faith in me, his giving me that kind of burden to carry would be a sign.

Q: What about permanent housing?

Jane: We would like to buy a house. Maybe it couldn't be rural, suburban or new. The city may be the only place where we can afford a house. Money is necessary but it's not one of our basic values. Financial security can be a misleading goal and rob you of other things if you are not careful. Our basic values include a true and good marriage, a family in the Lord, open and active relationship with God; and a work that serves others. The kind of work is more important than what it pays.

Q: Do either of you want to say anything else?

Greg: When I think of where I was a few years ago and where I am now, I wonder what my parents thought of all the changes I was going through. Were they asking themselves: "Will he turn out all right? Did we do something wrong?" They didn't do anything wrong; sometimes it just takes time. I won't try to make the mould my children should fill. I want my children to become the individuals they should become. God has a plan for me, and I expect he will have a plan for each of my children. I want to help rather than hinder God's plan.

1978 by NC News Service





## They say 'yes' to the Spirit

By Father Joseph M. Champlin

I felt uneasy during my first Sunday afternoon visit to the English-speaking charismatic prayer group in Rome. For an hour-and-a-half the several hundred participants from all over the world, predominantly clergy or Religious, alternately sang, sat in silence, read scriptural passages, offered comments or observations and stood to praise the Lord.

The last activity made me uncomfortable. Within it, some persons raised their hands upward; others shouted phrases like "Praise you, Lord Jesus;" many moved their lips quietly in prayer or remained silent; quite a few mumbled or spoke loudly with unintelligible sounds.

A curious phenomenon developed in this five-minute period of standing. The combination of joyful shouts, fervent words and "praying in tongues" grew louder and louder, formed a beautiful, almost musical sound and continued for a minute or two, then without warning or direction, subsided gradually until total silence prevailed over the gathering. Afterwards, the group sat and resumed its alternating pattern of song, prayer, silence, reading, etc.

I WAS extremely skeptical about this matter of "prayer in tongues" in those days, but understand and appreciate the

charism or gift better now, more than a year later.

We do know that at Pentecost all, "filled with the Holy Spirit," "began to express themselves in foreign tongues and make bold proclamation as the Spirit prompted them" (Acts 2,4).

St. Paul in his letter to the Corinthians states that "there are different gifts but the same Spirit" and lists one of those charisms as the "gift of tongues" (1 Cor. 12, 4-11).

Later in the same Epistle he remarked, "Thank God, I speak in tongues more than any of you" and expressed his hope, "I should like it if all of you spoke in tongues." (1 Cor. 14, 18-5).

The Acts of the Apostles tell us that for many years in the early church some Christians were "speaking in tongues and glorifying God" and "the Holy Spirit came down on them and they began to speak in tongues" (Acts 10,46; 19,6).

**CHARISMATICS** see the Holy Spirit's presence within a believer as the key to praying in tongues. They cite this section from St. Paul's letter to the Romans in support: "The Spirit too helps us in our weakness, for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings which cannot be expressed in speech" (8, 26).

Granted its presence in the early Christian era, is praying in tongues an authentic, Spirit-inspired development for today's church. Obviously those charismatics in Rome thought so; the thousands in similar prayer groups

throughout the United States would likewise offer an enthusiastic yes; Cardinal Leo Suenens of Malines-Brussels, the very progressive and yet balanced Belgian prelate, also concurs.

1978 by NC News Service

### Discussion questions

1. What is the "contraceptive mentality"? What is damaging about it? Discuss.

2. What did Pope Paul say would be the first consequence of birth control?

3. Discuss this statement: "Pope Paul may have seen justifiable contraception in marriage as a 'slippery slope' which would ultimately lead to the contraceptive mentality despite good intentions to the contrary."

4. Why did Pope Paul reject contraception and sterilization?

5. How can Catholics accomplish family planning?

6. Why is natural family planning emerging with new strength? Discuss.

7. Discuss this statement: "If the world wants peace then it must provide justice for the peoples of the world."

8. Where are the poor and afflicted of the world? Where do we find them in the United States?

9. Discuss this statement: "Catholics must begin to see that their involvement in the cause of social justice, especially for the Third World, is an essential part of commitment to Christ."

10. What philosophy did Pope John XXIII share with Pope Paul VI?

11. What is Pope Paul VI's background?

12. Name some of Pope Paul VI's accomplishments during his reign to date.

13. Why did Pope Paul VI's encyclical, "Humanae Vitae," cause such controversy?

14. Discuss the ideas the young married couple have about coping with today's economy and having a family.



## —remember them—

† BAYSINGER, Lloyd J., 82, St. Mary, Richmond, July 29.

† BILLS, Anna M., 94, St. Patrick, Indianapolis, July 25.

† BRENTLINGER, John W., Sr., 79, Sacred Heart, Terre Haute, July 25.

