

# Pope, Anglican head explore unity

BY JOHN MUTHIG

VATICAN CITY—The heads of the world's Catholics and Anglicans have urged their churches to work harder for "restoration of complete communion of faith and life" and have indicated that a long awaited official response to years of theological dialogue may come soon.

Pope Paul VI and Archbishop Donald Coggan of Canterbury capped their first meeting in Rome by issuing a joint declaration affirming greater efforts towards reunion and urging that cooperation between their churches "grow and spread" at every level.

The Pontiff and the head of the Anglican Communion signed the

declaration after co-presiding at a Sistine Chapel prayer service structured on the Mass rite.

WHILE IT DID NOT OPEN up dramatic new routes for ecumenical relations between the churches, the joint declaration confirmed solemnly the means toward unity already being pursued by Anglicans and Catholics.

It especially recommended that the work of the Anglican-Roman Catholic International Commission (ARCIC), which has produced landmark statements on ministry, Eucharist and authority in the Church, "be pursued, through procedures appropriate to our respective communions."

At a press conference after signing the declaration, Archbishop Coggan said that the three ARCIC statements will probably be presented formally to the (Catholic) World Synod of Bishops in October and to the upcoming (Anglican) Lambeth Conference for some form of official action.

In endorsing the official dialogue, the joint statement added that its success will be "measured by the practical response of the faithful to the task of restoring unity."

It urged cooperation on all levels "to grow and spread... towards that goal which is Christ's all—the restoration of complete communion in faith and sacramental life."

WHILE OPTIMISTIC in tone, the declaration noted that "serious obstacles" and "divisions" still stand in unity's path.

The "fruit" of "dialogue and doctrinal convergence," said the declaration, "is ripening, (yet) serious obstacles remain both of the past and of recent origin."

A high Anglican source said that obstacles of "present origin" was a reference to the question of the ordination of women, clearly rejected by the Vatican, but becoming more widespread within Anglicanism.

In a section on mixed marriages, the declaration also refers to "remarriage after divorce" as among "important differences" between the churches.

In a clear reference to the Anglican wish that intercommunion be permitted, especially for couples in a mixed marriage, the declaration said that the "tragedy of our separation at the sacrament of union is seen most starkly in mixed marriages between Anglicans and Roman Catholics."

Archbishop Coggan, in his press conference, said that during his meeting with the Pope and Vatican officials he "underlined the tragedy of children of mixed marriages when they see that their parents, who are practicing Anglicans or Catholics, cannot receive Communion together."

THE EVENING BEFORE the prayer service in the Vatican, Archbishop Coggan in a sermon urged the churches to permit intercommunion between Catholics and Anglicans. He said that delaying official sanction for sharing Communion would only weaken joint efforts to evangelize nonbelievers.

During his speech at the prayer service, as he sat next to the Pope beneath Michelangelo's monumental fresco of the Last Judgment, Archbishop Coggan made reference to Catholics and Anglicans working under difficult political situations, and especially church workers in Uganda.

"Even in places where the church of God is strong, such as in Uganda, where members of our communions work in considerable strength, our brethren are suffering," said the archbishop.

"We send to our brothers in Africa and in many other places where the rule of freedom and justice is impeded assurances of our concern and continued prayer."

As the Sistine Choir sang

"Where Charity and Love Prevail," Pope Paul embraced the archbishop in a prolonged and intense greeting of peace.

Pope Paul said in an English talk that the two churches must return "for constant refreshment of mind and spirit to the Christian sources and especially to the Holy Scriptures."

Speaking to the archbishop, he said, "We know well how near to your own heart lies this desire for common witness to Christian faith and hope, how much of your pastoral labor in many parts of your communion has been untiringly devoted to it."

Archbishop Coggan's visit was the third since the reformation between a pope and an archbishop of Canterbury. In 1960 Archbishop Geoffrey Fisher broke the centuries-thick ecumenical ice between the two churches by visiting Pope John XXIII.

Eleven years ago Pope Paul VI welcomed Archbishop Michael Ramsey to the Vatican. The two issued a joint declaration which launched the highly successful ARCIC dialogue.

