

THE

Archdiocese of Indianapolis

# CRITERION

Vol. XVIII, No. 42

Indianapolis, Indiana

July 27, 1979



*PIPE DREAMS—In Decatur, Ga., two boys find a large section of concrete pipe perfect for stretching out and pondering the mysteries of life on a quiet summer afternoon. (NC photo by R. Knolan Benfield Jr.)*

## looking inside this week

- Jim Castelli reviews Carter's 'moral summit'  
with United States religious leaders. . . . . 4
- Father Widner hopes  
for a 'vigorous and renewing' Archbishop . . . . . 4
- Dr. James Anderson of Greenfield  
talks about a special Religious woman . . . . . 5

- Peter Feuerherd interviews Father Mauro Rodas  
who talks about the Hispanic apostolate  
in the Archdiocese . . . . . 6
- KNOW YOUR FAITH: How can joy and suffering  
possibly be related? . . . . . 9-12
- Alice Dailey doesn't let herself  
be taken in by false advertising . . . . . 13
- David Gerard Dolan introduces "The Hoosier Scene" . . . 14
- Cynthia Dewes has a New Mexican fiesta . . . . . 16
- James Arnold refuses to canonize "Saint Jack" . . . . . 20

**GENEVA, Switzerland**—Representatives of 65 countries emerged from a United Nations-sponsored world conference in Geneva July 21 with plans that should soon provide permanent homes for over half of the nearly 400,000 Indochinese refugees and significantly ease the plight of the rest. The largest commitment came from the United States, which agreed to accept 168,000 refugees in the next year.

**WASHINGTON**—An ad hoc committee of the National Council of Catholic Bishops has been formed to explore the feasibility of sponsoring a one-time or occasional "extraordinary meeting" to focus in-depth on issues facing the church. **Archbishop John R. Roach** of St. Paul and Minneapolis, NCCB vice president, was named chairman of the committee.

**ROME**—**Pope John Paul II** will visit Ireland and the United States this fall as he continues the most intensive travels ever undertaken by a pope—travels making him a leading figure on the world scene. The pope will go to Ireland on Sept. 29 and remain until Oct. 1, then fly that day to New York and deliver a major address to the United Nations General Assembly on Oct. 2.

**PEORIA, Ill.**—A new program for marriage preparation designed to make couples make mature decisions about matrimony will go into effect in the Peoria Diocese in November. **Bishop Edward W. O'Rourke** emphasized in a letter to the parishes that the Common Policy for Pastoral Marriage Preparation will be introduced in an effort to "strengthen the stability of marriage within our society, and to show engaged couples that the church does indeed care for their welfare."

**WASHINGTON**—The annual battle in Congress over federal funding for abortion took an unexpected turn July 19 when the Senate voted 57-42 for last year's final language on abortion funding rather than the more liberal abortion funding position it usually takes. The language the Senate approved—the same language as is currently in effect—would ban Medicaid funding of abortion except when the mother's life is

endangered, when she is a rape or incest victim, or when "severe and long-lasting physical health damage to the mother would result if the pregnancy were carried to term when so determined by two physicians."

**TIRUCHIAPALLI, S. India**—**Father Bede Griffiths**, co-founder of a South India monastic ashram (religious retreat), is touring American monasteries giving lectures to help prepare Western monks and monastic women for contemplative communion (monastic dialogue). The six-week tour, which began July 1, includes some 20 stops out of more than 50 requests from American monasteries to host him.

**DAYTON, Ohio**—Catholics should not hesitate to proclaim Mary and her role in the Christian life of the ecumenical charismatic community, **Carmelite Father Louis Rogge** told participants at the first National Marian Charismatic conference held at the University of Dayton. Father Rogge, theologian at Loyola University, Chicago, and coordinator for the charismatic renewal in that city, declared that "to withhold the fullness of the Gospel from our brothers and sisters in the Lord... is not love, but selfishness."

**TORONTO**—Mass attendance is improving in Canada, according to a recent Gallup poll. The poll showed 53 percent of the Catholic sampling had attended Mass within the preceding week compared to 46 percent in last year's survey. In 1965, however, the figure was 83 percent.

**ROME**—Four major religious leaders in Uganda have issued a lengthy—and not very optimistic—analysis of the situation in their country nearly three months after the overthrow of President Idi Amin. The analysis, released in Rome July 20, was contained in a letter to Ugandan President **Godfrey Binaisa** and was sharply critical of many government policies and actions since the overthrow.

**VATICAN CITY**—**Pope John Paul II** congratulated **Bishop Frederick Hall**, an Englishman now living in Albany, N.Y., on the 50th anniversary of his ordination. Bishop Hall was bishop of Kisumu, Kenya, from 1953 to 1963.

## 'datelines'

**WASHINGTON**—There has been an upsurge in vocational interest in the Paulist Fathers, the first community founded in the U.S., according to **Paulist Father Frank Sweeney**, national vocation director. Father Sweeney reported that the Paulists have received more than 1,000 initial requests during the first six months of 1979.

**DURHAM, N.C.**—President **Francisco Macias Nguema** of Equatorial Guinea has aborted a coup attempt and executed the leaders of the revolt, according to *Africa News*, a newsletter published in Durham. *Africa News* cited members of the Equatorial Guinea exile community as the sources for the story.

**LONDON**—There will be no prosecutions resulting from the case last April in which an abortion was performed on a 23-week-old fetus which survived for 38 hours after the operation, according to South Yorkshire Coroner **Dr. Herbert Pilling**. The director of public prosecutions found no evidence of any willful failure to comply with the 1967 Abortion Act, said the coroner at an inquest July 17.

**VATICAN CITY**—Beginning Sept. 20, the Vatican's Numismatic Office will offer for sale a coin commemorating the brief reign of **Pope John Paul I**. The silver coin, with a face value of 1,000 lire (about \$1.20), will cost 8,000 lire (about \$10). The design is the work of sculptor **Guido Veroi**.

**ROME**—**Janua Coeli** (Gates of Heaven), a prayer movement for the people of China, will undertake several projects aimed at improving the contact of Chinese with the outside world. The group at a meeting in Rome decided to provide Chinese priests with essential books, such as a Latin missal and the documents of Vatican II in Chinese, and to provide scholarships for study abroad for Chinese youth interested in becoming priests or lay leaders.

**WASHINGTON**—**Folksinger Joan Baez** called for the United States to play a humanitarian, not political, role in rescuing Indochinese boat people. She called on the

U.S. to use the 7th Fleet if necessary to rescue the boat people and to establish a clear policy that all of those rescued at sea would be given safe haven in the United States.

**CASTELGANDOLFO, Italy**—A smiling, joking **Pope John Paul II** hummed songs and greeted Irish, Polish and Spanish-speaking visitors in several languages in his first Sunday Angelus appearance at the papal summer villa in Castelgandolfo July 22. "God bless Ireland!" he called out in English when he saw a sign being waved by a group of Irish pilgrims.

**WASHINGTON**—The sponsor of a proposed communications act revision that has drawn heavy fire from public interest groups, including the U.S. Catholic Conference, has dropped all of the bill's controversial proposals, effectively killing the bill for at least this session of Congress. The bill's sponsor, **Rep. Lionel Van Deerlin** (D-Calif.), chairman of the House communications subcommittee, has scheduled no further action on the bill he saw as a major rewrite of the 1934 Communications Act.

**VATICAN CITY**—**Archbishop Luigi Poggi** and **Father John Bukovsky**, two of the Vatican's top East European specialists, visited Romania in Mid-July to meet church and civil authorities. The Vatican made no announcement of their departure, but Vatican press spokesman **Father Romeo Panciroli** confirmed July 20 that they had left for Romania several days before.

**WASHINGTON**—High levels of youth unemployment "represent a scandalous waste of resources and a serious threat to the future welfare of our society," according to **Bishop Thomas C. Kelly**, general secretary of the U.S. Catholic Conference. "Failure to provide jobs for our young people is an assault on their dignity, a theft of their future, and in both economic and human terms a severe loss for the entire society," Bishop Kelly told the House Subcommittee on Employment Opportunities July 18.



PLEASE GIVE US 6 WEEKS  
ADVANCE NOTICE

Name .....  
New Address .....  
City .....  
State ..... Zip .....  
New Parish .....  
Effective Date .....

ATTACH OLD  
ADDRESS LABEL HERE  
FOR CHANGE OF ADDRESS  
OR INQUIRY

P.S. If you are receiving duplicate  
copies please send both labels.

THE CRITERION  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206

## New government pledges reconstruction

by Raul Orozco

**MANAGUA, Nicaragua**—**Archbishop Miguel Obando Bravo** of Managua appealed to the world for help in "healing the wounds, feeding the people and rebuilding their cities and more important, reconstructing the confidence of the Nicaraguans."

As he spoke, Catholic parishes, schools and relief centers continued to bring emergency aid from limited stocks to thousands of people displaced by the seven-week Sandinista guerrilla offensive that toppled the 45-year old Somoza dynasty in mid-July. The archbishop and other church leaders, and many U.S. missionaries, were instrumental in denouncing abuses of the dynasty against peasants, students and workers.

The new government, pledging itself to national reconstruction, came to power July 18 and is counting on church help to meet the many needs of the Nicaraguan people. Two years of civil strife left from 12,000 to 15,000 dead, 20,000 wounded, and over 250,000 displaced persons, of them close to 80,000 in exile. Observers say it will take \$8 billion to replace material losses.

The government asked the church along with the Organization of American States to oversee the transition in regards to the human

rights of followers of overthrown President Anastasio Somoza and members of the now dissolved National Guard, the only security force under Somoza.

The church was also given representation in the 33-member State Council, along with the Sandinista Liberation Front and the universities. The State Council is an advisory body to the five-member ruling junta.

**Archbishop Obando** said that after bloodshed in Nicaragua, "peace is the only way to keep the flame of love alive, love which is the key motivation for the people to raise from the ashes." He said "we need help to mitigate the suffering of thousands who still are on the move without a goal, hungry and defenseless."

He also called on the new leadership to show mercy for the vanquished as a condition to foster reconciliation.

Sandinista leaders promised not to take reprisals but said guardsmen charged with "war crimes" will be brought to trial.

**DURING THE DAYS** of confusion accompanying the resignation of Somoza and of his interim successor, **Francisco Urcuyo**, the archbishop exhorted his priests and Religious to continue their work of mercy "and the prophetic role of announcing the Gospel and denouncing sin and injustice, for the good

survey as communications are re-established with inland cities.

Several rectories and schools were damaged or destroyed during the conflict, and some of the refugees killed or wounded. Church leaders protested against actions by guardsmen who raided church centers to arrest shepherd is willing to give his life for his sheep."

**Archbishop Obando** also told Somoza followers and guards to accept asylum at churches and other Catholic places if they felt threatened. Hundreds of guardsmen and Somoza followers managed to leave the country, often by airliners they commandeered. Those remaining either went into hiding, or chose Red Cross refugee centers near the airport or at the police headquarters.

Red Cross officials are waiting for the new government instruction on the fate of some 3,000 former Somoza troops.

Church authorities began to take stock of conditions among personnel and in church property. Two priests and one brother were reported killed in the last weeks of fighting by guard rockets. The Confederation of Religious (CONFER), which includes in its 900 members some 80 U.S. missionaries, is conducting a

(See NEW GOVERNMENT on p. 13)



## Pope's trip to Ireland may stir controversy

by Patrick Nolan

DUBLIN, Ireland—The joy in Catholic circles over the pending visit to Ireland of Pope John Paul II is being overshadowed by controversy as to whether he should visit Northern Ireland.

The extreme Protestant leader, the Rev. Ian Paisley, has threatened to organize a massive protest if the pope should visit the strife-torn, predominantly Protestant region.

Anglican Bishop Arthur Butler, however, said he would regard it as a privilege and honor to meet the pope, but added that a trip to Northern Ireland might not be advisable since political and religious extremists might go to great lengths to express their displeasure.

This could push the army and police to their limits in providing safety, said the bishop.

Bishop Butler also rejected Mr. Paisley's claim to speak for Northern Ireland's Protestants. The Anglican Church in Northern Ireland is about 10 times larger than Mr. Paisley's Free Presbyterian Church.

The pope is expected to be guided by the Irish Bishops Conference, which includes the bishops of Northern Ireland, in determining his three-day schedule (Sept. 29-Oct. 1).

The pope may want to visit Northern Ireland because Armagh, the primal See of all Ireland since St. Patrick converted the Irish 15 centuries ago, is located there. Part of the archdiocese is in Ireland, but its administrative center is located in the city of Armagh in Northern Ireland.

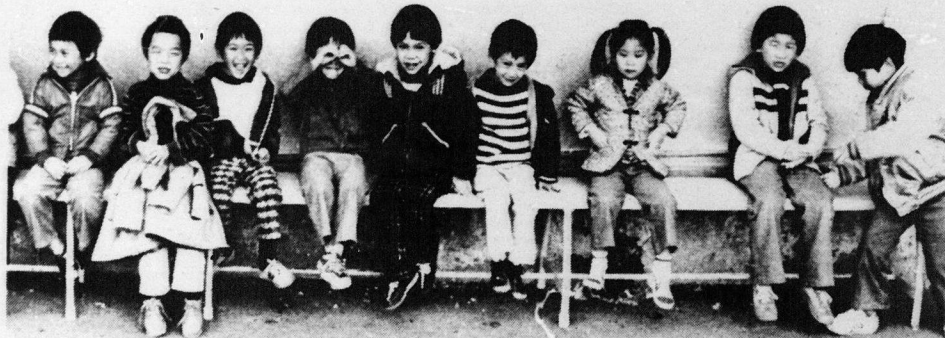
**THE SEE IS** headed by Cardinal Tomas O'Fiaich who said he is confident British civil authorities will give their full cooperation to the pope if he crosses the border.

The bishops conference is drawing up an itinerary subject to Vatican approval and coordination with Irish security forces.

The pope's first function after arriving could be an open air Mass at Phoenix Park in Dublin. The park is one of the largest in Europe. Situated on it is the U.S. ambassador's

(See IRISH on page 13)

# VIVA I'TALIA



**ITALIAN ACCENT**—In the Italian North Beach section of San Francisco, a slogan urging long life for Italy seems out of place on the wall of a Chinese nursery school affiliated with Sts. Peter and Paul Church. The

Italian patriot later apologized for his graffiti. (NC photo by John David Arms)

## Family Conference to begin soon

by Jim Castelli

WASHINGTON—The White House Conference on Families, stalled for two-and-a-half years, has begun to move.

In fact, Catholic church officials who welcome the new activity also worry that the conference is moving too fast.

Actually, there will be no single White House Conference on Families—there will be four White House conferences in different parts of the country in June and July, 1980.

Father Donald Conroy, family life representative for the U.S. Catholic Conference, said the time frame "is going to be tight."

But, he said, it coincides with activity planned for the U.S. bishops' Year of the Family celebration in 1980. He said he hopes Catholics mobilized for church activity will be able to take part in White House conference activities.

President Carter promised to hold a White House Conference on Families during a 1976 campaign appearance before the National Conference of Catholic Charities.

He said the conference would examine government's impact on families and recommend ways to help families.

Thirty-eight of 41 members of a National Advisory Committee for the conference attended a meeting in Washington July 19-20 and approved the conference plan.

It calls for public hearings on family issues in five cities this September and October; a series of state conferences October through March, 1980, and activity by national organizations September through February, 1980, leading up to the four conferences next June and July.

**A NATIONAL TASK** force will pull together recommendations from the four

conferences in August and from September through March, 1981, the conference staff will distribute and support the conference's recommendations.

Two major Catholic organizations have representatives on the advisory committee: Bishop Francis Stafford, auxiliary bishop of Baltimore, chairman of the Bishops' Committee on Marriage and Family Life which is implementing the bishops' family life pastoral, and Rashey Moten, director of Catholic Charities in Kansas City, Mo., and former NCCC president.

Bishop Stafford told NC News in an interview after the meeting that he was impressed that such a diverse group had worked so well together. But he said this was because the meeting emphasized the conference's process and did not go deeply into issues where division is more likely to occur.

