

CRITERION

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INDIANAPOLIS, INDIANA

Education bill approved

BY JIM CASTELLI

WASHINGTON—The House has passed an education aid bill with increased benefits for disadvantaged students in both public and private schools by a 350-20 vote.

The bill renews the Elementary and Secondary Education Act for five years and authorizes funding of up to \$46.8 billion, although actual expenditures will be much lower. ESEA is the major source of federal aid to elementary and secondary school students.

The bill includes two important Carter administration proposals—a \$400 million "concentration-grant" program to target funds for remedial reading and mathematics programs in the inner cities and stronger provisions to guarantee that eligible private school students receive the aid they are entitled to under the law.

The U.S. Catholic Conference estimates that about 25% of Catholic students attend parochial schools and 75% attend public schools. The USCC also estimates that about 75% of all private-school students attend Catholic schools.

THE BILL REQUIRES that local public school districts which administer remedial reading and mathematics programs—Title I of ESEA—spend the same amount to help a private-school student that they would spend to help the same student if he

were in a public school.

The bill also speeds up the "by-pass" provision by which the U.S. commission of education can contract with outside agencies to provide services to private-school students who are denied their fair share of aid by public school districts.

The bill allows the federal government to withhold funds from a school district in anticipation of a bypass.

The section of the bill dealing with bilingual education programs requires equitable treatment of private-school students. The USCC and the Department of Health, Education and Welfare agree that private-school participation in

bilingual education programs has been minimal.

The bill changes the bilingual education program to emphasize English-language skills. It says a student cannot stay in a bilingual program after he has mastered English.

The bill says this occurs when a student can read, write and understand English at his own grade level. It also requires that teachers in bilingual programs be proficient in English themselves.

The concentration-grant program would provide additional funds to school districts with at least 5,000 low-income children or where more than 20% of the

(See EDUCATION BILL, page 11)

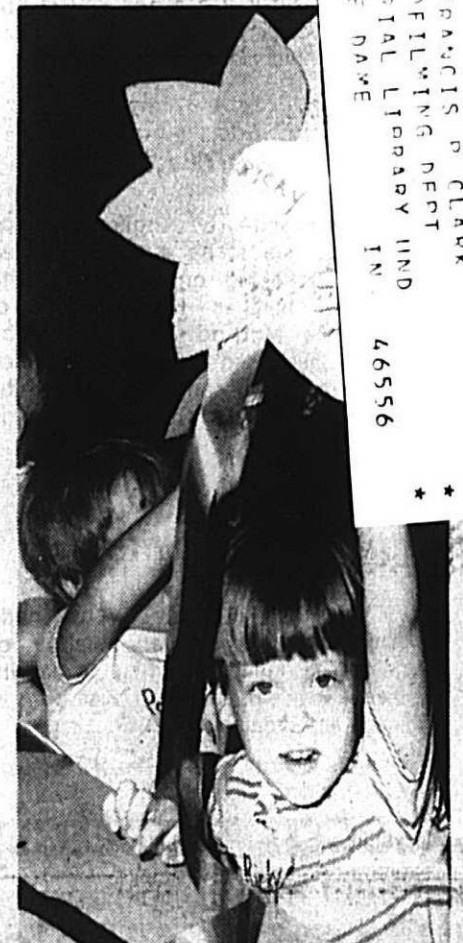
New CHD director named

WASHINGTON—Father Marvin A. Mottet, director of the Social Action Department in the Davenport, Iowa, Diocese, has been named executive director of the Campaign for Human Development, the U.S. bishops' major domestic anti-poverty program. The appointment is effective in September.

Father Mottet, 48, succeeds Bishop Lawrence J. McNamara, who was appointed bishop of Grand Island, Neb., in

January. Timothy Collins has been acting director of the campaign for the last six months.

The appointment was announced in Washington by Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, who said the Davenport priest is "widely admired for a vast range of skills and for his outstanding leadership ability."



"RICKY"—A participant in the summer Bible school at St. Jude's parish, Indianapolis, gleefully raises the product of his art class.

Pope joins protestors

BY NC NEWS SERVICE

Pope Paul VI joined a growing list of those protesting the sentences handed down by Soviet courts to dissidents when he rebuked Soviet authorities in a talk from his summer residence in Castelgandolfo. The papal criticism of the verdicts in the trials of Viktoras Petkus, Alexander Ginzburg and Anatoly Shcharansky came shortly after L'Osservatore Romano, the Vatican daily, reported that it was "struck by the gravity of the sentences" handed down by the Soviet courts.

The pope's Castelgandolfo talk hit the Soviet Union for playing fast and loose with commitments it made in the Helsinki pact, to which the Holy See is a signatory.

Petkus, a Lithuanian Catholic activist, was sentenced to three years in prison, seven years in a hard labor camp and seven years of internal exile for alleged anti-Soviet agitation.

Ginzburg drew eight years at hard labor for the same offense, while Shcharansky was sentenced to three years in prison and 10 years at a hard labor camp for espionage.

WHILE THE TRIALS of Ginzburg and Shcharansky were well publicized, there was little reported in the West about the Petkus trial in Vilnius, Lithuania's capital

city until the country was seized by the Soviet Union in 1940.

Lithuanian-American leaders criticized the scanty press coverage of the Vilnius trial as well as the sentence handed down.

Father Casimir Pugevicius of Brooklyn, N.Y., executive director of Lithuanian-American Catholic Services, called the sentence "deplorable," but said he was particularly upset by the virtual press blackout on the Petkus trial.

Fr. Vogelsang to head Board

Fr. Clifford Vogelsang, pastor of St. Andrew parish, Richmond, was elected to succeed Mrs. Robert Poorman as president of the Archdiocesan board of education at its regular meeting in Columbus this past week.

Mrs. Poorman had served as president the last two years. Fr. Vogelsang's term is one year with the possibility of re-election for a second term.

Mary McGuire, a member of St. Francis de Sales parish, Indianapolis, was elected vice-president, and Fr. Joseph Riedman, pastor of St. Michael parish, Greenfield, was elected secretary.



NEW USE FOR OLD INSTITUTION—Shoppers stroll through the courtyard of The Cloister, a retail shopping and professional office complex that was formerly Ursuline Academy, a Catholic girls' school in downtown Louisville, Ky. The new complex includes a restaurant called "The Chapel," occupying the former chapel at the school and still bearing on its walls religious paintings. [NC photo by Joseph Duerr]

Promote honesty

WASHINGTON—Msgr. James McHugh, director of the bishops' Committee for Pro-Life Activities, said that the tightening by the Department of Health, Education and Welfare of regulations for funding abortions might cut dishonesty, but not abortions. The regulations require that the two doctors required to certify that an abortion is necessary to protect the mother from severe and long-lasting physical health damage "must be financially independent of one another" to rule out conflicts of interest.

Move toward unity

YORK, England—The (Anglican) Church of England has taken a decisive step toward establishing organic unity with four other churches—the Churches of Christ, the Methodist Church, the Moravian Church and the United Reformed Church. The move came July 10 at the Church of England's General Synod in York.

Auxiliary appointed

VATICAN CITY—Pope Paul VI has made a Chicago native auxiliary bishop of Vancouver, British Columbia. Scalabrini Father Lawrence Sabatini, 48, was born in Chicago and ordained in 1957.

Local participants value Couple to Couple meeting

BY ELIZABETH BARKLEY

FORT MITCHELL, KY.—Couple-to-Couple League founder John Kippley plans to have married couples teaching natural family planning in all 2,700 of the

nation's counties some day, but meanwhile, the 166 couples who teach it now can get pretty lonely.

To get them together Kippley called the league's first national convention, held in Fort Mitchell, Ky.,

July 5-8.

Participants from 23 states included close to 100 couples and a number of priests and Religious involved in diocesan family service programs.

Among those attending were Mark and Catharine Carnes of St. Lawrence parish, Indianapolis. "Being able to share our experience with others was extremely valuable," they agreed. "The workshops were stimulating and covered all recent developments in natural family planning."

The league uses the sympto-thermal method, which makes use of all the practical, useful signs of fertility and which league officials say, can achieve an effectiveness rate of 99%.

Archbishop Joseph L. Bernardin of Cincinnati, who approved a \$25,000 grant from the archdiocese in 1974 to help the league get organized on a full-time basis, addressed the group.

"I HAVE FAITH in the work you are doing, and would like to assure you that I am supportive of your mission and your work," he said.

It is not enough to present the Church's teaching on sexuality in a vacuum," he said. "We must help people implement these teachings in their daily lives."



RE-ELECTED—The five Sisters of St. Francis above were recently re-elected at Oldenburg to a second four-year term as members of the community's General Council. They were formally installed at a Eucharistic ceremony at which Father Francis Tuohy, Vicar General, presided in the place of Archbishop George J. Biskup. Pictured, left to right, are Sisters M. Norma Rocklage, Mary Carol Schroeder, M. Rosita Purier, Miriam Clare Heskamp and Mary Patrick O'Connell.

capsule news

Fund director named

PROVIDENCE, R.I.—Dr. Mildred Jefferson, the former president of the National Right to Life Committee, announced the appointment of Boston attorney and former FBI agent Raymond D. Jennings as director of the newly established Right-to-Life Reward Fund. The fund will pay for information leading to the conviction of anyone involved in attacks on abortion clinics.

Scholar dies

NEW HAVEN, Conn.—Richard S. Sylvester, 51, considered one of the foremost scholars on St. Thomas More in the world, died July 16 of a heart attack at his home in New Haven, Conn.

Liturgy week cancelled

WASHINGTON—Sponsors of the Liturgical Week, held annually since 1940, have cancelled the 1978 gathering scheduled for Aug. 7-10 in Boston, citing low participation, conflicts with other liturgical programs and the withdrawal of a major speaker.

Jesuits seek permission

ROME—The Jesuit superior general, Father Pedro Arrupe, has asked Hungarian officials to give the Jesuits permission to function once again in Hungary. At the request of the Hungarian government, Father Arrupe met with Deputy Prime Minister Gyorgy Aczel and Imre Miklos, president of the Hungarian Office for Ecclesiastical Affairs, July 13.

Equality affirmed

NEW YORK—The head of the bishops' Ad Hoc Committee on Women in Church and Society, Bishop Michael F. McAuliffe of Jefferson City, Mo., strongly affirmed principles of equality for women under the law, in ministry and in marriage during a speech to the Catholic Daughters of America.

Ask reconsideration

EAST BERLIN—The East German Catholic bishops have formally asked the government to reconsider plans to introduce pre-military training in schools this fall. The request of the bishops is similar to appeals that have come from the Evangelical (Lutheran) Church in East Germany.

Vote proposal wins

GEORGETOWN, Guyana—Despite church and civic warnings against too much concentration of power, 98 percent of Guyanans—by the government's count—voted for a proposal which rescinded the right to popular referendums in the future and gave Parliament the power to draft and pass a new socialist constitution. The referendum proposal had been vigorously opposed by church and civic organizations.

Bishop visits missions

LOS ANGELES—Cardinal Timothy Manning left Los Angeles July 10 to visit Los Angeles Lay Mission Helpers working in the African nations of Sierra Leone and Cameroon and a community of Mexican nuns who have worked in the Los Angeles Archdiocese and have opened a convent in Sierra Leone. The overall purpose of the journey, the Cardinal said, is to make a statement about the universality of the church.

Priest called 'martyr'

ANTIGUA, Guatemala—A priest murdered June 30 in an isolated rural area is being called a "martyr" of the campesino cause by peasant groups, media editorials and church leaders. Father Hermogenes Lopez, pastor at San Jose Pinula, was shot to death by unknown assailants on a lonely dirt road.