## U.S. nun, layman appointed

VATICAN CITY—The president of Xavier University in New Orleans and an official of an American Sisters' conference are among 23 clergy, Religious and laity whom Pope Paul VI has named members of the Pontifical Justice and Peace Commission.

Norman Francis, Xavier University president and father of five, is the first black American to serve as a member of a high-level Vatican body.

He is the brother of Bishop Joseph Francis, auxiliary of Newark, N.J.

ALSO NAMED TO THE commission was Sister Marjorie Keenan, who heads the New York-based International Affairs and Justice and Peace office of the Leadership Conference of Women Religious (LCWR). The LCWR is a national organization of the major superiors of women Religious in the United States.

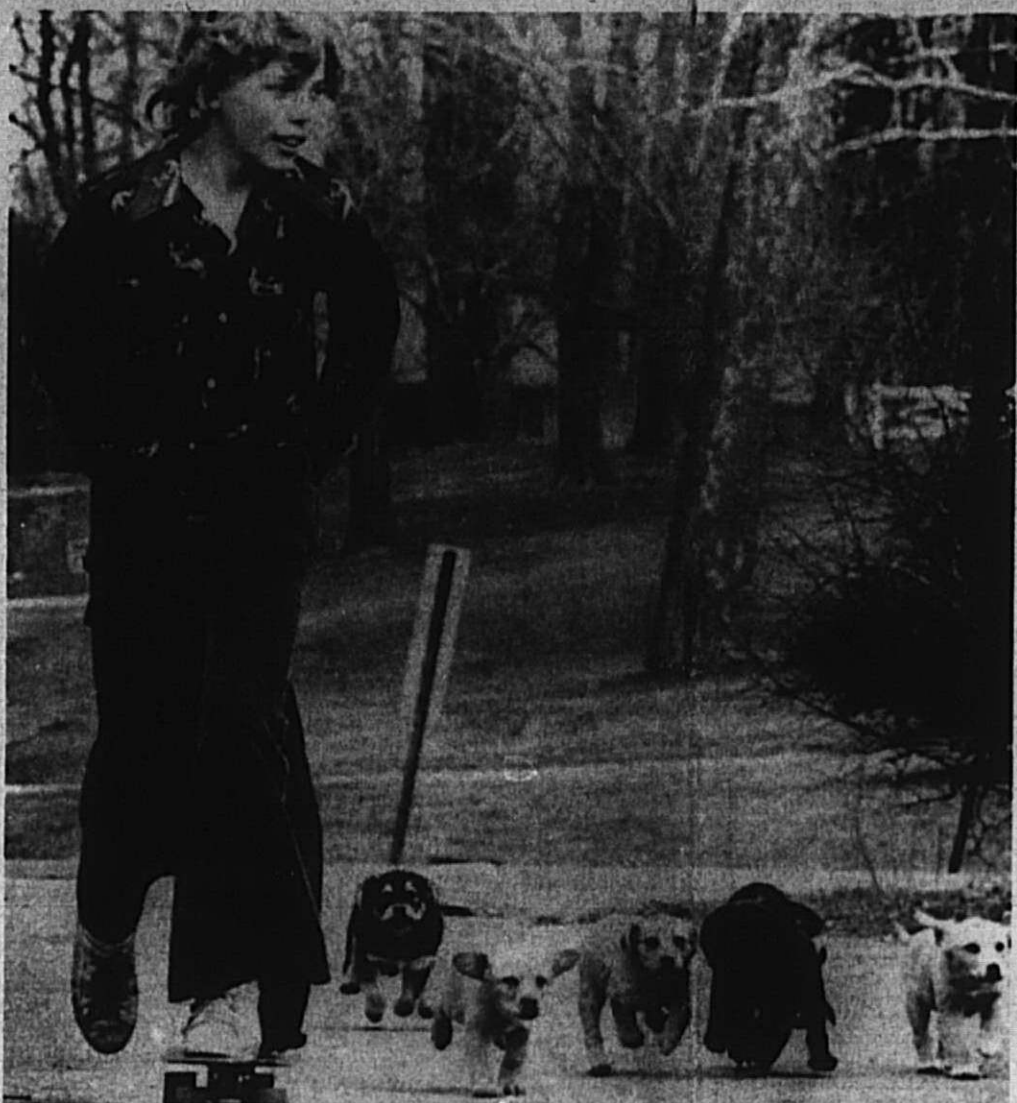
Of the 23 commission members eight are women. Now women make up almost a third of the membership of two Vatican bodies—the Pontifical Justice and Peace Commission and Pontifical Council for the Laity.

