



VOL. XIII, NO. 38

INDIANAPOLIS, INDIANA, JUNE 28, 1974

Education program for adults to stress facts about abortion

INDIANAPOLIS—A concentrated abortion education program designed to reach every adult in the Archdiocese will be outlined at a meeting to be held at 3 p.m., Sunday, June 30, in the Holy Name School auditorium, Beech Grove.

The program has been planned by the Indiana Catholic Conference (ICC) in concert with the five Indiana Ordinaries and various diocesan agencies.

Archbishop Biskup has invited approximately 100 representatives of clergy and lay organizations to hear details of the program.

Also under discussion will be a redevelopment plan of the ICC, the key feature of which is closer relationship between the state organization and Catholics at the parish level.

The education program, to be launched in the Fall of 1974 and continue for a year, will be directed to six key categories within the Archdiocese: priests, teachers, health facilities personnel, social service personnel, Religious, and adults in the parishes.

THE PROGRAM WILL BE under the supervision of a coordinating team headed by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education; Tom Morgan, associate director, Catholic Charities; and Sister Antoinette Resano, O.S.F., of the Department of Religious Education.

The first phase calls for preparing groups of instructors to lead various professional groups in three-hour or possibly all-day seminars. The seminars would be composed of

workshops in such subject areas as alternatives to abortion, population, scriptural and theological dimension of abortion, use of public funds for pro-abortion activities, medical effects, etc. Workshops would be supplemented with film presentations and printed materials.

Instructor teams also will be trained to present evening programs in individual parishes or on an inter-parochial basis. No specialized workshops will be used in the parishes, but, in a limited way, speakers will cover all the major topics of the professional seminars.

The aim of the parish program, according to the ICC plan, will be "to equip adults (parents) to educate their own children, to speak out forcefully against abortion in the larger community, and to motivate them to become involved in pro-life activity."

The ICC will hold a statewide orientation day sometime this fall for instruction teams and coordinators.

A MAJOR ELEMENT in the redevelopment plan to be discussed is the role of coordinators in the state's five dioceses. Coordinators are the principal liaisons between the ICC and parishes, pastors, and lay and religious organizations within the dioceses.

Father Lawrence W. Voelker, associate pastor of St. Patrick's parish, is the coordinator for the Archdiocese.

Addressing the Holy Name meeting will be Ray Rufo, executive director of ICC, and Valerie Vance Dillon, director of research.

Conference to study work with elderly

INDIANAPOLIS—Parish work with the elderly will be the focus of a Conference on Aging to be held August 2, 3, and 4 under the joint sponsorship of the Archdiocese of Indianapolis and St. Mary-of-the-Woods College.

The conference is expected to attract an estimated 200 persons, including clergy and lay representation of every parish in the Archdiocese. It is open to anyone interested in the problems of the elderly.

The conference will be held at the Terre Haute campus. Mr. Fox and participants will be housed on campus.



Mr. Fox

J. P. Morone elected president of board

Joseph P. Morone, Jr., a member of St. Mark parish, Indianapolis, was elected president of the Archdiocesan Board of Education at a meeting of the board held Tuesday night at Marian College.

Also elected were Father Kenneth Murphy, administrator of St. Rose Church, Knightstown, vice-president, and Mrs. Robert (Mary) Sittman, a member of Little Flower parish, Indianapolis, secretary.

The new officers will be installed on July 23.

THE CONFERENCE will be "practical, not theoretical," according to Sue Ley of Catholic Charities, who is conference secretary. "We will discuss specific programs that are of interest to the parishes and can be implemented by many of the parishes," she said. "We hope many older people will attend."

Talks by four nationally known social workers will highlight the planned program. They are Msgr. Robert Fox, director of Full Circle Associates, Spanish Harlem, New York City; Mrs. Rhea Clark, Office of Aging, New York State; Father Rene Valero, Aging Services Office, Catholic Charities, Brooklyn, N. Y.; and Mrs. Vicki Perolta, Director of Senior Services, Philadelphia, Pa.

Every major department of the Archdiocese is participating in planning the conference, which will be chaired by Father Edwin Soergel, pastor of Our Lady of Greenwood parish, Greenwood. Sister Gertrude Therese Garvey, S.P., is overseeing the college's involvement.

COORDINATION has been in charge of an executive committee composed of representatives of the Office of Education, St. Vincent de Paul Society, Archdiocesan Council of Catholic Women, Legion of Mary, Catholic Charities and Catholic Social Services.

Additional information may be had by phoning Miss Ley (317) 639-9397.

Pope rules on Mass stipends

BY JERRY FILTEAU

WASHINGTON—Pope Paul VI, citing statements from Scripture that "the laborer deserves his pay," reaffirmed the Church's traditional practice of allowing Mass stipends, but ended several practices that have created problems in recent years in some countries.

The papal document, dated June 13, was made public June 27 by the Vatican press office and by the National Catholic Office of Information here. It sets new norms for stipends, to go into effect July 1, and returns authority over stipends to the appropriate Vatican agencies. The Pope had reserved all such authority to himself until new general rules could be drawn up.

The new norms will have no significant effect on practices in the United States, an official of the National Conference of Catholic Bishops told NC News. The areas of real change relate to situations that are not part of the American experience, he said.

MASS STIPENDS, or Mass offerings,

are offerings to the priest, in consideration of which he is obliged to apply the fruits of a Mass to the intention of the donor. In this country the usual rate for such offerings ranges from about \$2 to about \$5, and it varies from diocese to diocese.

The new norms reaffirm the old rules that require a pastor to say a Mass for the intentions of the people every Sunday and holy day of obligation. For those Masses pastors are not allowed to accept a stipend.

When a priest must say two or three Masses in one day, his local bishop may allow him to receive stipends for the additional Masses, but he must turn them over to some charitable cause and cannot keep them for his own use.

This was allowed with special permission in individual cases in the past, and in 1969 the Vatican Congregation for Catholic Education gave a temporary general permission for bishops to allow this; but the new rules give bishops that authority permanently—a move that the Vatican press office described as "part

U.S. Catholicism is changing, not collapsing, Bishops assert

State-of-Church paper prepared for fall Synod

WASHINGTON — "American Catholicism is changing, not collapsing," said the bishops of the United States in a state-of-the-Church paper prepared for the World Synod of Bishops meeting in Vatican City this fall.

The synod theme is evangelization and the U.S. bishops agreed that "effective evangelization lies at the heart of what is needed now."

But in order to evangelize effectively, the Church must first understand what that means now and, second, "determine which (means) can best reach and touch minds and hearts today."

These evaluations are contained in "A Review of the Principal Trends in the Life of the Catholic Church in the United States," written by the National Conference of Catholic Bishops and released June 24.

NOTING THAT Catholic life has "changed markedly in the last 15 years," the bishops said that "the pertinent issue now is whether Catholics in the United States are more powerfully formed and influenced by the Church or by secular society."

They admitted that for a large number of Catholics secular society's good and bad elements are the most important influence, but, they added, another segment of the Catholic community still holds Church beliefs in a "position of centrality."

The bishops listed negative and positive elements of changes in Church life in this country.

On the negative side: "Polarization and ferment are widespread in the Church, not the least in the Religious life."

"The shortage of vocations to the priesthood and Religious life remains a serious problem."

"Departures from the active ministry continue at a disturbingly high rate."

"There is even evidence that weekly Mass attendance has begun to decline significantly."

"Many Catholics are tolerant of abortion in at least some circumstances, reject official Church teaching on means of family limitation, have a divorce rate not markedly different from that of other Americans, and regard most social issues very much as their non-Catholic countrymen do."

ON THE POSITIVE side: "Centers and movements for the study and practice of spirituality are springing up in many places."

"There is a deep and growing interest in prayer," including frequent confession, charismatic groups and spiritually oriented movements for married couples.

"The spread of parish and diocesan councils has involved more people than ever before in the exercise of shared responsibility."

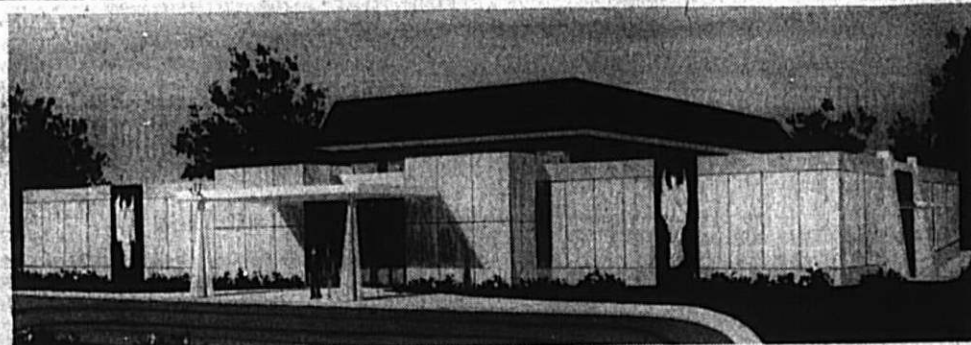
"There is a strong and healthy interest in the future of religious education."

"There are many new and successful programs for the continuing education of clergy and Religious, as well as lay persons."

"National organizations and dioceses manifest a heightened awareness of the social dimensions of the Church's mission to minority and ethnic groups and a greater sensitivity to such issues as women's rights."

"Ethical and moral abuses, such as legally sanctioned permissiveness concerning abortion, have helped create a renewed sense of unity among concerned Catholics."

THE BISHOPS SAID that "the role of parents is crucial" in passing on the Church's value systems. They called for greater parental involvement in religious and moral education in (Continued on Page 3)



Artist's sketch of new Chapel Mausoleum

Mausoleum groundbreaking slated

INDIANAPOLIS—Archbishop George J. Biskup will turn the first spadeful of earth during the official groundbreaking for the new Chapel Mausoleum to be erected in Calvary Cemetery. The ceremony will begin at 3 p.m. tomorrow, Saturday, June 29, and the public is invited.

Calvary Cemetery, located at Bluff Road and West Troy Ave., is one of three cemeteries operated by the Catholic Cemeteries Association. The other two are St. Joseph's and Holy Cross, both located at South Meridian St. and West Pleasant Run Pkwy.

Construction of the mausoleum, the

first in the Archdiocese, will begin immediately and is expected to be completed in a year.

THE MAUSOLEUM WILL be located on the ridge line behind the Clergy Circle, approximately four blocks beyond the entrance to Calvary. Design and construction was awarded to Acme Marble and Granite Co., Inc., of New Orleans, the nation's largest developer and builder of mausoleums.

Large bas relief angels will highlight the modern granite facade of the structure. The interior will be of polished marble. A "bishops' circle," to be located behind the chapel altar, will

contain the remains of former diocesan Ordinaries now housed in the crypt of St. Peter and Paul Cathedral.

THE BISHOPS' AREA will be lined with memorial plaques honoring the early bishops of the old Vincennes diocese, which at one time covered all of Indiana.

Ground breaking ceremonies will include liturgical readings by Rev. Msgr. Cornelius B. Sweeney, Vicar General, a member of the Cemeteries Board, and selections of choral music. Master of ceremonies will be Patrick M. Callinan, Director of Cemeteries.

Institute to go statewide, open sessions planned

INDIANAPOLIS—An estimated 2,000 teachers from throughout the state are expected to attend the first Indiana Catholic Education Institute to be held November 7-8 at the Indiana Convention Center.

The institute, which will replace the usual Archdiocesan teachers' institute, will be open not only to school personnel but also to CCD instructors, parish religious educators, members of boards of education, parents, and anyone having an interest in Catholic education, in or out of school.

"WE ARE GOING to the statewide format because many thought local meetings were too narrow in some cases and that we needed to generate more ideas," said Sister Sharon Sheridan of the Archdiocesan Office of Education.

"We'll have a program broad enough to appeal to everyone," she added, "with 22 different sessions running at one time."

Education personnel from the Archdiocese and the dioceses of Evansville, Lafayette, and Fort Wayne-South Bend will participate actively. Personnel from the Gary diocese have been invited but are expected to attend the Chicago institute as usual.

