

# the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, JULY 18, 1978

## 384 mail responses to Reader Survey; Question Box 'tops'

Monsignor Bosler's Question Box column is the best-read feature in The Criterion, with Letters-to-the-Editor running a close second, a final tabulation of responses to the paper's Reader Survey revealed this week.

A total of 384 readers took the time to fill out the survey form and mail it in

Related comments of readers  
on Page 4

before the cut-off date of last Friday. Of these, 199 responses came from Indianapolis and 179 from outside the capital city.

A whopping 76% of the 384 respondents to the Survey reported that they read the Question Box "always" and another 18% said that

they read it "generally." This adds up to 94% who read the Question Box most of the time.

WHILE ONLY 68% STATED that they read the letters-to-the-editor "always," a healthy 39% reported that they read this feature of the Criterion "generally" making a total of 92% who peruse the feature most of the time.

Sixty-one percent of the respondents reported that they read Fred Fries' Tacker column "always," placing it second to the Question Box in this category. Another 22% read the column "generally." This totals up to 83% who read it most of the time.

The only other feature scoring a higher than 50% readership under the "always" category were the Chancery Report, with 58%, and Editorials, with 52%. Another 27% said that they read the monthly Chancery Report "generally" giving it a "most-of-the-time" readership of 85%. On this basis, the Editorials commanded a slightly higher 87% readership, the Survey indicated.

Father Thomas Widner's "Living the Questions" drew a readership of 80%, with 44% reporting that they read his column "always" and another 36% "generally."

The Know Your Faith page is read "always or generally" by 76% of Criterion readers and Viewing with Arnold by 67% of the readership. It is interesting to note that Know Your Faith was the only feature in the Survey line-up which did not draw a single "never" response. (Respondents were asked to indicate whether they read a given feature "always," "generally," "seldom" or "never.")

Only 16% among those responding stated that they "never" read the advertising, leaving a total of 87% who look at the ads at least some of the time. Of these, 17% read the ads "always" and another 33% "generally" making an even 50% who read them most of the time.

SEVENTY-ONE PERCENT of all replies came from women and only 29% from males. More nuns than priests answered the survey: 33 Sisters as against 10 members of the clergy. Two Religious Brothers were among the respondents.

The largest age group represented among respondents was that of 51-60, which accounted for 24% of the total. Only five of those who mailed in survey forms indicated that they were under 20.

## Survey Results

Following are the results of The Criterion's survey of readers. A total of 384 people responded to the survey. The results are expressed in terms of percentages for ease of comprehension. Not all columns equal 100%, however, because of rounding off.

I read this feature	Always	Generally	Seldom	Never
News in Brief	47%	39%	11%	2%
The Tacker (Fred Fries)	61%	22%	14%	3%
Obituaries	36%	26%	24%	14%
Editorials	52%	35%	12%	1%
Living the Questions (Fr. Widner)	44%	36%	15%	4%
The Yardstick (Magr. Higgins)	21%	40%	30%	9%
Dale Francis Says	39%	31%	24%	6%
Cornucopia (Alice Dalley)	30%	22%	31%	17%
Letters to the Editor	59%	33%	6%	1%
Question Box (Magr. Bosler)	76%	18%	5%	1%
Know Your Faith page	35%	41%	24%	
Liturgy (Fr. Champin)	32%	34%	27%	7%
The Word This Sunday (Fr. Raabe)	33%	24%	31%	12%
CYO and Youth News	14%	24%	35%	27%
Viewing With Arnold	42%	25%	23%	10%
Report from the Chancery	58%	27%	12%	3%
Advertising	17%	33%	34%	16%

Age	Under 20 — 1%	21-30 — 9%	31-40 — 15%	41-50 — 18%	51-60 — 24%	61-70 — 20%	70 and Over — 13%
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Location	Indianapolis — 63%	Other Cities and Towns — 47%
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Sex	Male — 29%	Female — 71%
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State of Life	Layman — 89%	Priest — 3%	Sister — 7%	Brother — 1%
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## Global hunger answer linked to distribution

AMES, Iowa—Participants at the week-long World Food Conference here wrapped up their deliberations in general agreement that global hunger can be eradicated through political means.

Most of the development specialists and food-related professionals from 70 countries who attended the conference maintained that agricultural technology has made possible the production of sufficient food for the world's people—but that the food is maldistributed, with much of it lost before it gets to the table.

What has come to be a normal divergence of opinion at such gatherings occurred, with population controllers calling for contraceptives for all and developmentists countering that declining birth rates will follow economic progress.

ROBERT F. CHANDLER JR., founding director of the International Rice Research Institute in the Philippines, noted that dramatic rises have taken place in grain production recently, but still called for population control "to avoid disaster."

Another participant, Dr. Ivan Beghin of Guatemala, reported after attending one of the conference workshops that the predominant sentiment favored population control. "Contraceptives should be available to all," said Dr. Beghin, because economic development is too slow and uncertain as a means of checking birth rates.

That view was disputed by some of the participants. Divine Word Father Anthony Zimmerman said jobs, better nutrition and more education for women tend to lower birth rates, and controls are unnecessary and undesirable.

One foe of birth control said "children are the poor man's capital," and efforts to limit offspring are "doomed to failure among the poor."

Dr. Beghin did concede that "it is possible that there is no food shortage in the world as a whole, but that such food is lost" through spoilage and to vermin.

Another featured speaker at the meeting, held on the Iowa State University campus, said pests destroy about 30% of the world's food supply. According to the speaker, Dr. Glenn W. Burton, a U.S. Department of Agriculture research geneticist, much less could be prevented through better storage techniques and using treated seeds.

Burton also told a plenary session attended by 2,700 people that man ought to stop pampering his pets.

"Any discussion concerned with feeding the world's people cannot ignore this," he said. "Pests in the United States compete with humans for food, consuming \$2.5 billion in food annually, six times the amount spent for baby food."

BURTON ALSO URGED continuing emphasis be placed on developing grains with higher protein content. Major cereals can be made high enough in protein to provide a balanced diet without supplements, he told the gathering. "I can think of no cheaper way to solve the world's protein problem," Burton went on.

He cited a wheat variety called Lacenta, developed in Nebraska recently after 20 years of research. The new strain is 10 to 20% higher in protein without sacrificing yields, disease resistance or milling and baking qualities.

The parley was deliberately non-political in its planning, and it excluded high level government representatives. But at the final session, Dr. R.J. Hildreth of Chicago said conference efforts would be "largely wasted" unless "we transmit our findings to policy makers and politicians."

## Buckley amendment seeks tax credit for tuition expense

WASHINGTON—Sen. James L. Buckley (R-Con. N.Y.) plans to propose a tax deduction for tuition paid to nonpublic schools as an amendment to the tax reform bill now being considered by the Senate, a spokesman for Buckley said.

The amendment will probably be proposed in the week of July 19, when the Senate begins consideration of the section of the bill containing amendments proposed by members of the Senate Finance Committee, the spokesman said.

Last September, Buckley introduced in the Senate a bill proposing a tax deduction of up to \$1,000 for themselves and each of their dependents for tuitions paid to any elementary, secondary or post-secondary private or public school.

Rep. James Delaney (D-N.Y.) introduced the same bill in the House. Most members of the Senate Finance Committee opposed this proposal, the Buckley spokesman said, but before reporting the tax reform bill to the floor, the committee accepted an amendment offered by Sen. Abraham Ribicoff (D-Conn.) and William Roth (R-Del.) proposing a tax credit of \$100 for nonpublic school tuition paid to institutions of higher education.

"We consider this a poor substitute for the Buckley-Delaney bill," the Buckley spokesman said.



HOOSIER MISSIONER—Brother Ralph Riehle, son of Mr. and Mrs. Edward Riehle, members of St. Nicholas parish, Sunman, Ind., and a member of the Glenmary Home Missioners, is spending a second summer on the Glenmary Farm near Vanceburg, Ky. He is one of the staff in charge of the work of Glenmary's summer volunteers.

## Brother Ralph has a mission

SUNMAN, Ind.—Brother Ralph Riehle, son of Mr. and Mrs. Edward Riehle of St. Nicholas parish here, and a member of the Glenmary Home Missioners, is spending the summer in Eastern Kentucky helping to direct the work of several hundred high school and college men.

This is Brother Ralph's second summer at the Glenmary Farm near Vanceburg, base of the volunteers' operations.

Brother Ralph is in charge of four major projects. One is to install a new roof, foundation and wiring in a house that shelters a grandmother and her three grandchildren.

Another is the addition of a porch to a small home where the head of the family is disabled by bronchial problems. The porch will permit him to sit outside in rainy weather.

BUILDING A CHIMNEY and making miscellaneous repairs for an elderly couple will permit them to get fire insurance on their little house.

The fourth job involves digging a well, rewiring, screening and refinishing both exterior and interior of a home for a family of seven who live on a small pension.

Brother Ralph came to his summer assignment from the Glenmary mission in West Virginia, where he headed a "Care and Share" project, assisting 10 families in a three-county area with their housing needs.

Since making his final profession as a Glenmary Brother in 1963, Brother Ralph has headed construction projects in Pennsylvania, Texas and Georgia. In Pennsylvania he led a self-help project in which 10 families cooperated to build new houses for each other. The project was an adventure in ecumenism, with several churches and community organizations contributing funds to launch the program. So successful was the project that it became a pilot for other communities who initiated similar self-help housing programs.

MERELY BUILDING or repairing houses does not suffice for Brother Ralph. "I would not get satisfaction that way," he said. "The work I am doing involves people—and that makes all the difference."

His work with the summer volunteers is especially satisfying. Young people easily relate to him and his deep Christian convictions often influence them toward God.

## Red noses, of course, were order of the day

MEXICO CITY—Sporting red noses, floppy shoes and brilliantly colored costumes, 22 students observed their graduation from Latin America's only clown school with a Mass.

The group, which included teachers, psychologists, painters and a soldier, was the first graduating class of the Clown Training Center, supported by Mexico's Brotherhood of Clowns.

The brotherhood was founded to "build a professional pride in the clowns," according to a spokesman.

Some of the graduates plan careers as clowns, but most plan to clown around as a hobby in parish halls, at children's parties, schools, hospitals and orphanages.

