

the CRITERION

Archdiocese of Indianapolis

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Papal talk highlights celebration of jubilee year for Assumption

—BY JOHN MUTHIG

VATICAN CITY—Marking the 25th anniversary of the proclamation of Mary's Assumption as a dogma of faith, Pope Paul VI said Aug. 15 that Mary is the "hope and the guarantee" of our future life in Heaven.

Pope Paul, who flew to the Vatican from his summer residence at Castelgandolfo, told an overflow crowd at an evening Mass in St. Peter's Basilica on the Feast of the Assumption:

"Mary is the anticipated first fruits of our future resurrection, the hope and the guarantee of our true and real destiny."

THE MARIAN celebration was enhanced by a solemn procession of an ancient four-foot high icon of Mary from the Basilica of St. Mary Major to St. Peter's the evening of Aug. 14.

During the papal Mass, the icon was enthroned in St. Peter's Basilica before the Tomb of St. Peter and festooned with carnations and gladiolas.

Upon reaching the Altar of the Confession above St. Peter's Tomb, Pope Paul knelt briefly in prayer before the Byzantine-style image of Mary and the Infant Jesus.

IN CENTURIES past, Popes walked barefoot through Rome's streets in procession with the icon, begging Mary's help against war, plague and other hardships. Experts date the image from about the 13th century, although some feel it is much older.

Tradition holds that the icon was found half-hidden in a miraculous snowfall in Rome on Aug. 5, 357. Again according to tradition, the snowfall prompted the Pope, Liberius, to construct the Basilica of St. Mary Major on the site.

In his homily, Pope Paul noted that during the 1950 Holy Year Pope Pius XII had solemnly proclaimed the Assumption doctrine of faith.

The Assumption Mass is usually celebrated in St. Mary Major's, but was moved to St. Peter's to accommodate Holy Year pilgrims.

Training begins for 'listening sessions'

Forty persons are meeting today and tomorrow at Our Lady of Grace High School, Beech Grove, for a crash course in how to lead a discussion.

They, in turn, will instruct parish representatives during three-hour sessions scheduled later at 23 different sites around the Archdiocese.

The goal is trained leadership for the parish "listening sessions" to be held throughout October and early November as the initial phase of the program on Justice in Our Lives.

THE 13-MEMBER Archdiocesan Commission on Justice, appointed in June by Archbishop Biskup, has been meeting regularly at The Chancery to develop a three-part program calling

for local, state and national participation.

To date the commission has

- held deanery-level orientation meetings for the clergy;
- devised the plan for recruiting and training discussion leaders for each parish;
- prepared a fact sheet on the various elements of the program and
- adopted a timetable through 1976.

At the heart of the program on justice is a concentrated effort to help each Catholic better understand and act upon the basic teachings of Christ and His Church.

EACH PARISH is being asked to plan four listening sessions, during which every member of the parish will be invited to discuss such questions as what it means to be a Catholic today, what does a "practicing Catholic" practice, how does one best live and act in solidarity with other Catholics, and what are some everyday situations in which a Catholic must live his faith in regard to charity and justice.

From those listening sessions, parish representatives will be asked to compile the most frequently expressed beliefs, concerns, etc., and bring them to deanery level meetings to be held in the latter part of November and December.

Deanery reports will be digested and presented at an Archdiocesan Assembly to be called in mid-January.

ONE OF THE DUTIES of the assembly will be to elect delegates to the Indiana Catholic Conference assembly to be held Feb. 29, March 1-2, at South Bend. The statewide meeting will report to the U.S. Bishops' Bicentennial Committee and help develop an agenda for a national meeting, to be held in Detroit next year.

At present, the Archdiocesan Commission is designing a consultation process by which the questions and concerns which emerge at the local level may be referred to and resolved by Archdiocesan departments and agencies.

Black Catholics to open annual fund campaign

Archdiocesan Black Catholics Concerned (ABCC) will launch its third annual fund drive with a luncheon for pastors to be held at 12 noon, Tuesday, Aug. 26, at Stockholm House in the Eastgate Shopping Center.

Guest speaker will be Father George Clements, pastor of Holy Angels Church, Chicago.

Solicitation for the fund drive will be held in the parishes the week-end of Oct. 4-5. Proceeds benefit the National Office for Black Catholics and help fund national and local programs.

A special guest at the luncheon will be Archbishop George J. Biskup, who is a member of the national honorary committee for Black Catholics Concerned.

CHAIRMAN OF the annual fund drive, is Mrs. Frederick H. Evans II, president of ABCC. She said the luncheon will help inform pastors of the progress and activities of black Catholics locally and nationally.

Proceeds from the annual collection are used to:

1. develop religious vocations materials geared to black youth;
2. offer retreats for seminarians and parishes;
3. conduct liturgical workshops;
4. provide resource materials and programs to enhance the pastoral ministry of priests and Religious serving black parishes; and
5. develop methods of strengthening and preserving Catholic schools in the black community.

Assisting in the fund campaign are Joseph Smith, co-chairman; Sister Francesca Thompson, O.S.F., special gifts chairman, and Mrs. Amanda Strong, public relations chairman.

CAPTAINS and co-captains are Mr. and Mrs. Frederick H. Evans III and Mr. and Mrs. Wallace Martin, North Area; Mrs. Jerry Harkness and Miss Sharon Evans, South Area; Mrs. Searcy Greenwell and Mrs. Strong, Central Area; and Mrs. Doris Parker and Mrs. Ester Johnson, East Area.

Parishes outside the city of Indianapolis will be in charge of Dr. and Mrs. John Brooks (South) and Huerta Tribble (West). Auxiliary captains are Mrs. Theresa Jackson, Mr. and Mrs. Robert Raby, Miss Rita Guynn, Thomas Douglass, and Mrs. David Kemp.

Homilist named for Seton Mass

INDIANAPOLIS—Father Aurelius Boberek, O.S.B., of St. Meinrad, will be homilist during a liturgical celebration of the canonization of Blessed Mother Seton to be held at 2 p.m., Sunday, Sept. 14, in St. Peter and Paul Cathedral.

Mother Seton will become the first American-born saint in ceremonies to be held Sept. 14 in Rome.

Planning the archdiocesan event are the Daughters of Charity, who staff St. Vincent Hospital, the Sisters of Charity of the St. Joseph House of Prayer, and the Liturgical Commission.

The two groups of women Religious are members of the community founded by Mother Seton.

Archbishop George J. Biskup will be principal celebrant of the Mass and all priests of the archdiocese have been invited to concelebrate.

Alumnae of St. Vincent Hospital School of Nursing will host an informal reception to be held in Cathedral High School gym immediately following the Mass. Mrs. Joseph T. Clifford is chairman of arrangements.

Cardinal Cody, senate to meet

CHICAGO—At the invitation of Cardinal John Cody of Chicago, the executive committee of the Chicago archdiocesan priests' senate has agreed to meet with him to iron out differences between them over the function of the senate.

It was the latest in a series of conciliatory moves following a deep division in the archdiocese over Cardinal Cody's decision in May to close four schools in the city's South side.

In the debate that ensued, the school board at one point accused Cardinal Cody of "arbitrary application" of his authority and threatened to adjourn indefinitely. The cardinal asked for a meeting to clarify "differing perceptions" of the school board's role, and the board chairman, Vito Petruzzelli, said the cardinal's statement marked the beginning of a "long process" of conciliation.

The executive committee issued a statement saying it had accepted the cardinal's invitation and was in contact with the cardinal's office "hoping to schedule the meeting as soon as possible."



FOR APPALACHIA MISSION—Sister M. Philonilla Weintraut, O.S.F., director of the St. Francis Twilight Guild, poses with some 3,000 pounds of clothing and toys she has collected for a mission in Appalachia. In less than five years, the energetic Franciscan nun has collected and shipped 33,000 pounds of materials to missions in Appalachia; another 3,000 pounds of clothing to Cleveland, O., missions, and nearly 10,000 pounds within Marion County. The unseen ally of the project is L.B. Renner, a member of St. Monica parish, who furnished the use of one of his Renner Express trucks to make the long hauls. Members of the Guild helped collect and pack the materials.

Overseas relief head denies CIA collaboration charges

NEW YORK—A Catholic Relief Services (CRS) official has rejected charges of massive entanglement between CRS and the Central Intelligence Agency. He refused, however, to rule out the possibility that individual CRS employees have given information to the agency.

The charges were brought by John D. Marks, a former State Department employee, who claims that both Catholic and Protestant relief personnel abroad routinely assisted the CIA in return for money.

BUT THE CRS spokesman, James O'Neill, denied any organizational link between the government spy agency and CRS, the overseas relief agency of American Catholics. What individual employees may have done is a matter of speculation, O'Neill said.

"We have to maintain contact with the U.S. embassy and the host government in any country where we have people working. But this does not put us in the CIA's pocket," O'Neill told NC News in a telephone interview.

He pointed out that it would be foolish to deny that any information ever passed from CRS workers to the CIA. "No one could deny the possibility that someone, somewhere, may have said something to someone involved with the CIA. As far as we know, there have been no instances; but that doesn't rule out the possibility."

THE SERIOUS charges, according to O'Neill, is not that some private exchange of information took place, but rather that CRS "is supplying information to intelligence agents in exchange for regular funding" by the CIA. That contention, he added, "is poppycock."