THE STATEWIDE MEETING, which has been in the planning stage for 14 months, is being coordinated by a committee chaired by Mrs. Jane Babcock, St. Anne's School, New Castle. Original plans were formulated by a Teachers' Advisory Council, in conjunction with the Archdiocesan Office of Education.

Subcommittee chairmen, all of whom are from Indianapolis, are Steve Noone, Chastard High School, exhibits; Sister Joanne Frame, S.P., Holy Spirit, registration; John Hornberger, St. Michael, elementary program; Bernard Dever, Roncalli High School, secondary program; Sister Eileen Dede, S.P., St. Thomas Aquinas, and John Mulhern, Ritter High School, housing facilities; Sister Mary Margaret Funk, O.S.B., religious education; and Dan Fahy, St. Philip Neri, publicity.

Sacramentary ready July 1st

WASHINGTON—The U.S. Bishops' Committee on the Liturgy has set July 1 as the distribution date for the official English Sacramentary, the official liturgical book containing the prayers of the priest who presides at Mass, to be used in this country.

The Sacramentary may be used as soon as it is available after that date. It must be used throughout the United States beginning December 1, the First Sunday of Advent, according to a directive from the bishops' committee and Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB).

THE NEW SACRAMENTARY does not change the Order of the Mass but provides nearly 2,000 new prayer texts, including opening prayers (used at the end of the introductory rite), prayers over the gifts (used to conclude the preparation of the bread and wine), prayers after Communion (used at the end of the Communion rite), and a large number of new Prefaces to the Eucharistic Prayer.

In 1969, Pope Paul VI approved the new Sacramentary as revised according to the directives of the Second (Continued on Page 3)

Word from the Archbishop

My dear Family in Christ:

The Peter's Pence Collection is a long established custom in the Catholic world. We shall have the opportunity to participate once again in this project this coming Sunday.

Throughout the history of the Catholic Church, the Successor of St. Peter has stood as a sign and symbol of unity. By his very office in the Church, the Pope calls together all sides, all factions within the Church.

Our present Holy Father has repeatedly issued the call for this internal unity. He, himself, has worked tirelessly to promote it. In announcing the Holy Year, Pope Paul has stressed reconciliation. He has stated that we all need to be reconciled to God in humility and love and to give all men and women the title of brothers and sisters. The Holy Father has emphasized that this reconciliation must begin within the Church herself.

To support and encourage the Holy Father in his efforts at reconciling men and women, we can pledge our prayers and a material gift. We are grateful to him for his ceaseless promotion of unity within the Church and the world, and we can signify our gratitude by our support of this collection.

You will have the satisfaction of knowing that the Holy Father's work will be assisted to the extent you encourage him with your spiritual and material support.

Asking God's very special blessing for each one of you, I am

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

Demos mum on abortion, GOP wary of amendment

INDIANAPOLIS—Both major Indiana political parties last week voted down platform planks endorsing a pro-life amendment to the U.S. constitution, despite a vigorous show of support from various Right to Life groups around the state.

There was no mention of abortion in the final version of the Democrat platform, and the Republicans—though less reticent—shied away from calling for an amendment.

The Republicans said, "We believe the Right to Life is the most basic of all rights and the will to live surpasses all human drives. We assert that euthanasia or abortion on demand subverts that right."

THE REPUBLICANS stopped short of supporting a human life amendment at the same time they condemned "Senator (Birch) Bayh's apparent determination to refuse to allow a Human Life Amendment to reach a vote on the floor of the United States Senate."

A proposal supporting a constitutional amendment as "the only way to prevent abortion on demand" was rejected.

The Republican convention last Saturday nominated Indianapolis Mayor Richard Lugar to oppose Senator Bayh, the Democrat incumbent who was renominated earlier in the week by the Democratic convention.

Bayh is chairman of the Senate subcommittee on constitutional amendments which has held sporadic hearings on proposals for a pro-life amendment.

ANNA SMELSER of South Bend, chairman of the newly-organized Democrats Against Abortion, said the Democratic platform committee voted

down a proposal to include a human life amendment in a plank on human rights after a spokesman from Senator Bayh's Indianapolis office stated that the senator did not want anything about abortion included in the platform.

The Democratic platform, as adopted, advocates a "study commission to investigate all matters relating to population control and individual rights."

A coalition of 18 right to life groups appeared before the platform committees of both parties, presenting proposals and supporting calls for a constitutional amendment.

St. Meinrad is host to annual Institute

ST. MEINRAD, Ind. — St. Meinrad Seminary is currently conducting its third annual session of the Institute of Spirituality for Seminary Spiritual Directors here. It will last through July 5.

The Institute offers a practical program of "Continuing Education" for seminary spiritual directors in the fields of spirituality, psychology, theology, liturgy and scripture especially as these fields bear on the prayer-life and formation of seminarians.

LATE DELIVERY

Because of the Independence Day holiday next week the July 5th issue of the Criterion will not be delivered until Saturday.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Ask pastoral on morality

ST. PAUL, Minn.—The 10th annual Wanderer forum here called on the bishops to issue a major pastoral letter on sexual morality reinforcing Pope Paul's encyclical *Humanae Vitae*, which condemned artificial contraception. The forum also went on record as supporting evangelization of the Jews, prayer in public school, and the pro-life amendment. Coming in for criticism were the Equal Rights Amendment and suggestions to remove the phrase "full of grace" from the Hail Mary.

Supports ban on imports

WASHINGTON—The U.S. Catholic Conference has stated strong support for a bill to halt U.S. importation of Rhodesian chrome. Speaking for the USCC, Bishop James S. Rausch, general secretary of the USCC, said in a letter to members of Congress that economic sanctions were legitimate means of protesting racially exclusive policies in Rhodesia. In 1966 the United Nations Security Council voted unanimously to impose mandatory sanctions on certain Rhodesian imports. But in 1971 Congress passed legislation allowing importation of chrome.



Attending Orthodox rites

VATICAN CITY—Many of the 120,000 Catholics living in the Soviet Republics of Armenia and Georgia are participating in Armenian Orthodox Church religious ceremonies because of the lack of Roman Catholic clergy and churches in the Soviet Union, Vatican Radio reported. The pilgrimages, Vatican Radio said, "climaxed with the celebration of the liturgy by Orthodox priests and, almost always, with the administration of Baptism and Confirmation."

Rap Marxism, capitalism

BARCELONA, Spain—The Catalanian Bishops' Conference has issued a statement highly critical of Marxism and capitalism after the bishops held long discussions on the political options of Christians. Capitalism, the statement said, has been too closely linked with abuses condemned by the Church. And Marxism, the statement added, would have to undergo basic changes in its fundamental tenets to be acceptable.

Says Moslems sin, too

ROME—A suggestion by Libyan President Muammar el-Qaddafi that all Christians be thrown out of Africa prompted a sharp reply in an Italian newspaper here. Archbishop Bernard Yago of Abidjan, Ivory Coast, said that Moslems should not criticize Christians because Moslem history shows that they were involved in slave trade long before, during and after most European and Christians gave up the practice.

Names . .

Warden Alex Wilson of the Colorado State Penitentiary, a Catholic opposed to capital punishment, said he might resign rather than execute a prisoner.

U. S. Senator Mark O. Hatfield of Oregon said Christians should drastically limit their consumption of meat to help the world's hungry.

Sister Mary Hennessey, a member of the Religious of the Cenacle, was named director of the Boston Theological Institute, an ecumenical cluster of eight Catholic and Protestant theological faculties.

Michael Newman, editor of the San Diego Catholic newspaper, was among the first five married men ordained to the permanent diaconate of his diocese.

Father Edwin Dean, Jr., 26, a Franciscan friar and a convert, will be the first native black Tennessean to become a priest when he is ordained on June 29.

Eugene Krasieky, 51, assistant attorney general of Michigan, has been named general counsel of the U.S. Catholic Conference.

Secretary of the Treasury William Simon told a House subcommittee that a \$1.5 billion contribution to help the world's poorest countries is a move the nation "cannot afford to reject."

Father George H. Tavad, A.A., a professor at the Methodist Theological School at Delaware, O., has been awarded the John Courtney Murray Award by the Catholic Theological Society of America.

Dr. Thomas E. Bird, special counsel on Eastern Christian affairs to the National Conference of Catholic Bishops, charged that the Soviet Union is waging a campaign of "unadulterated anti-Semitism."

John E. Markwalter, managing editor of three diocesan newspapers in Georgia, was installed as a Knight of the Order of St. Gregory.

Criticize nuclear testing

PARIS—France's new series of nuclear tests in the Pacific has drawn criticism from the French Bishops' Commission on Justice and Peace and the Protestant Federation of France. In a joint statement, the religious leaders said that in addition to the biological risks, the tests also threaten the survival of humanity.

Protests jailing of intellectuals

SAO PAULO, Brazil—The imprisonment of an unspecified number of unnamed intellectuals in this city has again brought criticism from the Information Bulletin of the Sao Paulo archdiocese, Ecclesia. The new "wave of repression," Ecclesia said, comes at a time when there was hope that the new Brazilian government was easing its policies in "the delicate area of human rights."

Recommends takeover

TORONTO, Canada—Nursing Sisters could be forced out of the health field if a government report which recommends a takeover of all hospitals is made law. Under the proposal, the Ontario provincial government would assume ownership of hospitals and other health institutions, abolish boards of trustees, and establish a superstructure to oversee all health services. The report could become law next fall.

Silver facts

During the same period of time silver grew 147% - February 15, 1973 to February 15, 1974, the average stock in this country declined 28.03%. That means \$1,000 in silver would have grown to \$2,467.40. Stock during the same time would have returned \$719.70 on your original \$1,000 investment. Liberty Metals offers serialized, registered bars, immediate delivery, \$50,000 bonded representation and FREE information for the asking. Write or call.

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Once over lightly . .

The 2,400 nuns teaching in parish schools of the Chicago archdiocese will receive an increase of \$400 a year beginning this fall . . . The Methodist Church of Ireland has decided to allow women to be ordained ministers . . . The Arizona Catholic Conference held its first annual meeting and concentrated on problems of the aged and the handicapped.

Legislation that would give parents income tax credit of up to \$325 on the first \$1,500 of college tuition, fees, books and supplies has been introduced in the U.S. Senate . . . A new time limit of six years has been set on the assignments of all pastors and assistants in the Hartford, Conn., archdiocese.

Readers of the Los Angeles archdiocesan weekly contributed more than \$80,000 to African drought victims in a special six-week campaign conducted for the archdiocesan missions office . . . A Superior Court judge has ordered the New Jersey Right to Life Committee to observe certain restrictions, such as a four-hour day, in picketing medical offices where abortions are performed . . . Five hundred religious leaders are expected to attend the first National Consultation on Housing to take place in Washington, D.C., next January.

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THE TACKER

Tribute to a Sunday golfer

BY FRED W. FRIES

Indianapolis this week lost a dedicated golfer.

Henry J. (Hank) Baltz died Tuesday after a courageous battle against cancer. He was 60. On Friday morning we laid him to rest in Calvary Cemetery.

We can attest to Hank's dedication to golf from personal experience. He was a charter member of a foursome—along with his wife and his twin brother, Carl—that has been teeing them off at daybreak every Sunday—off and on—for 36 years.

The foursome has made it a practice to meet at one of the all-night restaurants a full hour before tee time for breakfast and handicap adjustment. This could be as early as 4 a.m. depending on the season of the year. Hank was always on time even when he had a late bridge session on Saturday night.

DESPITE THE FACT that Hank Baltz was no better than a 22 handicapper throughout his career, there were highlights to which he could, as they say, point with pride.

One occurred in July of 1942 (the exact date escapes us) when he scored a hole-in-one at the Riverside Course in Indianapolis. An alert member of the preceding foursome who were waiting for us to hit pulled the flag and allowed the ball to bounce into the hole.

Shortly after his ace, there was a four-year interruption in the Sunday golf as the Patrol answered the call to the colors and scattered to various parts of the globe.

Hank served for more than two years on the front lines with Patton's Army in France and Germany. Although on one occasion he had a Jeep blown out from under him by a land mine, he survived the war without earning the Purple Heart and rose to the rank of First Lieutenant.