MANY OF THE NEW commission members are active in education in their own countries. The Justice and Peace Commission has stressed in its programs education as a tool in promoting better world order.

Mrs. Bernadette Kunambi of Tanzania, for example, is a leader in rural education programs for African women, as well as in the Tanzanian Women's Movement.

New members also include Mrs. Madeleine Rayan, member of Catholic Action in French-speaking Canada, and Bernard Callinan, an education expert from Melbourne, Australia.

Pope Paul permanently established the commission several months ago after evaluating its performance during nearly a decade of existence on an experimental basis.



EAGER FOLLOWING—Fourteen-year-old Jimmy Schweiler of Indianapolis gets an enthusiastic welcome home from school from six puppies as he breezes down his driveway on his skateboard.

All the pups belong to the Schweiler family, though the number is down to four since the photo was taken, with two of them already adopted out. [No photo]

### 'INTEREST' CARDS MAILED

## Charities seeking volunteers

In addition to financial support the Catholic Charities Appeal on Sunday, May 15, will seek to identify volunteers who are interested in being a part of the actual work of the organization.

Inserted with a mailing which went to 59,000 Catholic households in the Archdiocese this past week were "interest" cards. The message states:

"I would like to be part of extending THE LOVING TOUCH through: Pro-Activity; Working with the Elderly; Helping Women and Girls with Problem Pregnancies; St. Vincent de Paul work with the Needy; Family Life Programs; Serving as a Foster Parent; or Receiving Legislative Information."

The responses will be computerized

In order to enable Catholic Charities agencies to identify and contact persons interested in helping others as volunteers.

ACCORDING TO Father Lawrence Voelker, Director of Catholic Charities, the use of volunteers is a major part of the programs and services of Catholic Charities. The Child Welfare Services of Catholic Social Services, for example, are in constant need of parents willing to welcome children into their homes by serving as foster parents.

In addition, programs such as Birthline, The Simeon Project for the Elderly, St. Vincent de Paul, Pre-Cana and family counseling depend entirely on the use of trained volunteers to deliver services.

Last year Catholic Charities agencies recorded over 45,000 hours of service by trained volunteers. In addition, the major portion of 20,196 days of foster and maternity care were provided through volunteer homes.

"Our goal is not to be just another set of agencies offering quality services," Father Voelker explained.

"Since we see our work as part of the Church's work of proclaiming the Gospel, we have to measure its success not only by the quality of service we can offer, but even more by the degree to which we have helped

parishes and individual Catholics share in our work of extending a sign of Christ's love."

This is reflected, he pointed out, in the theme of the 1977 convention of the National Conference of Catholic Charities, "Building Community through Faith and Service."

"Each of the categories was checked with agency directors to make sure that they would, in fact, be able to follow-up with further contact with people who have expressed an interest," he said.

THE EMPHASIS ON reaching out to train volunteers is part of the renewal of the National Catholic Charities Movement, which was begun in 1972. A published study entitled "Toward a Renewed Catholic Charities Movement" encouraged Catholic Charities Offices to continue their commitment to professional services while going out into the Catholic Community to meet with people and

(Continued on Page 2)

## Grassroots session set

INDIANAPOLIS—A grassroots response to the "Call to Action" Conference in Detroit last fall will be held Saturday, May 7, in the Student Center at Our Lady of Grace Academy, Beech Grove, beginning at 10 a.m.

The program will be under the direction of Sister Margaret Cafferty, P.B.V.M., co-ordinator for the Detroit conference for the United States Catholic Conference (USCC).

Under the sponsorship of the Archdiocesan Priests' Senate, ARIA (Association of Religious of the Indianapolis Archdiocese), and Black Catholics Concerned, the program will include a multi-media presentation used at the Detroit opening session, reactions from Indianapolis delegates and small group sessions to discuss implications of the Conference for the Archdiocese.