For example, one advisory committee member, Carolyn Shaw Bell, who heads the economics department at Wellesley College in Dover, Mass., said she had not seen enough discussion at the meeting of separation as "a growth experience" and wanted to see divorce become "as respected an institution as marriage."

Bishop Stafford called this comment "appalling."

The conference chairman, former congressman Jim Guy Tucker (D-Ark.), asked committee members to list their two highest priorities for the conference.

**BISHOP STAFFORD** said the conference should help families obtain more freedom to make decisions which affect their lives. He also called for special attention to jobs for families' chief wage-earners.

Moten said the conference should deal with the internal and external pressures on families and with the dissemination and transmission of values.

Much of the discussion of issues focused on economic pressures on families—inflation and unemployment.

Bishop Stafford said a subcommittee he chaired asked that the phrase "family planning" in a section on health be changed to "responsible parenthood." He said "family planning" is a phrase that has been associated

(See FAMILIES on p. 13)

## Sister Jeanne Jugan honored by Pope John Paul

Jeanne Jugan, foundress of the Little Sisters of the Poor, has been beatified by Pope John Paul II, according to an announcement made by the Little Sisters here.

The beatification of Jeanne Jugan brings canonization a step closer. The pronouncement from Rome stated that it was "certain that the Servant of God, Jeanne Jugan, in religion, Sister Mary of the Cross, Foundress of the Little Sisters of the Poor, practiced to a heroic degree the theological virtues of faith, hope and charity as much towards God as towards her neighbor, as also the cardinal virtues and those related to them."

Introduction of the cause of beatification began in June, 1970. Historical research was approved by a commission of historians in 1976 and in 1978 by a commission of theologians.

On February 27, 1979, after the audition of Cardinal Gabriel-Marie Garrone, reporter of the cause, the consultants unanimously approved the demand to be presented to the Holy Father for the recognition of the heroic virtues of Jeanne Jugan.

August 29 marks the 100th anniversary of the death of Jeanne Jugan.

The Little Sisters of the Poor operate St. Augustine Home for the Aged in Indianapolis. The home was founded in 1873, six years before Jugan's death.



living the questions

# The Indianapolis archdiocese is ready to flourish

by Father Thomas C. Widner

President Carter's proclamation that he will lead the country out of the crises in which it finds itself in this year of our Lord 1979 reminds us that all good and faithful Catholics in the Archdiocese of Indianapolis, priest and layman, sister and laywoman, are eagerly awaiting the arrival of someone to lead the charge for the local Church as Archbishop of Indianapolis.

Such eagerness, such anticipation, should be tempered by reminding ourselves of something important about the Church.

We cannot do without a single, visible head. Neither in the Church universal nor in the Church here in Indianapolis. There has to be someone at whom the buck stops. The vision of many is chaotic without some "one" to choose among visions.

Crisis is not the appropriate word to use to describe the present state of the Archdiocese. Holding pattern seems better. Unlike the world, the Archdiocese does not seem to be headed for a recession. Quite the contrary. The Archdiocese seems to be on the brink of some golden age.

That seems to be because the machinery, the structure, has all been set up in these last few years, a machinery

which now permits us to attend to living the Gospel rather than just putting our house in order. There is now a greater possibility than ever before for the Church to flourish here. A vigorous, renewing Church awaits a vigorous, renewing Archbishop, a man of vision, capable of strong administrative action, who is close to his people.

Can such a man exist?

**IN SOME SENSE HE IS** already with us. The priests of the Archdiocese are fully capable of providing the collegial kind of leadership in our parishes which will enable an archbishop to be confident of his priests. There are leaders all around us. But the diocese itself needs leadership. For our greatest enemies are ourselves and our constant manipulations in parochialism.

This is to say that it is easy to forget that a parish is a part of the larger whole—the archdiocese. Sometimes our interests are not the greater whole, but only the smaller part.

It is the leadership of collegiality which Pope John Paul II himself is trying to effect. Put into action at the Puebla conference in Mexico this past winter, collegiality as witnessed by John Paul means providing the foundation, the principle, on which decisions and actions must be made and carried out by others for themselves. The future of the Archdiocese of Indianapolis must be made by the people of the Archdiocese. But the confidence to make choices about that future and the principles on which they rest must be

restated and instilled by an Archbishop who will remind us of the common good.

Archbishop Biskup understood that. He knew that parishes and their boards of education, for example, had to make their own choices about the future of education in each parish. He also knew that such choices meant that parishes had to work together to strengthen their programs of Catholic education. Going it alone means self-destruction. It is an accident of history and health that he was unable to complete a process begun.

The task of governing an archdiocese is not easy. It may even seem overwhelming. Governing the whole Church is certainly not easy for one man. That is why the emphasis on collegiality. We make decisions for ourselves in the light of the common good. We must consider how our decisions will affect others.

**THE CHURCH IS STILL** changing in our Archdiocese and it has a lot more renewal to be about before that change is finished. The attempts of parishes, pastors and people to isolate themselves from other parishes, pastors and people and ultimately to think of themselves as enclaves free and independent of the Archdiocese is perhaps the most grievous sin we can commit.

Hopefully our new Archbishop will above all show us the way to work together, to be one Church of many parishes, not many parishes in search of an archdiocese.



washington newsletter

## 'Moral crisis' theme of religious leaders summit

by Jim Castelli

**WASHINGTON**—President Carter's domestic summit at Camp David and his subsequent efforts to revive his administration and focus on the energy issue were unprecedented politically; Carter's meeting with religious leaders and the religious community's response to Carter's "call to action" certainly rank among the summer's more remarkable events.

Carter met with 10 Catholic, Protestant and Jewish religious leaders, mostly people, like Cardinal Terence Cooke of New York, with whom he has developed a good relationship.

Carter also picked those he asked to see because they have a track record for effective public action; many of them have worked together on the world hunger issue and turned around congressional sentiment to salvage Carter's foreign aid bill last year; many are working together now to deal with the flow of refugees from Indochina.

Carter, his top aides and speechwriters met with the religious leaders for three hours and the conversation stretched far beyond the technical aspects of the energy issue. After the meeting, Cardinal Cooke said the country's domestic problems "are of a social and moral character demanding a solution that is also social and moral in nature."

Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee and one of those at Camp David, said a top White House aide called him the day after the meeting and said Carter thought his session with religious leaders was the best of the week because it provided an overview of the mood of American society.

Rabbi Tanenbaum said Carter's televised

speech Sunday July 15 was a virtual replay of his talk with the religious leaders; he said he recognized comments the religious leaders had made in Carter's text.

Carter spoke of a "crisis of confidence" in American institutions and a lack of common purpose, and if Carter's diagnosis was partly designed to help himself politically, top religious leaders did not question its accuracy.

**THE RELIGIOUS** leaders who went to Camp David had a good idea of what Carter would say on TV and prepared a statement to be read at a press conference in New York the morning after the talk.

Carter's Sunday speech pre-empted an episode of "Moses the Lawgiver"; one ad for the show said "Moses returns from the mountain to find his people sinning and worshipping a false god," and the tone of the religious leaders' statement suggested that might have been a fit description of Carter's experience.

So far more than 40 religious leaders, including the top officials of the National Conference of Catholic Bishops, have endorsed that statement. Here are some key excerpts:

"The energy crisis facing our nation points to a greater moral crisis—the apparent inability of Americans to unite behind worthy goals. That commitment to the common good which has characterized our people in other times is vanishing, leaving in its wake an unhealthy preoccupation with individual interests.

"For a variety of reasons—a sense of powerlessness shared by many of our citizens, increasing disinterest in social and political involvement, past evasions of responsibility by leadership, the complexity of current issues we face and the persistence of social injustice—we are experiencing an erosion of confidence and trust in one another and in the institutions of public life.

"Herein lies the significance of President Carter's speech to the nation on energy and the economy. As religious leaders, we welcome the president's call to action.

**"INEVITABLY,** there will be public debate on the specific proposals which the president has set forth. But all Americans as a part of God's human family have a duty in charity and in justice to join hands in meeting this crisis squarely. There can be no hanging back, no waiting for others to carry the load, no naive expectation that our problems will be solved by technology and money only. Americans must make the transition from a world where energy was cheap and plentiful to one where it is expensive and limited in supply.

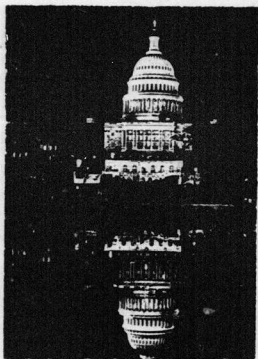
"We pray and we trust that God will inspire our people to follow a more modest way of life, free from dependency on luxuries mistaken for necessities. We profess loyalty to a standard higher than mere materialism. History has called on us to demonstrate that we mean what we profess. It is up to us to lead, to demonstrate the reality of our moral commitment."

The religious leaders also said the poor should not bear the brunt of the nation's energy problems.

**THE RELIGIOUS** leaders pledged themselves to:

- Conserve energy in religious institutions.
- Adopt simpler lifestyles.
- Develop plans to help those hurt by rising fuel prices.
- Educate people about the moral dimension of the energy crisis (with a national meeting tentatively planned for September).
- Press Congress for action on energy issues.

Regarding energy, Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, said Carter "galvanized" religious leaders into taking a more active role.



520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year  
20¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Fr. Thomas C. Widner, editor & general  
manager, Dennis R. Jones, associate  
general manager, Sr. Mary Jonathan  
Schultz, OSB, administrative assistant,  
Peter Feuerherd, news reporter, Agnes  
Johnson, circulation director.

Published weekly except last week  
in December.

Postmaster: Please return PS Forms  
3579 to the Office of Publication.

THE  
CRITERION





by Peter Feuerherd

Some sociologists tell us that sports are a good barometer of measuring the values of our society. If this is true, then recent events in the world of fun and games make it evident that we are in a lot of trouble.

First, there is the saga of Indiana University basketball coach Bobby Knight, who led the American basketball team to a gold medal at the recent Pan-American games in Puerto Rico. In the process he became entangled in an altercation with a Puerto Rican policeman and his notorious bench antics created hostility from the crowd and much of the media.

In short, the coach wasn't much of a good will ambassador to our Latin neighbors.

I don't want to get into the specific incident with the policeman that caused much of the controversy. But there is something about the coaching style that Knight uses that seems to be the archetype for the American sportsman.

Knight is humorless in his approach to the game. He will rant and rave at his ballplayers until they perform with the fiery zeal and dedication that he expects. The coach obtains the proper result most of the time—he is a winner.

This kind of attitude may be correct for the high-powered game of big-time "amateur" athletics. (Although the whole scene makes one wonder where the student is in the phrase "student-athlete.")



But it seems like we have all become infected with the Vince Lombardi and Bobby Knight view of sports—it is important to win; having fun comes in a distant second.

How many times have you watched a Little League coach get peeved while watching one of his little heroes boot a ground ball? Of course, it is important to teach children that "winning is everything" and "nice guys finish last." After all, how could nine year olds survive in a tough competitive world?

That is why, in the world of sports, we honor "winners" like Bobby Knight and Billy Martin, despite their often boorish behavior. They are teaching us how to survive.

**ANOTHER EVENT THAT** illustrates how cherished sports are to us is the recent discussion of a plan to build a football stadium along White River with the intention of attracting an NFL team to play in Indianapolis. Of course the plan will be subsidized by a huge chunk of money "donated" by the taxpayers of Indiana.

Pro football I guess has its attractions to some people. But if by the unlikely chance one of the early Christians could be transported to our era to see one of these brutal athletic

exercises he would probably fearfully ask, "When do the lions come on?"

However, I wouldn't want to deny anyone his pleasure. It is essential that the government subsidize a playpen for high-priced jocks. After all, everyone knows how an NFL franchise gives a city a "big-league" image. For examples, just look at how NFL teams have transformed Green Bay and Cleveland into exciting cosmopolitan centers.

And who would dare deny Indianapolis the opportunity to have Howard Cosell visit our fair city on some autumnal Monday night?

**AS FOR ME,** I would just as well see the downtown White River area become an oasis of greenery in the center of the city where urbanites can develop such necessary skills as frisbee throwing, softball playing, touch football and the art of walking arm-in-arm with a loved one.

We don't need another saucer-shaped athletic complex (a la Market Square Arena) that will most likely look like a rejected set from *Close Encounters of the Third Kind*, this one surrounded by acres of parking lots. If someone thinks we do, then they should build it at their own expense, not ours.

## commentary on rural issues

# Ingenuity needed to develop solar power

by S.E. Dorcholz

(Dorcholz who contributes to the *Evanville Message* and the *National Catholic Rural Life Conference*, is a farmer near Jasper, Ind.)



When most people in this country lived on farms and in rural areas, nearly everyone was aware of the sun's power to make things grow.

Gradually, as more and more work was done indoors, awareness of the sun's importance seemed to disappear. The energy crisis over the last few months has regenerated that interest and encouraged people to seriously consider all kinds of ways to harness its powers.

The appropriate technologists are saying that the future development of solar energy is too important to be left to the giant corporations that already control the nation's oil, coal and gas supplies. They want research grants to go to small and medium-size companies, as well as to individuals, that are not involved in developing and marketing conventional energy forms.

**THE HOPED-FOR** liberation of the

consumer from which energy bills will become a reality only if the practical application of solar energy costs less and is not controlled by the same forces that control other energy sources.

Sunshine, of course, is free. The problem is the cost of equipment needed to transform this energy into practical use. Substantial progress must be made before solar energy can compete with conventional sources.

Enthusiastic solar energy advocates feel this could be speeded up if the government would expand its role in developing practical applications.

**BY GRANTING** more research funds to smaller companies and individuals, it is hoped that some of the Yankee ingenuity hidden around the country will come to light. What is needed is the simplest possible means of

capturing the sun's heat and transforming it into a usable form.

If solar energy can be utilized only by using complicated and expensive equipment available only through tightly controlled production and marketing firms and installed under strict regulations and codes, hoped-for savings will be offset by equipment costs. Under these conditions, solar equipment costs would have the same dependency and controlling effect on consumers as the rising costs of other energy forms do now.

One wag who has peered into the future sees what he calls the "Astro-Dome Conspiracy." In this scenario, several big companies use their space shuttle equipment to install a giant bubble around the entire earth so they can charge for all sunshine used. If you don't pay your bill, they close your windows and cut it off. And, like always, the price keeps going up.

## reader's opinion

# Nun symbolizes private education

In a way she simulates private education in America limping because of a bunionized foot and trying to keep the two-breasted first to eighth grade children in line. Her black habit and garb remain in a world of none-nun-looking-nuns. Her myopic vision and thick glasses magnify her warm brown eyes which dart from child to child.

At her authoritative glance the laughing, teasing, impish faces of the children are at once made sober lest sister observe their erstwhile behavior. In her hand was a metal desk bell which when rung in a certain cadence would make the children start, stop, genuflect, stand or sit.

Behind Sister Helen Therese was another 70-year plus sister who had just nabbed a sixth grade boy by the neck and shook him violently for trying to trip the girl in front of him.

The private school uniforms of the boys, which at one time were blue shirts, blue ties and dress pants, had now given away to blue shirts and any pants but blue jeans and certainly no faded-out jeans.

The girls, to their chagrin, are yet fettered to their white blouses and blue-green-yellow tartan plaid jumpers and shirts. Only on first Friday are they allowed to change this daily routine and dress in the clothes of their choice.

The line at the close of this day mirrored this dress code.

Sister Helen Therese was tucking in shirts, turning down collars, buttoning coats and even bent down to tie a first grader's shoe as they prepared to leave her care for their treks home.

**AS I WAITED** to pick up my three children, the sight of this mother-to-a-thousand children caused me to reflect with nostalgia on my own school days and my own loving nuns and those of my father and his father. They all had strange names like Sister Carmelita, Sister Walburgess, Sister Edward Vincent and Sister Hortense.