On the rare occasions when we exchanged letters, Hank invariably wrote about the old Dawn Patrol and how he looked forward to reactivating the Sunday foursome when the war was over.

In one of our letters to him in the summer of 1945, we noted in a postscript that we had joined the Hole-in-One club with a 151-yard ace on a course in Ondal, India.

IN THE SPRING OF 1946 the Dawn Patrol was reactivated, and the Sunday morning golf games again became a weekly ritual.

That summer Hank was notified that his ace back in 1941 made him eligible for the Indianapolis Star's annual Hole-in-One tournament that year. It was held at the Highland Country Club. Hank was the fourth competitor to hit his three shots on the par three hole. His second shot landed 7 feet 4 inches from the cup.

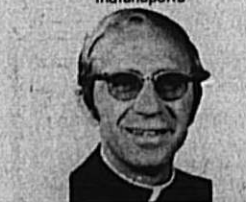
Incredibly, the shot held up all afternoon against the best efforts of more than 100 contestants. When the competition was over, he was presented a four-foot trophy and a certificate for a new hat at Harry Levinson's. Hank always boasted that on the winning shot he used a wartime ball "loaned" to him by this writer.

Twenty years ago Archbishop Paul C. Schulte was among thousands who witnessed the canonization of Pope Pius X. He was making his "ad limina" visit to the Vatican at the time.

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IN 1953 HANK WAS transferred by his company—RCA—to its plant in Cambridge, Ohio, and still later to Bloomington, Ind. This, of course, took him out of the old Sunday foursome except on rare visits to Indianapolis.

After a lapse of about a decade he was transferred again to the Hoosier capital and rejoined the Dawn Patrol for good, along with Irv (Lefty) Geren, who has remained with the foursome ever since.

ON JUNE 21, 1971 Hank Baltz broke 80 for the first and only time in his long golfing career. The breakthrough occurred at Riverside, where he scored his hole-in-one almost 30 years earlier. We recall it vividly. He needed a five-foot putt for his par on the eighteenth hole and the coveted 79. He sized up the putt quickly, then sent it unerringly to the back of the cup.

YES, HANK BALTZ was a dedicated golfer. More importantly he was a good husband and a good father. He is survived by his wife Theresa, eight devoted children (two of them have their doctorates) and a veritable host of friends.

So long, Hank. The Dawn Patrol will never be the same without you.

AROUND AND ABOUT—A group of volunteers are devoting several evenings to painting the interior of the new rectory addition at St. Matthew's parish, Indianapolis, saving the parish about \$1,000.

Francis Tebbe, O.F.M., son of Mr. and Mrs. Cleo Tebbe of St. Louis parish, Batesville, is leaving for the Philippine Islands today to begin a nine-months' study of the language and culture of the Filipinos and to assist in parish work. . . . Louis J. Jenn, a member of St. Plus X Council, Knights of Columbus, was recently presented the Horatio Alger Award for 1974 by the Boys' Club of Indianapolis.

Michael Merkel and Stephen Suding, both of Indianapolis, made the Honor Roll for the second semester at St. Joseph Seminary, Oak Brook, Illinois.

ROSARY PROCESSION—Catholics in the Indianapolis area are invited to participate in a Rosary Procession in the garden of Precious Blood Monastery in Lafayette at 1:30 p.m. Saturday, June 29. The observance will close with Benediction. Bishop Raymond Gallagher will preach the Homily. A delegation of Legion of Mary members from the Indianapolis Commitment is planning to attend.

NAMES IN THE NEWS—Father Clarence Weber, S.V.D., a native of Indianapolis, is now serving as associate pastor of Mater Dolorosa parish, New Orleans. The well-known missionary was in Indianapolis recently visiting in St. Bernadette parish and asked to be remembered to his many friends in the Archdiocese. . . . Frank Wilson, a member of Little Flower parish, Indianapolis, has a leading role in "Able's Irish Rose," current offering of the Flaming Hearth Dinner Theatre.

INDIANAPOLIS

Calendar of Events

FRIDAY, JUNE 28

Summer Festival opens today at Christ the King parish and continues on Saturday. Activities start at 4:30 p.m.

SOCIALS

MONDAY: Our Lady of Lourdes, 6:30 p.m.
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m.

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.

SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m.; SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Asks greater world concern

LONDON—Anglican Archbishop Donald Coggan of York, named by Queen Elizabeth to be the next archbishop of Canterbury and spiritual head of the Anglican Church, said that his Church should give more attention to world problems, especially the "appalling destitution" in the large cities.

He will succeed Archbishop Michael Ramsey when he retires November 15.

The archbishop of Canterbury is the spiritual head of about 64 million members throughout the world of the Anglican communion, which includes the Episcopal Church in the United States.

Archbishop Coggan, 64, who has been archbishop of York since 1961, was chosen for his new post by the queen on the advice of Prime Minister Harold Wilson.

CANCER BENEFIT

INDIANAPOLIS—St. Lawrence parish CYO is holding a benefit Social tonight, June 28, at 8 p.m. in the parish auditorium at 46th and Shadeland. All proceeds will go to the American Cancer Society.

Nuns begin six weeks study plan

BEECH GROVE, Ind. — The Benedictine Sisters at Our Lady of Grace Convent launched a six-week summer program with a community meeting Saturday, June 22. Sister Mary Philip Selb, prioress, presided at the meeting. "Reconciliation" was the theme of the meeting to be carried out for the summer.

Father Vincent Tobin, O.S.B., from St. Meinrad Archabbey was the retreat director for the community's annual retreat. This phase of the summer program closes with the celebration of the liturgy Saturday morning, June 29.

On Sunday, June 30, Miss Pat Allen will be received into the community as a novice following her term of postulancy. The reception ceremony will take place during the liturgy.

FROM JULY 1 to July 15 Brother Ronald Fogarty, a Marist Brother from Clayton, Victoria, Australia, will direct a community workshop on the dialogical process. Brother Ron, a clinical psychologist, has spent the past three summers at Our Lady of Grace working with the Sisters.

Other events will mark milestones in the lives of the Sisters. Sister Mary Beth Hirtzel and Sister Rose Marie Scherschel will make first promises (temporary vows) on Sunday, July 14.

The ceremony of final profession of vows will be on Sunday, July 7. Making final profession are Sister Angela Jarboe, Sister Mary Sue Freiburger, and Sister Cynthia Marie Nells.

SISTERS celebrating jubilees of religious profession on Sunday, July 28, include Sister Wilfrida Eifling, diamond jubilee; Sister Stephen Newton, golden jubilee; Sister Mildred Wannemuehler, Sister Bernadine Ludwig, and Sister Juanita Maschino, silver jubilee. A jubilee Mass of thanksgiving and a dinner will highlight this event.

The summer program will conclude with community meetings on Tuesday and Wednesday, July 30 and 31.

Cathedral gets 'reprieve'

PARIS—An 11th hour reprieve by French President Valery Giscard d'Estaing has saved Notre Dame Cathedral from plans to construct a superhighway around the famed church.

The money that would have been used for the expressway, the president said, will go for "more urgent" projects such as nurseries for babies of working-mothers.

The expressway would have destroyed the streets that border the 12th-century cathedral. For years those streets have been famous as a gathering place for lovers, tourists and guitar-strumming youths.

Giscard d'Estaing's gesture toward the cathedral raised hopes of many that he would veto many other projects begun by the late President Georges Pompidou calling for more skyscrapers and expressways.

Those plans have been criticized because many people say the projects will destroy the Paris skyline.

Church stays young

VATICAN CITY — Despite almost 2,000 years on earth the Church remains perennially young because it is rejuvenated by the Holy Spirit, Pope Paul VI told a recent general assembly.

Pope Paul linked his theme of the "youthfulness of the Church" with the recently celebrated Feast of Pentecost and quoted St. Augustine, who said that "outside of the body of the Church the Holy Spirit does not vivify anyone" and therefore "anyone who wishes to have the Holy Spirit must be well on guard so as not to remain outside the Church."

his own question—Why is the Church always young?—declared: "It is young because it has a soul. And do you know what this soul is called? It is the grace of God, that is, the Holy Spirit, who breathes within the Church and keeps it living, ardent, and capable—and this is a miracle—of rejuvenating itself."

Speaking with notable enthusiasm, the 76-year-old Pope stressed that "time does not age the Church but makes it grow, stir it into life and fullness."

Sister Assumpta Tapke dies

OLDENBURG, Ind. — Sister Mary Assumpta Tapke, O.S.F., died Saturday, June 22, at the Motherhouse infirmary.

Sister Mary Assumpta was born in 1880 in Cincinnati, O. During her career she taught at many schools in Indiana and Ohio. Among the schools in the Archdiocese were: St. Andrew's, Richmond; St. Lawrence, Lawrenceburg; St. Louis, Batesville; and St. Michael's, Indianapolis.

Since her retirement in 1959, she resided at the Motherhouse here. She was preceded in death by six brothers and two sisters. Nieces and nephews survive.

Pope refused to accept modern criticism of the Church that regards it as an outmoded historical institution or a relic of a Christianity that no longer exists.

"The Church is not a post-Christian phenomenon, but I would say that it is still at its beginning," he said. The Church can prove itself in still more complete forms, still more beautiful forms and we would even say in still more holy forms than those which it has shown in the past."

POPE PAUL, answering AT THE SAME time the

Auxiliary card party slated

INDIANAPOLIS — The sponsor a card party at 2 p.m. Little Flower Auxiliary, Sunday, June 30, in the parish Knights of St. John, will auditorium, 14th and Bosart.

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Marian gets Stokely grant

INDIANAPOLIS—Dr. Louis C. Gatto, president of Marian College, has announced receipt of a \$50,000 grant to its endowment from the William B. Stokely Jr. Foundation of Indianapolis.

Proceeds of the endowment investment will provide for the permanent

establishment of William B. Stokely Jr. Scholarships for Marian students.

The college's music building, located in the former Stokely family home on Cold Spring Road, will be renamed the William B. Stokely Jr. Music Hall.

"THE CONNECTION between the Stokely family and Marian College is a firmly established one," Dr. Gatto stated. In 1963 the college purchased the 30-acre Stokely estate, converting the mansion into a music building. A greenhouse and several growing sites on the property are still leased by Stokely-Van Camp, Ind., for plant experimentation.

Three lots on the northwest corner of W. 30th Street and Cold Spring Road were donated to the college by William B. Stokely, Jr., in 1966.

The new endowment funds to Marian will qualify the college to receive an equal amount from Lilly Endowment, Inc., which has provided a three-year challenge grant of \$500,000.

Sacramentary

(Continued from Page 1)

Vatican Council. The English translation, prepared by an international group of specialists under the direction of the International Committee for English in the Liturgy (ICEL) was approved by the NCCB last November and confirmed by the Vatican in January.

IN A LETTER to the U.S. bishops, Bishop Walter Curtis of Bridgeport, Conn., chairman of the Bishops' Committee on the Liturgy, urged them to encourage their priests to use the Sacramentary as soon as it is available, and to discourage use by celebrants of booklets and pamphlets in place of the complete and official liturgical book.

The presidential prayers (opening prayer, prayer over the gifts, and prayer after Communion) will not appear in any of the popular participation aids (missalette) until June 1, 1975, but this delay is not expected to affect or limit congregational participation.

State-of-Church

(Continued from Page 1)

Catholic schools and other programs. Although society at large seems to foster more individualism, there is at the same time a growing concern for community, the bishops said. They pointed to how the Church can help all people find community by playing a role of reconciliation—one of the twin themes of the 1975 Holy Year, along with renewal. "To do this, however, it must become more of a loving community—and be perceived as such—than it is now."

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FACE UNCERTAIN FUTURE—Children face an uncertain future in the famine area of northern Ethiopia. The area has had inadequate rainfall since 1970, forcing thousands into relief camps. Although the amount of funds and relief supplies already provided by voluntary agencies alone exceeds \$1 million, and more has come from governmental agencies, officials expect that it will be necessary to feed hundreds of thousands throughout 1974. (RNS photo)

BEHIND THE NEWS

BY TRACY EARLY

NEW YORK—For the Churches, the latest Daniel Yankelovich survey of youth values is first of all a piece of bad news.