The day's program will conclude with a celebration of the liturgy with Father Gerald Gettelfinger as the celebrant.

The registration fee is \$2.50 at the door. For further information call Sister Ellen Kehoe, S.P., (317) 255-8244 or Father Joseph Wade, (317) 784-5454.

## Communion-in-the-hand vote goes to mail ballot

CHICAGO—The U.S. Bishops failed to give Communion in the hand the necessary two-thirds majority, but the secret balloting was so close that eligible voting members not at the meeting will be asked to vote by mail.

The action occurred behind closed doors May 4 at the bishops' spring meeting at the Palmer House. The margin was so close that totals were not revealed. Exactly 183 favorable votes from de jure members of the National Conference of Catholic Bishops were needed.

De jure members are Ordinaries (heads of dioceses), and auxiliary bishops, but not retired bishops. Twenty-eight such members were not at the meeting.

Vatican permission has already

been given for Communion in the hand in about 50 countries.

According to a spokesman for the bishops, should ballots mailed to the 28 NCCB members who had not registered for the spring meeting in Chicago bring the total of favorable votes above 183, the measure will be approved immediately.

THE VOTE FOLLOWED a long debate, with bishops on both sides of the issue arguing that respect for the Blessed Sacrament would be enhanced by adoption of their views.

But foes of Communion in the hand had argued that any change would diminish reverence for the Blessed Sacrament, and would give in to those who have already been using Com-

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## Retirement Fund Campaign will terminate on May 31st

The three-year Archdiocesan Retirement Fund Campaign will terminate on May 31. In a statement issued this week by Harry T. Dearing, program administrator, contributors were asked to complete payment of unpaid pledges by that date, if at all possible.

The text of Dearing's statement follows.

"The month of May marks the end of our three-year Retirement Fund Campaign. Although the campaign has been very successful, we still have unpaid pledges amounting to approximately \$816,137.12. A

complete financial report will be published after the end of the fiscal year.

"The campaign funds have been used to pay past years' service obligations to the various orders of priests and nuns who have served the Archdiocese, as well as those to the Archdiocesan Clergy and Lay Retirement Plans. The campaign has provided enough funds to pay approximately two-thirds of the clergy and lay retirement plans past years' service liability.

"The formal campaign will end on May 31, 1977. It is hoped that all

who can do so will complete their pledges during May. Pledge payments will be accepted at the Chancery for those who are unable to complete their pledges by May 31st. It would be appreciated if those who are unable to complete their pledges would notify the plan administrator (Harry T. Dearing, 1350 N. Pennsylvania St., Indianapolis, 46202), so that their pledge may be cancelled.

"Archbishop Bishop would like to extend, on behalf of himself and all the recipients of the retirement funds, his grateful thanks to the contributors to the campaign fund."



TOP VOLUNTEER—Fifty-nine-year-old Robert Childers, who is confined to a wheel chair as the result of a stroke, was among 37 volunteers who were honored for service to St. Vincent Hospital, Indianapolis, at a brunch held last Sunday. Childers received the top award for posting more than 4,500 hours of volunteer work in the hospital print shop. He is a member of the Warren Park Christian Church.

# week's news in brief

by no news service

## Pope renews abortion attack

VATICAN CITY—In one of his strongest attacks on liberalized abortion, Pope Paul VI called it an "abominable crime" and urged "unconditional respect for human life." The Pope's words on abortion came the same day as 100,000 northern Italian Catholics gathered in Milan for the largest pro-life rally ever held in Italy.

## Backs farm workers' rights

RIVERSIDE, Calif.—The California Agricultural Labor Relations Board's general counsel, Harry J. Dellzonna, announced that his office will no longer tolerate the "deliberate tactics some parties have been using" to interfere with farm workers' rights to organize or to join unions of their choice under the state's farm labor law. Dellzonna said that certain growers in the state have "deliberately withheld lists" of their employees' names and addresses from the ALRB field offices for the purpose of delaying and interfering with organizational efforts by labor unions.

