

the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 31

INDIANAPOLIS, INDIANA, MAY 7, 1976

OFFICIAL MEDAL FOR EUCHARISTIC CONGRESS—Production has begun on the official medal for the 41st International Eucharistic Congress which will be held in Philadelphia August 1-8. The medals are being minted in sterling silver and bronze by the Franklin Mint. One side of the medal captures the central theme of the Congress—Hungers of the Human Family—while the other side bears the Congress symbol, two stylized hands holding the host and the motto, "Jesus, the Bread of Life." (RNS photo)

Catechetics document paves way for Synod

BY THOMAS J. BARBARIE

WASHINGTON—The Vatican released a document on catechetics April 29 aimed at paving the way for fruitful discussions of the subject at next year's Synod of Bishops in Rome.

National bishops' conferences around the world are being asked for comments. In this country, the National Conference of Catholic Bishops (NCCB) will distribute the document and request reactions through its general secretariat.

Entitled "Catechetics in Our Time, With Special Reference to Catechetics for Children and Young People," the 24-page document warns of the risks involved in the renewal of catechetics, among them "the risk of breaking with the past and the risk of fearing the future."

NEXT YEAR'S synod topic, the document points out, will follow naturally from the theme of the previous one, held in 1974 on evangelization.

It compared the relationship between evangelization and catechetics to that existing between planting and watering, or laying a foundation and erecting a building.

The document contains sections dealing with various contemporary factors having a bearing on catechetics.

But it does not attempt to narrow the discussions that will take place next year; rather, it seeks to draw information from the national bishops' groups.

So the questions asked in the document will shape the discussions, but some hint of the shape of the meeting is in the text.

The Vatican intends to place the catechetical emphasis somewhere between the extremes of the day. The document points to "the so-called catechetics of liberation," which it says is "not always without ambiguities or risks."

But "others are lagging behind."

holding rigidly to pastoral programs mainly concerned with doctrinal orthodoxy but not with pedagogical orthodoxy."

"It often seems that it is precisely in this tension that there arises lack of understanding in the Church," the document says.

CONCERNING CATECHETICS and modern cultures, the study of the relationship is important, "for it enables one to get to the roots of many tensions and expectations. . . in the whole Church, and which are linked . . . with her catechizing task, especially in regard to children and the young," it goes on.

On catechetics and liberty, the Vatican notes "the right of every family to arrange freely its own religious life and to decide the religious education of its children." It asks "What liberty is granted in your country for the Christian education of the rising generation?" and "How does catechetics in your country intend to promote liberation from social, political, economic and moral conditioning?"

The document points out that all Christians need instruction throughout their lives.

"For this reason, in recent decades there has developed in the Church the awareness that all Christians always need to listen constantly to the word of God, so that each individual can know the faith in a way suited to his or her own spiritual needs and his or her own responsibilities."

But this does not mean that the importance of catechetics aimed at children can be downplayed, the document goes on.

"Indeed, it is precisely children that can often be one of the most powerful reminders to the whole Christian community and individual members of the faithful to be attentive to their own vocation and their own educational responsibilities."

THE DOCUMENT ALSO recommends that attention be paid "to the opinions and testimonies of the young people themselves, and in particular of the priests who devote themselves to their Christian education."

Because the young embody society's "hopes of continuity and renewal," the Church is concerned "that catechetics for the rising generation should not fall into the risk of fashion and demagoguery, but should respond to their expectations."

The bishops are queried on their own experiences with the new catechetical situation that has prevailed recently.

"What steps are you taking to prepare catechists, priests, Religious and laity?"

"Are there catechetical institutes in your country? What has been their experience? What are their future prospects?" the document asks.

In conclusion, the bishops are invited to reflect on Pope Paul VI's apostolic exhortation Evangelii Nuntiandi of last December, in which the Pope called for doctrinal unity.

"Indeed, if the Gospel which we proclaim is seen to be rent by doctrinal disputes, ideological polarizations or mutual condemnations among Christians . . . how can those to whom we address our preaching fail to be disturbed, disoriented, even scandalized?" the Pope wrote at that time.

Family values prime concern, survey shows

WASHINGTON—Church support for family values is the dominant concern of more than half of the 250,000 respondents to the U.S. bishops' survey of Catholic sentiment on injustice and social need.

Respondents expressed a desire for family life programs, better day care services and programs designed to improve communication among family members, as well as concern about family television viewing.

The information is being processed by the National Conference of Catholic Bishops' (NCCB) Committee for the Bicentennial. Responses were gathered from parish-level consultation programs in 79 U.S. dioceses during 1975.

Other issues emerging from computer tabulations of 139,000 of the 250,000 responses are the role of women in the Church, implications of understanding the Church as a community, the use of the Church's material resources, and the Church's involvement in social issues, especially those relating to ethnicity and race.

THE PRELIMINARY summary also indicates interest in right to life issues, with respondents favoring life-sustaining programs for all persons. Concern for the needs of the elderly was also expressed.

Despite some cynicism as to what the federal government can and will do to improve the life of the American people, respondents called for governmental action in many areas of national life, including anti-discrimination laws, a fight against poverty, and increased efforts for justice in the courts and in the penal system.

Of major concern to many respondents is the loss of a sense of value of daily work. The "purpose of work" was identified as "important" or "very important" by nearly 2,300 respondents, with labor-management relations getting the next most im-

(Continued on Page 5)

Richmond sets Family Planning training program

BY ANN WADELTON

RICHMOND, Ind.—A two-part training program in Natural Family Planning will be held on Saturday, May 15, and Saturday, June 26, at Holy Family parish here.

Sponsored by Catholic Charities of the Archdiocese in cooperation with the Richmond parishes, the program will be directed by Jim and Mary Glover of the Couple-to-Couple League of Cincinnati. Purpose of the meetings is to teach couples the natural signs which indicate fertility periods within a monthly cycle. Couples can use this knowledge to either plan or postpone a pregnancy.

ACCORDING TO Stephen Kraner, Program Convener for Catholic Charities, this modern method of family planning has a high degree of effectiveness with no harmful side effects.

"This system makes use of ALL the practical, useful signs of fertility," he explains. "Each sign has certain limitations by itself, but together they reinforce each other."

THE TRAINING sessions will be held from 1 p.m. to 6 p.m. on Saturday, May 15, and on June 26. The program is open to engaged or married couples both for their personal use and for those interested in becoming certified to help teach others under Couple-to-Couple League auspices.

Interested couples may register in Richmond with Joanne Borch (962-1811) or in Indianapolis with Catholic Charities (317-634-1913). There is a \$10.00 fee for the program.

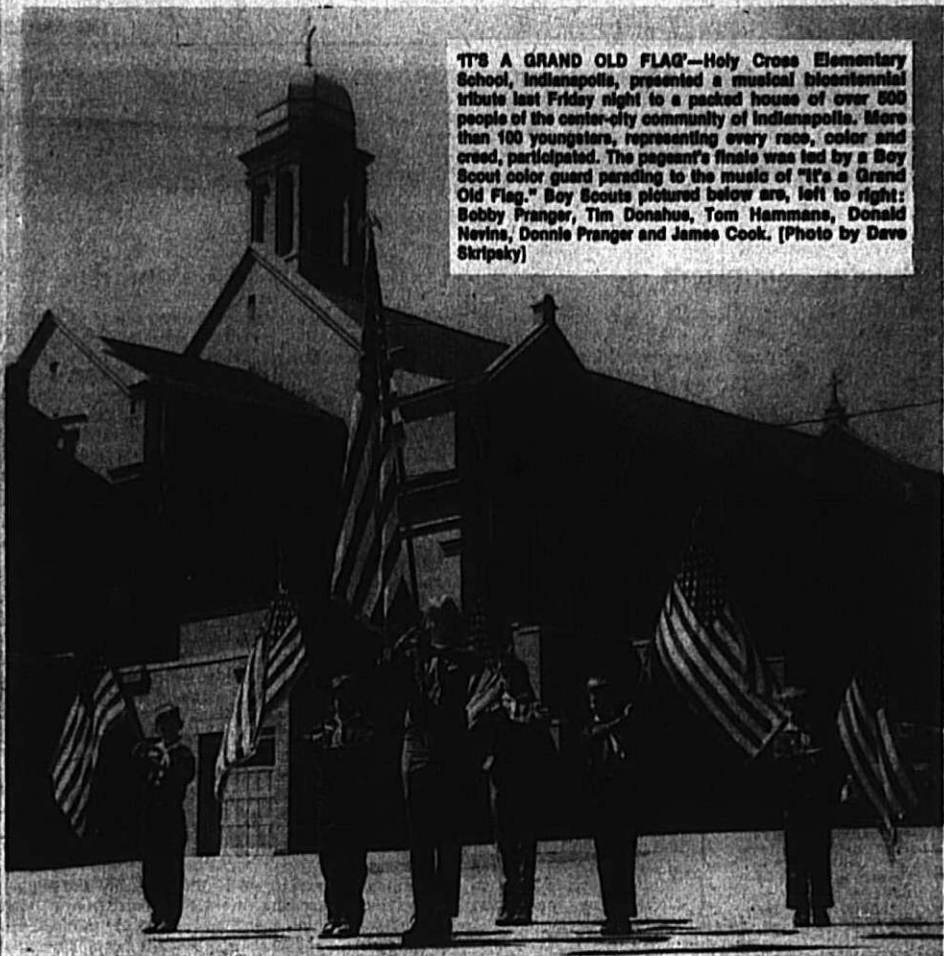
Bishop Hurley to Anchorage

WASHINGTON—Bishop Francis T. Hurley of Juneau, Alaska, has been named by Pope Paul VI to be archbishop of Anchorage, Alaska, and apostolic administrator "ad nutum Sanctae Sedis" (at the command of the Holy See) of the diocese of Juneau.