Interviewing a representative sample of 3,522 young people from 16 to 25 in the fifth of a series of studies, the Yankelovich organization found the number of youth who consider religion very important has declined markedly.

From 1969 until the spring of 1973, when the latest interviews were conducted, the figure for college students went from 38 to 28 per cent, and for noncollege youth from 64 to 42 per cent.

IN REGARD TO the larger question of the place religion holds in the structure of young people, it is necessary to ask how they define religion when they are asked whether they consider it important. If they are thinking of it only in terms of certain conventional patterns, many Church leaders might agree that religion of this type is not very important.

On a comparable question, the

ARE THE TWO INCOMPATIBLE IN A SOCIETY OF SWINGERS?

Religion and young people

number who considered patriotism very important declined between 1969 and 1973 from 60 to 40 per cent among non-college youth and 35 to 19 per cent among college youth. But they may have understood the term only in the sense of a particular kind of patriotism.

Though direct questioning of a young person about his values is of course one way of finding out what they are, it would be naive to take his answer as final and definitive.

Asked in the survey if they would welcome less emphasis on money, 80 per cent of the college and 74 per cent of the non-college youth said they would. But observation of their actual behavior over a period of time might reveal that money was more important to some of them than they were prepared to admit.

HOWEVER, AMBIVALENT young people—like adults—may be about money, the fact that an increasing number are saying it is less important and that they are seeking more intangible values opens the way for Churches to speak in a serious vein about what are true values.

For today's youth, Dr. Yankelovich reports, the concept of "self-fulfillment" is taking on increasing importance. By a slight margin, blue collar workers rank "the work is interesting" ahead of "the pay is good" as the most important criterion for judging their jobs.

If faith groups (religion) and the nation (patriotism) are not very important to young people, neither apparently is the family. Sexuality is increasingly separated from family life,

not only as measured by rapidly increasing acceptance of casual premarital sex and homosexuality but also in the fact that 59 per cent of college women and 38 per cent of noncollege think having children outside of marriage is morally acceptable.

Only 35 per cent of college women and 50 per cent of noncollege thought having children was very important. Even the number of college students who say they would like to live in a commune has gone down, providing further evidence of the reluctance to seek fulfillment in social units.

Ironically, while young people are less willing to make commitments to society, they are demanding more from

it. Dr. Yankelovich comments that many things that formerly were "wants" are now demanded as "rights." For example, 54 per cent of all young people believe that all people have the right to the best medical care whether they can afford it or not, and 48 per cent believe the same about college education for their children.

BUT IN THE SURVEY of attitudes that showed "the work is interesting" first and "the pay is good" second in choosing a job, ranking far down among the least important factors was "work is socially useful."

The ferment in the thought of young people about values offers the Churches an opportunity, however, to see whether they can lift young people out of their private concerns into a kind of commitment that will enable society to meet the new demands being made upon it.

The challenge is whether, in a time of searching by young people and possibly at a turning-point in social history, the churches can speak in a language young people will understand and present a way of life that will enlist their commitment.

EDITORIALS

Legalistic flip-flop

With all due respect to the office of the nation's highest tribunal, Americans ought to demand what kind of idiotic game the present Justices of the Supreme Court of the United States are playing with the issue of obscenity.

The country is awash in smut of every hue and type, printed, filmed and live. Yet with each new decision regarding the traffic in trash, the court compounds the confusion and increases the frustration of responsible, caring citizens. And with each new decision it becomes harder and harder to put a halt to the traffic.

The single time in recent years that the court seemed to say something plain and understandable, something definitive, was an occasion about a year ago when it handed down five related decisions on obscenity. The most important point emerging from those decisions was that so-called community standards of decency were legally valid yardsticks in determining what is and what is not obscene.

To the overwhelming majority that idea made good sense. And it seemed eminently fair, despite the howls of pain from the smut

peddlers, who raised frightening specters of little old ladies in tennis shoes raiding public libraries and draping statuary in sheets. It wasn't their injured sense of liberty that occasioned the howls, of course, it was the threat to their pocketbook. As it turned out, they needn't have worried.

This week the court did an almost complete about-face. In effect, it kicked community standards out the door. It said juries did not really have the right to determine what goes and what doesn't in local communities. The notion still prevailed, the court said, that the material or product in question had to depict patently offensive hard-core sexual conduct. The justices ought to know by now that the woods are full of sociologists it is impossible to offend and they are more than eager to testify to the redeeming social values present in the most malodorous garbage.

So it seems we are right back in the same old trap we were a year ago and the only free hand belongs to the fast buck boys whose stock in trade is sexual exploitation and moral license.

Post Office policy

We hope that by the time this comment appears in print, the President will have signed into law the bill extending the phase-in period for postal rate increases. The Office of Management and Budget is on record as opposing the measure, but National Catholic News Service reported earlier this week that chances are good that Mr. Nixon will sign.

The legislation is of vital importance to diocesan newspapers and other nonprofit users of second-class mail. It does not eliminate any of the projected postage increases scheduled in 1971 as originally stated. Even if delayed, the increases are and will continue to be a terrible blow to publications such as The Criterion. The hope is that the reprieve will permit some kind of fiscal accommodation short of bankruptcy.

As set out by the U.S. Postal Service, the 1971 increases escalate mail costs 400 to 750 per cent for diocesan newspapers. In dollars and cents, that means that in 1981 The Criterion will be paying more than \$1,000 a week to have the paper mailed to its subscribers. That's more than \$50,000 a year. What the bill recently passed by Congress would accomplish is to delay the full impact of that fantastic \$50,000 mailing cost until 1987.

By approving the legislation Mr. Nixon can do a large favor by putting a relatively minuscule dent in the budget. If, however, he

is truly interested in promoting the health and diversity of American thought and opinion, if he is interested in restoring the original philosophy of the post office, then he will insist that the administration sponsor and vigorously support legislation to encourage publications such as diocesan papers, not threaten their very existence.

As Benjamin Franklin and the other founding fathers envisioned the postal service, it was to be the foundation of an informed, participatory citizenry. Today that same postal service, with its ridiculously inflated charges, is squeezing the life out of untold numbers of small, specialized publications.

For Peter

The Peter's Pence collection, to be taken up on Sunday, June 30, is an old, old custom. It dates back to pre-Reformation days when English householders were levied an annual tribute of a penny for the papal treasury. It continues to this day as a voluntary gesture of affection and aid from Catholics around the world to their spiritual leader in Rome.

Archbishop Bishop has urged support of the collection as a way of expressing gratitude for Pope Paul's "ceaseless promotion of unity within the Church and the world." The promotion has taken various forms—the brotherhood of bread to starving people, supplications for peace and the limitation of arms, outstretched friendship to those of other faiths, and anguished pleas for understanding among ourselves.

In this last regard, the Pope is like the head of a family divided against itself. He is hoping that the Holy Year of 1975, being in the nature of a reunion or homecoming for Catholics, will help patch up our differences and make us one again, whole and united. We pray his hopes are realized. And as a practical aid in bringing them to fruition, a generous contribution to the Peter's Pence collection on Sunday will permit the Pope to continue his untiring efforts in this direction.



"WHAT'S THE BIG DEAL? WE HAVE 'THE 20'S LOOK,' TOO ... ALSO THE 30'S, THE 40'S, THE 50'S, THE 60'S, AND THE 70'S!"

THE YARDSTICK

Praise from Commonweal fan

BY MSGR. GEORGE G. HIGGINS

My father used to say when we were kids that he would consider the money he had put into our education well spent if, throughout our adult lives, we would get impatient when the Commonweal and America magazines were held up in the mails and were late in arriving.

That was his way of saying symbolically that formal education was a waste of time and money unless it resulted in a taste, and preferably a thirst, for at least a modicum of serious reading. It was also his way of saying that Commonweal and America were among his favorite weeklies and that he found it hard to imagine how anyone could possibly get along without them.

During the intervening years, both magazines have had their ups and downs, but I, for one, couldn't get along without them and, though I don't always agree with them, I still get impatient when they arrive late.

ALL THIS IS by way of congratulating one of these two weeklies—Commonweal—on its 50th anniversary. The celebration is now in progress. May it have many happy returns.

I realize that a certain number of Commonweal erstwhile fans have lost interest in the magazine and, if they are

still subscribing, couldn't care less if it gets to them late. Some think it is too conservative, some too liberal. Still others feel that it has simply outlived its usefulness and should be allowed to die a natural death.

Roger Van Allen, author of a recent history of Commonweal, doesn't share this opinion, nor do I. Van Allen says at the end of his comprehensive study "The Commonweal and American Catholicism," Fortress Press, Philadelphia) that the magazine's track record has been remarkably good.

"ONE WOULD think," he writes, "that simply on the basis of its record it would be accorded a special hearing in Catholic circles at least. On the contrary, however, it is still in an outcast position there, and is banned from the magazine racks of many Catholic churches. In the McCarthy era, the House Un-American Activities Committee was fond of speaking of people as being 'prematurely antifascist' which they equated with communist. Apparently one was permitted to be antifascist as long as one waited until this position was officially permitted and recognized. Similarly, even though almost all the major stands of the Commonweal have been vindicated, it seems to be resented rather than admired in official Catholic circles."

I am not so sure that that's universally true. I know a good number of people in "official Catholic circles" who are committed Commonweal sup-

porters. They may not always agree with the magazine, but they certainly don't "resent" it.

On the other hand, I am sure that there are some among the powers-that-be who do resent it for one reason or another. That's their problem, and one that they will simply have to work out for themselves as best they can.

FOR MY OWN part, I happen to agree with Mr. Van Allen when he says that the Commonweal "has been perhaps the most important symbol and achievement of the American Catholic laity. It has not worked consciously toward that claim, and has no hang-up of lay triumphalism. It has had fraternal clerical cooperators from the beginning and now has its first clerical staff member . . . but its historical significance is that of an independent lay achievement."

The Commonweal needs—and, in my opinion, richly deserves—much more fraternal clerical cooperation, if only in the form of new subscriptions to make up for the narrow-minded clericalism of those in our ranks who have banned it from their parish magazine racks. It can also use more cash contributions to its 50th anniversary fund to enable it to survive the ravages of inflation. In brief, now is the time for all good clerics and for the laity as well to come to the aid of a magazine which has served American Catholicism—and American society in general—exceedingly well during the past 50 years.

BFW could make such an irresponsible statement. The Rev. Blake is obviously a Doctor of Divinity and not of Practical Economics. Also, Bishop Gumbleton may be right in that if we were hungry all the time maybe we would be more sympathetic with the six million who are already hungry. The proposal he sponsors could very easily inflate this number by five times.

If these people are truly disturbed, why don't they propose something positive? Negative action such as they propose is the procrastinator's tool.

The BFW is a national organization of Christians. Why not develop a program that will enable poor countries to establish self-sufficiency? If a country is unable to support a farm economy due to climate and terrain deficiencies, then develop areas of manufacturing that would enable them to purchase their food requirements.

Admittedly, my income depends upon the consumption of meat in this country and my viewpoint is biased. Because of this, I am more aware of the repercussions involved with the BFW proposal. If this group is going to come up with more simple solutions, I hope that they will "waste" a little time and at least get some pointers from someone who knows what they are talking about.

R. W. Farrow

Indianapolis

WHO REALLY KNOWS BEST?

MILWAUKEE.—An independent Episcopal journal here warned that the U.S. may be entering a "time of radical confrontation" between parents and the state and/or school to determine who is responsible for the character formation of children.

"Father Knows Best—Or Teacher?" The Living Church asked in an editorial, in which it discussed the issue of the psychological testing of children.

The editorial said there is evidence that some strong forces apparently believe "Father Doesn't Know Best; Teacher Does."

The editorial asserted, "Christianity stands squarely on the side of the responsibility of parents in this area of the character formation of children."

"It may well be that in this country we are entering a time of radical confrontation between those who follow that Christian tradition and those who want big Brother to become Big Daddy. It is time for vigilance by Christian citizens."