## REPORT FROM THE CHANCERY

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY—Archbishop Biskup has spent part of his annual vacation visiting with his family and friends in Iowa; he has also been playing golf and fishing with some bishop and priest friends in Minnesota. The Archbishop returns to the Chancery the last week of July. . . . The pilgrimage to Philadelphia for the Eucharistic Congress has been cancelled, due to the small number wishing to attend. Archbishop Biskup will participate in Congress activities. . . . Locally, an Archdiocesan Eucharistic Celebration, conceived by the Archbishop and priests of the Archdiocese, will be held at the Cathedral at 3 p.m. on Sunday, August 1. Participation from throughout the Archdiocese is urged. . . . Workshops were presented by Harry Dearing, Archdiocesan Business Administrator, at several locations in the Archdiocese regarding the Annual Report of parishes and institutions and related accounting matters. While the results were favorable for those in attendance, participation was disappointing. The Annual Reports are due August 1. . . . The Archdiocese has extended Cathedral High School's lease of CYO Stadium until October 31 to allow Cathedral to fulfill contractual agreements for 11 football games. The CYO Board and staff and the Chancery are studying the future of the field. . . . A feasibility study is also underway to research the possibility of converting the former Cathedral High School building into an Archdiocesan Center for offices and operations, as well as the exploration of alternative uses. . . . Staff meetings of agency heads are held monthly at the Chancery Conference Room. Items currently being studied are a combined bi-weekly mailing from the Chancery to all parishes and institutions, the publication of a booklet describing the services and projects of Archdiocesan offices and agencies, and an analysis of current and projected space needs.

OFFICE OF CATHOLIC EDUCATION—On June 30 the Archbishop ratified the Archdiocesan Board of Education's resolution calling for future planning on the district and parish levels for Total Catholic Education. The exact nature of the planning process will be discussed by the Archdiocesan Board of Education at its July 20th meeting. . . . The 1976-77 Office of Catholic Education Program Brochure has been published. . . . Data from throughout the Archdiocese concerning the status of Religious Education for all age levels have been compiled by Sister Gilchrist Conway, S.P., for inclusion in the Annual Report of the Office of Catholic Education. These data will be used in conjunction with data from the Department of Schools to show the nature and extent of Total Catholic Education in the Archdiocese. . . . The youth ministry guidelines will be completed by September. . . . Workshops for new Board of Education members have been completed. The nine workshops were conducted by the Archdiocesan In-service Team, consisting of four veteran members and seven new ones, under the direction of Sister Judith Shanahan, S.P. . . . The Indiana Catholic Educational Institute is scheduled for October 28-29.

PERSONNEL OFFICE—The Personnel Office currently is concerned with finishing some details involved in the recent summer appointments. . . . Work remaining for this summer includes: preparing a job description for Deans; determining, in cooperation with the Board of Education, the most effective territorial composition of the Deaneries; and suggesting a process for selection of Deans. Also to be completed are a policy for priest-teachers to clarify their relationships to the schools where they teach and the parishes in which they live, and a policy for introduction of newly ordained priests into their ministries.

CATHOLIC CHARITIES—The Indianapolis Pre-Cana on June 13 attracted 53 engaged couples, while 28 couples attended the June Pre-Cana in New Albany. . . . At the Presidents' Council of the Society of St. Vincent de Paul, which met on July 5, plans were launched with Magr. Francis Reine to establish a new conference at St. Christopher parish. Several established conferences are in the process of renewing their programs. . . . Birthline volunteers are cooperating with the new Pro-Life Committee of the Archdiocese headed by Father Lawrence Voelker. . . . Simeon Project volunteers have assisted in conducting a survey of parish resources for the elderly of Indianapolis, to assist Catholic Charities in targeting parishes for implementation of the Simeon Project. . . . The Migration and Refugee Service of the United States Catholic (Continued on Page 6)



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## See Catholic support for Carter

NEW YORK—Former Georgia Governor Jimmy Carter would be the presidential choice of slightly more than half the Catholic voters in the November election, according to a New York Times-CBS TV poll. But Carter would still have a strong lead over either President Gerald Ford or former California Governor Ronald Reagan among Catholics, the poll said, because many Catholic voters indicated they were undecided or would not vote.

## Korea seeks Catholic backing

SEOUL, South Korea—Pro-government Catholic legislators are secretly recruiting influential fellow Church members into the ruling Democratic Republican party (DRP) in a move to dilute Catholic opposition, sources here said. They said that President Park Chung Hee began the drive to head off Catholic criticism of his strongman rule and policies which, opponents say, have violated human rights.

## Fund to help Gearhart family

WASHINGTON—A suburban parish here has established a fund to help the family of executed mercenary Daniel Gearhart, after pleas for his life went unheeded by the government of Angola. Gearhart, an ex-Green Beret who fought in Vietnam, was captured by Cuban troops three days after he arrived in Angola in February. He and three Britons were executed by firing squad on July 10, Gearhart's 11th wedding anniversary. After the executions, the Angola government announced it was giving the men's families eight days to come up with \$5,000 if they wished to claim the bodies.

## Names . .

The appointment of Joy Anderson as general editor of the 1978-79 edition of The American Catholic Who's Who was announced by A.E.P. Wall, director and editor-in-chief of NC News Service.

Nineteen Polish bishops, led by Cardinal Karol Wojtyla of Cracow, will arrive in the United States July 23 for a six-week visit to this country and Canada.

John D.J. Moore, retired U.S. ambassador to Ireland, was elected to the board of directors of the Human Life Foundation in Washington,

D.C. The foundation, created by a \$1 million grant from the U.S. bishops in 1968, is researching programs for the teaching and improvement of natural family planning methods.

Dominican Sister Margaret Mary Toomey of Des Moines, Iowa, has been named tenant manager of the year by the National Center for Housing Management. The center was created in 1972 "to provide objective and independent leadership . . . in the nation's housing management and training needs."

## Pope deplores bishop's murder

VATICAN CITY—Pope Paul VI deplored "with great bitterness" the July 8 murder of Bishop Gaston Jaquerie, 72, auxiliary of Algiers, by an unidentified man who police believe was deranged. Bishop Jaquerie was stabbed fatally while walking from the cardinal's residence to St. Charles Church in the Algerian capital at noon.

## Issue warning in mining strike

LA PAZ, Bolivia—"A forced or manipulated solution to a strike by the nation's tin miners could lead to new social conflicts," the president of the Bolivian Bishops' Conference has warned the military government here. The warning came after the president, Gen. Hugo Banzer, ordered a police and military crackdown on possible strike-related incidents which resulted in soldiers seizing a shipment of food that Catholic clergymen had intended for strikers in the village of Catavi.

## Seek release of Gordon Liddy

WASHINGTON—A member of St. Columba's parish in suburban Oxon Hill, Md., has begun a petition drive to obtain the release from prison of another parishioner—G. Gordon Liddy, convicted Watergate conspirator. Liddy's fellow parishioner, James A. Gavin, said in an interview here that Liddy has served 38 months in jail and that his family is suffering because of the imprisonment.

## Prelate defends Church's action

MANILA, The Philippines—Responding to government criticism, Cardinal Jaime Sin of Manila said that priests, Religious and laypersons are duty-bound to denounce injustice "whenever and wherever committed." Cardinal Sin's remark followed by a charge by this nation's justice secretary, Vicente Abad Santos, that Catholic and Protestant clergy are using their pulpits for political purposes.

## Vatican employees get raise

VATICAN CITY—Pope Paul VI has approved a monthly pay raise of about \$28 for the Vatican's 3,000 employees. At the same time he urged the Church's central administrative offices—the Roman Curia—to continue belt-tightening measures to offset the Vatican's mounting deficit. The deficit, according to one Vatican source, is believed to be more than six million dollars.

## In capsule form . . .

Officials of the 41st International Eucharistic Congress have rejected a request by a disarmament group to change the date of the Aug. 6 liturgy honoring the military because it coincides with the 31st anniversary of the bombing of Hiroshima . . . Scholars of the Orthodox Academy of Theology in Leningrad, U.S.S.R., have begun work on a fresh Russian translation of the Bible—the first such translation in a century . . . The escalation of violence in Argentina, marked by the recent killing of three Pallottine priests and two seminarians at St. Patrick's parish in Buenos Aires, has brought a wave of protest from Argentine Church leaders.

## Italian nun tricked into costly 'mistake'

VIGEVANO, Italy — A 70-year-old Sister, principal of a Catholic school here, was tricked into revealing questions on a national examination and caused a costly postponement of the test throughout Italy.

The examination in Italian literature was to have been taken July 1 by more than 350,000 Italian secondary school students who must pass it to graduate.

ON JUNE 30 Dominican Sister Della Calvia spoke by telephone with a man identifying himself as a state school official. The nun said he told her that some corrections had to be made in the examination questions, held under lock and key in 5,500 testing locations.

Sister Calvia read several sections of the exam paper as requested by the caller who then hung up without giving her the awaited corrections. Italian newspapers immediately received anonymous phone calls revealing parts of the exam.

Students took a revised version of the test July 5. But the revision and delay were expected to cost the state about 400 million lire—some \$500,000.

The case of Sister Calvia gave rise to some sharp words about the operation of private schools in Italy.

Rome's anticlerical paper Il Messaggero pointed out that at age 70 Sister Calvia would no longer be allowed to teach in a public school.

ROME'S PRO-COMMUNIST paper Paese Sera lashed out at what it called privileges enjoyed by Catholic schools alone. It said that many Catholic schools were being recognized officially by the state even though they do not meet basic requirements for recognition as laid down by the Italian constitution.

Sister Calvia's mistake was not without precedent. In 1948 a Rome professor left the examination questions behind on a public bus. The test was delayed, and he was fined.

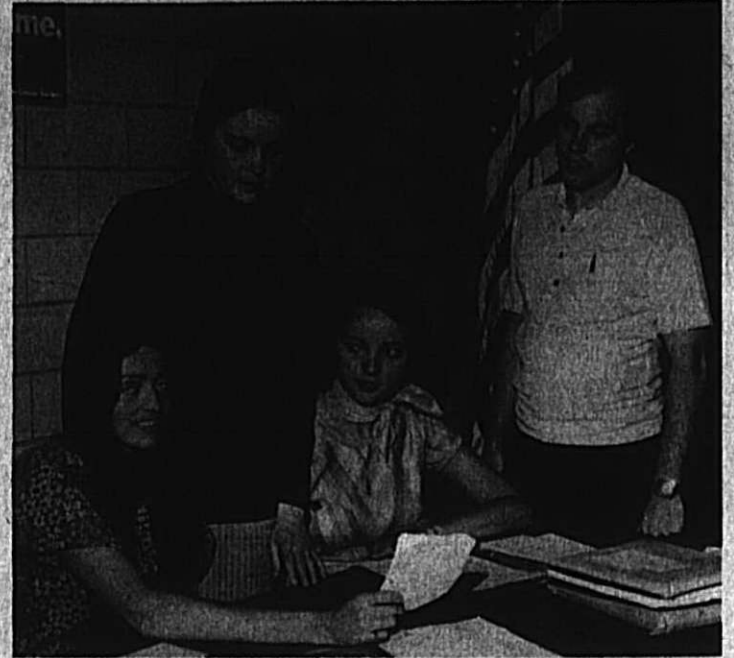
## Nativity parish Summer Festival now in progress

INDIANAPOLIS—Nativity parish's annual Summer Festival is scheduled for July 16, 17, and 18 on the church grounds, 7300 Southeastern Avenue.