On the acceptance of the resignation of Bishop Walter P. Kellenberg of Rockville Centre, N.Y., because of age, Pope Paul named Bishop John R. McGann, auxiliary of Rockville Centre, to be bishop of that diocese.

The Pope also named three new auxiliaries to Archbishop Peter Gerety of Newark, N.J. They are Father Robert F. Garner, pastor of Our Lady of Mercy, Jersey City; Father Joseph A. Francis, a black priest who is provincial of the Divine Word Fathers; and Father Dominic A. Marconi, director of the Family Life Apostolate in the Newark archdiocese.

The appointments were announced here by Archbishop Jean Jadot, apostolic delegate in the United States.



IT'S A GRAND OLD FLAG—Holy Cross Elementary School, Indianapolis, presented a musical bicentennial tribute last Friday night to a packed house of over 600 people of the center-city community of Indianapolis. More than 100 youngsters, representing every race, color and creed, participated. The pageant's finale was led by a Boy Scout color guard parading to the music of "It's a Grand Old Flag." Boy Scouts pictured below are, left to right: Bobby Pranger, Tim Donahue, Tom Hammans, Donald Nevins, Donnie Pranger and James Cook. (Photo by Dave Skrzepky)

Keynotes Charities Appeal

BY RUTH ANN HANLEY

Calling for unified action of all individuals and agencies involved in the Church's social ministry in the Archdiocese, Chairman Charles Wagner, keynoted the Catholic Charities Appeal for 1976 at a May 2nd dinner at Holy Name parish, Beech Grove.

To the assembled clergy, appeal workers, Charities' staff, and representatives of volunteer programs and member agencies, Wagner proposed that much good will might be generated for Catholic Charities if "more parishes knew what great strides are being made in Catholic Social Ministry in this Archdiocese."

"Part of the charm of this Catholic Charities Appeal," he said, "is that 100% of the dollars contributed on

May 16 will be utilized in programs no farther than the perimeter boundaries of the Archdiocese of Indianapolis."

HE COMPLIMENTED the volunteers who are the closest to the individuals served by Catholic Charities' programs. He praised them for their dedicated efforts which "make a dent in the lives of those you meet daily . . . perhaps women or girls with problem pregnancies . . . couples at pre-marriage sessions . . . marriage enrichment . . . refugee resettlement . . . and work with the elderly. Only you know . . . and far better than I can describe . . . the feeling of satisfaction that one has knowing that your own personal interest in the soul and needs of another has its reward . . . knowing too that in spite of all the hardships your work entails, there is truly the love of Christ out there in Indiana, and you are working hard to spread it as far and as fast as you can, in the time He has given you."

James Russell, of New Albany, President of the Board of Catholic Charities, spoke feelingly of the manner in which the services are extended: "Since these services are of a personal, delicate and sensitive

nature, it is necessary to recognize, respect, restore, and preserve the dignity of your fellow Christians."

VICAR-GENERAL Father Francis Tuohy, representing Archbishop Blaskup, complimented the quality of the staff at Catholic Charities and the programs on which they work. The actual programs were highlighted in a slide shown by Tom Morgan, Associate Director.

Providing the entertainment for the dinner, which was planned by Mrs. Leonard Delehanty and her committee, were the Madrigal Singers from Ladywood-St. Agnes. Cost of the dinner was provided by the three Indianapolis Councils and Courts of the Knights of St. Peter Claver—St. Bridget, St. Rita, and St. Francis de Sales—and the St. Pius X Council of the Knights of Columbus.

Father Robert Hartman and his committee at Holy Name parish arranged the dinner. Father Edwin Seigel, co-pastor of Our Lady of Greenwood, presented the program. At each plate was a copy of a newsletter, produced through volunteer labor, which detailed the work of Catholic Charities in 1975.

State's oldest parishes in Lawrenceburg area

BY FR. THOMAS WIDNER

LAWRENCEBURG, Ind.—The oldest parishes in the state of Indiana are all located in the Lawrenceburg Education District of the Archdiocese of Indianapolis. St. John parish, Dover, founded in 1824, is the oldest parish in the state, and several neighboring parishes date back to the late 1820's.

These facts were detailed by J.D. Moritz, Archdiocesan board of education representative from Lawrenceburg, who presented his district's report at the board meeting held here on April 27.

The Lawrenceburg district includes 18 parishes and four missions in four counties. Seven elementary schools in the district enroll a total of 1,616

pupils. Immaculate Conception Academy, a private girls' high school, serves the area at Oldenburg.

"THE CCD PROGRAM varies in each parish," Moritz noted in his report. "In smaller parishes it is conducted by pastors. St. Joseph parish at St. Leon, however, has a full time director of religious education. St. Lawrence parish, Lawrenceburg, staffs two part-time religious education coordinators while St. Peter parish in Franklin county boasts a full-time religious education coordinator. The Sisters of St. Francis teach CCD at Oldenburg, Enochburg and Osgood. In addition, they serve as coordinators at Brookville, Aurora, Morris and New Alsace. Volunteers are found in just about every parish."

A Pre-Cana program is sponsored by the district and is held four times yearly. It is given twice at Batesville, once at Brookville, and once at Aurora.

Unity meeting held at Marian

The Archdiocesan Commission for Ecumenism met Saturday, May 1, at Marian College for a day long dialogue with members of three synods of the Lutheran faith, according to Rev. Richard Terrill, president of the commission. This was the first dialogue of its kind for the Archdiocesan group.

Participating in the dialogue were Rev. Paul Emple, D.D., president of the Lutheran World Foundation, Magr. Raymond Bosler, editor of the Criterion, and Father Bernard Head, chairman of the department of theology and philosophy at Marian College.

Rev. Emple, who is also former executive director of the National Lutheran Council in New York, gave the Lutheran presentation. Magr. Bosler and Father Head gave the Catholic presentations.

A group discussion followed the presentations in which the questions "Where Do We Go from Here?" and "How Can We in the Parishes Make Ecumenism Work?" were addressed. A Scripture service concluded the program. Dr. Harry N. Huxford, pastor of Our Redeemer Lutheran Church, Indianapolis, gave the homily.

NOTICE

Inquiries about enrollment for the 1976-77 school year in either the interparochial or private Catholic high schools in the Archdiocese should be made directly to the respective schools, a spokesman for the Office of Catholic Education said this week. That office is not in a position to answer questions about the status of enrollment in each of the schools at any given time, the spokesman stated.

TO BE HONORED—Magr. Victor L. Goossens, Director of the Archdiocesan Mission Office for almost 30 years, will receive the Book of Golden Deeds Award from the Exchange Club of Northeast Indianapolis at a testimonial dinner to be held at the St. Pius X Council, Knights of Columbus, on Thursday, May 13. The dinner will begin at 8:30 p.m.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Housing for priests

ROME—The Vatican has just opened an international house for priests offering airy, very comfortable rooms in the heart of Rome at unbeatable prices. The house, an idea of Pope Paul VI, offers long- and short-term quarters to priests and seminarians. The price for room with bath, plus three meals daily: 7,500 lire (about \$8.30) per day and from 140,000 to 170,000 lire (\$155-190) for a monthly stay, depending on the size of the room.

Names . .

Sister Mary Leona Coffey, 97, of Dubuque, Iowa, oldest living member of the Sisters of Charity of the Blessed Virgin Mary (BVM) observed her 80th anniversary as a nun recently, the first of her congregation of 1700 members to reach that milestone.

American Jesuit Father John Lucal has been named secretary general of SODEPAX, an ecumenical group for promoting human development, according to an announcement from Vatican City.

Father Jeremy Harrington, editor of St. Anthony Messenger, has been re-elected president of the Catholic Press Association. Father Harrington was unopposed after Gerard E. Sherry, editor of The Monitor, San Francisco Archdiocesan newspaper, withdrew from the race.

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USCC officials visit Poland

WASHINGTON—Two top officials of the U.S. Catholic Conference-National Conference of Catholic Bishops (USCC-NCCB) will leave the U.S. for a 10-day visit to Poland at the invitation of the primate of that country, Cardinal Stefan Wyszyński. The two, Archbishop Joseph L. Bernardin of Cincinnati, president of the USCC-NCCB and Bishop James S. Rausch, general secretary, will participate in several major public functions, including one in Cracow which annually draws about 250,000 people. According to Bishop Rausch, the visit will be made to "express our solidarity with our sister Church in Poland."