† CLIFT, Elizabeth A., 83, St. Margaret Mary, Terre Haute, July 24.

† COY, James E., 61, Sacred Heart,

Terre Haute, July 27.

† CROSS, Emma E., 89, St. Patrick, Indianapolis, July 27.

† DALTON, Hazel G., 80, Holy Cross, Indianapolis, July 27.

† DICK, Donald E., Christ the King, Indianapolis, July 25.

† DUGAN, Lawrence J., 70, Our Lady of Lourdes, Indianapolis, July 31.

† EVANS, Mollie, 86, St. Mark, Indianapolis, July 24.

† FAGAN, Bernard, 80, St. Paul, Tell City, July 25.

† FENWICK, Lula Missal, 88, St. Mary-of-the-Knobs, Floyds Knobs, July 28.

† FRENCH, Trola B., 70, Holy Family, Richmond, July 21.

† GOUGH, Dorothy May, 69, St. Gabriel, Connersville, July 25.

† HIMMICHHOEFFER, Clarence F., 84, St. Benedict, Terre Haute, July 26.

† HUBLAR, Joseph M., 90, St. Mary, New Albany, July 28.

† HUDSON, Clair J., 76, St. Gabriel, Connersville, July 27.

† KANE, Joseph W., 81, St. Lawrence, Indianapolis, Aug. 1.

† LOVISA, Pete, 80, Christ the King, Indianapolis, July 26.

† MATTHEWS, Jeanne Lynne, Holy Name, Beech Grove, Aug. 1.

† McCABE, Venus Goodin, 74, St. Joseph, Terre Haute, July 28.

† MCGILL, Mary L., 85, St. Mary, Richmond, July 26.

† MIENSTER, Leona C., St. Peter and Paul Cathedral, Indianapolis, Aug. 1.

† PERRY, Therese Krider, 41, St. Mary, New Albany, July 31.

† STAASHELM, Anna Kramer, 78, St. Mary, New Albany, July 24.

† SPALDING, Vernice B., 66, Little Flower, Indianapolis, July 25.

† STRIBY, Ida C., 88, St. Philip Neri, Indianapolis, Aug. 1.

† WEIDNER, Rega L., 83, St.

Anthony, Clarksville, July 28.

† WIBBELS, Gina Elizabeth, 23, St. Mary, Lanesville, July 28.

† WILLMAN, Philip II, 67, Holy Family, Richmond, Aug. 1.

† YOCHER, Agnes Christian, 86, St. Joseph, St. Joseph Hill, July 24.

† ZIMMERMAN, Katie L., 98, St. Mark, Indianapolis, July 31.

## Masters Degree program briefing set Monday

Persons interested in beginning a Masters Degree program in Adult Education with a major concentration in Catholic Religious Studies from Indiana University are invited to

attend a one-hour briefing at the Office of Catholic Education Resource Center in Indianapolis. Sr. Mary Margaret Funk of the OCE Office will host the session from 3:30 p.m. to 4:30 p.m.

on Monday, August 7.

Dr. Travis Schipp and Dr. Leon McKenzie of the IU staff will be present.

A printed handout is available at the OCE Office for those who cannot attend.

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# Retiree turns pastime (from 1)

painting of the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral (the first canvas, incidentally, we have seen on this historic edifice). He reproduces the tunnel effect which is familiar to the passerby by using one of the church pillars on the right and the wall of the rectory on the left as appealing framers for the

tiny chapel in the background.

"My wife and I were married in the chapel," he said, "as well as my mother-in-law and one of my daughters—which explains why it has a special appeal."

Gilligan said that a

number of persons have wanted the picture, including Archbishop George J. Biskup, "but so far I haven't been able to give it up."

"Maybe I'll do another one for His Excellency," he added with a grin.

**DURING HIS TENURE** in the Archdiocesan Purchasing Department, Gilligan said that the Archbishop, whose office is in the same building and who once taught art at Loras College in Iowa, took a lively interest in his progress as an artist.

"He often gave me helpful suggestions on how to improve a particular canvas," Gilligan added.

One of Gilligan's best known works is a picture of the old Cathedral High School at 14th and Meridian St. It now hangs in the new high school complex on East 56th Street.

He has also sold a painting of the old Sacred Heart (later Kennedy) High School on South Meridian Street.

**IN THE PAST FEW YEARS**, Gilligan has made a specialty of painting scenes in picturesque Garfield Park, a Southside landmark for more than a century.

His favorite subjects there have been the colorful small bridges which dot the park's environs.

One particular span carries the nickname "Tickle Belly Bridge" because of the unusual hump in the center.

When a prominent Senior Citizen viewed the painting, Gilligan recounted, he exclaimed: "Why that's Old Tickle Belly! I used to play under that bridge when I was a kid. That's a picture I've got to have!"