A different Country Kitchen Family Dinner will be served each night, beginning on Friday from 5 to 8 p.m. with country fried chicken and trimmings. On Saturday, Dave Page of LaScala Restaurant will provide an Italian spaghetti dinner from 5 to 8 p.m. Sunday's fare will be an "all you can eat" smorgasbord from noon to 8 p.m.

New this year at the festival is the Midway of Rides. Also planned are a variety of games and booths, and a white elephant/art-and-crafts area. Top prize in Sunday's drawing will be \$1,000; other awards include a portable outdoor gas grill and a CB radio.

Chairman of the event is Mike Raters, assisted by co-chairman Chuck Keller-meyer.



SCHULTE ALUMNI OFFICERS—Above are the officers of the recently revitalized Alumni Association of Schulte High School, Terre Haute. Pictured, left to right, are: Betty Shurtler and Sue Mellon Butwin, members of the Advisory Committee; Mary Ann Gauer, Secretary; and Stephen E. Butwin, Chairman. Not present for the photo was Guy Mascari, Treasurer. The group plans to issue a periodic newsletter to keep alumni posted on school developments. The Alumni Association can be contacted at P.O. Box 1581, Terre Haute, Ind., 47808.

## Crash kills missionary

PORT MORESBY, Papua New Guinea—Divine Word Father Leo Joerger was killed instantly here when his car and a lumber truck collided on a narrow bridge July 11.

Born on a farm near Mendota, Ill., the 55-year-old priest had been a missionary in Papua New Guinea for 24 years and was six weeks short of the 25th anniversary of his ordination when he died.

The funeral and burial took

place here July 14. His parents and family—five brothers and three sisters—attended a concelebrated Mass at their home parish, Holy Cross in Mendota.

## Set Bake Sale and Boutique

INDIANAPOLIS—St. Bernadette parish is planning a Bake Sale and Boutique on Sunday, July 25 from 9 a.m. until 5 p.m. Baked goods and handmade articles will be for sale. The parish hall is located at 4838 Fletcher Ave.

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Take I-64 out of New Albany to Greenville-Paoli Exit, then Hwy. 150 to Galena, Turn Rt. at Navilleton Rd. then 2 Miles to Church.

## VISITING HOURS

★ ALTHOUGH we do not have hard and fast rules for visiting hours, experience has taught us that afternoons and early evening are best from the standpoint of the bereaved family. Their loss has drained them physically and psychologically and, while they appreciate the support of loyal friends, unending hours of greeting people and exchanging reminiscences can put too great a strain on flagging resources. Therefore, may we respectfully ask consideration for the bereaved family in arranging your visiting time.

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## THE TACKER

## McKinney's exploits

BY FRED W. FRIES

Only a handful of competitors have won medals in two successive Olympic Games. One of these is Frank E. McKinney, Jr., a Cathedral High School graduate and now a highly respected Indianapolis businessman and civic leader.

McKinney broke the ice two decades ago in the 1956 Games in Melbourne, Australia, where he captured the bronze medal in the 100-meter backstroke, despite the fact that, at 17 years of age, he was one of the youngest competitors in the Olympics.

After further refining his considerable swimming talents as a member of one of Indiana University's early national championship squads, McKinney returned to the Olympic wars four years later in Rome and won two additional medals—a silver in the 100-meter backstroke and a gold as a member of the 400-meter medley relay team.

In addition to his achievements in two Olympic Games, during his competitive years McKinney won four medals in Pan American games competition and annexed numerous AAU, NCAA and Big Ten championships.

Recently McKinney was honored by being elected to the International Swimming Hall of Fame in Fort Lauderdale, Fla.

**GREENSBURG HOSTS VIETNAMESE MASS, OUTING**—More than 180 Vietnamese refugees from eight communities in Indiana were guests at a special Mass at St. Mary's Church, Greensburg, and a picnic at the Conservation Club Sunday afternoon. The First Presbyterian Church, co-sponsor of the two refugee families in the Greensburg area, co-sponsored the liturgy and outing. Father Huan Tien Nguyen of Cincinnati was the celebrant of the Mass and gave the homily. The St. Mary's CYO organized the picnic and athletic activities, which included soccer and softball. Communities represented by the Vietnamese families, in addition to Greensburg, included Jeffersonville, New Albany, Osgood, Clinton, Terre Haute, Brookville and Indianapolis.

**AROUND AND ABOUT**—A golf tournament at Valley View Country Club will be a feature of the Silver Jubilee observance of the founding of Providence High School, Clarksville, tentatively scheduled for Friday, October 1. . . St. Ann parish, Terre Haute, plans to mail copies of the weekly bulletin to parishioners who are in the Armed Services. A thoughtful gesture . . . Fred Nation, long-time Terre Haute community leader, was recently elected president of the local Serra Club. . . Sister Therese Wentz, O.S.F., is the new librarian at Marian College, succeeding Sister Clarence Marie Kavanagh, O.S.F., who filled the post for 34 years.

**KC CONVENTION DELEGATES**—Francis Gallagher of Our Lady of Fatima Council No. 3228, Knights of Columbus, who was elected State Deputy at the Order's State Convention last May, is one of two men from the Archdiocese named as delegates to the Supreme Convention in Boston August 14-19. The second delegate will be Thomas McLaughlin, a member of St. Pius X Council No. 3433, who served as general chairman for the state-parley, which was held in Indianapolis. Both are Past Grand Knights of their respective councils, and McLaughlin was recently appointed to the new post of Administrative Assistant for the Indiana Office.

**NEW ARCHDIOCESAN OFFICE**—Father Stephen Jarrell was recently appointed Director of Worship in the Archdiocese. His appointment marks the first time that a priest has been named to serve on a full-time basis in the liturgical apostolate. Prior to his appointment, Father Jarrell served for three years as a member of the Archdiocesan Liturgical Commission and since December, 1974, as chairman of the Art and Architecture Subcommittee. As Director of Worship, Father Jarrell's office will "provide guidance in liturgical preparation and celebration on the local parish level." To this end, programs will be set up to "strengthen the expertise of parish liturgy committees, musicians, cantors, lectors and priest celebrant-homilists." The present Liturgical Commission, headed by Father Richard Mueller, will remain as the planning and policy-setting board with the Office of Worship implementing the pastoral programs.

**ATTENTION, ANTIQUE LOVERS**—"I Love Old Things" is the theme of a unique four-day conference on antiques to be held at St. Mary-of-the-Woods College. The conference, which is being presented under the auspices of the Office of Continuing Education, will be held from July 22 through July 25. It will feature such experts in the field as William C. Ketchum, Jr., Marguerite Ashworth Brunner and Dr. Robert Bishop. Tuition for the four-day program is \$100, including meals and lodging. The individual program fee is \$10. Further details can be obtained by contacting the Office of Continuing Education, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., telephone 812-535-4141, extension 222. Linda Godfrey is serving as director for the antique conference.

**BEST IN PARADE**—The float sponsored by St. Gabriel parish—a scale model of the church—was awarded the Grand Champion Trophy in the July 3rd parade sponsored by the Connersville Junior Chamber of Commerce. The float was designed by parishioner Tom Becht.

## † Remember them in your prayers

**BATESVILLE**  
† ALVIN R. ROBERTS, 52, Holy Family, Oldenburg, July 8. Husband of Venice; father of Randy Ray, Ricky Lee, and Renee; son of Mr. and Mrs. George Roberts; brother of Paul Roberts, Mrs. Howard Miller, and Mrs. James Precht of Brookville; John and David Roberts of Richmond; Donald of Michigan City; Mrs. Orville Burkert of Bedford; Mrs. Roy Harsh of Buena Vista; Mrs. Albert Wilson of Peppertown; and Mrs. William Hunter of Everton.

**BROWNSBURG**  
† JAMES FALCO, 75, St. Mary's, July 8. Husband of Elizabeth; father of James Falco Jr., Mary Alberta Krutz and Mary Jane Ribando.

**CEDAR GROVE**  
† NICHOLAS F. MAUNE, 70, Holy Guardian Angel, July 3. Husband of Viola; brother of Mrs. Joseph Hoop of Batesville; Mrs. Joseph Reer and Mrs. Sylvester Hoop, both of Cincinnati; John Maune of Cedar Grove and Frank Maune of Brookville.

**CLARKSVILLE**  
† JAMES EDWARD DOLAN, 48, St. Anthony, July 7. Husband of Catherine L.; stepfather of Bill Myers of New Albany; son of Raymond Dolan of Jeffersonville; brother of John Dolan of New Albany; and Sarah Beal and Ruth Ann Kim, both of Jeffersonville.

**CLINTON**  
† WILBUR BROOK, 73, Sacred Heart, Terre Haute, July 8. Husband of Elizabeth; father of Wilbur, Jr. of Terre Haute; Richard of Wilcox, Va.; Jo Ann LaLoup of RR 2, Rosedale; and Barbara Ann Payton of RR 1, Montezuma.

**MARIE PORTER, 84, Sacred Heart, July 8. Mother of Robert Porter, Houston, Tex.; Mrs. Robert C. Strome of Phoenix, Ariz.; sister of Harold Harrison of Cincinnati.**

**FLOYD KNOX**  
† FRED J. DALHOFF, 17, St. Mary-of-the-Woods, July 8. Son of Mrs. Alice Dalhoff; brother of Michael Dalhoff of Jeffersonville; Debbie Frederick of New Albany; and Patricia Dalhoff of Floyd's Knob; grandson of Mr. and Mrs. Fred Dalhoff, Sr., of Helber, Iowa; and Mr. and Mrs. James Howard of Richmond, Ky.

**FRENCHTOWN**  
† LORETTA M. DAVIS, 72, St. Bernard, July 8. Sister of Renee Briscoe of DePauw.

**GREENFIELD**  
† MARY ELLEN COX, 79, St. Michael, July 4.

**INDIANAPOLIS**  
† MARJARET M. PEARCE, 51, Christ the King, July 6. Wife of Harry J.; mother of Melissa A. and Maure M. Pearce; sister of Mary J. Piensoff, Rita Kottmyer and Clara Foltz.