CRS exists "to help the poor, the hungry and the needy," said O'Neill. "On a one to one basis, who knows what someone once may have done? But on a policy level, we can deny the charges."

Earlier, O'Neill told Carlton Sherwood of the Camden Star-Herald, the diocesan paper for that New Jersey diocese, that "if anyone has func-

tioned as a CIA contact in any capacity, it was totally without our knowledge or approval."

MARKS HAS conceded that 90% of the cooperation between the two organizations has been on the individual level, but he insists that the CIA routinely recruited priests going abroad to become involved with intelligence gathering, and that a Saigon bishop was in the pay of the agency.

Those charges, if true, would not necessarily reflect on CRS, but Marks claims that the Church is now trying to cover up its involvement, and that this in turn casts a shadow over missionary work around the world.

Music courses scheduled

The Music Subcommittee of the Archdiocesan Liturgical Commission is sponsoring three courses of instruction for the coming year, two for organists and one for cantors.

Training for the beginning or experienced church organist will be offered in a course including 28 weekly organ lessons and two seminars on liturgy and music. Students will work toward obtaining certificates for various levels of proficiency. Tuition is \$125 per year, with lessons to begin the week of Sept. 14. Deadline for registration is Sept. 5.

INDIVIDUALIZED consultation for those presently serving as church organists will be offered in a course including eight meetings and two seminars on liturgy and music. Tuition is \$40 and lessons begin the week of Sept. 14; registration by Sept. 15.

A six-session course for cantors will be held in Little Flower Church on Monday evenings beginning Sept. 22. Enrollment is limited to 15 persons, with registration by Sept. 15.

IN ADDITION, the subcommittee is sponsoring evening workshops for the musicians of a particular parish in which principles of good liturgical music will be applied to the specific

needs and resources of the parish.

Also planned are two evenings of liturgical song for church musicians.

Information regarding the courses and registration may be obtained by writing Charles Gardner, 4720 East 13th St., Indianapolis 46201, or phoning 357-8352.

Father Richard Mueller is chairman of the liturgical commission and Gardner is executive secretary.

Archbishop celebrates Fisher Funeral Mass

INDIANAPOLIS — Archbishop George J. Biskup was the principal concelebrant of a Funeral Mass last Monday in Little Flower Church for Charles J. Fisher, father of Father Charles Fisher and brother of Father William Fisher, both priests of the Archdiocese. He was also the brother of a nun, Sister Ann Regina, S.P.

Surviving children in addition to Father Charles J. Fisher include Jane A. Fisher, M. Susan Zorniger, Kevin C. and William M. Fisher. Brothers and sisters besides Father William Fisher and Sister Ann Regina include Patrick J., John A., James V. and Paul A. Fisher.

Mr. Fisher, who was 60, was buried in Holy Cross Cemetery.

Winifred Galvin, CDA leader, dies

A Funeral Mass was offered Thursday in St. Paul Hermitage for Miss Winifred Galvin, former educator, youth leader and long-time officer with the Catholic Daughters of America. She was 80. A nephew, Msgr. James P. Galvin was the principal concelebrant, and Father Paul J. Courtney preached the homily.

Miss Galvin died Monday at the Hermitage, where she lived in her retirement years. Burial was in Holy Cross Cemetery.

A teacher in Indianapolis public schools for 44 years, she was active in various professional and church-oriented groups including the National Education Association, Catholic Youth Organization, Legion of Mary and Guardian Angel Guild, as well as the Catholic Daughters.

In 1954 she received the St. John Bosco Award from the CYO for her service to youth, and in 1970 she was honored for 40 years of service with the Catholic Daughters of America Court Charter 1119. Among the top offices in CDA which she held were senior court grand regent, state regent and territorial deputy.



BACK-TO-SCHOOL

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PAGE SEVEN



CRITERION TO CARRY SCRIPTURE SERIES—Beginning with the issue of Sept. 5, The Criterion will carry a year-long series of articles on Sacred Scripture. The articles will provide the material for the regular Know Your Faith page. The Old Testament will be featured from September through March 1976, and the New Testament will be explored from April through August 1976. Adult education and CCD groups as well as home and parish study circles are reminded of the possibility of using the series for a long-range programmed study of the Bible.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ecumenical guide distributed

GENEVA, Switzerland—The World Council of Churches (WCC) has distributed the Vatican's new guidelines for ecumenical collaboration to all 80 national councils in fellowship with the world council. The WCC's deputy general secretary, Dr. Alan A. Brash, recommended that the member-councils give "serious study" to the 30-page document, published by the Secretariat for Promoting Christian Unity and sent to all national and regional conferences of bishops.

Cardinal refuses retraction

PHILADELPHIA—Cardinal John Krol of Philadelphia has refused to repudiate statements he made during a recent Mideast pilgrimage calling for justice for Palestinian refugees. Demands that he retract some of his comments were made by the American Jewish Congress and the Philadelphia Inquirer, both of which objected to the cardinal's replying, "Well, why not?" when asked if he backed Yasir Arafat's admission to the United Nations as representative of the Palestinian people.



In capsule form . . .

The Knights of Columbus gave more than 5 million man-hours in community service and donated \$11 million to charity during 1974. . . . More than 3,000 persons are expected to attend the celebration marking the 201st anniversary of Mother Elizabeth Seton's birth to be held Aug. 28 at her shrine in Emmitsburg, Md. . . . The Midwest Regional Conference on the Charismatic Renewal is scheduled for Aug. 22-24 at Cobo Hall, Detroit.

The Davenport, Ia., diocese has established a new territorial mission for the Spanish speaking. . . . The National Federation of Priests' Councils is forming a speakers' bureau and will issue a list of speakers by March, 1976. . . . About 15,000 Polish pilgrims walked from Warsaw north 125 miles to Czestochowa, a national shrine, to honor the Feast of the Assumption.

The Mormon Church will build a temple in Tokyo, the first to be located in Asia. . . . The Anglican Church in the Middle East will be reorganized as an autonomous church within the worldwide Anglican communion. . . . The executive committee of the National Council of Catholic Women has urged local affiliates to "take positive action" against obscenity in the media.

The National Catholic Conference for Interracial Justice cancelled a mid-August national meeting because of a lack of interest. . . . The U.S. Catholic Conference will wage a "full lobbying effort" to defeat immigration legislation pending in Congress because it fails to provide full amnesty for illegal aliens. . . . The Indonesia capital of Jakarta is considering a special tax on citizens with more than three children.

The San Diego diocese is forming a pastoral council. . . . The Sixth Circuit U.S. Court of Appeals in Cincinnati ruled that the movie "Deep Throat" was hard-core pornography. . . . The Leadership Conference of Women Religious will hold a national assembly Aug. 24-28 in St. Paul, Minn.

Franciscans seek more blacks

MEMPHIS, Tenn.—Greater efforts to recruit blacks into the Franciscan order were called for at a special conference called to assess the low percentage of black vocations to the priesthood and the Religious life. The meeting was attended by 26 Franciscans, black and white, who pledged their cooperation in aggressively promoting their way of life in the black communities.

Hunger blamed on free market

DES MOINES, Iowa—Much of the world hunger problem is attributable to U.S. commitment to a "free market agriculture" that "has created a corporate system that responds mainly to profit opportunities," said the editors of Catholic Rural Life. The August issue of the magazine is devoted to the world hunger problem. "Starvation and malnutrition throughout the developing world provide painful evidence of the serious maldistribution of the food essential to sustain human life," said the editors.

Czechs oppose Helsinki pact

AUSTIN, Tex.—The National Alliance of Czech Catholics has expressed opposition to the agreement signed by President Gerald R. Ford at the recent Helsinki meeting of the Conference on Security and Cooperation in Europe. Delegates to the alliance's convention here protested the agreement, which, they charged, the Soviet Union regards as approval for its takeover of the nations of Eastern Europe. Delegates charged that religion is still being suppressed in Czechoslovakia with the support of the Soviet army.



Alexians set proposal deadline

CHICAGO—The Alexian Brothers, who for months have been at odds with the Menominee Indian tribe over disposal of the order's Gresham, Wis., novitiate, have placed a Sept. 15 deadline on all proposals for transfer of the disputed property. After a 34-day occupation marked by spurts of violence, the Brothers agreed on Feb. 2 to turn over the \$750,000 property to the Menominee tribe. Later, the Brothers said they considered the agreement dissolved because the Indians had not decided to accept the property, maintenance was costing them \$3,000 a month, and the matter was occupying the time and attention of the community's officials.

Korean explains priest's expulsion

CLEVELAND—The South Korean ambassador to the United States said here that a disident Maryknoll missionary's expulsion from South Korea occurred because he "refused to comply with our laws and regulations." Ambassador Pyong-Choon Hahn said in an interview that Maryknoll Father James Sinnott should have refrained from protesting against the government of President Park Chung Hee "only as a matter of courtesy." Because the priest continued his opposition, his visa was not renewed, said Ambassador Hahn.

St. Louis to permit abortions

ST. LOUIS—Mayor John H. Poelker has changed the policy of the two city-operated hospitals here to permit non-therapeutic abortions. An earlier federal court order said the city must permit non-therapeutic abortions in line with a directive of the U.S. Court of Appeals for the Eighth Circuit. At the same time, Mayor Poelker said the city will continue legal efforts to overturn the ruling, which requires the city to perform such operations.

