

## Family turmoil linked to crisis in priesthood

BY JOHN MUTHIG

VATICAN CITY—The Vatican Committee for the Family has said that the crisis in Christian families in the West is linked to the crisis in the priesthood.

In a document charting the committee's priority areas, the committee said that "if families do not always know what course of action to follow, it is because they are often left in uncertainty by their spiritual guides.

"The crisis that is being experienced in the priesthood can be linked with the crisis known by many families," said the committee.

"A renewed priesthood will save the family and vice-versa."

In the document, titled "The Family in the Pastoral Activity of the Church," the committee deplored the lack of Catholic opposition to anti-family legislation.

"IT IS STRIKING," said the committee, "to note that Catholics in the West are so little prepared to fight the civil battles in favor of the family. One can see this by looking at the type of legislation that has been introduced over the past 10 years even in countries of long Christian tradition: divorce, contraception, abortion, sterilization, euthanasia, etc."

The committee urged better seminary training on issues involving the family.

It suggested that seminarians be given courses on "biological research in the area of human fertility, its regulation and application in the domain of the natural means of family planning."

It criticized seminaries for training seminarians "for a ministry to individuals, independent of their social milieu."

"It is necessary," said the committee, "to help priests to be more attentive to the family as a social unit, and to the place of each of its members in the evangelical renewal of the family as the first milieu of life."

In general, the committee document deplored the decline of the family in the West. It cautioned, however, against thinking that the same family problems in the West exist elsewhere in the world.

**THE FAMILY CRISIS** in the West, it said, "arises directly from a mentality which stresses material success, individualism, efficiency, technology which is becoming more and more refined, and the development of a lifestyle that stresses money, action and power.

"More and more the authentic values of family life—love as gift of self, the generous acceptance of life, fidelity, permanence in married life, the spirit of sacrifice—are being regarded as less important and relegated to a secondary level," said the document.

The committee said that "the peace and harmony of society, and to a certain extent, the future of the Church rests on Christian families."

Pope Paul VI founded the Committee for the Family in 1973.

The committee is now a branch of the Pontifical Council for the Laity, headed by Cardinal Opilio Rossi.

Canadian Bishop Edouard Gagnon is vice-president of the Committee for the Family.



GOD'S COUNTRY—Visitors to the Fort Heritage Camp multi-million-dollar project of the Charlotte-based Evangelical Television Network. [NC photo]

## Archbishop Coggan

# Appeals for Anglican unity

BY ROBERT NOWELL

CANTERBURY, England—Archbishop Donald Coggan of Canterbury opened the 11th Lambeth Conference July 23 with a plea to the world's 400-odd Anglican bishops to maintain their unity under God despite differences.

The conference, which brings together all the diocesan bishops of the Anglican Communion and normally meets every 10 years, is being held at the University of Kent at Canterbury and will last three weeks.

Catholic observers present are Bishop Cahal Daly of Ardagh and Clonmacnois, Ireland; Canon Richard Stewart, secretary of the Catholic bishops' Ecumenical Commission of England and Wales (and soon to join the Vatican's Secretariat for Promoting Christian Unity); and Msgr. William Purdy of the unity secretariat in Rome.

ONE OF THE MAJOR issues facing the conference is how the Anglican Communion can cope with the effect that the priestly ordination of women is having and is likely to have not only on its relations with other churches—such as the Catholic and Orthodox, which do not accept women priests—but also on relations between different churches within their own communion.

Some Anglican churches ordain women priests. The most important of these so far is the U.S. Episcopal Church.

Others, including the Church of England, do not do so and do not allow the practice of the priestly ministry within their jurisdictions by women ordained elsewhere. And in America a breakaway church opposed to women

priests has been formed with a retired bishop, Bishop Albert Chambers, involved in the consecration of its first bishops.

Preaching at the opening Eucharist in Canterbury Cathedral, Archbishop Coggan said:

"Some of our differences will be resolved as we think and pray together. Some will remain unresolved. That matters little. Differences are not sinful. They can be creative.

"The one thing that matters above all else is that nothing shall break our love for one another.

"The eyes of the church all over the world are on us. We shall discuss, debate, agree, differ. We shall, please God, never threaten, or litigate, but always love."

STRONG EXPRESSIONS of concern over the ordination of women in the Anglican Communion have come from the Roman Catholic and Orthodox churches.

Last year Archbishop Coggan released correspondence between himself and Pope Paul VI in which the pope warned that ordination of women by Anglicans would be a major barrier to Catholic-Anglican progress toward reunion.

And just before the Lambeth Conference opened, the Orthodox members of the International Anglican-Orthodox Commission issued a public plea to the Anglican Communion "in the name of our common Lord and Savior Jesus Christ" to stop ordaining women.

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# capsule news

## On CARA board

WASHINGTON—Archbishop Joseph L. Bernardin of Cincinnati and John F. Fink, president of Our Sunday Visitor, Inc., have been elected to the board of directors of the Center for Applied Research in the Apostolate (CARA).

## 'Imminent danger'

SALISBURY, Rhodesia—Warning of "the imminent danger of total civil war in Rhodesia, with all its frightful consequences," the Catholic bishops of Rhodesia have issued an urgent plea for an end to fighting in that country.

## Rahner honored

MILWAUKEE—Jesuit Father Karl Rahner will receive the second Pere Marquette Discovery Award ever given by Marquette University during ceremonies at the university in March, 1979.

## Hit workers' rite

BERLIN—The East German bishops have protested a "worker's consecration" rite which they say skilled workers are required to participate in. According to the prelates the pledge is another symptom of the government's attempt to collectivize all mankind.

## the word this sunday

By Father Donn Raabe

### SEVENTEENTH SUNDAY OF THE YEAR

"Key to the Kingdom"

1 Kings 3:5-12  
Psalm 119  
Romans 8:28-30  
Matthew 13:44-52

The key which unlocks the mystery of God's Kingdom is presented in the combination of readings today. The Kingdom is something so worthwhile that a person will seek it more than anything else. How? By seeking to live a life of dedicated love. Solomon wasn't thinking about himself when he asked for an understanding heart to be the "best king" for his people. Sure it's easier to be idealistic and not think so much of your own security. This is possible when you're young, as Solomon was at the time, but something of that is what is needed to be part of God's Kingdom. What's needed is an understanding and self-giving love. That's what unlocks the Kingdom to us. But we ask: "Is that kind of love really possible?" Yes, and it's the only way to enter the Kingdom of God. But fortunately, as Paul says in the second reading, God helps us do it. So hang in there, and don't give up hope.

## The reason why

NEW YORK—Edward Palumbo, a former Discalced Carmelite, and the Rev. Wayne J. Plumstead, minister of a United Methodist church in New Jersey, are among a group of people who say they are former homosexuals now permanently changed into heterosexuals. For the change, they give credit to Eli Siegler, a 75-year-old New Yorker who since 1941 has taught a way of seeing the world called Aesthetic Realism.

## Progress halted

LA PAZ, Bolivia—A democratization trend spurred by a hunger strike and supported by church leaders came to a halt when a general whose election was voided installed himself as president of Bolivia. Gen. Juan Pereda Asbun took over July 21, saying he was preventing communists from seizing power.

## Words of caution

LOUISVILLE, Ky.—Two lawyers, Paul Armstrong and Theodore Amshoff, Jr., offered words of caution about state passage of living will legislation at a seminar at Louisville's Spalding College examining the medical, legal and ethical implications of the Karen Ann Quinlan case.

## 24 Columbians assigned here

Twenty-four Knights of Columbus from councils in the Archdiocese of Indianapolis are included among appointees of State Deputy Thomas F. O'Rourke of Highland, who assumed the leadership of nearly 30,000 Knights in Indiana on July 1.

Among those serving for the 1978-79 term are: Father Robert Morhaus of Indianapolis, Associate Chaplain; Thomas McLaughlin of Indianapolis, Printing and Distribution Manager; Mrs. Eddie Lankert of Jeffersonville, Ladies' Interest Reporter—State Bulletin; Maurice Kockert of Lanesville, Church Director; Robert Scheidler of Greensburg, Family Director; Louis Albricht of Speedway, Membership Director; Lawrence McFadden, P.S.D., of Jeffersonville, Vocations; John Abel of Bedford, Southern Indiana Mentally Retarded Citizens' Project Chairman; Paul D. Caraway of Bedford, Public Relations Co-chairman for Indianapolis Archdiocese and Evansville Diocese; Wilber Shanks of Indianapolis, Tours; Carroll Lanning of Brookville, Squires; Gerald Erlenbaugh of Indianapolis, New Council Development; Joseph Gawrys of Indianapolis, Insurance Promotion; and Richard Keenan of Greenwood, Ceremonials.

OF THE 27 DISTRICT Deputies in Indiana, 22 are new. From the Archdiocese are Dale E. Willoughby of Terre Haute, District 16, which includes Terre Haute, 541; Brazil 4377, and Greencastle 6989; Carl L. Gilson of Indianapolis, District 17; Indianapolis 3680, Indianapolis 3682, Greenwood 6138; George A. Crossland of Indianapolis, District 18;

[See KNIGHTS on 18]

## Private patronage

YORK, England—The Church of England took a step toward ending its system of private patronage and called on the British government to increase child benefit payments during the summer session in York of the church's General Synod.

## Immigration bill

WASHINGTON—The House has passed what U.S. Catholic Conference official John McCarthy calls a "cleaning up" piece of legislation affecting immigration, by a 396-20 vote. McCarthy, director of the USCC Migration and Refugee Services, said the USCC had supported the bill.

## Renew ND charge

SOUTH BEND, Ind.—A second unfair labor practices charge has been leveled at the University of Notre Dame, less than a week after the first was settled.

Teamsters Local 364 complained to the National Labor Relations Board in the charge filed July 17 that Notre Dame interfered with its food service employees by threatening them with layoffs if they continued their union activities.

Notre Dame had promised in a settlement agreement reached with the NLRB that it would not interfere with its workers' right to organize. That settlement was reached after the Teamsters charged on several counts that the university had used unfair labor practices in connection with groundskeeping and food service employees' attempts to unionize.

## Church is 'more committed' to aid divorced, separated

NOTRE DAME, Ind.—The "official" Catholic church is more committed now than ever before to helping divorced and separated Catholics, participants in the North American Conference on Divorced and Separated Catholics were told.

Father Donald Conroy, family life director of the U.S. Catholic Conference, said in his opening remarks that "there is a sense among the official church of really wanting to respond and respond effectively" to the needs of the divorced and separated.

Rather than just issue a "pastoral letter of encouragement," Father Conroy said the bishops made a commitment to action in their 12-year plan for family life, which specifically includes a ministry to the divorced and separated.

SISTER PAULA RIPPLE, a member of the Third Order of St. Francis of Perpetual Adoration and executive director of the conference, echoed Father Conroy's remarks that the past year has been a "hopeful one" for the group because of the bishops' commitment to the divorced and separated and the lifting of the excommunication ban on divorced, remarried Catholics. She suggested that the lifting of the ban, in a sense, has brought divorced and separated Catholics "out of the closet."

Father Conroy noted that the lifting of the ban was "key" because it was a symbolic gesture which prompted many dioceses to begin sensitive ministries to the divorced and separated.

(In November, 1977 Pope Paul VI lifted the automatic excommunication that had been imposed on American Catholics who divorce and remarry. The action does not allow divorced and remarried Catholics to receive the sacraments of Penance and Holy Communion, nor does it change Church teaching on the indissolubility of marriage. The lifting of the ban has been seen as a reconciling gesture to divorced and remarried Catholics which encourages them to regularize their status in the Church.)

ABOUT 300 PERSONS attended the four-day session at the University of Notre Dame. Workshop topics covered areas such as leadership, early recovery, ongoing growth and the developing theology on the canon law of marriage.

Officials of the group also announced that an advisory board made up of professional lay and religious men and

women will help make decisions on conference policy and orientation under guidelines from the board of directors.

For the first time there was Canadian representation, including participants from Ottawa, Toronto and Montreal. Through the continued coordination and exchange of the Ontario and Quebec groups the Canadian region now has two board members with alternates on the board.

## CDA convention speeches score abortion, ERA

NEW YORK—Opposition to abortion and the Equal Rights Amendment, and an emphasis on virtue and values, dominated speeches and resolutions at the national biennial convention of the Catholic Daughters of America, held in New York July 16-21.

More than 2,000 delegates attending the diamond jubilee convention reaffirmed longstanding CDA opposition to the ERA and to extension of the ratification deadline for the amendment. Also affirming past stands, the delegates endorsed the call for a human life amendment to the U.S. Constitution and opposed the use of public funds for abortion, except to save the life of the mother.

Another resolution approved by the group expresses opposition to federally funded child development programs, saying they "should be controlled by the private sector, giving parents freedom of choice over the physical and philosophical environment of their children."

The convention also decided to change the name of the organization to Catholic Daughters of the Americas, reflecting the group's expansion to the Dominican Republic and Mexico. The name change will take effect in late August.

Mary E. Murray of Mt. Savage, Md., was elected national regent at the close of the convention.



Mary E. Murray





Twenty-three Sisters of Providence celebrated their golden jubilee Sunday, July 16, at St. Mary-of-the Woods. Sister Loretta Schafer [bottom row, left], superior general of the Sisters of Providence, extended greetings at an afternoon reception for the jubilarians. Golden jubilarians from left are: [bottom row] Sisters Marie Winifred Smith, Amadeus Rolinger, Hermine Heck, Geraldine Marie Mudd, Claretta Burbine, Marie Patrice Cleary; [second row] Sisters Mary Benedict Goetz, Marie Catherine O'Toole, Ann O'Hara, Ann Patrice McGowan, Miriam Loretto Wondarty, Ellen Mulhern; [top row] Sisters Mary Albertine Coppersmith, Frances Alma McManus, Robert Kiley, Catherine Sienna Wire, Marguerite McCauley, and Maureen Therese Brennan. Jubilarians not pictured: Sisters Mary Agnita Hanafin, Angelita Morgan, Marie Gerard Kane, Gertrude Margaret Matthews, and Kathleen Malloy.



Nine Sisters of St. Francis celebrated their silver jubilee of entrance at special anniversary observances held at Oldenburg on July 28. Pictured above, left to right, are Sisters Kathleen McShay, Carol Ann Sunderman, M. Therese Wente, Norma Jean Hynes, Joan Luerman, Bernadette Asbach, Mary Schmidlin and Sue Ann Vallo. Sister Martine Mayborg, currently missioned in Papua New Guinea, is not pictured. Each of the nine has served in the Indianapolis archdiocese, together contributing 85 years, or an average of nine and one-half years each, to the Church in the archdiocese. Currently, they are engaged in active service in four states and one foreign nation, as teachers, pastoral associates, chaplains, librarians, and directors of religious education.

## UN plans freedom declaration

VATICAN CITY—U.N. Secretary General Kurt Waldheim has said that the United Nations is preparing a declaration against religious intolerance and discrimination.

Waldheim made the statement in an interview with the Italian Catholic daily, *Avenire*. The interview was reprinted by the Vatican Daily, *L'Osservatore Romano*, in its July 20 edition.