**MARY R. STRUBE, 97, Assumption, June 6. Mother of Lillian Fey and Beatrice Reinbold.**

**MARIA SALAS, 30, St. James the Greater, June 6. Daughter of Mr. and Mrs. Romero Salas; sister of Romero, Guadalupe, and Ovelando Salas. Petra Moraleg, Manuela Mancillas, Francisca Vazquez and Celia Mancillas.**

**RODNEY B. FERREE, 39, St. Simon, June 8. Husband of Lynette D.; father of Lori A. and Michael Ferree; brother of Alice DeDell, Gerald and David Ferree.**

**ANDREW J. O'BRIEN, 71, Our Lady of Lourdes, June 8. Father of John J. O'Brien; brother of Nora McKibben.**

**ANNA MASCAPI, 94, Holy Rosary, June 8. Mother of Anna Comella, Gus P. and Frank Mascapi.**

**MARY K. FISCHER, 62, St. Mark, June 8. Sister of Helene J. Wyss and Mildred C. Dent.**

**CECILIA LOGAN, 55, Holy Cross, June 10. Daughter of Mr. and Mrs. Lawrence Logan; sister of Lawrence E. Logan, Helena Rike and Theresa Rueff.**

**VIRGINIA L. RIZZO, 54, St. Mark, June 13. Wife of Vincent J.**

## D-I Breakfast

## plans announced

**INDIANAPOLIS**—In addition to the monthly meeting scheduled for 7:45 p.m. Monday, July 19, in St. James Hall, Our Lady of Everyday Circle, Daughters of Isabella, have scheduled a breakfast for Sunday morning, July 25.

The breakfast, which will follow the 8 a.m. Mass in Nativity Church, will be held in the Pilgrim Inn. Husbands and friends will also attend.

## CARD PARTY SET

**INDIANAPOLIS**—Little Flower Auxiliary, Knights of St. John, will hold a Card Party Sunday, July 18, at 2 p.m. in the Little Flower auditorium. The public is invited.

mother of Anne Pennington; daughter of Helen Beasing.

**CHARLES O. BRITTON, 82, St. Gabriel, June 13. Father of Norman D., Charles L., Robert J. and Kay M. Britton and Mary A. Matelic; brother of Norman G. Britton.**

**JEFFERSONVILLE**  
† NELLA J. GARRICK, 73, St. Augustine, July 8. Mother of Joyce Campbell of Jeffersonville; and Rosella Mays of Durham, N.C.; sister of Agnes Polston of Louisville, Ky.; Clara Jonas of Salem; and Louella Jonas of Pershing, Ind.

**MADISON**  
† FLORENCE W. HAMMOND, 65, St. Michael, July 7. Sister of Russell Wyatt of Madison; Evan Wyatt of Austin; Minnie Courtney of Indianapolis; Lillian McConachie of Mississippi.

**NEW ALBANY**  
† LOUISE B. BOCARD, 79, Our Lady of Perpetual Help, July 5. Mother of Joseph Bocard of Louisville, Ky.; Mrs. Austin Drury of West Lafayette; and Mrs. Robert Williamson of New Albany.

**SARAH F. JANKIN AKERS, 49, St. Mary, July 7. Mother of Robert J. Akers, Jr., of Charlestown; and Connie Smith, Brenda Peck, and Melanie Akers, all of Indianapolis.**

**LEO [Zack] FETTER, 74, St. Mary, July 7. Brother of Edward Fetter of Jacksonville, Fla.; Louis Fetter of New Albany; Alma Hornung of Jeffersonville; and Dorothy Wagner of Louisville, Ky.**

**RAY J. THOMAS, 86, St. Mary, July 10. Husband of Florence R.; father of Malcolm L. Thomas of Newton, Ill.; Stanley W. and Irvin G. Thomas, Sr., and Evelyn A. McIntyre, all of New Albany.**

**RUSHVILLE**  
† WILLIAM WAINWRIGHT, 87, St. Mary, July 3. Nieces and nephews survive.

**TERRE HAUTE**  
† DANIEL C. BURKE, 92, St. Margaret Mary, July 11. Father of Elizabeth F. Effner of Lafayette; Rose Burke and John P. Burke of Terre Haute.

## Sister Melchior, Franciscan, dies at the age of 87

**OLDENBURG, Ind.**—Sister Mary Melchior Volkert, aged 87, died Monday, July 12 at the motherhouse of the Sisters of St. Francis here. She had celebrated her Diamond Jubilee as a Religious last summer and had taught for 51 of her 61 years in religion. Her teaching career included 11 years at Little Flower School, Indianapolis. Sister also taught at Holy Trinity, Indianapolis, and at schools throughout Indiana, Ohio and Missouri.

A former Indianapolis resident, Sister Mary Melchior spent her last year before retiring at St. Mark, Indianapolis. Since 1969, Sister Melchior has been at the convent here.

The Mass of Christian Burial was held for Sister Melchior in the Chapel of the Immaculate Conception on Thursday, July 15. Burial was in the convent cemetery.

## Antique Sale

**INDIANAPOLIS**—Ritter High School is sponsoring an Antique and Rummage Sale on Friday and Saturday, July 16 and 17, in the cafeteria, 3360 W. 30th St. Hours are from 9 a.m. until 9 p.m. on both days. Many antiques and collectables are among the items to be offered for sale.

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**FRANCISCAN JUBILIARIANS**—The nine Franciscan Sisters shown above will observe their Diamond Jubilee of Profession at a Mass to be celebrated on July 26 at the Convent of the Immaculate Conception, Oldenburg. Pictured, left to right, standing: Sisters Mary Edgar Meyer, M. Adelaide Gels, M. Johanna Armbruster, Francis Jerome Orban, M. Viator Tausch, and Marie Clare Sippel; seated, Sisters M. Ernesta Engler, M. Alfred Feldkamp, and M. Eustasia Stiller. Sister Rose Francis Huseman is a patient in the motherhouse infirmary and could not be present for the photograph. A dinner will follow the Jubilee Mass.

## Ten to note Diamond Jubilee

**OLDENBURG, Ind.**—On Monday, July 26, ten Sisters of St. Francis, Oldenburg, will celebrate the 60th anniversary of their religious profession with a special program, Mass, and dinner at their motherhouse, the Convent of the Immaculate Conception.

Sister Adelade Gels taught at Marian College for 30 years. At present, she is active in a part-time apostolate in Portage des Sioux, Missouri.

Sister Mary Edgar Meyer also taught at Marian where she has resided for 32 years. From 1962 to 1968 she served as Councillor for her Congregation. Presently she is archivist for both the college and the Congregation.

Sister Francis Jerome Orban retired from Little Flower parish in 1974.

Sister Ernesta Engler taught first grade for 14 years at Little Flower parish.

## RUMMAGE SALE

**INDIANAPOLIS**—A Rummage Sale will be held at St. Philip Neri parish hall, 550 N. Rural St., Friday and Saturday, July 30 and 31. The hours on Friday are from 9 a.m. to 9 p.m. and on Saturday from 9 a.m. to 4 p.m. Vera Lanning is chairman.

and for 18 years at St. Francis de Sales. Still pursuing part-time apostolates, Sister Marie Clare Sippel works in Cincinnati.

Sister Rose Francis Huseman taught at St. Mary Academy, Indianapolis, for three years and at Secunia for one year.

From 1948 to 1954, Sister Mary Alfred Feldkamp served as principal of St.

Mark School, Indianapolis, and from 1954 to 1957, as principal at Our Lady of Lourdes. She also acted as Councillor of her Congregation from 1962 to 1968.

Sisters Mary Johanna Armbruster and M. Viator Tausch spent their careers in Cincinnati and other places outside Indiana, as did Sister Rose Francis Huseman for the majority of her career.

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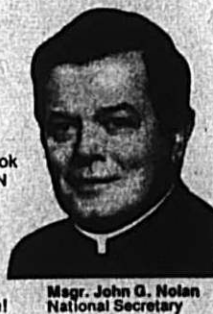
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## In Your Charity—Pray for these Souls who were buried during the month of June in our Cemeteries

## HOLY CROSS

Moore, Russell B.  
Blakemore, Lora L.  
West, Fred E.  
Walker, Helene M.  
Robinson, Mary M.  
Kelly, James P.  
Nolan, David Joseph  
Schulthess, Beth Ann  
Docker, Ruth M.  
Watkins, Ethel G.  
Lettitt, Abraham  
Sweeney, Inf. Patrick M.  
Jarboe, Burtie C.  
McCutcheon, William P.  
Downing, Clarence E.  
Sincclair, Fae M.  
Broden, Helen  
Graham, William F.  
Hadler, Anna M.

## Hansman, Margaret C.

Nichols, Mittle Gay  
Tutts, Doris E.  
Miller, Mary B. Markham  
Naughton, Helen N.  
Riley, Etellie I.

## Stoops, Charles I.

White, Eileen M.  
Kapright, John R.  
Callo, Joseph P. C.  
Newhauser, Andrew J.

## ST. JOSEPH

Meyer, Marie A.  
Powell, Ralph Floyd  
Duckert, Lacy I.  
Spencer, Marshall M.  
Bruno, Dolores J.  
Duncan, Leonard J.  
Hohman, Robert E.  
Jones, Neal  
Weber, Herman H.  
Perry, Kathleen M.  
Kanter, Ralph H.  
Neu, Frank J.  
Ridner, Inf. Steven A.  
Smith, James A.

## CALVARY

Pulsans, Julia  
Baumgartner, Herman  
Ziegler, Elizabeth A.  
Blackner, Cinderella  
Connors, Edna  
Daly, Dorothy J.  
Villa, Ada M.  
Burger, Alyce R.  
Korby, Grace  
Cain, Charles F.  
Lampke, Helen M.  
Brant, Dorothy  
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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

## Death penalty

The following editorials reflect the divergent opinion regarding the recent Supreme Court decision concerning capital punishment. The first was unsigned and printed in the National Catholic Reporter for July 16. The second was signed by Dale Francis in Our Sunday Visitor for July 18.

The death penalty has been made acceptable by the Supreme Court. The 7 to 2 decision is that capital punishment is not a "cruel and unusual" punishment, and is not in violation of the eighth (1791) and fourteenth (1868) amendments to the Constitution.

The death penalty is "cruel" punishment. It may not be "unusual," given its popularity throughout much of history, but that is no defense of execution.

Justice Thurgood Marshall, one of two dissenting voices, insists that "the American people are largely unaware of the information critical to a judgment on the morality of the death penalty, and . . . If they were better informed they would

consider it shocking, unjust and unacceptable."

Dissenting also, Justice William J. Brennan Jr. stated: "Death is not only an unusually severe punishment, unusual in its pain, in its finality, and in its enormity, but it serves no penal purpose more effectively than a less severe punishment . . ."

The state has a duty to protect those in need of protection, so wrote British jurist Lord Gardiner two years ago. With detention of the convicted killer, the state has fulfilled that duty. The people are protected.

The death of the detained adds nothing to civil liberty. As a deterrent against future killings it is ineffective. It does nothing for the victim, but it does commit the final offense against the perpetrator.

Capital punishment is society seeking revenge.

With this decision the United States marks its third century by taking a step back into the last century.

## Regrets

The Supreme Court has said that capital punishment is constitutional when certain specified conditions are met.