It seemed, however, the stranger the name the nicer the nun. There were always the stories of rulers broken over the unruly backs, steel thimbles thumped on thick skulls, books pounded on turned-out heads and desks slammed on devilish fingers.

The fear of sister's reprisals maintained a discipline in class by which even the "hyperactive" and "dyslexic" students of our era were made calm and attentive. Those days of fear of the teacher are totally absent now in public education but are yet maintained to a lesser degree in our private school system of education.

**FOR ALL OF** sister's bluffing discipline and screaming shame they seemed to fall on deaf ears of those she loved the most—her eighth graders. They had listened for seven years to her with the wondered disbelief of the first to third grade, the slight rebellion of the fourth to sixth grade and the mild indifference of the seventh grade.

The eighth graders would soon be leaving her bounteous love for a public high school education as no private high school exists in our town. They had grown up with sister over the last seven years and now were entrusted in her wonderful economy of labors with a myriad of duties at the school.

They sold school supplies to the younger children, passed out the milk and potato chips at lunch, monitored the noon hour lunch rooms, rang the daily bells and cleaned the church to prepare it for weddings and funerals. They had absorbed her loving care and manners and you could see a touch of sister in each of them as they aided, encouraged and scolded the smaller children in her absence.

**TODAY THE** eighth grade girls were to visit their new high school for preregistration counseling, and sister had made them dress in their Sunday finery knowing full well they would stand out like a sore thumb in the unisex

world of high school where the boys and girls wore tee shirts and blue jeans alike.

She had admonished them to watch their manners and be on their best behavior as they were representing Saint Michael's school. She knew they would jump from their seats when called upon in high school as she had taught them for eight years, much to the snickers of their peers. Occasionally she knew they would answer "yes, sister" to their secular teachers, but she hoped the love and care she had showered on these children would not be lost as they merged into the pool of high school society.

A special part of this unselfish loving lady is to be found in each of her two hundred charges at Saint Michael's parish, Greenfield. A part that must be given up and never, as a mother's love, returned. She must hold them close to her for only a short time, provide their education, imbibe them with principles she holds dear and send them on their way.

She is the remains of a dying breed of women who stand for private education as her kind are not being replenished. Soon, that segment of education will die and her special qualities will vanish from the hearts and minds of those who don't receive them. It will be a loss that is inevitable as are so many precious things in our brief lives. Sister Helen Therese, your bell sounds more soft today.

James T. Anderson, M.D.

St. Michael parish  
Greenfield

# Apostolate reaches growing Hispanic community

by Peter Feuerherd

There are 30,000 Hispanic people in the city of Indianapolis, with a few thousand others scattered around the archdiocese. Along with these permanent residents, there are approximately 6,000 migrant workers, temporarily living in camps in the rural areas surrounding towns like Franklin and Sandman. They spend their summers in the hot open fields of Indiana picking tomatoes and corn.

Father Mauro Rodas, who lives at St. Mary's parish in downtown Indianapolis, is director of the Archdiocesan Spanish apostolate, which is supported by funds provided by the Missions Office. A native of Ecuador, the priest has been officially incardinated into the archdiocese to help minister to the needs of the growing Spanish-speaking population here.

Because of Father Rodas (he is the only Hispanic priest in the archdiocese), St. Mary's has become a center of the Hispanic com-

munity. A Mass in Spanish is offered there every Sunday.

Mexicans, Cubans and Colombians compose the bulk of the Hispanic-American community of the archdiocese. Each nationality has its own particular characteristics that bring forth the diversity inherent in Hispanic culture.

"The first adjustment they have is to a culture that is different . . . besides there is the language barrier. They have to learn English in order to communicate. This barrier causes a lack of communication; it is off-n difficult to find a job," says Father Rodas.

When problems are encountered by new Hispanic immigrants in Indianapolis in adjusting to life in this country, they often go to the Hispanic-American Center on East North St. for assistance. Father Rodas works closely with the Center in his ministry.

**THE PRIEST** explains that much of his work is keeping the presence of the church alive for Spanish speaking people. "Through the year I am always in contact with them. I visit them as often as I can; I go directly to their houses. I try to form groups to discuss problems that they have, not only relating to religion but anything relating to social problems that they might have," Father Rodas states.

The social problems, the priest explains,

often have to do with the need to find employment and deal with government bureaucracy.

Much of the priest's apostolate during the summer is concerned with the workers in the migrant camps. In this work he is assisted by Providence Sister Mary Kay Duffy who works

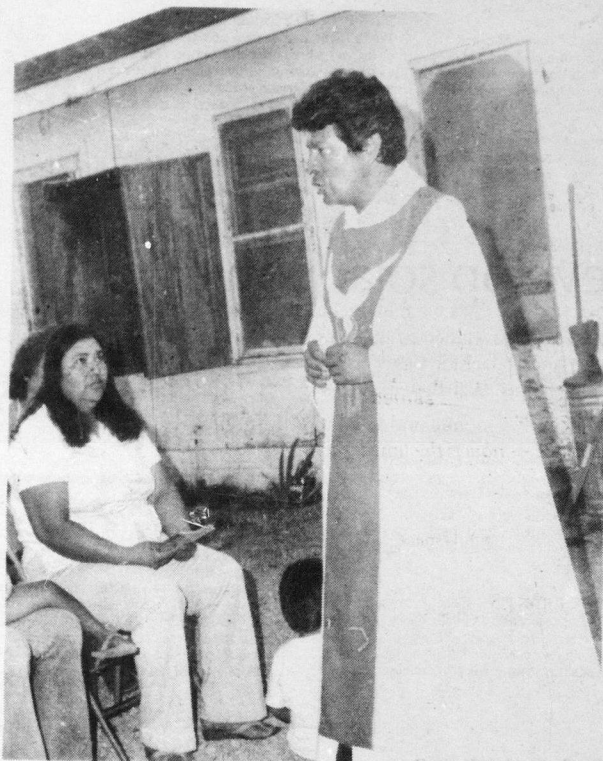
at the Franklin migrant camp, Franciscan Sister Rose Ann Taylor and Providence Sister Theresa Whitsett who minister at the Sandman camp.

"What I do with them (the migrant workers) is to talk with them personally for a couple of hours while visiting. Then later on we have Mass," Father Rodas says in describing his work at the migrant camps.

Father Rodas drove the 20 miles to Franklin one Wednesday night to visit the migrant camp there. It is located near town, so the workers have to take a bus to get to the fields where they work from early morning to sun down.

This particular day there was no work (and therefore no pay) because the fields were too wet from a previous day's rain. The large number of children played around the barracks-like buildings that serve for shelter.

The crowded buildings have no indoor plumbing; toilet facilities and showers are shared by the camp's 200 temporary residents.



**PREACHING "PADRE"**—Father Mauro Rodas, director of the Hispanic Apostolate for the archdiocese, preaches recently during a liturgy at a migrant camp in Franklin, Indiana. The priest spends much of his summer months visiting the different migrant camps located throughout the rural parts of the archdiocese. (Criterion photo by Peter Feuerherd)



This handicapped youngster is typical of the thousands of children in mission lands who are aided by the on-going "Penny-a-meal" program sponsored by your Propagation of the Faith Office. Under the program beneficiaries donate a penny to the Missions for every meal they eat. Accumulated proceeds can be mailed to us periodically for forwarding to the Missions. The children thank you, and we thank you.

**CATHOLIC HOME AND FOREIGN MISSIONS**  
136 WEST GEORGIA ST. INDIANAPOLIS, IN 46225

**NOW PUBLICATION GUIDE 123456**  
**HEY! ART & NEWS !!!**  
**LOOK GO EXCITEMENT!**  
**THE CRITERION**

**Tell Us What You're Doing**

We'll send you our **FREE** Publicity Guide

Clip and mail to: **The Criterion**  
P.O. Box 174  
Indianapolis, IN 46206

Send me ☐ FREE copies.

Name

Address

City  State  Zip



One room houses an entire family; some families have up to 10 children.

Many of the people in the Franklin camp have been there since early May. Some will not leave until September or October to return to their homes in Texas.

Very few words of English are spoken, although the children knowing that there is an "Anglo" around will mix in a smattering of English. The men and women form their own separate groups to talk about the day's events. Father Rados makes his rounds, talking with the men and women, taking time to counsel those who are suffering family problems.

When Mass is about ready to begin, everyone stops what they are doing to congregate around the makeshift altar in the center of the camp. The people seem to welcome the weekly Wednesday night break from their routine.

**AFTER MASS**, Sister Mary Kay Duffy talked about her work in the migrant camp. The nun, who is fluent in Spanish from 10

years of work in Peru, describes the purpose of her work in the camps as "being present as church" to the workers and their families.

The Sister lives at Franklin College while she ministers to the migrants. She has been supported in her work by a local Methodist minister. The nun explains that it is an "ecumenical effort and collaboration."

Sister Mary Kay is pleased that the local public school provides a program for the children of the migrants from 8:30 a.m. to 4 p.m. Both parents are usually active working in the fields, the nun explains.

"That is an additional help to have the kids taken care of," Sister Mary Kay asserts.

Father Rados explains that the workers in the Franklin camp are American citizens. Answering the often heard complaint that migrant workers like the ones at Franklin are taking jobs away from local people, the priest states, "Nobody else wants to do this kind of work."

The workers are paid approximately 30

cents a bushel for the tomatoes they pick; they get about \$3 an hour to pick corn.

Sister Mary Kay makes herself available to serve the needs of the people. On that particular day, she had taken a woman to the doctor. The next day she planned to pick up a migrant worker's relative from the airport—a trip that if done by a worker would result in the loss of a valuable day's pay.

"Our work is a recognition of members of our church in our area (the overwhelming majority of migrant workers come from Catholic backgrounds) . . . We can't solve all their problems. Sometimes all that we can do is listen," the nun states.

**FATHER RODAS** ("Padre" to the people at the camp) enjoys his visits to the migrant workers. "They are good people and they are friendly. They always make me feel welcome."

The priest sees some irony in his work. He explains, "This is a home mission work. In one

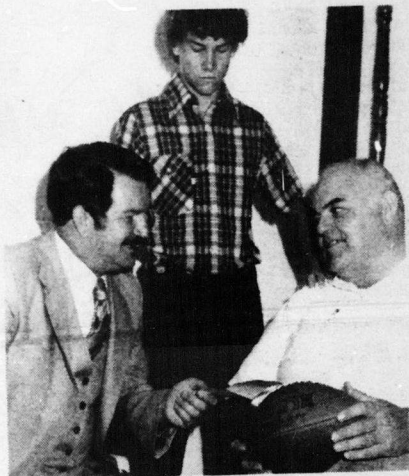
of the most developed countries I am a missionary."

The work is not easy. The priest believes that it is often necessary not only to know the language but to understand the culture to successfully minister to the Hispanic community. That is why he especially appreciates the work of Sister Duffy because it has been enhanced by 10 years of exposure to Hispanic culture.

**THE WORK** "demands dedication," the priest asserts.

Father Rados believes that the hope for migrant workers improving themselves lies in educating their children. "If they want to have a better life they have to send their children to school," the priest states.

That theme is often the subject of the clergyman's sermons at the weekly liturgies that he celebrates at the various migrant camps around the archdiocese. He describes it as the "teaching" part of his ministry.



**CYO RECIPIENT OF \$1,500**—Past Grand Knight Michael Hornak (left) of St. Pius X Knights of Columbus Council 3433 of Indianapolis presents a check for \$1,500 to Philip Withelm, president of the board for the Catholic Youth Organization (CYO). The funds will be used for the upkeep of the Ray Katzenberger Athletic Field located on the northside at Chatard High School. The young man watching the presentation is Tom Hornak, a CYO athlete and son of the past Grand Knight. Msgr. Downey Council on Indianapolis southside makes similar contributions to the CYO for keeping Msgr. Downey Athletic Field in shape. (Photo by Sr. Mary Jonathan Schultz)

## FROST UPHOLSTERERS

Fabrics at Discount Prices  
Fabrics Shown in Our Showroom or Your Home  
— Work Guaranteed —

4024 E. Michigan St. 353-1217

## Cooney Carpet Care

Professional Steam Cleaning  
Carpets and Furniture

Living Rm. and Hall — \$19.95  
Living Rm.-Dining Rm. and Hall —  
\$29.95

BONDED AND INSURED

786-2332

# Why Now?

Remember, when a loved one dies we may feel lost in emotional turmoil and grief. Yet we are immediately faced with choosing a mortuary, a cemetery, a burial plot or crypt. Necessary financial decisions and arrangements must be made in a brief time. Who will make them? Will they be ready, available and capable of responding under the painful shock of this burden?

If you are interested in saving money and want to prevent this heavy burden from falling on your loved ones — now is the time to act.

## Did You Know:

There is very little available ground space in St. Joseph and Holy Cross Cemeteries.

Well over 2,000 crypts have already been purchased in Calvary Chapel Mausoleum. (The majority of the families do not have crypts engraved before an entombment is made.)

Crypts in future mausoleums will be much higher since the cost of construction has risen 9.9 per cent in the last six months alone.

A clean, dry, above ground entombment in the mausoleum can be comparable in cost to an in-ground burial.

Ground space can be traded towards crypts in the mausoleum.

If there is one Catholic in the family the entire family can use the Catholic cemeteries.

All bank accounts and safe deposit boxes are frozen immediately upon a death and must be released by the Inheritance Tax Division before funds are available. This includes joint accounts even though it says "or."

Delores Quellhorst, Director of Memorial Counseling  
Calvary Chapel Mausoleum  
P. O. Box 1244  
Indianapolis, IN 46206

Without any obligation on my part, I would appreciate further information on the following:

☐ Mausoleum ☐ Ground Property

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_ Parish \_\_\_\_\_





KNOW  
YOUR  
FAITH

## The Public Ministry Of Jesus

How can joy and suffering possibly be related?

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

# Jesus

## ...mender of broken hearts

By William E. May

A masochist is a person who delights in experiencing suffering; a sadist is a person who delights in making others suffer and in witnessing the pain of those whom he torments. For the masochist

and the sadist there is an inherent link between joy and suffering. They find suffering a delightful, exquisite joy.

The masochist and the sadist, however, are terribly deluded. Indeed there is something demonically perverse in their mentality. Theirs is a topsy-turvy

world, an absurd, surrealist mockery of truth and goodness, of reality and of God. They make evil good and good evil. The god they worship is a tyrannical Moloch, the idol before whom the Idi Amins of our world prostrate themselves when they roar with laughter at the sight of a human person being disemboweled and mocked.

The God we worship, the only true god and the One who has made us in his own image, is not a being like this. He is the God of life and truth, not death and lies. He is the best friend we can ever have. He has not made us to suffer and delight in suffering but to have life and possess it fully. He is not a cruel tyrant

who takes pleasure in tormenting us. He is our father-mother-brother-sister who wills for us only the good, and that good is life in union with him.

**YET WE DO** suffer, and the sufferings that torment us are dreadful. Human suffering, particularly the suffering of the innocent, is a terrible, agonizing reality. And it is an awesome mystery. If God is so good, why must there be this terrible suffering? Why should a child be born with crippled limbs or sightless eyes? Why should parents watch as their little girl is brought into a hospital with bones crushed by a drunkard's car?

There is no reasonable answer. We do believe that suffering is rooted in sin. It is a mystery of iniquity, and there is no inherent link between suffering and joy. And we believe that the inexpressibly wonderful and good God is so powerful and so much our friend that he can draw good out of evil and bring peace to broken hearts. He sent us his own Son to share our lives and our suffering.

Biblical theologian Father John L. McKenzie has said, "Jesus did not give us...a rational explanation of the existence of suffering and a demonstration how the terrible waste of human resources which suffering involves really contributes toward the fulfillment of man" (*The Power and the Wisdom*). But Jesus accepted suffering and by doing so has given us the power to accept it. By our accepting suffering, we have the power to transform it and enable it to play a role in his redemptive, saving act.

**ST. PAUL** tells us that "it is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us; that while we were still sinners, Christ died for us" (Romans 5, 7-8). God has come personally in Jesus to bear our burdens and share our suffering.