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Permanent Deacon Thomas McCulloch, right, talks with Tim Fout, a graduate of St. Meinrad College, about the home for alcoholics which McCulloch operates in downtown Louisville, Ky., and which serves men and women in southern Indiana as well. [Louisville Record photo by Tom Monahan]

Deacon devotes life to home for alcoholics

Rev. Mr. Tom McCulloch is a permanent deacon in Louisville, Ky., who for the past eight years has devoted his life to operating a home for alcoholics in downtown Louisville.

McCulloch opened the home because he felt "down-and-out alcoholics needed a place where they could live, eat and try to turn their lives around." The men were supposed to pay rent from whatever earnings they had but the home has been financed largely through the salaries of McCulloch and his wife, Mary Ellen.

The home serves a number of men from parishes in southern Indiana as well as those in Louisville.

McCulloch formed a corporation called C.A.R.E. (Community Action through Rehabilitation and Education). A group of

businessmen and churchmen gathered to form a board of directors for C.A.R.E. since all of McCulloch's personal finances had already been exhausted in caring for the alcoholics.

Two buildings on South First Street in Louisville are being occupied and remodeled with the capability of sleeping 75 persons. Offices, a recreation area, and dining area are also included. An additional wing capable of housing 25 additional persons who need constant supervision is planned for the future.

McCulloch's wife still works to support the project. McCulloch himself spends all his time with the alcoholics. He usually arrives at 7 a.m. and leaves after the men go to bed, around 10 or 11 p.m. He is assisted by two young men, Blake Perrott and Tim Fout. Fout is a graduate of St. Joseph parish, Shelbyville, Ind., the Latin School of Indianapolis, and St. Meinrad College.

Although the home will be opened to both men and women, it currently houses 14 men only. "I haven't seen one man that I couldn't see the spark of God in," McCulloch says. "We accept these men as they are. They just don't have anywhere else to go."

The home needs monetary donations but also donations of men's clothing, personal items, recreational items and linens. Skilled volunteers would also be helpful, especially for carpentry or plaster work. McCulloch can be reached at 1128 S. First St., Louisville, Ky. 40203, phone: (502) 584-2480.

(Compiled from the Louisville Record; story by Tom Monahan)

Object to proposed laws

BY NANCY FRAZIER

WASHINGTON—A bill called "The Native American Equal Opportunity Act of 1977" sounds like one that would draw unanimous praise from American Indians. But instead it sent them to the streets on a nearly 3,000 mile, non-violent trek called The Longest Walk.

Termed the most repressive of 11 pieces of "anti-Indian" legislation now before Congress, the Equal Opportunity Act—

H.R. 9054, introduced by Rep. Jack Cunningham (R-Wash.)—would repeal all existing Indian treaties, close all Indian hospitals, schools and housing projects, do away with Indian fishing and hunting rights and shut down the Bureau of Indian Affairs.

The bill is given little chance of passage, but it represents an effort against American Indians that many think non-Indians should know more about. To fill the educational gap, hundreds of Indians took off from Alcatraz Island last February on The Longest Walk.

The whole point of the five-month walk is education about the 11 bills and resolutions before Congress. Taken jointly, they will violate or terminate more than 350 Indian-U.S. treaties, the Indians say.

Some apply only to Indians in specific states, while others have nationwide impact.

The Omnibus Indian Jurisdiction Act of 1977 (H.R. 9950) would remove tribal jurisdiction over non-Indians and limit the power of tribal jurisdiction over members of the tribe. The Quantification of Federal Reserved Water Rights for Indian Reservations Act (H.R. 9951) would alter U.S. Indian water rights. Both bills were introduced by Rep. Lloyd Meeds (D-Wash.).

OTHER MEASURES are aimed at destroying the Indians' means of livelihood, the Longest Walk organizers maintain. The Steelhead Trout Protection Act (H.R. 9736), introduced by Cunningham, would prohibit Indians from catching steelhead trout and selling them commercially, while H.J.R. 206, introduced by Rep. John D. Dingell (D-Mich.), would prevent Indians from fishing and hunting off reservations, except when the state sets the time.

More specific bills apply only to tribes in certain states or sections of the country. They include Cunningham's H.R. 9175, Washington State Fishing and Hunting Equal Rights Act of 1977; H.R. 4169 and S.B. 842, the State of Maine Aboriginal Claims Act of 1977, introduced by four Maine congressmen; H.R. 9906, the State of New York Aboriginal Claims Act of

1977, sponsored by Rep. William F. Walsh (R-N.Y.); and H.J.R. 1, introduced by six members of the House and relating to Northwest Indian off-reservation treaty fishing rights.

The final offending bill is S.B. 1437, the Criminal Code Reform Act of 1977, sponsored by Sen. Edward Kennedy (D-Mass.), which according to the Indians "is a threat to the freedom of everyone." On specifically Indian issues, it will diminish Indian self-government by increasing state and federal jurisdiction on reservations and will abolish all previous treaties between Indian nations and the federal government.

On their walk, the Indians have received assistance and support from various religious groups—both local churches, including Catholic parishes, and some national bodies.

The Bureau of Catholic Indian Missions issued a statement some three weeks before the walk reached Washington supporting "the just rights of native American tribes" but the statement contained no specific mention of The Longest Walk.

Sponsors of the various pieces of legislation say their bills would rectify inequities that favor Indians. Cunningham was recently quoted as saying, "My bill (the Equal Opportunity Act) would restore the independence and dignity of the native American by freeing him from the socially destructive paternalism of the federal government."

But The Longest Walk organizers contend that an organization called the Interstate Congress for Equal Rights and Responsibilities is behind the moves, backed up by major fishing, ranching and energy companies which don't want to have to pay Indians for the use of natural resources held by the Indians.

Not all congressional legislation relating to Indians has been criticized by The Longest Walk organizers, however. S.J.R. 102, a joint resolution on American Indian religious freedom passed unanimously by the Senate, has gotten high praise, and led the Indians to invite all members of the Senate to join them for spiritual ceremonies at the Washington Monument grounds.

New diocese for California

WASHINGTON—Father Phillip F. Straling, pastor of Holy Rosary Church in San Bernardino, Calif., has been designated the first bishop of the new Diocese of San Bernardino, created by Pope Paul VI from two counties in the Diocese of San Diego.

The changes were announced in Washington by Archbishop Jean Jadot, apostolic delegate in the United States. Establishment of the new diocese brings the total in the U.S. to 170.

The new diocese was formed by detaching the counties of San Bernardino and Riverside from the Diocese of San Diego. The other two counties, San Diego and Imperial, remain in the older diocese, which was established in 1936. Bishop Leo T. Maher of San Diego will continue to head that diocese.

— official appointment —

Effective July 24, 1978

Rev. Conwan McCurren, O.F.M., appointed associate pastor of Sacred Heart parish, Indianapolis.

The above appointment is from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Rev. Robert Mohrhaus, Chancellor.

July 18, 1978



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—living the questions—

Catholic youth under siege

BY FR. THOMAS C. WIDNER

What's going on in the CYO these days?

One would think the Catholic Youth Organization would be a treasured institution. Some suggest it is too treasured. Although many laymen may not be aware of it, there are rumblings within the CYO as strong as some rumblings about the CYO which are coming from without.

There is an apparent conflict of vision in CYO. Its critics claim it is little more than a glorified recreation program. One might wonder what is so bad about that. The critics say it is supposed to be more and they point to an alternative for CYO, the new Total Youth Ministry concept.

Total Youth Ministry, according to guidelines issued by the Office of Catholic Education in 1976, seeks to merge all work of the Church toward youth into a single whole. Total Youth Ministry calls for the development of youth in all areas—spiritual, physical and mental. Its purpose seems to be assisting the maturation of the adolescent.

Is that so different from what CYO does? Some think so. But the Total Youth Ministry concept is so new that it is difficult to know whether there is a difference or not. Or if there is supposed to be, or has to be. There is little documented evidence that Total Youth Ministry in this Archdiocese is necessarily a better or different approach than CYO. It is too new.

Yet its impact is such that the CYO itself has sought to put on paper a statement of philosophy, a statement of goals and objectives, which begins by saying that "CYO exists as a resource for implementing the goals of youth ministry . . ."



The CYO itself felt strongly enough to take this philosophy to the Priests' Senate for discussion.

The difficulty encountered in the CYO at this time appears to be more at the local parish level. A meeting called by the Archdiocesan CYO Office earlier this spring for Indianapolis area principals evoked strong criticism of parish CYO units. Why? The principals expressed frustration over the dominance of athletic programs in the parish which apparently sacrifice other kinds of youth development.

One Indianapolis principal hotly explained that her parish had abandoned CYO programs in favor of developing their own. She claimed that existing CYO programs do not meet the needs called for by youth today.

FR. DON SCHNEIDER, former moderator of the CYO, spoke excitedly at a recent CYO Awards banquet about the growing trend in CYO toward strengthening a Total Youth Ministry concept. Yet some say that too many CYO awards are given only to youth and adults in athletic competition. A religious educator wanted to know if CYO recognized ability in anything else.

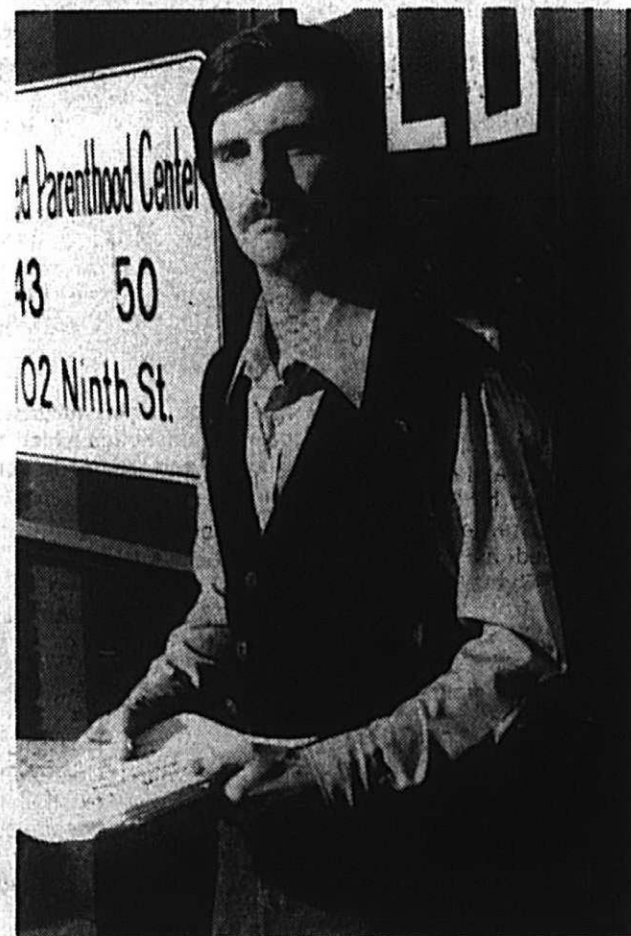
One hears of parishes developing programs for youth separate from CYO. One hears of conflicts in parishes, because CYO meetings and CCD classes have sometimes been deliberately scheduled at the same time in competition with one another. A delegate to the national CYO convention last year expressed dismay at what he believed to be the reluctance of CYO in Indianapolis to stop "resting on its laurels. Compared to what other dioceses are doing for youth, Indianapolis is still using the same programs from 20 years ago," he said.

Despite such criticisms, CYO is healthy and alive. CYO is looking at itself and engaging in its own self-criticism. Its Priests' Advisory Board has made some strong recommendations for re-vitalizing CYO's leadership of youth. The CYO philosophy itself is evidence of a strong desire to continue its leadership.

ONE MIGHT QUESTION the reality of the conflict. On the one hand, youth ministry programs separate from CYO are as yet unproved in this Archdiocese. CYO, on the other hand, has a long history of effective youth work. But are the two mutually exclusive? Is not CYO one expression of youth ministry? Programs which grow up separate from CYO will need to show they can do a better job, if indeed separate programs are necessary.