An earlier decision had seemed to outlaw capital punishment. But the public opinion polls have shown the people were not opposed to the death penalty in all cases. This undoubtedly influenced the Supreme Court.

The U.S. bishops, in a discussion in which opposing views were expressed, came out against capital punishment. But they did not say that capital punishment is against the moral law.

We, too, regret capital punishment. But those who are

saying that you cannot oppose the right-to-life of unborn infants and fall to oppose capital punishment for convicted criminals are not thinking straight. The two are not in any way the same. In the case of abortion, the innocent are killed. In the case of capital punishment, the sentence is against those convicted of horrendous crimes.

It may be compassionate to feel sorrow for those who await death in prison cells as punishment for their crimes. But do not confuse it for the compassion we must feel for the innocent whose death cells are against those convicted of horrendous crimes.

## CORNUCOPIA

## Old marriage 'game' can take some strange twists

BY ALICE DAILEY

What would you say is the root cause behind that long list of divorces in the Vital Statistics? Marital infidelity? Machinations of some blond chick or long-haired gigolo? I'd be willing to lay money that much of it could be due to something as simple as a neighbor's yard or baked beans.

How do they connect? Well, put it this way. Married couples play a little game called the veiled barb or innocent innuendo. Unpremeditated, of course, but always on target—always deadly.

I HAPPEN TO LIKE pale pink geraniums, and pale pink geraniums

## LETTERS WELCOME

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

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## Making a living: a study of two DRE's

BY FR. THOMAS WIDNER

In the past few weeks I have written about Directors of Religious Education (DRE). Among many in the Church a misunderstanding exists as to their function and purpose. The most common complaint heard among laymen, for example, questions the need for DRE's when "that's the job of the parish priest." Such persons are guilty of oversimplification.

Recently I spoke with two laymen who make their living as DRE's. One, Steve Starks, has had lengthier experience in the job than any other DRE in the Archdiocese. The other, Matt Hayes, has completed his first year in the job, but has a more extensive background of study than any DRE in the Archdiocese. Both these men are married and support families. Just as some men choose a career in law, medicine, etc., these two men have chosen a career in the Church. They view their work as a profession and a ministry.

STEVE WAS THE FIRST Marian College student to be graduated with a degree in Religious Education. Even before he received the degree, he was employed by Holy Spirit parish, Indianapolis, as DRE. From there he moved on to St. Susanna parish, Plainfield, and then to St. Simon parish, Indianapolis. Earlier this summer he began working at St. Lawrence parish, Indianapolis.

"While at Holy Spirit," Starks says, "I received \$4,500 per year for my work. I was still in school, married and had two children. That was my full-time work. At St. Susanna I started at \$3,000, and this past year at St. Simon I was paid \$9,100."

When asked why he changed parishes in his five years' experience, Starks replied, "Family needs. I could not possibly stay at Holy Spirit and support my family. I left St. Simon this year for the same reason."

If DRE's regard their work as a profession, parishes are only beginning to give them this recognition. The pay scale does not always reflect a DRE's qualifications, training, or family needs. It does not

always take into account the cost of living. The pay scale for a DRE varies with each parish.

"When I was graduated from college," says Starks, "I was offered a salary with no guarantee it would ever increase. I had two kids. There's no logic for a man to enter that kind of work."

MATT HAYES HAS JUST completed his first year at St. Thomas Aquinas parish, Indianapolis. Salary has not been a major factor in his career at least partly because St. Thomas appears to regard the DRE as a high priority for the parish.

Hayes came to St. Thomas from the University of Chicago Divinity School with an M.A. His bachelor's work was completed at Xavier University in Cincinnati. He is the only DRE in the Archdiocese who fulfills the diocese's qualification definition of a DRE in that he holds a master's degree.

He says, "I am responsible for all religious education programs in the parish plus sacramental preparation in the school. In addition, I serve as a resource person for the school."

This job description reflects some of the variety in the potential duties of a DRE. Many are, however, in effect, actually CCD directors—that is, they are required only to take charge of elementary and secondary out-of-school religious education programs. A DRE, however, should have responsibility for Total Religious Education in a parish; that is education at all levels and ages; not just school age. In a parish like St. Thomas this can be a demanding job.

"CCD programs are not what a DRE is totally about," Hayes declares. "We view all religious education at St. Thomas as adult centered. Children's education is only part of the Total Education concept. As just one example of how we work that out concretely—on Sunday mornings when our elementary CCD program occurs, we have a comparable program for adults."

"I BELIEVE," Hayes contends, "that religious education only makes sense in the context of the community, the family, and parish models. The most formative people are adults. They influence their children. The problem, however, with current family programs

is that they pre-suppose a lot. I don't think that most adults are where the program is. I don't think, for example, that parents should be asked to be religion teachers. I think you can get parents to teach their children better by helping the parents become aware of their own identity as parents. Present family programs seem to pre-suppose interactions in families that really don't exist and a confidence that isn't evident. The common complaint from parents is 'We want to . . . but we can't . . . we don't know how!'"

To give his thesis added support, Hayes points out that where there is support from the home, there is the greatest sign of religiosity. So it would seem that the role of parent-adults in religious education is crucial.

"I'm not so sure," Starks demurs, "that we shouldn't be concentrating our time and attention on the

elementary and secondary and not the adult. It's a question of priorities. CCD programs have the potential for involving all members of the family in religious education. The problem is good programs that offer people something."

"Even the fringe Catholic gets interested if we offer him something worthwhile. For example, I think youth programs that actually involve the parents are more helpful than family-centered programs. You have to start slowly and build. You have to plan, conduct, and evaluate good programs that parents will want their kids in. Then they might say, 'I trust you enough that I want you to offer something for me.' You have to offer something to meet their needs. Not just the felt needs, but the real needs."

(To be continued)

## Abortion issue draws comment

Dissenting opinion concerning last week's Supreme Court decision denying the right of parents and spouse in a woman's choice for abortion included the following:

EUGENE KRASICKY, general counsel of the United States Catholic Conference:

"The latest abortion rulings are a classic instance of the use of judicial power to formulate social policy. There are several features of the decision which manifest the court's desire to make social policy instead of functioning within the judicial framework and which seriously undermine law and legal tradition with respect to the family and its rights."

"The court has pushed aside well settled, long-standing law which treats the family as a unit. It has virtually gutted much of the substantive law relating to the protection of the family. In doing so, it has created a void which can only be filled by years of unsettling litigation dealing with the rights of family members pitted against each other."

MSGR. JAMES T. McHUGH, director of the secretariat of the

bishops' pro-life committee:

"Blackmun's majority opinion regarding viability is vague and confusing. Blackmun calls it a medical decision to be made in each individual case. But he also refers continually to the error of the 1973 decision Roe and Doe holding that viability occurs between 24 and 28 weeks."

ONE RIGHT TO LIFE LEADER Nellie J. Gray of Washington, said that the new decisions present a new opportunity for pro-life forces.

"I am exceedingly pleased," said Miss Gray, an attorney who heads the March for Life Committee, "that the court has seen the importance of written, informed consent before a woman kills her child."

"This means," she continued, "that the mother must be told the physical state of the child—its size, its age, the fact that its heart is beating—and also that the operation does indeed tear apart the pre-born child. Anything else could not constitute 'informed consent.'"

"I urge every right to life group to work to get this written into their state abortion laws," Miss Gray said.

## Choice 'fallout' from our Reader Survey

Editor's Note — Following are excerpts from letters and messages included with replies to our Reader Survey.

"The Criterion publishes items the way they are—by that I mean the articles are very factual. Keep up the good work."

"I would enjoy the paper more if the articles were shorter and more to the point."

"You are providing a valuable service—an educational and informative publication."

"Would you please run a survey on Communion-in-the-hand? Why can't we receive under both species?"

"Outside of the Know Your Faith page, I don't know why I subscribe to your paper."

"One thing I would like to see in the Criterion is a periodical listing of the times of Masses in all the churches of the Archdiocese."

"I really enjoy the articles written by Dale Francis and consider him one of the greatest Catholic laymen in the U.S."

"I can get along just fine without Dale Francis. I read him once in a while just to see if I can find out just what makes him tick."

"I feel that your paper is strictly Indianapolis. We get tired of reading only about happenings in Indianapolis."

"Your sheet comes to our home, but I never read it. It's too far out for me!"

"I don't know why I don't read Father Don Raabe's feature (The Word This Sunday), as it is good and brings a better understanding of the Sunday liturgy."

"You left out three features in your Survey listing which I never miss: The front page, Sullivan's cartoon and any article with a photograph."

"I think the Criterion could well

eliminate three things: obituaries, photos of golden jubilarians and Viewing with Arnold."

"Love of God, Love of Country and Love of Family—The Criterion teaches them all. May God bless your efforts always."

"My pet peeve is your frequent use of the term 'laymen' when the reference is obviously to 'lay person.' Let's stop the use of sexist language in our diocesan paper."

"What your paper needs is a special page which is geared to the interests and problems of teen-agers. They are good kids, let's help keep them that way."

"I especially enjoy reading about the priests and Sisters that I knew when my children were still in school. Please let's have more news about them and pictures."

"Monsignor Bosler's Question Box is tops. It is the first thing I read."

"I feel that Monsignor Bosler answers some questions one way and in the same paragraph answers them in another way. He is not firm in his answers."

"My husband reads your paper only once in a great while. He waits for me to tell him what's in it."

"I find it difficult to believe that a Catholic newspaper publishes with frequency the Red propaganda which appears in the pages of the Criterion, notably in the editorial column and in Father Widner's 'Living the Questions!'"

"It would be nice to know what is going on in the parishes over the Archdiocese—if anything."

"At last we got a front page report in your paper on the Charismatic Renewal. Praise be Jesus Christ!"

"Report from the Chancery is very interesting and provides us laymen with a first-hand report on what is going on in the various Agencies."

"I particularly like the Sullivan cartoons."

"We need the Catholic Press. Make it more powerful please."

"A more personal flavor would add a note of readability and credibility to your exemplary newspaper."

"I find the Tacker column interesting, but would welcome more items from outside of Indianapolis."

"My copy of the Criterion is read regularly by 12 persons—all retired school teachers."

"I think Father Widner is tops!"

"Father Widner is the best thing that has happened to the Criterion."

"Send T.W. to Russia—that's where he belongs!"

"The Criterion is a candle in the dark."

"I read your paper from cover to cover and enjoy the diversity of opinion."