"Religious intolerance and violations of freedom of faith lead in many cases on the national and international level to the violation of and negation of other fun-

damental human values," said Waldheim.

"Consequently efforts to promote tolerance and eliminate discrimination based on religion or faith contribute to solidifying peace.

"It is with this mind that the United Nations is elaborating a declaration against religious intolerance and discrimination," said Waldheim.

Waldheim did not specify what form the declaration would take or who was drafting it.

# Pope Paul asks support for suffering Ethiopians

CASTELGANDOLFO, Italy—Pope Paul VI has expressed his support for those seeking to relieve the suffering of the people of Ethiopia.

In his Sunday Angelus talk, July 23, the pope said that recent humanitarian appeals "have highlighted the hard trials certain parts of that land, especially Eritrea, are undergoing."

The Ethiopian government has been seeking to crush the separatist movement that has been fighting for years to make Eritrea independent.

"For some time," the pope said, "the organisms of the Catholic Church and others have been united in fraternal collaboration, with the approval of the country's authorities, to meet the needs of the stricken population. We know too that the local church is committing itself with heroic dedication to relieve the sufferings of its fellow citizens.

"It is not a matter of isolated and locally manageable episodes. It is a very extensive situation with countless victims particularly those who are weakest, most defenseless and, in general, foreign to the devastation that is causing such great suffering. People are dying of hunger.

"We want to assure all that we appreciate the valid testimony, inspired by the Gospel, of the good, the courageous, the generous who seek to bring their aid, even though insufficient, and we support such work with prayer, solidarity, help and most ample encouragement."

Asking his hearers to thank God for their daily bread during vacation time, the pope said: "Let us think of those who, near us or far away, are struggling not to live but to

survive. And let us give them a generous hand, because they are in need, but above all because they are our brothers and bear the likeness of God, the creator and redeemer in their immortal souls."

## Sr. Rhinesmith named to post

NEW ALBANY, Ind.—Sister Alice Ann Rhinesmith, S.P., has been appointed administrator of Providence Retirement Home here by the Sisters of Providence of St. Gabriel Province. The appointment became effective July 1. She succeeds Sister Mary Loyola Bender, S.P., who has been named to a management position at the Immaculata Schools in Washington, D.C.



For the past seven years Sister Alice Ann served as treasurer of the St. Gabriel Province. Prior to that time she was a secondary school teacher in several Archdiocesan schools including Providence High School, Clarksville.

Sister Alice Ann has a B.S. degree in business education from St. Mary-of-the-Woods College and an M.A. in business education and office administration from Ball State University. She has had administration and managerial courses from Notre Dame University and completed studies for nursing home administrators at Ohio State University, Columbus. She is licensed by the State of Indiana as an administrator of health care facilities.

Providence Retirement Home, formerly St. Edward's Hospital, opened in 1963. Licensed by the State of Indiana, the home has 65 residents in the residential area and eight in the comprehensive care area.

## Uphold divorce rule

YORK, England—For the second time in five years the General Synod of the Church of England has narrowly defeated proposals that would allow divorced persons to marry in church during the lifetime of their former spouses.

AN INVITATION TO CELEBRATE

## A Charismatic Mass

"Forever I will sing the goodness of the Lord." (Ps 89:2)

"I call you My friends," says the Lord, "for I have made known to you all that the Father has told Me." (Jn 15:15)



THE MONTHLY CHARISMATIC MASS WILL BE HELD ON THE FIRST FRIDAY OF AUGUST AT:

Holy Cross Church  
1417 East Ohio St., Indianapolis

Celebrant: Fr. James Byrne  
DATE: Friday, August 4, 1978  
TIME: 8:00 p.m.

"... the plan of the Lord stands forever, The design of His heart, through all generations." (Ps 33:11)



— living the questions —

# The Catholic Charities 'riddle'

BY FR. THOMAS C. WIDNER

One of the oddest structures in the Archdiocese—it may very well win a Rube Goldberg Award—is Catholic Charities. Not long ago this agency was reorganized in what was purported to be a move toward greater efficiency and harmony. Bring together under a single umbrella the coordination of all social services in the Archdiocese. Easier said than done.

The first confusing point about it is that what used to be known as Catholic Charities isn't Catholic Charities anymore. It's called Archdiocesan Social Ministries. Call Catholic Charities and you'll get an office with one priest and a secretary. There's some sign that a few in the know are beginning to refer to what used to be Catholic Charities as 'ASM' for short and that abbreviation may stick if the agency survives this identity crisis.



Besides ASM, the "new" Catholic Charities also includes Catholic Social Services. Now there's another one. Did you ever know that in the old days there were two agencies with two completely different purposes, staffs, locations, etc.—one called Catholic Charities and one called Catholic Social Services? Well, they both still exist, of course. But it is possible that not even God can count as high as the number of times people have referred to one as the other.

**CATHOLIC SOCIAL SERVICES** is an agency housing a professional staff (social workers, psychologist, etc.) who provide traditional kinds of professional counseling services to individuals for fees on a sliding scale

basis. For the most part it serves Catholics in Marion county. It earns its income from these fees and from the United Way.

**CATHOLIC CHARITIES** is (or rather was—it's now ASM) an agency housing a professional staff who train volunteers in a variety of self-help programs, e.g., Birthline, St. Vincent de Paul Society, Alcoholism Help and Information, etc. It serves the entire Archdiocese. And its income is generated entirely through the Catholic Charities Appeal.

Besides these agencies there also exists St. Mary Child Center, a diagnostic center for children who have learning, emotional and behavioral problems, and St. Elizabeth Home, a residence for unmarried pregnant women.

**ALL FOUR OF THESE AGENCIES** have now been gathered together as Catholic Charities. Remember, Catholic Charities isn't Catholic Charities anymore. It's ASM. Something like the idea that orange juice isn't just for breakfast anymore. (Trivia quiz for literary buffs: Is the relationship between Catholic Charities and ASM an example of a) metonymy, b) synecdoche, or c) acrimony?)

Rumor has it that the new structure isn't working so well. Fr. Larry Voelker is overseer of this package and depending on whom you talk to he is either a) Simon Legree, b) meek Mary amongst little lambs, or c) waiting for Godot. In fact, he appears to be more of a ringmaster attempting to gain control of a runaway circus.

In addition to supervising and coordinating all social ministry in the Archdiocese, Fr. Voelker, according to his job description, is supposed to "link this ministry to the concerns, programs and goals of the larger Church

community as represented by State and national bodies such as the Indiana Catholic Conference, the United States Catholic Conference, programs like the Pastoral Plan for Pro-Life Activity, Campaign for Human Development, Respect Life, and the National Conference of Catholic Charities." Only the kitchen sink has been left out.

Well, ASM attempts to carry forth most of those programs. And one can hardly wait for the word to begin the Bishops' ten year program for Family Life. Perhaps Fr. Voelker will grow another head and two more arms so that he can participate in more meetings and meet with more boards.

But how much can the whole Catholic Charities program handle?

On paper the reorganization of Catholic Charities sounds great. Each agency has its own board of directors. The Catholic Charities board is an amalgam of representatives from each of the four member boards. It has charge of the Annual Appeal. But it also has authority to approve the initiation or discontinuance of any program of the four agencies, to mediate disputes among the four agencies, and to request changes in agency programs for the well-being of social ministry in the Archdiocese.

If the Catholic Charities board has all that authority, why, then, should each agency have a board? What is the responsibility of each board? Does the Catholic Charities board decide what St. Mary Child Center can do for instance? Or does the St. Mary Child Center board decide that? If it confuses you, imagine how it confuses the board members.

**QUESTIONS:** do we need all these agencies acting on an independent basis? Could some or all be merged into one Catholic Charities with one director? Or would it be better to continue each agency's autonomy? Most of all—how can the total package of social ministry in the Archdiocese improve its own image in the sight of the Archdiocesan public so that the giving of Catholics in the Annual Appeal can be increased and the service of the Church can be strengthened?

For suggestions and/or solutions to these and other eternal problems, please contact Fr. Voelker!

— washington  
newsletter —

# ERA backers lowering their voices

BY JIM CASTELLI

WASHINGTON—Several legislators, under pressure to vote one way or the other on the Equal Rights Amendment, have said, only half jokingly, "I'll vote for whoever doesn't yell at me."

There are indications that ERA supporters, facing defeat, may be the first to lower their voices and if they're not going to speak in whispers, they're at least going to speak in a language politicians understand—politics.

Some ERA supporters have asked for an extension of the March 2, 1979, deadline for



its ratification; and the House Judiciary Committee has approved an additional 39 months. The ERA is three states short of ratification.

Leaders of the women's movement are ready to start the whole process over in Congress if ratification and extension fail. But they have also begun to re-examine their own political strategy and tactics, and the result could be the opening of new lines of communication between movement leaders and many other people, including some Catholics, who in the past have been put off by the movement.

In one tough reappraisal of the women's movement's politics, Mary Russell, who covers Congress for the Washington Post, argued that movement leaders have damaged the popular cause of women's rights by linking it to the far more controversial causes of abortion and homosexual rights. Both pro-and-anti-ERA groups have linked the three issues, but they are separate, she said.

**Many people support the ERA, legal abortion and homosexual rights and many people oppose all three; but many others support one or two of the three and these are the people who have been, for the most part, absent from the ERA debate.**

For example, a number of Catholic women who participated in the state conferences leading up to the International Women's Year conference in Houston last year complained that they felt caught between two extremes; they were shunned by some women's movement leaders because they opposed abortion and by some right-to-lifers because they supported the ERA.

"Women who disagree on abortion

should not have to feel like second-class members of the movement," Ms. Russell said.

Catholic ERA supporters have long argued that the ERA and abortion are not linked. Rep. Margaret Heckler (R-Mass.), a Catholic, made that argument in a speech last June before Network, an organization of Religious and others lobbying on social justice issues. Network supports both the ERA and an extension of the ratification deadline.

**DISCUSSING** the homosexual rights issue, Ms. Russell said, "Discrimination against homosexuals, which is discrimination against both men and women, is not central to the women's movement."

Sister Maureen Kelleher of Network agrees that the ERA and homosexual rights are separate issues; all the ERA would do, she says, would be to ensure that legal treatment of female homosexuals would be no different from legal treatment of male homosexuals.

Much of the ERA debate has focused on Catholics because some anti-ERA leaders are Catholic and because the U.S. bishops have refused to endorse the ERA.

**THE BISHOPS HAVE** supported equal rights for women but have expressed concern about the ERA im-

plications for abortion and the family. The National Council of Catholic Women and the Catholic Daughters of America have opposed the ERA, but the National Conference of Catholic Charities and several Hispanic Catholic groups have supported it.

The most recent Harris poll shows that despite publicity about Catholic opposition to the ERA, white Catholics support the amendment by a 58.2 to 35.4 percent margin.

Jews support the ERA by a 73.5 to 15.3 percent margin; blacks support it by a 68.1 to 26.9 percent margin; ERA support is weakest among white Protestants who back it by a 46.6 to 45.7 percent margin.

Polls such as these suggest that if women's movement leaders are serious about becoming politically sophisticated they will be looking more closely at areas of agreement with Catholics and putting less emphasis on areas of disagreement.

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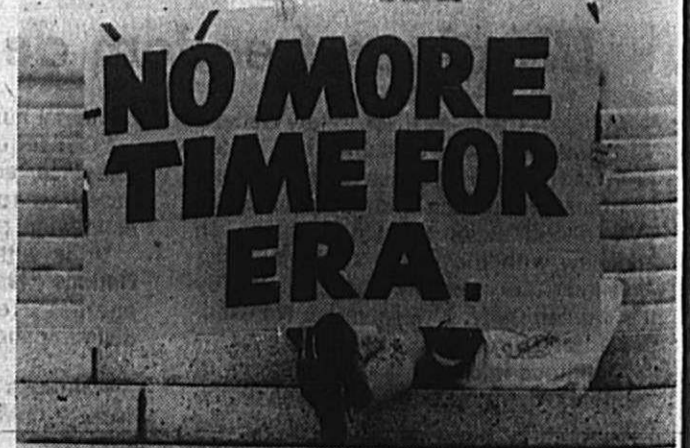
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—question box—

# Did Christ institute Confirmation?

BY MSGR. R. T. BOSLER

**Q.** A sacrament is defined as being "instituted by Christ." In reading the Biblical passages cited in support of the sacrament of confirmation, I find that one must stretch the imagination greatly to come up with this conclusion. Please explain.

**A.** Yours is a good question that has challenged theologians for centuries. St. Thomas Aquinas, who held that Jesus himself immediately (not through the medium of the apostles and their successors) designated the seven sacraments, taught that Christ instituted the sacrament of confirmation not by



anything He did but by what He promised when He told the disciples that He would send the Holy Spirit to them.

Thomas Aquinas, as all others who taught that all seven sacraments were instituted by Christ, recognized that the Bible shows clearly that only baptism and the Eucharist were instituted by Christ; he believed that tradition, which was more inclusive than Scripture, was the source of our knowledge about the other five sacraments.

Two Franciscan theologians who were contemporaries of Thomas taught that all the sacraments depend upon Christ's authority, but that the way they are in practice celebrated is not necessarily due to Him. They described this as institution through intermediaries.

THE REFORMERS, such as Luther and

Calvin, repudiating the notion of tradition, held that only baptism and the Eucharist were true sacraments and that the other five were creations of the Church of Rome. The Council of Trent, wanting above all to teach that the Church had not created the other five sacraments on its own authority, declared that the Church holds there are seven sacraments instituted by Christ. Trent, however, did not define how this happened, whether directly by Christ or through intermediaries.

Modern historical studies have shown that the notion of the sacraments has had a long process of development and that it was not until the Middle Ages that confirmation, marriage, penance and the anointing of the sick were considered sacraments as they were understood by Trent. St. Thomas' appeal to tradition, therefore, loses its validity.

Following the lead of Cardinal Newman, theologians today accept a development of our understanding of the Bible and, therefore, of revelation. They say there are many things implicitly contained in the Scriptures which in time gradually become explicit. Applied to the sacraments, this

would mean that baptism and the Eucharist are explicitly in the Bible, while the Church, with the help of the Holy Spirit, deduced from the actions of Jesus—his laying on of hands, healing of the sick, forgiving sin, etc.—the other five.

**PENANCE IS A GOOD** example. At first the Church felt that the power to forgive sins given by Christ was only to be exercised through baptism, but, as time went on and Christians sinned seriously after baptism and sought help, the Church concluded that forgiveness of sins could be given through another rite of reconciliation since baptism could not be repeated.

Now that Vatican Council II has officially accepted the idea that the Church itself is the great sacrament of Christ, the seven sacraments are seen as an extension of the Church. The Church was instituted by Christ; hence, the seven sacraments were too, for they are part of the growth and development of the Church. Perhaps here is the ultimate foundation for our claim that there are seven sacraments instituted by Christ.