In addition to the bridges, Gilligan has sold several paintings of the famous Garfield Park Pavilion, the scene of many memorable band concerts down through the years.

Contrary to many artists, Gilligan prefers not to work by commission.

"If someone wants me to paint a particular subject," he explained, "and I find it personally appealing, I prefer to complete the job at my leisure and sell the picture on its own merits."

While he makes no pretense of being a latter-day Rembrandt and admits that he still has a lot to learn, Gilligan has developed a unique, recognizable style, and his works have already won awards at several regional shows including the Marion County Fair and the

Beech Grove Art Fair among others.

**WHEN WE VISITED THE** Gilligans after a recent Sunday morning golf game, he was putting the finishing touches on a unique canvas depicting the north segment of Monument Circle in Indianapolis as it looked in the early 1900's.

He credits the idea to Lowell Nussbaum, retired newsman who once wrote a weekly column in the Indianapolis Times and later in the Indianapolis Star.

What makes the project particularly challenging is that

Gilligan is reproducing the painting from a small colored postcard.

To bring the details into sharper focus, he has mounted a large magnifying glass over the postcard on a work table next to his easel.

"It's a tedious job," he commented, "but I just have to take a little more time and work on it for shorter periods."

"That's the advantage of being retired," he added. "If I get tired of one activity, I can switch to something else. Which reminds me—the zucchini needs spading again."



## PICKING UP THE BROKEN PIECES

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Through no fault of their own, hundreds of thousands of innocent war victims in Lebanon are trying to pull themselves together. Hungry boys search out scraps of food. Little girls look through rubble heaps for rags to cover their tired bodies. Cripples plead for crutches; the wounded, bandages; and the elderly, a roof to cover their heads. It goes without saying that during the aftermath of any war, guilt-free victims suffer tremendously as they attempt to pick up the pieces of their broken lives. . . . These refugees are profoundly grateful for what you are doing for them. Reports an on-the-spot priest: "They spoke to me with tears in their eyes of their losses, but expressed profound gratitude for all American Catholics are doing for them."

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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.*

### august 4

All interested persons are invited to audition for parts in the play, "You're a Good Man, Charlie Brown," at St. Lawrence parish, 46th and Shadeland, from 7 to 9 p.m. Musicians, as well as players, are needed.

### august 5

St. Jude parish, Spencer, is sponsoring a Monte Carlo Night at the Knights of Columbus Hall, Third and Walnut Sts., Bloomington, beginning at 7 p.m. Admission is \$1. Father Sam Curry and his parishioners extend a special welcome to friends in neighboring parishes to attend.

### august 6

A card party, sponsored by St. Catherine Altar Society, will be held at 2 p.m. at Father Busald Hall, Shelby and Tabor Sts., Indianapolis. Blind taffies will be accepted. Admission is \$1.25. The public is invited.

A summer picnic will be held at St. Bernard parish, Frenchtown, 20 miles west of New Albany. A feature of the event will be country fried chicken with homemade noodles. Serving will be from 11 a.m. to 3 p.m. There will be a variety of booths and entertainment. The picnic will be held, rain or shine, with the activities moving indoors in case of inclement weather.

The annual picnic of St. Cecilia parish, Oak Forest, will be held on the church grounds. See the picnic ad on page 15 for details.

### august 8

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17 Ave., Beech Grove, for a dessert and business session. Hostesses for the 12:30 p.m. dessert include Mrs. James Critzer, Mrs. Alois Buehler and Mrs. J. P. Stephens.

The regular meeting of separated, divorced and remarried Catholics will be held at Alverno Retreat Center, Indianapolis. There will be a report and panel discussion on the national convention of SDRS.

### august 9

The regular monthly luncheon and card party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m.

### Approves

SAN FRANCISCO—Keynote speaker Malcolm Muggeridge of England, a non-Catholic, told a symposium marking the 10th anniversary of "Humanae Vitae" that he admires the encyclical "because it has something to say to this decaying civilization in which we live today."

with the luncheon. Card games will commence at 12:30 p.m.

The monthly card party at St. Philip Neri parish, Indianapolis, will begin at 1 p.m. in the parish hall. The public is invited.

### august 11

A disco dance for teen-agers and young adults will be sponsored by Our Lady of Fatima Council, K of C, at the council building, 1313 South Post Rd., Indianapolis. Admission for the 7:30 to 11:30 p.m. dance is \$2 per person.

### august 11-12

The annual fish fry festival at Assumption parish, Indianapolis, will be held on the school grounds with serving to begin in the dining room at 4 p.m. Carry-outs will be available. Both fish and chicken dinners will be served. There will be booths, games and other entertainment for all ages.

### august 11-13

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56 St., Indianapolis, under

the direction of a Marriage Encounter team. For detailed information and/or reservations, call the Retreat House, (317) 545-7681.