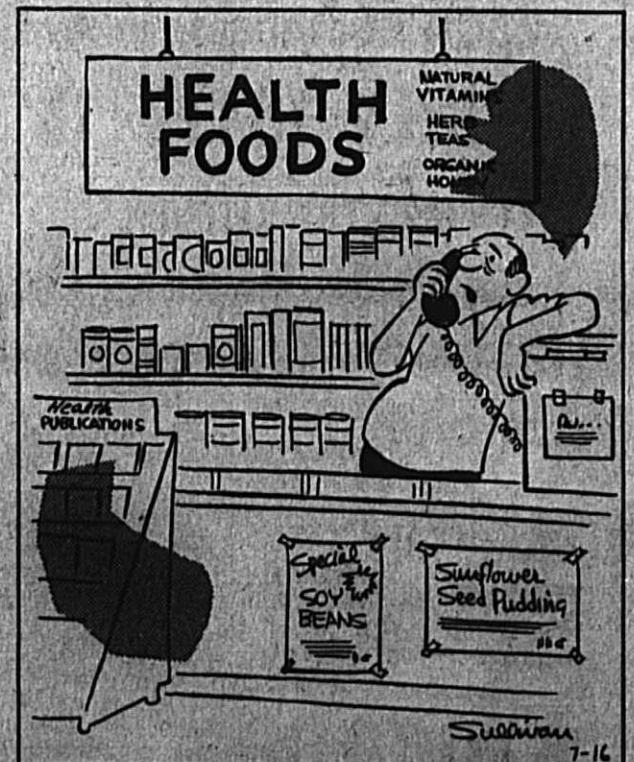
"Dale Francis is the greatest, because he is not afraid to tell the truth."

"I believe that Mr. Fries' Tacker column is second only to that of Irving Leibowitz in the old Indianapolis Times."

"Stop using such big words—we can't always have a dictionary at our side."

"I read the paper from cover to cover, then pass it along to another elderly person who enjoys it as much as I do."

"I read almost every word in your excellent paper and would be lost without it. Keep up your good work!"



"GOSH, FATHER, I'D LOVE TO HELP OUT ON THOSE PARISH PROJECTS, BUT I'VE REALLY BEEN FEELING LOUSY LATELY!"

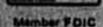


BY MSGR. R. T. BOSLER



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## NEW TESTAMENT

## PAUL AND CORINTH

BY STEVE LANDREGAN

The most unlikely place in the Graeco-Roman world for Christianity to take root and thrive was Corinth, a cosmopolitan, commercial, port city at the crossroads of the Empire. The city's reputation for immorality and licentiousness was so great that the expression to "live as a Corinthian" was used to describe a dissolute life and the common description of a prostitute was "a Corinthian girl."



Yet Corinth became the site of one of Paul's most successful and troublesome foundations (Acts 18:1-17). Fresh from failure and ridicule in Athens (Acts 17:23-34), Paul found ready listeners among Corinthians who responded enthusiastically to the Gospel of love and hope which was in stark contrast to the debauchery and human indignity of their surroundings.

It was no easy task to live as a Christian in the midst of a city like Corinth and Paul suffered much over the pastoral problems that plagued his converts as they tried to cope with the temptations and pressures of a pagan world.

FIRST CORINTHIANS was, in fact, Paul's second letter to the church at Corinth, but the first letter (I Cor 5:9) has been lost.

Like First Corinthians, the earlier letter was probably written from Ephesus in Asia (modern Turkey) where he spent about three years. In that letter, Paul tells us, he warned the Corinthians about associating with backsliders, members of the community who had returned to pagan ways.

The earlier letter raised a number of questions among the new Christians who put them into a letter of their own which was carried personally to Paul in Ephesus by elders of the Corinthian church (I Cor 16:15-18).

The reader of First Corinthians cannot help but be struck by the timelessness of the pastoral problems Paul deals with, problems that beset every Christian and every Christian community in every age: moral in-

differentism; attempts to justify pagan moral standards; apathy toward immorality in their midst; factionalism; the presence within the community of radicals and reactionaries; members resorting to pagan courts instead of Christian charity to resolve their disputes; abuse of charismatic gifts and even division among the community at the Eucharist.

Paul's letter was an attempt to bring some order out of chaos. "Has Christ been divided into parts?" (1:13) he asks as he pleads for an end to factionalism. He chides them for their spiritual immaturity (3:2) demonstrated by their childish jealousy and quarrels, and tells them "I am writing you in this way not to shame you but to admonish you as my beloved children" (4:14).

SUCH IMMORALITY was a hallmark of Corinth, where 1,000 sacred prostitutes served in the Temple of Aphrodite, the goddess of love. To those Christians who had succumbed to the rites of sacred prostitution, Paul writes: "Do you not see that your bodies are members of Christ? Would you have me take Christ's members and make them the members of a prostitute? God forbid. Can you not see that the man who is joined to a prostitute becomes one body with her?" (6:15-16)

Paul's theology of the Church as the Body of Christ surfaces often: In his description of the Eucharist, "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf" (10:16-17) and again in his discourse on the use of spiritual gifts where he reminds the Corinthians that "The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ" (12:12). "You then, are the body of Christ. Every one of you is a member of it" (12:27).

The letter reaches a high point as Paul pleads with his spiritual children to seek first love, not the selfish and demanding love of the pagan but the unselfish and forgiving love of Christ (I Cor 13).

He climaxes his pastoral message with the promise of eternal life contained in the Resurrection of Jesus with a reminder that "The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and mortality immortality, then will the saying of Scripture be fulfilled: 'Death is swallowed up in victory.' 'O death, where is your victory? O death, where is your sting?' " (15:52-54)

FIRST CORINTHIANS must have accomplished what Paul set out to do because Second Corinthians hardly mentions the serious problems taken up in the first letter.

There were, however, new problems, the most serious of which appears to have been the presence at Corinth of what Paul calls "super apostles" (11:5) who were undermining his authority.

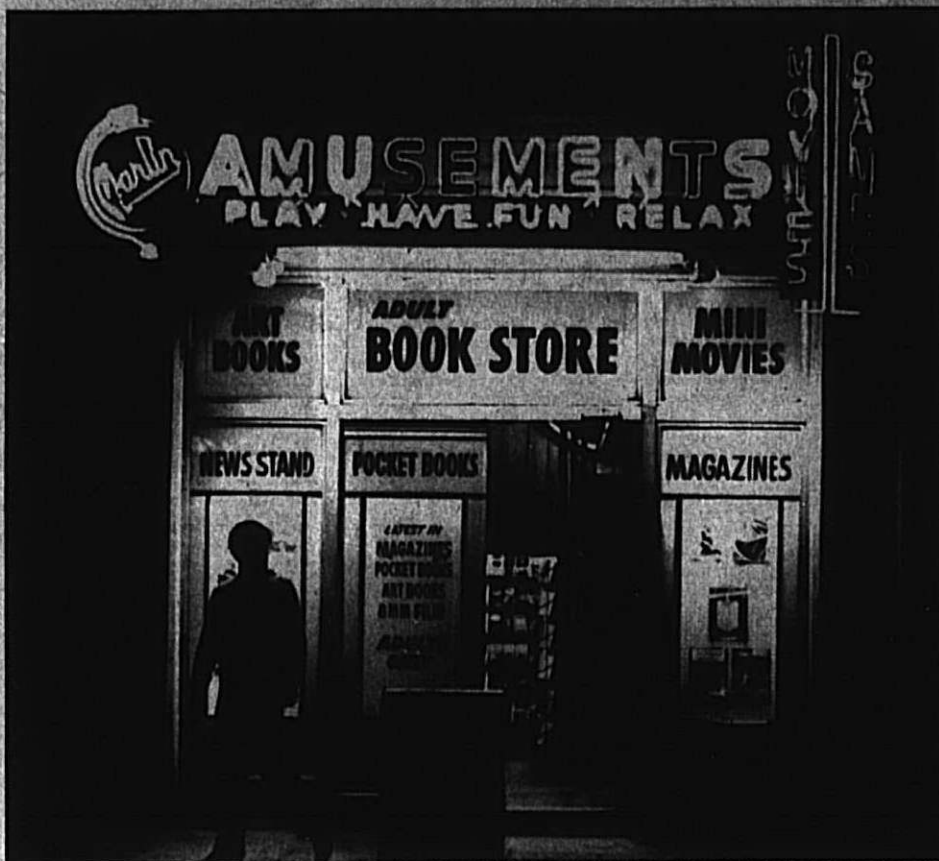
Paul apparently made a short visit to Corinth to confront his detractors but left without completely resolving the situation. He returned to Ephesus but promised to come back to Corinth for a longer stay and deal once and for all with the problem.

The situation, however, evidently became much worse, and Paul wrote another letter "In great sorrow and anguish, with copious tears—not to make you sad, but to help you realize the great love I bear you" (2:4). Like the earlier letter the text itself of this letter has been lost.

Paul also dispatched Titus to Corinth to act as his representative but before Titus could report back, Paul was forced to flee Ephesus after the riot of the silversmiths (Acts 19:23-40). When he finally met Titus in Macedonia, Paul received the news that the Corinthians had responded to his tearful letter in sorrow and submission.

Paul immediately wrote another letter (Second Corinthians) in which he expressed his joy at their reconciliation, writing "If I saddened you by my letter I have no regrets. Or if I did feel some regret (because I understand that the letter caused you grief for a time), I am happy once again; not because you were saddened, but because your sadness led to repentance" (7:8-9).

In First and Second Corinthians Paul shows the gentle but firm hand of a loving pastor confronting the problems of a flock trying to live the Gospel of unselfish love in a hostile and pagan world.



Mary Maher tells of an incident outside a San Francisco adult movie where her uncle scolded the scantily-clad girls who were luring customers inside. "Words like 'too good to do that' and 'your dignity' filtered through me with great

puzzlement," she writes. Later he told her, "Unless some people are scolded, they don't know what care means." (NC photo)

## Paul's scolding—a labor of love for a stubborn people

BY MARY MAHER

Scolding is funny business. It can be a proof of love or an outlet for frustration. Most of us who are either parents or educators have scolded. We have been scolded. Whatever the motive for that scolding it has often been justified by the expression, "But, I'm doing it for your own good."

I recall a few years ago going to see San Francisco with my Uncle Charley, an Irish sea captain who was a native of that city. We toured a whole day and then decided to stop to eat. Where we stopped was near an adult-movie theatre—a setting surely not unlike that which Paul roundly scolded in Corinth.

I was not sure what was happening when I heard Charley scolding the scantily-clad girls who were luring customers into their place of business. Words like "too good to do that" and "your dignity" filtered through me with great puzzlement.

CHARLEY WAS NEITHER an evangelist nor a moralist by nature or grace. His scolding style was basically bad. It struck me how funny that this man would publicly scold others whom he did not know. Later, as we were riding home, I finally asked him, "Charley, why did you scold her?"

His answer came, staccato-like, out of some deep conviction which he held. "Unless some people are scolded, they don't know what care means."

I wish his statement were not true, but perhaps it is.