Priests question shrine cost

CUERNAVACA, Mexico—A large group of priests here objected to the cost, style and manner of financing of a new shrine to Our Lady of Guadalupe, as well as alleged government help in the project. The old shrine has been seriously damaged because it has been sinking into the earth. "Political and economic forces seem to be manipulating the Church to the detriment of its service to the people," wrote 51 priests of the diocese of Cuernavaca in an open letter published by the Mexico City daily Excelsior.

Names . .

Bishop Joseph A. McNicholas, currently an auxiliary at St. Louis, will be installed bishop of Springfield, Ill., on Sept. 3. Auxiliary Bishop J. Louis Flaherty, an auxiliary bishop of the Richmond, Va., diocese since 1966, is dead.

Archbishop Luis Chavez y Gonzalez of San Salvador called for a halt to mounting violence by government forces that has left 12 dead in El Salvador.

Bishop William E. Manus, Chicago auxiliary, is recuperating from a mild heart attack.

Archbishop Karl J. Alter, retired Cincinnati prelate, celebrated his 90th birthday this week.

Robert Powell, a 31-year-old English actor, has been chosen to play Jesus in a six-part television series to be shown on NBC next year.

An official of the White Fathers generalate in Rome announced that former Superior General Theo Van Asten had left the order.

Max Heller, a refugee from Nazi-occupied Vienna who became the first Jewish mayor of Greenville, S.C., will receive an honorary doctorate from Furman University, a Southern Baptist school.

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THE TACKER

For senior citizens

BY FRED W. FRIES

Fifty cents for round-trip transportation and fifty cents for a box lunch—that's all it cost 32 senior citizens who recently spent an enjoyable day picnicking at Eagle Creek Park.

This inflation-era bargain was made possible through the senior citizens' program sponsored by St. Rita parish, Indianapolis.

The program, which is open to all persons over 60 years of age in the inner city, provides a daily, hot lunch for a reasonable fee in one of the St. Rita facilities in conjunction with the Federal lunch program. Free transportation is available at St. Rita's for those who need it.

MEMBERS OF THE SENIOR citizen organization call themselves "Asset People," according to Linda Barnett, who serves as a nutritional aide and directs the senior citizens' project for the parish. The name was chosen by the members themselves, she informed us, to typify their eagerness to be an "asset" to the community.

Arts and crafts classes are available at St. Rita's, and members displayed some of their handiwork products at the recent Marion County Fair. As this issue of the Criterion went to press, plans were underway for a visit to the Indiana State Fair. Also available, in addition to arts and crafts, is a homemaking class, where members are taught home canning procedures, food preparation and other domestic science skills.

BESIDES THE PICNIC at Eagle Creek Park, "Asset People" recently enjoyed a fishing trip (with free transportation, as usual). Members go bowling every other Thursday evening, and an expanded activity slate is planned for the fall and winter months. Among other events on the docket is a special day at Fatima Retreat House.

Members who want to contribute their surplus energies and talents to a worthwhile, productive program can do so through R.S.V.P. (Retired Senior Citizens Volunteer Program), a chapter of which is sponsored by St. Rita's.

Senior citizens in the inner city who want further information about "Asset People" are asked to call Linda Barnett at 635-0405 or 545-1747.

Tacker tips his battered hat this week to Father John LaBauve and St. Rita's parish

for their enlightened concern for the senior citizens of the inner city.

CLOSING THE GAP—The eighth grade graduating class of 1925 at Holy Cross School, Indianapolis, will hold its 50th (and first ever) year reunion in October. Out of an original class of some 60 members, about a dozen are still believed to be living. The golden jubilee celebration is tentatively scheduled for Saturday, Oct. 4, at Fatima Council, Knights of Columbus. Classmates will attend Mass together at Holy Cross Church prior to the reunion festivities. Father Charles Lahey and Father Thomas Amsden, sons of members of the class, will be among the concelebrants. Contacts are Mary Ellen (Spellman) Schmidt, 356-4057, and Charles F. Smith, 359, 9094. At this writing, they need addresses on Carl Nichols, John F. Noonan, Carl (Shimney) Williams, Paul (Rabbi) Lyons and James McDowell.

RELATED REPORT—Some time before we left on our trip to Europe, the clergy of the Archdiocese held their annual golf tournament, and—even at this late date—we feel the results are newsworthy. This year the authorities added tennis for those who prefer that particular sport. In golf, the perennial champion—Father Jim Moriarty, posted a fine 83 to take low gross honors on the tough Speedway layout. Mgr. Richard Kavanagh took the closest-to-the-pin award, and Father Joe Wade (who, incidentally, was arrangements co-chairman along with Father Jim Wilmoth) hit the longest drive. In the tennis tourney, held on the Marian College courts, Father John Elford defeated Father Ed Soergel in the title match.

IMPROVEMENTS AT ST. MEINRAD—Thanks to recent donations from friends of St. Meinrad several major improvements have been made in the buildings and grounds of the Archabbey and Seminary. Among the renovations is the complete resurfacing of roads and parking lots, the installation of a 30,000-gallon fuel oil tank to provide a backup supply for the institution's boiler system and the renovation of Lake Placid. The seven-acre lake, which dates back to the early '30s, has been enlarged and divided into two distinct sections—one for swimming and the other for fishing and boating.

† Remember them in your prayers

INDIANAPOLIS
† ROBERT E. LIVINGSTON, 41, Holy Rosary, Aug. 13: Father of Jennifer Livingston; son of Henschel and Ruthie Livingston; brother of Judy L. and James E. Livingston.

† JOHN T. MURPHY, 46, St. Bernabas, Aug. 14: Husband of Joann; father of Kathleen, Mary K., Kevin and Michael Murphy; brother of Mrs. Margaret Malloy and Charles J. Murphy.

† WILLIAM J. MEDENWALD, 89, St. Anthony, Aug. 14: Father of Mary Herald, Jean Stewart, Dorothy Munshower, Frederick and James Medenwald.

† ROBERT T. MORRISON, 53, Holy Name, Aug. 15: Father of Mary Ann, Robert B., Michael D. and Patrick T. Morrison; brother of Margie A. Eckstein and James T. Morrison.

† THELMA M. SEAL, 80, St. Mark, Aug. 16: Wife of George A.; mother of Michael and Mark Seal and Catherine Haag, Julie, Mary and Jeanne Seal; sister of Mary Ellen Bertram, Walter and Ambrose Hayden.

† IDA ELIZABETH ROELL, 75, St. Mark, Aug. 16: Mother of Mrs. Billy Miller.

† MARGARET E. BATTRELL, 62, St. Matthew, Aug. 16: Sister of Clifford Battrell.

† THERESA J. LOUCKS, 89, Our Lady of Lourdes, Aug. 18: Mother of Ernestine Wheeler, Richard E. and Leonard J. Loucks.

† ROBERT JOSEPH TAYLOR, 18, St. Roch, Aug. 21: Son of Mr. and Mrs. Cyril Des Jean; brother of Jeanne, Stephen, Larry, Philip and Jeffrey Taylor; stepbrother of Philip, Thomas, John, Mark, Matthew and Denise Des Jean and Mrs. Colette Tellman; grandson of Robert C. Bell and Mrs. Hilda M. Beeson, all of Indianapolis.

Senator Kennedy clarifies abortion stand in letter

BOSTON — Sen. Edward M. Kennedy of Massachusetts, in a letter to the editor of the Boston archdiocesan newspaper, has said that he has been his "long-held conviction and belief that abortion is morally wrong" and that it "is not a legitimate or acceptable response to any problem of society."

In his letter to Mgr. John Grant, editor of the Pilot, Sen. Kennedy wrote: "And, if our country wishes to remain true to its basic moral strength, then unwanted—as well as wanted children must be unfailingly protected."

THE SENATOR was interviewed in the Pilot with Dr. Mildred Jefferson, a black Boston physician, who was recently elected president of the National Right-to-Life committee.

Dr. Jefferson charged that Sen. Kennedy, as well as Massachusetts Congressman Father Robert Drinan, were aiding the pro-abortion movement by their actions in Congress.

SHE HAD said that Kennedy, because his family is "identified as the most prominent Catholic family in the nation . . . is more useful to the pro-abortion movement than any number of pro-abortion senators. The same is true of Congressman Drinan . . . It doesn't make any difference how many declarations Kennedy or Drinan can make about how they personally feel . . . Every step they make enabling abortion to continue has greater weight than any words they may personally say about how they are opposed to it."

† CHARLES J. FISHER, Little Flower, Aug. 18: Father of Mrs. M. Susan Zorniger, Jane A., Kevin C., William M. and Father Charles J. Fisher; brother of Sister Ann Regina Fisher, S.P., Patrick J., John A., James V., Paul A. and Father William S. Fisher.

† HELEN A. SITZMAN, 75, Sacred Heart, Aug. 18: Mother of Ruth Zetzi and Robert Cheek; stepmother of Delores Jochim.

† ANNA L. HURLEY, 72, St. Patrick, Aug. 19: Sister of Leo M. Hurley.

† ROBERT J. HEITMANN, 68, Little Flower, Aug. 19: Father of Catherine Mears, Peggy Litzelman and Roberta Heitmann; brother of Bertha Trentacoste, Florence Lawson, Mary, Catherine and Francis Heitmann.

† RUTH ENDLEY ROSS, 78, Our Lady of Mount Carmel, Aug. 19:

Wife of Robert L.; sister of Edward E. Endley.