Through Jesus' redeeming act of suffering he makes it possible for us to live in a way we could never dream of were it not for his love. Jesus, the Suffering Servant and Man of Sorrows, is the cause of our joy. By sharing our humanity he makes it possible for us to share his divinity and, in and with him, to redeem our suffering and experience joy.

Jesus is the mender of broken hearts and the reason to hope and have courage. If we can accept him into our hearts we will realize, as Francis Thompson did in his "Hound of Heaven," that "all that I took from thee I did but take, not for thy harms, but that thou mightst seek it in my arms."

In truth, suffering brings us no joy. But God does, and with him everything is possible. We can therefore, with Paul, exclaim: "I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor another creature, will be able to separate us from the love of God that comes to us in Christ Jesus our Lord" (Romans 8, 38-39).

1979 by NC News Service





# Royal welcome for a new kind of messiah

By Father John J. Castellet

The story of the cure of Bartimaeus in the tenth chapter of Mark ends with the significant observation that, having received his sight, he began to follow Jesus along the way. For Mark, the "way" was the way of the cross, and the next chapter opens with Jesus starting out on the last phase of the journey to Calvary. It tells of his triumphal entry into Jerusalem.

Jesus and his disciples had arrived at the villages of Bethany and Bethphage on the Mount of Olives, close to Jerusalem (Mark 11,1). He sent two disciples to fetch an unbroken donkey colt. Apparently he was well known and liked in the village, and so, when some people questioned their taking the animal, they just told them the master needed it and would return it later.

Why didn't he walk into the city as he had walked everywhere else? His careful preparations and choice of means for making his entrance seem deliberate and purposeful. And so it was understood by the evangelists, who saw in it a clear proclamation of his messianic character.

**THIS IS STRANGE**, in view of Jesus' consistent avoidance of popular acclaim as the messiah up to this point. However, in a few days he will illustrate by his passion and death precisely what kind of messiah he is: not the type expected by his contemporaries. Then there would be no danger of misunderstanding and false enthusiasm. Even though he made a "messianic" entrance, it was in line with a type of messianic expectation which he could accept up to a certain point. It was typified by his choice of transportation — a simple little burro.

Matthew was so eager to stress the connection of this incident with the hopes expressed by Zechariah that he ended up presenting a picture which is just this side of ludicrous. The prophet's words, which he and John cite explicitly, though with variations, are: "Rejoice heartily, Oh daughter Zion, shout for joy, Oh daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass" (Zechariah 9,9. See Matthew 21,4; John 12,14). There is only one animal indicated; the idea is simply

repeated in parallel phrases.

Matthew, however, ignores the parallelism and tells us "they brought the ass and the colt and laid their cloaks on them and seated him on them" (Matthew 21,7)! He obviously does not want us to miss the messianic meaning of the event, although the editors of John take care to point out that "at first, the disciples did not understand all this, but after Jesus was glorified they recalled that the people had done to him precisely what had been written about him" (John 12,16).

**THE PEOPLE** greeted him enthusiastically. John furnishes them with royal palm branches, with obviously symbolic intent, for they were not readily available in Jerusalem. Mark and Matthew speak more realistically of "reeds" and "branches," but in any case it is a royal welcome.

Yet, it is not easy to be precise about what they were proclaiming. Their sentiments are expressed in the words of Psalm 118: "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" according to Matthew 21,9; Mark's version is less explicit (11,10), and Luke and John have their own variants. When, after the entry, the general populace was inquiring about his identity, "the crowd kept answering, 'This is the prophet Jesus from Nazareth in Galilee'" (Matthew 21,11).

John alone supplies motivation for the enthusiastic reception. He connects it with Jesus' recent raising of Lazarus, which has caused quite a stir and has moved his adversaries to take final action against him (John 12,9-10, 17-19; 11,45-54).

But however one understands the details, the same general picture emerges. It is a sort of flashback summarizing his whole career: initial enthusiasm coupled with confusion and lack of real understanding which, under pressure from the vested interests, quickly cools and changes to violent rejection. It is also, and unfortunately, a sort of preview of how thousands of people will react to him in the following centuries.

© 1979 by NC News Service

## KYF synopsis

**THE REASON** for suffering, particularly the suffering of the innocent, remains a mystery. William E. May points out that "there is no inherent link between suffering and joy. And we believe that the inexpressibly wonderful and good God is so powerful and so much our friend that he can draw good out of evil and bring peace to broken hearts."

Jesus' own suffering and agonizing death illustrate this point well. Certainly condemning and crucifying him was an evil thing, but through his suffering, death and glorious resurrection, we can be a part of his eternal kingdom. We can know peace, joy and a wholeness beyond our dreams. Each of us, through our own sufferings, has the potential to grow toward wholeness that will make us ultimately worthy to share eternal life with our Creator who is Love, Compassion, Joy — our Father who loves unreservedly.

In the space of a short time, Jesus experienced the joy of his triumphal entry into Jerusalem and the suffering that accompanied the violent rejection of him by the people. Finally those who rejected him won and Jesus was put to death like a common criminal. Even the Son of God, both human and divine, was not spared suffering on earth.

Jesus did not seek suffering, but his message getting through to us depended upon his facing whatever consequences he might suffer in bringing God's Word to the world. When the going got rough, he did

not walk away from suffering.

**SO, TOO**, must we face suffering in our own lives when it cannot be avoided, either because of our Christian principles or simply because we are faced with suffering that we have no control over. But like Jesus' suffering, through our suffering we, too, can "draw good out of evil" and find joy.

The closer we come to spiritual maturity, the more we come to realize that the joys of life come from God — the pleasant warmth of the sun, the joy of discovery, the growth of our knowledge, the approval and acceptance of those we love. God is the center of it all. The pages of history reveal that man has constantly sought to understand God. The greater our understanding grows, the greater our desire becomes to develop our own spirituality. Throughout the world today, many consciously strive to deepen their own spiritual lives and help others to travel the same road. Such a man is Father Adrian van Kaam who heads the Institute of Formative Spirituality at Duquesne University in Pittsburgh.

Spiritual growth does not come easily. Within this process are periods of a dryness that might be likened to the sands of the desert, discoveries that demand more than we would like to give. But each time we take one more step, the meaning of true joy roots itself more deeply within us. And we become a little more like God in whose image we are created.

**KNOW YOUR FAITH**



# Fr. Adrian van Kaam knew the masters well

By Susan Annette Muto

"What do you recall about your early upbringing that most influenced your faith?" I asked Father Adrian van Kaam.

"My parents," he replied. "Both were deep believers, fine exemplars of faith. My earliest memories are linked with their attachment to the church.

"In our neighborhood in Den Haag we were members of a new parish with dynamic leadership. I was drawn to participate in the choir. I suppose this would represent an early liturgical influence that has stayed with me.

"The choir master was an outstanding organist and composer who demanded our best performance while introducing us to the greatest treasures of church music. I was subcantor for three of the seven years I sang with the group, often on the altar in cassock and surplice my mother helped sew for the choir members. I still feel a tug in my throat whenever I hear Gregorian chant. So much that was formative of my faith happened there."

FATHER VAN KAAM singled out two memorable guides in his early for-

mation, — his elementary school teacher, van Rooijen, and de Hertog, the headmaster. He also recalled one devoted assistant pastor, de Jong, a devotee of the Blessed Virgin from whom he received instructions for First Communion and Confirmation. The latter gave him a picture of the Lord when he was in first grade. This little memento was like a seed planted by the priest at

## Spiritual masters

the right time, for it stirred in the young devotee those longings for discipleship that eventually led him to the priesthood.

He left home at age 12 to attend the Spiritan's school in Weert. The Holy Spirit Fathers — later to become his own congregation — cared for about 200 boys. The stress was on a blending of spiritual exercises, study and recreation. Here Father van Kaam met a young man, two years his senior, who became his best friend, also during seminary days.

He describes Rinus Scholtes as a lad of great depth and sanctity. He and Scholtes conversed for hours about religion, history and literature. They shared the same ideals about prayer and the mystical life. Scholtes died as a young Spiritan seminarian two-and-a-half years after his novitiate, leaving behind with his confessor a remarkable diary of mystical graces and experiences.

UPON COMPLETION of this phase of his studies, he entered the novitiate in Gemert, Holland. There he met another priest, whose presence made an indelible impression.

"Father Strick was the most humane, devout, wise novice master a young man could hope for.

"Many points come to mind. For example, the infinite respect he had for each unique person. The common sense approach he fostered in regard to asceticism. His appreciation for the spirituality of everyday life. His stress on such foundational elements of Catholic spirituality as liturgy, spiritual reading of Scripture and the masters, examination of conscience."

He spent the next several years studying Thomistic philosophy, theology, educational psychology, and related topics. A few years after his ordination, his provincial asked him to go to their house in Paris and study in depth the life of the founder of the Spiritans, Venerable Francis Libermann. Father van Kaam produced a biography of Father Libermann, "A Light to the Gentiles."

FATHER VAN KAAM said that the founder's "portrait of the new apostle...is one of a man who develops that great gift of God, his own personality, as broadly and richly as he can — not by repressing

his nature and throttling his aptitudes, but by unfolding his individuality with the help of grace. He is receptive and attentive to the ever changing situation around him, always keeping his mental and emotional balance lest mere impressions and feelings dominate him. He is realistic, precise and practical. He plans his projects carefully and with full psychological understanding of men and situations.

Always a gentleman, he cultivates courtesy, politeness, personal neatness. He is full of good will and tolerance toward others, yet courageous in facing the hardest tasks. The ideal that Father Libermann holds up is a timeless one, valid for all ages and climes. It grows out of the pages of the New Testament ...

The spiritual guidance Father van Kaam gives in his conferences and writings evidences his life-long interest in spirituality and the spiritual masters, especially St. Thomas Aquinas, Libermann, St. John of the Cross, and St. Teresa of Avila. This first love is complemented by his ongoing study of psychology — to which study he applies the Aquinian principle: grace builds on nature. These two subjects meld in most of his books.

Today friends, supporters, students and fellow faculty members gratefully acknowledge how he has helped them by his wit and wisdom, by his warmth and lively originality to become what they most deeply are: men and women made in the image and likeness of God, the work of his own hands, whose "highest aspirations should be to glorify the Father through the Son in the Holy Spirit forever and ever." ("Spirituality and the Gentle Life")

© 1979 by NC News Service

# Children's Story Hour: Jesus enters Jerusalem



By Janaan Manternach

Jesus and his friends were walking up toward Jerusalem. It was a tense, exciting time. Jesus' enemies were tightening their plot against him. Jerusalem was

their stronghold. But the people were again becoming enthusiastic about Jesus. Everyone had heard how Jesus called Lazarus from the tomb to life.

That had happened at Bethany, two miles from Jerusalem. Now Jesus and his

friends were at Bethany again. Just outside the village, Jesus stopped. He had a plan. People everywhere were saying he was the messiah — the one sent by God to free his people. Jesus had never admitted that he was God's messiah. But he did not deny it either.

Now he decided was the time to show the people what kind of person God's messiah was. They thought the messiah would be a revolutionary leader. He would overthrow the Roman armies that ruled their land. They thought he would then become king of Israel. But Jesus knew better.

JESUS REMEMBERED a passage from the Hebrew Bible. The prophet Zechariah had described what the Messiah King would be like. He would enter Jerusalem to free the people. But he would not come with powerful armies. He would come riding alone on a young colt. His power was to be found not in swords but in kindness and compassion. His simplicity would bring people peace and joy. He would bring freedom from the powers of selfishness and sin.

With that in mind Jesus sent two of his disciples into the village. He told them they would find a colt just inside the town. No one had ever ridden the young colt. They were to untie the colt and bring it out to him. If anyone were to try to stop them, they were simply to say that Jesus needed it and would send it back later.

The two disciples went into the town, found the colt and untied it. They told the owner of the colt what Jesus had said. He was happy to let Jesus use his colt.

By now large crowds had gathered. They heard Jesus was near Bethany and

was heading for Jerusalem. When the two disciples brought the colt to Jesus, he got on the colt and began to ride up the road to Jerusalem.

THE CROWDS sensed this was an important moment. Many of the men and women spread their cloaks on the road as a kind of carpet. Others cut reeds and branches in the nearby fields. They spread these in front of Jesus as he rode the colt toward Jerusalem.

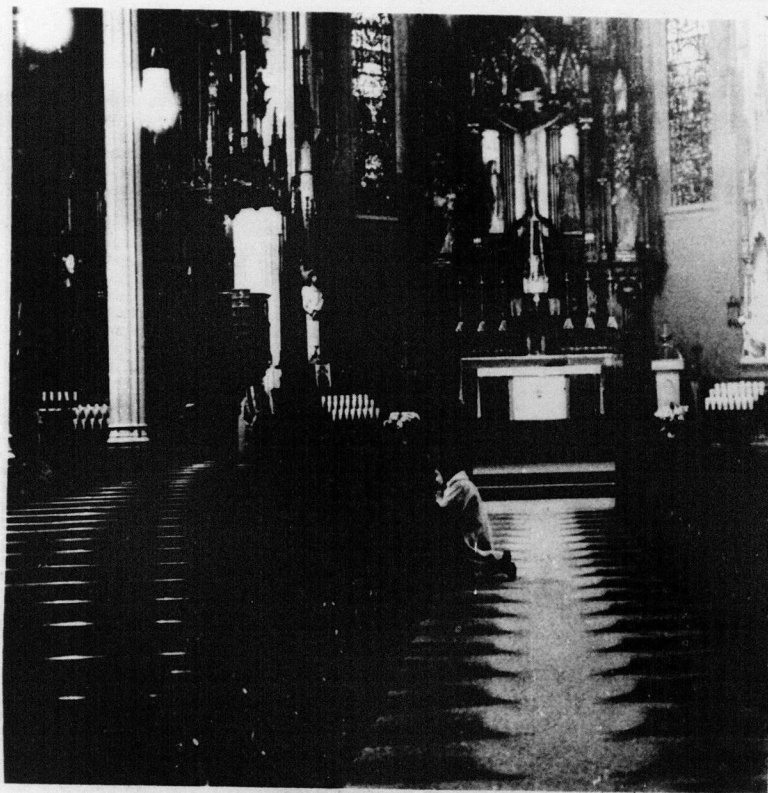
Everyone was shouting and singing. They sang a hymn of praise which they used at their most important religious feast days. "Hosanna!" they shouted, "Hosanna! Blessed is he who comes in the name of the Lord! Hosanna! Hosanna!" People were running and dancing in front of Jesus, behind him and all around him. Crowds lined the road right up to the gate into Jerusalem, waving branches and shouting, "Hosanna!"

Jesus rode through the gate into the great city. His enemies watched angrily as the crowds greeted Jesus wildly. They were more convinced than ever that they needed to silence Jesus. They would somehow have to put him out of the way, and soon.

Jesus rode the colt through the narrow Jerusalem streets to the temple. He went into the temple area for a short time. Then he and his disciples slipped quietly back to Bethany to spend the night. It was already late in the afternoon.

His friends found it hard to sleep that night. They were so excited. But they were also wondering what it all meant. What was Jesus trying to tell them by riding into the capital on a colt? Who was Jesus, really? Was he God's messiah? If so, what would that mean in the days ahead?

© 1979 by NC News Service



*'But when the building appears clean...the parish leadership must fasten their seatbelts'*

## Losing a friend

# When old churches become new

By Father Joseph M. Champlin

On Sundays in a hospital of the Newark archdiocese, permanent deacon Willy Malarcher visits the sick, assists with the Eucharist and on alternating occasions preaches the homily.

During the week, this soft spoken, articulate man works as an independent liturgical artist and consultant. Formerly with the famous Rambusch firm of New York, Malarcher helps design new churches and transforms pre-Vatican II interiors into post-Vatican II worshipping spaces.

The second task is normally the harder function. When a community builds its first place of worship or feels compelled to renovate its old, badly deteriorated interior, resistance to the ideas proposed runs relatively low. But when the existing building appears clean, in good repair and more than adequate for Sunday Mass, the parish leadership suggesting change generally must fasten their seat belts and prepare for hurtful turbulence.