'One religion' thesis rapped

LEXINGTON, Va.—A United Presbyterian seminary professor called for Christians to accept what he called "the fact that no particular religion will be the sole religion of humankind." In a paper delivered at an interfaith seminar at Washington and Lee University here. According to Donald Dawe, professor of systematic theology at Union Theological Seminary, Richmond, Va., a "reverse missionary movement exists in which non-Christian forms of spirituality are appealing to those for whom Western Christendom has broken down."

In capsule form . . .

The average French priest is still politically and socially moderate or conservative, no matter how much is heard from left-wing clergy, according to a survey published in Paris, France . . . Legalized abortion has become an issue in the Dominican Republic as advocates of population control seek further influence and the bishops work against them . . . The annual Vatican report, "The Activities of the Holy See," has revealed a serious deficit in the Vatican's budget . . . The assassination of Enrico Pedonovi, provincial counselor of the neo-Fascist Italian Social Movement, was strongly condemned in an editorial in L'Osservatore Romano, the Vatican daily . . .

Guild to hold meeting May 11

INDIANAPOLIS — The Ave Maria Guild will hold its monthly meeting Tuesday, May 11, at 12:30 p.m., following dessert in St. Paul Hermitage, Beech Grove. Hostesses for the dessert will be Mrs. Walter Stump, Mrs. Thomas Quill, Sr. and Mrs. Nicholas Volz.

The Guild's Spring Rummage Sale will be held Friday, May 14, from 9 a.m. to 12 noon and from 1 to 4 p.m., and on Saturday, May 15, from 9 a.m. to 12 noon, also at the Hermitage. Mrs. Carl W. Bittle is in charge, assisted by Mrs. James B. Critzer.

CARD PARTY SLATED

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party beginning at 8 p.m. Wednesday, May 12, in the community room 550 N. Rural. The public is invited.

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Court weighs prayer law

BOSTON—The U.S. District Court here has taken under advisement a challenge to the constitutionality of a Massachusetts law allowing a moment of silent "meditation or prayer" in public schools. In making known the court's disposition of the case, Judge Frank Coffin said the court would recess "to meditate and to pray." The challenge was brought by the Civil Liberties Union of Massachusetts.

Priest charged 'subversive'

MANILA, The Philippines—A Philippine military tribunal has said it will try La Sallette Father Jose R. Nacu on charges of subversion in May. Father Nacu was arrested Jan. 29, 1973, for the alleged violation of a presidential decree which penalizes the printing, possession, distribution and circulation of subversive literature and materials. Maximum penalty imposed by the decree is from six months to two years imprisonment.

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hundreds of other purposes it now cannot afford.

Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

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THE TACKER

The old grab bag

BY FRED W. FRIES

BITS AND PIECES—Marsae A. Cox, editor of the Terre Haute Tribune, was recently named "Man of the Year" by that community's Notre Dame Club. Brother Eric (Jerome) Dever, C.S.C., of Indianapolis, has been nominated for the post of Provincial Superior of the Southwest Province of the Congregation of the Holy Cross with headquarters at St. Edward's University, Austin, Texas. Rick Tucker will be ordained to the priesthood for the Diocese of Lafayette on May 22 in the Cathedral at Lafayette. He has taught religion at Socina High School, Indianapolis, for the past three years, studied at St. Maur's Seminary, and completed his diaconate service at Christ the King parish. He will offer a Mass of Thanksgiving at 7:30 p.m. Wednesday, May 26, in Little Flower Church. A reception will follow in the Socina cafeteria.

SINGERS NEEDED—The Liturgical Music Subcommittee is organizing a special mixed choir to lead the singing at the Ordination Rite to be held at 11 a.m. Saturday, May 22, at St. Peter and Paul Cathedral. All interested men and women are welcome to participate. The first practice session will be held on Tuesday, May 18, at Little Flower Church and on Wednesday, May 19, at Holy Rosary Church. Both sessions begin at 7:30 p.m. A final practice will be held at 9:30 a.m., on May 22, at the Cathedral, prior to the Ordination liturgy. Details can be obtained by calling Charles Gardner at 357-8352 (days) or 359-3571 (evenings).

DIAMOND ANNIVERSARY—The Daughters of Isabella in Connersville are planning a corporate Communion and breakfast on Sunday, May 16, to mark the 60th anniversary of the founding of St. Rita Circle No. 63. Special guests of honor will be the five living charter members and past Regents. Past State Regent Loretta Eckstein will be the guest speaker.

ERRATA—In last week's item listing the high school scholars who were honored recently by Phi Beta Kappa, the name of Virginia H. Qin of St. Mary Academy was inadvertently omitted. . . and the parish affiliation of Margaret Manny, one of two senior citizens from the Fifth Congressional District participating in the current Senior Citizens Intern Program, should have read St. Monica's instead of St. Michael's.

ADDRESS UNKNOWN—The 1951 graduating class of St. Mary Academy—one of the largest in history at 91 strong—is making plans for its Silver Anniversary reunion, and the planning committee has asked Tacker to help them locate some members of the class who are presently unaccounted for. Addresses are needed on the following (maiden names in each case): Patricia Atkinson, Judy Chapman, Pat Davidson, Mary Gmll, Jean Hogans, Barbara Hoffman, June Kesterson, Marianne Lathan, Shirley McIntosh, Thelma Porter, Sheila Shelton, Roseann Spaulding, Nola Whitaker and Barbara Williams. Knowledge of present whereabouts should be telephoned to one of the following committee members: Rose Ann (Litzelman) Welsenbach, 253-8888; Norma (Smith) Dollar, 359-3057; or Loretta (Hahn) Williams, 241-2251. Mrs. Williams is handling reservations for the reunion, which is scheduled for 6:30 p.m., Saturday, June 12, at the Beef Quarter, 8501 E. Washington St. She lives at 129 Bulsdale Drive, phone 241-2251. Reservations deadline is June 2.

AROUND AND ABOUT—John Brandon of St. Philip Neri parish, Indianapolis and Paul Shikany of Little Flower parish, Indianapolis, were among 20 theologians at St. Meinrad School of Theology who participated in Declaration of Candidacy for the Priesthood ceremonies on May 1. . . The Center for University Ministry in Bloomington will sponsor a Pastor's Seminar on Use and Abuse of Alcohol on Wednesday, May 12. It is open to ministers and priests as well as professionals in related fields. For further information, call (812) 332-3366. . . National Nursing Home Week is being observed May 9-16. The observance is being kicked-off with a special display today, May 7, in the Washington Square Shopping Center.

NCEA CONVENTION SIDELIGHTS—Mrs. Caye Poorman of St. Lawrence parish, Indianapolis, and Father Clarence Waldon, pastor of Holy Angels parish, Indianapolis, were included on the honor roll of outstanding diocesan Board of Education members. . . Sister Mary Margaret Funk, O.S.B., of the Archdiocesan Office of Education presented a paper entitled: "What is the Ministry of a Director of Religious Education?" . . . The Archdiocesan Inservice team of Betty Moebes, Bill Bruns and Jerry Carr made a presentation during the Convention proceedings on April 24.



TO HOST CLAVER CONFERENCE—Preparing to host the 38th Annual Northern District Conference of the Knights and Ladies of St. Peter Claver are members of this K.S.P.C. Committee. In the front row are Father Bernard Strange, Martin Strange, Father John LaBauve, and Marie Cavanaugh. In the second row from left are Sylvia Williams, Margaret Taylor, Ira Hogan, Bernice Guynn, Barbara Dunn, Michael Stepp and Marie McElroy. Standing are Robert Kiser, Curtis Guynn, Maurice Guynn, Thomas Douglass and Anthony Black. All are conference committee chairpersons. The meeting is being held this weekend, May 7-9, at the Indianapolis Hilton.

Retreat schedule set

INDIANAPOLIS — A Mother-Daughter Mini Retreat will be held Friday evening, May 7, and Saturday, May 8, for mothers and daughters in 8th, 9th, 10th and 11th grades.

Dads and other members of the family are invited to join mothers and daughters for dinner Saturday evening at the Retreat House. Father Robert Scheldler, instructor at the Latin School, will conduct the retreat.

"Prayer: A Hunger . . . A Need" will be the theme for the Leisure Day to be directed by Sister Rose Loretta S.P. on Wednesday, May 12. Registration will be at 9 a.m. for this program for mothers of pre-school children. Baby-sitting is provided at the Retreat House for pre-school children.

Other forthcoming programs at Fatima include these retreats: A Widow and Widower Retreat under the direction of Father Louis Range, O.S.B.; a Women's Retreat to be held June 11 to 13, and open to women of all parishes. Father Lawrence Moran will be the retreat master.

In addition, Father Leo Piguet, director of St. Thomas Center at Purdue University, will direct the Married Couples Retreat to be held June 25 to 27.