† CAROLYN S. WOODS, 37, St. Rita, Aug. 20: Wife of Howard G.; mother of Marita Woods; daughter of Prudie Van; sister of Shirley and Lora Van.

† DANIEL H. McCALLISTER, 37, St. Simon, Aug. 20: Father of Donna Sue and Daniel P. McCallister; son of Katherine McCallister; brother of Rosemary Jackson, Mona Spellman, Margaret Ann, John C. and Raymond P. McCallister.

† AGNES ROMANO, 87, St. Bernabas, Aug. 20: Mother of Freida Gentile, Marie Moore and Vincent J. Romano; sister of Joseph Azzerello.

† WINIFRED A. GALVIN, 90, St. Paul Hermitage, Aug. 21: Aunt of Mgr. James P. Galvin.

† WILLIAM H. VISSING, Sr., 76, Sacred Heart, Aug. 15: Husband of Marietta; father of William H., Jr., Gus, and Vincent J. Vissing.

Rita Ann Garvin, and Rose Marie Scott, all of Jeffersonville; and Mary C. Young of Noblesville.

NEW ALBANY
† JAMES McLaughlin, 81, Holy Trinity, Aug. 12: Brother of Thomas, Maurice, and Irma McLaughlin, and Winnie Miller, all of New Albany.

† MAYME KUPFERER RELM, 93, Holy Family, Aug. 15: Sister of Henry Kupferer of Ellettsville, Fla.; and Anton Kupferer of New Albany.

† ROGER E. FESS, 62, Our Lady of Perpetual Help, Aug. 15:

Husband of Anna Mae; father of Rebecca Heimbach of Silver Spring, Md.; son of Daisy Fess of New Albany; brother of Marion and Earl Fess and Mrs. Fred Epperson, all of New Albany.

RICHMOND

† RICHARD J. AUSTERMANN, 60, St. Andrew, Aug. 8: Husband of Martha; father of Dr. John Austermann of Mooresville; Richard of Richmond; Mary Fisher and Roseann Coning, both of Richmond; brother of Floyd of

Spiceland; Harold of Richmond; Helen Baumer and Leota Baumer, both of Richmond; and Eileen Hilbert of Connersville.

SELLERSBURG
† CURTIS BERNARD BEAVIN, 52, St. Paul, Aug. 13: Husband of Mary; father of Bonnie Popp of Clarksville; Susan Hopson of Oak Grove, Ky.; and Terry Beavin, at home; son of Bernard Beavin of Sellersburg; brother of Agnes Pierce and Dorothy Dumes, both of Louisville, Ky.

TELL CITY
† MARY CASSIDY, 90, St. Paul, Aug. 19: Mother of Althea Rohn and August Cassidy, both of Tell City; Dorothy Eddy of West Lafayette; and Kenneth Cassidy of Evansville.

TERRE HAUTE

† THOMAS L. MCCARROLL, 84, St. Ann, Aug. 12: Husband of Carol.

† EARL G. SHADLEY, St. Joseph, Aug. 13: Husband of Bertha; brother-in-law of Edna Shadley of Terre Haute; son-in-law of Elizabeth Marquis, also of Terre Haute.

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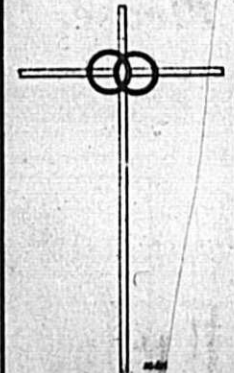
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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Ruling out reason

It is well known that federal courts can get all twisted up when dealing with abortion. But some of the strangest contortions to date were seen this week when a federal appeals court in New Orleans ruled that a minor doesn't need the consent of her parents to have an abortion and a wife doesn't need the consent of her husband.

The court said that the "developmental differences" between adults and minors do not warrant denying constitutional protection to the minor's wish for an abortion. What about the developmental differences between a mother and her unborn child? Do they warrant denying constitutional protection to the unborn's real, not wishful, hold on life?

The logic of the court became even more convoluted when it turned to the husband. It admitted that it had some difficulty in figuring out a husband's place in the scheme of creation. Men after all have a natural right to beget and rear offspring. Therefore, it would seem that a husband should have some say in whether or not his wife chooses to bring their unborn child to full term or destroy it. He has some say, the

court allowed, but not enough to prevent the abortion.

Since the court wasn't entirely unfeeling for husbands it came up with an incredible resolution of the conflict of rights. "The state," it said, "may secure the man's procreative rights by merely making unconsented abortion a grounds for divorce."

What, in the name of all that is rational, is that kind of solution? It recommends that the state grant an easy divorce to the would-be-father so that he can find another wife. And if the second one wants an abortion as well, then presumably he is to be encouraged to marry again and again.

The court implies that even though a man may have a right to beget children he doesn't have a right to be all that picky about who the mother will be.

The court not only restricted one of the fundamental rights of marriage but it recommended that the state facilitate the severance of marriage and family. How's that for institutional arrogance. We now have federal courts presiding over the destruction of human life and the dissolution of the marriage which created it.

Still a good buy

Viewed solely as an economic proposition, a college education is no longer a gilt-edged investment. It isn't paying big enough dividends.

At least that's the conclusion of a research project conducted under the auspices of Harvard University and the Center for Policy Alternatives at Massachusetts Institute of Technology. A detailed report of the project's findings appears in the September issue of *Change*, a journal covering higher education.

Researchers found that the disparity between the incomes of college graduates and high school graduates is dwindling rapidly. In 1969, full-time male workers with four years of college earned 53% more than their counterparts with only a high school education; in 1973, the difference was less than 40%.

What's more, college graduates are having a harder time finding jobs for which they have trained. One third of male and two-thirds of female college graduates in the 1970s hold jobs unrelated to their college majors.

The reason is that the number of administrative and managerial positions has leveled off at the same time the number of qualified applicants has multiplied dramatically. The college market has gone from boom to bust and the collapse is expected to be a long term one that will be unaffected by an economic recovery.

The shortage of well-paying executive positions coupled with the spiraling cost of higher education is cooling the

national fervor for college. As a result, the study predicts, we will see a phenomenon unprecedented in our upwardly mobile society—a significant number of young people who have less education and lower occupational potential than their parents.

Does all this mean that college is no longer worth the time and money? Of course not. What it does mean is that education will have to reassert its concern for the whole person, not just the wage earner, and his place in the total environment, not just on the job. In this respect, Catholic schools ought to be leaps ahead of their secular peers.

Good Catholic education has always nurtured the quality of universality of person and place. While it honors the practical need for imparting specific skills and talents, it sees its first duty as that of teaching students how to live, not how to earn a living. Some good may come of the current college depression if it prompts educators to return to those essentials lost in the rush to the marketplace.

LETTERS

Is money wasted?

To the Editor:

This letter is meant to be a practical suggestion rather than criticism.

Upon receiving an 8x10 document from the Archdiocesan Retirement Fund acknowledging full payment of my pledge, it seemed to me that the money used to prepare the document and mail it to me (40 cents postage) could be applied to better advantage. Perhaps the money should go to the Archdiocesan high schools which seem so much in need of funds.

How many people really want this document?

Indianapolis

Name Withheld

Objects to editorial

To the Editor:

Your recent comment regarding gun control (Editorial 7/18/75) is very misleading. What gives you the authority to state that the majority of the people are pro gun registration?

The general media is biased enough, now the Church's representatives are joining in. It seems to me the Church should remain out of politics.

Please cancel my subscription.

Dale Nixon

Greencastle, Ind.

Senate learning to make democracy work

BY FR. THOMAS WIDNER

How does a group of 16 priests function when gathered together to advise the archbishop? Very cautiously, one might assume. But often there are more teeth in their deliberations than in all the solutions conjured up by priests joined in a social hour or on the golf course.

I observed the last Priests' Senate meeting held August 11 at the Chancery Office. The beauty of such an event is not so much in what is or isn't accomplished but how it occurs. If there is anything being learned by these men, it is how to work with one another.

We are so new at democracy in the Church that we stumble over ourselves trying to follow correct procedure. It



takes time. At this meeting, for example, a resolution to be voted on did not come until the end of the meeting. Good working order demands its being placed at the beginning. Our senate has not yet fully acquired the knack of good procedure.

THE WORK OF the senate affects every churchgoing Catholic in our diocese. Since its inception, it has consulted with the archbishop in carrying out the work of the Church. That the work is sometimes agonizing only suggests that the burdens once placed solely on the archbishop were formidable. In sharing work, you do not lessen the load—you add more work.

When a diocesan pastoral council is formed, many of the issues dealt with by the senate will be taken over by the council. The senate's concern ought to be matters pertaining only to

priests. The pastoral council will exist when most of the parishes of the diocese have formed parish councils. Toward this end, the senate is currently at work on a model constitution, a guideline for parishes in establishing parish councils.

Why be democratic in the Church? Certainly it is impossible for a single bishop to know all that he needs to know about his diocese. Issues and problems have multiplied. By consulting his senate, a bishop can be better informed and the priests become more active in the decision-making process. Judgment may have to be made by one man, but the information necessary for that judgment comes from a variety of sources.

THE INDIANAPOLIS senate has its own growing pains. The suspicion exists that not every priest takes the senate seriously. Do all the priest senators? There is also a need for all

the priests of the diocese to do homework. One cannot possibly take the Church of the 1970's seriously without expecting to read and study. The material pouring out of diocesan offices alone inundates priests in a tidal wave no Hollywood disaster film could duplicate.