**SINGING IN SIGNS**—Debra Krauss, Miss Deaf Pennsylvania, uses sign language to sing the Communion hymn at Mass at the International Catholic Deaf Association Convention in Miami Beach. The statue behind Miss Krauss shows the Deaf Christ giving the international sign language gesture meaning "I love you." It was carved by a deaf sculptor. [NC photo by Frank Hall]

—letters—

## 'Concerned' about Archbishop

To the Editor:

I am bothered by what I hear in passing from my parish priest. Not only him but another priest I know. I realized the Archbishop has not been giving Confirmation but I did not realize he has been so sick. I don't always know what he is supposed to do, but I just know we don't see enough of him. Why hasn't there been anything in the Criterion about the Archbishop being sick? Why aren't our priests praying for him at

Mass on Sunday?

I wish we could see more of the Archbishop. He doesn't seem to get around to the parishes very much, at least, he hasn't been around mine that I remember. But I would like for him to know that there are some of us who do think of him and pray for his recovery.

I. Peterson

Indianapolis

## Alverna-based organization helping divorced Catholics

There are at least three million Roman Catholics in the United States today who have left the Church because they have divorced and remarried in violation of ecclesiastic law. Most of these 'ex-Catholics' assume the Church considers them either automatically excommunicated or at least living in an adulterous state of sin. Approximately 250,000 Catholics get divorced every year; of these, about 80% eventually remarry.

Divorce and remarriage has become the number one controversy within the Church. In light of this we can take comfort in the fact that it is an issue no longer being hidden away and forgotten. Some of the Church's best ministers are creatively developing new programs to help the suffering. Separated, divorced and remarried Catholics are joining together. Approximately 2% of all divorced Catholics are in some sort of support group. But, most important, Catholics in this situation are speaking up in the Church communities and making their needs known.

SDRC is a gathering of people who have been wounded by the experience of separation and/or divorce and are now in the process of healing. There are men and women from all over Indiana: from Terre Haute to Richmond; from Lafayette to

Evansville and New Albany. They are people who care, are concerned and work actively at healing themselves and support the healing of others.

Under the spiritual direction of Fr. Anton Braun, O.F.M., SDRC meets in Indianapolis at Alverna Center, (phone 257-7338). In addition to regular monthly meetings, gatherings take place in someone's home, at a clubhouse, parish, or park, wherever the need dictates.

The SDRC group exists because there are people in need of ministry, in need of care, in need of having someone else who will listen. As one member so rightly puts it, "we are people ministering to people, 'peer ministry' as we like to call it. Someone who has had a similar experience can speak the same language more credibly. We are the experts."

It is the dream of SDRC to expand to every parish with a support group. This is fast becoming a reality. A group meets at Holy Name Parish in Beech Grove. Another has recently been formed at St. Gabriel parish in Connersville. A chapter in New Albany has been functioning nearly a year. And a group is forming at St. Charles parish in Bloomington. The purpose is to try to reach all who are hurting to let them know they are not alone and no longer need to feel the guilt of divorce.



—the tacker—

# Angry hornets foul up his Sunday golf game

BY FRED W. FRIES

After 40 years at the frustrating game of golf, we thought we knew all the possible alibis for fouling up a round. Well, last Sunday we came up with a new one.

Playing with our regular Dawn Patrol foursome on the Sarah Shank course, Tacker was cruising along in pretty fair shape and, barring unforeseen developments, stood a good chance of winning a few quarters for a change.

The "unforeseen developments" occurred on No. 17—a dinky 132-yarder that can be reached with anything from a 7-iron to a wedge.

What makes the hole a challenge is a spreading tree which in the summer months guards the entire left three-quarters of the green. (Some old-timers call it the "third baseman," because of its penchant for gobbling up poorly hit shots to the left of center.) However, a well-executed eight or nine iron will clear the tree and put the ball squarely on the putting surface, and hopefully near the hole, which last Sunday was cut directly behind the tree.

**TRUE TO FORM**, we decided to go with an eight iron over the tree rather than play the ball conservatively to the right and risk leaving a 30-foot putt on an undulating green. It was a decision we would live to regret.

At first sight, the ball appeared to clear the tree, but at the last moment there was contact with the top limb, and the ball plummeted straight down.

The lie left us a 50-foot chip shot to the flag. The ball was under the tree, but there was ample room to swing, and we could still entertain hopes of salvaging our par.

We selected a pitching wedge and studied the shot longer than usual.

**AS WE BROUGHT BACK** the club head, we suddenly felt a sharp pain on the top of our head—much like the sensation of being struck by an errant golf ball. Before we could complete the swing, we experienced the same intense pain on two spots on our forehead and on the back of our neck. At this point we realized that we were being attacked by a swarm of angry insects.

Looking up a few feet from our head into the tree, we spotted a partly shattered hornets' nest. Apparently the ball in its downward flight had pierced a corner of the nest and released the highly agitated occupants, who emerged with stingers bared.

Needless to say, we were permitted to improve our lie, but the damage was done. We scuffed the wedge shot and were lucky to make a bogie. Then on the 18th, the wheels came off and we struggled to a double bogie six, ruining an otherwise decent round.

Mad as a hornet? You bet we were.

**AROUND AND ABOUT**—Holy Family Council #3662, Knights of Columbus, Indianapolis, will mark its 25th anniversary with a reception and dinner-dance on Saturday evening, July 29 . . . John Jensen, star pitcher for Roncalli High School recently hurled a no-hitter in shutting out Cathedral, 1-0.



**APPOINTED**—Father James Hoffman, a priest of the Archdiocese of Indianapolis, has been assigned through Archbishop Joseph Bernardin of Cincinnati, to be chaplain at Deaconess, Children's, and Holmes Hospitals in that city to complement the pastoral services of a team of Religious there. Fr. Hoffman is residing at 3217 Whitfield, Cincinnati, Ohio, 45220.

**NEW KINDERGARTEN**—A new kindergarten will open at St. Pius X parish, Indianapolis, in September. Mrs. Kay Smuck has been hired to develop the program and serve as first teacher. Mrs. Smuck, who holds a Masters Degree in Education, formerly taught in the Washington Township School System. According to James Leffler, St. Pius X principal, registration information can be obtained by calling 849-3618 or 253-6884.

**FREE UNIVERSITY OFFERS BUSY CALENDAR**—Free University in Indianapolis is offering a variety of activities, e.g. ballet and disco dancing, during August and September in addition to some 200 separate courses in many fields. A number of Catholic parishes are currently providing gymnasium and hall space for the non-profit Free U program, including St. Joan of Arc, St. Luke, Immaculate Heart, Holy Cross and Our Lady of the Greenwood. Classes are conducted in several church locations throughout the Capital City area. Registration will be held from 10 a.m. to 4 p.m. on Saturday, July 29, and Saturday, August 5, at Bethlehem Lutheran Church, 52nd Street at Central Ave., official headquarters for the Free University, which offers part-time courses (usually one evening a week from four to eight weeks) at a nominal cost for "self-motivated purposes." Current catalogs are available at the Public Library and at book stores throughout the city. A special August-September feature will be a series of talks on the First Amendment by Indianapolis newsman John Rutherford. Mr. Rutherford, who is president of the Indiana Chapter of Sigma Delta Chi, Society of Professional Journalists, and is appearing under the auspices of that organization, will speak at Bethlehem Lutheran at 7 p.m. on six successive Thursdays, beginning Aug. 10.

**PRAYER FOR SECRETARIES**—In a letter we received earlier this week a woman reader recalled a "Prayer for Secretaries" which appeared in this column "several years ago" and asked that we reprint it if possible. We are happy to oblige. The item appeared originally in our issue of May 17, 1974, and was purloined from the American Telephone and Telegraph News.

"Dear Lord, I need help. Help me to be a good subordinate; and help me to have the memory of an elephant—or at least three years long. Help me, by some miracle, to do six things at once, answer four telephones at the same time, while typing a letter that must go out today. And when that letter does not get signed until tomorrow, give me the strength to keep from going over the brink of hysteria. Amen."

**FOR PEANUT LOVERS**—For those who are not too concerned about calories, here is an interesting recipe for a breakfast spread from the parish bulletin of St. Joseph parish, Terre Haute: Cream ¼ cup of butter, ¼ cup of peanut butter, 2 tablespoons of brown sugar and add 1 teaspoon of grated orange peel, 1 teaspoon of orange juice and ¼ cup of chopped peanuts. Ideal on waffles, pancakes, French toast or as a plain toast spread.

**HOSPITAL BEAT**—Donna Clark, R.N., of the Educational Services Department, St. Francis Hospital Center, was recently appointed to the board of directors of the American Heart Association . . . Father James B. Gillis, C.S.C., Chaplain and Manager of the Pastoral Care Department at St. Vincent Hospital for the past two years, will be leaving his post on August 1 to study theology at Notre Dame University . . . Henry J. Kreutzinger III, a Planning Associate at St. Vincent Hospital, was recently named an "Outstanding Young Man of America" for 1978.

**FOR WHOM THE BELLS**—Two new bells were added recently to the towers of St. Meinrad Archabbey, one of which formerly hung in the belfry of St. John Church, Indianapolis. The latter, a 380-pounder, was donated by St. John parishioners through arrangements made by the pastor-emeritus, Msgr. Charles P. Koster, since the bell music there is now produced electronically. The second addition to the St. Meinrad towers is a 250-pounder which had been preserved in the Archabbey Museum for many years. Both were tested by a Cincinnati bell expert for tone quality before installation.

**INTERESTING CHOICE**—The weekly bulletin of St. Luke parish, Indianapolis, reports that a recent scientific study revealed that given a choice between a really good sermon or air conditioning in the church, "87% opted for the cool air, and another 12% did not understand the question because they had turned off their hearing aids."

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Harper & Row, San Francisco  
(Popular Book Category Winner)

Tim Dowley, Editor  
**HANDMAID'S HANDBOOK TO THE HISTORY OF CHRISTIANITY**  
Wm. B. Eerdmans  
(Special Award)

E.P. Sanders  
**PAUL AND PALESTINIAN JUDAISM**  
Fortress Press  
(Scholarly Book Category Winner)

Peter Spier  
**MOSES' ASK**  
Doubleday & Co.  
(Children's Book Category Winner)

**THE BOOK OF COMMON PRAYER**  
The Seabury Press  
(Special Award)

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september 2, 1977 — september 1, 1978



### catholic directory & buyers' guide

### Parishes

#### INDIANAPOLIS

SS. PETER AND PAUL CATHEDRAL [1892] School: 287-828-115

1347 N. Meridian St. Indianapolis, IN 46202 317-634-4519  
Pastor: Rev. John Mintz  
Associate: Rev. Fr. Robert J. Mohrhaus

Parishioner's Chapel  
Ho. Convent. 317-634-4519  
Masses: Sa Sun. 7:30  
Holiday on Day 7:00, 8:00 p.m.

#### ASSUMPTION (1894)

1117 Blaine Ave. Indianapolis, IN 46221 317-632-4157  
Pastor: Rev. John O'Brien  
Parishioners: 431  
Masses: Sat. anticipation 5:30 p.m.; Sun. 8:00, 11:00 a.m.; Holyday anticipation 5:30 p.m., Day 12:00 noon, 5:30 p.m.

#### HOLY ANGELS (1893)

## Sisters' Directory

Daughters of Charity of St. Vincent de Paul  
Mater Del Provincial House

9400 New Harmony Road Evansville, IN 47712  
Sr. Elise Boudreaux, Provincial 812-963-3341

St. Vincent Hospital Indianapolis, IN 46260  
Sr. Josephine Tarquini, Superior 317-871-2345

Res: 2141 Dugan Drive Indianapolis, IN 46260 317-257-8014/115

BASTNAGEL, Sr. Gertrude, Ad-  
ministrator  
DECLARANCE, Sr. Cephas  
GROVE, Sr. Mary Paul  
HONG, Sr. Vincent  
RAID, Sr. Rosaria  
SHEEHY, Sr. Lucia  
STEWART, Sr. Brenda  
TABLER, Sr. Mary Emily



ARCHDIOCESE OF INDIANAPOLIS

Most Reverend George J. Blaha

Parishes with Resident Pastors  
Mission Churches  
Cities with more than one Parish  
Diocesan Offices  
County Seats

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THE CHANCERY: Offices of the Most Reverend Archbishop, Vicar General, Chancellor, Personnel Director for Priests, Vocation Director, Office of Worship Director, Director of Catholic Charities, Archivist, Business Administrator, Development Director, 50 N. Pennsylvania St. (46202)

MOST REVEREND RETIRED ARCHBISHOP 317-635-2575  
1 W. 80th St. (46260)

GENERAL 317-635-2575  
Magr. Cornelius Sweeney  
Chestnut St., Seymour, IN (47274)  
Francis R. Tuohy  
Washington St. (46219)

LOU'S RESIDENCE 812-622-5304  
Meridian St. (46202)

AND METROPOLITAN TRI 317-358-7291  
rgia St. (46225)

THE PROPAGATION 317-635-6211  
gia St. (46225)

N SOCIAL 317-637-  
1 Ave. (46225)

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Disalced Carmelite  
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Sisters of St. Be  
Sisters of the 7  
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Sisters of St.  
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## The 1978-79 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now in preparation.

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## Institutions and Organizations

## RELIGIOUS

## Clergy Seniority List

## Parishes and Missions according to Counties

## Alphabetical List of Clergy

### ARCHDIOCESAN

Archbishop George J. Pennsylvania St. Indianapolis, IN 46202 317-635-2579  
ed March 19, 1937. Asst., St. Raphael Cathedral, Dubuque, Iowa; 1939, Loras College, Dubuque, Iowa; 1948, Sacred Cong. for Oriental Missions, Rome; 1949, Papal Chamberlain; 1951, Chancellor of the Archdiocese of Dubuque, and pastor of St. Joseph Church, Key West, Iowa; 1951, Domestic Chaplain, Presentation Sisters' Motherhouse, Dubuque, Iowa; 1952, Chaplain, Archdiocese of Dubuque; 1957, Auxiliary Bishop of Dubuque; 1958, pastor, Nativity Parish, Dubuque, Iowa; 1965, Bishop of Des Moines; 1967, Coadjutor Archbishop of Indianapolis with right of succession; 1970, Archbishop of Indianapolis.

SCHULTE, Archbishop Paul C., D.D. 2345 West 89th St. Indianapolis, IN 46208 317-291-3533  
Indianapolis, IN 46208. Asst., Old Cathedral, St. Louis, Mo.; 1922, Rector Old Cathedral, St. Louis, Mo.; 1937, Bishop of Leavenworth, Kansas; 1948, Archbishop of Indianapolis; 1961, Assistant to Pontifical Throne; 1970, retired Archbishop of Indianapolis.

AJAMIE, Rev. Albert, M.A., S.T.L. 6131 N. Michigan Rd. Indianapolis, IN 46208 317-253-2193 or 317-253-8054  
Ordned May 30, 1950. Asst., St. Andrew's, Indpls.; 1953, St. Mary's, North Vernon; 1957, Holy Trinity, Indpls., and instructor, Marian College; 1959-1973, Archdiocesan Director of Liturgical Apostolate; 1984, pastor, Holy Angels, Indpls.; 1970, St. Rose, Franklin; 1974, St. Monica, Indpls.