For reservations or further information about any programs, call Fatima Retreat House, 545-7681.

Charismatics to meet May 16

INDIANAPOLIS — A Charismatic Day of Renewal will be held at St. Joseph Church, 1401 S. Mickley Ave., on Sunday, May 16, with registration to begin at 12:30 p.m. A speaker has not yet been named.

In addition to the Day of Renewal, a Praise Gathering will be held at St. Mary's Child Center, 311 N. New Jersey St., at 7:30 p.m. Saturday, May 8.

DOF TO MEET

INDIANAPOLIS — The regular monthly meeting of the Daughters of Isabella, Mother Theodore Circle No. 58, will be held on Tuesday, May 11 at the K of C Hall, 13th and Delaware Sts. A dinner at 6 p.m. will precede the meeting. This will not be the customary pitch-in dinner.

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Hospital Guild plans luncheon

INDIANAPOLIS — St. Vincent's Hospital Guild will celebrate its 34th Founders' Day Anniversary with a Luncheon and Style Show Wednesday, May 12, at the Indianapolis Athletic Club. Sister Baanagel, Administrator of St. Vincent's Hospital, and Mrs. Russell L. White, founder of the Guild, will be honored.

Mrs. D. Joseph Fitzgerald and Mrs. William E. Kennedy, Jr., are party chairmen. Proceeds from the party will go towards the purchase of two O. B. Monitors for the hospital.

RUMMAGE SALE SET

INDIANAPOLIS — The Altar Society of St. Roch Church will hold a Rummage Sale in the basement of the school, 3603 S. Meridian St., Friday, May 7 from 1 p.m. to 5 p.m., and on Saturday, May 8, from 9 a.m. until 2 p.m.

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Criterion Comment

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

—Pope Paul VI

Modern relics

The following appeared as a column in the March 26 issue of *The Catholic Standard of Dublin*. It was written by editor John Feeney.

Of all the editorials written in the Standard the one which received the most vehement response was the one on Frank Stagg. The paper, by and large, had supported the Government. This led to anonymous letters and recriminations much more than similar support we have expressed for Government policy in its campaign against the Provos in other fields did.

The cult of the dead is not just a Provo aberration. The martyred hero evokes some primitive, Oedipal response which is utilized by all the great creeds of the world as well as by the goddess.

When Joe Hill, the balladeering wobbly radical in the U.S.A. was hung by the bosses his ashes were sent to radical groups all over the world. Just as happens in the Catholic Church when relics are distributed. Anything associated with the death of a great man or hero evokes a strange response in people. When Father John Sullivan, the saintly Jesuit died in Dublin, within minutes his sheets had been torn up and removed by people for relics.

I don't suppose the Catholic Church had much choice. It had to incorporate a cult of relics and quasi-relics into the Church. People need them. It is a need that has to be expressed. Even in the cultureless, pagan

desert of Western civilization the need re-emerges. Young fans scrape dust off Elvis' car and bring it home. The paraphernalia of the pop star is hoarded and used as Catholics would use a reliquary. I have even read of girls who scraped the dust off the B.C.R.'s car (Bay City Rollers) brought it home and put it into milk and then drank the resulting potion as if it had some magic healing or aphrodisiac qualities.

Which reminded me of similar cults in the Catholic Church. In the Middle Ages the skull of St. Thomas Beckett was used to drink wine from and people claimed it had a healing quality. Dust from his sarcophagus mixed with wine was a major cult too.

The pagan world which mocks at the Church's acquiescence and control of these cults should look at the Elvis industry. It should also look at soccer fans and ask why footballs or shoes with a glamorous name on them sell better—why the people in the godless desert feel closer to their heroes by accumulating objects associated with their name.

Of course, it can be over done. As no doubt it was by the more unscrupulous shrines in the Middle Ages. But the Church at the time of the Reformation was right to resist the reformers' hostility to relics, shrines, etc. Obviously first and second hand relics, even objects which touched the saint in question, answer a primitive need in us. And we can expect an incarnate God to work within and give Grace through such needs.

Which is why the political martyr today is potentially such great material for his party's cause. People are attracted to anything associated with death of such a person.

Not merely Frank Stagg. Think of Che, the revolutionary who died high in the Andes. So certain were the CIA Band that the body of Che would be a potent spark for revolution and the font of a cult of relics that after they had killed him they buried him secretly.

Yet within a year a devotion to him, which the Catholic radicals hate so much within the Church, had sprung up. There were idealized paintings of him surrounded by mystic symbols, portraits which almost made him look effeminate, his writings were holy reading, his life style mimicked, his clothing fads copied by millions.

If a Catholic Church today in its art work and statues displayed the bad taste associated with the cult of Che (now dying its final death) it would be laughed at by radicals.

It is indeed astonishing that Marxist, atheist countries mimic what Catholicism has always done. They do so because they find people have a need which the Church encompasses. During the cultural revolution in China people were informed solemnly that the book of Mao's Thoughts placed on sick livestock spontaneously cured them—just as if he were a miracle working saint. Indeed in China the very invocation of Mao at that time could move mountains. The Chairman in rural China seems to have been cast as a Red St. Martin de Porres working the same little acts of divine intervention that are attributed to St. Martin here by farmers.

Next time, dear Catholic radical, you sneer at a slightly tipsy statue of a possibly non-existent Saint, remember that the cult is alive and well and flourishing in the pop industry but most of all in the officially atheist countries.

Catholic education: a continuing challenge

BY FR. THOMAS WIDNER

The purchase of Ladywood-St. Agnes School by Cathedral High School deserves further comment.

Like lovers who get hung up on the issue in an argument, some individuals involved in the two-campus issue have ignored the real focus of the problem—the students and parents who are affected by Catholic education. The problem is only secondarily financial, only secondarily boys' school vs. girls' school, only secondarily the Sisters of Providence, Robert Welch, the Brothers of Holy Cross, or anything else. They may be symptoms of the problem. The most fundamental issue, however, is proclaiming Jesus Christ as Lord and Savior of the universe through the Roman Catholic Church.

Symptoms cloud an issue. And the symptoms described in the Cathedral-Ladywood-St. Agnes question will, under other names and titles, ultimately appear in every Catholic school in our society. What must never be forgotten when those symptoms do surface, however, are questions like, "Why do we have a Catholic school? What are we doing?"

What do we hope to accomplish? The goals of academic excellence, vocational readiness, financial stability all remain secondary to the primary goal of Catholic schools to provide an institutional means for promoting and carrying on faith in Jesus Christ as lived through the Roman Catholic Church.

An anonymous letter we received recently contained the following lines: "Sure, Cathedral is a Catholic school, but that reason alone is not enough to attract the Ladywood students. Ladywood had more to offer them than just being a Catholic school. The traditions and atmosphere of Cathedral are completely alien to the Ladywood student, and one can't blame them for not wanting to attend Cathedral."

The writer was speaking of what he believed was lost by the Ladywood pupil.

A letter written by a Cathedral alumnus which appeared in Tom Keating's daily column in the Indianapolis Star on April 30 offered a view of what Cathedral pupils had lost. He said, "No longer will a variety of backgrounds and economic classes, and therefore individuals, be educated at Cathedral. No, the student at the new Cathedral, whether male or female, will see only carbon copies of himself or herself as they

look about at their classmates."

What does it mean to be a Catholic school? Why are the atmosphere and traditions of Cathedral completely alien to Ladywood as the first letter writer contends? Is there a common ground for some of them? If we are speaking of traditions and atmosphere in terms of boys' school vs. girls' school, athletic programs, etc., then the loss is obvious. But if those same traditions and atmosphere are meant to define a Catholic school, then we have again missed the point. What more did Ladywood have to offer than just being a Catholic school? Was not the variety of backgrounds and economic classes, and therefore of individuals at Cathedral a thoroughly Catholic notion?

Opinions are strong that the Ladywood-St. Agnes sale was badly handled. That may be true. One would think we would have learned from the agony of the Chartrand-Kennedy merger a few years ago. Apparently we are still learning that Catholic schools cannot be taken for granted nor can they be used for anything less than a purpose of proclaiming the Gospel.

If a Catholic school did nothing but offer its student body a personnel of faith-filled people who would speak to students from their own experiences of faith, a Catholic school would be a marvelous service. The goals of

academics, athletics, etc. are good and necessary, but nonetheless secondary to the primary goal of proclaiming Christ. Faith, in the final analysis, is not a matter of education but a matter of openness to God. General education which provides an environment for the development of that faith is helpful but peripheral and not always necessary.

So what has really been lost to Cathedral and Ladywood-St. Agnes students? Some parents at Ladywood have lamented the forfeiture of a chance for the Ladywood name to bear the state girls' basketball championship title. Some lamented the loss of a chance for their daughters to be with "the right kind of people." Some Cathedral parents deplored the loss of the masculine atmosphere for their sons. Such disappointments, however immediate and emotional, are trivial, or at least of secondary importance. The greatest loss to the Ladywood-St. Agnes students is a faith-filled educational atmosphere generated by the traditions of the Sisters of Providence in which young women could develop into faithful adult Catholic Christians.