The CRITERION

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. The pastor of our parish will retire shortly. We now have a priest who is acting as administrator. We want him to be permanent pastor. Why can't we people have the right to vote on who we want to be our leader? What can I do to at least voice my opinion on the choice that will be made?

A. You and other members of the parish may write to your bishop and ask for the priest you want to be your pastor. The bishop and his personnel board, if he has one, will take your requests into consideration, but they may not be able to fulfill them. The bishop and his advisers must consider



the needs of the whole diocese. The man you want may be needed more in some other parish.

What you want seems very appealing to you, but it could lead to great problems. Some of the Protestant churches which have the practice of allowing the individual congregations to "call" and dismiss their pastors are not at all happy with the situation. It places the minister pretty much at the mercy of the congregation; he is not free to speak out as his conscience may oblige him.

Our present system is far from perfect. Many dioceses are experimenting with and developing personnel boards that discuss with priests their preferences and try to help the bishop place the right men in the right places. Perhaps in time these boards will be able to consult parish councils about the laymen's opinion on the type of priests their parish needs. We are living in an age when new structures are developing within the Church. We can't expect too much at once.

Q. The pastor of my mother's parish says that the Catholic Church has deemphasized the blessing of religious articles since such practice is held in ridicule by most non-Catholic religions and appears to be superstitious. Is this true?

A. To show you that even in the most advanced thinking of the Church blessings are still acceptable, I quote from "A New Catholic Catechism," better known as the Dutch Catechism: "From ancient times the Church has pronounced its blessings over men and over what men do or use—a new task, a new house, tools, food and so on. . . . The prayer used on such occasions asks that the objects in question may be the bearers of blessing for those who make use of them, that they may be places of meeting with God. We are entitled to look for God's holiness through such things because Jesus' sacraments show that the things of this earth can be linked with the kingdom of God." Like the sacraments themselves, of which the "sacramentals" are but a pale image, they do not work like magic but require faith and love from those who use them.

Undoubtedly some people misunderstand the meaning of these blessings and have a superstitious attitude toward them, but this is no reason for abandoning a practice that keeps us aware that all created things reflect the goodness of God and should lead us to Him.

Q. In the Book of Revelation 18:1-22 there is a description of the great Harlot and a warning for God's people to get

out of Her. To what does this refer?

A. According to the Protestant "Interpreter's One-Volume Commentary on the Bible," the harlot is pagan Rome. "The city has seduced the peoples of the empire with the worship of the emperor," the commentary explains and adds: "Christians are bidden to forsake the city of Rome lest they be tainted by her sins and become involved in her punishment."

I chose a Protestant commentary because in some cheap anti-Catholic pamphlets still circulated today the harlot is made to refer to the Church of Rome.

Q. In St. John's Gospel, 14:2-3, Jesus says: "In my house are many mansions." In Revelation, 3:15-19, He says: "Such as I love I rebuke and chastise." Do those souls who have suffered

greatly physically, mentally or through persecution enjoy a greater degree of happiness in the next life than those of us who may not have been so sorely tried in this life?

A. The happiness of heaven, I like to think, will come from loving God to the fullest extent of our capacities. If others have greater capacities than we, that will be something we will not be aware of. Jesus spoke in metaphors about

heaven; he is not to be taken literally as describing mansions of various sizes.

Our capacity to love in heaven will depend upon how much we have developed this capacity on earth with the help of God's grace, whether through accepting suffering or by voluntarily denying ourselves for the sake of others.

(Copyright 1974)

OK translations of several major liturgical texts

WASHINGTON—The English translations of several major liturgical texts were approved here by the Advisory Committee of the International Commission on English in the Liturgy (ICEL), the official body established by bishops of 11 English-speaking countries to develop English translations for the new liturgical texts set by the Vatican.

The ICEL secretariat here announced that translations were approved for: the first volume of the Liturgy of the Hours (formerly called the Breviary or Divine Office), the Rite of Religious Profession, Holy Communion and the Worship of the Eucharist Outside Mass, the Rite of Ordination of Deacons, Presbyters (Priests) and Bishops, and the draft translation of the new Rite of Penance.

The English texts will now go to the ICEL-member national bishops' conferences. Before the texts can be used in a country, the bishops of that country must vote for them by a two-thirds majority, and then the Vatican must ratify the bishops' decision.

An exception is the draft translation of the new Penance rite. A temporary text, it may be approved for use by the executive board of a bishops' conference.

A draft translation of the ordination rite has been in use for five years, and a draft of the Religious profession rite has been used for four years.

THE CHURCH AND I

War started French priest-worker movement

BY F. J. SHEED

We had been in and out of France right up to the German occupation, and came in again the moment France was free. We found a massive intellectual production.

As publishers we brought a lot of it into translation. But as ourselves we were more interested in the activity of Catholics among the workers and the poor. We had become more and more conscious of the gap between the mass of Catholics and the intellectuals: "the hungry sheep looked up and were not fed"—because the shepherds were talking to one another. Our particular interest was, as it had always been, in what happened to the mass of Catholics.

In those early post-war visits to France the most interesting thing we met was the Priest-Worker movement. And no one fascinated us more than the first priest-worker we came to know personally, the young Jesuit Henri Perrin.

When Germany held so much of France and was conscripting Frenchmen for work in Germany's factories, he had trained as a mechanic and in 1943 had gone to Germany as a volunteer, in order that the enslaved Frenchmen should not be priestless. We had published the book of his experience, Priest-Workman in Germany, translated by our daughter Rosemary.

HIS FIRST SHOCK was to find the Catholic Church functioning in Germany! He found "a living, praying liturgy, a whole community reaching to God. . . . A German soldier got into the place next to me, a big sergeant of 35 or so, who took up the dialogue Mass in a deep, firm voice. And I felt prayer become really tragic. . . . we were sons

of the same Father. . . . and I prayed desperately that Christendom might one day rise again."

German priests received him as a brother, had him say Mass in their churches at great risk from the Gestapo. After four months in the factory, the Gestapo did discover that he was a priest, and he was imprisoned. In his cell he kept a diary written on scraps of wrapping paper or lavatory paper. As he expected, he found that God meant nothing at all to most of the Christians he found either in the factory or the prison.

"Our job must be not so much to recall to them their duty as Christians, but to awaken in them the desire to become Christians." (So, as I have shown, we had found in our street-corner crowds: we had to show them Christianity that they would see that there was a point in being Christians, to awaken an awareness of an emptiness in themselves that Christianity could fill.) Pere Perrin continues, "Just as Christianizing a pagan world has to be done progressively, by almost imperceptible degrees, so the paganization of Christians has worked unnoticed like the discoloration and death of autumn leaves which slowly die and fall off the tree."

HOW HE SET ABOUT remaking the last contact he tells in the book. He managed to get other prisoners to night prayers in his cell. One or other of them would say prayers he remembered in German, Italian, Polish, Czech, Hungarian, Dutch, French. They would make the sign of the cross and each in his own language say an Our Father and a Hail Mary.

There were Russians among the prisoners, devoted to Stalin. They too came to join in the prayers and the final hand-clasp. Even Mass he did arrange sometimes to say in his cell, with some asleep, one making use of the extremely primitive lavatory close by the make-shift altar.

The book is wholly realistic—about the heroism, for instance, that it took to hold back and go up last and so get the least of the soup which was almost all they had by way of food.

Reviewers found in Pere Perrin's book an awareness of the Mystical Body experienced, and a hope that the experience might be for all men:

"Perhaps one day we should be able to live another liturgy, coming spontaneously from the heart of a priestly people gathered round their priest; with

him in moving dialogue, with united actions, they could offer for the whole earth, expressed by a little bread and wine, to make of it the Body of Christ which purifies and sanctifies the world, a loving Mass in which priest and people grow into one, are fused more and more into Christ, their hearts wrung by the thought of those who neither can nor want to be there: a Mass which is a real mystery of unity, love and Redemption nourishing young men in the full flush of vitality. . . ."

THIS HE WROTE in his cell, surrounded by the thieves, pimps, black marketeers, who shared prison with him. And the man who wrote it was the Henri Perrin we met one day in Paris. He was alive with it. He asked his Jesuit superiors to let him return to his working among the workers, and they consented.

My wife lunched with him at a workers' restaurant. He was living with another Jesuit in an "airless hole," no drainage, no electricity, no running water. He has been fired from one job already, for inefficiency he was told, but he thinks the bosses had discovered he was a priest. He was filled with hope in this new apostolate.

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DIVORCE

BY ANTOINETTE BOSCO

Most of the 82 women and 12 men who arrived at the Long Island Cenacle Center for Spiritual Renewal on a cool Sunday in the fall of 1971 were vocally suspicious of what this meeting was all about.

But curiosity—and hope—had dragged them here, some from as far as a distance as 70 miles.

The announcement attracting them, put into the Long Island Catholic diocesan paper and the local "Penny-saver," an advertising circular, had read simply:

"The first program of its kind, planned specifically for divorced and separated Catholic men and women will be held at the Cenacle . . . For reservations, or further information, call or write Sister Thelma Hall . . ."

As people arrived to register, their motives in coming ranged from disbelief—"I didn't think the Church knew we existed"—to amazement:

"Thank God the Church is finally recognizing this problem."

THIS "PROBLEM" is an anguishing one for Catholics who, for whatever reason, have had to confront the tragic fact that their marriage is a shambles, and that separation or divorce is inevitable.

The pain of divorce is especially deep

for Catholics, precisely because we believe in the sanctity and indissolubility of Christian marriage. Divorce makes Catholics unsure of their position in the Church. To complicate this confusion, after a separation or divorce, most Catholics feel isolated from their parishes—involvement in parish organizations where once they felt accepted. And in the parish itself, once so much a homeplace, they often feel like "strangers in a strange land."

For Catholics who want to continue living a life of faith within the Church, in spite of their new and sometimes terrifying life situation, where is the Catholic niche or group offering a welcome? No wonder the invitation from the Cenacle Sisters which reached 128 parishes was so welcomed.

Sister Thelma Hall explained that the Sisters had planned the day to provide Catholics in disrupted marriage situations the opportunity to talk about their special problems and feelings, to discuss current considerations in the Church on this problem area, and to reflect and pray together.

THE SUCCESS OF THE Cenacle program, still going strong and now having reached over 400 people, emphasizes that many Catholics want to remain in good Church standing after a divorce and thus are searching to find what avenues are available within the Church to rebuild their personal and

spiritual life. Divorced Catholics also find themselves in the strange situation of hearing someone say "broken family" and realizing the reference was made to their family. Finally, they discover they usually know very little about the Church's current theological position on annulment and divorce.

As one woman put it, "We need help in learning to live with our new and difficult life situation. We need an identity, not only to know who we are—but we need an identity within the Church."

A young priest-doctor in Canon Law, who is the volunteer chaplain for the Cenacle program, continually emphasizes the connection between the legitimately human and the spiritual elements in each life. "Divorced and separated Catholics are coping with a very difficult human situation," says Father Thomas Candrea. "It is important to help them see that not giving up on ourselves and having confidence in life are fundamental religious attitudes."

A divorced Catholic almost always experiences a trauma, a shredded self-image, a sense of failure, and uncertainties about what problems will erupt in the changed family. The divorced Catholic who takes over as the solitary parent left to raise the children must work incredibly hard at building a whole family and challenging the "broken family" image that plagues every family with a missing spouse. And what is a whole family? A place where there is a sense of unity and peace; where all the family members feel comfortable; where they care for one another, would go to bat for one another, and would never hurt one another. This kind of family can be achieved even where divorce has severed the marriage.

ALONG WITH BEING whole, a family with a divorced parent can be a Christian family as truly as any two-parent family. With Christ as the Center, where values of love, justice, goodness, and generosity prevail among the members and are willingly extended to others, a family rightly should be seen as a Christian family.

While divorce does not cut off Catholics from the Church, remarriage severs them from the sacraments unless they have obtained a Church annulment which declares their previous marriage invalid. In recent years, progress has been made in granting annulments on psychological grounds, and divorced Catholics are urged to go to their diocesan marriage tribunals to discuss annulment possibilities, particularly because of psychic and personality impediments that may have existed at the time of their marriage.