### august 13

The 50th anniversary of the present Church of St. Patrick, Indianapolis, will be celebrated at the 11 a.m. Mass followed by a picnic at the Southside K of C, 511 E. Thompson Rd. All parishioners, former parishioners and friends of St. Patrick's are invited. Persons attending the picnic are requested to bring their own food. Beverages will be available.

St. Mary parish, Lanesville, will

### socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: 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.; 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. FRIDAY: 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.



**GOLDEN ANNIVERSARY**—Mr. and Mrs. William Blueher will celebrate their 50th wedding anniversary at St. Philip Neri Church, Indianapolis, with a Mass at 1 p.m. on Saturday, August 12. Immediately following the Mass, a reception in their honor will be held in the parish community rooms until 5 p.m. The Bluehers' children will host the reception. They include Andrew C. Blueher of Greenfield and Mary Ann Lantrip of Indianapolis. Mr. Blueher and the former Lillian (Sis) Kramer were married August 16, 1928, in St. Augustine Church, Jeffersonville.



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# cyo

## Softball Tournament results are announced

The finals of the 1978 Junior Girls' and Boys' Softball Tournament were held on Tuesday evening, Aug. 1, at the Metropolitan Stadium in Indianapolis. Holy Name, Beech Grove, over Nativity to capture the distaff title, and St. Christopher sidelined St. Michael, 14-10, to take the boys' championship. In semi-final action in the girls' division, Holy Name scored a decisive 7-1 victory measured St. Malachy,

Brownsburg, 25 to 9, and Nativity edged out St. Lawrence, 10 to 8.

In the Boys' division, St. Christopher defeated St. Mark, 10 to 8, and St. Michael sidelined St. Andrew, 16 to 11.

This marked the sixth consecutive year that St. Michael's has competed in the championship boys' game. Tuesday's defeat was only their second during that time.

## Talent Contest auditions set

Auditions for the 1978 CYO Talent Contest are scheduled for next Wednesday, Aug. 9, at 6:30 p.m. in the St. Michael parish hall.

All acts from the Indianapolis area must audition to qualify for the Archdiocesan contest Sunday, Aug. 20, at the Garfield Park amphitheater.

Competition will be divided into four categories: dance, vocal, instrumental and variety.

The CYO office has notified the acts as to the time when they are to perform.

Acts from outside the Indianapolis deaneries should contact the CYO office or their deanery director before August 9.



**TO PRONOUNCE VOWS—** Sister Deborah Suddarth, daughter of Mr. and Mrs. O.L. Stillabower of St. Susanna parish, Plainfield, will pronounce her perpetual vows as a Franciscan Sister of the Sacred Heart on Sunday, Aug. 6, in Queen of Holy Angels Church, Mokena, Ill. The Congregation has missions in California, Indiana, Illinois and Brazil, South America. Apostolates include teaching and care of the sick and aging. Sister Deborah teaches at St. Joseph School, Peru, Ill.

## Asks prayers for those who can't take vacation

BY JOHN MAHER

CASTELGANDOLFO, Italy — Pope Paul VI asked those at his Sunday Angelus talk to pray for those who cannot take vacations.

"We must think about those who are absent, to offer them, too, some form of participation in the summer joy granted to us," the pope said to the crowd of about 3,000 persons.

He singled out two groups particularly.

"The first category, which we cannot forget and which is always present in our heart for the emptiness that it leaves in the minds of all, is that of the sick. Let us pray for those who suffer, for the ones constrained to undergo that forced and unpleasant repose that is sickness.

"Let us invoke from Our Lady particular comfort for these suffering brothers and sisters, as well as for all those who lovingly spend themselves for their assistance, care and cure.

"THE SECOND category," the pope continued, "is that constituted by all the persons who, either through

professional duty or demanding family commitments, are obliged to devote their own time and sacrifice their own deserved rest to the service of their neighbor. We must remember that our vacations require many others, as for

(See PRAYERS, Page 17)

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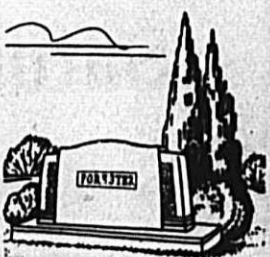
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## Operated on

BOSTON—Cardinal John J. Wright, prefect of the Vatican Congregation for the Clergy, underwent surgery Aug. 1 "to correct a condition that has impaired his ability to walk."



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## Prayers (from 16)

example, tour guides and hotel workers, transportation workers, highway police, and so forth, to increase in intensity and dedication their work."

After the Angelus, Pope Paul, the first pope in history to have used air transportation during his pontificate, was made an honorary pilot with his own flight book.

The book was given him in a private audience by Gen. Giuseppe Pesce, commandant of Italy's Second Air Region. He was accompanied by Col. Edoardo Bellia, commandant of the 31st Flight Group, which includes the helicopter used by the pope to travel between Castelgandolfo and Rome. The pope's flight book stated that in his travels in Italy and around the world he has accumulated 166 hours and 25 minutes of flying time.