There does appear to be a need to inject new life into

CYO at the local parish level. One sign of its decay has been the lack of interest on the part of the clergy in recent years in youth work. While we are not likely to see an associate pastor in every parish in charge of the CYO ever again, interest by priests in youth as a significant part of their parish work is once more evident. Difficulties facing CYO are but one more example of the renewal which is giving life to the Church. Like the Church, the CYO is an exciting place to be for those who care.



CHAINED PROTEST—Jim McInerney, 28, teacher at Holy Rosary School in Pittsburgh, chained himself to the doors of the Planned Parenthood Center in protest of the abortions performed within the clinic. After Pittsburgh police cut him loose but declined to arrest him, McInerney declared he would be back. [NC photo]

—question box—

'Is it necessary to raise my children Catholic?'

BY MSGR. R. T. BOSLER

Q. I want to remain a Catholic. My boyfriend wants to remain Lutheran.

Neither of us believes our children have to be Catholic. We believe it is necessary to bring our children up with a strong religious faith, not necessarily Catholic. Is it possible for me to be married in the Catholic Church and remain Catholic without signing a paper that says I will raise my children Catholic?



A. Your problem is precisely that of Prince Michael of Kent and the Austrian Catholic woman, Marie-Christine von Reibnitz. And you know what the answer was for them. It was "No."

The pope had no alternative, for the Austrian woman and the English prince had made it public that there was an agreement to raise the children in the Anglican faith. Had they kept quiet and the Catholic woman promised to do all in her power to raise the children Catholic even though English law made this most unlikely, the dispensation for a Catholic

marriage might have been given.

Catholic Church law concerning the promises to be made for a mixed marriage has been gradually relaxed. At one time the non-Catholic party had to promise to raise all children in the Catholic faith.

In 1966, the Roman Congregation for the Defense of the Faith issued an Instruction on Mixed Marriages, which required that before a dispensation could be granted the "children's education in the Catholic faith must be ensured," and the Catholic party must make "an express promise that he or she will fulfill their obligation." The non-Catholic party was to be informed of this promise, but not obliged to make any of his or her own.

In 1970, at the request of the bishops of the world, Pope Paul issued an Apostolic Letter relaxing these demands. Now to be married in the Catholic Church you must promise to remain faithful to your Catholic belief and to do all in your power to have all the children baptized and brought up in the Catholic faith, and your boyfriend would have to be informed of this promise.

This you could do in good faith even though you foresee that your intended would insist that the children be given their own choice of religion or would demand they be brought up in his faith. In such a case the promise to do all in your power to have all the children baptized and brought up in the Catholic faith would not be meaningless, for you could hope that by making your own faith attractive you might eventually win them over.

Such a promise shows that you still

think your own faith is important and unique. With your attitude you seem to indicate that it doesn't make any difference to you whether your children are Lutherans, Catholics, Baptists or whatever. If this is true, then you really do not understand what it means to be a Catholic.

Q. I have taken a compact course called a Journal Workshop. It offers a notebook containing a technique to use as a tool for spiritual growth by writing down regularly my innermost thoughts. This could be disastrous if someone else saw them. What do you know of these workshops?

A. I know nothing about this rapidly growing movement except what I read in an article in the July-August 1978 issue of Emmanuel, published by the Priests of the Congregation of the Blessed Sacrament for the Priests' Eucharistic League. The article highly recommends the practice of "Intensive Journal-Keeping." The Jesuit weekly, America, published an article on the "Dialogue Weekend," similar to what you attended, in the issue of February 8, 1977. For information on this movement write to Dialogue House Associates, 80 East 11th Street, New York, N.Y. 10003 (toll free number: 800-221-5844). Pope John XXIII kept an intimate diary of his spiritual life from the time he was 14 until shortly before his death. It was published as "Journal of a Soul." A number of the saints followed this practice; so it has a good Catholic tradition supporting it.

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AND not only do you have to be a Catholic

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JULY 21, 1978

—washington
newsletter

BY JIM CASTELLI

WASHINGTON—If you loved Proposition 13, you'll love the Steiger amendment.

And if you thought Proposition 13 was a rip-off, you'll probably agree with President Jimmy Carter that the Steiger amendment is "a plan that provides huge tax windfalls for millionaires and two bits for the average American."



The Steiger amendment, sponsored by Rep. William Steiger (R-Wis.), would lower the maximum tax on capital gains, income generated by the sale of stocks, bonds, real estate and other assets. The bill is co-sponsored by 62 senators.

The Steiger amendment is being discussed as part of an effort at tax reform. The U.S. Catholic Conference and the National Conference of Catholic Charities have supported tax reform in general terms, but have no positions on a number of detailed proposals.

FATHER EDWARD RYLE, dean of the school of social work at Marywood College in Scranton, Pa., and an adviser on tax reform for Catholic Charities, said congressional interest in the Steiger amendment seems part of a "panic" following California's passage of Proposition 13, which cut property taxes by 57% and imposed limits on new taxes.

Local Catholic Charities agencies opposed the proposition because, they said, it would lead to reduced services for the poor and disproportionate benefits for the rich.

Msgr. Francis Lally, USCC Secretary for Social Development and World Peace, said Catholics should evaluate the Steiger bill in terms of two key principles of Church teaching on economic justice—the tax burden should be shared equitably and taxes should be progressive, that is, people with higher incomes should pay proportionately more taxes than those with lower incomes.

Capital gains are already taxed at a lower rate than income earned through salary. During his campaign, Carter cited this disparity in attacking the tax system.

His tax proposals called for an increase in the capital gains tax, but congressmen from both sides of the aisle have instead supported lowering the capital gains tax.

Secretary of the Treasury Michael Blumenthal says capital gains taxes raise \$10.3 billion a year for the federal government. The maximum rate is 49.1% for individuals and 30% for corporations. Steiger would lower the maximum rate to 25% for everyone. A similar bill, sponsored by Rep. James Jones (D-Okla.), would lower the maximum rate to 35%.

Blumenthal says the average effective capital gains tax is 15.9%; he says the Treasury has found only 20 tax returns out of 5.4 million with capital gains taxes that are taxed at 45%.

Steiger amendment supporters claim the bill would stimulate stock sales and raise stock prices; provide tax relief to middle-income families, especially homeowners; help private industry to expand; and provide more jobs and raise federal revenues because of taxes that would be collected on new income.

BLUMENTHAL MADE these arguments to the Senate:

—Only 25% of the money saved would go to corporations, offering a less efficient incentive for expansion than tax credits or overall reductions in corporate taxes. The administration believes the amendment would trigger land speculation.

—Most of the income producing property which would be helped by the amendment, such as real estate, livestock, commodities and other goods, does not generate new jobs.

Eighty percent of the bill's benefits would go to those with incomes above \$100,000 a year. The average benefit for someone with an income of \$1 million a year would be \$145,302; the average benefit for someone with an income of \$15,000 a year would be 25 cents.

—Instead of raising federal revenue, the amendment would actually cost \$2.2 billion; the Jones amendment would cost about \$1 billion, he said.

Blumenthal told the House that Carter might not veto a reduction in capital gains taxes that did not benefit the rich disproportionately.

The administration has already proposed some capital gains relief for people who make a large profit by selling their homes and not reinvesting in a new home.

Would those relief efforts be economically just? Msgr. Lally's principles can be brought into that judgment when the time comes.

—the word this sunday—

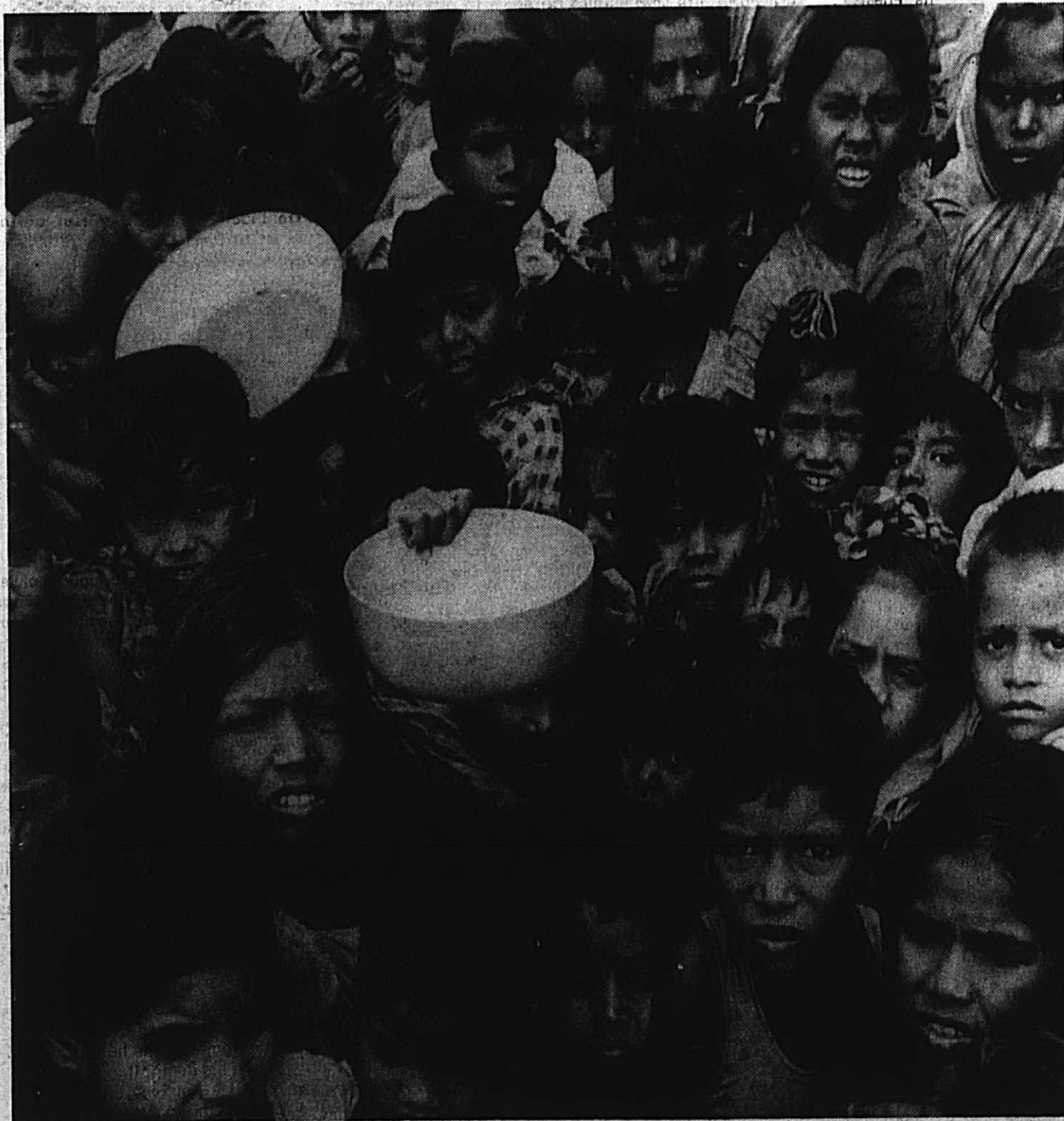
By Father Donn Raabe

SIXTEENTH SUNDAY
IN ORDINARY TIME

"Hidden Mystery"

Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43

In today's Gospel it is said that Jesus fulfilled the prophet's words by telling parables which made known something that has been hidden since the creation of the world. What is it that's been around since then, but has been overlooked by successive generations of human beings? It is the mystery of how to live our life as God meant for it to be lived—what he had in mind when he created us. That's what we call the kingdom of God. Jesus reveals that we are called to consciously choose to be part of God and part of what he is doing in the world. In the second reading we hear that we have God's spirit in us already, so choosing God and his way shouldn't be all that hard. And the author of the first reading reassures us that ours is a mighty God who is strong enough to be loving, forgiving and just. Putting it all together, we see that God's kingdom is: big enough to hold all kinds of people of every kind of category (mustard seed-bush), his will gradually effects a change in all of us (yeast), so that goodness and truth inevitably will win out in the end (good seed/bad seed).