Our archbishop certainly regards the senate seriously. He expects it to do the job for which it was created, and he seems remarkably patient with its growing pains. Nevertheless, a frustration underlies the senate. The learning, the un-learning, and re-learning—these things take time. In a world seemingly orbiting away from things religious, the process of democracy in the Church appears to consume our time unnecessarily while the needs of people continue to multiply. Yet if our senators learn to deal effectively with one another, they will have realized a skill indispensable to their work as ministers.

THE YARDSTICK

Drinan explains slap at Church lobbyists

BY MSGR. GEORGE G. HIGGINS.

On June 30 I took serious issue in this column with a speech by Father Robert Drinan, S.J., a member of Congress, on the political role of the Church in the United States. I said that he had left the completely false impression that the U.S. Catholic Conference is concerned exclusively with so-called in-house or institutional matters (e.g., school aid and tax exemption) and is totally unconcerned about socio-economic problems. I further stated that, in my opinion, he had crudely distorted USCC's legislative record in a very patronizing manner.



(Editor's note: The column referred to was published in the July 4 issue of *The Criterion*.)

I have since received a frank but friendly letter from Father Drinan saying, in summary, that I completely misinterpreted his speech. I think I owe it to Drinan to reprint here the substance of his letter.

THE SUBSTANCE of my reply, also in the form of a letter which Father Drinan has already received, will be

reprinted in a future release of this column.

The pertinent paragraphs of Father Drinan's letter read as follows:

"I would think that Jim Castelli, of the National Catholic News Service, has vindicated me in that he has set the record straight. I never at any time mentioned the U.S. Catholic Conference in my talk to Network. When I spoke of those who lobby for self-interest, I did it only in the context of criticizing those who proclaim that religious people should not intervene in politics while they themselves use the political process for their own selfish interest."

"Jim Castelli concurs with me and has so stated in a subsequent article that the construction placed on the one sentence in his story about this matter was totally contrary to the impression that I gave."

"RICK CASEY, of the staff of the National Catholic Reporter (NCR), has also written a story indicating his survey of the press present at my talk, all of whom concurred in the repudiation by Mr. Castelli and myself of any of the inferences drawn by yourself"

"I did not in any way indulge, as your column reported, in a 'mean spirited criticism' of the USCC."

I think it is totally erroneous to say that I was guilty of 'crudely distorting' the work of the USCC.

"On a second point, you contend that I have received some 15 letters from the USCC over the past several years. Gently but clearly you accuse me of negligence for not answering 14 of the 15. I am sure that you understand that any member of Congress receives literally hundreds of letters a week from the National Association of Manufacturers, Common Cause, Americans for Democratic Action, etc., etc. No reply is expected or even appropriate. Most communications, including those from the USCC, are not addressed personally to me but are simply mimeographed memos that go to each member of Congress."

"I DID NOT say in my address, as you contend, that I have been contacted by the USCC only upon matters of institutional interest. Indeed the one very brief account of my talk and discussion of well over one hour on which you relied, expressly noted that I praised the testimony of Father Bryan Hehir on amnesty. I undoubtedly identified him with the USCC and stated that his testimony was probably more influential than any other witness in several days of

hearings on amnesty."

"I was taken aback to think that anything that I said would have the implications of 'impugning the reputation' of the staff of the U.S. Catholic Conference. That would have been psychologically and intellectually impossible for me to have done."

"Finally, I am not looking for a 'scapegoat' nor am I so frustrated with the Congress that I have a chip on my shoulder"

"I AM GRATEFUL for the documents which you sent to me some months ago. I was familiar with virtually all of them since I have a major addition to the Catholic press Indeed I am regularly in the practice of asking one of my colleagues to insert into the Congressional Record the noteworthy statements of the U.S. Catholic Conference"

"Our paths have crossed all too infrequently since I have been here in Washington. I would welcome the opportunity of breaking bread with you and your colleagues at the USCC."

"With warm personal regards, I am
Cordially yours,
Robert F. Drinan"

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Gerald Ford mending religious fences

NEW YORK—A year ago Gerald R. Ford took the oath of office as 38th President of the United States and, noting that he had not been elected, asked the American people to confirm him "by your prayers."

Standing in the White House East Room where President Nixon had said a tearful farewell to his staff earlier in the same morning, Ford declared that "truth is the glue that holds government together" and pledged that he would "do what is right as God gives me to see the right."

The new President's words and his openness of manner were warmly welcomed by the religious community as a clearing of the air after the suspicion and rancor built up in the Nixon years.

IN THE 12 months since Ford's inauguration, religious leaders have criticized his actions in several instances, but overall the mood of openness and mutual respect has continued to prevail.

The Ford family is Episcopalian and President Ford himself expresses strong personal religious commitment, generally with an evangelical orientation.

His first public appearance as President was at Immanuel Church-on-the-Hill, Alexandria, where he and his family had regularly attended and where his four children were confirmed. On the same Sunday there were prayers for the new President at Grace Episcopal Church in East Grand



Pope Paul with the Fords

Rapids, Mich., where he and Mrs. Ford continue to hold membership.

THE FORDS' oldest child, Michael, attended a Southern Baptist college, Wake Forest at Winston-Salem, N.C., and then began studies for the ministry at Gordon-Conwell Theological Seminary, a conservative interdenominational school in Massachusetts.

President Ford has been a golfing companion of evangelist Billy Graham on occasion. But he has been closer to another evangelist, Billy Zeoli of Muskegon, Mich., who is president of Gospel Films and actively involved in a ministry to professional athletic teams.

In his general outlook and family life, Ford has impressed observers as a representative of the wholesome, old-fashioned virtues often supposed to have been more prevalent in the nation's earlier history.

Addressing a Congressional Prayer Breakfast held by the National Religious Broadcasters in January, he said he was surprised that other people were surprised at the simple, religious way he and his family lived.

After the questions raised about President Nixon holding services in the White House, President Ford won praise for going to church instead of making church come to him.

IN HIS PLAIN and straightforward way, the new President speaks openly of his dependence on God. Taking the oath of office, he rested his hand on a family Bible opened to one of his favorite passages: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).

Addressing a joint session of Congress three days later, he declared that "I need your help" and "we all need God's sure guidance."

The new mood in presidential relationships with the religious community received its first jolt when Ford gave his predecessor a full pardon for any crimes he may have committed while in the White House.

He phrased his announcement in explicitly religious terms. "I do believe," he said in granting the pardon, "with all my heart and mind and spirit that I, not as President, but as a humble servant of God, will

receive justice without mercy if I fail to show mercy."

GRAHAM SAID that President Ford had acted with courage and compassion, and that prosecution of Mr. Nixon "would have torn the country apart more than Watergate itself."

But other religious leaders expressed surprise and indignation.

In some cases religious leaders sought to tie the Nixon pardon to the issue of amnesty for Vietnam War resisters. "If Richard Nixon is deserving of blanket amnesty in the judgment of President Ford," asked Dr. Herman Will, head of the peace section of the United Methodist Board of Church and Society, "why should not such unconditional amnesty be extended to persons liable for prosecution for offenses rising out of the Vietnam War?"

When President Ford announced his clemency plan of earned re-entry,

many religious leaders who supported amnesty welcomed his action as a first step but inadequate as a total solution. As it later became apparent that few resisters were willing to accept the terms of the Ford plan, it was judged a failure in some quarters.

President Ford's relations with the more liberal main line Protestant Churches showed the most notable differences from those of his predecessor.

Criticism from officials of these Churches on Vietnam and other issues had led to an open estrangement from President Nixon that was virtually unprecedented in relations between a chief executive and leaders of the nation's main line denominations.

ON ONE OF the "enemies" lists prepared in the Nixon White House, (Continued on Page 5)



"I'M LOOKING FOR A RELIGIOUS GET-WELL CARD FOR SOMEONE WHO ACCIDENTALLY SWALLOWED A BINGO-MARKER!"

The CRITERION

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BY MSGR. R. T. BOSLER

Q. A newspaper article concerning the recent crash of a plane at Kennedy airport stated that several priests were on the scene and were administering the Last Rites to victims who were clearly dead. In my parish church it has been preached that the dead are not to receive the Last Rites. I questioned my parish priest about this and he said that even an unconscious person should not be anointed unless he has given some sign prior to becoming unconscious that he wished a priest. My priest said that only those who can consciously relate to what is taking place should receive the sacraments. Who is right?



A. The new rite for the anointing of the sick does, indeed, forbid the anointing of those who are dead. Prayers are to be said for the departed soul, when the priest is called too late. In the situation you refer to, however, how sure could any priest be that the victims of the crash were "clearly" dead? "Clearly" dead victims of auto

accidents sometimes begin to stir in the ambulance. In sudden deaths such as occur in an airplane crash the apparently dead may not clinically die for many minutes. Surely in cases like this a priest is justified in doing all he can for the victims.

I do not agree with the priests who said the anointing should not be given to the unconscious. First of all, we can never be sure that the seemingly unconscious is not aware of what is going on. Secondly, in the sacraments Christ is the principal agent and though normally faith and a response is demanded of the receiver, when this is impossible, as in the case of infants in baptism and the completely unconscious in the anointing of the sick, the faith of the Church in the person of the priest and others taking part suffices.