OBVIOUSLY pleased at being considered an "aviator," the pope reciprocated with an autograph inscription in the large donors' book of the Vigna di Valle aeronautical museum.

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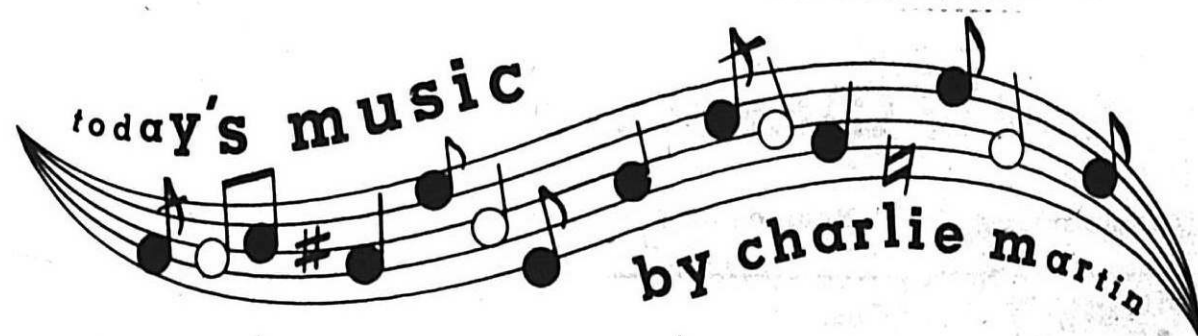
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The subtle harmonies and creative lyrics of Seals and Crofts have enriched pop sounds throughout the 1970s. Their concerts offer a blend of mellow sounds, plus the hoe-down effect of Seal's championship fiddling. "Summer Breeze" speaks of that good summertime feeling, but listening to it brings about such a feeling in any season.

Summer is a special time. Life slows down in pace, and we often have new opportunities to appreciate the world around us. Splashing in lakes brings a refreshing break from afternoon heat, and as the song says, an evening summer breeze can truly make one "feel fine." The quiet of a peaceful summer night resonates with our own inner peace, and we sense the aliveness of God's caring presence.



**SUMMER ALSO BRINGS** a new chance to appreciate the people in our lives. Often there is little or no agenda when the long days and warm evenings bring people together—there is time just to be and to share.

Sometimes it is a cook-

out, or a slumber party where sleep is the least likely objective, or perhaps just sitting around outside after work.

Whatever the gathering, summer seems to relax us and foster the type of sharing that deepens friendships and aids growth in appreciating those people important in our lives.

is given freely and simply.

Many times persons are touched far more than we realize by our simple gifts of caring. The best part about receiving any type of gift is the fact that we were remembered. Thoughtfulness means much more than material value, and while we seldom may be able to give elaborate or expensive presents, any of us can give of our time, our support or our caring.

The Gospels show us that Jesus well understood this type of giving. Many times we read of his presence at meals with others, or his going out of his way to talk to someone or to touch

someone. He told others they were important by being present to their words and needs. His thoughtfulness was the simple yet profound gift of loving.

**THIS IS A** good time to reflect on how we are using the gift of our summer. Are we looking for small ways, yet important ways, to share this season with others? Have we taken the time to really notice the summer world around us, the quietness of the evening, the sparkling stars of night, or the magic glow of a fading campfire?

Summer is a gift from the God of all gifts and now is the time to take advantage of its opportunities.

## SUMMER BREEZE

See the curtains hangin' in the window  
In the evening on a Friday night  
A little light-a-shinin' through the window  
Lets me know everything's all right

### CHORUS

Summer breeze makes me feel fine  
Blowin' through the jasmine in my mind  
Summer breeze makes me feel fine  
Blowin' through the jasmine in my mind

See the paper layin' on the sidewalk  
A little music from the house next door  
So I walk on up to the doorstep  
Through the screen and across the floor

### CHORUS

Sweet days of summer—the jasmine's in bloom  
July is dressed up and playing her tune  
And I come home from a hard day's work  
And you're waitin' there  
Not a care in the world

See the smile awaitin' in the kitchen  
Food cookin' and the plates for two  
Feel the arms that reach out to hold me  
In the evening when the day is through

### REPEAT CHORUS

Written by: James Seals  
Sung by: James Seals and Dash Crofts  
© 1971, Dawnbreaker Music

## Raps apathy about hit song

BY FRANK HALL

MIAMI — "Let's face it," Catholicism is an easy target because Catholics are pretty passive about it. They're definitely not as outspoken as the Jews," said program director Rick Peters of LOVE-FM radio in Miami, discussing the lyrics of "Only the Good Die Young."