POPULATION DEBATE—What most critics of the pope's encyclical, "Humanae Vitae," agreed on in 1968 was that the world population was growing past the point where the world's

resources could support it. More recently some experts fear that in some parts of the world the population will begin to decline by early in the next century. [NC photo from KNA]

chancery report

CHANCERY—Archbishop Biskup intended to be on vacation at this time, but the start of his vacation has been delayed because of illness. He is recuperating at home, but hopes to be leaving for vacation in the near future . . . Each five years, every Bishop of a diocese makes his "Quinquennial" visit to Rome. On the occasion of the visit, a report of the diocese (appropriately called the Quinquennial Report) is presented to the Holy See. This year the American Bishops are scheduled for their visit, and are going to Rome in groups representing the regions in which dioceses are grouped. Several regions have already completed their visit. The Bishops of Region VII (Wisconsin, Illinois, and Indiana) will be going in October. Various Archdiocesan office and department directors are collaborating in preparing the Quinquennial Report for Archbishop Biskup . . . The Vocation Office has moved from the Chancery building to Holy Rosary and with the increased staff are initiating new vocation programs together with getting settled in new surroundings . . . The three year initial term of our protected self-insurance program has concluded. The program has proven itself to be feasible and economically favorable. However, increased costs in the insurance field generally have resulted in substantially increased costs for Archdiocesan parishes and institutions. The protected self-insurance concept means that a portion of the premium dollars from throughout the Archdiocese are kept by us for direct payment of small losses. Insurance protection for large losses is purchased from ordinary sources in the insurance industry. It is easy to see that the more losses are reduced through preventative measures, the more direct savings can be passed on to parishes and institutions in future years . . . Pastors and institution directors are urged to submit Annual Reports as quickly as possible. This year additional part-time help will be hired in the Business Administrator's Office to check the financial reports. It is the hope of Mr. Harry Dearing that this additional assistance and improved preparation of the reports will make possible a speedy return to parishes of audited reports.

OFFICE OF CATHOLIC EDUCATION—The Program Brochure for OCE offered programs, workshops, seminars, etc. is being finalized. The Brochure is scheduled for mailing to pastors, administrators, and board members on August 1 . . . DREs have been hired at St. Barnabas, Indianapolis; St. Lawrence, Lawrenceburg; St. Susanna, Plainfield; St. Columba, Columbus; St. Patrick, Terre Haute. Coordinators have been hired at Immaculate Heart, St. Mark, Indianapolis and St. Anthony, Clarksville. Parishes still seeking include: Our Lady of Lourdes, Little Flower, St. Andrew and Catholic Central Education Complex, Indianapolis; St. Paul, Sellersburg; St. Paul, Tell City, and St. Charles, Bloomington . . . The Department of Religious Education is looking into setting up ad hoc administrative committees to function in the absence of a DRE or a Coordinator . . . Catechist Certifications issued for 1977-78 totaled 393 certificates to 259 catechists. The certificates are mailed to the Directors of Religious Education for formal presentation in the parish on Catechetical Sunday. Program accreditation was given for 37 parish-sponsored Catechetical programs. These programs were submitted for approval of the number of clock hours that could be applied toward certification . . . Eighteen parishes used the Genesis II program—Trust was used in three locations. Participants in the program numbered over 500 . . . Due to the ingenuity of Sr. Mary Luke Jones, O.S.B., Principal at Christ the King School, Xerox Educational Publications have donated library materials to archdiocesan schools. Over 1,000 paperbacks are included in the materials recently received and stored at Central Catholic Education Complex. Sr. Helen Jean Kormelink, O.S.B. will arrange for the materials to be catalogued and will publish a schedule for pickup so that local principals can select publications for their school libraries.

CATHOLIC COMMUNICATIONS CENTER—Father Tom Widner and Chuck Schisla have worked out a proposal to establish a plan for updating the photographic files of the priests of the archdiocese. Contact has been made with the president of the Priests' Senate, Father Joseph Beechem, to request permission to contact the area Senators and request their assistance in setting up a day, time and location in each area where the clergy will be

asked to come and have their photos taken in their clerical suits. A letter to the area Senators has been drafted and will be mailed soon, asking each of the Senators who represent the geographic area of the archdiocese to set up 2 or 3 dates for the photographers to choose from. Each priest of that area will then be invited to attend a function in that Senator's area at which time their picture will be taken for the files and future use in the media. The Senators will be asked to comment on the plan proposed and to come to the August 7 meeting with possible dates so that the scheduling of the photographers can be set

up. Additional plans are also being perused to update the photo files of key administration/professional staff members. Many of these persons have never had a file photo taken. Many of the priests have not had pictures taken for their files in years. The last officially established picture taking sessions for the priests were some years ago . . . For the 4th consecutive time, Chuck Schisla will serve as the chairman of the national Catholic broadcasters association (UNDA-USA) committee to solicit and coordinate the entries from the United States in two international mass media festivals which will be held in Europe in 1979. Schisla is the chairman of the UNDA-USA Awards sub-committee for International Festivals. Entries will be solicited from throughout the U.S.A. for the Joint International Christian TV Festival to be held in Stockholm, Sweden, May 20-26, 1978; and, the VII Premio UNDA-Seville Radio Festival to be held October 23-27, 1979, in Seville, Spain.

1978 SUMMER APPEAL CATHOLIC HOME AND FOREIGN MISSIONS 136 West Georgia Street Indianapolis, Indiana 46225

Dear Friend of the Missions,

One of the most important decrees of Vatican Council II is the decree on the lay apostolate. In that decree we are told that we should do more than merely help those who ask for aid. "Christian charity should SEEK OUT those in need; it should find them and help them. . . The image of God should be seen in our neighbor. . . as well as the image of Christ, the Lord, to Whom in reality is offered WHATEVER IS GIVEN TO A PERSON IN NEED."

Persons, such as you are, will give to help the missions time after time. Perhaps it seems to be by force of habit; but this doesn't mean that it is given without love of God. Good habits of almsgiving are what a good Christian should develop anyway. When doing good and loving God and helping those in need and supporting the missions becomes a habit, then we can say that we are at last becoming what a person should be who says he loves God.

We want to compliment you for your holy charity in St. Paul's own words: "Brothers, do not forget: thin sowing means thin reaping; the more you sow, the more you reap. Each one should give what he has decided in his own mind, not grudgingly or because he is made to give, FOR GOD LOVES A CHEERFUL GIVER. And there is no limit to the blessings which God can send you--He will make sure that you will always have all you need for yourselves in every possible condition, and still have something to spare for all sorts of good works. As Scripture says: 'He was free in almsgiving and gave to the poor; his good deeds will never be forgotten.'"

Gratefully yours,

James D. Barton

The Reverend James D. Barton

Dear Director:

To thank God for all my blessings, I enclose my sacrifice to answer your SUMMER APPEAL--

- () \$ 5.00 to help feed a starving child.
- () \$ 7.00 to provide medicine to treat a patient.
- () \$ 15.00 to help feed a family for a month.
- () \$ 25.00 to help clothe a destitute family.
- () \$ 50.00 to supply medicines for a mission hospital.
- () \$160.00 to support a missionary for a month.
- () \$200.00 to furnish a classroom in a mission school.
- () \$500.00 to outfit a mobile clinic to treat poor patients.
- () \$_____ My special sacrifice because I have been unusually blessed to be used

for the HOME MISSIONS _____; for the FOREIGN MISSIONS _____.

Please remember the following intentions: _____

Name _____
Address _____
City _____
State _____
Zip Code _____

Please make check payable to
Propagation of the Faith Summer
Appeal. Thank you very much!

Meet Christ's family:

**Spinelli,
Radjalowski,
O'Neill,
Garcia**

By Michael Novak

Is your name Robertson? Spinelli? Radjalowski? O'Neill? Garcia? It makes a difference. Each human being is born of a single woman. Each is rooted. Each is particular. No one is universal. On this reality, Christianity is based.

1. When God became human, God had to enter a place, a time, a particular culture. To become man, he had to become particular. He could not become Everyman. He had to become either a Nazarene or of some other village or town, either a Jew or of some other culture and religion, either a male or a female.

2. Christianity is a religion of incarnation. Our God is not a God of the great universal only. He has concern for each lily of the field in every particular. He has lavished his attention on details. He loves the thisness of things, the angles, the turns, the oddities. He made many such.

3. Christianity is a sacramental religion. In it, God speaks through humble concrete objects, through this piece of bread and that cup of wine, through these flowers and those clouds of incense, through the blade of grass in our hand and the mountains behind us. God speaks: through signs, through matter, through particularities.

IN THIS SENSE, God is not the God of love — the God of generalities and universal sentiments and sweeping passions. He does not command us to be full of feelings of love. Quite different is his command: Love your neighbor; love your enemy. This is a particular kind of love. It is a love of particulars. He does not say, "Love humankind," but "Love Sally and Bill and the others next to you, at home, at work, in all your concrete contacts." This is a very particular command. This is the path laid out by the God of particulars.

There are those who love only what is

general, universal, "what we share in common." They do not love particulars. They do not love idiosyncrasies, diversities, angularities, quirks, uniquenesses. Although they do earnestly love humankind, and one world, and a common culture, and are even in love with love, such persons have a difficult time loving actual human beings. Particular human beings irk them. "Why can't they be more like us?" they ask. Particularities make them impatient. They want to love people into sameness. They want to steamroll them into mirror-images of themselves. They want to flatten them into smooth and shiny universals.

Christianity runs counter to all forms of uniform universalism, to all forms of assimilationist gnosticism, and to the denial of the particularity of actual historical flesh. For this reason, the word "catholic" properly describes the church. For "catholic" does not mean "one and uniform" but rather "one out of many." The Catholic people represent a kind of collective family of exuberant particulars, a family of liberty, variety, and even a certain confusion. They are not tame, orderly, and homogeneous, but alive, vital, and various.

ONE OF THE great achievements of American Catholicism has been to weld many different international cultures — which, prior to their meeting in America, had had little historical contact with each other — into a peaceable community, a community in which variety remains.

In the particular identity of each of us, God is speaking. Through each of us, he says something unique and different. From each of us, he expects a different, novel, original testimony. Only in our variety do we begin, as from afar, to mirror his infinity, the God who loves particulars.



New York Puerto Ricans celebrate San Juan Batista day. 'One of the greatest achievements of American Catholicism,' writes Michael Novak, 'has been to weld many different cultures . . . into a peaceable community, a community in which variety remains.'

History profile

Anti-Catholicism : as American as?

By Father Alfred McBride, O.Praem.

In our friendly ecumenical times, it is hard to believe there were decades of savage anti-Catholic behavior in the United States. The original American colonists were mostly Protestants, close enough to the battles of the Reformation to retain an anti-Catholic bias. They were not all comforted by the presence of French Catholics in Canada and Spanish Catholics in Mexico. Social crisis tended to take that fear and turn it into organized hatred.

Three such movements arose to plague Catholics from 1840 to 1900, (and residual elements persisted during the election campaigns of Al Smith and Jack Kennedy).

First came the Nativists or Know Nothings — the title taken from the ceremonial answer in their initiation requiring them to say, "I don't know." Made up of old guard American Protestants, the Nativists exploited the fears and confusions generated by the arrival of countless thousands of Irish immigrants with the consequent overnight expansion of the Catholic Church, not to mention the sudden competition for jobs.