Divorced Catholics are the new minority in the Church, suffering the difficult life of being isolated, different, lonely, and usually poor, thus needing the strength and refreshment of the Church perhaps more than at any other prior time in their lives. Encouraging signs are that the Church is beginning to see divorced Catholics, not as an embarrassment, but as fellow Christians, offering understanding, not judgment.

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(Copyright 1974, NC News Service)

CATECHETICS

A painful experience

BY FR. CARL J. PFEIFER, S.J.

"I tried. I really did. Nothing worked. To this day I still don't know what I could have done differently."

Ann was telling me about her attempts to save her marriage to her alcoholic husband. Her efforts had failed, even though she had sought help from a counselor, a psychiatrist, and a priest. This was six years ago. Since that time she has raised her five children and worked—sometimes two jobs at once—as a religious educator in several parishes.

I asked her about her feelings regarding her divorce. "I think the main feeling I had was apathy. I had grown to the point of apathy. I did not wish George any harm. There was no hate. I felt good, but not happy, that our destructive relationship was finally coming to an end. There was a kind of peace. I remember, just after the divorce, hearing a homily at Mass on love and marriage. The priest was speaking of something I had wanted, something I still wanted, but knew it couldn't be. I was not bitter. As the priest spoke, I knew within myself that I would love again. I wanted to remarry. I wanted George to be happy, too."

ANNE AND I TALKED about her very painful experience of divorce. I knew that I was hearing only one side of a story that necessarily had another side. I was aware that George might interpret the same facts from quite another perspective. Yet it was clear that what had begun with youthful idealism ended six years and five children later in the painful shattering of those idealistic hopes.

As Anne talked, I could not help but think of the hundreds of thousands of others like her whose marriages end in divorce or separation. Today between one-fourth and one-third of all marriages break down. The percentage is high as well among Catholics, who believe that marriage is meant to be forever—indissoluble. Many of those Catholics, like Anne, have persevered through the pain of divorce, their ideal of marriage and their love of Christ and his Church.

I asked Anne what her experience and that of so many other Catholics like her and George might suggest to religious educators.

She pointed out the need for good pre-marriage courses, courses that clearly present the Church's ideals of marriage but honestly face the realistic problems of marriage in today's world. "It's important for the Church to be realistic. We need to face the fact that people make mistakes."

IT SEEMS TO ME that Anne's insights are valid. They reflect the experience of many good Catholic men and women like her who sincerely tried to live as man and wife, but in spite of their efforts, found their relationship deteriorating to the point of being destructive to each other and to their children. What does their experience suggest to religious educators—parents, teachers, priests?

First, it seems to me that religious educators have the obligation to teach clearly and honestly the Christian ideal of marriage as a lifetime, indissoluble, union of man and woman. Christian marriage is not a temporary arrangement. It is meant "for better or for worse . . . till death do us part."



Two people operate in their own spheres, losing touch with one another. (NC photo by Richard T. Lee)

The divorced need help of caring people

BY GERARD A. POTTEBAUM

Somehow certain issues generate a lot of press for the Church. Birth control. Abortion. And most recently, divorce . . . Italian style. When such topics storm through the wire service, a climate of sensitivity surfaces in Church circles.

Church-affiliated publications often enter into a kind of holding pattern and stay with restating the Church's teaching. It is a way of landing safely, of getting one's feet on the ground, even though it may mean landing at another airport until the storm clears.

This article, as part of the week's theme on divorced Catholics, follows the holding pattern approach to the topic. As almost everyone knows, a storm has been brewing in Italy over the passage of a divorce law. Publishers need to take special care in avoiding a treatment of the topic that might communicate to some readers that they are not sympathetic with the Pope in his confrontation with the Italian voting public.

THIS WOULD NOT be the time to examine ways of reinterpreting the Church's position toward marriages in trouble. Such an idea would be seen by some readers as a shift in the Church's stand toward divorce, a definite softening of a solid position, perhaps even a subtle way of promoting divorce. It would not relieve the anxieties often generated by what some people interpret to be the ongoing disintegration of Church teaching, and the indiscriminate drifting of the Church with the shifting sands of society.

So, this article will avoid heightening anxieties over the divorce discussion. It will take the occasion to observe how lonely divorced people must feel. They must feel every bit as lonely as the Pope feels as he confronts the outcome of the Italian vote. Surely the Pope knows of their loneliness which makes his own struggle all the more painful.

The divorced live in alienation of their spouse, of their own children, and of the friends they have made as a married couple. They do not enjoy the luxury of a holding pattern. They've already fallen from the sky.

They are trying to make for themselves a new life. They need a Church community of caring people who will not look down upon them as defective, deformed, diseased.

The time is always right for expressions of care.

The Church's position on divorce and remarriage need not change for people to show the divorced that although their marriage has failed, they are not failures as people. Other matters than the Church's position put a strain on any effort to be supportive of the divorced person, for instance, divorced persons represent a threat to married couples. They are suspect of being on the prowl for a new spouse. Especially is this so of the divorcee with young children.

THE EMOTIONAL STABILITY of children depends heavily on a healthy mothering and fathering experience. The divorcee with children has to go out of his or her way to provide for the missing parent. That can create problems if the substitute parents happens to be the husband of your neighbor in the next apartment. It is often difficult for the divorcee to discourage such a relationship from developing between the children and another married person because the children themselves seek out the parental needs they find missing in their own families.

Under such conditions, the time seems never right for expressions of care. They always seem suspect. And that only adds to the divorced person's loneliness, and to the married person's dilemma of trying to be supportive without being suspect. It's not a pretty picture . . . from up here in the holding pattern.

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CONTACTS

Awareness of the divorced Catholic problem has resulted in the formation of various offices and groups throughout the country which concern themselves with helping Catholics in a concrete way.

Among the services offered are: education programs, marriage tribunal information, and assistance, discussion groups, retreats, and lecture discussion sessions.

On the East Coast, the Paulist Center in Boston, Massachusetts, does extensive work with divorced Catholics. For more information, write to: Paulist Center, 5 Park Street, Boston, Massachusetts, 02108.

Listings of other offices and groups appear in a Paulist Press paperback book entitled "The Divorced Catholic" by Jim Rose and Louise Shanahan. This publication is recommended by the Family Life Division of the U.S. Catholic Conference.



Wedding rings split apart and the couple who wore them unravel as divorce enters the picture. (NC sketch by Eric Smith)

Special challenge for the Church

BY JAMES PHILLIPS

The three of them did come: Marilyn, Beverly and Jan.

Each is a woman in her mid-30s, bright, attractive and articulate. Each is now divorced, is raising at least one child, has not remarried, but, while reared a Catholic, has now left the Church.

They accepted my invitation to lunch; but they all had the same reaction to the subject I wanted to discuss: "There is no way," they said, "that an interview with me will do me or the Church any good. Write an honest column about the effects of the Church's marriage laws and it will just get people angry. People do not want to know."

But they did come anyway, to renew, as they said, old friendships that were in need of nourishment. And, despite their opinions about the worth of it all, they did talk for a while about themselves, the Church and divorce.

It was not a very pleasant or helpful conversation. Each woman had been hurt, and blamed much of the hurt on the Church. Each had been wounded, and, because I asked for it, was showing me the scars.

MARILYN'S PAIN had been worse than the others; and I expected to see the thin, drawn, haggard woman that my wife and I had seen when we had last visited Marilyn. But this time she did not look haggard at all. She looked beautiful, more beautiful than I had ever seen her. Her face and figure were healthy and alive. And her eyes were the bright, clear eyes that had charmed so many when she had been a dozen years younger.

I had to comment on how good she looked; and she explained what had brought about the change: "I got back on the track, got healthy again, as soon as I quit waiting for Harry to die."

"Remember—it was not too long after the divorce when I told you that I really wasn't worried about the future. Knowing the kind of life Harry leads, I was sure he would soon get himself killed in a barroom brawl, and when he did, I would be able to get married again."

She paused, took a breath, then continued, "Do you know what it's like to hope someone will get killed? It's a stupid, irrational and hateful thing, but as long as Harry was alive, I couldn't marry again and my four kids were saddled with a lonely mother and a father who forgot they ever existed."

"SO EVERY NIGHT I'd fall asleep—alone on the couch—worrying about the children and hating myself for wishing for the death of another human being. Eventually, it got to be more than I could handle and I had a nervous breakdown, two of them, in fact."

"It was after the second one that I realized that this was no way to live: so I took an important step."

"I can guess what it was," interrupted Jan. "You got out of the Church so you wouldn't have that foolish burden hanging over you."

"Right," Marilyn answered, "and you know, the peace is tremendous."

"You're planning to remarry, then?" I questioned.

"I don't know."

"You may be missing the point," chimed in Beverly. "The problem may not have been Marilyn's need to actually remarry. Sometimes it is just the need for the right to remarry. More than that, it's the need to get away from the big lie, the lie that pretends that the person you once were married to will ever again share your life."

"And that," said Jan, "has

something to do with why you left the Church?"

"It sure does," was Beverly's reply. "The legalism in the Church makes me sick."

"Once I got divorced, the Mother Church of my childhood became my judge. She spoke complicated words of law, not simple words of love. She kept hitting me with legalistic squirming, when what I needed was love and understanding."

"My marriage was once alive. Now it's dead. It hurts to say that, but it's true. Yet the Church refused to accept that simple fact, so I finally got fed up and quit."

JAN INTERJECTED, in a bit calmer tone: "I've left the Church, too; but it was not a question of my turning against Her. I left when I finally realized that I didn't belong any more. I tried to be a part of the Church, over and over again I tried, but everywhere I turned, I was either rejected or politely ignored."

"You know," she added, "I've come to the conclusion that the Catholic Church is really a Church just for priests, Sisters, and married people. There is not much room in it for single people of any kind—and no room whatsoever for divorcees."

"As I think about it, I guess that, in a sense, I did not really leave the Church. She left me—alone."

Right there, for some reason, the subject died.

We spoke after that of other things: our lives, our children, mutual friends; and we never did get back to the subject of marriage and the Church.

When I remarked on that as we got up to leave, Jan explained why: "It seems strange for me to say this, but it seems that all three of us are happy today, precisely because we have gotten out of the Church. We quit talking about it after a while because, well, we just don't care much any more. There's no sense in dwelling on the painful things of our past—our marriages and the Church—when our present lives, our children, our friends, and—yes—the way we now pray are so much more pleasant subjects."

There are those who will judge these friends of mine. I cannot. I am sad and mystified. It has caused me to think deeply about a subject that is familiar to me, but one which I really have never examined.

IT WAS DISTURBING to hear Marilyn say that when she left the Church, she found control over nervous breakdowns. This forces us to examine ourselves. Perhaps if a priest or a Sister or members of a parish group had been there to give understanding and love, Marilyn might have been able to accept the Church law on divorce. The Church is actually the greatest healer, the master physician—where were we?

And Jan's statement—"I tried to be a part of the Church, over and over again I tried, but everywhere I turned, I was either rejected or politely ignored."—tells us how wrong it is not to care enough.

Not enough people realize that the Church has already begun to take a serious look at this problem. For instance, the diocesan marriage courts are working very hard on legal questions; groups are being formed in some parishes especially for divorced, single, and for those who have lost their spouse through death; and there are retreats which have been especially designed for these people. The ministry to the divorced is challenging and can be tremendously rewarding. It is up to all of us to make it grow and bear fruit.

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Catholic Salvage 'used' to helping

BY B. H. ACKELMIRE

INDIANAPOLIS—The garage sale may be a boon to the suburban housewife, but it is the bane of the second-hand store. That's the opinion of Robert Vernick, who ought to know. He has managed the Catholic Salvage Bureau at 449 East Washington St. for the past 10 years.

"It has really hurt the quality of our merchandise," Vernick said of the garage sale phenomenon. A few years ago, housewives donated all used clothing and household items to organizations such as Catholic Salvage. "Today we get called to come and pick up the leftovers," Vernick remarked.

Unlike Salvation Army and Goodwill outlets, Catholic Salvage receives no community funds. It is entirely self-supporting. Operated under the auspices of the Archbishop, the bureau turns all profits into "camperships" to the Brown County summer camps operated by the CYO.