In one instance of a church undergoing such renovation, Malarcher witnessed the temporary nervous breakdown of a pastor besieged by bitter personal attacks from previously supportive parishioners.

THESE INTENSE negative, hostile reactions puzzled Malarcher for many years. A New Orleans native with a

master's degree in fine arts from Catholic University, he frequently would visit a parish, present a clear, logical exposition of Vatican II principles touching on church art and architecture, then conclude with appropriate slides of contemporary structures illustrating those guidelines.

Despite his mild, objective, seemingly non-threatening style and content, the audience would stiffen, cough, squirm, stalk out, rage, raise their voices in anger or anguish, and practically run this dangerous invader out of town.

Those emotional, irrational outbursts stunned the consultant and bewildered him until he studied Dr. Elizabeth Kubler-Ross's stages of dying. Then, upon reflection, Malarcher realized he was, in the judgment of those upset parishioners, threatening to take away from them an old friend, even to kill a dearly loved, important part of their lives.

That insight solved the puzzle.

From then on, Malarcher could detect more swiftly and cope more readily with those strong feelings of denial, anger, bargaining and sadness which surfaced in parishioners facing a change in their church's interior.

HIS PERCEPTION of the problem also led him to develop a "gentle but firm process" in which a community would work through its understanding of what liturgical worship is and, therefore,

of what its church building should be. That procedure requires, in his estimation based on previous cases, a six- to eight-month period before a relative consensus about the design can be reached.

Recently the initial step in this tension-filled, but growth-producing process began for the people of St. James Church in Syracuse, N. Y.

With vision and sensitivity, the pastor, Father John Finnigan, brought Malarcher to the parish for a day of artistic consultation in regard to the placement and decoration of a pipe organ. That night he invited a dozen parish leaders to the rectory for punch, a buffet supper and a few hours of discussion with the New Jersey expert.

Malarcher spoke eloquently, but deftly about worship and churches before and after the Second Vatican Council. He suggested that each of them write a statement describing his or her vision of St. James in 1985. With this document as a goal the renovation committee, in his recommendation, should then point its efforts in the direction of such an ideal.

It was a fine beginning. But one could predict significant opposition in the months ahead. The thought of a change in the 19-year-old clean, in good repair, but pre-Vatican II church interior will certainly bring from many reactions of denial, anger, bargaining and sadness. To the parish leaders we can only say: courage.

1979 by NC News Service

## An aide for those using 'Story Hour'

1. After reading the story, "Jesus Enters Jerusalem," talk about it. Questions like the following may guide your conversation.

— Why, at the time this story took place, was it such a tense and exciting time in Jerusalem?

— Who were people saying Jesus was? What did that name mean to the people?

— How did the prophet, Zechariah, describe the Messiah?

— With Zechariah's description of the Messiah in mind, what were Jesus' instructions to two of his disciples?

— What did Jesus do with the colt?

— How did the crowd react to what Jesus did?

— How did Jesus' enemies feel about what was going on?

— Where did Jesus end his ride?

— Why did Jesus' friends find it hard to sleep that night?

— How do you think you would have felt had you been one of the disciples?

2. This story teaches us that Jesus' power can only be found in kindness and compassion. Tell a story of a time when someone was kind and compassionate to you or when you were kind and compassionate toward another. Your story is a sign of Jesus' presence today in the world as "messiah."

3. Draw a picture of the story as you imagine it happened. You might do it cartoon style or as a mural depicting everything that happened.

## Discussion

1. What is the place of suffering in the human experience?

2. Have you experienced suffering in your own life that ultimately led to good? In a family or parish group, bring this question up. Discuss experiences of those present, then relate them to the Christian experience.

3. What do we learn from Jesus' suffering?

4. Discuss this statement in William E. May's article, "Joy and Suffering: Is There Any Relationship?": "Jesus is the mender of broken hearts and the reason to hope and have courage."

5. Although Jesus was received enthusiastically upon his entry into Jerusalem, enthusiasm quickly turned to violent rejection, then death on the cross. No words could ever capture the scope of his suffering. Reflect upon the times during his public ministry when he experienced great joy, then think about the moments when he experienced rejection and lack of understanding from those closest to him. Relate this to everyday life as we know it.

6. Discuss the many ways people react to Jesus today.

7. Why, do you think, people today seek a greater understanding of spirituality and seek to grow in personal spirituality? Discuss.

8. How would you define real joy? Discuss.



## cornucopia

## A look at the 'different' world of television advertising

by Alice Dailey

"Two different worlds" the old song runs, "we live in two different worlds." The fellow who wrote that surely had TV commercials and magazine ads in mind.

Let's face it. How many of us have ever had a brass band go marching through a hamburger joint where we were eating? And who, for that matter, could bite into one of those advertised mile-high dagwoods without getting lockjaw?

How many women do you know who wax already shining floors while wearing a hair style by Sassoon and denims by Gloria Vanderbilt?



I have never been to a picnic or beach party where everyone breaks into operatic choruses or laughs like hyenas while quaffing assorted beverages. By the same token, I have yet to see a comely female jogging in the wind, teeth bared clear back to her tonsils, and hair swirling all about like the toothpaste and shampoo commercials suggest. The only joggers I see with long hair flying in the wind are boys.

Take the image of grandparents projected on the tube. Maw, in a turn of the century house dress with hair skinned into a little knot, and Paw, an old codger in overalls, are, apparently just 'sittin' and 'a'rockin' until the grandchildren come, which event always sends them into ecstasies. Don't the ad writers know any real grandparents? Or now that they are so busy furthering their education or pursuing hobbies you need to make an appointment to see them?

**BUT THE PRIZE** ad is, for me at least, the one where Dad, wearing a chef's outfit and huge grin, is happily and sweetly manning the barbecue pit, while two children, with beautiful manners, stand patiently and expectantly holding paper plates.

Mom, who is always a blonde, is stretched out on a chaise lounge, doing absolutely nothing but looking vapid.

To my way of thinking, if the Park Avenue

know-it-all ad people really want to sell their products, they would do well to show life as it is, and create some rapport with the consumers.

If a woman is doing dirty household chores, she ought to show evidence of it, if only in wall to wall smudges on her garb. And, since the number of older Americans is growing fantastically, it might augur well for sales to cater to their real life image of being alert, alive, and in the know on modern dress.

As for that backyard cookout, for Pete's sake, chuck the phony layout and show it as it is: kids sailing paper plates through the air like frisbies, playing catch with the catsup bottle, and chasing each other around the grill, while a frustrated Dad, dodging them, the fleas and bees, flies and smoke, runs Mom on fifteen different errands into the house and garage to fetch matches, charcoal, lighter fluid, the meat, his apron, barbecue sauce, skewers and bandages for his burns.

## New government (from 2)

young refugees, and then shot them without trial.

After Somoza left, pockets of soldiers continued fighting. The San Bosco Youth Center in Managua was ransacked by 50 guardsmen, who took all equipment, furniture and clothing. Their attempt to arrest the director, Salesian Father Mario Fientri, was aborted by neighbors who called in a local officer.

There were reports of other last-minute attacks against church centers by guardsmen, many of them drunk.

**THE PRIEST AND** Religious, including Maryknoll nuns at the populous St. Francis Xavier Parish at Open 3, a Managua suburb, said they wanted to forget past trials and fully join the reconstruction effort. Earlier this year two of the nuns and a lay helper were beaten with rifle butts, two missionaries were asked

to leave the country under death threat, two priests were on a "kill list" of the guard and several others were harassed by Somoza agents.

"All of this because we sided with the poor," they said in a joint statement.

During the conflict, several Spanish, U.S. and Latin American missionaries were expelled. Catholic teachers were under threat and Archbishop Obando was threatened with death by soldiers when he tried to intercede for teachers under arrest. He and other bishops who called for humane war practices and for the resignation of Somoza were targets of a government campaign that accused them of being "pro-communists."

At a July 20 rally of 200,000 welcoming the new government to Independence Square in Managua, Archbishop Obando participated along with Bishop Manuel Salazar of Leon, president of the Nicaraguan Bishops Conference.

Bishop Salazar praised the government, the Sandinista movement and their allies for their victory and recalled their promise to adopt democratic policies in the reconstruction of the country.

The following day the government visited the city of Masaya, which had some of the earliest supporters of the rebellion. In his address to the inhabitants of the Indian enclave of Manimbo, partially destroyed by troops in February 1978, Father Ernesto

Cardenal offered his support as minister of culture and education for the reconstruction of their artisan shops. The priest is an internationally-known poet who acknowledges a Marxist influence in his writing and is an admirer of the Cuban Revolution. He was pastor of Solentiname, a parish on Lake Nicaragua known for its fishermen, artisan and farmer cooperatives. It was destroyed by the guard in November 1978.

**TWO MEMBERS** of the 18 people who make up the junta and the cabinet of the new government are professed Marxists. The rest are ideologically Social and Christian Democrats and dissidents of the old Liberal or Conservative Parties. Besides Father Cardenal there is another priest in the cabinet, Maryknoll Father Miguel D'Escoto, who is foreign minister.

The rebel leadership enacted a "fundamental statute" for the country, establishing a new army with Sandinista troops and open to guardsmen not guilty of crimes. It also set up local courts to deal with crimes and with the new regulations to disarm civilian militias, end corruption and improve public morals.

The most pressing needs, government spokespersons said, are to feed and house the population, raise food crops and restore jobs in farms and factories for the thousands of unemployed. The country has 2.5 million people.

## Families (from 3)

with a particular movement in America that is unacceptable to the Catholic church.

Conference planners are concerned that disputes over issues such as family planning, abortion and the Equal Rights Amendment

will dominate the family conference as they dominated the International Women's Year Conference in Houston in November, 1977.

**AT A RECEPTION** for the advisory committee, Carter urged the conference to look at families' strengths as well as weaknesses and to see families as part of the solution as well as part of the problem.

He urged the conference to examine the impact on families of both government programs designed to help families and those that were not designed to help families.

Government's role in helping families may sometimes mean getting government out of the way, he said.

The conference has five vice-chairpersons: Mario Cuomo, Lieutenant Governor of New York; Guadalupe Gibson, an expert in Hispanic mental health issues and an associate professor at the social service school at Our Lady of the Lake University in San Antonio, Texas.; Coretta Scott King, co-chair of the Full Employment Action Council; Maryann Mahaffey, a member of the Detroit City Council and professor at the Wayne State University School of Social Work; and Donald Siebert, chairman and chief executive officer of the J.C. Penney Co.

Advisory Council members include civil rights leader Jesse Jackson; Eleanor Smeal, president of the National Organization of Women; Sid Johnson, director of the Family Impact Seminar; Harry Hollis, director of Family and Special Moral Concerns for the Southern Baptist Convention's Christian Life Commission; Robert Hill, director of research for the National Urban League; Patsy Mink, president of Americans for Democratic Action; and Rev. Richard Neuhaus, co-director of a project on mediating structures at the American Enterprise Institute.

Pope's Irish trip  
(from 3)

residence, the papal nunciature and the residence of the Irish president.

Pope John Paul will probably offer Mass at the Shrine of Our Lady of Knock in County Mayo which he will visit on Sept. 30. This year, Knock is celebrating the centenary of an apparition of Mary, St. Joseph and St. John the Evangelist witnessed by 15 people.

**SOURCES AT** the bishops conference say the pope would like to meet many young people and representatives of priests and Religious as he did in Mexico and Poland.

Officially, Irish church leaders have given no indication of the pope's plans except to say he will visit Knock.

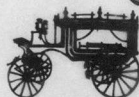
"The Holy Father will visit Ireland in late September as a pilgrim to the Shrine of Our Lady of Knock. It is hoped that the time available for the Holy Father will also permit him to visit a number of other Irish centers so that the great number of Irish people who wish to join the Holy Father in prayer will be facilitated. He will arrive in Dublin on Saturday, Sept. 29, and begin his pilgrimage to the shrine of Knock on Sunday, Sept. 30," said Cardinal O'Fiaich.

## Grinstein Funeral Home, Inc.

SAUL H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON  
Embalmer

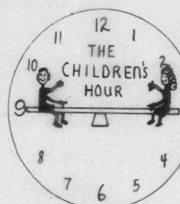
The oldest Funeral Establishment in Indianapolis  
Founded 1854

1601 E. New York Street, Indianapolis, Indiana 46201  
(317) 632-5374



COUPON

**OPEN!**  
**THE**  
**CHILDREN'S**  
**HOUR**  
**298-4600**



**LAFAYETTE SQ.** (Across From CMC Stereo)  
38th Street Entrance

Baby sitting while you shop, run errands,  
take in a movie or just relax.

**TUESDAY Thru SUNDAY (MALL HOURS)**

1 Child. . . . . \$1.25 Per Hour  
2-3 Children. . . . . \$1.75 Per Hour  
Over 3 Children. . . . . \$2.00 Per Hour

1 Hour Free With This Coupon  
Offer Good Thru August 15th  
Limit One Coupon Per Person

## the Hoosier scene

Retired soybean  
farmer becomes  
new Criterion  
columnist

by David Gerard Dolan

This is my first column for the *Criterion*. I've been asked by my good friend Father Widner to give *Criterion* readers something more 'down to earth' to help counter-act the liberal extremism that seems to infest this publication.

This column will be devoted to a potpourri of news and opinion that we hope will be of general interest to our readers. Please, if you have a news item that you think may be of general interest, submit it to me in writing at the *Criterion* offices. Please, no phone calls since I will only come to the office to hand in my column and pick up my mail.

A few words about myself may be in order. I live on my soybean farm in southern Indiana. As you can see from the picture (taken five years ago so I look younger than I really am) I have retired from farming and taken up ceramics as a pleasant way to pass the time.

My experience as a writer consists of putting together nine spy novels (unfortunately, none of them have been published). I am a happily married man—my wife Edna and I have been married for 49 very happy years. We have been blessed with nine children and 31 grandchildren. All in all, I would consider myself to be a lucky man.

I look forward to the challenge of putting together this little column. I hope you enjoy it, too.

**Alive and well!** The Big Brothers—Big Sisters program in Connersville is alive and well in Fayette County according to the June 28 edition of the *Connersville News Examiner* in a story written by Jack Brockley. The story was brought to our attention by **Father Harold Kneueven**, the pastor of St. Gabriel's parish in that community.

**Stephen Geise**, staff member for Big Brothers—Big Sisters, announced that the program will soon begin in Connersville. He has already begun to screen applicants 18 years or older who would like to spend some time with 6-17-year-olds for at least two hours a week for one year.

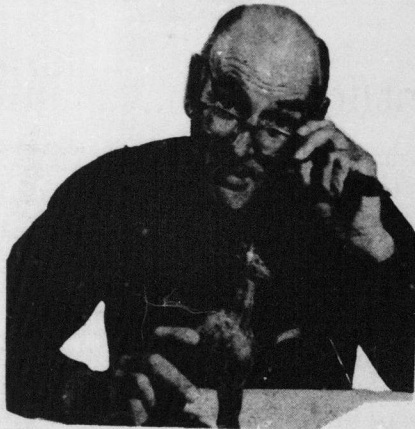
The purpose of the program is to provide guidance for young people who need an adult model to follow. Statistics show that boys without a strong male influence, for example, are much more likely to get into trouble with the law than boys who have a father in the home.

The children are referred from various areas, government agencies, police offices and parents themselves. Volunteers are currently being accepted after an orientation process. The program's office is located at the Hose House at 212 West Seventh St. with hours from 8:30 a.m. to 4:30 p.m. For further information, interested people in the Fayette County area can call 317-825-8111.

**Around the Diocese—Sister Rosemary Eyler**, a native of Crawfordville, assumed the duties of principal of St. Matthew School, Indianapolis, on July 1. She succeeds Sister Ann Patrick McNulty who has been principal for the past six years . . .