While some stations throughout the country have banned the popular Billy Joel song because of alleged "anti-Catholic" lyrics, attitudes among the personnel at five radio stations in the Archdiocese of Miami are mixed.

FATHER JOSE P. Nickse, director of the archdiocesan Office of Radio and Television, said he was "appalled" by the words of the song. "After a decade of civil rights and human rights and fights for rights, it's amazing that anyone would attack and defame a minority of people in such a manner," he said.

Peters of LOVE-FM said that although "Only the Good Die Young" does not fit the station's format, he

never censors a song for lyric content unless it is clearly vulgar. "The artist has a right to social statement," he added. "He (Joel) is playing on a stereotype and let's face it, that's the stereotype of a young Catholic girl, locked up in the church with her beads."

But he said he did not think the song "would have gotten that far" in popularity if it had been directed at black or Jewish stereotypes.

WAXY-FM music director Michael Ward said his

station had just recently decided to take the song off the air because of the publicity surrounding it. "We are aware of what's going on with the song and I guess that's one of the reasons we're taking it off," he said.

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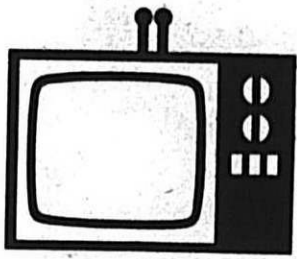
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## tv news and reviews

### 'Charlotte's Web' slated for TV airing on CBS

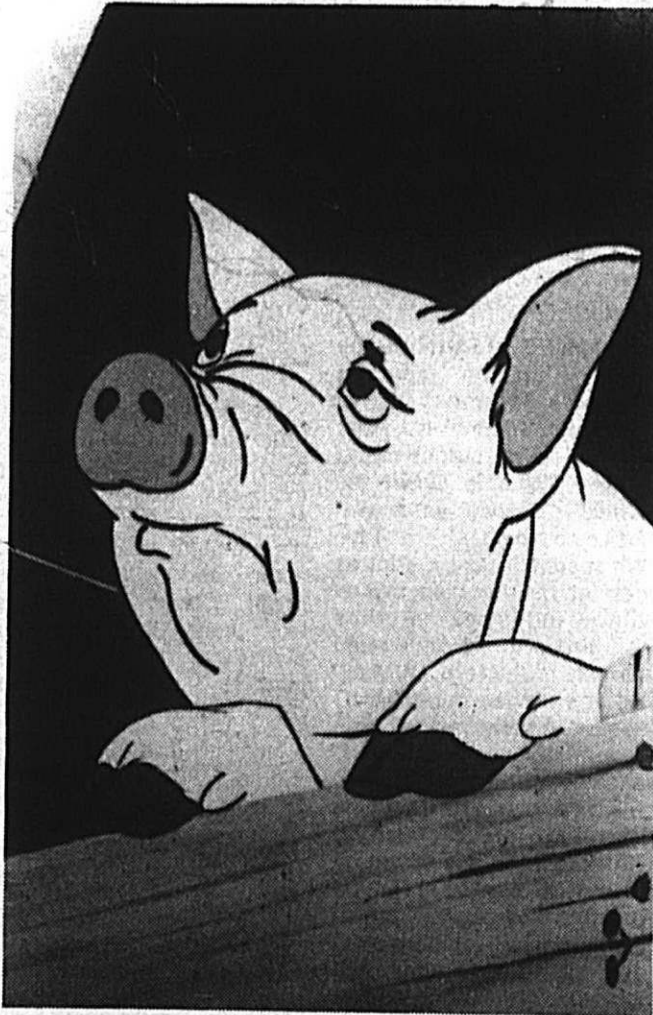
NEW YORK — Family audiences will have the chance to view the 1973 animated musical based on E. B. White's famous children's story "Charlotte's Web" on the CBS Family Film Classics. It will be broadcast in two parts: Tuesday, Aug. 8, from 8-9 p.m. and Tuesday, Aug. 15, at the same time.

E. B. White is a writer long familiar to American readers, especially those who have searched for the saving grace in contemporary writing. Most of his writing has been aimed at adults, but several works have entered the world of children's books where, White confesses, he is "a wanderer. It is a strange world, one I never seriously considered entering. I arrived there by stumbling into it, as one stumbles into a new place in the forest after losing one's way."

White feels that writing for children is "something of a miracle," if one can bring it off, but a miracle that carries with it grave responsibilities. "I have two or three strong beliefs about the business of writing for children: I feel I

must never kid them about anything. I feel I must be on solid ground. I also feel a writer has an obligation to transmit as best he can his love of life, his appreciation for the world. I am not adverse to departing from reality, but I am against departing from the truth."