The high point of Nativist mischief occurred on the night of May 8, 1884 when a Know Nothing mob burned

The third anti-Catholic organization was the American Protective Association (APA), which arose in the wake of the financial panic of 1893. Mostly found among Midwestern farmers, it swiftly acquired a membership of two-and-a-half million and published a magazine and 70 weekly newspapers.

The APA opposed the growth of Catholic schools, fought against federal grants for the Catholic Indian missions and helped popularize anti-Catholic stories such as those written by the mythical Maria Monk. One of the more enduring myths, the story of Maria Monk dwelt on supposedly lurid encounters between priests and nuns in underground passages

that connected convents and monasteries — or convents and rectories.

THE KLAN added a theatrical variation to the Maria Monk tales by hiring an ex-nun with the improbable name of Sister Mary Angel and regaling Colorado miners with X-rated tales about convent sin. And all this with the promotional touch that her speech was "for men only."

Both the Klan and the APA titillated their readers with inside information about the pope owning land near Washington and West Point where he could place his invading troops strategically, about how a Catholic father donated a rifle and ammunition to the church when a

male child was born, and a certainty that the Knights of Columbus ordered the assassination of President Abraham Lincoln. Even in the so-called enlightened 20th century they could get away with the accusation that 90 percent of the deserters in the First World War were Catholics.

We do not need to linger on these sick minds from the past, except as a caution not to imitate such rubbish or repeat its un-Christian and de-humanizing attitudes. It is a dark page we hope can be closed forever. But as Edmund Burke says, "Eternal vigilance is the price of liberty."

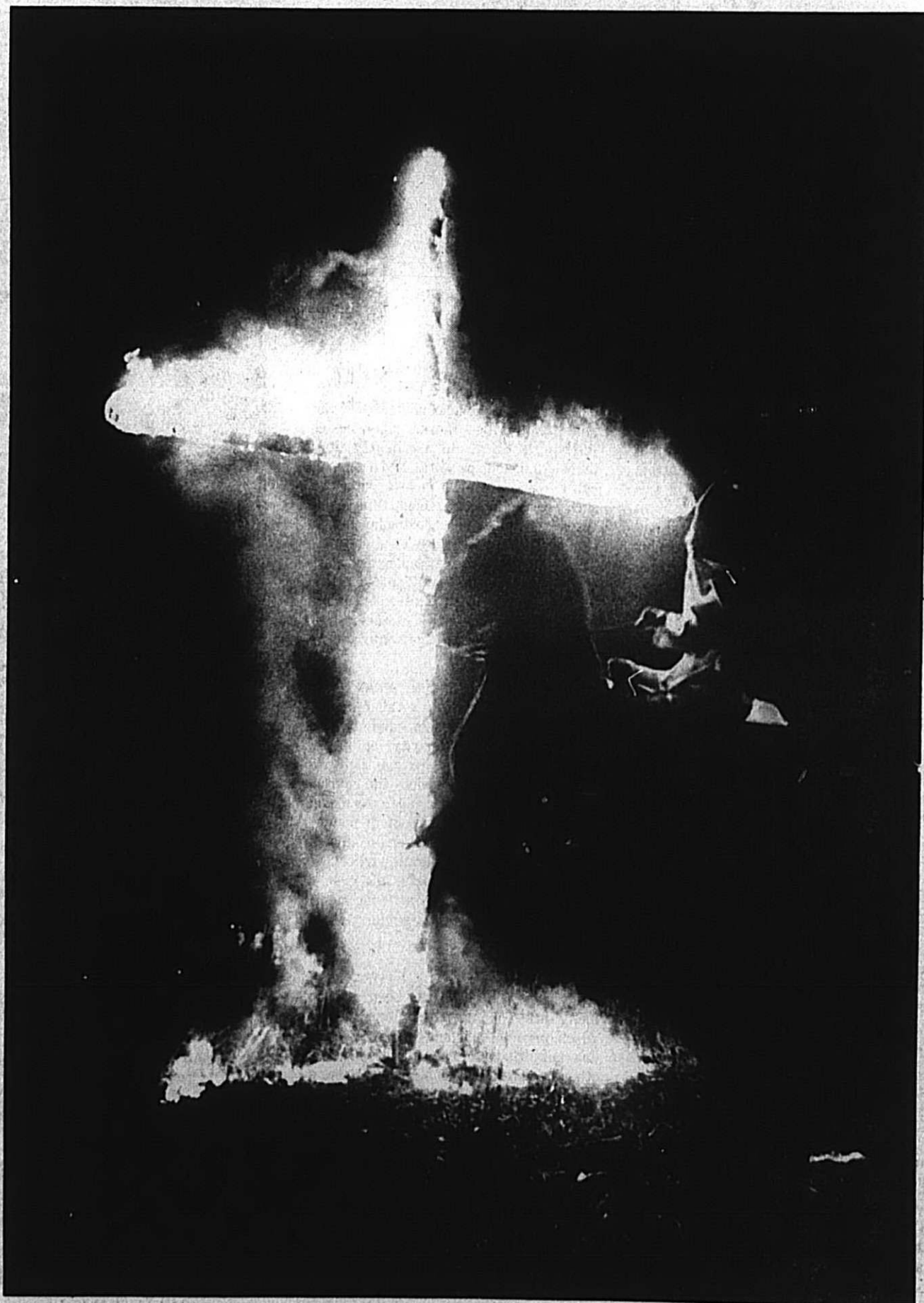
1978 by NC News Service

*'Social crisis
tended to take
that fear and
turn it into
organized hatred'*

Philadelphia's St. Augustine Church to the ground. This began three days of church burnings, the destruction of 40 homes, the killing and wounding of 50 Catholics and the creation of hundreds of refugees. They formed an American Party that eventually controlled 75 seats in Congress and six state houses. Among their plans was the suppression of Catholicism. The party, however, disappeared rapidly in the face of a much more pressing issue — that of abolition of slavery and the coming of the Civil War.

TWO OTHER organizations were to take up where the Nativists left off, the Ku Klux Klan and the American Protective Association. We normally think of the Klan in terms of its vicious persecutions of blacks, but it was equally an enemy of the church.

Founded in Pulaski, Tenn., by six ex-Confederate officers wearing ghostly robes, the Klan loved to urge its members to ride around scaring newly released slaves. The name comes from the Greek word, "kuklos," or circle. The Klan remained active in state legislatures, attempting to make laws that would close Catholic schools, forbid the pre-marriage promises of Protestant mixed marriage partners to raise children Catholics, and make public school attendance compulsory.



Archbishop John Ireland

Catholic to Americans, American to Catholics

By Father John J. Castelot

If it's a long, long way to Tipperary, it is also a long, long way from Kilkenny to Minnesota, and when John Ireland became the first archbishop of St. Paul, he had come a long way indeed. He was born in Burnchurch, Kilkenny. When he was 10 his parents took their six children to America.

As a young boy, John caught the attention of Bishop Joseph Cretin, first bishop of St. Paul, who sent him to a minor seminary in France. He was ordained in St.

Profile in history

Paul by Bishop Thomas L. Grace on Dec. 22, 1861.

For a few months he served as assistant at the cathedral, then joined the Fifth Minnesota Infantry Regiment as chaplain. Ill health and his bishop's needs forced him to resign in 1863, but he treasured the experience; it was, furthermore, an index of his deep, sincere patriotism. Throughout his life he was eager to demonstrate that a good Catholic could and should be a good American.

In 1867 he became rector of the cathedral and represented his bishop at Vatican Council I. In 1875 Pope Pius IX chose him to be titular bishop of Maronea and Vicar Apostolic of Nebraska, but his own bishop, loath to lose him, had the appointment rescinded. The pope, however, upheld his appointment as bishop but now as coadjutor with right of succession to the bishop of St. Paul.

IN WIDESPREAD appearances on behalf of the Catholic Total Abstinence

Society he became nationally known as an eloquent, powerful speaker. Concerned about the plight of his fellow immigrants in crowded Eastern cities, he set up a vast program of colonization which brought over 4,000 families to settle 400,000 acres in western Minnesota.

When Bishop Grace resigned in 1884, Bishop Ireland became head of the diocese. Shortly thereafter, at the Provincial Council of Milwaukee, he joined his fellow bishops in recommending the establishment of a new archdiocese in the West. Accordingly, he was appointed the first archbishop of St. Paul in 1888, and in 1889 five new dioceses were added to his province.

At the Third Plenary Council of Baltimore in 1884, he delivered a landmark address, "The Catholic Church and Civil Society," urging full cooperation with the established democratic system, a system only tentatively tolerated in high Vatican circles because of its religious pluralism. This subject continued to engage his scholarly interest and prompted several excellent contributions to learned publications.

He was in the West what Cardinal James Gibbons of Baltimore was in the East, a forceful, universally recognized leader of the church in the United States. And like all strong characters of deep faith, conviction, and intellectual integrity, he evoked a variety of reactions.

TO MANY Catholics, he seemed too American, while to many of his fellow Americans, in spite of his sincere patriotism, he seemed too Catholic. It was precisely this healthy, realistic blend of loyalties that led Pope Leo XIII to send him to France in 1892 to persuade Catho-

lic leaders there that they should read the signs of the times and stop pushing for the return of the monarchy. His formal presentation to a select, critical group amazed them; they had not expected such flawless French, moving oratory, and winning diplomacy from an American bishop.

His insistence on Americanizing immigrant Catholics was deeply resented and vigorously opposed in some quarters.

Archbishop Ireland made valuable contributions to Catholic education at all levels, but his practical and eminently pastoral programs were misunderstood and misrepresented. This was especially true of the Faribault School Plan, whereby the parochial school could be

rented to the local school board for use during the day. The furor reached as far as Rome, and he had to vindicate himself and his plan. He was one of the prime movers in the establishment of the Catholic University in Washington, and at home he built the College of St. Thomas and the magnificently staffed St. Paul Seminary. With Cardinal Gibbons he fought for the rights of labor, and his stand on racial equality was open and fearlessly Christian.

He was knowledgeable and articulate, and in many areas was years ahead of his time. He died at the age of 80 on Sept. 25, 1918.

1978 by NC News Service



Author Michael Novak

A passion to drive understanding home

By Father David Burrell, C.S.C.

Leon Bloy wrote an autobiographical essay, "A Pilgrim of the Absolute," which captured the heart and mind of many of us who were introduced to things intellectual and Catholic in the 1950s.

As I composed this profile of Michael Novak — a friend of more than 20 years — Bloy's title came to mind. It is not quite accurate; yet it would be equally inappropriate to swing to the other extreme and characterize Novak as a "pilgrim of the relative." For the truth lies somewhere in between. Much of our time together in Rome during the late 1950s was spent working out the relative character of true statements — with lots of help from Father Bernard Lonergan. One of Novak's earlier books, *The Open Church*, formulates our discussions quite lucidly.

Novak had received a fine classical education, beginning with Latin and Greek from high school seminary days, and continued under the tutelage of a caring faculty at Stonehill College. His predilections were literary as well as philosophical, and he took time each day to craft something — a discipline he had learned in college. He had acquired many disciplines during his years in Holy Cross and

had a way of bringing them to a single focus in a passionate quest for understanding.

THAT PASSION to understand continues to characterize Novak's approach to everything, and affects him with a restlessness that leads him to action as well.

Part of what we learned from Father Lonergan was that understanding carries its own imperative. Yet what Novak adds

Profile for today

to that is a concern that the truth as he has discovered it be efficacious as well. Since understanding does not carry its own motive power with it, Novak is constrained to supply that from other sources. He would identify these with his Slovak origins: with Johnstown, Pa., and later with the drive to win inculcated in seminary sports. Whatever the origins, it is certain that this man is driven to understand and to drive that understanding home. That penchant, plus his sensitivity

to human concerns, must have contributed to his outstanding teaching award at Stanford during the 1960s.