## in capsule form

Religious groups concerned with the fate of illegal aliens staged a demonstration in front of the White House to press for amnesty and job opportunities. Some 400 Hispanics and several community leaders from Washington and New York held ecumenical services stressing the Biblical command to share the nation's harvests with newcomers. . . . Pope Paul VI warned African bishops not to "disguise or betray" the faith in their efforts to give Catholicism an "African face." Addressing the bishops of Ruanda who were making their official five-year visits to the Vatican, Pope Paul asked local Churches in Africa to be peacemakers when conflicts break out within their lands. . . . The worsening shortage of priests in the Philippines has caused a revival of a proposal to ordain married laymen to the priesthood to perform specialized ministries. The current ratio is one priest for every 8,000 to 10,000 Catholics, compared to one priest for each 800 U.S. Catholics. . . . Bexar County Hospital District managers, San Antonio, have stunned the city's church-affiliated hospitals with a request to Commissioners Court to revoke property tax exemptions for these institutions. . . . The U.S. Catholic Conference (USCC) has joined other church, labor and civic groups in asking the Senate to restore more than \$6 billion in housing funds cut from the Carter Administration request by the Senate Budget Committee. . . . The Vatican has put on ice its proposal that all Christians celebrate Easter on the same day. The Vatican released a letter from Cardinal Jan Willibrands of Utrecht the Netherlands, president of the Vatican Secretariat for Promoting Christian Unity, which said that "no decision will be possible in the immediate future" because of "serious pastoral difficulties" in some Orthodox churches. . . . Ontario's proposed Natural Death Act is "dangerous" and "the thin edge of the wedge to active euthanasia," said Sister Joan O'Sullivan, president of the Catholic Hospital Conference of Ontario. . . . Opposition to ordination of women to the priesthood is dropping despite the Vatican's January declaration reaffirming traditional Catholic teaching on the subject, according to a Gallup poll.

## Cardinal Dearden 'serious'

DETROIT—Cardinal John Dearden of Detroit, who suffered a heart attack at his home April 27, remains in serious but stable condition. Bishop Joseph L. Imsch, auxiliary of Detroit, said: "We realize that all heart attacks in the initial stages are critical. The cardinal's condition is more serious than we first thought, and he continues to be carefully monitored."

## Religion and the young

WASHINGTON—Fifty-two percent of parents of children under 13 consider religion a "very important personal value," according to a study on family attitudes conducted for the General Mills Company. The percentage is smaller among the "New Breed" parents who make up 43% of the group, the study said. The study, "Raising Children in a Changing Society," is based on a representative sampling of the 23 million American families with children under 13.

## Sees 'yearning for spiritual'

LONDON—Cardinal George Basil Hume of Westminster told assembled leaders of the British churches that he sees a new "yearning . . . for spiritual things" among people today, despite appearances of public apathy toward religion. The cardinal's speech to the assembly of the British Council of Churches (BCC) marked the first visit by an archbishop of Westminster to the Interchurch assembly since it was founded in 1942.

## Rome drops 'birthday' Mass

ROME—In its first serious clash with Rome's Communist-dominated city government, the Rome diocese has objected to the dropping of the traditional Mass in city hall to mark the city's birthday. Rome celebrated the 2,730th anniversary of its founding April 21. But the municipal council did not extend the customary invitation to the Pope's Vicar for Rome, Cardinal Ugo Poletti, to say a Mass in city hall.

## Issue two Confirmation books

WASHINGTON—The bishops' Committee on the Liturgy has published two new editions of the "Rite of Confirmation"—one for use by the bishop during the ceremony and another as a study text for those preparing for the sacrament. The latest revised Latin version of the rite was approved by the Vatican in 1975. The editions issued by the bishops' committee were translated by the International Commission on English in the Liturgy and approved by the U.S. bishops and the Vatican.

## St. Januarius' blood liquefies

NAPLES, Italy—After one hour of prayer in Naples' Cathedral April 30, the blood of martyr-bishop, St. Januarius, liquefied on schedule. Liquefaction of the saint's blood, contained in a glass vial within a silver reliquary, usually takes place three times annually. Last year, however, the blood failed to liquefy on April 30. The miracle's failure is interpreted as an evil omen.

## names

Bishop Floyd L. Begin of Oakland, Calif., died April 26, five days before he was scheduled to be honored at a retirement banquet. The 75-year-old Cleveland native would have marked his fifteenth anniversary as

Oakland's first bishop on April 28.