I do not know why Paul scolded the Corinthians so roughly one minute and then so tenderly told them of his love for them the next. At least, so the Pauline writers present it. He may have needed to scold them for his own sake—he was relatively new to the task of explaining the moral terms of

the Gospel. He sounds often very self-righteous and arrogant. Yet the tenderness of his concern for these people is also evident. He seems, when he writes to Corinth, to be at a point in his own life where his zeal over his own conversion is transferred over to everyone else.

THIS IS SOMETIMES the case or tone of conversion: People are so enthusiastic that they demand behavior like their own from everyone else. Paul becomes more compassionate towards human failure in the years which follow. He mellows. He never becomes more tolerant of evil, however.

His later scolding will carry a more tender quality, a way of saying, "I understand what it means to be weak, to fail." Most of us can take scolding if we know that we are loved. We can take enormous correction of our behavior if we know that we are asked to improve for our own betterment and not simply to minimize our being a pain-in-the-neck to the person who scolds us.

Paul comes off in the books of Corinthians looking like one of the harsh schoolmasters with whom James Joyce had his literary wars. Yet we do need to ask why he is as he is.

Paul came from a background where law was the prime consideration of goodness and where inner oneness with Yahweh was seen in the observance of the moral code down to the last letter. The law assured a person that Yahweh was with him. It is not surprising that Paul's conversion to Christ left him with this deep-rooted attitude that punishment could accompany loose living and disregard of law.

IT IS LUCKY FOR us that Paul did stress this respect for moral law and the limits of human behavior, for such stress is essential also to Christian faith. Without it we might find ourselves the recipients of a faith which meant little more than good will and sanguine sincerity.

We may not be able to take too much of Paul's scolding style, but somehow in God's plan it does come out as great concern for us. It may be true, as my Uncle Charley thought, that there is a part in each of us that knows it is loved only when it is scolded.

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know  
your  
faith

## Listening—they also serve who stand and wait'

BY FR. JOSEPH M. CHAMPLIN

Several decades ago the Catholic Action movement stressed three words as guidelines for apostolic groups: observe, judge, act.

The new priest in a church or the parish council starting from scratch would do well to follow that same process, particularly the initial step.

Those first weeks and months of any administration present golden opportunities to observe (I prefer the term listen). Those in leadership roles have presumably made no major decisions and thus need not feel threatened by criticism of existing programs. Nor does this listening effort necessarily bind the leader(s) into a particular course of action.

IN EFFECT, the listeners are saying: "Every person in this parish is important and has the right to be heard. We want to listen, to receive your recommendations. How can we best serve you? What suggestions do you have for us? We may not be able to implement every proposal you make, but at least those points will be noted and given serious consideration."

Small group listening sessions have proved a successful vehicle for this type of consultation in several parishes, in one diocese I know of and in a community hospital.

On the parish level, for example, the recently appointed pastor arranges with the help of established church members a series of neighborhood gatherings in homes. The host and hostess are asked to assemble 10-20 adults on the given evening. Bulletin announcements extend a general welcome to all with dates and places indicated so no one uninvited feels excluded.

The priest arrives around 8 p.m. and is introduced to those present, all of whom wear name tags. He then sits down and, moving around the circle, notes each person's name, address, phone number and occupation. Later, he may snap photographs of the group.

THIS INTRODUCTORY procedure takes about 15 minutes. It breaks the ice, helps the priest obtain a better grasp of the individual's name and background, usually brings several laughs, promotes a community spirit and facilitates more honest remarks from the participants.

Then by a few words similar to those mentioned above and with pad in hand, he encourages comments or suggestions. Some hesitation usually follows, but within a short period first one, next another and another and another will offer observations.

The priest's function here is to listen intently, to jot down salient points and to guide a stalled discussion toward a new area. He should not express agreement or disapproval nor promise action unless, in rare cases, the proposed matter is an obvious improvement, easily achieved and clearly something which would draw unanimous support.

During the hour-and-a-half, the priest will find he obtains as many as 10 to 30 suggestions. Some recommendations ("I want more Latin Masses") may be cancelled out by the group's own interaction ("We prefer English"); others will be reinforced or weakened by suggestions from later listening sessions.

However, after a few months of repeated home meetings like these in different sections of the parish he will have met 300-400 persons, caught some of the prevailing attitudes and received a host of practical proposals. With that data as background, augmented by other personal observations and professional input, he can proceed to project some short- and long-range plans.

THE ANNUAL REPORT is an excellent medium for summarizing all the suggestions offered through those listening sessions.

Moreover, that published document can include a listing of what was accomplished in the past year as a result of those recommendations ("sidewalk constructed to parking lot, Religious education coordinator hired, program of gift bearers inaugurated").

Finally, it may contain a series of proposed future achievements ("Organization of a welcome committee; development of nursery program; new entrance to sacristy").

The Vatican II decree on the "Ministry and Life of Priests" directed that priests "should be willing to listen to lay people, give brotherly consideration to their wishes, and recognize their experience and competence in the different fields of human activity" (no. 9).

That theoretical advice bears fruit in practice. Parishioners with leaders who listen feel closer to their church, see personal ideas actually implemented and will be more disposed in the future to volunteer their opinions and energies for the parish.

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## THE WORD THIS SUNDAY

By Father Donn Reabe

SIXTEENTH SUNDAY OF THE YEAR

"Shepherd of us all"

Jeremiah 23:1-6  
Ephesians 2:13-18  
Mark 6:30-34

God alone was shepherd of Israel. The Law and the Jewish Leaders together were to be shepherd in his place. He was to be present in word (Law) and deed (Leaders). The Leaders were meant to be those who obviously had a share of God's own spirit. The spirit in the Law was their spirit and through the person of the Leader (words which touch the heart, wisdom which enflames faith, care which gives hope and breeds trust) the people could better get in touch with God. But somewhere it broke down and became external observance: the Law was interpreted by the "Leaders" in such a way that it drove people away, though a remnant harbored God in their hearts. But God would prevail even if he had to become Shepherd in flesh and blood! Baptized into Christ, each of us is called to shepherd. It isn't just the "apostles" of our day (bishops and priests) who have the responsibility—in another gospel account Jesus sent out 72 others besides the apostles. Each of us is called to shepherd under the leadership of Christ. What am I doing to help my spirit truly manifest God's spirit so he can shepherd through me?

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—Compiled by Terence Osburn





SUB-NOVICE SWIM CHAMPS—Above is pictured the Sub-Novice Swimming Team from Immaculate Heart of Mary parish, Indianapolis, which captured team honors in the

annual meet held on Tuesday, July 6, at the Brookside Park pool. Seated at the left in the front row is Coach Craig Courter.

## St. Luke's team cops CYO swim crown

St. Luke ended Immaculate Heart of Mary's reign as Archdiocesan Swimming Champion last Monday night at Krannert by upsetting the defending champion.

In one of the closest meets in recent years, St. Luke edged their northside rivals, 119½ to 111½. St. Lawrence placed third with 78 points.

Immaculate Heart of Mary captured the Novice team championship with 92½ points. St. Lawrence placed

second with 82 points. St. Luke won the Open team title with 108½ points over runner-up St. Michael with 42½ points.

Three records were set at the meet. Vince Larson, St. Lawrence, captured the Novice Boys' 15 and over 50 meter Freestyle in 40.7 seconds. In the Boys' Novice 13 and over 50 meter Butterfly, Cort Everbay, Holy Spirit, won in 32.5 seconds. St. Lawrence's mixed Novice 200 meter Relay team set a record by covering the distance in 2:10.2 seconds.

## Tennis on the docket

Junior CYO athletes move into tennis competition this week-end at various sites in the traditional two-day single elimination tourney.

Entrants are classified in two Divisions: Open and Novice. There are five events in each Division: Boys' Singles, Boys' Doubles, Girls' Singles, Girls' Doubles and Mixed Doubles.

### OSGOOD DINNER SET

OSGOOD, Ind. — St. John's parish will hold its Annual Chicken Dinner on Sunday, July 18. Serving will begin at 11 a.m. and conclude at 6 p.m., (EST). The price of dinner for adults is \$3.00 and for children under 12 the price is \$1.25.

Championship and Runner-up trophies will be awarded in each event as well as team trophies in each Division.

On Saturday tennis players are to report to the following sites: Open Boys' and Girls' to Perry Meridian High School; Novice Boys' to Southport; and, Novice Girls' to Butler University. On Sunday: Novice Boys' and Girls' to Butler University; and Open Boys' and Girls' to Southport High School.

On both days, all players are to report at 10:45 a.m. and play starts 15 minutes later.

### CYO NOTES

Youth Council President Maria Cantwell announced plans for their next meeting to be held Monday, July 19, at 7:30 p.m. in the CYO office.

Cadet and 56 Kickball entry blanks have been mailed and are due in the CYO office by August 4. Junior Kickball entries are due August 9.

Entry blanks for the Cadet and "56" Football Leagues are due in the CYO office by July 30.

### 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 brief story form or as a part of the regular Social Calendar elsewhere in the paper.

St. John, Osgood (Annual Chicken Dinner)—July 18.

St. Mary, Navilleton (Ham and Chicken Dinner)—July 18.

Sacred Heart, Jeffersonville (Festival and Sunday Chicken and Noodles Dinner)—July 17-18.

St. Paul, Sellersburg (Picnic at Rock Lake Park)—July 25.

## OPEN AND NOVICE DIVISION SWIMMING MEET RESULTS

**Boys' Novice (13-14) 50 Meter Backstroke**—1) Jerry Hanley, Immaculate Heart; 2) Kevin Coghlan, St. Charles, Bloomington; 3) William Bovee, Immaculate Heart. Time: 43.0 sec.

**Girls' Novice (13-14) 50 Meter Backstroke**—1) Karen Green, St. Philip Neri; 2) Marilyn Mitchell, St. Plus X; 3) Maureen Connor, Immaculate Heart. Time: 45.7 sec.

**Boys' Novice (15 and over) 50 Meter Backstroke**—1) Cort Overbay, Holy Spirit; 2) Tim Turner, Holy Spirit; 3) Tom Duval, St. Lawrence. Time: 37.9 sec.

**Girls' Novice (15 and over) 50 Meter Backstroke**—1) Leann Hardesty, Immaculate Heart; 2) Gail Hubbard, St. Philip Neri; 3) Julie Kramer, Lourdes. Time: 44.4 sec.

**Boys' Open 100 Meter Backstroke**—1) Chris Coppinger, St. Luke; 2) Jim Sweeney, St. Luke; 3) Mike Pluckebaum, Immaculate Heart. Time: 1:14.9 sec.

**Girls' Open 100 Meter Backstroke**—1) Robin Overbay, St. Luke; 2) Monica Jones, St. Michael; 3) Leslie Voltz, St. Michael. Time: 1:17.8 sec.