Outstanding teacher he has always been, although other concerns often conspired to carry him into other areas — such as Sargent Shriver's campaign and the Rockefeller Foundation. Ideas, after all, must be realized, given their appropriate shape in space and time. Currently a distinguished professor in religious studies at Syracuse who will be a visiting scholar at the American Enterprise Institute in 1978-79, Novak's passion to teach seeks an ever-wider public.

Novak embodies a quality which guides his inquiry and action; he would call it a Catholic sensibility. His responses to issues political, social or religious, are tempered by a spontaneous respect for feeling, coupled with a distrust of ideological patterning.

YET THE FEELING must be disciplined — not unlike the ritual activity which undergirds Catholic sensibility. This feeling and his convictions about it have protected Novak from the ravages of professional academicism. His fine essay in philosophical theology, "Belief and Unbelief," remains after more than 19 years a mini-classic in the field. Yet he

has gone on to explore many other regions — drawn by the need to understand and driven to communicate a clarifying word: sports, ethnic neighborhoods, and most recently, the family.

His own family — his artist-wife Karen and their three children — has been both an inspiration and a laboratory for that study. For Novak's passion to understand fastens invariably on what is there in front of him: American culture, ethnic origins, liberal political schemes. He is concerned to make us all aware how deeply these contexts affect us, and to help us become aware of their shortcomings so that we can use them as well to bring us to some understanding of the truth of ourselves.

Since we are human beings with collective as well as individual histories, it behooves us to understand whence we came that we might not follow false prophets into the future. That bit of wisdom characterizes whatever Michael Novak undertakes, and makes of him a profoundly traditional person. But then tradition marks a truly Catholic sensibility, and anyone who cares so about expression would never want to overlook the discernments imbedded in our grammatical good sense.

1978 by NC News Service

Communicating at Mass

Participation makes quite a difference

By Father Joseph M. Champlin

Second grader Sherry Mullen sat in the emergency room of our local hospital in Fulton, N.Y., one Saturday night with a knee-high plaster cast on her right leg.

"I broke it jumping down the stairs." She didn't seem too upset by this accident, even though the healing process would keep Sherry off her beloved roller skates for some weeks.

Roller skating with her mother apparently is one of the little girl's favorite pleasures, at least if what she drew and said at our recent Mass serves as any indication.

The theme of that weekday liturgy for the Fulton Catholic school, selected and carried out by the second-grade students, was simply "Mothers." As part of the preparation process, we asked them to draw a picture expressing "What my mother means to me."

Sherry's crayon sketch depicted the two of them skating at a local rink. Additional details showed a counter off at the side with cookies, candy bars "and other stuff."

HER CLASSMATES were equally creative. Their drawings portrayed a mother "caring for me when I am sick," "giving me a present because she loves me," "cooking supper," "helping me with homework," "buying my clothes," "putting on my hockey skates." A particularly sensitive and wise boy visualized, "My mother makes me feel better when I am crying."

These sketches exemplified the psychological principle that children in this age bracket express their thoughts and feelings much better visually than verbally. Adult viewers may not catch the message at first sight (I missed the roller skates in Sherry's drawing), but the young students, if asked, provide rather amazing and often amusing explanations of their masterpieces.

Our homily for the Mass involved those pictures, the children and their explanations. The girls and boys sat on the carpeted floor, but stood up and gave their description of the sketches as each one was displayed for the congregation to see. The celebrant then found it relatively easy to draw a parallel between these mothers and Mary, the mother of Christ and our mother.

Various class members proclaimed the Scriptures, read the general intercessions and brought forward the traditional offertory gifts. However, several also carried a banner with photographs of their mothers attached to it, some snapshots being a bit older than the parents would like to admit and reflecting dress styles long since forgotten. The boys and girls also placed before the altar some red carnations which would be given to their own mothers later.

The "Directory for Masses with Children," that visionary Vatican document issued in 1973, calls precisely for this type of activity.

PARAGRAPH 22 reads: "The principles of active and conscious participation

are in a sense even more valid for Masses celebrated with children. Every effort should be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration, for example: preparing the place and the altar, acting as cantor, singing in a choir, playing musical instruments, proclaiming the readings, responding during the homily, reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various communities."

A later paragraph mentions that "the

use of pictures prepared by the children themselves may be useful, for example, to illustrate a homily, to give a visual dimension to the intentions of the general intercessions, or to inspire reflection." (no.36).

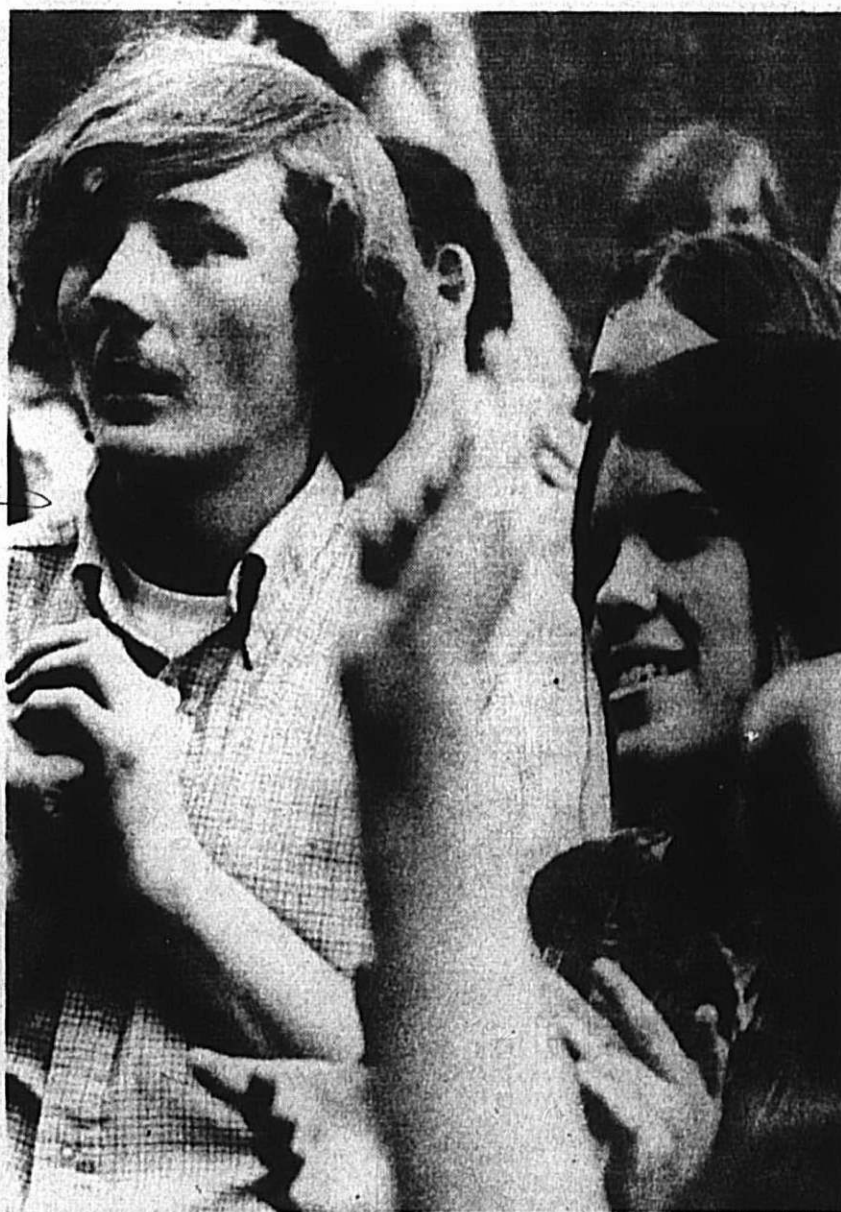
Section 48 likewise notes: "Sometimes the homily intended for children should become a dialogue with them..."

Sherry Mullen never heard of this Roman Directory. But she would agree with its guidelines.

What did she like best in that Mass about mothers?

"The part where I read."

1978 by NC News Service



Discussion questions

1. Reflect upon these thoughts: "Each human being is born of a single woman. Each is rooted. Each is particular. No one is universal. On this reality, Christianity is based."

2. What does Christianity mean? Discuss the points Michael Novak makes in his article.

3. What does the word "catholic" mean?

4. Discuss this statement: "In the particular identity of each of us, God is speaking. Through each of us, he says something unique and different."

5. Who were the Nativists or Know Nothings?

6. What did the Nativists accomplish? What anti-Catholic organization followed this one?

7. What did the American Protective Association stand for?

8. What was Archbishop John Ireland's background?

9. Why is Archbishop Ireland important to American Catholic history?

10. Why must we Christians continue to seek, define and understand truth?

activities calendar

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

july 22

july 27-29

Holy Cross parish, Indianapolis, is sponsoring a combination reunion and Vegas Night beginning with a Mass at 5:15 p.m. at which the "old choir," directed years ago by the late Msgr. Victor Goossens, will sing. After the Mass friends are invited for fun, food and games in the parish hall.

The annual "Tops in Food" Festival at St. Christopher parish, Speedway, will be held on the parish grounds. Carnival ride tickets are now on sale Monday through Friday from 9 a.m. until 3 p.m. at the back door of the rectory. Advance sale prices are 10 tickets for \$3. On-grounds sale will be 60 cents for adult rides and 40 cents for children's rides.

july 23

july 30

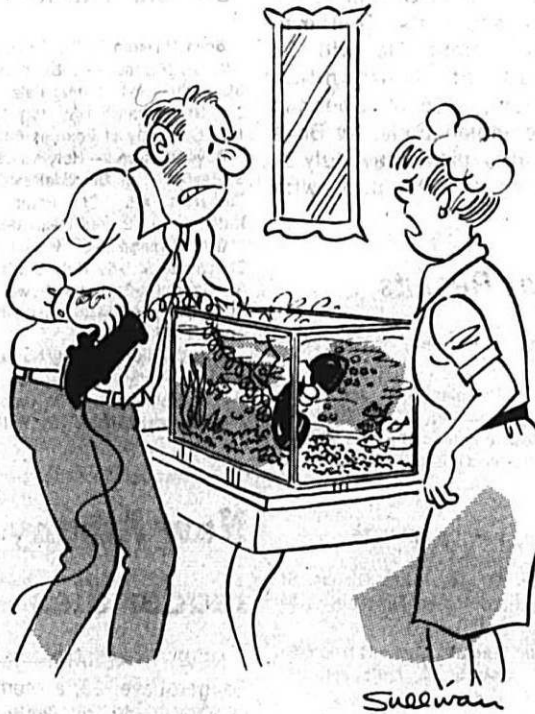
The regular monthly meeting for separated, divorced and remarried Catholics will be held at Providence High School, Clarksville, at 7:30 p.m. Interested persons are invited to attend.

The annual Festival and Picnic of St. Paul parish, Sellersburg will be held on the grounds of Providence High School, Clarksville.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. 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.



double-take

Mrs. Ralph Martini of Guilford, Ind., was the correct entry drawn in the Double-Take puzzle contest this past month. Hers was one of 89 entries received. A check in the amount of \$10 has been sent to Mrs. Martini. Another "Double-Take" will appear in the near future.



"THAT'S WHY THE PARISH IS MAKING BUILDING-FUND SOLICITATIONS EXCLUSIVELY BY PHONE THIS YEAR!"

Education bill (from 1)

students are from low-income families. California, Illinois, New York and Texas would receive 42% of the funds under this program.

The bill includes the following provisions:

—It authorizes \$15 million a year for Ethnic Heritage Studies programs.

—It provides funds for consumer, career, environmental and population education.

Msgr. James McHugh, director of the Bishops' Committee for Pro-Life Activities, said his office disagreed with the population education section of the bill.

HE SAID HE had no problem with programs about population dynamics. But, he said, the section was so vague that he thought it might allow programs which encouraged students to limit their family size or to practice contraception, abortion or sterilization.