Reformed alcoholic and candidate for sainthood Matt Talbot will have a bridge named in his memory in his hometown of Dublin, according to the vice postulator of the Talbot canonization cause.

Father Harry Benjamin, 35, of Detroit has been named to head the continuing education program for U.S. priests run by Rome's North American College. Father Benjamin was ordained in 1968.

Magr. Edward Michelin, 54, the former president of the Catholic Hospital Association died at his Englewood, Fla. home, apparently from heart failure.

Robert J. Giroux, president of Clarke College, Dubuque, Iowa, since 1969, has announced his resignation. Clarke College is operated by the Sisters of Charity, (BVM), and is the only women's college in Iowa.



ROGER GRAHAM AWARD WINNERS—Archbishop George J. Biskup is shown above with Jane Fulner and Michael LaGrange, who were the recipients of the Roger Graham Memorial Awards presented to the outstanding CYO girl and boy for 1977 at the recent CYO convention held in Indianapolis. Both Jane and Michael are members of Holy Family parish, New Albany. (Related photo on Page 9)

## Charities

(Continued from Page 1)  
assist them in developing programs of service at the parish or regional level.

Thomas Morgan, Director of Archdiocesan Social Ministries, cited one example of such efforts in the Lawrenceburg Deanery.

"After a presentation on how parishes could become involved in the social ministry of the Church, several persons expressed interest in the need for more foster homes and marriage counseling in the area. We have met with courts, welfare departments and interested laymen and are now prepared to help establish a network of volunteers who could serve as supervisors for foster homes, foster parents and marriage counselors on a couple to couple basis," Morgan stated.

"There are a lot of practical difficulties, but we feel that volunteers can do the work which is now done by many professionals," he added.

Michael O. Garvey, Appeal Chairman, expressed optimism about this direction.

"There will never be enough professional help to solve the problems," he stated. "We have to return to the Christian concept of Love . . . people caring for each other. I hope this direction for Catholic Charities can play a major role in being our conscience."

## remember them

BRAZIL  
† MARY J. RIDDELL, 68, Annunciation, April 25. Sister of Roy, Henry, William C. and Robert Riddell.

CANNELTON  
† LOUISE A. CONNER, 84, St. Michael, April 27. Mother of William E. Conner and Loretta Anders; sister of Cathryn Rothman, Frances Keller and Bertha Rutherford.

CLINTON  
† HANNAH K. GRAFF, 82, Sacred Heart, April 26. Grandmother of Darlene Belsner and George Graff.

† FRANK KAZAKEVICH, 63, Sacred Heart, May 2. Husband of Rosalie; brother of Anthony, Joseph and Charles Kazakevich.

CONNERSVILLE  
† FLOYD W. PERRY, 79, St. Gabriel, April 27. Uncle of Marian Bush and Dale Perry.

FLOYDS KNOBS  
† ROBERT BARRY POLING, 29, St. Mary-of-the-Knobs, April 27. Husband of Charlene; father of Tara; son of Mr. and Mrs. Robert Poling.

FRANKLIN  
† BERTHA M. FOLEY, 65, St. Rose of Lima, May 2. Wife of Paul; mother of Thomas, Donald, Richard and Suzetta Foley and Marcia Lee; sister of Carl and Alonzo Hardebeck; Mary Rose Gault, Clara Rose Walker, Dorothy Olliger and Helen Hardebeck.

GREENWOOD  
† C. PATRICK SMITH, 46, Our Lady of the Greenwood, April 29. Husband of Marjorie; stepfather of Marianne Malcolmson and Mark Pennington; son of Marie Smith; brother of Marie Mitchell, Margaret Carter, Catherine and Joseph Smith.

INDIANAPOLIS  
† LENA BAUMANN, 88, St. Catherine, April 23. Mother of Paul Baumann; sister of Anna Leighty, Rose Hewson and George Koch.

† JOHN R. DELONG, 76, April 23. Husband of Lillian; father of Herman; stepfather of Dennis Buechlein.