We have every confidence that this "faith-filled educational atmosphere" established by the Sisters of Providence will be maintained under the eagle and name of Cathedral High.

THE YARDSTICK

National health insurance crops up again

BY MSGR. GEORGE G. HIGGINS

For 30 years or more there has been talk in Washington, intermittently, about the need for national health insurance in the United States. This year is at least a possibility that the Congress may stop talking about this matter and begin to do something about it.

The Congress has before it a widely sponsored Health Security Act, which enjoys the strong support of organized labor and a number of other influential organizations. The proposed act places tight controls on doctors' fees and hospital charges and mandates a rather sweeping reorganization of the health delivery system. It would also change the way Americans pay for their medical care. Essentially, financing would be done

in a manner similar to that used in the Social Security system.

THE HEALTH SECURITY bill has been reintroduced in the Congress several times, but no action has ever been taken. This year, however, public opinion seems to have shifted dramatically. Recent polls indicate that most Americans want something done about health care costs which are rising at twice the rate of the nation's overall cost of living (some \$118 billion in 1975, an increase of 14% over the previous year).

Two House subcommittees have conducted a series of hearings over the last few months on national health insurance. The issue is likely to get another airing during the summer and early fall when labor and management in several key industries enter this year's round of collective bargaining negotiations. The auto workers, who will begin negotiating with the Big

Three in July, anticipate that the subject of health care, and who pays for it, will loom large at the negotiating table.

No matter how this issue is settled in the forthcoming negotiations, the automobile industry and other major industries will undoubtedly start pushing at some point for effective health reform measures at the federal level. The present system of voluntary controls applied by Blue Cross/Blue Shield and other top insurers is simply not working. One executive officer of the Blue Cross program in Detroit has candidly stated that "General Motors and Ford can't look to Blue Cross/Blue Shield to control health care costs."

THIS SEEMS TO BE the case nationwide. For example, here at the U.S. Catholic Conference, health premiums for conference employees were recently increased by 57%—an

increase attributable to skyrocketing health costs in the nation's capital. But accelerating costs are only a part of the problem. Unneeded hospital beds, uncontrolled purchases of expensive equipment, the unavailability of health services in economically depressed areas, the large number of unnecessary operations performed every year in the United States, lack of adequate preventive health care, overspecialization, and other abuses are also being stressed as arguments in favor of the enactment of a national health insurance program.

I do not mean to suggest that the health security proposal now pending before the Congress will necessarily be enacted in its present form. The Congress will almost certainly have to consider amendments.

Catholic hospital interests, among others, will no doubt seek to revise the present bill. I say this on the basis of recent congressional testimony offered by a West Coast priest who has held a number of important posts in the Catholic health care field.

He summed up his testimony by stating his opposition to any federal proposal which does not guarantee the rights of voluntary groups in the health care field. The Health Security Act, he said, does not meet this requirement.

I THINK HE MAY have overstated his case. While I don't dispute the value of voluntarism in American life, the record will show that it has often failed as an operating principle in the field of health care and in other areas relating to basic human needs.

Our history documents the need for mandatory compliance in those areas where good will and individual initiative have proved to be inadequate. Whatever of that, it is becoming evident to many Americans that without a very dramatic change in the present system, the right to health care is one that will be enjoyed by only a select and affluent few.

FAMILY PROBLEM CLINIC

Editor's Note—As a new feature, *The Criterion* will periodically offer a question and answer service with the assistance of the staff of Catholic Social Services for anyone who would like to submit questions about family related problems. Address your questions to Family Service, in care of *The Criterion*, P. O. Box 174, Indianapolis, Ind. 46206.

Q. I have a friend in his early thirties who is very heavy into drugs. He is unmarried and has never quite settled down. He seems to be able to use drugs at will but he appears now to have reactions in which he claims to have visions of God. He is a harmless person. However, he believes the government is out to get him because of his political opinions. He believes the FBI is after him. Is there any danger of his ever turning against

someone while under the influence of drugs? Could he become violent?

A. Your friend appears to have long-standing problems which are becoming more difficult for him to handle. One might expect a person to have settled down in his thirties. Since he apparently has not, it seems reasonable he may feel keenly frustrated in many areas of his life. Some people may turn to chemical solutions for personal problems. They will attempt to self-medicate themselves with alcohol or chemicals to ease the pain of depression, guilt or stress. In this way, your friend is a harmful person to himself.

Substance abuse can hinder a person's ability to perceive things as they really are. You only need to think of the hindering effects of alcohol on a drunken driver trying to perceive the

reality of a curve on an interstate. In a similar way, a person using certain kinds of drugs may become unduly suspicious and mistrustful of others when there is no real basis for the feelings. They do not perceive the reality for what it is. A friend is seen as an enemy. A spouse is seen as a philanderer. Or, like your friend, the FBI is after him.

Reality is also distorted if a person is claiming visions of God. This is not an uncommon claim of persons suffering a serious mental illness. Poor judgments result when a person's reality-testing capacity is so impaired. Putting it altogether, your friend is more likely to be more harmful than someone without his problems. He needs professional help.

LETTERS TO THE EDITOR

Mrs. William Cooper lauds ERA editorial

To the Editor:

Thank you for printing the guest editorial "ERA—unnecessary equality" in your issue of April 30. Geraldine B. Warner brought up some trenchant arguments—which I had not seen anywhere else—against the passage of an Equal Rights Amendment.

Thanks for photo

To the Editor:

This is to express appreciation for your publishing in last Friday's *Criterion* my mother and father's picture and the announcement of their 25th wedding anniversary.

My sister, Catherine Cothron, and my brother, Joseph Sullivan, and I all join in thanking you.

Indianapolis

Orchids to Dailey

To the Editor:

Alice Dailey's "Discount store vs. ham dinner" in your issue of 4/30/78 was one of the most enjoyable satires I have ever read. My wife and I are still chuckling.

Terre Haute, Ind.

The ultra liberals who support ERA would have us believe that the proposed Amendment is a device for procuring for women prerogatives and rights which they sorely need but do not now possess.

As your guest editorialist points out, this is not only an oversimplification, but patently false. Far from helping the cause of women's so-called "rights," the Amendment would open up a "can of worms." It might take decades to rectify the wrongs it would create.

I compliment the Council of Catholic Women on their enlightened position on ERA and the *Criterion* for once again printing the "other side" of an important, controversial issue.

Mrs. William Cooper
Indianapolis

Another view

To the Editor:

I do not appreciate the National Council of Catholic Women cramming down my throat its archaic views on the Equal Rights Amendment. It so happens that I believe that women have only scratched the surface as far as equal rights are concerned.

Indianapolis



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NEW TESTAMENT

MIRACLES OF JESUS

BY STEVE LANDREGAN

Central to the message of Jesus is His preaching of the Kingdom of God. Without an understanding of the Kingdom, Jesus' preaching, His miracles, even His call to discipleship cannot be comprehended.

In order to understand the concept of the Kingdom we must ask ourselves what the Jews to whom Jesus proclaimed the kingdom understood by the term.

To them the Kingdom of God (or Kingdom of Heaven in Matthew) meant the decisive intervention of God in history, particularly in the history of His chosen people. It was to be a period when man would once again live in harmony with God, with his neighbor, with himself and with the created world about him. The Kingdom would not be political or geographical but rather would represent the reign of God.

Sin and evil would be annihilated and justice and peace would prevail in the prophetic view of the Kingdom. There were, however, secular and nationalistic overtones to the anticipation, particularly in the centuries just before Christ.

For some the coming of the Kingdom meant freedom from Rome, for others it meant revenge against restoration of Israel's former power and grandeur.

IT WAS AGAINST THIS background that Jesus began His ministry by proclaiming that "This is the time of fulfillment. The reign of God is at hand" (Mark 1:15).

The Kingdom proclaimed by Jesus was a kingdom of the already and of the not yet. He preached that the kingdom was "in our midst," and told His disciples to pray to the Father "thy kingdom come." He used parables of the mustard seed, the leaven and growing wheat to teach that while the Kingdom had broken into history that it had yet to reach its fullness.

Jesus' miracles were signs of the beginning of the kingdom, milestones, so to speak, on the road to its fullness. They reveal Jesus as the proclaimer of the Kingdom.

Hebrew had no word for miracle, in our modern sense of the word. The

Israelites did not have faith in miracles. They had faith in God, who was Lord of nature and of history. In Biblical thought everything that occurred in nature was the handiwork of God.

There was no need for Jews to explain miracles performed by Jesus in terms of subjective, personal experience. They were not embarrassed by miracles. They simply accepted them as manifestations of God's power. To them Jesus' miracles were acts of power or mighty works.

The Gospels and the evangelists recognized Jesus as the power of God entered into the world. The "authority" which is attributed to Him is the power of the Father.

JESUS' MIRACLES or mighty works were not meant to be spectacles or sensational events. They were meant to reflect the power of God. This power demonstrated two important things. Satan and his kingdom had been bound by the power of God, and the healing, restoring power of God's reign had begun.