Q. Due to a series of youthful sins, I have not received Communion in over 10 years. I lost my faith at a very early age. The only religious training I had was provided by the nuns. I'm afraid I was lacking in everything but fear—fear of God and fear of priests. As a result I was petrified of confession. I lied to the nuns about going to confession and then I went to

Communion to cover-up for my lies. Things went from bad to worse. When I left Catholic grade school I went to public high school, and I left the Church completely. Recently in the past 18 months I have found a faith so strong I never believed possible. I have returned to Mass, and I pray daily. I have still found it impossible to go to confession. My heart aches with pain that I cannot receive Communion and take part in the Mass and in the Church completely. I truly feel that I have been forgiven my sins. I have read in your column that if it is so painful for a person to attend confession that it keeps him away from Mass then he need not confess. Unnecessary, that is, unless one has fallen completely away from God. Must my youthful sins keep me away from God?

A. The church you left was not the Catholic Church but a warped and inaccurate notion of it which you absorbed from some unfortunate incidents. The sins of your youth were not likely to have been serious, and it does not seem that you ever deliberately cut yourself off from the God you instinctively knew was not to be feared. You have now for the first time found the Church, and you

should officially want to be part of it. I suggest you talk over your situation with a priest who seems sympathetic, and what will happen is that without realizing it you will be making a confession, and he will give you absolution, and you will feel free to receive Communion. Don't go to a formal confession; just see a priest and tell him what you have written here; he'll take care of the rest.

Q. Please explain the difference between making sacrifices and doing penance.

Q. Can a Catholic and non-Catholic

be married in the church without signing a paper saying that the children will be raised Catholic?

A. The non-Catholic is not obliged to sign anything or make any promises. The Catholic party must promise to do all in his or her own power to raise the children Catholic and the non-Catholic party is to be informed of this promise. The promise is to be made in writing. The bishop could dispense from the obligation to sign the promise for serious reasons.

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Group promoting return to Latin

ST. LOUIS—Despite the passage of almost a decade since the post-Vatican II liturgical reforms, the issue of the Latin Mass refuses to go away. Calling for the regular public celebrations of the New Order of the Mass using Latin rather than the vernacular, a new group calling itself the Latin Liturgy Association has been established here.

Emphasizing their willingness to live side by side with those who prefer the vernacular, the new group nevertheless insists that it was not the intention of the Council Fathers to extinguish Latin from the public prayer of the Church—which they insist has in effect happened.

ONE OF THE GROUP'S founders, Dr. James Hitchcock, a history professor at St. Louis University, expressed optimism about the movement's prospects in a telephone interview with NC News.

"There is a search for roots evident around the country," Hitchcock asserted, "which could indicate a trend away from the recent experimentation which has characterized the liturgy." And this phenomenon is not found only among students, who, he contends, "have expressed curiosity about the Latin Mass."

"In virtually every parish I believe you have groups of people who would like a Latin Mass. Remember, we're not talking about a complete return to Latin; but we wish to see the language as a readily available option for all," the professor said.

ACCORDING TO Hitchcock, temporary chairman of the group, there is a general misconception concerning the nature of the liturgical changes that have been enacted.

"Most people are not aware that the official language of the liturgy is still Latin. It was certainly not the intention of Pope John XXIII to do away with Latin—as he proved by his promulgation of *Veterum Sapientiae* (a document requiring the retention of Latin in the seminaries)."

One difficulty that Hitchcock conceded exists is the problem of distinguishing between the aims of the Latin Liturgy Association and those who deny the validity of any but the Tridentine Mass of Pope St. Pius V.

"Quite clearly at the present time it is not licit to use the Tridentine Mass; there must be no confusion here. We are not talking about turning altars around."

BUT THE WESTERN Church would suffer irreparably if Latin were to be lost to it, Hitchcock contended. "A

longer range goal of our group would be to encourage instruction in Gregorian Chant in the seminaries," he said. "We're having priests ordained who couldn't celebrate a Latin Mass if they wanted to."

Another aim of the group, said the chairman, is "to serve as a clearinghouse for information at the national level, including Canada—let people know that such and such a thing is being done here or there; also to make priests conscious of the importance of Latin. Very often, priests are major stumbling blocks to its use."

Gerald Ford mending fences

(Continued from Page 4)

the first name was Dr. Eugene Carson Blake, at that time general secretary of the World Council of Churches. And officials of the Protestant denominations affiliated with the National Council of Churches found it impossible to get an appointment to see Mr. Nixon.

Upon Ford's assuming office, Dr. Robert J. Marshall, president of the Lutheran Church in America, wrote him suggesting a meeting. And in January a delegation of 34 Protestant and Orthodox officials of NCC-related Churches spent an hour with the President at the White House.

That meeting was part of a series Ford planned to have with religious leaders. In June he met with five bishops representing the National Conference of Catholic Bishops.

Like Nixon, President Ford opposes abortion and supports government aid to religious schools, but he has not stressed these issues since becoming President.

Ford also met with Pope Paul on June 3, winding up his European tour.

In December a delegation of Jewish leaders met with Mr. Ford to discuss

the pending Soviet trade bill and its connection with the emigration of Soviet Jews. On that issue, as well as on the "step-by-step" Middle East negotiations, there has been some tension between the Jewish community and the Ford administration.

DURING A VISIT to Europe in connection with the Helsinki conference, Ford became the first U.S. president to visit the Auschwitz death camp in Poland.

Among topics on which religious leaders have been in communication with Ford is the world hunger crisis. On several occasions he has been urged to increase U.S. food aid. And he expressed his commitment to continued American aid as he accepted an honorary degree on St. Patrick's Day at the University of Notre Dame.

Since he speaks often in spiritual terms, it was perhaps appropriate that he spoke from a pulpit when he opened the Bicentennial observance with an April address at the Old North Church in Boston.

Calling for people of all faiths to work for revitalization of "the American spirit," he said, "The American dream is not dead. It simply has yet to be fulfilled."

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THE VIRTUES

FAITH

BY MARIE MCINTYRE

Picture yourself with a microphone in your hand interviewing people at a busy shopping center. Your question is: What is faith?

The answers you would get would be much like the answers you would receive if you asked your own friends the same question. Somehow, we all sense that these answers are not necessarily sufficient. They don't seem to say enough. They are too general, too vague.

For example, if someone says that faith is "belief in God," or "belief in His teachings" or "belief in His church," you get the impression that they think of faith mostly as intellectual assent, something that really only happens from the eyebrows

up, or something that is "all feeling" without any need for reason. Is this what Jesus revealed about faith?

IF WE STUDY the Old Testament, it becomes clear that the people who knew themselves to be the People of God had faith in a person—God—and responded to this personal relationship with their whole being and manner of daily acting. When we study the New Testament, we see that there is a new dimension of faith: The person who reveals God to us is Jesus Christ. He is the person through whom the other persons of the Trinity, Father and Spirit, are revealed. Christian faith, then, is the total acceptance of Christ as He is. It is a personal relationship involving all of

me and it grows in intensity as I let Jesus influence me by who He is.

So what we are really saying is that just as a loving, accepting human relationship between friends helps to identify each person better, so our relationship with Christ in faith and love, helps us to understand our own Christianity better. Maybe we have not looked at it this way before, but the more we know Jesus as He is, the more our own friends will see what our Christianity means to us because we will be developing Christ's values and living them out in our daily lives.

CHRISTIAN FAITH is faith in Jesus who is truly present to us now in His risen glorified existence. He loves us by redeeming us. One of His saving, redeeming acts is revealing to us who we are and calling us to become what we ought to be. Most of us still need to be converted to Christ in such a way that we are freely willing to accept Him fully. This means that we have to be open to becoming Christian, a process that grows each day as we take on Christ's point of view and His values.

When we can say, "I am committed to Christ and everything He stands for" and really mean it, we will discover big changes in our lives. This discovery is a form of revelation. We learn, in an immediate, experiential way that Jesus does have the answers to our problems, and, when we really believe Him, a new way of knowing and loving and understanding comes to us that changes our view of life and its meaning. Knowing this, it is difficult to understand why so many people seek substitutes for the meaning of life when Christ is with us with the answer.

Just as our closest and dearest friends really do have a powerful influence on us and our actions, so Jesus does if we let Him be our friend, if we accept His offer of friendship and with Him, the Father and the Spirit.

Jesus comes to us as one who exists in a loving community of persons and shares this life. That, in itself, is a lesson in how to live perfectly. We cannot come to our full potential in isolation, separated from a community of sharing and giving love. (That is why there is some truth in the old expression "Outside the Church, there is no salvation" if you look at it in this context.)

JESUS COMES TO US as teacher to reveal to us the way to become fully human. "I come that you may have abundant life" He tells us according to John 10:10. He also tells us that not those who say "Lord, Lord" but those who do the will of His Father will enter the kingdom. He teaches us through story and parable, but mostly by His own example, that the kingdom of God comes as we love and serve others. Knowing, as we all do, some "others" that are not that easy to love, we realize that His example is no easy thing. He teaches, again by His own example, that suffering and even death are part of the transforming experience that reveals the deep meaning of true love.

Perhaps in this short space, we can come to only one question, but it demands a very personal answer. It is the question that makes the difference and the question that is asked of each generation since Christ first asked it of His Apostles: Whom do you say that I am?

The answer that we give makes all the difference. And if we don't answer, that might make the biggest difference of all.