ARNESON, Rev. James E. R. R. 4, Box 325 North Vernon, IN 47265 812-346-47  
Ordned May 7, 1957. Asst., St. Joseph's, Shelbyville; 1971, St. Mary's, New Albany; 1973, St. Joseph's, St. Joseph, Jennin County; 1975, pastor, St. Joseph, Jennings County, and missions of St. Anne, Jennin

AMSDEN, Rev. Thomas J.



## Lefebvre unit buys seminary

ST. MARYS, Kan.—The Society of St. Pius X, under the leadership of suspended French Archbishop Marcel Lefebvre, has purchased an unused former Jesuit seminary for use as a parish church and educational facility. The former St. Mary's Seminary, vacant since 1968, is located about 20 miles northwest of Topeka.

## Ask for voice with bishops

MIAMI, Fla.—A bishop and 40 priests in exile from Cuba said that more than a million Cuban Catholics who left their country because of political conditions want representation at the Latin American bishops' assembly next October. Bishop Eduardo Boza Masvidal presided at a meeting at the Shrine of La Carida del Cobre in Miami where exiled Cubans asked to voice their needs.

## Benedictines mark jubilee at Ferdinand

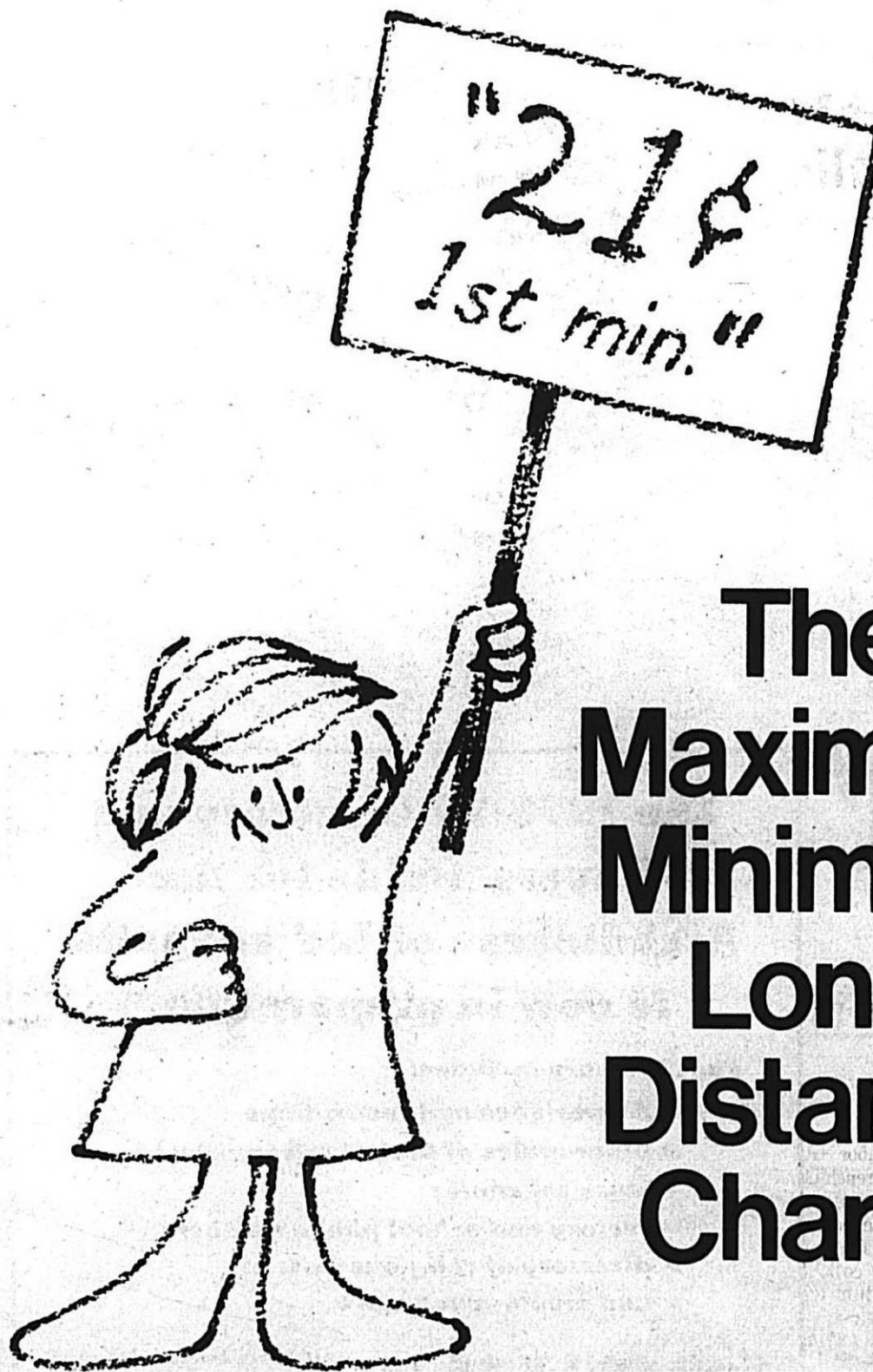
FERDINAND, Ind. — Two Benedictine Sisters, natives of Archdiocesan parishes, recently celebrated their jubilees of religious profession at the Convent of the Immaculate Conception here.

Sister Aquina Boerste, from St. Paul parish, Tell City, is a diamond jubilarian. Sister Celine Meyer, of St. Joseph parish, Sellersburg, is a golden jubilarian. Sister Lucille Mandabach, another golden jubilarian, is a native of Washington, Ind.

During her 53-year teaching career, Sister Aquina taught in the Evansville Diocese and the Indianapolis Archdiocese. She also spent some time in Minot, N.D. Included in Archdiocesan schools are Our Lady of Grace Academy, Beech Grove; and elementary schools at Seymour, Troy, St. Meinrad and Floyds Knobs. She is now retired.

Sister Celine has been teaching since 1929 and will return to Christ the King parish, Evansville, for the 1978-79 school year. In the Archdiocese Sister Celine has taught at Christ the King and Assumption, Indianapolis, and Tell City.

Sister Lucille also taught in several Archdiocesan schools including those at Assumption, Indianapolis; Seymour and Cannelton.



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## JOURNEY INTO LIGHT

Church involvement in unions

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# Labor on the church's mind

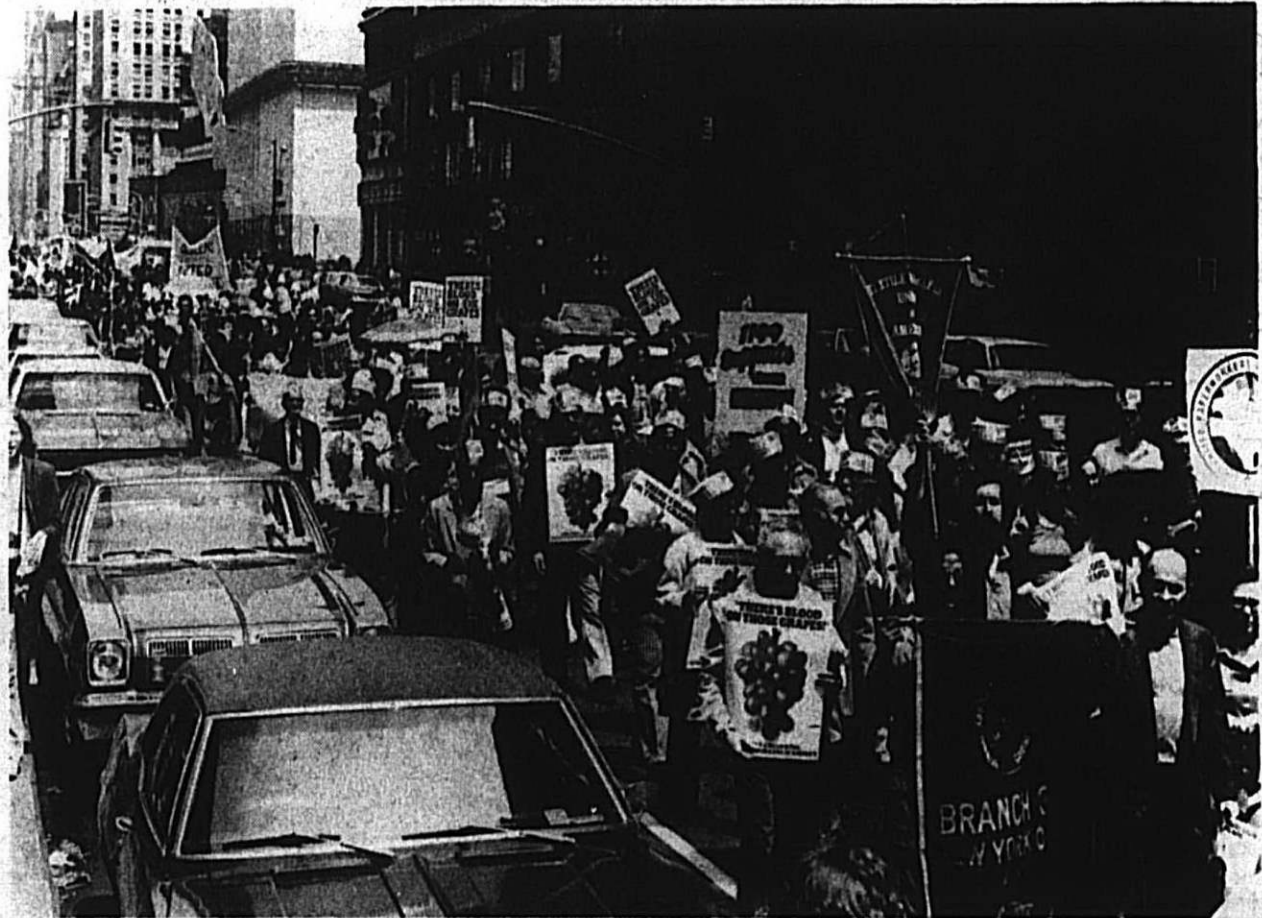
By Msgr. George G. Higgins

Pioneers in labor-management relations — Cardinal Gibbons of Baltimore, Archbishop John Ireland of St. Paul and Archbishop John Keane, first rector of the Catholic University of America, and other bishops — laid the groundwork for future generation Americans. When the Knights of Labor, the forerunner of the American Federation of Labor (AFL-CIO), was attacked by the French Canadian church leaders and a few U.S. bishops as a secret society alleged to be a danger to the faith of Catholic members, Cardinal Gibbons and his collaborators presented a memorandum to the Holy See which argued successfully that there was nothing involved in the secrecy of the organization which was harmful to Catholics' faith.

In persuading Rome not to forbid labor organizations in the United States, they prevented what could have developed into a disastrous cleavage between the church and organized labor in this country. Their intervention in Rome made it possible for Catholic working people to play an active role in the mainstream of the labor movement instead of segregating into ineffective ghetto-type sectarian unions.

UNFORTUNATELY the full impact of Gibbons' memorandum was slow in making itself felt. Several decades later, about the time of World War I, things began to change. Msgr. John A. Ryan, first director of the Social Action Department of the National Catholic Welfare Conference, his associate Father Raymond A. McGowan, and other priests and lay leaders of the Ryan-McGowan persuasion took seriously the church's obligation to concern itself with the labor problem.

From the early 1930s until after World War II ended, the church was deeply involved in the labor field. The church had more than 100 Catholic labor schools and a number of national and regional labor-oriented organizations, including the Association of Catholic Trade Unionists, the Radical Alliance in Pittsburgh, and the



*Supporters of the United Farm Workers of America march near Times Square in New York at the height of the grape and lettuce boycott in 1975*

Chicago Catholic Council on Working Life. Many bishops gave effective leadership in this area, notably the late Archbishop Robert E. Lucey of San Antonio, Texas.

After World War II when Catholics began moving up the economic ladder, there was a tapering off of direct church involvement in labor. Many dedicated priests, Religious and lay leaders, who earlier probably would have been deeply concerned with the labor problem, began concentrating on social and economic

The church's main purpose for involvement now is the same as it has always been — to defend the right of workers to organize into unions of their choice. The church must support workers who are being denied the free exercise of this basic human right. This is why the U. S. Catholic Conference and other Catholic organizations are supporting the Labor Law Reform Bill being debated in the Senate.

THE PURPOSE of this bill is to

**'In recent years, interest in the labor problem has revived. Many priests, religious and lay people have come to the support of organized farm workers in California and other states and textile workers in the Southeast'**

problems in the field of race relations, urban renewal, etc.

In recent years, interest in the labor problem has revived. Many priests, Religious and lay people have come to the support of organized farm workers in California and other states and textile workers in the Southeast, to cite but two examples.

amend the National Labor Relations Act in such a way as to make it work more efficiently, quickly and equitably in processing cases involving the workers' right to organize. Some think that the church should no longer be concerned about the labor problem. Some argue that this problem is a dead issue — that labor's right to organize is no longer in dispute. That's a

flimsy argument because hundreds of thousands of farm workers, textile workers and workers in other industries are struggling against difficult odds to achieve the protection and benefits of collective bargaining.

Others, including numerous Catholic social actionists, have become disillusioned with the labor movement and are arguing that the church should cut back on its support of organized labor because they believe the labor movement is an ultra-conservative or reactionary force in American society and no longer represents an authentic Christian approach to social and economic problems.

While respecting their idealism, I believe they are wrong. While the labor movement is far from perfect, no other movement is in sight which can protect the basic human rights of American working people. Despite its faults and limitations, it deserves support.

I hope there will be a new crop of younger Catholics — lay people, Religious and priests — who will take an active interest in the labor problem, not as blind apologists for the labor movement, but as constructive critics, with the emphasis on the word "constructive." The labor problem is not past history. It is an ongoing, continuing problem which calls for active involvement of dedicated, well instructed Catholics who, while supporting the right to organize, will work to expand the horizons of organized labor and help it play a more effective role on behalf of its own members and in support of the general welfare.

1978 by NC News Service



# A blunt, outspoken voice for labor

By William Ryan

George Meany has been called the outstanding labor leader in the free world, perhaps the most influential labor leader in modern times. Though he rose from humble beginnings as a plumber in New York, he has never forgotten his early career nor been ashamed of it. Several years ago, in the face of criticism from a government official who was an attorney,

at the famous merger convention in New York, Meany's election as president of the new entity ended 20 years of civil war between rival organizations.

Two years later, Meany brought about the removal from the AFL-CIO of Jimmy Hoffa's Teamsters Union for its refusal to accept the code of ethical conduct institute by the new AFL-CIO.

Several years later, AFL-CIO suffered the departure of the United Auto Workers for a complex of reasons based, most observers agree, on policy and personality clashes between Meany and Walter Reuther. So within his first dozen years as AFL-CIO chief, Meany lost what labor columnist John Herling called "the most corrupt union and the one with

the highest reputation for integrity and social responsibility." Nevertheless, Meany and the AFL-CIO have sustained the losses and grown stronger.

Voted to an 11th term as president of the AFL-CIO in 1975, Meany was more firmly in control than ever.

Meany said not long ago, "The record shows beyond contradiction that from its very inception the trade union movement has consistently used whatever power it had to raise the American standard of living, to promote the interests of all the American people, and to enhance the power and prestige of the nation as a whole. I see no harm in power if it is power dedicated to human value, if it is power for good...When I reach the point where I feel I can't do my job, I am going to retire. When I reach the point where I think people who run the international unions think I should retire, I will retire. When I reach the point where my health gets to the point I can't do my work, I will retire."