—The bill contains funds for projects designed to increase equal rights for women at all levels of education.

—It provides funds to fight violence and vandalism in the schools.

—It provides funds for early childhood education and courses to teach students how to be good parents.

—It expands aid for Indian education.

—It provides funds to use schools to work with other agencies to provide community services.

—It provides funds to help schools develop educational television programs.

—It includes Franco-Americans in the definitions of minorities under impact aid programs to help Northeastern states near the Canadian border.

The Senate will vote soon on its version of the ESEA reauthorization bill.

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Three monks of St. Maur Monastery, Indianapolis, celebrated their 25th anniversaries as priests at the same time the monastery was celebrating its 30th year. From left to right, Fr. Charles Henry, Fr. Harvey Shepherd (it was his 30th anniversary), and Fr. Bernardin Patterson. All three monks have previously served as prior of the monastery.

cyo

Post-Season Softball Tourney

The Annual Post-Season Softball Tournament will begin Sunday, July 23 at various sites.

Twenty-nine teams will vie for the championship in the Boys' and Girls' Tourneys.

The semi-finals will be played at Metropolitan Stadium, 2005 N. Sherman Drive, Indianapolis, for Boys and Girls on Monday, July 31 starting at 5:15 p.m. with

the finals on Tuesday, August 1 at 6 p.m. for girls and 6:15 for the boys.

Softball Standings

Boys Division I—St. Christopher 7-0; St. Michael 7-1; St. Ann 5-2; St. Andrew 4-4; Immaculate Heart 3-4; St. Lawrence 1-5; Holy Trinity 1-5; Our Lady of Lourdes 0-6.

Boys Division II—Holy Name 7-1; St. Mark 4-1; St. Bernadette 4-2; St. Catherine 4-5; St. Philip 3-4; Nativity 2-5; Sacred Heart 0-6.

Girls Division I—St. Malachy 6-0; St. Lawrence 5-0; Holy Spirit 4-1; St. Gabriel 4-3; Little Flower 3-4; St. Christopher 1-4; St. Ann 1-6; St. Andrew 1-7.

Girls Division II—Holy Name 6-0; Nativity 5-0; St. Jude 5-1; St. Mark 3-4; St. Barnabas 3-4; St. Catherine 2-4; Sacred Heart 1-6; St. Philip 0-6.



1978 CYO Junior Boys' Match Play Golf Tournament Junior-Senior Division Champion and Medalist (Left) Rick Meyer, St. Mary, Greensburg. (Right) Brian Meyer, St. Mary, Greensburg, Runner-Up.



1978 CYO Junior Boys' Match Play Golf Tournament Freshman-Sophomore Division Runner-Up, (Left) Tony Parsons, St. Lawrence. (Right) Tom Wetterer, St. Lawrence, Champion and Medalist.

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Tennis Tournament Results

TEAM RESULTS

Over-All: St. Catherine (200); St. Luke (146); Our Lady of Lourdes (143); Holy Spirit (51).

Open: Our Lady of Lourdes (143); St. Catherine (92); Holy Spirit (40); St. Luke (36).

Novice: St. Luke (110); St. Catherine (108); Holy Name (22); St. Andrew (20).

OPEN RESULTS

Boys' Singles: Gary Loveman, Our Lady of Lourdes defeated Tom Jeffers, Our Lady of Lourdes, 6-3, 6-1.

Girls' Singles: Mary Hammond, Our Lady of Lourdes defeated Julie Oberleis, Our Lady of Lourdes, 6-0, 6-2.

Boys' Doubles: Gary Loveman and Tom Jeffers, Our Lady of Lourdes defeated Robey Campbell and Steve Ferry, St. Catherine, 6-1, 6-2.

Girls' Doubles: Theresa Reichle and Linda Hood, Holy Spirit defeated Julie Oberleis and Mary

Hammond, Our Lady of Lourdes, 6-1, 2-6, 6-2.

Mixed Doubles: Tom Jeffers and Mary Hammond, Our Lady of Lourdes defeated Julie Oberleis and Jerry Sulter, Our Lady of Lourdes, 6-3.

NOVICE RESULTS

Boys' Singles: Mike Rieger, St. Catherine defeated Tim Martin, St. Luke, 7-5, 6-3.

Girls' Singles: Eileen O'Brien, St. Luke defeated Ann Papesh, St. Catherine, 6-1.

Boys' Doubles: Chuck Sahm and Mike Rieger, St. Catherine defeated Tim Martin and Bill McGowen, St. Luke, 6-3, 6-1.

Girls' Doubles: Rosie O'Brien and Eileen O'Brien, St. Luke defeated Marcia Young and Mary Beth Bauman, St. Andrew, 6-1.

Mixed Doubles: Brian Kelly and Mary Diehl, St. Catherine defeated Steve Quesser and Rosie O'Brien, St. Luke, 6-4.

New Albany leader dies

NEW ALBANY—Karen Fougerousse, 23, a member of Our Lady of Perpetual Help parish, New Albany, and executive secretary of the New Albany Deanery Catholic Youth Organization, died Sunday, July 16 at Floyd County Memorial Hospital here.

Miss Fougerousse, long active in CYO, was an adult moderator of the CYO unit at Perpetual Help. While still in high school, she was awarded by the CYO for her outstanding service in the organization.

Funeral services for Miss Fougerousse were held Wednesday at the parish. Burial was in St. Mary's Cemetery. She is survived by her parents, Mr. and Mrs. Arthur J. Fougerousse.

Franciscan sister dies

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated for Sister Mary Ada Pfeiffer, O.S.F., at the Franciscan motherhouse here on Monday, July 17.

Immediate survivors include two sisters, Rose and Frances Pfeiffer, both of Cincinnati.

On July 26, Sister Ada would have celebrated 60 years as a Sister of St. Francis. She served for 46 years as an elementary teacher in the parochial schools of Illinois, Indiana, Kentucky, Missouri and Ohio. In the Indianapolis archdiocese, Sister Ada served at Annunciation, Brazil; St. Andrew and Holy Family, Richmond; St. Lawrence, Indianapolis; St. Mary, New Albany; and St. Joseph, Shelbyville. She was last assigned to Greensburg where she retired in 1967.

Thirty years ago Indianapolis played host to the first Indiana Provincial Convention of the Council of Catholic Women. Theme of the party was "Religion in the Home."

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† ANDRES, Clarence P., 70, St. Mary, New Albany, July 15.

† BENNETT, James E. (Shorty), 76, St. Mark, Indianapolis, July 18.

† CANCELLA, Robert F., 31, Feeney-Kirby Mortuary, July 15.

† CLEMENTS, Judy Ward, 46, St. Mary, New Albany, July 15.

† COLLEARY, Brian J., 24, St. Luke, Indianapolis, July 17.

† ENGLE, William M., 84, St. John, Starlight, July 18.

† GOEBES, Leo J., 84, Sacred Heart, Indianapolis, July 14.

† HARRIS, Larry W., St. Mark, Indianapolis, July 17.

† KEYES, Florence C., 76, St. Gabriel, Connersville, July 11.

† KING, James J., 63, St. John, Indianapolis, July 18.

† MANLEY, Michelle, 8, and Christine, 6, St. Luke, Indianapolis, July 17.

† MASCARI, Frank L., 67, St. Mark, Indianapolis, July 12.

† POPHAM, Claudina, 84, St. Paul, Tell City, July 6.

† QUIGLEY, Edward M., 97, Holy Family, Richmond, July 15.

† RECHTIEN, Joseph, 78, St. Paul, Tell City, July 8.

† STOCKER, Elizabeth S., 84, St. Elizabeth, Louisville, Ky., July 15.

† WEBER, Mabel E., 72, Sacred Heart, Indianapolis, July 14.

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England's Dan and John Ford Coley's "Love Is the One Thing We Hide" conveys an important message. At times, we hide more than our love, yet the song's emphasis on each person's potential for loving is significant.

Two questions that flow from the song's message are: What keeps us from being this loving person? What is it that encourages us to choose the safety of hiding away our love rather than risking to share our love? These questions have been asked many times, and books have been written in response. The fact that the questions remain speaks of how all the answers given are never completely satisfactory.

Perhaps this is a clue that we should not look first at the answers, but at the questions themselves. We ask many questions and as life changes, the questions themselves evolve. At one state of life development, the questions reflect our need to further understand the act of receiving love. We wonder if we are lovable. In the words of the song, we move along life's outer circles wanting to be loved, but not sure if we



can be loved. At this stage, the questions are more about self.

WE ARE LOOKING to discover the "inner person," the person not defined by exteriors, achievements, or recognition but innately

formed to the image of God's life and love. Once we receive the gift of glimpsing the goodness of our inner person, other questions evolve. Our awareness of being lovable becomes more real to us, and we begin to look outward to the other selves around us.

The next question presents another sense of love's meaning: Is loving worth it? In looking outward to other people, we discover different responses to our

loving. If our loving is rejected, this rejection can shake our inner conviction that we are lovable. We discover a new level of vulnerability within ourselves, and as the song says, we are "afraid that we will end up in pieces on the ground."

Love seems to cost more than we realized. If our loving means only good feelings, then its worth will surely fluctuate, just as our feelings about loving will go up and down. Yet the questions grow in importance for they bring us to personal conviction and commitment. Once we faced the pain and brokenness that loving can sometimes bring, but still affirm love's life-giving hopefulness, we discover the questions are changing once more. Love is worth its cost, but where does it take us?

HIGHER LEVELS OF questioning are hardly questions at all. They are statements about the fullness of life's mystery. Persons asking these questions of loving are persons with a sense of life vision. There remains a recognition of one's own worth, plus an affirmation that pain will not destroy love, but now also, a whole new way of experiencing love emerges.

No longer is the question

trivia

Answer to last week's question: Carol Burnett played opposite Buddy Hackett in the TV series "Stanley" before she was featured on the Garry Moore Show. She began a New York stage career in the musical "Once Upon A Mattress" and when her popularity on TV grew she had the leading role in the musical "Fade Out-Fade In."



of hiding our love relevant, for the realization has grown that our loving is intimately tied to our every act. We are never certain where our loving will lead us, but we know that each step of the journey is joined to God's presence. We experience the ancient words of the prophet Isaiah as true for every person today: See, I, your God, am making all things new; even now it springs forth, do you not perceive it? Loving at this level is to

respond fully to our loving potentials.

So we are left with questions, not answers. We discover that love's meaning cannot be fully known. It can only be lived. Today we accept the questions our loving brings, and we see that these questions are paths for life's journey. For in accepting and living the questions, no longer is our love hidden away, but now a visible part of God's everlasting love.