White's book has been faithfully adapted in this animated film version, which departs from the basic story only to introduce an occasional song in order to underscore a point in the story's thematic development. Whereas the animation by the Hanna-Barbera group is professionally adept if not particularly distinctive, and the musical numbers by the Sherman brothers (best known for their "Mary Poppins" tunes) are somewhat cloying, the story itself stands out as something, to use White's own indices, which does not kid or condescend, but which does express a love of life and does indeed depart from reality quite freely while sticking solidly to the basic truth and value of the matter.



**PENSIVE PORKER**—Wilbur the pig grows justifiably melancholy when he learns that he is being fattened up for the table. But a friendly spider named Charlotte concocts a scheme to save him in "Charlotte's Web," an animated musical from Paramount based upon E. B. White's children's classic. The film will be shown in two parts on "Family Film Classics," Tuesday, Aug. 8 and Tuesday, Aug. 15, from 8 p.m. to 9 p.m. on CBS. [Photo copyright by Hanna-Barbera]

### tv programs of note

Sunday, Aug. 6, 11:30 a.m.-Noon. (ABC) "Animals, Animals, Animals." The fascinating world of the whale is explored in this installment.

Monday, Aug. 7, 9:30 p.m. (PBS) "Albert Herring" Benjamin Britten's operatic spoof on Victorian morality deals with the difficulties in finding a proper Queen of the May for a village pageant. Performed by The Opera Theatre of St. Louis.

Saturday, Aug. 12, 1:30-2 p.m. (CBS) "Joey" This well received story about a young Puerto Rican boy facing life in New York City will be rebroadcast on "The CBS Saturday Film Festival."

Saturday, Aug. 12, 7:30 p.m. (PBS) "Richard III" An exceptional film production of the Shakespearean play with Laurence Olivier in the title role, Ralph Richardson, John Gielgud, Claire Bloom, Cedric Hardwicke, Pamela

Brown and Stanley Baker. This PBS Movie Theatre presentation runs 161 minutes.

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#### No change

CANTERBURY, England—Bishop Cahal Daly of Ardagh and Clonmacnois, Ireland, told Anglican bishops at a Lambeth Conference hearing that the Catholic Church is as firm as ever in opposing ordination of women to the priesthood.

### religious broadcasting • highlights

RADIO: Sunday, Aug. 6. "Guideline" (NBC) continues our current series of interviews with Religious women in ministry today. The series will explore some of the many occupations both inside and outside traditional church structures in which nuns are involved and how the continuity of their Religious life style informs that work. Guests today are two Maryknoll nuns: Sister Lilla Hull, a contemplative and superior of the cloister at Maryknoll and Sister Mary Annel, a missionary and physician recently returned from Guatemala where she directs a paramedic program. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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### — movie ratings —

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

The Bad News Bears		Hot Lead and Cold Feet	A-1
Go To Japan	A-3	International Velvet	A-2
The Cat From Outer Space	A-1	Jaws 2	A-3
The Cheap Detective	A-3	The Mouse and his Child	A-1
Coming Home	B	Sgt. Pepper's Lonely Hearts Club Band	A-3
Convoy	B	Star Wars	A-2
The Driver	A-3	The Swarm	A-2
Foul Play	A-3	The End	C
Go Tell the Spartans	A-4	Youngblood	B
Grease	B		
Heaven Can Wait	A-2		



— viewing  
with arnold —

## 'Velvet' without Liz

BY JAMES W. ARNOLD

"International Velvet" is a solid old-fashioned, flags-handkerchiefs-and-balloons movie. It's not only about a girl and a horse, but a girl and a coach and a girl and a mother figure, and probably father, too. It's also a superb sports movie, a category with fewer members than the Idi Amin Fan Club.

"Velvet" is, of course, the oddest of sequels, arriving 34 years after the original "National Velvet," which is widely recognized as a pop masterpiece and also as the first major film for the then 12-year-old Elizabeth Taylor. The old film was recently displayed by CBS on its Tuesday night family classic series, so it isn't totally a museum piece. It was about an English girl who wins a horse called The Pie in a lottery and through sheer determination trains and rides him to victory in the Grand National at Aintree.

Hard-to-please Pauline Kael described it as "one of the most likeable movies of all time," and it led revered critic James Agee, among a bushel of other raves, to outright Taylor-worship: "She strikes me, if I may resort to conservative statement, as being rapturously beautiful."

NOBODY, ALAS, will be led to similar superlatives about the new girl-heroine, 14-year-old Tatum O'Neal, recently pitcher for the Bad News Bears, who is a different type altogether. She plays the unloved and orphaned American niece of the now middle-aged Violet (Nanette Newman), and she



comes to England to fall in love with The Pie's "last foal," suitably named American Pie. (Time and other problems don't especially bother writer-producer-director Bryan Forbes. If it seems mildly miraculous that Pie could be alive much less a sire in his late 30's, that's only part of the wonder: in the original, he was a "sorrel gelding").