MSGR. GEORGE G. Higgins of the U.S. Catholic Conference, who has known Meany for many years, says, "Meany has the reputation of being a blunt, plain-spoken man who, right or wrong, always says exactly what he thinks. He does so even, or especially, to political bigwigs who have a way of intimidating lesser mortals. In fact, he is one of the few men I know who is generally more deferential to ordinary folk than he is to the great and the mighty.

"George Meany is proud of his religion, but he would be deeply embarrassed if he were to be singled out as being a better Catholic than the next man," Msgr. Higgins added. "But his distinguished career as a prominent public figure has been notably influenced" by his religion.

1978 by NC News Service

## Profile for today

Meany responded that he would rather live in a town without lawyers than a town without plumbers.

He followed in his father's footsteps by becoming a plumber. But his father objected because he wanted a better life for his son. Young George joined the Plumbers' Union in 1915 but showed no particular interest in union affairs until after his father's death in 1918 and the death of an older brother in World War I. Meany became the sole support for his family — six younger brothers and sisters, his mother and maternal grandfather.

In 1919, he married Eugenia McMahon, who was a dedicated member of the International Ladies Garment Workers Union. He began to take an active role in union concerns and served as business representative of Plumbers Local 463. He went on to become president of the New York State Federation of Labor, secretary-treasurer of the American Federation of Labor (AFL), and was elected president of the AFL in 1952.

WHEN THE AFL joined forces with the Congress of Industrial Organizations



George Meany

## Labor's birth pangs a century ago

By Father Alfred McBride, O.Praem.

The governments of the Western world fluctuate between the capitalist free-enterprise system and the socialist state-controlled system. The variations in between allow doses of greater or lesser freedom to the economic system. The governments tended in times past to intervene in the plans of owners and managers in order to protect the rights of workers. Now in the rich nations everything is large: big government, big business, big labor. Some would say the only little one left is the consumer.

But only a century ago, the story was quite different. Basically there was only big business. Government, labor and consumer were shifted by the winds of the growth of industrial empires of iron, steel, railroads and other products at a rate swifter than had ever been known before. The population explosion of those days supplied the hundreds of thousands of workers for the assembly lines. Literally overnight a laboring class was born, unlike any labor force ever before.

Even as late as the year 1800 a farmer's mentality pervaded the idea of relationships between manager and worker. That reflected closeness to the land, ready food, slow production, familiar surroundings. True, the cities had developed guilds, unions of like minded

workers. But they were more like a collection of managers than a union of workers. Moreover, they emphasized individualized craftsmanship. They did customized work for their clients.

NOW THE cities were dotted with mills the size of cathedrals, with

*'Now the cities  
were dotted with mills  
the size of cathedrals,  
with smokestacks  
as cathedral towers'*

smokestacks as cathedral towers. No more the simplicity of a warm homey circle. No more the soothing noise of a craftsman's cottage on a narrow city lane. Now it was bellies of fire eating up the coal from long lines of men with their shovels. Now it was hunched women and children sitting at tables as long as monk's

refectory tables, doing piecework in cavernous rooms with practically no light or heat or fresh air.

Wages had risen little higher than in farming or guild times. The work was harder, more dehumanizing and less satisfying. Social reformers rose up to push weak-minded governments to help the workers by controlling the greed of the managers. When states would not listen, the workers formed unions for a show of strength. Because many of the original organizers found little sympathy from the church for their cause, the labor movement in parts of Europe possessed an anti-religious character.

The writings of Karl Marx only served to increase the laboring man's hostility to the church. But in 1848 the German Bishop Von Kettler issued a series of reform proposals that wove a careful route between the extremes of capitalism and socialism. He defended the right of the state to restrain the greed of the capitalists. He stood up for the right of private property against the socialist state ownership. He favored the rights of workers to form unions. He backed reforms such as profit sharing, proper working conditions, the restraint of woman and child labor, fair salaries, reasonable work hours. By 1869 he told the bishops of Germany that this was the most important issue of their time.

It must be noted that the average European Catholic at that time (when not directly involved in the labor problem) still thought in terms of the world before the industrial revolution. So even if outstanding church leaders like Von Kettler wanted to bring about reforms, he needed to educate the Catholic lay leadership as well as the clergy to its necessity.

EVENTUALLY such movements took hold and the church gradually came to back them. Leo XIII wrote an encyclical, "Rerum Novarum," that set in motion an enlightened social teaching in church circles. Cardinal Gibbons fought for the rights of an American labor movement, the Knights of Labor, to function without church condemnation. Two-thirds of its members were Catholics, including the president, Terence Powderly.

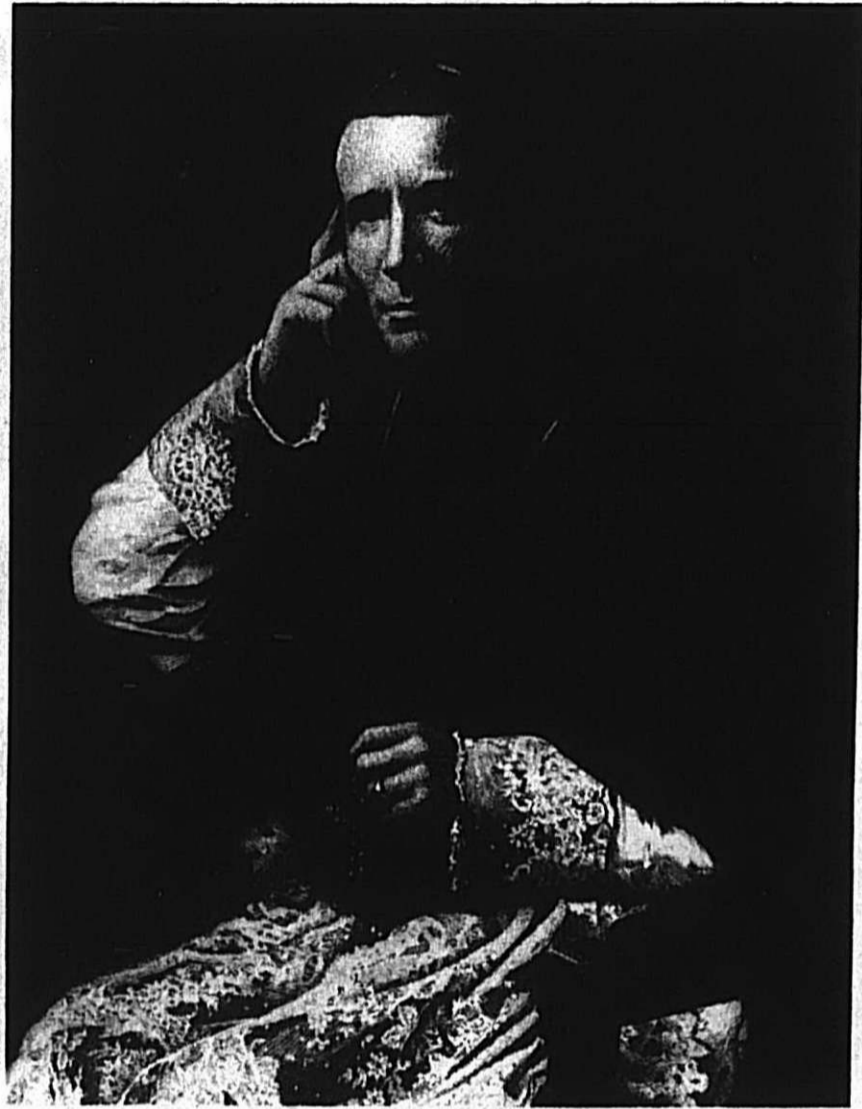
Some conservative bishops wanted Rome to condemn them, probably fearing the presumed power of Marxism or some form of atheism would take them over. Gibbons — and Cardinal Manning of England — feared that failure to back the unions would lead to the loss of the working class. As it turned out, their defense of labor won.

A century later, big labor is a partner with big government and big business. What is the little consumer to do?

1978 by NC News



# Tactful helmsman during a turbulent time



Cardinal James Gibbons

By Father John J. Castelot

Imagine one of the most powerful and popular presidents of the United States saying to a Roman Catholic archbishop: "Taking your life as a whole, I think you now occupy the position of being the most respected, venerated, useful citizen of our country." No need to imagine; former President Theodore Roosevelt addressed these words to Cardinal James Gibbons in 1917.

Cardinal Gibbons' life was full and eventful. He died just three months before his 60th anniversary as a priest. He had been a bishop for 52 years and a cardinal and acknowledged leader of the American church for 35. But these are

cold statistics. Just who was James Gibbons?

He was the oldest son of Irish immigrants. Born in Baltimore in 1834, he was taken back to Ireland when he was only three. The move was motivated by the hope that it would benefit his father's health, a hope that was not fulfilled. He died 10 years later and in 1853 the mother brought her five children to New Orleans.

James clerked in a grocery store for two years, then entered St. Charles College in Ellicott City, Md. In 1861 he was ordained a priest of the Baltimore archdiocese.

AFTER FOUR years of pastoral work combined with a chaplaincy to the troops

at Fts. McHenry and Marshall, he was named secretary to Archbishop Spalding and later assistant chancellor. In this capacity he had a hand in preparations for the Second Plenary Council of Baltimore (1866).

One of the results of this council was the establishment of the Vicariate Apostolic of North Carolina, of which Father Gibbons was made head. He was ordained a bishop on Aug. 16, 1868. His territory covered 50,000 sq. miles and had a Catholic population of 700. There were

only three priests to help him. Hardly had he taken charge when he had to leave for Vatican Council I (1869-70).

## Profile in history

In 1872 he was named bishop of Richmond, Va., and for five years furthered the progress of the church in Virginia and North Carolina. In 1877 he succeeded James Roosevelt Bayley as the ninth archbishop of Baltimore and became, at age 43, head of the primatial See of the country.

There was as yet no apostolic delegate in the United States, so Gibbons had to do double duty. This was not much to his liking; while he possessed great powers of leadership, he was not by nature an innovator. He was unenthusiastic about the Third Plenary Council of Baltimore (1884), over which he presided as apostolic delegate, and even less excited about the projected Catholic University of America. If there had to be such an institution, he would have preferred to see it in Philadelphia rather than in his archdiocese.

YET, HE conducted the preparations for and the conduct of the council with typical industry and skill, and when the bishops voted for Washington as the site of the university, he became its first chan-

cellor. He did his work well; in fact, he had to save the university from an untimely death because of bankruptcy in 1904. The skill and diplomacy which he manifested in these important enterprises led to his being created a cardinal by Leo XIII in May, 1886.

As the United States' foremost representative of the church, he dealt with many diverse problems, each delicate. A dedicated churchman and a sincerely patriotic statesman, he handled all questions with tact and practical prudence. He opposed out-of-hand, indiscriminate condemnation of all secret societies and accordingly came to the defense of the Knights of Labor, an organization previously banned by the Canadian hierarchy.

In a similar spirit he resisted the move to put the works of Henry George, an economist, on the Index, wisely surmising that such a move would accomplish little more than provide those writings free and unwarranted advertising.

IN BOTH instances he was aware of the danger which lay in fostering the idea that American Catholics were living under a foreign, Roman dictatorship. He displayed the same wisdom in handling the touchy questions of nationalistic conflicts within the very pluralistic church of the country and settling controversies arising from the parochial school system. As the century drew to a close, he had to assure Leo XIII that European fears of a heresy which they dubbed Americanism were groundless.

His involvement in and contributions to local and national affairs were far-reaching. And he found time to write articles for many publications, secular and Catholic, including a book which was long a classic in the field of Catholic apologetics: "The Faith of Our Fathers" (1876).

Having served church and country equally well, he died in Baltimore on March 24, 1921.

1978 by NC News Service

## Timely quotation

Quotation from "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1978.

"In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life. They can and should help create the conditions in which values flourish in human lives and persons committed to Christian goals can pursue them without hindrance, without surrendering their rights, and with full oppor-

tunity to transmit their principles to future generations.

"The obligation of creating these conditions rests in different ways upon different elements in society:...

"Upon business and industry, labor and the professions:

To define their roles not in relation to narrow self-interest but in relation to the well being of all members of this society, especially the poor and the vulnerable;

To seek for all a good life encompassing a broad spectrum of values in addition to economic ones;

To show by responsible actions that the common good can be realized in our nation without intrusion by the state into ever more areas of life."



# Should 'thanksgiving' come just once a year?

By Father Joseph M. Champlin

"Prayer for Jesus was not so much speaking to God but listening to him and responding with his life."

Are you perfectly comfortable with that statement?

I was not when I first read the sentence in the otherwise excellent textbook we use for our eighth-grade public-school students during religious instruction classes. Now, after more careful reflection, I still grow uneasy at the implications behind this assertion.

The author apparently wished to stress that prayer must be more than recited words, that it involves listening to the Lord as well as speaking to him, and that it should flow over into our daily living.

I agree totally with those points.

My concern centers around the text's inference with regard to prayer of pure praise and thanks. While in other sections of that particular chapter a few references are made to worship of the Father, little or no attention was given to adoration and thanksgiving.

**THE PRAYER** of petition comes easily for most of us. We light candles, make novenas or participate at Mass, pouring out pleas for our needs and the wants of others. Those requests may address a very personal matter like swift recovery from an operation or reach out to wider areas like the just settlement of a labor-management dispute.

Likewise, we have generally become more conscious today that unless our prayer life affects in some fashion our everyday activities, it lacks authenticity.

However, the prayer of praising our Creator, of simply acknowledging our dependence on God for existence itself, of recognizing the Lord's dominion over us — this mode of prayer and its value seems harder for contemporary persons to grasp.

Today's self-centered and secular culture may be two reasons behind the disinterest, even disdain for such worship.



*'They are happy who dwell in your house, forever singing your praise'*

On the surface it appears I get nothing from such prayer nor does it relate to my immediate interests. In addition, preoccupation with the here and now world has greatly diminished interest in a God who is beyond, other, yet to come and in a kingdom beyond us.

We discover in the Bible, on the other hand, frequent exhortations to such prayer of praise.

St. Paul wrote to the Ephesians: "Sing praise to the Lord with all your hearts.

Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ" (5, 19-20).

The letter to the Hebrews both touches that sensitive nerve of secularism and encourages us to offer adoration:

"For here we have no lasting city; we are seeking one which is to come. Through him let us continually offer God a sacrifice of praise, that is, the fruit of lips which acknowledge his name" (13, 14-15).

**THE PSALMS**, poems of praise, often are explicit in this regard and offer us ready made-words for worship:

"They are happy, who dwell in your house, forever singing your praise" (Psalm 84).

"O Sing to the Lord, bless his name...

"The Lord is great and worthy of praise,..."

"Give the Lord the glory of his name" (Psalm 96).

The church's teaching and practice views the prayer of praise as central to its mission.

"When the church sings God's praise in the Liturgy of the Hours, it joins in that hymn of praise which is sung through all ages in the realm of heaven." (General Instruction, Liturgy of the Hours, paragraph 16).