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THE WORD
THIS SUNDAYPrepared by a group
of Indianapolis priestsTWENTY-FIRST SUNDAY
OF THE YEAR

"Why?"

Isaiah 22:15, 19-23
Romans 11:33-36
Matthew 16:13-20

"Why this one and not that one?" We often hear it said, and the accompanying response is "God knows!" The person you might least expect can end up being so rock solid in faith and caring. In what ways is God asking a rock-solid belief and care from me?



A mother holds a lonely and patient vigil with her young son whose body is being destroyed by leukemia. [NC photo by Erv Gebhard]

Starting
new faith
community

BY FR. JOSEPH M. CHAMPLIN

Dividing an established, excessively large suburban parish and forming from it a new faith community is not an easy task.

It requires a pastor willing to let go, a shepherd who neither clings to favorite parishioners nor who jealousy guards an empire he may have developed.

It also requires a spiritual leader who can start from scratch, tap the available resources and chart an original course of action.



Finally, it requires people who will give their land, their time, their energies, their money to build a new parish complex and more, a new community of believing Christians.

That is the story of Christ the King Church in Liverpool, New York (the established parish) and St. John's in neighboring Clay (the offspring of Christ the King).

MSGR. JAMES McCLOSKEY was the giving, willing shepherd who saw the need of a new parish, negotiated for the land necessary and encouraged from the pulpit his beloved people in the cutoff area to join the new St. John's.

Father James O'Connell was (and is) the spiritual leader who with his incredible energy, hard work and forward thinking approach forged in but four years the faith community at Clay.

It was, however, in the last analysis, a group of generally young, enthusiastic, middle-class, relatively well educated, generous, typically mobile suburban persons who, responding to Msgr. McCloskey's recommendation and Father O'Connell's pioneer leadership, fashioned the physical plant and spiritual community which is St. John's.

Father O'Connell first preached at Christ the King announcing establishment of the new parish, with his words strongly supported by the pastor.

Within a week, he arranged for an interim office and chapel in a recently vacated house and by the end of the month publicized, again through Christ the King's pulpit, a schedule of Sunday Masses at two community locations—the local theater and a municipal auditorium.

That summer, in addition to mailing informational letters to potential parishioners, Father O'Connell held 30 evening meetings at different homes with clusters of three-four couples. He discussed with them their hopes and dreams of what St. John's should be.

THE INITIAL DECISION of these people was to construct immediately a parish administration building which could serve as a combination rectory, temporary chapel and office.

With that attractive house in operation, they turned to the future and clearly indicated their preference for a church which could also be used for other purposes, not a social hall which would double as a church.

A committee composed of the pastor, two trustees and four persons (two men, two women) appointed by the parish council directed the design and construction of this multi-purpose structure. They selected Mr. Jack Teitach from seven architects who competed for that post. He then executed the plans for a \$700,000 plus church (including furniture and costly landscaping) with a seating capacity of 600.

Well-designed for visuals and with removable chairs, it has already on several occasions been converted through a minimum of effort into space for community and parish movies, concerts, dinners and dances.

The beginning efforts at St. John's, of necessity, revolved around the organization of people and the development of physical buildings in which parishioners could work, pray and play. But its leaders always kept a clear view of the parish's ultimate purpose. They verbalized this vision in the foreword of a booklet produced for distribution to new and old members.

"St. John's is more than an architecturally unique church located on Soule Road; it is more than a congregation of 900 Catholic families in Northwest Clay; St. John's is much more than a multi-functional building serving parishioners and the community at large. More importantly, St. John's strives to be a loving Christian community working and worshipping God together in the spirit of the Gospels and the renewal of Vatican Council II. It is in this mode that all Catholics are invited to participate freely in the activities of St. John's."

Next week we will look at the worship and some of those activities at St. John's.

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A life-size wooden sculpture of the risen Christ has been erected outside St. Jude parish, Eugene, Ore. The sculpture by Art McKellips of Eugene, symbolizes the Church's continuing celebration of Christ's redemption of mankind, said pastor Father Louis Rodakowski. [NC photo]

Genuine belief
is not irrational

BY RUSSELL SHAW

Faith is a gift of God. Because it is, one might ask how it is possible to speak of the virtue of faith: "virtue" suggests something we do rather than something we are given.

The virtue of faith is, however, no fiction. "Virtue" enters the picture when we act in such a way as to deepen, preserve, or exercise the gift of faith we have been given. Always a central part of Christian life, the virtue of faith is particularly necessary to the Christian in the modern world.

The expression "leap of faith" is also frequently used today. There is a sense in which religious faith does involve a "leap," but it is not the sense in which the phrase is sometimes used—to suggest that belief is irrational, a blind assertion of certainty where certainty is not possible or an emotional attachment with no basis in reason.

BELIEF IS NOT irrational. There are solid intellectual reasons and compelling arguments for accepting the content of Christian and Catholic belief. One of the Church's most urgent needs today is a renewal of apologetics to make this clear.

At the same time, comprehension and even acceptance of the rational grounds and logical arguments for religion are not the same thing as faith itself. Faith is something more. It involves understanding and assent, but it also involves a commitment to a Person—God—and a simultaneous act on that Person's part, the gift of faith. It is in this perspective that we can correctly speak of faith as involving a "leap."

The fact that faith encompasses something more than intellectual acceptance—that a commitment and a gift are essential, too—is verified by the experience of many adult converts, who tell us that they understood and in a sense accepted what Christianity teaches well before they had faith. In his autobiography "Surprised by Joy," the Anglican scholar and author C.S. Lewis recalled how faith came to him on the way to a picnic with his brother.

"When we set out I did not believe that Jesus Christ is the Son of God, and when we reached the zoo I did. Yet I had not exactly spent the journey in thought. Nor in great emotion . . . It was more like when a man, after long sleep, still lying motionless in bed, becomes aware that he is now awake."

OBVIOUSLY ONE WHO has been given such a gift as faith cannot simply leave it at that. The gift carries obligations. To fail to meet them would be petty and ungrateful of us at best and at worst would jeopardize the gift itself. By acting in ways that tend

to preserve and foster faith we exercise the virtue of faith.

There is special need for this virtue today. In our times the challenges and threats to faith are numerous and powerful.

It is not, as some might suppose, that there are radically new arguments against religious belief. On the contrary, at this stage in human history it would be difficult to think of an objection to religion which has not been raised and answered many times before. Faith today is not being buffeted by new intellectual challenges.

Instead it is the very spirit of the times which causes the most serious difficulties for faith. The specifics are familiar: secularism, materialism, hedonism—all the catalog of "isms" which add up to the tendency to concentrate attention and energy exclusively on this world, and to neglect if not deny the reality of the spiritual and transcendent.

IN A HIGHLY secularized society such as ours, the possibility of being a "cultural" Christian—one, that is, who absorbs religious beliefs and commitments more or less automatically from the surrounding culture—becomes increasingly remote. In such a society one is a Christian and a Catholic by conviction and choice, not by accident.

The conviction and choice required to be a Catholic in our society thus involve us in a continual exercise of the virtue of faith. We are challenged to grow in faith—in knowledge, understanding, and commitment—throughout our lives. In such a time and place our need for the virtue of faith is great; but the opportunities for its exercise are correspondingly many and rewarding.

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know
your
faith



CYO TALENT SHOW WINNERS—Pictured are the first place winners in each category and the Over-All Winner from the 1975 Junior CYO Talent Show held last Sunday at Garfield Park's Amphitheatre. Shown, left to right, are:

Brian Nolan, Holy Family, New Albany, Vocal; Mike Miller, St. Christopher, Over-All Winner; Frances Naghdi, St. Joan of Arc, Variety; Andy Orr and Howard Kaiser, St. Andrew, Dance; Mike Doherty, St. Michael, Instrumental.

St. Christopher lad is tops in Talent Show

INDIANAPOLIS — St. Christopher's Mike Miller captured top honors in the Twenty-Second Annual CYO Talent Show last Sunday night at the Garfield Park Amphitheatre.

Miller's vocal medley from Man of La Mancha earned him the winner's trophy and a \$25 first place check.

Four other \$15 checks and trophies were distributed to the winners in each of the four divisions. They were: Instrumental, Mike Doherty, St. Michael; Vocal, Brian Nolan, Holy Family, New

Albany; Variety, Frances Naghdi, St. Joan of Arc; and Dance, Andy Orr and Howard Kaiser, St. Andrew.

CYO Executive Director Bill Kuntz thanked the contestants who participated in both the auditions and the show, the judges who donated their services and the Indianapolis

Department of Parks and Recreation.

DANCE DIVISION: 1) Andy Orr and Howard Kaiser, St. Andrew (Dance Duet); 2) Judy Gebhardt, St. Barnabas (Tap Dance Solo); 3) Mary Williams and Cathy Cronin, St. Andrew (Dance Duet).

VOCAL DIVISION: 1) Brian Nolan, Holy Family, New Albany (Vocal Solo); 2) Brenda Chapman, St. Simon (Vocal Solo).

INSTRUMENTAL DIVISION: 1) Mike Doherty, St. Michael (Piano Solo); 2) Rene Miceli, Holy Spirit (Piano Solo); 3) Brian Nolan, Holy Family, New Albany (Piano Solo).

VARIETY DIVISION: 1) Frances Naghdi, St. Joan of Arc (Gymnastic Routine); 2) Our Lady of Lourdes (Dance Group); 3) Debbie Chapman, St. Simon (Basketball Gymnastics).