LAST WEEK VERNICK presented a check to CYO officials that will send 75 youngsters (at \$42.50 each) to camp who otherwise could not afford to go. So it is obvious that business is not all bad.

There is a bright side to garage bargains, Vernick noted. "They create a bigger market for used items. More people are buying used articles of all kinds." Add to that the energy crisis and ecology's emphasis on recycling and the second-hand table or suit is not only economically smart but respectable.

The great majority who shop at Catholic Salvage, however, are old customers who have been coming to the store for five years or more. And the most sought-after item continues to be clothing for infants and children.

There aren't as many "regulars" as there used to be, however. Most of the small factories and stores have moved from the near-downtown location and their employees no longer stop in to browse. There is the occasional antique collector, the college student needing a desk, or a young couple searching for a table to refinish. But they are the exception. Today's usual customers are the low-income families who must buy



FROM COUNTER TO CAMP—Robert Vernick, manager of the Catholic Salvage Bureau, is shown presenting a check covering 75 "camperships" to Bill Kuntz, executive director of the CYO, and Dennis L. Southerland, assistant director. The check, proceeds from the sale of used clothing and household items, will send youngsters from low-income families to CYO summer camps in Brown County.

second-hand or do without. Helping such people is what Vernick is proudest about. That and the free emergency aid the store frequently supplies, the camperships, and the fact that 12 people are provided part-time employment.

THE STORE KEEPS two large pickup trucks busy every weekday and they go anywhere inside Marion County. Calls are welcomed from anyone wishing to donate salable, usable clothing and household items. Vernick stresses "usable."

"Only about 10 per cent of each truckload can be salvaged and sold," he said. The rest is carted to city dumps twice a week. "It costs \$10 a load to dump. That, plus the labor involved,

really adds up."

Because the store does not have the personnel or facilities to repair appliances, it does not accept used washers, dryers, television sets, etc. Stoves are accepted if they are in good working order.

Catholic Salvage maintains five collection boxes around the city. At one time there were 17, but vandals drastically reduced the number. Used, salable clothing (clothing only, please) may be deposited in boxes located in the school yards of the following parishes: St. Pius X, St. Barnabas, Holy Name, St. Christopher, and St. Jude. Donations also may be brought directly to the store. Or a phone call (632-3155) will bring a pickup truck.

Remember them

CHARLESTOWN
JOHN EICKHOLTZ, 75, St. Michael's, June 21. Husband of Anne Mae; father of Mrs. Clara Lemmons, Leonard, Raymond and Francis, all of Charlestown; Henry of Kendallville; Richard of Plainfield; Denis of Sellersburg; Mrs. Thomas Shields of Georgetown; Mrs. William Dunn of Indianapolis; Mrs. James Withers of Louisville; and Mrs. Donald Hamerla of King of Prussia, Pa.

CONNERSVILLE
RAYMOND F. MICHAEL, 76, St. Gabriel's, June 24. Husband of Ann; father of Donald F., Mrs. Eugene Mendell, both of Connersville, and Mrs. Mel Patterson of La Crosse, Wis.; brother of John W. of Connersville.

INDIANAPOLIS
HENRY J. BALZ, Jr., 40, St. Thomas Aquinas, June 28. Husband of Theresa C.; father of Dr. Anthony J., Dr. Richard H., David K., Bernard L., Christopher J., Timothy J., Thomas E. and Miss Elizabeth A. Balz; brother of Sister Theresa, O.S.B., Mrs. Theresa Murray, Mrs. Theodora Fitzgerald, Mrs. Anna McDonough, Mrs. Jane Ewald, Dr. David A. Balz, Thomas Balz and Mrs. Joan Shine.

MARGARET A. AUGUSTINE, 37, Our Lady of Lourdes, June 18. Wife of Charles A.; mother of Kevin C.; daughter of John G. O'Connor; sister of Mrs. Teresa Wolbert, Eileen Busby and John T. O'Connor.

HOWARD SLAUGHTER, 50, Holy Name, June 18. Husband of Viola Ann; father of Steven M.; brother of Bertha and Ralph H. Slaughter, Ruth Kirk, Helen Gmeliner, Marie McDaniel, Mildred Townsend and Mildred Combs.

HELEN V. WALKER, 68, St. Catherine's, June 19. Mother of Mrs. John Shout, Daniel L. and Ralph T. Walker; sister of Mrs. Milton L. Gilmer, Mrs. George Goodrich and Mrs. Hunter Myers.

CATHERINE A. BOEHM, 68, Sacred Heart, June 20. Mother of Mrs. Mary A. Reeder, Raymond F. and Charles Boehm.

ALBERT A. HUCK, 62, St. Roch's, June 21. Husband of Mildred; father of Madeline, Stephen and Gregory Huck, Monica Baskerville, Bernadette Lauck and Connie Clumb; brother of Lawrence Huck.

DONALD G. WASHAM, 45, St. Mark's, June 22. Husband of Clara P.; brother of Anna Ruth Trinkle, Helen Cox and Mrs. Paul Washam.

MATTHEW C. MESSALL, Sr., 70, Little Flower, June 22. Husband of Frances; father of Rita Krauth, Matthew C., Jr., James M., Daniel F., John J., Patrick D. and Gerald T. Messall.

THOMAS EDWARD WELCH, Sr., St. Matthew's, June 22. Father of Thomas E. Welch, Jr.; brother of Dorothy Welch, Kathleen Clouser and Agnes Kernel.

JOSEPH A. MILES, 48, St. Patrick's, June 24. Husband of Betty Ann; father of Kathryn Smith, Patty Federie, Joseph and Paul J. Miles; son of John Miles; brother of Bernice Hillard, Arthur A., Leo William and Paul Miles.

JEFFERSONVILLE
ERNEST BOOK, 68, Sacred Heart Church, June 20. Husband of Helen; father of David C. of Floyd Knobs; Thomas of Jeffersonville; and Martha Davis of Louisville; and

Marie Vonnahme of Omaha, Neb.; also survived by three brothers and two sisters.

NEWALSBANY
AMANDA HOWE, Our Lady of Perpetual Help, June 20. Sister of John Howe and Mrs. Raymond Strassel.

PERRY COUNTY
STELLA HUBERT, 64, St. Isidore's, June 25. Wife of Francis; mother of Ralph of Bristol; Janet of Fairbanks, Ala.; sister of Thomas LaGrange of Tell City; Everett LaGrange of St. Croix; and Thelma LeNaire of Branchville.

RICHMOND
JOSEPH E. JENKINS, 46, Holy Family, June 26. Husband of Barbara; father of Mary, Sarah, Cecilia Ann, Joe, David, and Andrew, all living at home; son of Julia Jenkins of Louisville, Ky.; brother of Alma Tharpe of Elizabethtown; Agnita Dunn of Louisville; and Ernest Jenkins of Browns Mill, N.J.

ST. MARY-OF-THE-WOODS
FRED REGINATO, 84, St. Mary of the Woods, June 28.

TELL CITY
MAUDE SWEAT, 83, St. Paul's, June 24. Mother of Russell of Tell City; Mark and Leonard of Inverness, Fla.; Burke of Leopold; Matthew of Piqua, O.; Corneilia Badger of Derby; Maurine McClain of Austin, Ind.; Madeline Lampkin of Dayton, O.; and Louise Hay of Tell City; sister of Mae Amos of Fort Myers, Fla., and Grace Nickleson of Liberty, Ind.

TERRE HAUTE
GEORGE ALEXANDER YURCO, 70, Sacred Heart, June 27. Brother of Joseph Yurco of Cleveland, O.; Miss Susan Yurco living at home; Mary Challo of Cleveland; and Betty Vince.

STEPHEN FRANK KAPERAK, 68, Sacred Heart, June 25. Father of Stephen F. Jr., Ronald, John, Thomas, all of Terre Haute; Mary Ann Kaperak of Indianapolis; and Martha Sikes of Terre Haute; brother of George, Frank, Pete, Paul, John and Ted, all of Terre Haute; Anna Lindsey of Terre Haute; Julia Huff and Mary Browne, both of Indianapolis.

JOHN T. SABL, 69, St. Margaret Mary's, June 24. Husband of Justine; father of J. T. Sabl, Jr.; brother of Frank of Benton Harbor, Mich.; Edward of Terre Haute; Andrew of Lapel, Ind.; Richard of Vincennes; Raymond of New Albany; Sister Emily, S.P., of Indianapolis; and Jeanne Zwarg of Fort Wayne.

Golf Outing rescheduled

Last Saturday's violent thunderstorm and the threat of tornadoes forced the cancellation of the annual Gold Outing at Enslley's 56th Street Center. It has been rescheduled for Saturday, July 27.

CYO officials stated that participants who paid, including those who finished their rounds, would be allowed to play free of charge on a rain check basis. Youth Council approval is expected.

The picnic will follow at Marian College.

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Meyer, Hoffman golf medalists

Tom Meyer of St. Louis parish, Batesville, won the Junior-Senior low medalist trophy in the Match Play Tournament at the South Grove Course with a three-over-par 73.

Andy Hoffman of Holy Spirit parish, Indianapolis, took medalist honors in the Freshman - Sophomore division with a 76.

Results of the tournament, which ended on June 27, will be carried in next week's Criterion.

STANDINGS

JUNIOR GIRLS' SOFTBALL
Standings for weeks of June 16 thru June 23

DIVISION I—St. Anthony, 2-0; St. Pius X, 1-0; Christ the King 1-1; St. Andrew 0-0; Immaculate Heart 0-0.
DIVISION II—Holy Spirit 2-0; Holy Name 2-0; Nativity 1-0; St. Simon "A" 0-1; St. Bernadette 0-1; Our Lady of Lourdes 0-2.
DIVISION III—St. Jude 2-0; St. Roch 1-0; St. Catherine 1-0; St. Mark 1-1; St. Barnabas 0-2.

JUNIOR BOYS' SOFTBALL
Standings for weeks of June 16 thru June 23

DIVISION I—St. Michael 2-0; St. Christopher 1-0; St. Gabriel 1-1; St. Malachi 1-1; St. Anthony 1-1; Immaculate Heart 0-0; Holy Trinity 0-1; St. Thomas More 0-2.
DIVISION II—St. Simon 2-0; St. Andrew 2-0; Holy Cross 1-0; Our Lady of Lourdes 1-1; St. Philip Neri 0-0; St. Lawrence 0-1; St. Pius X 0-2.
DIVISION III—St. Barnabas 2-0; St. Catherine 1-0; St. Jude 1-1; Nativity 1-1; Our Lady of Greenwood 0-1; St. Mark 0-2.

CYO NOTES

Entry blanks for the two CYO Swim Meets have been mailed to all parishes. Entry deadlines are: Sub-Novice Meet, July 3, and Archdiocesan Meet, July 11.

Information on the annual CYO Tennis Tournament has been mailed out as well as entry blanks. Deadline is July 18.

FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar elsewhere in the paper.

St. Nicholas, Sunman, (Turtle Soup Supper and Festival)—June 28

St. Michael's, Brookville (Dinner and Festival)—July 4

St. Maurice, St. Maurice, Ind. (Picnic and Dinner)—July 7

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VIEWING WITH ARNOLD

'Daisy Miller' is exceptional

BY JAMES W. ARNOLD

"Daisy Miller," Peter Bogdanovich's version of the Henry James classic, is probably the best film of a good novel that you or I will ever see. The only problem in it is not only unavoidable but insoluble—how do you cast an actress to play a national myth? Or should we say, Myth America?



For the record, Daisy is the central character in James' 1878 short novel about a rich, pretty American girl who brings along her brash and uninhibited democratic style on a trip to conventional upper-class watering-places in Europe. She dazzles a stiff and stodgy young expatriate named Winterbourne, who is unable to match her frankness and instead wastes his time trying to figure out if her impropriety is really innocent. Just as he decides in the negative, Daisy's confident imprudence brings on a fatal illness, and poor Winterbourne is left

alone with knowledge both of her innocence and her love for him.