When Trappist monks rise at 3:00 a.m. to chant the psalms, when cloistered nuns daily sing the divine office, when priests, Religious and lay persons recite the revised Liturgy of the Hours, they merely continue a tradition dating from the earliest Christian years of giving praise to God the Father through Jesus his Son and in the Holy Spirit.

1978 by NC News Service

## Discussion questions.

1. Why was Rome's acceptance of labor organizations in the United States an important step?

2. Why did the church become involved in the labor field? When did church involvement become pronounced? Why?

3. Discuss this statement: "The church must support workers who are being denied the free exercise of this basic human right — (the right of workers to organize into unions of their choice)."

4. What is the purpose of the Labor Law Reform Bill?

5. Why are some people disillusioned with the labor movement?

6. Discuss this statement: "The governments of the Western world fluctuate between the capitalist free enterprise system and the socialist state controlled system."

7. Why did the need for unions occur? Discuss.

8. What was Bishop Von Kettler's philosophy with regard to human justice?

9. What encyclical set in motion an enlightened social teaching in church circles?

10. What was Cardinal James Gibbons' contribution to the labor movement? What else is he remembered for?

11. Today we are faced with many questions concerning big business and labor. Why should the church continue its concern? Discuss what you think the church's role should be.

12. Discuss this statement: "Prayer for Jesus was not so much speaking to God but listening to him and responding with his life."





# Sisters to emphasize urban ministry

BY SR. CAROL ANN MUNCHEL, O.S.F.

OLDENBURG, Ind.—In a five day session of 57 elected representatives, the Sisters of St. Francis, Oldenburg, Indiana, unanimously reaffirmed a special focus on the urban apostolate. Endorsing "a firm stand against racism and injustice," the delegates recommended special support for the 38 Oldenburg Franciscans who help to staff 13 urban schools in three states and assist as parish ministers in seven central city parishes.

A basic plan for summer Sister-volunteers was also approved by each assembly participant. Collaboration with other religious groups and involvement of lay associates are expected to earmark the endeavor, slated to begin in the summer of

'79 in several urban settings and among the Crow peoples of Montana.

THIS AFFIRMATION echoed an earlier approval of a new statement of the Congregation's mission, a mission and ministry which includes promotion of "peace, reconciliation and justice" within each arena of apostolic service. The Oldenburg delegates also committed their membership to a Congregation-wide priority-setting process for future discernment of apostolic placement. Objective determinants for continuing present works and deciding future ministries is the desired outcome.

The assembled Sisters, who ranged in age from 27 to 85, issued an urgent invitation to the 650-member Congregation to look more deeply into three areas of

radical Gospel living: their own Franciscan roots, the contemporary challenges of simple living, and social justice. One method of implementation recommended by the body was the early establishment of goals and objectives through local consensus in the 93 residences of the Sisters.

THE 1978 FRANCISCAN CHAPTER, as such assemblies are called, was marked by overwhelming consensus in every vote, in keeping with the collegiality and consultation which characterized every phase of preparation for the sessions. Over a year ago, the Community's membership joined for historicizing sessions in which they reflected on their past. The recorded brief statements of "how we see ourselves" initiated a year of identifying and sharing concerns on the

local, regional and corporate level.

The five day session was marked by the same collegial spirit which members officially requested of the administration in a formal proposal. Twenty-three participant-observers were free to address any topic on the assembly floor, while 89 other Sisters observed one or more meetings of the delegates. Many of the Congregation's members participated in evening hearings on topics to be discussed at the Chapter's next meeting. The hearings provided a final forum for observations, fears, recommendations and possible revisions to be discussed in a less formal setting.

On August 10, the Oldenburg motherhouse will host a Community-wide Assembly to share the highlights of the Chapter. While the morning sessions will reflect the serious nature of the decisions made, the afternoon will feature time to celebrate and initiate chapter recommendations. Open forums, continuous videotapes and volunteer recruiting stations are some of the segments designed to follow an afternoon liturgy.

## Charismatic clergy told Church needs 'decentralization'

STEUBENVILLE, Ohio—Only if priests give away power can the Church be built up, the keynote speaker at the fourth annual National Catholic Charismatic Conference for Priests and Deacons told nearly 1,000 clergymen attending the five-day gathering in Steubenville.

"It takes strong leadership to decentralize" the Church, said Carmelite Father Francis Martin, a Scripture scholar who has taught for the past five years in the Holy Land. But, he added, "It's either decentralize or disintegrate."

Calling on the bishops, priests and deacons in attendance to work with "the ordinary people," Father Martin said, "the kind of spirituality that says we are shepherds and the people simply follow doing nothing is wrong. We are the shepherds to build the flock—not to keep them in kindergarten."

"We are asked to be the least of the brethren, not to lord it over them," he added. "You won't lose your identity because the priesthood is a gift of Jesus and we can't do anything about it. We are called to joy to create new life by giving ours away."

OTHER SPEAKERS addressed such topics as the need for priests to experience personal conversion before they can lead others to change, missionary aspects of ministry, the pastoral care of women and the importance of charisms.

"Priests have to learn how to bring people into a personal relationship with Christ," said Father John Bertolucci of Little Falls, N.Y. "What is called for first, though, is our own personal conversion." He said every liturgy should be an evangelical experience and that social issues "can't possibly be faced until we grow in an awareness of Jesus Christ."

MERCY SISTER ANN Shields, director of the Office for National Charismatic Ministry at the College of Steubenville, pleaded with the priests to train women in their parishes to minister to other women.

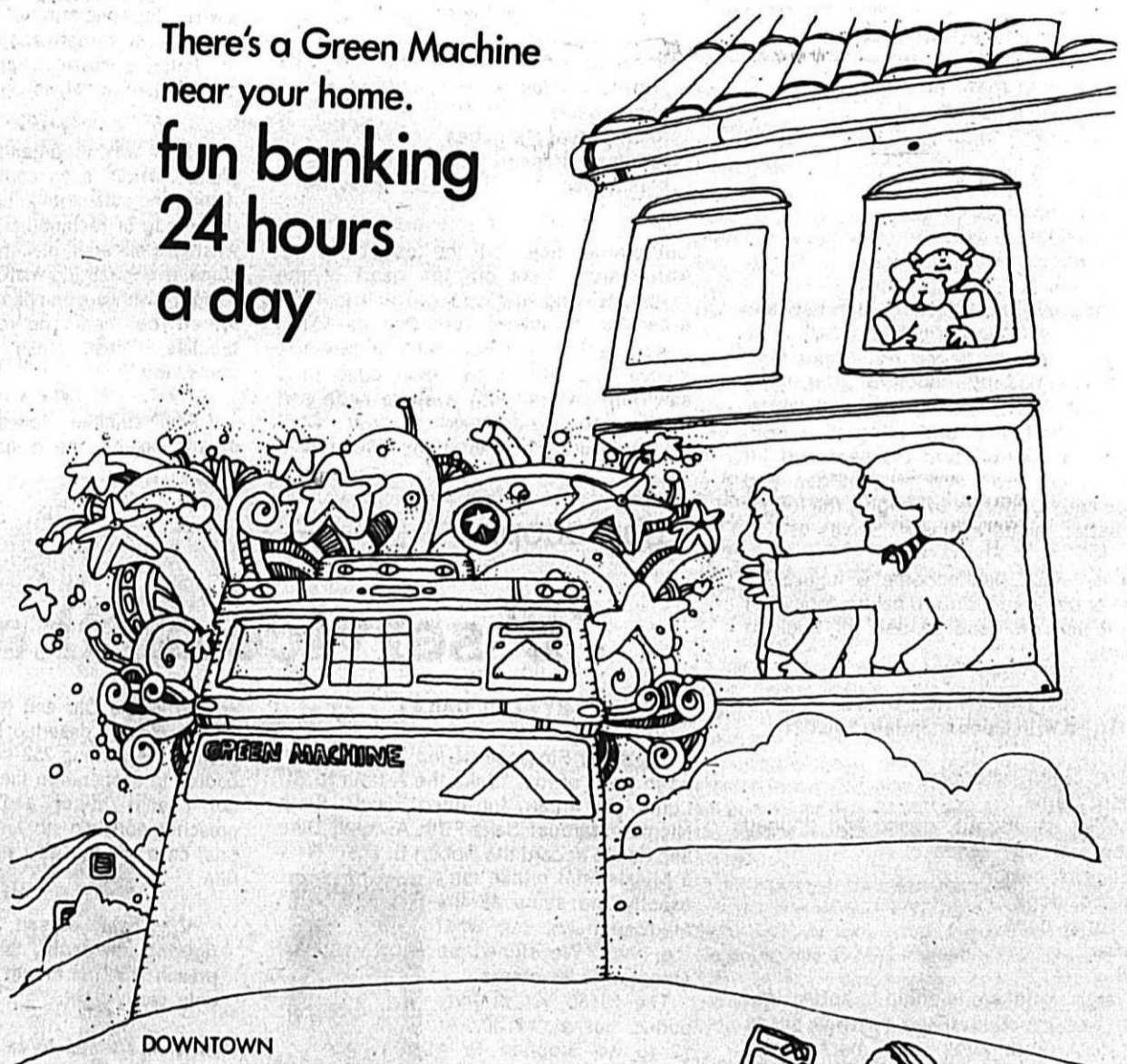
"A normal Church life is when women are pastoring other women under the authority of the priest," she added.

In his talk on "Building the Church with Charisms," Dominican Father Francis MacNutt emphasized that these charisms or gifts are in ordinary people and are not intended to make "stars" of a few.

"On the contrary, the reason we have charisms is that we are otherwise weak and incompetent," he said. "In fact, perhaps instead of referring to charisms, it would be better to say 'helps of the Spirit.' St. Paul said that because of his charisms he was satisfied with his weaknesses."

THE CONFERENCE July 10-14 drew 951 bishops, priests and deacons from 48 states and 20 countries to discuss the theme, "What should be the normal life in our local church situation?"

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— not by bread alone —

# Some special treats for that summer picnic

BY CYNTHIA DEWES

Ever since Omar Khayam took his loaf of bread, his jug of wine and his thou to the wilderness, people have enjoyed picnics. They will brave ants, strong winds and convivial beer drinkers in order to eat outdoors. Somehow the appetite sharpens and the most ordinary food becomes delightful when a meal is called a picnic. There are other names, of course—cookout, barbecue, tailgate lunch, for example, but they all hold the promise of fun and good eating.

A mainstay of the summer picnic is potato salad, often said to be one of the tests of a good cook. With cold fried chicken or hot dogs and hamburgers if you're using the grill, this German Potato Salad is perfect.

## GERMAN POTATO SALAD

6 medium red (new) potatoes  
6 slices bacon, diced  
¾ c. chopped onion  
2 tbsp. flour  
3 tbsp. sugar  
salt and pepper to taste  
¾ c. vinegar  
1½ c. water

Boil potatoes in their skins, then peel and slice while still warm. Fry bacon until crisp and drain, saving bacon fat. Blend flour and seasonings into bacon fat after frying the onion in it. Add vinegar and water, stirring constantly, and bring to a boil. Boil for a minute, turn off heat and let cool. When cool, add to potatoes and bacon and refrigerate overnight, the longer the better for good flavor. Serves 6.

Since steak has become a luxury for most of us, it's helpful to have a fancy hot dog recipe on hand to use for cooking outside.

## BAVARIAN HOT DOGS

(To go with German Potato Salad?)

1 large onion, chopped  
2 tbsp. butter  
Small jar sauerkraut, rinsed and drained  
½ tsp. caraway seeds  
12 oz. can beer  
1 lb. hot dogs  
8 hot dog buns  
mustard

In a large skillet saute onion in butter until soft. Add sauerkraut and caraway seeds and cook 2 minutes. Add beer, lower

## Council to meet

DETROIT—The National Catholic Stewardship Council will hold its 15th annual conference Oct. 23-25 in Detroit, with the theme "Stewardship: Management and Ministry."

Auxiliary Bishop Daniel E. Pilarczyk of Cincinnati will deliver the conference's keynote address. Other speakers will include Jesuit Father Thomas P. Sweetser, director of the Parish Evaluation Project; John E. Groman, senior vice president and a founder of Epsilon Data Management Inc.; Paulist Father Alvin Illig, director of the U.S. bishops' Office on Evangelization; Norlin G. Rueschhoff, a member of the accounting faculty at Notre Dame University; and Redemptorist Father George Ford, director of marketing at Liguori Publications.

heat and cover skillet. Simmer about 30 minutes. Meanwhile, grill the hot dogs and toast the buns. Spoon sauerkraut into the buns, and hot dogs and lavish with mustard. Makes 8 servings.

If you're planning a large summer party, or are asked to bring dessert to one, fresh fruit is the answer. It's not cheap, but when January rolls around, you'll be glad you splurged on a:

## WATERMELON FRUIT BOWL

1 large watermelon that rests securely on 1 side  
3 to 4 quarts bite-size fruit pieces, combined from 1 qt. watermelon pieces plus any or all of the following:

any melon other than watermelon  
strawberries  
sliced peaches  
sliced pears  
fresh pineapple cubes  
seedless grapes  
blueberries

Cut a large slice from the top side of the watermelon. Take out the heart of the melon, leaving just enough pink to form a bed for the mixed fruit. Cut the watermelon heart into small balls or bite-size pieces. Cut the watermelon edge in a sawtooth pattern with a sharp knife and turn melon upside down to drain. Chill several hours. Fill shell with chilled mixed

fruit and serve at once, after sprinkling with the juice of a fresh lime. Serves 12-15. If you prefer a dressing with the fruit, here's a good one:

## ORANGE-LEMON DRESSING

¾ c. orange juice (preferably freshly squeezed)  
¼ c. lemon juice (the same)  
½ c. sugar  
dash of salt  
4 egg yolks  
1½ c. whipping cream, whipped  
grated orange peel

Combine juices, sugar and salt. Cook over direct heat until syrup simmers. Place over hot water and gradually add slightly beaten egg yolks, beating constantly with a whisk. Cook and stir, not allowing mixture to boil, until smooth and thick. Chill. Fold in whipped cream. Serve with grated orange peel sprinkled on top.

A neat way to organize packing your picnic basket is to combine silverware, napkin and tablecloth in one package. Sew up oblong or rectangular placemats from washable material, placing a pocket of the same or contrasting material on the front to hold silverware and paper napkins. Then roll up your mats, and you have compact bundles. These make good boutique items, too.

When summer fades and football season begins, the tailgate picnic takes

over. Here we may have occasion to plan a more sophisticated menu. The easiest tailgate meal is probably French bread or party rye slices, 2 or 3 kinds of cheese and meat, fruit and wine. But cooler weather will also permit taking time and energy for more imaginative foods. For a novel kind of sandwich, try Pita (pocket) bread with a choice of fillings such as spinach salad, chopped roast beef and onions, chicken breast with bibb lettuce and mayonnaise, or Chef's salad.

An easy and less-caloried dessert to carry along is Fruit Cup with Rum. Pack it in a plastic or styrofoam cup, cover with a sandwich baggie closed with a wire fastener, and chill it until you leave.