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*Whirling and swirling through life's outer circles
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Pretending we're strong
And the only thing we all need is wrapped up inside
Why is it always that love is the one thing we hide*

*Dreaming and breathing alone in the darkness, awaiting the light
And concealing the feeling of helpless surrounding alone in the night
And the only thing that we need is wrapped up inside
Why is it always that love is the one thing we hide*

*And it's all along we go
Though it's all along we know,
There are strangers all around
Afraid to make a friend
Afraid that it will end up in pieces on the ground
Though we're lonely, we're so lonely*

*All of a sudden it one you've awaited is calling your name
And the hours spent wondering and waiting for someone
Just won't be the same
And the only thing that you both need is wrapped up inside
Why is it always that love is the one thing we hide
Why is it always that love is the one thing we hide*

Written by: Dan Seals
Sung by: England Dan and John Ford Coley
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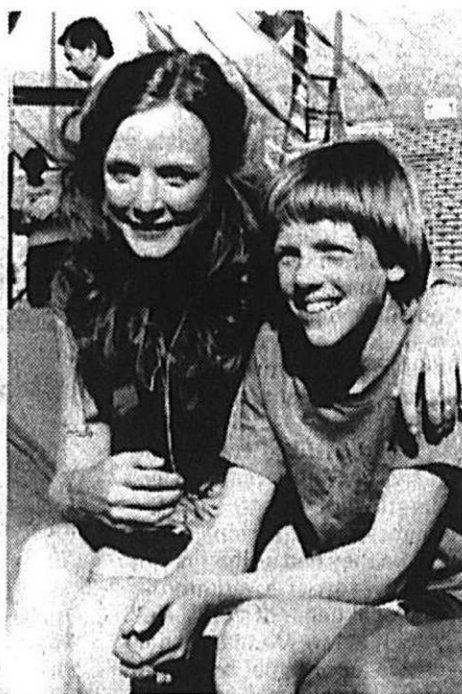
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HUMANITAS WINNERS—The Human Family Institute has presented Humanitas prizes totaling more than \$50,000 to writers of "Special Olympics" and episodes of "Family" and "All in the Family." The cast of "Family" (left photo) includes, rear from left, Gary Frank, Sada Thompson, James Broderick and Meredith Baxter-Birney, and, front from left, Quinn Cummings, a new member of the cast starting in the fall, Kristy McNichol and Michael Shakerford. In "Special Olympics" (right photo) which aired in February George Parry played a mentally retarded boy and Trina Cunningham played an instructor in a school for the retarded. [NC photos]

—tv news and reviews—

The following summary of television programming during the week of July 23 was prepared by the staff of the USCC Communication Department's Office for Film and Broadcasting.

TV Program of Note

Wednesday, July 26, 10-11 p.m. (CBS) "The Fire Next Door."

A documentary dealing with arson in the South Bronx narrated by Bill Moyers. The winner of several major awards, including the

ecumenical Humanitas award, this program is highly recommended. (Repeat)

Religious Broadcasting Highlights

RADIO: Sunday, July 23. "Guideline" (NBC) continues the current series of interviews with women Religious in ministry today. The series will explore some of the many occupations both inside and outside traditional church structures

in which nuns are involved and how the continuity of their religious lifestyle informs that work. Guest is Dominican Sister Lorraine Reilly, founder and director of GLIE, a community service program for runaway teen-agers in the South Bronx, one of New York City's highest crime areas. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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—media notebook—

Series made in Russia fosters understanding

BY T. FABRE

NEW YORK—Starting this fall, viewers will have the opportunity of seeing a TV series made in Russia by Americans—a unique example of television helping to foster international understanding.

The series, "The Unknown War," consists of 20 one-hour segments detailing the Soviet Union's part in World War II, from Hitler's invasion of Russia in June 1941 to Berlin's fall four years later in April 1945. The series is likely to convince the average American of how woefully ignorant he has been about those four years of ferocious military combat and civilian devastation.

Although the Soviets were our wartime allies, the Eastern Front meant relatively little to most Americans because of their struggle with Hitler's armies in the West. The subsequent Cold War further dampened any interest Americans might have had in learning more about Russia's contribution to the defeat of Nazi Germany.

There is nothing new, of course, about a World War II documentary series. The form has been a TV perennial, from the 1950 "Victory at Sea" to the recent success of "A World at War."

What is new about "The Unknown War" is that it will show for the first time how World War II was seen from the Russian perspective. Moreover, the series is unique in that its footage comes from the Soviet film archives without any censorship or preconditions on its use.

World War II has assumed an almost sacred place in the Soviet Union, where it is called the Great Patriotic War. The war was a profound national experience, uniting all the peoples of Russia in a single endeavor. World War II memorials can be seen everywhere in the country, overshadowing even memorials to the Bolshevik Revolution.

THE RUSSIAN struggle for survival was on an epic scale against which Western losses pale. As many as 30 million Russians died while countless numbers were wounded. Virtually no household was left unmarked by the war's havoc.

Helping American viewers understand and relate to the pictorial record of the war is Burt Lancaster. As on-camera host, he visits the battlefields and talks with Russian officials and ordinary citizens about these events.

Poet-composer Rod McKuen was in charge of shaping the historical research into a cohesive script as well as coordinating the use of original scores written by four Soviet composers.

ASSEMBLING the film footage took months of work in the vast Soviet archival collection and was the work of a team of experienced editors under the supervision of Isaac Kleinerman, winner of many TV awards for his network documentaries.

The first public screening

of "The Unknown War" will take place Sept. 7 at the National Archives in Washington. Later in the fall it will premiere on television stations in 12 American cities and be broadcast in 16 foreign countries, among them West Germany.

Whether public and critical response will lead other stations to buy the series and justify the reported \$3.5 million production cost remains to be seen.

Actual viewing of the 20 programs, of course, will be the only way of judging how well the series fills an admitted historical void. One thing, however, appears certain—"The Unknown War" can only help Americans to understand the Russian past and how that past continues to influence the present. This in itself will be no small contribution to building better international understanding.

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'Cheap Detective'

BY JAMES W. ARNOLD

Movie comedy seems stuck just now on parody, and Neil Simon's "The Cheap Detective" slips into a slot not yet filled by Mel Brooks, Marty Feldman or Gene Wilder, somewhere between Inspector Clouseau, Hitchcock and Sherlock Holmes' smarter brother.

The target, of course, is Humphrey Bogart films, specifically "Maltese Falcon," which was a detective story, and "Casablanca," which was not. The trouble is that while these flicks have not been extensively worked over before, the Bogey-private eye stuff has, almost to the point of no return. Woody Allen's "Play It Again, Sam" certainly sent up (with affection) the Bogart mystique as well as specific scenes in "Casablanca." The last "Pink Panther" had a "Casablanca" sequence. We've had a ton of modestly serious shamus-film imitations (most recently, "The Big Sleep") and last year an effectively gentle parody, "The Late Show." This summary doesn't even count all the satirical skits on TV, from Carol Burnett to "Saturday Night Live."



to top himself with funny character names, like Jezebel DeZire, Betty DeBoop, Pepe Damascus and Jasper Blubber. If it

sounds a bit like forced comic strip humor, you've got the tone exactly. "Cheap" is no comedy milestone; in fact, it makes "Murder By Death" look like a masterpiece.

There is a high silliness or sophomoric quotient in all these parodies, but in truth the difference between the merely inane and the clever farce is hard to pin down.

The distinction probably hangs on taste (currently at a low point), ingenuity and execution. Thus, oddball names can be funny, as Oscar Wilde and even Simon have proved; here they just seem uninspired, and Simon pushes them too hard. When

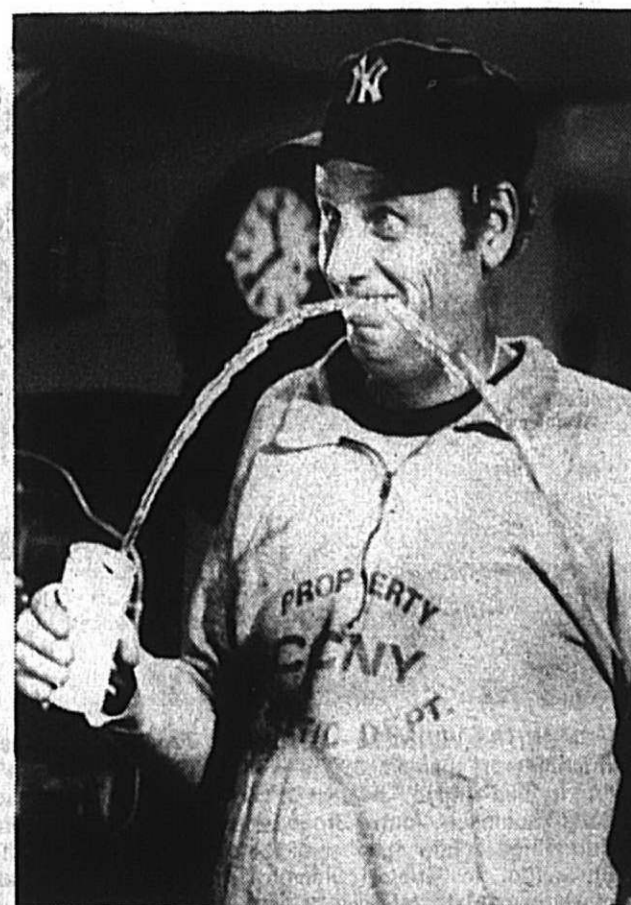
Falk goes into a bar to meet Blubber (the vast Sidney Greenstreet character played by John Houseman), he calls out the name, five other fat men turn around in anger, and he gets thrown out. Not funny, I thought, but dumb.

SIMILARLY, for some reason all the murder victims, shot neatly in the forehead, are frozen in the poses they had at the time of death—sort of a variation in the kids' game of "Statues." When widow Marsha Mason shows up in the bathroom precariously wielding an urn of her spouse's ashes, we just know they're going to be spilled accidentally down the toilet, and Simon won't even let it go at that. A gun is fired into the bowl, and Mason shrieks, "We've shot him again!"

On the other hand, it's just as stupid, but somehow funnier, when a car full of Nazis are involved in a chase, and the leader keeps shouting "Schnell! Schnell!" and an officer by that name keeps asking what he wants. The commander finally switches to English ("Quicker!") but that's the name of another officer.

The best moments in "Cheap"—there aren't enough—are those that are almost Rich Little impressions of the original, i.e., the fun is not so much in gag lines as in the imitation. In this category are Houseman's impersonation of Greenstreet (especially in wheezing the history of the priceless "falcon"); Louise Fletcher's re-creation of the look and personality of Ingrid Bergman; the restaging of such classic scenes as the package-opening from "Falcon" and the fogbound farewell from "Casablanca" (at the Oakland ferry).

ONE ALSO appreciates small throwaway touches, like the Mona Lisa print and Fairview High pennant which show up on every interior set, and the attempt of the Free French patriots to bribe Falk (because they are broke) with a music-box watch that plays the Chevalier version



DISNEY COMEDY—McLean Stevenson, who says he loves to use slight gags, clowns during a break in filming his first movie, Walt Disney Productions' "The Cat From Outer Space." The comedy also stars Ken Berry and Sandy Duncan. [NC photo copyright 1978 Walt Disney Productions]

—tv films this week—

SIMON HIMSELF joined the assault two summers ago with the immensely profitable "Murder By Death," in which Peter Falk unveiled his Bogey-Sam Spade imitation amid a wealth of put-ons of other famous movie detectives.

"Cheap" is clearly a spinoff, including even some of the cast (Eileen Brennan, James Coco), director Robert Moore, and a desperate attempt by Simon

THE REIVERS (1970) (NBC, Saturday, July 22): The beautiful, delightful and touching film version of William Faulkner's last novel, about a couple of likeable household handymen (Steve McQueen, Rupert Crosse) who take the family's youngest son on a

trip to Memphis, lose the family car, and have to win it back in a hopeless horse race. Superbly written, acted, and directed, with strong moral values, despite rascally adventures in a Memphis bawdy house. Recommended for adults and mature youth.

GOLD (1974) (ABC, Sunday, July 23): An occasionally spectacular adventure flick whose climax is the flooding of South African gold mines. The dramatics, however, are stupid and amoral, and the image of problem-ridden South African society is hardly realistic. Not recommended.

TOM SAWYER (1973) (Part Two, CBS, Tuesday, July 25): This is the musical version of the Twain classic, produced by Reader's Digest and starring Johnny Whitaker as Tom, with Jodie Foster as Becky and a fine adult cast including Celeste Holm and Warren Oates. Despite a tendency to be too cute and obvious, the film has some outstanding moments and is both inventive and faithful in dealing with the well-known story. Recommended for children.

MAN ON A SWING (1974) (CBS, Tuesday, July 25): Flaky clairvoyant Joel Grey helps police chief Cliff Robertson solve the brutal murder of a girl in a suburban shopping center. Strong acting in this Frank Perry film, which is more concerned with psychology than police work. Story construction, however, is ultimately disappointing. Not recommended.

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