FROM HER FIRST appearance in print, Daisy was recognized as an American prototype, a heroine who represented not only traditional virtue but a new independence and audacity that mocked the encrusted European ideal of class distinctions and "proper" young womanhood. Daisy, who seemed to embody the bold spirit of her country, became a famous character—the only famous character, indeed, that James ever created. The problems of personifying this free and lovely spirit in filmic flesh, to everyone's satisfaction, are obvious.

Bogdanovich has chosen Cybill Shepherd, the flawlessly pretty cover girl who was also cast as the All-American ideal, somewhat more negatively, in "The Heartbreak Kid." Visually, the choice is perfect—Cybill is as fresh and dewy gorgeous as an Elvira Madigan chasing butterflies in Colorado. Her personality also has the needed spunk and daring,

with the ambiguous hint of devilry. But alas, Miss Shepherd cannot read lines, and she has a ton of them in "Daisy Miller." The character is supposed to be "much disposed towards conversation," but charmingly, Bogdanovich has Shepherd chattering rapidly on like a child in advanced reading. This may well be American womanhood, but for me at least, it weakens the fragile essence of James' tale. Daisy must bewitch like a hummingbird, not a parakeet.

A DEVASTATING flaw, perhaps. But otherwise director Bogdanovich and witty British scenarist Frederic Raphael ("Darling") have used the book almost as a shooting script, scene for scene, image for image, with almost exclusively Jamesian dialog. The book has not been adapted so much as rendered, right down to subtleties of tone, style and point-of-view. The casting is also generally inspired, with Barry Brown as the stuffy but gentle Winterbourne, Mildred Natwick as his humorously snobbish aunt, Cloris Leachman as Daisy's distracted and permissive mother, and Eileen Brennan as the fiercely proper and vindictive Mrs. Walker. Young James McMurtrey (son of the author of "Last Picture Show"), as the prototype of all bratty little brothers, is not only just right but sensitively used as a kind of sub-motif, a less attractive embodiment of American chauvinistic character.

Some regular filmgoers, let's face it, won't dig this

movie. James' novel is what is academically described as High Art, the literary equivalent of a string quartet. The central idea—the conflict in mores between European stultification and American freedom and openness, the tragic identification of the pretty and natural as vulgar—is subtle and perhaps 19th century time-bound. Winterbourne may be especially hard for moderns to understand, not to mention all the fuss made over Daisy's indiscretion in walking with a man in a public park in mid-afternoon. This is not a movie for non-readers or action fans. Daisy is relevant, of course, as an early flag-bearer for liberation, though not consciously. She is "a very light young person" who simply believes that flirting is an American custom and when you are in Rome you are a phony to change your habits. The love story is so chaste as to be all but invisible. What was the last movie romance that got a "G" rating?

BOGDANOVICH'S skills throughout are as dazzling as his heroine. This is his most perfectly realized movie, and the Vevey and Rome locales glow with sunny elegance. The tour of Chillon Castle, with its overtones of both romance and Yankee scorn for tradition, is pure visual delight. One of the witty Brown-Natwick dialogs is set in a pool, where they stand in water up to their necks having tea on a floating silver tea service, and apologize for splashing an adjacent floating chess game. And there is the poetic visualization of the famous last line—"I have lived too long in foreign parts"—as Brown stands alone among the cemetery trees and the screen slowly fades to gold.

Fine novels exist in every reader's imagination, and are inevitably disappointing when concretized in film. But "Daisy Miller" is an exception, and its appearance right now is an odd and refreshing pleasure. (Rating: A-2—unobjectionable for adults and adolescents)

The week's TV network films

ALFRED THE GREAT (1969) (CBS, Friday, June 28): Clive Donner's unique exploration of the times and troubles of the ninth century Saxon king, newly Christianized, got practically no theatrical exposure in America, and one trembles at the thought of what the TV editors will do to his attempt to steer between psychological history and bloody spectacle. The strong British cast is headed by David Hemmings and Michael York. For serious viewers, worth taking a chance on.

SWEET CHARITY (1969) (NBC, Saturday, June 29): Director Bob Fosse's much-underrated film debut, a sizzling and splashy cinematic version of the Cy Coleman-Dorothy Fields musical (book by Neil Simon), about a brassy taxi-dancer with a pure heart who is trying to find a good man. The dances are fabulous, and there are solid performances by Shirley MacLaine, Ricardo Montalban and John McMartin. The whole thing is not quite up to its original source (Fellini's "Cabiria") but it's Show Biz at its funny-sexy-sentimental best. Recommended for all but very young children.

DOWNHILL RACER (1969) (ABC, Sunday, June 30): One

of the best and most realistic of the fiction sports films, this study of an aggressive potential world ski champion (Robert Redford) and his private hangups has plenty of action, zestfully photographed and edited. There is also subtle insight into the character of the participants and hang-ons in championship level sport. A treat for ski fans, recommended for adults and mature youth.

PEKING EXPRESS (1951) (ABC, Monday, July 1): An oldie but not so goodie. William Dieterle's adventure-train flick about a perilous post-WW II ride through the chaos of China. With Joseph Cotten, Corinne Calvet and Edmund Gwenn. Mainly of historical interest.

FITZWILLY (1967) (CBS, Friday, July 5): The brilliant, highly imaginative cartoon by George Dunning, combining the music and personalities of the Beatles, the art nouveau style of Aubrey Beardsley, and blazings colors which are both surreal and psychedelic. An eye-popping experience (though less so on the tube with commercials), this is one of the great animated films of all-time. Recommended for bright children, and anyone else who can keep up with them.

CURRENT RECOMMENDED FILMS (Please note also DFB moral ratings. Films are listed in the order in which they were reviewed here): The Exorcist (A-4); Day for Night (A-3); Cinderella Liberty (B); The Great Gatsby (A-3); Contrack

(A-2); The Conversation (A-3); Claudine (A-3).

Father Lawrence Moll succumbs

OAKLAND CITY, Ind. — The Funeral Liturgy was celebrated in Blessed Sacrament Church here for the pastor, Father Lawrence Moll on Monday, June 24. Burial was in St. Magdalen Cemetery, North Madison.

Oakland City is in the Evansville Diocese. Father Moll, who is a brother of Father Raymond Moll, pastor of St. Augustine Church, Leopold, died unexpectedly on June 20 while attending a Priests' Continuing Education Program at Sarto Center, Evansville.

Twenty years ago Archbishop Paul Schulte officiated at the cornerstone rite for the new St. Joseph parish plant on Indianapolis' westside.

Sister Theresa Louise Burger dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were held for Sister Theresa Louise Burger, S.P., on June 20 at Immaculate Conception church. She died June 18 after an illness of several months.

Sister Theresa Louise was born in Jasper, Ind., in 1896. She entered the Sisters of Providence in 1914. Sister Theresa Louise taught in the Archdiocese: St. Joan of Arc, St. Patrick, and St. Anthony schools, all in Indianapolis; Holy Trinity, New Albany; St. Patrick's and St. Margaret Mary in Terre Haute. Her last appointment was at Precious Blood School, Jasper. She retired from active teaching in 1971.

Sister Theresa Louise is survived by three sisters: Mrs. Colette Fuhs, Mrs. Theresa Ackerman, and Mrs. Alma Hurst, all of Jasper. A brother, Louis A. Burger, preceded her in death.



Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

The only lasting effects of the Battle of Tippecanoe were to exacerbate the hostility of the Prophet's disciples and to drive them into open alliance with the British. In the spring they rebuilt their town, and they increased their depredations on isolated settlements and their attacks on unprotected travelers.

On 18 June 1812 the United States declared war on Great Britain. At first the fighting went badly for the Americans. In short order British and Indian forces took Michilimackinac, Chicago, and Detroit; sometimes the British officers had the first word that a war was on and so were able to attack and overcome the uninformed Americans.

On 28 August an Indian force laid siege to Fort Wayne and thereafter made several unsuccessful assaults on the little garrison there. On 12 September, however, they dispersed without a fight at the approach of troops led by Governor Harrison, who in June had left Vincennes to seek a commission in the regular army, turning over the administration of the Territory to Secretary John Gibson, as acting governor. The loss of Fort Wayne would have laid Vincennes and the entire area open to invasion by the British.

TWO OTHER NOTABLE incidents occurred that September. One was the massacre by half a dozen Indians of 20 or 30 persons, mostly women and children, at Pigeon Roost in what is now

Scott County. One can only wonder at the foolhardiness of these people in continuing to occupy their unprotected homes in so hazardous a time.

The other was an assault by a band of Indians on the recently erected Fort Harrison, which was manned by a company of the Fourth Regiment under the command of Captain Zachary Taylor.

About midnight the attackers set fire to one of the blockhouses. As the captain reported the affair, the fire "unfortunately communicated to a quantity of whiskey . . . In less than a moment ascended to the roof, and baffled every effort we could make to extinguish it."

Notwithstanding the illness of many of his men and the desertion of others, the captain rallied the rest to erect a barricade and resist the attack.

After a seven-hour fight the Indians withdrew, killing or taking with them most of the garrison's and settlers' livestock. This was one occasion on which whiskey worked to the Indians' advantage. With such incidents occurring all over the area, it is small wonder that Father Olivier did not come to Vincennes in 1812.

DURING THE WINTER and the spring and summer of 1813 several expeditions made their way through the Indian country, destroying villages, including the rebuilt Prophet's town, and burning crops and storehouses. As Harrison had anticipated, these punitive expeditions did not take the trouble to distinguish between friendly and hostile Indians; they simply laid waste to whatever village or field they came upon.

Some Indians that had thrown in their lot with the Americans sought refuge in Vincennes and were granted protection, but most abandoned the ground within the ambit of the American forces, some of the warriors joining the British, the women and children moving out of the Territory.

By October 1813 the danger of meeting hostile Indians had passed, and Father Olivier came again to Vincennes after an absence of more than two years. Not surprisingly, there were 75 baptisms during his stay of about three weeks. It is a little strange that only five couples presented themselves for the nuptial

blessing, all of them having been married by the judge. During the pastor's absence Francois Mallet had recorded 16 funerals conducted by himself.

In 1812 the people of St. Francis Xavier parish had appealed to their former pastor, Bishop Flaget, to send them a resident priest. There were no priests to spare in Kentucky, however, and the bishop had his hands full with matters needing his attention nearby; he is said to have ridden 200 miles a month becoming acquainted with the Kentucky parishes.

In addition, the bishop before he was six months in his diocese was embroiled over the ownership of church property with Father Badin, who had held in his own name the title to land acquired for religious purposes.

Badin's word had much to do with Flaget's appointment, yet so bitter did the conflict become that the bishop relieved his old friend of the office of vicar general, "a dignity which has caused me too much trouble to be coveted," said Badin.

A summons from the archbishop to a Provincial Council to be held in Baltimore afforded an opportunity to lay the question before Carroll for adjudication.

Leaving Kentucky in September, the antagonists traveled together by horseback. In Ohio they encountered several groups of Catholics and celebrated Mass and administered the sacraments, the first Catholic ministrations in that state.

Because they were once taken for land speculators, Badin took to proclaiming "to the right and to the left" that they were genuine Catholic priests and missionaries. On reaching Baltimore they learned that Carroll, unable to obtain authorization from the pope, held prisoner by Napoleon, had postponed the council; not until 1829 was it held.

Their hope for a solution of their problem from the archbishop was also disappointed, for Carroll had no wish to intervene in the quarrel between the Frenchmen. Nevertheless, they managed to patch up a settlement, which, however, fell apart some years later when Flaget discovered the true meaning of what he had signed.

(To be continued)

St. Simon's Festival opens on July 5

INDIANAPOLIS—St. Simon's parish will hold its annual Summer Festival on July 5, 6 and 7 on the parish grounds. Activities will begin at 6 p.m. on Friday, 5 p.m. on Saturday and 3 p.m. on Sunday.

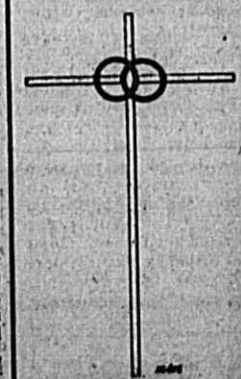
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