Within the Gospels, the frequent instances of demonic possession were signs of Satan's bondage and of his capacity to bring about all forms of disorder.

Jesus' exorcisms, His expulsion of demons marked the beginning of the end of Satan's power, or his bondage of the world. It was an infallible sign of the coming of the Kingdom. "If it is by the finger of God that I cast out devils, then the reign of God is upon us." (Luke 11:20)

Jesus' healing miracles are signs of the restoration of harmony, the healing of man's brokenness, the reconciliation of man within himself, with others, and with God.

Sickness and death are remnants of man's brokenness and the bondage of Satan. Death is his ultimate stronghold (1 Cor 15:25) and Jesus' raising of Jairus' daughter and the son of the widow at Naim reveal Him as Lord of Life who overcame death . . . the strongest power of Satan.

The fact that Jesus didn't heal all the sick and raise all the dead in Palestine during His ministry reflects the tension of the already and the not yet of the Kingdom. Jesus' mighty works, His acts of power were anticipatory signs of the fullness of the Kingdom that is yet to come.

FR. XAVIER LEON-DUFOUR puts it beautifully in his "Dictionary of Biblical Theology," where in his article on Suffering, he says of Jesus: "He does not abolish tears; He only dries some of them while passing by (Lk 7:13, 38:62) as a sign of the joy that will unite God and His children on the day when 'He will wipe away tears from all eyes'" (Is 25:8, Rev. 7:17, 21:4).

Jesus' miracles were and are a challenge to faith. They confronted His contemporaries with the choice of whether to believe or to disbelieve. To believe that the power of God was revealed in Jesus, or to believe that He was a charlatan. Each of us is confronted in the same way. The mighty works of Jesus are a meeting place of the message and faith. They bring us face to face with the divine invitation to discipleship, and we have to make a choice: Yes or No.

Faith is more than the challenge to believe. It is the challenge to follow, the challenge to commit.

The miracles of Jesus are signs of the Kingdom that accompany Jesus' proclamation of the Kingdom. They invite men to citizenship in the Kingdom that is present and yet to come.

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Jesus raises the daughter of Jairus in this dramatic illustration. [NC photo]

Miracles point toward resurrection

FR. DONALD MCCARTHY

The New York Times magazine last September carried an article about St. Elizabeth Ann Seton on the day of her canonization. The story began by portraying Ann Theresa O'Neill, a young wife and mother of four children who was cured many years ago of acute lymphatic leukemia by prayers addressed through the intercession of Mother Seton.

Ann and her future husband Bob went steady for two years before somebody remembered to tell him about the miraculous cure of his future wife years before as a four-year-old child. His actual comment on seeing the newspaper clipping was, "are you kidding?" Perhaps the next reaction was a subdued whistle and the familiar proverb, "Wonders never cease."

One place where medical wonders never cease is Lourdes, France, site of the apparition of the Virgin Mary to St. Bernadette in 1858. Over the past 118 years, a sophisticated medical bureau has developed at Lourdes which examines patients before and after cures and singles out the five to 10 most extraordinary miracles each year.

Over 25,000 physicians have voluntarily participated in the work of this bureau including many non-Christians and non-believers. In one year the list included 47 medical school professors representing 11 major medical specialties and the best medical schools of Europe.

MEDICALLY DOCUMENTED cures at Lourdes are by no means the only modern miracles. Unfortunately many unfounded miracle claims are always in circulation and these tend to discredit miracles in general. The renowned British writer, C.S. Lewis, once pointed out that "most stories about miraculous events are probably false." But he was so convinced that some are not that he wrote his book, "Miracles."

C. S. Lewis notes that the modern world of science prefers not to believe in a God of miracles. Many scientists prefer the religion called Pantheism in which God is a pervasive but inert principle of beauty, truth, and goodness.

Pantheism has existed from time immemorial in India and elsewhere; in fact, Lewis feels it results from the spontaneous natural bent of the human mind. "The Pantheist's God does nothing," writes C.S. Lewis, "demands nothing; He is there if you wish for him, like a book on a shelf; He will not pursue you." The Pantheist God does not reveal Himself in any way or concern Himself with human affairs.

Miracles disturb the complacency of Pantheism by suggesting a living God who thinks and acts and writes His own script in human history.

Alexis Carrel in 1902 learned this first hand. He found himself unwelcome at the Medical School of Lyons, France, because he sent a patient to Lourdes where she was cured of a tubercular abscess. Carrel thereupon transferred to the U.S. where his brilliant achievements at the Rockefeller Institute earned for him the Nobel Prize for Medicine in 1913.

THE MIRACLES OF JESUS indicated that the Kingdom of God had begun. Miracles are less needed now than before the Church was founded because the Church itself has become the sign of the Kingdom. But they do continue to take place and thus show that the history of salvation has not yet come to completion.

In fact, miracles and sacraments are unique wonder-signs of the Church. While miracles point toward the new world of final resurrection and completed redemption in the end time, the sacraments represent here

and now the historical acts of Christ's death for the forgiveness of sins and the eternal life of mankind. The sacraments continually confirm that the Lord has already come and remains with His people.

Christians reject the sleeping God of Pantheism as a mere impersonal abstraction. They experience the personal God Who entered history in the person of Jesus.

The wonders and signs of Jesus continue to occur today as both physical and spiritual healings. Thousands of carefully documented miracles have been used to authen-

ticate the canonization process of saintlike Elizabeth Ann Seton. But prayer in the name of Jesus daily produces new signs and wonders, not all of which are dramatic enough to pass the stiff medical requirements at Lourdes.

Moreover, every Christian can rely on the sacraments as ever present wonder-signs of divine love and spiritual healing. So whether or not Jesus also responds to specific prayers for physical healing, as He did for four-year-old Ann Theresa O'Neill, no Christian can hesitate to proclaim gratefully and exultantly, "Wonders will never cease."

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Sacramental gestures

BY FR. JOSEPH M. CHAMPLIN

Nearly 10 years ago I confessed my sins to an older priest, also a friend, who enjoyed an excellent reputation then and does now as a wise, understanding spiritual guide.

It was not a routine listing of repeated faults, but one of those tension-filled outpourings which most of us experience on occasion. As I knelt by his side and began the tale of my troubles he quickly sensed my anxiety and simply reached out to lay a reassuring hand upon my arm.

Since I clearly recall the incident almost a decade later, it should be obvious what a positive, healing impact that simple, silent gesture exerted on me.

Jesus acted in similar fashion throughout His public ministry.

BENEDICTINE FATHER Godfrey Diekmann, one of the pre-and post-Vatican II liturgical giants, recalls several instances of such a healing "laying on of hands" by our Lord in a fine article by that title which appears in the January 1976 issue of "Liturgy," published by the Liturgical Conference (1330 Massachusetts Ave. N.W., Washington, D.C. 20005).

The Gospel according to John has few references to this gesture, but the accounts attributed to Mark and Luke contain many examples of healing through Christ's touch or laying on of hands. In fact, people crowded around the Master eager to touch Him, or at least His clothing, since, in the words of Scripture, "Power went forth from him and healed all."

Father Diekmann, citing Old Testament illustrations, the early acts of the Apostles and Christian documents of the first centuries, maintains in his essay that the basic purpose of this gesture was and is to signify the conferral of the Holy Spirit.

NOW THAT THE liturgical rituals for all the sacraments, revised according to Vatican II directives, have been issued by the Holy See, we can trace in each of them a restoration or reemphasis of the laying on of hands. To illustrate:

—In Baptism, we welcome the new Christian by a sign of the cross traced upon the forehead by celebrant, parents, godparents (and we would suggest others as well, like grandparents, brothers and sisters, members and friends of the family).

—In Confirmation, the adult candidate stands before the priest while he silently imposes hands, then prays for the coming of the Spirit's gifts upon this new Catholic Christian.

—At the Eucharist, the celebrant extends his hands over the bread and wine asking that the Holy Spirit transform these gifts into Jesus' Body and Blood. The Catholic "father" next actually takes the bread into his hands, a normal part of a Jewish father's blessing of the meal and a movement developed from and parallel to the earlier gesture over the elements.

—During the anointing of the sick, the priest lays both hands upon the seriously sick person's head, "saying nothing." In this rite, we see the evident link between what our Lord did 2,000 years ago for the ill and achieves today through the hands of a priest.

In an allied section of the ritual, the text urges those who surround the bedside of the gravely infirm to trace once again that sign of the cross upon their foreheads, a reminder of the first crossing in Baptism which gives all Christians a promise and thus hope for future glory.

—As part of the absolution within the reformed ritual for the sacrament of Penance, the priest extends both hands over the penitent's head or at least directs his raised right arm in that direction.

This recalls the ancient Christian practice by which an alienated sinner was welcomed back to his or her spiritual home through the imposition of hands by the bishop or his delegate.