FESTIVAL GUIDE

St. Martin, Yorkville—(Picnic and Chicken Dinner)—Aug. 24.

Mt. St. Francis Seminary—(Picnic and Dinner)—Aug. 30.

St. John, Enochburg—(Picnic and Chicken Dinner)—Aug. 31.

CYO NOTES

Boys' Touch Football entries have been mailed and are due in the CYO Office no later than Monday, September 8.

St. John Bosco Guild award tickets for two 10-speed bicycles and five official CYO footballs will be sold by Cadet and "56" football players. The awards will be given away at the Jamboree on September 7.

Items lost at CYO Camps Rancho Framasa and Camp Christina can be claimed at the CYO Office, 1502 W. 16th Street.

Nativity scene ruling is given

SALEM, Ore.—Public schools in Oregon must not permit nativity scenes in school buildings while classes are being held.

This was Attorney General Lee Johnson's ruling in answer to a question asked by the Oregon Board of Education.

The issue arose in Portland in the 1973 Christmas season, when a volunteer room mother took a nativity scene to school. She was told that school policy and federal law forbid it.

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Announce dates for ND's clergy education series

NOTRE DAME, Ind. — The first session of the University of Notre Dame's new Institute for Clergy Education will be held Jan. 10-April 10 next year, Holy Cross Father Robert Pelton, Institute director, said.

The second session will run from September to December, 1976.

The sessions are designed for priests who want to update themselves theologically, pastorally and spiritually. The program can accommodate 30 participants at a time and is open to diocesan and Religious priests who have been ordained at least 10 years.

Father Pelton said that each participant must be formally approved by his bishop or Religious superior. "We ask for candidates who can contribute to the long-term needs of their diocese and (Religious) provinces," he explained.

Reject resolution for passage of life amendment

SOUTH BEND, Ind. — The Midwest Conference of the Council of State Governments, meeting recently in Iowa, rejected a resolution urging Congress to pass a human life amendment to the Constitution.

The resolution was introduced by Indiana Senate Burnett C. Bauer, who successfully spearheaded a similar resolution through the 1973 Indiana General Assembly.

SPAGHETTI DINNER

INDIANAPOLIS — The Junior CYO of St. Christopher parish will sponsor a Spaghetti Dinner on Saturday, Sept. 6, in the Social Room. Serving hours will be from 4 p.m. until 8:30 p.m.

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Marian College classes open Tuesday

President Louis C. Gatto will welcome incoming freshmen to Marian College at 11:30 a.m. Sunday, August 24. Registration will be completed the following day and classes begin Tuesday.

Six new faculty additions have been announced at Marian. Included are: Dr. Edward J. Kelly, chemistry;

Dr. Phyllis Jacobson, physical education; Timothy R. Akin and Daniel F. Casey, accounting; Joyce Johnstone, special education; and Julia Havens, home economics.

Staff changes include the promotion of Richard L. Scott from assistant to director of admissions;

Sister Ruth Mary Forthofer, assistant director of admissions; and Linda Kleeman and Merle V. Tabbe, residence hall directors.

Named director of the scheduling office was Paul G. Fox, who also serves as director of public information and journalism instructor.

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VIEWING WITH ARNOLD

Private Eye Harper is back



BY JAMES W. ARNOLD

Nine years after his successful film debut, private eye Lew Harper returns in "The Drowning Pool," and the results are both more tawdry and less fascinating.

The character, of course, is Paul Newman's variation, now slower and more mature, of Ross MacDonald's tough but golden-hearted Lew Archer, who has become more than respectable in highbrow literary circles as the foremost heir to the mantle of Dashiell Hammett's Sam Spade. An ingenious

professor even suggested recently that the connection is conscious, that MacDonald sees Archer-Harper as the illegitimate (and thus identity-haunted) son of Spade and Iva Archer (in "The Maltese Falcon").

IN ANY CASE, the depth and quality of MacDonald's prose is difficult to translate to the screen, even with the help of three top-flight scenarists. Harper emerges as pretty much your ordinary detective — constantly ambushed, in trouble with police and assorted heavies, uncovering far more truth and pain than his mysterious

client desires, etc.

The chief advantage is that an actor like Newman is more fun to watch, although this time around his range is barely exploited. The disadvantage, is that MacDonald's plots are terribly complicated, and their shorthand description in the visual medium leads to more confusion and disbelief than audiences may want to tolerate.

In 1966, the original "Harper" also arrived at a

time when movie private eyes were relatively rare, in a state of neglect after the Bogart-Powell Golden Age. In 1975, they are all around us, on the Tube as well as in the cinema, and the conventions are becoming tedious and stale.

"Pool" transports Harper from his normal Los Angeles habitat to New Orleans and its surrounding moss-hung bayous, and the new locales provide virtually the only fresh element. Updating

attempts, though, are obvious. In the opening shot, the hero tries to outwit the seat-belt buzzer on his rented car.

HE IS CALLED by a neurotic old flame (Joanne Woodward) who has married into one of those decadent Southern aristocratic families in a typically picturesque ante-bellum estate. Her husband is worthless and apparently homosexual; the family is dominated by an eccentric old matriarch; and Woodward's daughter is one of the most essential characters in the private detective genre—the spoiled nympho rich girl who spends most of the film lounging around the pool in her bikini flirting with passing males.

The obvious villain is recognizably of 1975—a sleazy oil billionaire with political connections who has already dirtied up the Gulf (we see Harper wiping oil from his feet after a swim) and wants to start drilling on the mansion property that the old lady hopes to preserve as a bird sanctuary. (The actor is the wonderfully hateful Murray Hamilton, who was the obnoxious mayor in "Jaws"). He is also, as his wife says "really crazy," a characteristic that allows a lot of kinky sadism, including the film's original and suspenseful title sequence. That occurs when Harper and a girl are imprisoned and tortured in the hydrotherapy room of an abandoned insane asylum, and try to escape by flooding it to the roof.

THE FORMULA involves the usual mix of sex (heavily

Diocese abolishes stole fees

JEFFERSON CITY, Mo.—Bishop Michael F. McAuliffe has abolished the practice of requiring a fee for the celebration of weddings, funerals, and baptisms in the diocese. Any voluntary offerings made by persons on such occasions are to be considered parish funds.

The stole fee, the general name given in pastoral practice to the money paid on some occasions, was originally considered a normal part of the income of the clergy.

Since the Second Vatican Council, the Vatican has recommended that in as far as possible money should not be associated with the celebration of the sacraments.

The practice of offering \$3 for Mass is not affected by the change.

The week's TV network films

THE PEOPLE NEXT DOOR (1970) (CBS, Friday, Aug. 22): Despite an excellent cast, this is basically a souped-up melodrama that exploits, rather than enlightens, the current interest in affluent suburban teen-age drug problems. The harassed parents include Eli Wallach, Julie Harris, Hal Holbrook and Cloris Leachman. Not recommended.

ONE MORE TIME (1970) (CBS, Friday, Aug. 22): The second and last in the happily short-lived series about Salt and Pepper (Peter Lawford and Sammy Davis), the London nightclub operators who spend their off-hours adventuring as private detectives. Not recommended.

THE ODD COUPLE (1968) (ABC, Sunday, Aug. 24): The film of Neil Simon's skillful but over-praised stage comedy that later became a TV series, with Walter Matthau as the ramshackle sportswriter and Jack Lemmon as the gourmet cook. There is wit amid the sweaty stagecraft, as well as an endless supply of words, words, words. The point seems to be that fulltime living with any other human being is basically intolerable. Recommended for

those who like snap-crackly dialogue by the bushel.

THE LEGEND OF LIZZIE BORDEN (1974) (ABC, Monday, Aug. 25): The artful but very bloody and Freudian made-for-TV film about the young Massachusetts woman who may or may not have murdered her parents with an axe. Not for the squeamish or young children.



DIAMOND JUBILARIANS—Mr. and Mrs. Leo Masse will mark their 60th wedding anniversary on Saturday, Sept. 6, with a Mass of Thanksgiving for the family in the home of their daughter, Mrs. Lewis Renner, 6065 Crows Nest Drive, Indianapolis. Father Joe Rautenberg will be the celebrant. A reception will be held at the Renner residence from 3 p.m. until 5 p.m. for relatives and friends. No invitations have been issued. The couple asks that gifts be omitted. They are the parents of another daughter, Mrs. Donald Cisko.

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Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Leonard C. Bates will celebrate their 50th wedding anniversary with a Mass of Thanksgiving in St. Patrick Church at 10 a.m. Tuesday, Aug. 26.

They are the parents of 14 living children. The children are: Sister Mary Bates, S.P., Robert, Michael, Paul, Daniel, Patrick, Gerald, Joseph, Bernadette, Theresa and Catherine Bates; Dolores Clarke; Dorothy Carson; and Elizabeth Price.

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suggested but not explicit) and violence, softened somewhat by Harper's amiable sense of humor and compassion for less guilty victims.

The issue with detective movies is always what more they provide beyond the predictable routine, and "Pool" offers only a minimum.

Director Stuart Rosenberg ("Cool Hand Luke") is only competent here, and there is the patented low-light photography by Gordon Willis ("The Godfather"). Eventually you must be content with Newman's Harper, who is an adequate hero in a time of anti-heroes, "a genuine human specimen who thinks, bleeds and feels" in a general milieu of lost souls. [Rating: B—objectionable in part for all]

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