**Marian College** has received a \$10,000 grant from General Motors Foundation and GM's Indianapolis operations to help finance exterior renovation of the historic Allison Mansion on the college's campus. The college had previously received a \$5,000 matching federal Historical Preservation grant for the project. Work is expected to begin this fall. The mansion is listed on the National Register of Historic Places . . . **Bill Reuter** of St. Ann parish, **Ted Sjöberg** of St. Barnabas and **Don Alerding** of St. Joseph parish, all in Indianapolis, along with **Sister Margaret Geiser** of Bedford and **Rev. James VanDorn** of Terre Haute recently returned from the campus of the College of Steubenville in Ohio where they participated in a Bible Institute . . . A hand-book, "**Paths of Promise**," for developing and sustaining groups for the divorced is now available at Alverna Center, 8140 Spring Mill Road, Indianapolis. The book was written by **Franciscan Father Anton Braun** and **Joanna Dunn** and reflects their experience of several years in working with various ministries to separated, divorced and remarried Catholics. The book is \$3.75 . . . **Father Robert B. Sidner**, spiritual director of St. Meinrad Seminary College, was recently elected president of the National Federation of Spiritual Directors. Father Sidner, a priest of the Toledo, Ohio, diocese began his present work at St. Meinrad two years ago . . . **Providence Sister Kathryn Martin** has been named dean of the University of Montana School of Fine Arts in Missoula, Mont. In addition to serving as an associate professor and chairman of the speech and drama department at St. Mary-of-the-Woods College, she has served in various posts in national organizations dealing with fine arts.

**Not Necessarily the Opinion of the Management—**  
**Msgr. Brokhage's** comment in last week's article about nuns in parish ministry needs to be applauded. He was quoted to the effect that nuns do their work much more effectively in their habits instead of in the secular-looking outfits that most nuns wear nowadays. That's telling it like it is, monsignor! . . . Has anyone spotted the glaring error in last week's *Criterion*? If you have, mail in the error and you may get mentioned in this space . . . My wife and I watched the **Tom Snyder** show Sunday night where they had two priests from the New York Archdiocese argue about whether they should have given that mobster Galante a church funeral. The wife says they were right in denying the funeral; after all, she claimed, he was guilty of murdering all those people and dealing in drugs and prostitution. My view is "Who are we to judge any man?" I think the funeral should have been granted. I wonder what our readers think. If you saw the program or have a strong opinion on the subject, I'd like to hear from you.



David Gerard Dolan

2313 W. Washington St. 632-9352  
Indianapolis, Indiana

**USHER**  
*Funeral Home, Inc.*

Anna C. Usher

Wm. A. Usher

Frank E. Johns

**INFORMATION**  
**REPORT TO**  
**CONSUMERS**  
from the  
**INDIANA RETAIL COUNCIL**

Q. It's something I've never quite understood . . . why does retail credit cost money?

SA. Well, in order to offer credit to their customers, retailers must borrow money to pay manufacturers for merchandise as well as to pay for all the operating expenses incurred while income from credit sales is outstanding. And the cost of this borrowed capital is just one of many other expenses associated with granting credit. These include the extra employees, facilities, and supplies necessary to open accounts and collect debts.

To open accounts, retailers need personnel to interview customers applying for credit, as well as review information on credit application forms. To collect debts, retailers need qualified persons to send bills, accept and record payments, and follow up on past due accounts. All this costs money . . . and so the retailers pay for these expenses by applying direct finance charges to the accounts of their credit customers.

Q. With all this talk about saving energy, I suddenly realized that most of my lawn and garden tools use either gasoline or electricity. How can I save some energy in my own backyard?

Never allow gasoline-powered lawn equipment to idle for long periods of time. Turn off the equipment . . . be it mower, or trimmer, or edger . . . when you've finished a job or are ready to take a rest. Then, restart when you're ready to go again.

Use hand tools, hand lawn mowers, pruners, and clippers whenever possible.

Maintain electrical tools in top operating condition. They should be clean and properly lubricated.

Keep cutting edges sharp. A sharp bit or saw cuts more quickly and therefore uses less power. Oil on bits and saws reduces friction and therefore also reduces power required.

Buy power tools with the lowest horsepower adequate for the work you want to do.

"Your New Religious  
Supply Store"

Now in Progress . . .

Christmas Card Sale  
(Save 50% and more)

We invite you to visit and grow with us.

**The Village Dove**

726 E. 65th St. (Broad Ripple Village)  
253-9552

**Hey, Look Us Over**

. . . Summer Is Here!

**A VACATION EVERY WEEKEND**

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$14,000.

We have mobile homes including nice shady lots from \$12,500 to \$19,000.

We have modular homes from \$33,000 to \$42,000.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like . . .

**VanBibber Lake**

8 miles northwest of Greencastle  
45 miles west of Indianapolis

**739-6441**

☆ Now Open ☆

**LP Records**

"Ashes" by Tom Conry  
"Music, Laughter and Tears" by Deanna  
"I Will Not Forget You" by Rev. Carey Landry

HOURS:

Monday thru Saturday—8:30 a.m.-5:30 p.m.

Master Charge & Visa Card Honored

—Notary Public Service—

**Manier Religious Supply, Inc.**

Bluff Road at Pleasant Run Pkwy.

"Across from Holy Cross Cemetery"

**788-4228**



# the active list

the grounds of Providence High School, Clarksville. A chicken dinner will be served cafeteria style from 11 a.m. to 5 p.m. For more information see St. Paul's ad in today's *Criterion*.

## july 30

Eight CYO junior softball teams play at Metropolitan Stadium, Indianapolis, in semi-final action of the post-season boys' and girls' tournaments. St. Gabriel vs. St. Mark at 5:15 p.m.; Holy Name vs. St. Catherine at 6:30 p.m. (Girls)—Our Lady of Lourdes vs. St. Michael at 7:45 p.m.; Nativity vs. Holy Name at 9 p.m. (Boys).

## july 31

CYO junior softball finals at Metropolitan Stadium, Indianapolis.

## august 1

The Ladies Club at St. Philip Neri parish, Indianapolis, will hold its monthly afternoon card party in the community room of the parish. The public is invited.

\*\*\*  
Auditions for the 1979 Junior CYO Talent Contest will be held at St. Michael parish, Indianapolis, at 6:30 p.m.

## august 3

Nocturnal adoration will be held at Holy Spirit parish, Indianapolis, beginning at 9 p.m. Friday and closing at 6 a.m. Saturday. Area parishes are represented at all of the hours but anyone interested is invited to participate in an hour of adoration.

\*\*\*  
All interested persons are invited to attend an Ultraya at Holy Cross parish house at 7:30 p.m. The Indianapolis Cursillo Movement sponsors the program.

## august 3-4

An introductory seminar for new principals and directors of religious education will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning at 8 p.m. on Friday and ending at 8 p.m. on Saturday. More information is available by calling the Office of Catholic Education, 317-634-4453.

## august 3-5

St. Ann parish, 2850 S. Holt Road, Indianapolis, will feature three fun-filled days at its annual festival. There will be entertainment for all ages with food, games and rides.

## august 4

The Single Christian Adult group will sponsor an "Esposito Extravaganza" cookout at 9850 Haven Court, Indianapolis, beginning at 6 p.m. For more details call Susan Esposito at 899-5643 or Larry Lampert at 899-4682.

\*\*\*  
An old-fashioned picnic will be held at St. Anthony parish, Clarksville, beginning at noon and continuing throughout the afternoon and evening. The picnic offers a variety of entertainment.

## august 5

The annual picnic at St. Bernard parish in Frenchtown will feature a

fried chicken dinner and homemade noodles with serving from 11 a.m. to 3 p.m. There will be other picnic attractions. See the parish ad in today's *Criterion*.

\*\*\*

Central Indiana Marriage Encounter will have an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis. For more details call the contact couple, Kathy and Dave Clark at 897-1528.

## august 10-12

A leisurely weekend retreat for men of all ages will be held at Mount Saint Francis Retreat Center near New Albany with registration on Friday evening. For information and/or reservations call 812-923-8810 or write the Center at Mount Saint Francis, IN 47146.

## socials

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

St. Martin — Yorkville, Dearborn County

## Sunday July 29, 1979

### Annual Picnic & Chicken Dinner

Serving Noon to 5:00 p.m.

Adults — \$3.50 Children — \$1.75

✓ Lunch Stand ✓ Games  
✓ Booths ✓ Quilts — etc.

(812) 623-2252 or -2257

(From I-74 take Ind. 101 to Sunman, turn left on N. Dearborn Road to New Alsace; turn right on York Ridge Road)

## july 27

The Music of the Middle Ages is the specialty of the Early Music Consort who will come to Indianapolis from Cincinnati in conjunction with the Festival Music Society's summer program of concerts. For additional information call 317-259-7068.

## july 29

St. Martin parish, Yorkville, will feature its annual picnic beginning with a chicken dinner at noon. Serving will continue until 5 p.m. An ad in today's *Criterion* gives more information.

\*\*\*

St. Paul parish, Tell City, will conduct a Natural Family Planning Seminar from 12:30 to 5:30 p.m. The second session is set for Aug. 26. Couples are asked to pre-register at the parish rectory, 547-2840.

\*\*\*

The 30th annual picnic of St. Paul parish, Sellersburg, will be held on

## july 28

A seminar in Natural Family planning will be held at Little Flower parish, Indianapolis, from 12:30 to 5:30 p.m. A follow-up session is set for Sept. 8.

# PICNIC

## SUNDAY, AUGUST 5

### ST. BERNARD'S CHURCH FRENCHTOWN, INDIANA

20 Miles W. of New Albany on State Road 64 — 2 Miles S. of Hope, Ind. on 337

#### COUNTRY FRIED CHICKEN DINNER

With Home Made Noodles

FROM 11 A.M. — 3 P.M.

RAIN OR SHINE

## LOST and FOUND

ARTICLES LOST AT CYO CAMPS RANCHO FRAMASA AND CHRISTINA CAN BE OBTAINED AT THE CYO OFFICE, 580 STEVENS ST., INDIANAPOLIS, MONDAY THROUGH FRIDAY, 8:30 A.M.-5:00 P.M.

### JAMES H. DREW

Corporation  
Indianapolis, Ind.



Cemetery Markers & Monuments

50 YEARS OF SERVICE

Granite & Bronze

Statuary

4707 E. Washington St.  
Indianapolis, Ind.

357-8041

# HERE IT IS !

AT PROVIDENCE HIGH SCHOOL  
CLARKSVILLE

## ST. PAUL CATHOLIC CHURCH SELLERSBURG

# PICNIC

## SUNDAY, JULY 29, 1979

Featuring St. Paul's Famous  
Country-Style Fried Chicken Dinner  
SERVED FROM 11 A.M. 'TIL 5 P.M.

Booths, Games and Attractions for all ages.  
New this year—Crafts and Hobby Booth  
also Disco Records Booth.

BRATWURST  
& HOT DOGS

CHICKEN  
SANDWICHES

ACRES OF FREE PARKING

## what's cooking

## A New Mexican Fiesta

by Cynthia Dewes

Vacation time is at hand, but gasoline shortages thwart your getaway plans. What are the alternatives? You can visit relatives who live within 50 miles and are usually reserved for state occasions such as family weddings and funerals. You may frequent the local swimming pools, golf courses and parks at some expense, and with uncomfortable numbers of fellow-funseekers. Worse yet, you might clean the garage, paint the kitchen or otherwise spoil your record for relaxed home maintenance.

A more appealing idea is to fill each day with recreation, the real purpose of a vacation anyway. Re-creating ourselves should be imaginative, fun, relaxing and spontaneous. It can involve any activity that takes our fancy, from sleeping under the stars in the back yard to playing a 3-day Monopoly tournament with the kids.

One suggestion comes to mind that will allow us to travel to the southwestern U.S.—in spirit, if not in person. A New Mexican Fiesta can be arranged, complete with pinatas, music and dancing on the patio, good Indian and Mexican food. Here's the menu:

Margaritas,  
Dos Equis beer,  
or Sangria.  
Chili Dip  
Ann's Mexican Eggs  
Avocado Salad  
Indian Fry Bread

Offer your friends a drink and pass Doritos to eat with the dip while dinner is cooking.

## Chili Dip

Saute: ½ cup chopped onion in ¼ cup margarine  
Cut 1 8-oz. package Kraft Jalapeno Pepper Dip in cubes and add to above, melting until it boils.  
Add 1 small can tomatoes and boil again. Serve hot or cold.

Mexican Eggs can be prepared an hour ahead and baked just before serving.

## Ann's Mexican Eggs

1 15½ oz. can tomato sauce  
½ c. chopped onion  
2 heaping tbsp. medium hot salsa, or to taste  
8 eggs  
¾ lb. grated longhorn cheese  
4 12" flour tortillas

Mix tomato sauce, onion and salsa in a saucepan, bring to a boil and simmer about 15 minutes. Meanwhile, beat the eggs with salt and pepper and scramble them in a small amount of butter. On each tortilla, place 1 spoonful of the tomato mixture, ¼ of the eggs, and 1/6 of the cheese. Roll up, away from you, tucking in side edges as you go. Spread some tomato mixture on the bottom of a 9" x 9" baking pan and place the tortillas in it, seam side down. Pour remaining tomato mixture over all surfaces of tortillas. Sprinkle remaining cheese on top and bake at 400 degrees until the cheese melts and bubbles (about 10-20 minutes). Makes 4 servings.

A bland, cool salad balances the spicy eggs very well.

## Avocado Salad

1 avocado, peeled and sliced  
1 grapefruit, peeled and sectioned, with white membranes removed  
½ head lettuce, torn in pieces

Mix avocado and grapefruit thoroughly to prevent avocado from turning brown. Toss with the lettuce and serve with French dressing.

Use lots of napkins with this bread. You may eat it as is, or with honey.

## Indian Fry Bread

2 c. flour  
½ tsp. salt  
¼ c. nonfat dry milk  
¼ c. warm water

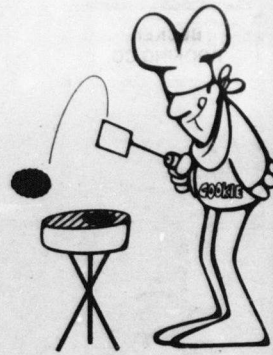
Combine dry ingredients. Mix water in and knead dough until smooth and elastic. (about 10 minutes). Cover dough and let stand for at least ½ hour and all day if necessary, for your convenience. Heat 2 or 3 cups of oil in an 8" frying pan to 375 degrees. Cut dough into 5 pieces and flatten each with your hands until they are round and very thin. Use a rolling pin if your skills are somewhat lacking. When the pieces of dough are about the size of your hand fry them one at a time in the oil, flipping over with a big fork, until they are golden brown.

Fry bread can also be used to make Navajo Tacos. Prepare bowls of toppings: chili beans or refried beans, chopped lettuce, tomato, onion and green pepper, green chilis or salsa,

and grated cheese. Fry the breads, saving them in a warm oven until ready to serve. Have everyone fill his own taco from the bowls.

After a dinner of Mexican foods you may be as hot inside as the weather is outside, so just pretend you're in old Santa Fe. Recreate, and have a good vacation.

**Correction:** An error in the recipe for Poorhouse Cookies in the June 29 issue gave some readers fits. The correct recipe should be: Cream ½ cup margarine with ¼ cup sugar and beat in 1 egg. Add mixture of 1 and ½ cup flour, ¼ teaspoon soda and a pinch of salt, alternately with 1/3 cup molasses. Add ¼ cup chopped nuts. Drop dough by teaspoonfuls on greased cookie sheet. Bake at 350 degrees for 10-12 minutes. Makes about 4 dozen cookies.