My confessor friend's arm-holding move came before absolution. But his purpose was basically the same—to convey through this touch an assurance that the Holy Spirit, forgiver, comforter, healer, was present in our midst and would come to bring me forgiveness, comfort and healing.

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Can someone heal our wounds?

BY TOM LENNON

You wake up grumpy and know it's going to be a bad day. At breakfast your Dad bawls you out for not eating enough. In an exam you can't answer four out of seven questions. During the noon hour you slip in a mud puddle and get all dirty. After school you and a friend have a fight and curse each other out. At supper you have

another argument with your Dad, and this time both of you really get hot. By bedtime you're mad at yourself, at just about everybody you know, and at God too. A day of discord ends in bitterness.

We all experience this lack of harmony at times. We sense that something is wrong with us. And when we see a TV newscast on almost any night, we are certain that something is awfully wrong with the world at large. Many people are gripped by a sense of despair about the people of Planet Earth.

CAN SOMEONE HEAL the wounds of mankind? Long years ago at the beginning of His public life Jesus announced, "The reign of God is at hand" (Mark 1:15). To His Jewish audience this meant that God was stepping into human history to help people in a way that He never had before. In the kingdom of God sin and evil would be wiped out; peace and love would prevail.

But it wasn't to happen all at once (how well we know that now!). Jesus used the parables of the mustard seed (Matthew 13:31-32), the leaven (Matthew 13:33), and the growing wheat (Matthew 13:24-30) to show that although the kingdom of love had begun, it had yet to reach its fullness.

The many miracles Jesus worked were signs of the beginning of the kingdom, and they showed that He was appointed to announce the reign of God. But these miracles were not meant to create a sensation or, as we would say, to make headlines. These mighty deeds reflected the power of God; the Jewish people did not regard them as hocus-focus magic, but simply as the wonderful works of their living, saving God.

When Jesus drove demons out of people, it marked the beginning of the end of Satan's power. When He healed cripples and lepers, it was a sign of the healing of mankind's wounds, the cure of our sinful selfishness and lack of harmony. When Jesus raised to life

Jairus' daughter and the son of the widow at Naim, He revealed Himself as the Lord of Life, who could overcome death.

TODAY THE KINGDOM of love is still growing; the power of God is still at work in the world. But seldom does this power make headlines. More often it is found at quiet times in quiet places . . . when you patch up a quarrel . . . when you go to Communion or receive the sacrament of Reconciliation . . . when you straighten up your bedroom without being told to . . . when you say a prayer. Such everyday deeds are the wonderful works of love God brings to your life.

Many years from now you may notice that a long, slow miracle has occurred in your heart. It was happening, all unnoticed, in the ordinary events of everyday life. Through the years, you were faithful, as best you could be, to the powerful God who was with you in the struggles, monotony, hardships, and sorrows of life. You hung in there, and love took root, and the kingdom of God grew within you. Someday, years from now, you may be surprised by the joy that fills your spirit and by the hidden miracle of love that filled all the days of your life, healing you and helping you to become a person who delights the heart of God.

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THE WORD THIS SUNDAY

By Father Donn Raabe

"FOURTH SUNDAY OF EASTER"

"What's in a Name?"

Acts 4:8-12
1 John 3:1-2
John 10:11-18

Before giving birth it was revealed to Mary that her son should be named Jesus, a shortened form of the name which means "Yahweh saves." In the first reading Peter sees this fulfilled in Jesus whom he proclaims as the source of salvation. John's letter says we are called to be like him and the Gospel spells it out by showing how he was. He personally identified with his sheep (us). They were a part of him, they were his: "I will give my life for them." My name? My name is Christian (Christ-like). I am not him but I am called to live and give my life like him.



ROGER GRAHAM AWARD NOMINEES—Pictured above are the nominees for the 1978 Roger Graham Award along with the two actual recipients. In the front row, left to right, are Vince Roberts, Indianapolis North; Ed Loughery, Indianapolis North, (Over-All Boy Winner); Sherry Spellman, New Albany, (Over-All Girl Winner); and Karen Noe, Indianapolis South. Second row, left to right: Leslie Perrino, North Vernon; Karen Crossland, Indianapolis North; Gail Riesler, Tell City; and Kathy Feld, Richmond. Third row,

left to right: Angie Sorrells, Bedford; Nancy Schaefer, Lawrenceburg; Dolly Eckstein, Lawrenceburg; Teri James, Richmond; and Joan Vernia, New Albany. Fourth row, left to right: Pat Gallagher, Indianapolis North; Angie McHugh, Indianapolis South; Steve Strong, Bedford; and Nancy Morrison, New Albany. Fifth row, left to right: Jim Renie, Indianapolis North; Terry Deery, Indianapolis South; Phil Strange, Terre Haute; and Kevin Terrell, Bedford.

CYO awards presentation set May 10

Archbishop George J. Blakup will present the Monsignor Albert Busald Award to CYO volunteers next Monday, May 10, at St. Philip Neri parish at 7:30 p.m.

The award is presented in honor of the late Monsignor Albert Busald, who dedicated many years to the CYO and was a long-time advocate and patron of Catholic Youth.

Archbishop Blakup will be the celebrant of the Mass. A reception will follow in the parish hall to honor the recipients.

CYO NOTES

Entries for Cadet Boys' Track Meet are due not later than next Wednesday, May 12, in the CYO Office. The meet will be the following Sunday, May 16, at CYO Stadium.

The CYO Priests' Advisory Board meets Tuesday, May 25.

Applications are still being taken at the CYO Office for Camp Rancho Framosa and Camp Christina. Questions may be answered by calling 632-9311.

West Deanery to meet May 10

INDIANAPOLIS — On Monday, May 10, the Indianapolis West Deanery will meet at 7:30 p.m. at St. Gabriel's cafeteria. At that time a report of the Listening Sessions will be given to pastors, priests, deanery delegates at all levels, key parish people and parishioners at large.

Father Lawrence Voelker, Indiana Catholic Conference Archdiocesan Coordinator, will give an introduction, and the Notre Dame experience and the priorities will be discussed.

This meeting is open to all parishioners whether or not they participated in the Listening Sessions. For further information call Anne Crook 257-7705, or George Harrie 848-8567.

Benefit Dance

INDIANAPOLIS — The St. Vincent Hospital Guild, will hold its annual dinner dance at the Indianapolis Athletic Club on Friday, May 7. A social hour is scheduled from 7 to 8 p.m. with dinner to follow. Dancing to the music of the Jimmy Nash orchestra will begin at 9 p.m. Tickets are \$25 per couple, and dress is optional.



AT ST. LOUIS MEETING OF CONTEMPLATIVES—Shown above at last week's historic meeting of 14 American cloistered orders of nuns in St. Louis are, left to right, standing: Archbishop Augustine Mayer, O.S.B.; Mother Mary Joseph, O.C.D., Prioress of the Terre Haute Carmel and Coordinator of the Association of Discalced Carmelites; Mother Marie, O.C.D., Prioress of the Ft. Worth (Texas) Carmel and Councilor for the Association; and Father Basil Heiser, O.F.M. Conv., a native of Terre Haute. In the front row are Sister Francis, O.C.D., an Association Councilor and Prioress of the Danvers, Mass., Carmel; and Sister Mary, O.C.D., Association Councilor and Prioress of the Pittsford, N.Y. Carmel.

14 contemplative orders hold historic conference

ST. LOUIS, Mo. — An historic meeting of cloistered nuns was held last week in St. Louis. More than 1,700 American contemplative Sisters were represented by 54 delegates from 14 different orders. Among them were the Poor Clares, Dominicans, Trappistines, Benedictines, Claretians and Carmelites.

Top dignitaries present included Cardinal John Joseph Carberry, host to the conference; Archbishop Augustine Mayer, O.S.B., Secretary of the Sacred Congregation for Religious; and Father Basil Heiser, O.F.M. Conv., Under Secretary of the Sacred Congregation for Religious.

Purpose of the meeting was to provide a unique

opportunity for the various contemplative order to discuss issues of common interest and specifically the growing impact of the cloistered way of life.

"In their search for authenticity," one delegate said, "young women find the 'real world' within the cloister, where the privilege of enclosure has given contemplatives an unequalled liberation."

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VIEWING WITH ARNOLD

Good news 'Bad News Bears'

BY JAMES W. ARNOLD

"Bad News Bears" may be defined as an anti-Disney movie. Some folks may also think it is anti-American, since it is a vinegary look at the institution of Little League baseball in the demythologizing sports style begun by Jim Bouton in "Ball Four."

Director Michael Ritchie and writer Bill Lancaster (Burt's son) have leaped into

the basic Disneylike situation of a gang of uncoordinated misfits whipped into championship style by a crotchety-but-lovable old ballplayer. The ingredients include a little spirit, a little luck, and the addition of an ace girl pitcher (Tatum O'Neal) and a precocious juvenile delinquent apparently saved from a future as leader of the Hell's Angels.