## FRUIT CUP WITH RUM

pineapple, cut in chunks (preferably fresh, but canned will do)  
mandarin oranges, drained (reserve syrup)  
white rum  
whole strawberries

Arrange fruit pieces in plastic cups. Combine orange syrup and rum to taste and pour over fruit. Garnish with a strawberry.

With indoor charcoal grills and built-in rotisseries available today, picnics can be year-round events. So plan a happy, relaxed meal for any time—a lazy summer day, a holiday, a lunch before the football game, or even a winter Sunday evening in the family room—and it will be a real picnic.

— cornucopia —

# 'B' service on the old A-train

BY ALICE DAILEY

My sister Florence waved this come-on ad in front of me. "Take the A-train to St. Louis for three fun-filled days! Shop Nieman-Marcus! Saks-Fifth Avenue! Dine and dance aboard the Robert E. Lee!" Now a Mississippi cruise isn't exactly the same as the Mediterranean, but what the heck. We signed up along with 26 others.

The 10:30 out of Indy pulled out at 12:30. At 12:45 we stopped in a train yard full of has-beens. When the show got on the road again, I asked, "How about lunch in the dining car? You know, white tablecloth, white jacketed waiter, scenic landscape whizzing by? The whole bit?"



Florence had been reared on the same movies I had, so it was a deal. All was just as pictured. But right after we ordered, the loco locomotive stopped again. No one knew why. We ate, not amid flashing countryside, but overlooking a weedy field. When we had dragged out a third cup of coffee and left the diner, the train got it all together and moved on.

IN THE COACH, the seat in front of us was occupied by a pretty young mother and her three boys. They were not part of our group. Neither was the gabby man who sat across from them and proceeded to quote the Scripture. His intent seemed to put the poor young woman through a crash

course in the Old and New Testaments. The three kids deserted Mommy and the rhetoric by making 252 trips to the water cooler. In desperation the woman brought out peanut butter and crackers. The preacher polished off an apple from his brief case and looked meaningfully at her fare.

"Oh, help yourself," she offered, figuring, no doubt, that he couldn't preach with his mouth full. She was only partly right.

In what seemed to be only hours and hours, we made it through Terre Haute and began the trek through Illinois. We stopped there only at Jenett, Montrose, Teutopolis, Effingham, Vandalla, Greenville and fields in between. Mommy had slunk down in her seat with a hand over her tired eyes. It didn't work.

Preacher Boy said, "Here. Read this tract. It treats of the Second Coming." He then proceeded to read aloud from his own copy. So many dagger-like looks were hurled his way, it was like a bit of Murder on the Orient Express. Half the car took off for the water cooler, the powder room, dining car or wherever. Jostling along from car to car was educational. Some cars were so icy the windows had steamed. Passengers had pulled sweaters and the linen dust covers over themselves.

Back at my seat a couple of tracts stared up at me. Florence raised her eyebrows in the direction of you know who.

WE WERE DUE IN St. Louis at 3:30 with

a smorgasbord at 4:00. It was merely 6:30 when we left the Illinois shore and started across the Mississippi. Right smack in the middle of it we stopped. And waited. I love water, but this was ridiculous. Outside the window of our precarious perch was water, muddy water. Across the way the famous Arch welcomed in vain. It seemed that a train ahead had derailed.

The preacher had a field day, passing out leaflets all along the aisle. I had the feeling he was going to lead us in Nearer My God to Thee. Some irate passengers began penning letters to train officials. Others ignored the no smoking signs and chain smoked. The train gave a sudden lurch, and so did our hearts. The engineer was backing the whole kit and caboodle clear into Illinois and switching to a different track.

At 7:30 p.m. a cheer went up. We were safe at last in the St. Louis station. Our liaison man—a toothy guy who looked as though he would eat purple jelly beans—greeted us.

"Here you are! Of course, you know Nieman-Marcus and Saks are closed by now. And we'll have to rush to make it to the smorgasbord before it closes. George, by George, huh?" He showed both sets of teeth. "Oh, one other bit of information. The Robert E. Lee is mired down in New Orleans. But don't worry. We'll substitute something of equal value."

Florence glared. "What? The zoo?"



# 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.

## Sellersburg picnic slated

SELLERSBURG, Ind. — grounds of Providence High School, Clarksville. Serving sponsor its 29th annual Picnic and Chicken Dinner Sunday, July 30, on the

July 27-29

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.

## Five high school principals attend Institute in St. Paul

Five principals of the Indianapolis Archdiocese attended a five-day national Principals' Effectiveness Institute at the College of St. Thomas in St. Paul, Minn. recently.

Attending were Larry Bowman, Chatard High School, Indianapolis; Sister Shirley Doll, O.S.F., St. Elizabeth Ann Seton School, Richmond; Sister Margaret Geiser, O.S.F., St. Vincent de Paul School, Bedford; Sister Timothy Kavanaugh, O.S.F., St. Gabriel School, Indianapolis; Sister Edith Martini, O.S.F., Sacred Heart School, Clinton.

Sponsored cooperatively by St. Thomas College and the National Catholic

Education Association, the conference gathered together more than 230 Catholic parochial school principals from 24 states including Hawaii, Puerto Rico, and the U.S. Virgin Islands. The roster included 212 nuns, one priest, one lay brother, and 17 lay men and women.

Participants attended daily lectures and workshops designed to achieve a set of major goals. These called for development of: alternative strategies in creative problem solving, a "futures" orientation in thinking, learning to celebrate life and enjoy learning, and understanding critical issues in Catholic education.

July 30

Little Flower Auxiliary Knights of St. John will host a card party at 2 p.m. in the Little Flower parish auditorium, 13th and Bosart, Indianapolis. There will be prizes of all kinds and refreshments.

The annual festival and picnic of

## Session held at St. Meinrad

ST. MEINRAD, Ind. — Some 98 students were enrolled in the 10th annual summer session of St. Meinrad School of Theology, which concluded this past week. Among those enrolled in the program, which began on June 19, were 55 Sisters, five priests, six Brothers, seven seminarians and 25 lay persons.

According to Father Matthias Neuman, O.S.B., session director, about 75% of the enrollees are pursuing a Master of Religious Education degree. Normally, five summer sessions are required to earn an advanced degree. Eight were graduated on Wednesday, July 26.

St. Paul parish, Sellersburg, will be held on the grounds of Providence High School, Clarksville. A chicken dinner will be served beginning at 11 a.m. Other picnic attractions and prizes will be featured at the event.

chicken with homemade noodles. Serving will be from 11 a.m. to 3 p.m. There will be a variety of booths and entertainment. The picnic will be held, rain or shine, with the activities moving indoors in case of inclement weather.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Kof C. Pius 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.

August 11-13

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56 St., Indianapolis, under the direction of a Marriage Encounter team. For detailed information and/or reservations, call the Retreat House, (317) 545-7681.

August 4

All interested persons are invited to audition for parts in the play, "You're a Good Man, Charlie Brown," at St. Lawrence parish, 46th and Shadeland, from 7 to 9 p.m. Musicians, as well as players, are needed.

August 5

St. Jude parish, Spencer, is sponsoring a Monte Carlo Night at the Knights of Columbus Hall, Third and Walnut Sts., Bloomington, beginning at 7 p.m. Admission is \$1. Father Sam Curry and his parishioners extend a special welcome to friends in neighboring parishes to attend.

August 6

A card party, sponsored by St. Catherine Altar Society, will be held at 2 p.m. at Father Busald Hall, Shelby and Tabor Sts., Indianapolis. Blind tallies will be accepted. Admission is \$1.25. The public is invited.

A summer picnic will be held at St. Bernard parish, Frenchtown, 20 miles west of New Albany. A feature of the event will be country fried



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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

IT'S FUN TO BE INVOLVED Everyone in our New York office could earn much more working somewhere else. They stay with us because they can see they're really helping the poor. . . . The two university graduates in Jerusalem who run our Pontifical Mission Library get less than \$2,000 a year for room, board and salary. "One gets involved here with people," they told Monsignor Nolan. "Happiness is better than money." . . . Like to share this happiness? We have an office on your street, too. It's the mailbox on the corner. Clip this column, mail us your gift for the poor, and you'll feel better for the walk. For one thing, you're helping the people who need you, the people God loves.

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- BUILD THIS CHURCH**  Tiny St. Mary's Church was built 30 years ago in Anchal, India for the 10 Catholic families there. Since then the town has grown tremendously and includes a Catholic college with 1,400 students and 65 teachers. For only \$4,000, Father George can build a new, larger church. Will you help him?
- PUT THIS PRIEST ON WHEELS**  High in the rugged mountains of Kerala, India, Father Joseph must hike 11 miles to reach his outlying mission church of St. Mary's. Much less public transportation, there are not even decent roads. Father prays for a motorcycle so he can visit more often. You can answer his prayers for only \$1,000 and help him keep the Faith alive among his beloved mountain people.
- TRAIN A SISTER IN INDIA**  We'll give you her name, she will write to you, and you may write to her, if you train a native Sister—in India, for instance. Her two-year training costs only \$12.50 a month (\$150 a year, \$300 for the entire two-year course). She is penniless, of course, and she needs your help today to give the poor her services for a lifetime.
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# PICNIC

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## ANNUAL PICNIC

### Sunday, August 6

Chicken Dinner Served 11 a.m. to 2 p.m. (EST)  
Evening Lunch Served 4 to 8 p.m.

Amusements and Refreshments For All!

## St. Cecilia's Church

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**TO MARK ANNIVERSARY**—Mr. and Mrs. Carl Moxley will celebrate their Golden Wedding anniversary with a Mass of Thanksgiving at Sacred Heart Church, Indianapolis, at 11:30 a.m. on Saturday, August 5. Following the Mass a buffet luncheon and reception will be held at Monsignor Downey Knights of Columbus Hall, 511 E. Thompson Rd. Carl Moxley and Eunice Kuchler were united in matrimony August 13, 1928 at Sacred Heart Church. The Moxleys have a son, Robert J. of Lexington, Ky.

**Cites plight of migrant workers**

**DENVER** — Migrant workers are at the mercy of the elements and the economy, said Sister Jean Michelle Alarid, a Sister of Charity, who understands better than most the realities of the migrant life. The nun moves with the migrants when they leave their homes in Brownsville, Texas, and travels with them across the country.

**Knights (from 2)**

Indianapolis 437, Indianapolis 3228, Indianapolis 3433, Indianapolis 5290; Donald Eshelman of Connersville, District 19: Richmond 580, Connersville 861, Brookville 1010, New Castle 1755, X. Robert Chomel of Columbus, District 20: Rushville 769, Shelbyville 822, Greensburg 1042, Columbus 1414; William F. Kelly of Bloomington, District 21: Bloomington 1096, Bedford 1166, Martinsville 6273; Robert Savage of Lawrenceburg, District 22: Lawrenceburg 1231, Batesville 1461, Aurora 2111; Nicholas Weisenbach of Madison, District 23: Madison 934, Seymour 1252, North Vernon 1631; Joseph M. Hochadel of Jeffersonville, District 24: New Albany 1221, Jeffersonville 1348, Corydon 1808, and Lanesville 47136.

The direction of the Knights of Columbus state organization is toward diocesan levels, with a priest-chaplain in working relationship with the Ordinary and lay members in each diocese. The emphasis is being placed on council functioning "for the betterment of parish and community within each diocese."

**RETURNING FROM A** June meeting of heads of jurisdictions in the United States, Canada, Mexico and other territories which was held in New Haven, Conn., supreme headquarters of the fraternity, O'Rourke stated that particular stress is being placed on the Knights of Columbus' role in creating an awareness of and in fostering religious vocations, which are nurtured through family life.

An organizational meeting of state officers, directors, chairmen, and district deputies was held at the Hammond - South Howard Johnson Motor Lodge on July 7, 8, and 9.

A highlight of the weekend was the Installation Mass at Our Lady of Grace Church, Highland, July 8, with Bishop Andrew G. Grutka the principal celebrant.

The Fourth Degree Color Corps of Abraham Lincoln Assembly, Lake County, and Father Sorin Assembly, Valparaiso, provided an honor guard.

The state-wide program was presented to the 93 Grand Knights in Indiana at a meeting at Mater Dei Council 437, Indianapolis, on Sunday, July 16.



**SUB-NOVICE SWIM CHAMPIONS**—Above are the members of the team from St. Luke parish, Indianapolis, which won the annual Sub-Novice Swimming Meet sponsored by the CYO. In the back row at the right is the coach and moderator, Kathleen Miller.

Thirty years ago construction began on a new Holy Spirit School in Northeast Indianapolis. Building plans included a chapel to be used for divine services until a permanent church is constructed.

**cyo**

**Softball finals are scheduled**

The semi-annual and final rounds of the 1978 CYO Boys and Girls Softball Tourney will be held Monday, July 31, and Tuesday, August 1, at Metropolitan Stadium, 2005 N. Sherman Drive. The final division standings are as follows:

**JUNIOR BOYS' LEAGUE**  
 DIVISION I—St. Christopher 8-0; St. Michael 7-1; St. Ann 6-2; Immaculate Heart 4-4; St. Andrew 4-4; Holy Trinity 1-7; Our Lady of

Lourdes 1-7; St. Lawrence 1-7.  
**DIVISION II**—Holy Name 7-1; St. Mark 6-1; St. Bernadette 5-2; St. Catherine 4-4; St. Phillip Nerl 3-5; Nativity 2-6; Sacred Heart 0-8.

**JUNIOR GIRLS' LEAGUE**  
**DIVISION I**—St. Lawrence 8-0; Holy Spirit 7-1; St. Malachy 6-2; St. Gabriel 4-4; Little Flower 3-5; St. Christopher 2-6; St. Andrew 1-7; St. Ann 1-7.  
**DIVISION II**—Holy Name 7-0; Nativity 6-1; St. Jude 5-2; St. Barnabas 3-4; St. Catherine 3-4; St. Mark 3-4; Sacred Heart 1-6; St. Phillip Nerl 0-7.

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# Indianapolis Classified Directory

## Miscellaneous

† CRAIN, Lydia Ann, Holy Name, Beech Grove, July 20.

† CURTIS, Emma, St. Patrick Terre Haute, June 24.

† FOUGEROUSSE, Karen Ann, 23, Our Lady of Perpetual Help, New Albany, July 19.

† HOSKINS, Lillian, 83, Annunciation, Brazil, July 21.

† JELLY, Roland G., Sr., 60, St. Andrew, Richmond, July 22.

† KIRK, Dorothy J., St. Michael, Indianapolis, July 22.

† LEHNERT, Margaret, 65, St. Mary, Madison, July 10.

† MARKIEWICZ, Maria, 75, St. Jude, Indianapolis, July 20.

† MAURER, James W., 49, Sacred Heart, Jeffersonville, July 19.

† NALLY, Hubert J., 86, St. James, Indianapolis, July 19.

† O'HEREN, John L., 61, St. Luke, Indianapolis, July 22.

† PRESUTTI, Rose, 61, Little Flower, Indianapolis, July 19.

† SANDRETTO, James Edward, 86, St. Michael, Charlestown, July 17.

† SAVOY, Edna P., 79, St. Gabriel, Indianapolis, July 18.