## remember them

† BANY, Carl H., 81, St. Roch, Indianapolis, July 23.  
† BENYOTE, Virginia, 72, St. Philip Neri, Indianapolis, July 19.  
† BUSSELLE, Josephine, 75, St. Joan of Arc, Indianapolis, July 18.  
† CECIL, William H., 65, St. Philip Neri, Indianapolis, July 18.  
† CLARE, LCDR Raymond (Jerry), St. Christopher, Indianapolis, July 21.  
† CRISS, Nellie F., 65, St. Margaret Mary, Terre Haute, July 18.  
† DOOGS, Minnie, 78, St. Paul, Tell City, July 21.  
† JOHNSON, Harry J., 73, St. Louis, Batesville, July 17.  
† KIRSCHNER, Arthur (Bud), 74, Holy Name, Beech Grove, July 21.  
† KOVAL, Frank J., 71, Sacred Heart, Terre Haute, July 17.  
† LAMCZIK, Raymond R., St. Lawrence, Indianapolis, July 19.  
† LASHER, Mildred M., 72, St. Joseph, Indianapolis, July 23.  
† MANSHIP, Jeannette Wilson, St. Michael, Indianapolis, July 23.  
† MATTINGLY, Herbert A., 66, St. Joseph, Corydon, July 14.  
† NALLY, Joseph W., 80, St. Roch, Indianapolis, July 20.  
† McNULTY, Ann C., St. Luke, Indianapolis, July 19.  
† O'BRIEN, Henrietta M., 66, St. Gabriel, Connersville, July 23.  
† PEAK, Josephine P., St. Joan of Arc, Indianapolis, July 23.  
† QUINN, Catherine W., 89, Little Flower, Indianapolis, July 21.  
† REMMETTER, Earl J., 58, Little Flower, Indianapolis, July 23.

† RIGENBERGER, Alberta, 78, SS. Peter and Paul, Indianapolis, July 24.  
† RIZZO, August, 69, St. Mary, Indianapolis, July 20.  
† SCHEIDEL, George J., 77, St. Benedict, Terre Haute, July 17.  
† SMITH, Fred, 55, St. Bernard, Frenchtown, June 30.  
† SMITH, Mary K., 65, St. Mary, New Albany, July 16.

† STANFORTH, Irene Willinger, 83, St. Anthony, Clarksville, July 18.  
† STEINHAEUER, Norma, 83, St. Paul, Tell City, July 16.  
† TAYLOR, Anna L., Immaculate Heart, Indianapolis, July 24.  
† WALLPE, Ethel J., 79, St. Peter, Franklin County, July 16.  
† WIWI, Clara, 74, St. Gabriel, Connersville, July 13.

**WALDERNESS**  
A Travel Trailer for all Seasons  
**LIMITED FUN-TIME OFFER**  
**FREE A&E AWNING**  
Including installation with each new Travel Trailer, 5th Wheeler, Mini or Motor Home Purchase. Offer good thru July 31st.  
**SAVE ENERGY**  
Turn off your house . . . Turn on to RVcationing with a free 3-day, 2-nights at ACRES OF FUN with an RV purchase.  
Dick Braun's  
**FUN TIME CAMPERS**  
10307 PENDLETON PIKE 823-6813

**Indianapolis Neuro-Spinal Clinic**  
CHIROPRACTIC SERVICES  
DR. JAMES P. HOPKINS  
SPINAL CORRECTIONS, ANALYSIS OF CHRONIC OR DIFFICULT CONDITIONS USING SPECIAL PAINLESS TECHNIQUES  
HOURS BY APPOINTMENT  
MONDAY THRU SATURDAY  
**894-3711**  
11903 WELAND SUITE C

**DO IT YOURSELF AND SAVE!**  
**UPHOLSTERY FABRIC**  
... by the yard or by the roll.  
Shop in our new 6,000 sq. ft. fabric warehouse and save!  
**Circle Fabric**  
Formerly United Upholstery Co.  
3205 N. Shadeland Ave. 545-2318  
OPEN DAILY 10 a.m. - 4 p.m. SATURDAY 10-4 p.m.

## double-take

(Solution to last week's puzzle)

1	S	H	E	E	P		6	I	D	A	H	O
11	P	A	N	D	A		12	N	E	M	E	A
13	A	N	D		14	U	N	D	O		16	A
17	L	O			18	L	E	I		19	A	V
20	L	I	E	22		23	W	A	R	R	E	N
				25	A	A	R		27	N	A	G
28	M	U	S	T	E	R		31	W	O	B	D
34	O	N	E			35	T	I	P		37	D
38	L	I		39	G	O	B	I		40	P	E
41	A	T	L	A	S		43	E	R	U	M	
45	R	E	A	P	S		46	A	R	O	M	A

1	S	A	L	E	M		6	I	D	E	A	L
11	A	R	E	N	A		12	M	O	G	U	L
13	L	I	D			14	R	T	P	E		R
17	O	S				18	K	O	A		19	C
20	N	E	T	S		22	U	R	S	U	L	A
				25	A	I	M		27	T	U	T
28	M	A	S	T	E	R		31	B	E	R	N
34	A	R	K			35	R	U	E		37	O
38	I	D		39	E	G	G	S		40	A	M
41	N	O		42	S	E		43	A	L	G	A
45	E	R	N	E	S		46	U	P	E	N	D



# Classified Directory

## BECKER ROOFING CO.

ROOFING - SIDING  
GUTTERING

"Above everything else,  
you need a good Roof!"  
• Free Estimates •

2902 W. Michigan St.  
636-0666

Jim Giblin, Owner

## Brookville



Pepsi  
Pours  
It On!

## Plainfield



The FIRST  
NATIONAL  
BANK and  
Trust Company  
of Plainfield

"A Good Bank to Grow With"

## Brownsburg

### BROWNSBURG HARDWARE, INC.

Lucas and Glidden Paints  
Electrical and Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

## Shelbyville

### Hoosier Plumbing & Heating Co.

Water Systems  
Plumbing Installations

1127 Miller Ave. 392-3269

## Lawrenceburg

Let Us Be Of Service To You

### Home Furniture & Appliance Co. Inc.

Hwy. 50 West 537-0610

## Terre Haute

For Complete Building  
Material Needs See . . .

### Powell-Stephenson Lumber

2723 So. 7th St. 235-4263

2 LOCATIONS  
11TH & LOCUST STS. &  
HONEY CREEK SQUARE

Open 19 Hours  
a Day  
7 Days a Week

More Than The Price Is Right

## Batesville



### WEBERDING'S CARVING SHOP, INC.

HAND CARVING - PATTERN MAKING  
CHURCH FURNISHINGS  
R. R. NO. 3, BOX 117  
BATESVILLE, INDIANA 47006

## Columbus

Vetter's  
2523 Central

Home  
Entertainment  
Center  
372-7833

## Remodeling

COOMER ROOFING CO.  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS - GUTTERS  
Bonded and Insured  
636-7261

## Roofing

### ROOFING SHINGLES - HOT TAR - REPAIRS GUTTERING & ROOM ADDITIONS

Residential & Commercial ALUM. SIDING LIC. BONDED, INS.

FREE 635-8971

CALL: ESTMTS. 635-1686 ANYTIME

Mr. Courtney

Check Better Business Rating

## Miscellaneous

Can Goods and Usable  
Men's Clothes Including  
Work Clothes Always  
Welcome at Talbot  
House, 1424 Central, Ph.  
635-1192.

## Carpet Cleaning

### BRING NEW LIFE TO YOUR CARPETING

Revive the original beauty  
of your rugs. Cleaned in  
your own home by Von  
Schrader dry-foam method.  
No muss. No fuss. No odor. Use the  
same day.

All work  
guaranteed.  
Phone for  
estimate  
today.



MR.  
HOUSEMAID  
786-7806

## For Rent

1, 2 & 3 BEDROOM APARTMENTS - From  
\$198.00. Now Renting. Tara West  
Apartments, 34th & Mooker Rd. 293-0244.

## Help Wanted

### PART TIME EARNINGS

Plasma donors earn up to \$100  
each month. \$5 new donor bonus  
with appointment and this ad  
Call 635-1266.

Mon-Fri 7:30 a.m. - 3 p.m.  
Sat. 11 a.m. - 1 p.m.

### BLOOD PLASMA SERVICE

365 N. Illinois St.  
Physician in attendance - Free parking

## Electrical



### Feeney Electric Co., Inc.

Licensed - Bonded  
Insured

100 amp & 200 amp Services  
Rewiring & Electrical Maintenance

546-4791 356-6573

## Electrical



LICENSED BONDED INSURED

FREE ESTIMATES

### ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

### J. C. ELECTRIC CO.

South & East North & West  
787-4485 - 253-1142

## Want to Buy

WANTED TO BUY - Cash for your home or  
equity. No Obligation. 293-1443

ANTIQUES WANTED - Oriental  
Rugs, Furniture, Glassware,  
Diamond Rings, Sterling Silverware,  
Electric Trains, Guns, Wicker,  
Anything Antique. Mr. Saxon -  
283-8371.

## 'WE PAY CASH!'

WILL BUY HOMES OLD OR  
NEW - Condition not important.  
If you want to sell, we want to  
buy. Reasonable prices. Fast  
service. Quick answers. More  
later. Call anytime for no  
obligation estimates.

## \$ ALL CASH \$

Cash in 48 Hours  
FOR HOMES OR LAND. ANY AREA,  
ANYTIME. NO COST FOR MARKET  
ESTIMATES. WE SUCCEED WHERE  
OTHERS HAVE FAILED.  
"2nd Decade of Service"  
Colonial Disc Corp 632-6563

## Remodeling

### SPIVEY

### Construction, Inc.

361 E. TROY AVE.

Attics Finished  
New Rooms Added  
Gutters - Plumbing  
Garages - Furnaces  
Complete Job

ST.  
6-4337  
ST.  
4-1942

## RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows  
Awnings  
Awning Windows  
Porch Enclosures  
Siding - Jalousies  
Roofing - Gutters

We Repair All Makes  
Storm Sash

639-6559

Carrico Home  
Improvement Co.  
2506 W. Mich., Indpls.

## Plumbing



### Joe's Plumbing

24 Hour Service  
No job too big  
or small.  
Downspout and Sewer  
Openings

Joe Fowler  
356-2735

## Auto Parts

### Wilson Auto Parts & Service

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

HOURS:  
Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## Parish Classified

### Christ the King

"Buy The Best For Less"

Richards Market Basket  
2330 E. 52nd St. at Keystone 251-9263

FARMER'S  
Jewelry and Gift Shop  
Accutren and Bulova Watches  
Cross Pens, Gifts, Keys Made  
U.S. Post Office 20  
Remember Loved Ones With Gibson Cards  
Keystone Plaza - 5250 N. Keystone  
Phone 255-8076

## Sacred Heart

MILLER'S  
REGAL MARKET  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

## St. Ann

WALTER'S PHARMACY  
Cor. Main St. at Forsworth  
244-9000  
• QUALITY DRUGS •  
• EXPERT PRESCRIPTIONISTS •

## St. Simon

VICTOR PHARMACY

Free Prescription Delivery

8057 E. 38th St. 897-3990

## Patronize Our

### Advertisers

## St. Catherine

### AERO

### TERMITE & PEST CONTROL

"STATE WIDE"

786-0456

1729 SHELBY

## St. Jude

HEIDENREICH

We Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
"THE TELEPHONE FLORIST"

## ORME'S

Carpets and Interiors

LINOLEUM - HARDWARE - TILE  
CUSTOM FLOOR DESIGN  
5505 S. Meridian St. ST 6-1471

## St. Christopher

ROSNER PHARMACY

THE REMALL DRUG STORE  
16th and Main Speedway, Ind  
PHONE 244-0261  
FREE PRESCRIPTION DELIVERY

## St. Lawrence

AID ELECTRONICS

Sales and Service

We Service All Makes

Hrs. Daily 9 a.m. to 7 p.m.

Sat. 9 a.m. to 1 p.m.

4721 N. Franklin Rd. 547-1384

## Patronize Our Advertisers

## St. Mark

## We Love To Serve You

ASSOCIATED SERVICE  
Deep Rock Products

4951 Madison 784-0664

## St. Matthew

Maxwell Food Market, Inc.

Featuring Choice Beef-Deli

& Excellent Party Trays

Fresh Produce Daily

5450 North Emerson Way

## St. Philip Neri

Wolfe Shell Service Station



1845 E. Michigan  
Exp. Lub. - Fire-Battery  
Serv. - Wash - Simulate  
★ SERVICE CALLS ★  
262-9967

## JORDAN Funeral Home

"Home of Personal Service"

2428 E. 10th St. 636-4304

John R. Sowers, Owner 636-4305

## today's music

## 'Hair' song exhibits Christian concern

by Charlie Martin

The 1960s rock musical, "Hair," has been revived as a movie. "Hair" is a montage of counter-culture philosophy colored with dreamy idealism. "Easy To Be Hard," gained its first popularity through the rock group, "Three Dog Night," and has been rereleased as part of the movie soundtrack.

Primarily the song challenges us to care about people first. A quick checklist of activities may show that we put most of our energies elsewhere. Everyone has set responsibilities that must receive a lot of attention. We either go to school or have jobs, or both. Perhaps we assist certain groups, or have chosen a cause that deserves time and concern. Finally, we have our private interests such as recreational activities, sports or hobbies.

Yet for those who choose to make the Gospel the center of their lives, personal concerns need to be balanced with a sense of reaching out to others. This balance takes time and trial to achieve. One key is to make the best of day-to-day situations. Each day we encounter many people. How we treat them makes a great difference. Few are called upon to perform heroic deeds of kindness, but all of us can try to be attentive to another's words. No service is too small. Our days are formed by many minor events,

yet we can influence how these daily happenings occur in another's life.

"Easy to be Hard" shows how we can be caught up in large concerns at the cost of ignoring others' feelings. Often this is not intentional but rather a question of where we have placed our focus. No matter how exciting it may seem, an idea, cause or interest is never as important as individual persons. It can be "easy to be hard," so caught up in our own concerns as to miss the others' needs



IN THE SAME way, with a slight adjustment to our life perspective, it can be "easy to help out." We can balance our own concerns with a recognition of the needs of those people around us.

You can have the Collector's Edition of—

## "Poland Greets the Pope"

JOHN PAUL II'S  
TRIP TO POLAND

*The Perfect Keepsake and Memento—Featuring Visits to—*  
•Warsaw •Krakow  
•Czestochowa •Gniezno

All the excitement, majesty, pageantry, and color of the Holy Father's historic pilgrimage to Poland is captured in a beautiful book published to mark this momentous event. You will share in the highlights of his visit through exclusive photographs... many in full-color... taken expressly for this book.

In-depth commentary of our behind-the-scenes reporter will fill you in on the details as no newspaper or magazine can.

This magnificent volume will be a family treasure for generations.



Poland  
greets the  
Pope

A COMPLETE RECORD OF A  
HISTORIC RETURN

Order now  
...\$11.95  
Limited  
Quantities

Send Your Order To:

THE CRITERION  
P.O. Box 174  
Indianapolis, IN  
46206

☐ Yes, I would like to order \_\_\_\_\_ copies of your special limited edition of *Poland Greets The Pope*. I am enclosing \$11.95 for each copy, a total of \$\_\_\_\_\_ (plus \$1.50 each for postage and handling.) Also added is \$2.00 for each gift announcement.

PLEASE PRINT PLAINLY:

NAME \_\_\_\_\_

ORGANIZATION \_\_\_\_\_

SHIPPING ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

SIGNATURE \_\_\_\_\_ PHONE ( ) \_\_\_\_\_

by asking if there is something they can do for each other? Have we taken the time away from personal interests to share our hopes, fears and hurts with these special people in our lives?

Perhaps the saddest situation occurs when we ignore or take for granted the people we love the most. People in the same household can become emotional strangers, even though married to each other or part of the same family. Listening is essential to living a responsive life, and our first attempts should be at home.

Have we checked on our children's feelings lately? Have children shown appreciation to parents or brothers and sisters

IT IS important to make the most out of each day. We do this when we possess goals that provide life purpose, but also remain open to respond to others' needs. This combination of both structured direction and openness to spontaneous needs makes life a rich adventure.

Through working toward living a balance of the aspects of our lives, we discover our best selves.