ONE TWIST IS that these are the new-breed kids of the 1970's, street-wise, tough-talking, pint-sized adults whose world is meaner and more violent than Tom Sawyer ever imagined, who know lots more than they ought to know, and who, in the classic phrase, don't take nothing from nobody. (The Bears are underprivileged waifs of mixed racial background who manage to get into a suburban California WASP league because of political maneuvering by activist councilman Ben Piazza). Walter Matthau, as the beer-and-booze-mixing old bachelor coach, roped into the job to make an extra buck, has all that he can handle.

But more importantly, the story is used to satirize,

rather than reinforce, the win-at-all costs approach to sports, even kids' sports, so typical of Americans. The Bears are so bad that they can't get the side out in the first inning of their first game; behind 26-0, Matthau mercifully decides to forfeit. ("You don't want to make quitters of them," says the disappointed opposing coach). But when the team starts to win, Matthau catches the fever. He begins to wear out O'Neal's arm, and orders his star outfielder to make all the plays he can reach, anywhere on the field—thus creating instant dissension.

The championship game is like war. Players are kicked, spiked and thrown at. The coaches scream at each other, the umpires and the kids. They use dubious tactics, like having a player

deliberately hit by the ball. The opposing coach knocks his son (the pitcher) to the ground for disobeying instructions, and the boy then intentionally lets in the tying run and stalks off the field to be comforted by his mother. Matthau finds himself pushing his kids and slamming the dugout wall, then hollers: "Don't you wanna beat those bleeps?" Exaggerated? Perhaps, but it's not so far from a typical day at the ballpark or gymnasium.

EVENTUALLY, of course, Matthau sees the light—in a somewhat doubtful flash of insight—and starts to substitute his more hopeless cases, over the protests not only of parents but the poor kids themselves. The ending is right—the only one consistent with such a

theme—but not before a few moments of true sports glory and a final outburst of raucous comedy.

"Bears" is clearly in many ways a movie for adults. The screen is filled with kids, but the film is about what Ritchie and Lancaster think adults are doing to them. For young (36) Ritchie, it's just another notch in the contemporary American mosaic he began with "The Candidate" (disoriented politics) and "Smile" (the funny-and-spoof-of-beauty contests). Perhaps even more than the other films, "Bears" will offend true believers; it's a lot closer to home.

The biggest controversy has been created by the kids' language. It's not much different from what you hear in most PG films, but it's strange and wild to hear it from 9-to-11-year-olds. The

shock value is not just for laughs. It underlines the alienation of Matthau's kids vs. the privileged classes who are so anxious to show them up and shut them out. It's also a refreshing, if jarring change, from the usual phony movie myth of kids-as-little-darlings. I think it works, though audiences should be forewarned.

Heavy warnings aside

there is a lot of fun in the movie for children. My own Little League haven't enjoyed a film so much since "The Three Musketeers." In any case, the Catholic Film Office's rating of B is incredible: some people up there (I) have lost their sense of humor, and (2) need to spend more time on playgrounds.

Vulgarity, after all, is simply juvenile bad man-

ners. This movie is after something far more serious and immoral: the corruption of the young with ruthlessness, greed and a kind of macho cruelty that has nothing to do with sportsmanship. It scores its points justly and uproariously, with considerable compassion for the little soldiers on the battlefield. (Rating: B—morally objectionable in part for all)

Festival slated at St. Patrick

INDIANAPOLIS — St. Patrick's annual parish festival, already underway at 950 E. Prospect St., continues today, May 7 and Saturday, May 8.

Amusement rides, booths, and a variety of "festival fun" have been planned for the entertainment of the young and not-so-young. Hot and cold snacks will be served Friday and Saturday, beginning at 6 p.m.

The grand prize, a freezer full of choice beef, will be given away at 12 noon on Saturday. The public is invited to come and join the fun.

The week's TV network films

JOE KIDD (1972) (NBC, Saturday, May 8): Clint Eastwood functions as a killing machine in this ultra-violent epic about conflict between simple Mexicans and greedy American business interests in turn-of-the-century New Mexico. Directed by John Sturges, with Robert Duvall and Jon Saxon. Not recommended.

SUMMER OF '42 (1971) (ABC, Sunday, May 9): One of the original nostalgia movies, this is Herman Raucher's sentimental, funny-sad memoir of 15-year-olds on summer vacation pining both for first sexual experience and the beauty of an inaccessible older woman (Jennifer O'Neill). Michel Legrand's music and the dreamy photography by Robert Surtees help greatly, but it's mainly Robert Mulligan's sensitive direction that raises this from the level of cute sex comedy to a valid comment on growing up. A well-made film that will

create problems for both the insensitive and the immature.

THE YEARLING (1947) (CBS, Sunday, May 9): Clarence Brown's film of the Marjorie Kinnan Rawlings' novel is one of the classic children's movies of Hollywood's golden era. The boy-loves-and-loses - fawn story is sad but uplifting, the Florida backwoods photography won an Oscar, and the performances by Gregory Peck, Jane Wyman and young Claude Jarman are just about perfect. Recommended family viewing.

BRIAN'S SONG (1972) (ABC, Friday, May 14): Piccolo's legacy is the only truly moving film ever made about an interracial friendship. The story is of the Chicago Bears and a nice young man who dies, and the message is both inspiring and painfully relevant. Recommended, especially for young people.

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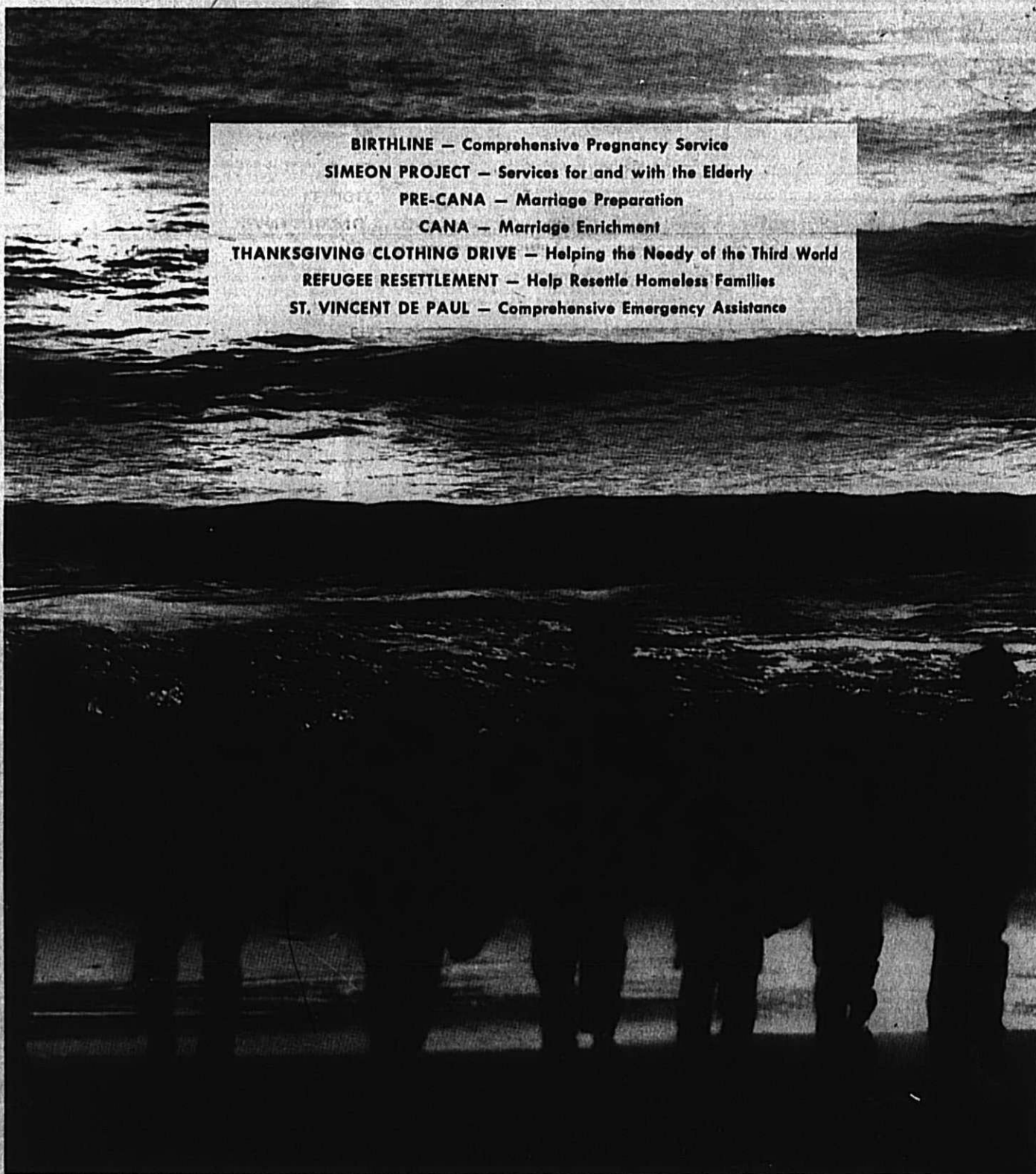


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