† SHEETZ, Eunice P., 81, Little Flower, Indianapolis, July 21.

† SIEWERT, Golda E., 73, St. Patrick, Madison, July 14.

† SIMON, Albert, 55, St. Plus, Troy, July 13.

† TEGART, Thomas H., 71, St. Anthony, Clarksville, July 21.

† VERBERG, Don, 77, St. Mark, Indianapolis, July 18.

† WRIGHT, Agnes Rose, 87, St. Bartholomew, Columbus, July 24.

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"You Belong To Me" is Carly Simon's latest single, released off her new album, "Boys In The Trees." The melody is pleasant. It's fun to dance to and is good listening as well. Carly Simon's light, soft voice is just right.

Love-song lyrics are usually well stocked with "my" and "mine." "You Belong to Me" is no exception. These words express the commitment involved within a relationship. Yet how well do they convey this commitment? The title of the song also speaks of a type of possessiveness that is distinctly different from commitment.

Commitment holds many meanings. To promise one's love to another is to take a step in trust and vulnerability. This promise allows an opening up of one's thoughts and feelings to another—and risk, for one can never be absolutely certain how the other will react.

In a permanently committed relationship like marriage, this commitment includes a decision in alternatives: a specific person is chosen and a goal is established to support, care for and challenge this person through all steps of life's journey.

AN IMPORTANT aspect of authentic commitment is its origin in freedom. Real commitment realizes that love is always a gift. Love cannot be bought, sold or forced. Love is given freely with no set conditions attached. Indeed a certain type of security can be found in love, but real love does begin here. Love does not demand a defined response. The commitment in love is the promise to keep on giving beyond the type of response received. Love never forces, but rather invites the other to a further, emotional closeness.

Possession wears a much different appearance. Its origin is insecurity and a need to hold on to another. Possession in a love relationship stifles the growth of real love for it inhibits the presence of trust. One spends so much

energy trying to "make sure" that the other loves him, that little energy remains for the type of dialogue and giving that helps a relationship grow.

**JEALOUSY IS** one natural by-product of a possessive relationship, and keeps the real commitment from becoming deeper. At times all of us have jealous feelings, for few of us are perfectly secure in our inner selves. It is important to admit these feelings, then move beyond them.

A growing love

relationship can integrate these feelings into the dialogue between the people. There is a big difference between taking the risk of admitting to another how one feels and trying to manipulate another's behavior. Admitting how you feel toward someone is an act of love; trying to force someone to love you is possession.

Listening closely to the words of "You Belong to Me" invites us to examine what love is and to understand that it is never possible to possess anyone.



YOU BELONG TO ME

Why did you tell me this, were you looking for my reaction?  
 What do you need to know, don't you know that I'll always be your girl?  
 You don't have to prove to me that you're beautiful with strangers  
 I've got lovin' eyes of my own  
 You belong to me—tell her that you were foolin'  
 You belong to me—you don't even know her  
 You belong to me—tell her that I love you  
 You belong to me—you belong to me

Can it be, honey, you're not sure  
 You belong to me, thought we've closed the book, locked the door  
 You don't have to prove to me you're beautiful with strangers  
 I've got lovin' eyes of my own, and I can tell darlin'  
 Tell her, tell her that I love you  
 You belong, you belong, you belong to me  
 Tell her that you were foolin'  
 Tell her that she don't even know you

Tell her that you were foolin'  
 I know you from a long time ago, baby  
 Don't leave me for her now  
 You belong to me—baby I really love you  
 Tell her, tell her, tell her, you belong to me.

Written by: Carly Simon and Mike McDonald  
 Sung by: Carly Simon  
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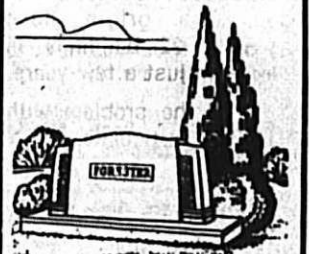
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**ANSWERS**

- (c) 4.7%
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- (b) No.
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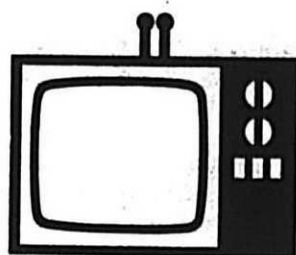
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# tv news and reviews

## 'Arson: Fire for Hire'

No crime has flourished more in recent years than arson. Why? Arson has become popular simply because arson has become good business. Such is the point made with cogent effect by the excellent ABC News Closeup "Arson: Fire for Hire," which airs Aug. 3 from 9-11 p.m. on ABC.

"Arson" focuses upon an old neighborhood in Boston called Fenway, the home of a multi-racial community of varied backgrounds who have formed an organization called STOP to check the encroaching fire that threatens their homes and their lives. Fires of suspicious origin have destroyed 22 buildings in Fenway in just a few years.

Part of the problem with arson, an articulate STOP spokesman tells ABC correspondent Brit Hume, is that the public does not quite realize that it is a problem. Initially, he tells Hume, people in Boston, including the City Council, were unwilling to believe that it was arson that was destroying neighborhoods like Fenway.

"There's some obscure notion in the minds of a lot of people," he says with bitter irony, "that low-income folks have a natural proclivity toward a variety of strange behavior, including, presumably, burning down their homes."

ANOTHER COMMON misconception, even after

the public is ready to acknowledge that the major cause of this destruction is carefully planned arson and not just typical lower-income carelessness, is that arson is a crime against property and not against people.

Anyone who sees this documentary is never likely to think that again. Correspondent Hume introduces two heart-wrenching vignettes.

In the first, a young woman recounts the death of her fiancé and her own narrow escape in a fire for which her landlord has been convicted of arson and manslaughter. Of the landlord she says, "He was a very young man—under 30—and he wanted to become a multimillionaire."

IN THE OTHER vignette, a grief-stricken woman remembers her four-year-old grandson, the innocent victim, Hume tells us, of a fire set by someone for whom profit was more important than people. "I miss him an awful lot," the grandmother says. "I guess that's why I can't forget him so soon. People expect for you to turn a page and forget, but you can't, 'cause Jessie was my world."

Arson proves an irresistible temptation for some because it combines low risk—a 1.8% conviction rate!—with the chance of high profit. The "torches"—those who set the fires—are



DISNEY COMEDY—Don Knotts keeps his cool in tough surroundings as the sheriff in "Hot Lead and Cold Feet." The western also features Jim Dale, Karen Valentine, Jack Elam and Darren McGavin. [NC photo copyright 1978 Walt Disney Productions]

often far removed from those who hire them. These beneficiaries are swathed, more often than not, in the protective layers of respectability.

THEN, TOO, as an interview with the head of the Boston Arson Squad makes all too clear, those whose job it is to fight arson lack the necessary resources and organization. And they are dealing with antagonists who are well equipped and well organized.

The high profit comes from insurance companies that are willing to insure a building for its artificially inflated mortgage value—which goes up even as the real worth of the building goes down, thanks to unchecked deterioration—and then pay up without a full investigation. Such generosity is, of course, made up for in higher rates, thus forcing the general public to underwrite arson.

As the STOP spokesman tells Hume, he and his group, thanks in part to some extensive research into titles which law enforcement agencies were unable or unwilling to do, are now able to predict which buildings will be the next to go.

"Arson: Fire for Hire" is a superb documentary about the fiery cancer that is eating at the heart of every American city and, as long as the public remains complacent, will continue to do so. For this reason, this ABC News Closeup is must viewing.

## religious broadcasting highlights

RADIO: Sunday, July 30. "Guideline" (NBC) continues the current series of interviews with women Religious in ministry today. The series is exploring 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. Guests today are two Maryknoll nuns: Sister Lilla Hull, a contemplative and superior of the Cloister at Maryknoll, and Sister Mary Annel, a missionary and physician recently returned from Guatemala where she directs a paramedic program. The subject of this first of two discussions is the relation of the contemplative to the life of the missionary. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

## tv programs of note

Thursday, Aug. 3, 8-9 p.m. (NBC) "Tut: The Boy King" Orson Welles is the on-camera narrator for this Peabody and Christopher Award-winning special showing the ancient Egyptian treasures which are part of the highly successful King Tut exhibit now on tour in this country. (Repeat)

Friday, Aug. 4, 8-9 p.m. (CBS) "Dr. Seuss' Horton Hears a Who" and "Dr. Seuss' The Lorax" an animated special featuring rebroadcasts of two of the most popular Dr. Seuss stories.

Saturday, Aug. 5, 8 p.m. (ABC) "Israel and Egypt: Two Nations Under Guard" A sensitive and probing look at the people of these two

countries in confrontation. An ABC News documentary written and narrated by Roger Grimsby and Roger Sharp.

Saturday, Aug. 5, 10 p.m. (PBS) "Hamlet" Laurence Olivier's superb 1950 film version of Shakespeare's most famous tragedy.

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—viewing  
with arnold—

# 'Buddy Holly' adds to nostalgia craze

BY JAMES W. ARNOLD

The standard formula for a musical film biography is to cast the hero as a rebel whose music puzzles or outrages the Establishment but wows the public. If only they would let him play it the way he feels it . . .

Eventually he does, of course, and climbs to the top (as they say) of the charts, although more hard times and perhaps even tragedy await him. The story fits everybody from Beethoven and Liszt to Scott Joplin, Jolson and Glenn Miller, and now rock joins the tradition with "The Buddy Holly Story." The result is a perfectly predictable genre movie, but it's surprisingly well executed by young talents on both sides of the camera.

Holly is hardly a household word, except to buffs of early rock n' roll who remember and revere him as one of the pioneers of the Chuck Berry-Presley-Alan Freed era, whose key role was to integrate the white country sound into the new music (they called the result rockabilly). He was later an influence on both the Beatles and Dylan, but a major factor in the development of his legend was undoubtedly his death in 1959 in an airplane crash. Only 22, Holly had a big-time career of barely three years, and was one of the early entrants in rock's ever-expanding Hall of Fame of Those Who Died Young.

The movie makes an ideal vehicle for the current 1950's nostalgia craze, and it's several cuts in seriousness and class above "Grease," "Happy Days," etc., even for those who may not accept the built-in assumption that rock is the best thing that ever happened to popular



culture. Holly's debut on the Ed Sullivan TV show makes an intriguing sequence (the singer had broken his front teeth in a dressing room mishap just before going on), and there's an amusing look at a movie audience looking like Martians as they watch a film with 3-D glasses.

EVEN HOLLY'S appearance (the role is given above-average range and depth by Gary Busey) seems un-self-consciously

quaint—sult jacket, short hair, white Sox, horn-rim glasses. Graduate students could do a thesis on the radical changes in garb by rock stars over the last two decades, and the innocence of the early days is appealing.

Perhaps the film's finest technical achievement is the fact that Busey (a former professional musician) does his own singing and guitar work, which enabled the producers to record all the performances live with a 24-track sound system. This adds greatly to impact and credibility.

WHETHER Busey actually sounds like Holly is a point for perfectionists, but a major chunk of screen time is devoted to Busey in concert turning on the crowds with such old hits as "That'll Be the Day," "Oh Boy" and "Peggy Sue." Maybe other grad students can investigate the ease with which rock performers (like Elvis and the Beatles) can be imitated. But at least there isn't the distraction of even good dubbing, as when Larry Parks did Jolson and Jimmy Stewart pumped Miller's trombone.

Robert Gittler's script, which is at least broadly based on John Goldrosen's scholarly biography, stresses two conflicts besides the usual problem of artistic integrity vs. going-for-the-money.

One is the opposition of the older, more established folks in Holly's Bible Belt hometown (Lubbock, Tex.) to the "un-Christian, un-American" new music, which the local preacher describes as "a threat to our morals and our very society." This scene in a church, with Buddy and his parents in the congregation, is laid on heavily—e.g., there is a cut from a fabulous Holly concert at a roller rink to a stain-glass image of Jesus and a vapid hymn sung by a choir whose average age seems to be 80. Maybe the parental generation over-reacted to rock—now it seems more a symptom of moral change rather than a cause—but a complexity is glossed over as a superficial joke.

SIMILARLY, the flick is not terribly profound in dealing with the problem of the mixed marriage between Holly and his Puerto Rican wife (Maria Richwine.) She tells him, "I'm Catholic," with some concern; he replies, "I'm a Texan," and the audience laughs. In any case, their marriage worked, and it's one of the rare

positive images of fidelity and romance in rock-themed movies.

The second conflict—the identification of rock with black music and Holly's resulting difficulties with both white racists and at first contemptuous blacks—is covered with more wit and intelligence. His first show

at Harlem's Apollo theater, where he wins over the hostile black audience, is one of the movie's best, though only a variation on a familiar cliché of musical bio films.

First-time director Steve Rash gets solid acting from the little-known cast, especially Don Stroud as

Holly's rough but lovable, occasionally jealous drummer—a decidedly offbeat part for this usually violent actor. But essentially "The Holly Story" is for people who dig his music; it will surely contribute to the growing legend. [Rating: A-3, Morally unobjectionable for adults]

## —tv films this week—

CLAUDINE (1974) (ABC, Thursday, July 27): A high-spirited tragicomedy that, while vastly entertaining, also communicates much about what it means to be an ordinary struggling black in the Harlem ghetto. Well above the level of most TV sitcoms, occasionally even brutal in its frankness, but just about perfectly written and directed, as well as acted (the stars are Diahann Carroll and James Earl Jones). Recommended for adults and mature youth.

THE PRIVATE LIFE OF SHERLOCK HOLMES (1970) (CBS, Friday, July 28): Billy Wilder's irreverent spoof of the famous detective and his foibles departs considerably from sound basis in Conan Doyle, and as a mystery is neither very suspenseful or imaginative. Robert Stephens is Holmes, Colin Blakely is Watson. Not recommended.

JUGGERNAUT (1974) (CBS, Saturday, July 29): Richard Lester's superbly hokey, tricky and amusing thriller about a huge ocean liner that will be blown up unless a ransom is paid, or the bomb is dismantled, or the police find the extortionist and locate the bomb. Literate, suspenseful, nicely acted by Richard Harris, Shirley Knight, and others, this is a Fun Movie, and a little bit more. Recommended for mature viewers.

THE RUSSIANS ARE COMING, THE RUSSIANS ARE COMING (1966) (CBS, Tuesday, August 1): Norman Jewison's genial, slapstick and marvelously visual farce about some incompetent Soviet submariners who get stuck off Nantucket and set off a Cold War invasion scare among the islanders. The warm happy ending seemed optimistic in 1966 and perhaps still does, but the comic complications are delightfully mad. Among the inspired clowns are Alan Arkin, Carl Reiner, Ben Blue and Jonathan Winters. Recommended entertainment for all ages and nearly all tastes.

THE CONVERSATION (1974) (CBS, Wednesday, August 2): The personal film Francis Ford Coppola financed with profits from "The Godfather," this is a superbly crafted study of a Catholic professional eavesdropper.

He begins to get qualms of conscience when he suspects his expertise is being used to plot a murder. This film is to the craft of sound-recording as "Blow-Up" was to photography. Recommended for serious viewers.



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