**Boys' Novice (13 or over) 50 Meter Butterfly**—1) Cort Overbay, Holy Spirit; 2) Vince Lawson, Holy Spirit; 3) Bill Raters, Holy Spirit. Time: 32.5 sec., a new record.

**Girls' Novice (13 or over) 50 Meter Butterfly**—1) Mimsie Trach, St. Lawrence; 2) Peggy Heckman, Holy Spirit; 3) Leann Hardesty, Immaculate Heart. Time: 39.2 sec.

**Boys' Open 100 Meter Butterfly**—1) Jim Sweeney, St. Luke; 2) Sandor Miko, St. Luke; 3) Mike Barnes, St. Lawrence. Time: 1:30.7 sec.

**Girls' Open 100 Meter Butterfly**—1) Denise Cladella, St. Michael; 2) Sherry Short, St. Michael; 3) Beth Weber, Lourdes. Time: 1:26.9 sec.

**Boys' Novice (15-14) 50 Meter Freestyle**—1) Bob Richards, Immaculate Heart; 2) James Murphy, St. Plus X; 3) Jerry Hanley, Immaculate Heart. Time: 33.9 sec.

**Girls' Novice (13-14) 50 Meter Freestyle**—1) Marilyn Mitchell, St. Plus X; 2) Judy Burton, St. Plus X; 3) Maureen Connor, Immaculate Heart. Time: 34.4 sec.

**Boys' Novice (15 and over) 50 Meter Freestyle**—1) Mimsie Trach, Holy Spirit; 2) Peggy Heckman, Holy Spirit; 3) Monica Tarpey, Lourdes. Time: 33.2 sec.

**Boys' Open 100 Meter Freestyle**—1) Mike Massaka, St. Luke; 2) Chris Coppinger, St. Christopher; 3) Jim Wilson, St. Christopher. Time: 1:01.7 sec.

**Girls' Open 100 Meter Freestyle**—1) Patricia McNamara, St. Luke; 2) Clara McNamara, St. Luke; 3) Paula Harter, St. Luke. Time: 1:09.4 sec.

**Boys' Novice (13-14) 50 Meter Breaststroke**—1) James Murphy, St. Plus X; 2) Steve Malloy, Lourdes; 3) Bob Richards, Immaculate Heart. Time: 48.9 sec.

**Girls' Novice (13-14) 50 Meter Breaststroke**—1) Brenda Delich, St. Plus X; 2) Eileen O'Brien, St. Luke; 3) Kate Crump, Lourdes. Time: 52.2 sec.

**Boys' Novice (15 and over) 50 Meter Breaststroke**—1) Vince Lawson, St. Lawrence; 2) Bill Beckerich, Immaculate Heart; 3) Duane Green, St. Philip Neri. Time: 40.7 sec., a new record.

**Girls' Novice (15 and over) 50 Meter Breaststroke**—1) Cathy Cronin, St. Andrew; 2) Terry Bosler, St. Joan of Arc; 3) Patty Proffitt, St. Joan of Arc. Time: 45.7 sec.

**Boys' Open 100 Meter Breaststroke**—1) Mike Massaka, St. Luke; 2) Sandor Miko, St. Luke; 3) Mike Barnes, St. Lawrence. Time: 1:22.5 sec.

**Girls' Open 100 Meter Breaststroke**—1) Robin Overbay, St. Luke; 2) Paula Harter, St. Luke; 3) Denise Cladella, St. Michael. Time: 1:27.8 sec.

**Boys' Novice 200 Meter Freestyle Relay**—1) St. Philip Neri; 2) Immaculate Heart; 3) Immaculate Heart. Time: 2:19.3 sec.

**Girls' Novice 200 Meter Freestyle Relay**—1) Immaculate Heart; 2) Lourdes; 3) St. Philip Neri "A". Time: 2:32.2 sec.

**Boys' Open 200 Meter Freestyle Relay**—1) St. Luke; 2) Immaculate Heart; 3) St. Ann. Time: 1:56.8 sec.

**Girls' Open 200 Meter Freestyle Relay**—1) St. Luke; 2) Immaculate "B"; 3) St. Luke. Time: 2:16.4 sec.

**Mixed Novice 200 Meter Freestyle Relay**—1) St. Lawrence #1; 2) Holy Spirit "A"; 3) St. Joan of Arc. Time: 2:10.2 sec.

### OVER-ALL WINNERS

Novice Division—1) Immaculate Heart; 2) St. Lawrence; 3) Holy Spirit.

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## Polish bishops protest Red pressures on youth

WARSAW—The Polish Bishops' Conference has protested government pressure to forbid religious practices among children attending the state-run summer camps and colonies, the press office of the bishops' conference announced here.

The bishops also denounced the "pressures and threats" made by officials against university students who publicly profess their faith or show the desire to enter the priesthood or Religious life.

IN POLAND all Catholic organizations are banned, including Catholic clubs at universities. Catholic students, however, have continued to meet as a group in several university centers. They are often subject to pressures at the university and in the job market after graduation.

The bishops, at their 153rd plenary conference at Przemysl, charged that children at summer camps were victims of "atheistic oppression."

ACCORDING TO the bishops, directors of the

camps have been making it impossible for children to attend Mass, say private prayers or wear religious medals.

At their meeting the bishops also expressed their approval of the May visit by Vatican diplomat Archbishop Luigi Poggi. The archbishop is the Vatican's negotiator with Eastern European governments.

The bishops said they hoped for a speedy normalization of relations between the Church and the Polish People's Republic.

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## VIEWING WITH ARNOLD

## Mel Brooks is at it again

BY JAMES W. ARNOLD

Mel Brooks is the kind of guy who, artistically speaking, makes a living by robbing graveyards, vandalizing old mansions, and making wind-up toys of relics so they hobble around the block one more time for the sake of a laugh.

Such is the nature of his new film, "Silent Movie," an outrageous but admittedly

brave attempt to revive, literally, the style of slapstick silent comedy that died circa 1930. Earlier, he had danced on the fresh grave of the western ("Blazing Saddles") and the creaking casket of the black-and-white horror film ("Young Frankenstein").

Given his boffo success at the box office—"Frankenstein" is already among the top 25 moneymaking films of all time—it's no wonder Brooks clings to a formula that he began 25 years ago with movie spoof skits on the Sid Caesar-Imogene 'Coca television show.

## Father Gauchet, Franciscan, dies

MT. ST. FRANCIS, Ind. — The Funeral Mass was offered at Mt. St. Francis Seminary here on July 12 for Father Patrick Gauchet, O.F.M. Conv., pastor of St. Ann parish, Chicago Heights. There are no immediate survivors.

Father Gauchet was a native of Indianapolis.

Thirty years ago, Camp Rancho Franciscan in Brown County began operating full scale as a summer camp for youth.



HEAD HOSPITAL AUXILIARY—New officers for the Auxiliary at St. Francis Hospital include, left to right, Mary Egan, president; Helen McGill, vice-president; Delores Todd, secretary; and Ruby Thomas, treasurer. Mrs. Thomas is the outgoing president.

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clanking about in suits of armor, the motorcycle cop getting hit by a carelessly ditched pie thrown from a car window, etc.

In the crunch, though, as the film begins to wind down, Brooks clearly takes refuge in parody, not only of silents but of any old movie. The entire final sequence is a farcical take-off on the situation where boy falls in love with vamp, discovers she's a spy for the enemy, hits the bottle and Skid Row, is searched for by his friends, and ultimately sobered up to finish directing his big movie by being forced to drink hundreds of cups of coffee. This is followed by the sneak preview scene, in which the audience goes into raptures of joy comparable to a balloon parade at a political convention, and the hero says, "They seem to like it."

To like a Brooks film, as always, depends on a special taste for knockabout nonsense of generally little taste. It's not just the occasional raunch and bodily function jokes—e.g., a merry-go-round pony that suddenly begins to defecate toy alphabet blocks. (Happily, there is a lower than usual percentage of both in this film, but the real old comedies managed to

avoid them entirely). It's the sort of instinct that forces him to make fun of a bunch of old folks dancing in a hospital geriatric lounge (not once but twice) or to have his drunken hero, weighted down by a six-foot bottle of bourbon, worshipped by a gang of bums as a kind of Lord of the Winos.

TO HIS CREDIT, Brooks mostly doesn't cheat on his premise. The movie is silent except for selected music and sound effects, with the dialogue in printed titles, and it's no easy trick to sustain interest in that format for 85 minutes. (With in-joke irony, the only word actually spoken is by Marcel Marceau, the mime who normally never speaks). But the plot is a fake, since it consists entirely of a contemporary comedy film director (Brooks himself, of course) riding through Hollywood with his zany pals (Marty Feldman, Dom DeLuise) signing up stars for a new silent movie. Sid Caesar is the head of the studio (the sign on his door says "current studio chief") threatened by takeover by an avaricious conglomerate called Engulf and Devour. Such is the general level of the wit.

Inevitably, there are some bright moments as Brooks,

Feldman and DeLuise play the Three Stooges to such foils as Liza Minnelli, Anne Bancroft, Bernadette Peters and male idols Burt Reynolds, James Caan and Paul Newman. But most of it is totally predictable. Once the gag begins, in fact, you smile more in recognition than in anticipation of what is coming. Thus a summary of the film—wheelchair chase, perverse Coke machine, dancing on a wedding cake that turns out to be real—sound funnier than the actual experience. Great slapstick humor depends on grace, timing, execution—not merely a funny idea. As James Agee wrote in a famous essay, it also required a core of identifiable sympathetic humanity (Chaplin, Keaton, et al). That quality seems forever out of reach for

## And what else is new?

ROME—It would only happen in Italy. A film on the life of Jesus, directed by an agnostic, will be distributed here by a Marxist organization. Roberto Rossellini, who is a non-Marxist film-maker, sold the distribution rights for his "Messiah" to the Marxist-oriented "A.R.C.I." group. "Messiah," Rossellini's latest film, is based strictly on the gospels.

Italy's national Catholic newspaper, *Avvenire*, took the sale in stride.

"The Bible records that once God even used an ass to make his thoughts known to men," *Avvenire* glibed.

Noting that Rossellini's next cinematic venture will be a film on Karl Marx, the Catholic paper proposed, "Why don't the Catholics get together and buy distribution rights for this one?"

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CELEBRATE SILVER JUBILEE—Four Benedictine Sisters at Our Lady of Grace Convent, Beech Grove, observed their Silver Jubilee on Sunday, July 11. The jubilarians are, from left, Sisters Harriet Woehler, Jeanne Voges, Mary Caroline Seghers, and Phyllis Gronotte. They have taught in schools in both the Evansville Diocese as well as the Archdiocese of Indianapolis. (Photo by Sister Mary Jonathan Schultz, O.S.B.)

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