Ms. O'Neal is neither very beautiful nor charming—for much of the movie, indeed, she plays an older version of her dour, boyish, cynical wail of "Paper Moon." But she looks convincing on a horse, and is at least

adequate in a movie that belongs largely to the adult actors, the writer-director, the editor and (especially) the crew of gifted cinematographers.

FORBES REMINDS us again that he may be Britain's foremost active humanist filmmaker. After an impressive output in the 1960's ("Whistle Down the Wind," "Seance on a Wet Afternoon," "The Whisperers"), and a stint as czar of the troubled British film industry, Forbes returned with the underrated thriller, "Stepford Wives." He approaches the "Velvet" sequel chiefly as a lyric tribute to equestrian sport, arranging it so that Ms. O'Neal and her colt become members of the British Olympic team, and splurging at least 30 minutes of film on dazzling images of world-class riders competing in dressage, cross-country and jumping.

At the same time, he moves the focus somewhat gently away from the "treacly" business of girl-loves-horse [though she obviously does] to the slow growth of affection between the depressed adolescent and her new guardians, who are also touchingly vulnerable.

Ex-heroine Velvet, it develops, has discovered that triumph at 12 doesn't mean success in life. She's lost her own child and the ability to bear children; she's divorced, restless, and now living with a gentle writer (Christopher Plummer), who is also afraid of making commitments and painfully aware that writing well and living well are quite different things.

(The role of the mature Velvet was originally slated for Taylor herself, who may have added some helpful rough edges. Ms. Newman, who is Forbes' wife, has a likeably innocent quality that seems inappropriate to all the hangups the script requires of her).

Forbes' script is really about how these three emotionally damaged but very nice people grow into something like a family, while meantime the girl works singlemindedly toward winning her gold medal. Another factor is the equestrian coach (played by the suave Anthony Hopkins), who with wit and firmness helps O'Neal mature into a sportswoman and also incidentally instructs us about the arts of horsemanship. (A typically pithy Hopkins-Forbes line: "Dressage in the rain is like trying to do 'Swan Lake'

wearing clogs in a bog.") The values come on as naive but pleasant: It's been awhile since a movie character seriously quoted the Olympic motto: "What is important is not winning but taking part."

THE MOVIE HAS splendid little human moments (I especially enjoyed a giggly mock-sex scene between Newman and Plummer), and it's a delight to watch good actors work with a literate script. ("Making friends is like being in love . . . sometimes it takes you by surprise . . . or you realize it's been there all the time"). But the film's real achievement is in spectacle—the Olympic events; a nerve-wracking chase scene, magnificent sweeping aerial shots of the Devon beaches and horse country, moody soft-focus camera work backed by Francis ("Love Story") Lal's poignant music.

If you don't expect Tatum to be another Elizabeth, the new "Velvet" is as moving and stunning as the old one. [Rating: A-2, unobjectionable for adults and adolescents]



CLEAN SWEEP—Goldie Hawn plays a sedate librarian capable, nevertheless, of decisive action when she finds herself beset by villains after she dates one of them in the movie "Foul Play," an adult comedy from Paramount. [NC photo copyright by Paramount Pictures Corporation]

## —tv films this week—

TAKE THE MONEY AND RUN (1969) (ABC, Friday, Aug. 4): Woody Allen's first effort as film writer-director-star is essentially a spoof of gangster and prison movies. Woody enacts the comically botched career of a would-be Clyde Barrow or Dillinger; he is just as inept as in his later imitations of Bogart. Good fun for adults and mature youth.

BURN! (1970) (CBS, Saturday, Aug. 5): Gillo Pontecorvo, justly acclaimed for his "Battle of Algiers," made this film at the height of world concern over the Vietnam War. It's a story about an English man (Marlon Brando) who foments a revolution on a 19th century Caribbean island in order to gain economic advantage, then encourages violence against the idealistic rebels to maintain control. Very off-beat for TV, but powerful, and aided by Pontecorvo's humanism. Satisfactory for mature viewers.

THE LAND THAT TIME FORGOT (1975) (NBC, Saturday, Aug. 5): An old Edgar Rice Burroughs' tale about a German U-boat, captured in 1918 by Americans and British, that lands on a prehistoric island full of dinosaurs, cavemen

and noisy volcanoes. Doug McClure and John McEnery head the human cast. Strictly for young dinosaur fans.

THE HAWAIIANS (1970) (CBS, Wednesday, Aug. 9): The concluding sequel to "Hawaii" (1969), based on James Michener's big novel, this is mainly a "good woman" movie about a Chinese girl's incredible diligence and devotion in rising to a position of status and power on the islands. There is some lesser attention to the love life and pineapple-growing of a tough ex-sea captain played by Charlton Heston. Occasionally touching, but tedious if you haven't read the book. Uplift is always welcome, but this one seems like too much trouble.

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