## EASY TO BE HARD

*How can people be so heartless?/How can people be so cruel?/Easy to be hard/Easy to be cold./How can people have no feelings?/How can they ignore their friends?/Easy to be proud/Easy to say "no."/Especially people who care about strangers/Who care about evil and social injustice/Do you only care about the bleeding crowd?/How about a needing friend?/How can people be so heartless?/How can people be so cruel?/Easy to give in/Easy to help out./How can people have no feelings?/You know I'm hung up on you/Hard to surrender/Hard to be easy/How can people be so heartless?/How can people be so cruel?/Easy to be hard/Easy to be cold/Easy to be proud/Easy to say "no."*

© 1967, 1968 by James Rado,

Gerome Ragni, Galt MacDermot, Nat Shapiro

Sung by: James Rado, Gerome Ragni, Galt MacDermot  
United Artists Music Co., Inc.

All rights controlled and administered  
by United Artists Music Co., Inc., New York, N.Y.

International copyright secured.

All rights reserved.

## film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

A-3, morally unobjectionable for adults.

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions).

B, morally objectionable in part for all.  
C, condemned.)

Alien A-3

The Apple Dumpling A-1

Gang Rides Again A-1

Bloodline C

(The film contains an abundance of sexual ex-

ploration.)

C.H.O.M.P.S. A-2

Dracula B

(Contains large amounts of violence and bloodshed, an indiscriminate use of religious symbolism and sacred objects.)

The Frisco Kid A-3

The In-Laws A-2

Just You and Me, Kid A-2

Lost and Found A-3

The Main Event A-3

Meatballs A-3

Moonraker A-3

The Muppet Movie A-1

Nightwing A-3

Prophecy A-3

Rocky II A-3





FILM AND FAITH—Actress Liv Ullmann discusses the significance of religion in the films of Ingmar Bergman with, from left, the Rev. James Wall, editor of *The Christian Century*, Charles Champlin,

film critic of the *Los Angeles Times* and Father Robert Lauder, educator and author, on "Visions of Film and Faith," an NBC special to be broadcast July 29. (NC photo)

## media notebook

# 'Wooden Clogs' a superb Italian film

A cynic, albeit a perceptive cynic, once said something to the effect that the only way really to benefit from freedom of the press was to own and control a newspaper of your own.

However, in a related area, false or accurate this observation may be, it is true enough to say that the average American does not reap nearly as much benefit from our open marketplace system of entertainment as film studio and network television executives never tire of claiming he does. The truth is that our "free and open" marketplace is in fact dominated by ironclad

economic criteria that stress maximum profits above all else.

Thus a shoddy movie like "Bloodline," the subject of last week's column, is spread across marquee throughout the country. You can't help noticing it, and if you don't exercise a bit of prudent care, you might even end up seeing it—a situation devoutly to be avoided.

The film that is this week's subject, however, "The Tree of Wooden Clogs"—a superb Italian film directed by Ermanno Olmi that takes us into the lives of some oppressed peasant families at the end of the last century—will be shown only in the larger cities without much fanfare at all. But even though many readers will be unable to see "The Tree of Wooden Clogs," there is some value not only calling attention to this unfortunate situation, but in writing about the film itself.

Olmi is a remarkably self-possessed artist, one not swayed by fashions in filmmaking. As a matter of principle, it seems he uses non-professionals. (The single exception was his casting of Rod Steiger in the role of Pope John XXIII in "A Man Called John," and here too Olmi would undoubtedly have preferred John to play himself.) His peasants then are not actors but the real thing. And so masterly is his direction of them and so sure is he of precisely what he wants to accomplish in each scene that his cast members without exception interpret their roles with an artful grace.

The film covers a period of seven or eight months, beginning in late autumn, harvest time, and ending in the spring. The landlord owns almost everything, and two-thirds of the harvest goes to him. Not a great deal happens in the course of the film, in the way, that is, of overtly dramatic events.

The single incident of this sort, the one that gives the film its title, concerns a father cutting down one of the landlord's trees to make a wooden clog for his son, who had broken one, so that the boy may be able to walk the six kilometers to school. (The kindly and intelligent parish priest had urged the father to give the gifted boy an education even though it was unheard of in the region for a peasant's son to go to school.) The transgression comes to light eventually, and the landlord punishes the family with eviction.

THIS heart-rending event occurs in a context of others that are no less compelling for not being conventionally dramatic—including an unforgettable journey to Milan by a newlywed couple. Such is the sureness of Olmi's eye and hand—he is his own cinematographer—that everything becomes charged with significance.

Olmi came from this region, and, in the vignette about the newly married couple, could be telling the story of his own grandparents, but even so his film has no touch of sentimentality, nostalgia or special pleading. What it has is that

marvelous artistic detachment that makes its message about the worth of humanity and the sanctity of human destiny all the more compelling and inspiring.

An example from the film itself will illustrate the extraordinary effect that "The Tree of Wooden Clogs" can have upon the viewer.

Midway through the film, the parish priest delivers a sermon at Sunday Mass. He tells a story that, no doubt, all the villagers except the youngest children had already heard many times before. Three centuries earlier, when a French army was ravaging northern Italy, some young men from the village got into a fracas with some French soldiers and injured some of them. The local French commander immediately ordered the destruction of the village.

A portrait of the Madonna on the wall of the very church in which the priest was delivering his sermon began to weep. When the commander was told of this, he didn't believe it and went to see for himself. The

sight of the weeping Virgin so overwhelmed him that he fell on his knees before her. He spared the village and left his helmet and sword before the Virgin's image, where they rested to that very day.

NOW YOU would think, of course, that the French officer, good Catholic that he seems to have been, would not have needed a weeping Madonna to remind him that it was wrong to destroy a village for so minor an offense, but, like most of us, he was probably so caught up in his work that he did not have

much time to think or to feel. What he needed, and what we need from time to time, is something that cuts through the miasma of "real life" and puts us in touch with what is true and good. And so God can cause Madonnas to weep and, against even greater odds, can cause films like "The Tree of Wooden Clogs" to appear in 1979.

Editor's note: These columns were written through consensus of the staff of the USCC Department of Communication's Office of Film and Broadcasting.

## religious broadcasting highlights

RADIO: Sunday, July 29—NBC "Guideline" continues its series of programs dealing with handicapped persons. This interview centers on how society can assist handicapped persons realize their potential and achieve their level of capacity of productivity. The guest is Franciscan Brother Joseph Moloney, associate director of the Catholic Charities Office for Handicapped Persons of the

Diocese of Brooklyn. He serves on the U.S. Catholic bishops' Advisory Committee for Ministry with Handicapped Persons and is executive director of the National Apostolate with Mentally Retarded Persons. The interviewer is Graymoor Father Thaddeus Horgan, and director of the Graymoor Ecumenical Institute. (Please check local listings for exact time in your area.)

## television reviews

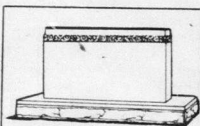
How do films, and specifically the films of Ingmar Bergman, help us in dealing with those ultimate questions that faith poses: love conquering death, human-divine communication, the reality of God? This is the question that film critic Charles Champlin asks of actress Liv Ullmann, editor of the Rev. James Wall, and educator Father Robert Lauder in a one-hour NBC religious special, "Visions of Film and Faith," on July 29, 1-2 p.m. (Please check local listings for exact time in your area.)

Father Lauder, who is a

member of the board of consultants of the USCC Office for Film and Broadcasting, teaches philosophy at Cathedral College, Douglaston, N.Y. He is author of "The Love Explosion" and soon will publish a volume on Bergman.

Mr. Wall is editor of *The Christian Century* and has been an active participant for the National Council of Churches in ecumenical media projects with the USCC Office for Film and Broadcasting.

Miss Ullmann has appeared in nine Bergman films. Champlin is film critic for the *Los Angeles Times*.



## MONUMENTS AND MARKERS

NOW OPEN  
Monday thru Saturday  
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored  
Notary Public Service

MANIER  
MANIER, INC.

"Across from Holy Cross Cemetery"

Bluff Road  
at Pleasant Run Pkwy.  
788-4228

## St. Elizabeth's Home

Area Code (317) 787-3412  
2500 Churchman Avenue  
Indianapolis, IN 46203

## Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way,  
Daughters of Isabella and service fees.

(Non Sectarian Service)



## Director/Coordinator of Religious Education

New opening at Our lady of Greenwood Church. Administer CCD Adult Programs; New Program Development Specialty; Secondary CCD; First Eucharist and Penance.

Call or Write:

Office of Catholic Education  
Sr. Mary Margaret Funk  
131 S. Capital Ave.  
Indianapolis, IN 46225  
317-634-4453

viewing with arnold

# Peter Bogdanovich's 'Saint Jack' a 'dubious success'

by James W. Arnold

"Saint Jack" has almost as many levels of interest and emphasis as a contemporary penthouse apartment. But it's definitely for quick sightseeing and architectural admiration. You wouldn't want to bring the wife, kids and parakeet, and settle down.

First, it certainly seems like movie buff director Peter Bogdanovich's ode to Humphrey Bogart. He uses tough, cool veteran Ben Gazzara so well in the role of the outcast good/bad guy surviving with style in an amoral foreign "city of intrigue" that Gazzara's somewhat dormant film career seems likely to revive sharply.

Then, it's also a tour of the sleazy sex-pits of Singapore, with distinctions made between healthy and unhealthy amour. (The distinctions seem to be courtesy of Playboy, which helped finance the project).

Finally, it's philosophical, suggesting that the pimp-hero is indeed, if not a saint, then a decent, admirable, charitable man, functioning morally somehow in the worst possible environment—the raunchy inscrutable Asia of "The Deer Hunter" and a thousand other movies.

The film, based on Paul Thoreaux's novel, is mostly a character study—a nice way to say nothing much happens. Bogdanovich tells us very little about Jack (Gazzara), but allows us to observe him over a period of several years in Singapore in the early 1970's.

He has opted out of America for reasons unknown, and spends his middle age as genial maitre d' of a high class pleasure palace, working for a humorless money-grabbing Chinese. Jack is kind to easterners and employees, low-key and easy-going, makes no moral judgments about one's sexual preferences, is scrupulously honest, lives comfortably but modestly and unselfishly. He is the essence of Enlightened Sophistication,

and it's amusing that somebody thinks of him as a candidate for canonization.

**THREE SITUATIONS** develop to test him. He befriends a sober English bookkeeper (Denholm Elliott), a shy older man who is fascinated by Jack's lifestyle. He shows him the sights, cares for him when he develops a heart condition, and sees to his decent Christian burial when he dies.



The local gangsters move in and destroy Jack's operation, and he shows courage in defying them and protecting his people. Finally, he signs up with a wheeler-dealer CIA type (played badly by Bogdanovich) to run a sex-and-recreation center for GI's from Vietnam. He does that amiably and efficiently, too (no heroin in his camp), but begins to have political doubts: "We're in the slaughterhouse business... we fatten them up."

As a presumed ultimate test of character, Jack is offered a large sum, and the chance to go back to the USA; for getting incriminating photos of a peacenik U.S. senator who has a detour in Singapore with a male prostitute.

Bogdanovich stretches out this scene interminably, but we never know what's going on inside Jack's head. Finally, to no one's surprise, he bails out of the deal and stays on as the expatriate here who has rejected the tacky values of his homeland.

**MORALITY IS** clearly central to "Saint Jack," but the lessons are absurdly oversimple, especially given a character, locale and situation so reminiscent of a powerful artist like Graham Greene.

The idea is that sexual activity is human and acceptable, even an indulgence, unless corrupted by some devious purpose. Jack is a kind of priest of the Temple of Sensuality—

he has a temporary woman of his own but that's just a sideline, probably to prove he's straight.

He is tempted to sell out, but resists. The movie asks us to shift our concept of sin, to focus not on the flesh but on the buyers, sellers, manipulators.

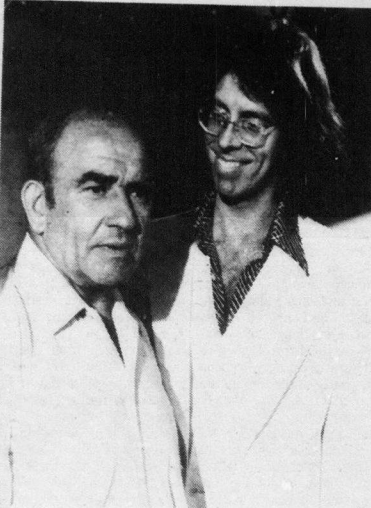
For this small partial truth, we pay a large price in boredom. Even Gazzara, who carries the picture with easy grace and appears in almost every shot, can't overcome the improbability of his gentle character—what's a nice guy like him doing in a place like this? He emerges as a male version of the classic Hollywood madam with a heart of gold. His brothel is so upbeat

and bright it seems like a summer camp for cheerleaders.

Bogdanovich's cameras languidly tour some interesting Singapore locales (the city is seldom seen in a movie), but it's like propping up a set of postcards. This is a Bogey movie without tension, Greenstreet or Lorré, or even serious love interest. Even the real Bogart needed more than lots of chances to say, "So long, kid."

Bogdanovich's movies always score a dubious success: they make us miss the originals more than we did yesterday.

**NCMP Rating: B—morally objectionable in part for all (Nudity, language, sexy milieu, minimal violence.)**



**TV AWARDS—**Writers of "Summer of My German Soldier" and episodes of "Low Grant" and "Taxi" were winners of the 1979 Humanitas prizes for humanizing achievement in television. Edward Asner (left) and Daryl Anderson, as Animal, star in the "Low Grant" show (left photo). "Taxi" (right photo) stars Judd Hirsch (center). (NC photo)

feeney mortuaries

Our Family

Serving Your Family

Since 1916

Feeney-Kirby Mortuary

1901 N. Meridian St. 923-4504

Feeney-Hornak Mortuaries

Shadeland

1307 N. Shadeland  
353-6101

Keystone

71st at Keystone  
257-4271

Indianapolis



Harry Feeney



Mike Hornak



Mike Feeney

## tv films

**The Wilby Conspiracy** (1975) (CBS, Saturday, July 28): Michael Caine and Sidney Poitier are strangers ironically forced together as they are pursued across South Africa by a malevolent policeman (Nicol Williamson) who is the defender of White Christian Supremacy. The suspense of the chase unwinds too soon, and there are moral difficulties the film fails to cope with. *Not recommended.*

**Serpico** (1973) (ABC, Sunday, July 29): Sidney Lumet's rather simple-minded and conventional film of the essentially factual account of how an honest cop discovered widespread corruption in New York's police force, and how his failure to join the hustle won him hatred instead of respect. Serpico's genuine heroism and Al Pacino's sympathetic portrayal are the

main assets. There are a lot of dubbed words, since half the original dialog was in words of four letters and one syllable. *Satisfactory for mature viewers.*

**The Rain People** (1969) (NBC, Monday, July 30): Francis Ford Coppola's classic little film, superbly photographed on the road, about a young housewife (Shirley Knight) who takes off in a car to escape her responsibilities and winds up caring for a gentle, brain-damaged hitchhiker (James Caan). Visual, sensitive, beautifully acted. *Recommended for adults and mature youth.*

**Final Crash** (1973) (NBC, Tuesday, July 31): Originally titled "Steelyard Blues" in theaters, this is an offbeat comedy-fantasy about a group of losers trying to find freedom in what is perceived as a

restrictive contemporary America. The messages are over-simple, but some of the comedy, especially by Peter Boyle, whose impressions range from Tarzan to Brando, is rewarding. With Jane Fonda, Donald Sutherland. *Weird but worth a chance for the adventurous.*

**Rollerball** (1975) (CBS, Tuesday, July 31): Norman Jewison's often visually

beautiful but wrong-headed parable about violence, which ideologically supports competitive individualism and the aggression that goes with it as natural and desirable. The story is about a deadly sport of the future used as a social substitute for violence, and what happens when a champion (James Caan) emerges who can't be beaten. *A thinking person's stomach-churner, satisfactory for mature viewers.*

## Chateau de Repos, Inc.

Small private nursing home in quiet surroundings near Lafayette Square shopping center. Excellent care and food. No Medicare or Medicaid references.

Phone 293-1554

5055 West 52nd Street, Indianapolis