† DR. JOHN A. KIRBY, Immaculate Heart of Mary, April 23. Husband of Alice; son of Mr. and Mrs. George A. Kirby; brother of Susan Irving.

† ANN CAREY, 46, Christ the King, April 25. Wife of John K., Jr.; mother of Jackie, Mary Lou and Patty Ann; daughter of Dr. Fred A. Thomas.

† RUSSELL J. CONWAY, St. Mark, April 25. Husband of Anna Josephine; father of Josephine and Catherine Conway and Susan Howells; son of Alice Conway; brother of Bernard and Donald Conway.

† RICHARD E. MULLIS, 40, Our Lady of Lourdes, April 25. Husband of Barbara J.; father of Deborah, Maria, Danielle and Rosa Mullis; son of Mr. and Mrs. Donald E. Mullis.

† ARTHUR J. MEUNIER, 73, Little Flower, April 25. Husband of

Frances L.; father of David, James and Catherine Meunier; brother of Dr. Alfred, Dr. Vincent and Dr. Paul Meunier.

† DONALD GRIFFIN, 55, St. Bernadette, April 27. Father of Becky, Paah, Vicki, Suzie, Bobby and Tim Griffin; brother of Ruth Melloy, Thomas L. and Edward J. Griffin.

† ERDMAN N. TAYLOR, 65, St. Mark, April 27. Brother of Ralph D. Taylor.

† AMELIA J. KIEFER, 78, Sacred Heart, April 28. Sister of Frieda Kunz, Marie Leppert, Grace Roth and Carl Kiefer.

† GEORGE M. HARTL, 53, Our Lady of Lourdes, April 28. Husband of Alberta; father of Barbara, Litchfield, Elizabeth and Mark Hartl; son of Elizabeth Hartl; brother of Charles and Robert Hartl and Juliana Blachoff.

† CAROLINE M. SLUPESKY, 83, Christ the King, April 28. Mother of Mary French, Helen Sochar and Frank Slupesky.

† VERNOR A. BOEHLE, 61, St. Jude, April 29. Husband of Katherine; father of Dale; brother of Anthony and Wilbur Boehle.

† PATRICIA A. BUSALD, 30, St. Simon, Lebanon, April 29. Daughter of Francis and Betty Busald; sister of Mike, Joe, Tim and John Busald and Jamie Madoux; granddaughter of Mr. and Mrs. W. W. Mickel.

† MATILDA R. HOYT, 72, SS. Peter and Paul, April 30. Stepmother of Helen Hoyt; sister of Ann Monray, Clara Lichtenberger, Rose Hess, Mary Harmon, Catherine Dowell and Joseph Reichert.

† SAYERS PUJATS, 74, SS. Peter and Paul, April 30. Brother of Marijanna Korkila and Paulina Carcas.

† HAZEL E. CARROLL, 89, St. Jude, April 29. Mother of Mary Margaret Polla and Sara Ann Blank.

† HELEN M. RIGGS, 77, Sacred Heart, April 30. Aunt of Dorothy M. and Theodore H. Koch.

† MARGARET A. HACKBARTH, St. Lawrence, May 2. Wife of Ret. Capt. Alfred C. Hackbarth, U.S. Army; mother of Marguerite Glynn and Harry F. Hackbarth.

† IRMA M. KAPAY, Holy Spirit, May 2. Mother of Anna Low and Maria Straw.

† KATHLEEN LEE, 67, St. Augustine Home Chapel, May 2. Sister of Betty Miller.

† GUY M. VINCI, 71, Holy Name, Beech Grove, May 2. Brother of Ceannetta Cecil, Josephine Rohr, Mary Nunzio, Joseph and Peter Vinci.

† CATHERINE ZEBROWSKI, Holy Cross, May 2. Wife of Mike; sister of Mary Kelley.

† ROBERT J. GEBHART, 57, St.

Wolfschlag; brother of Mary Snell, Rosales Spencer and Walter Masie.

NAVILLETION  
† KEVIN M. KINBERGER, 24, St. Mary, April 21. Husband of Paula; father of Joshua Aaron Kinberger; son of Mr. and Mrs. Kermit Kinberger.

NEW ALBANY  
† BURKARD J. SCHMITT, 83, St. Mary, April 25. Husband of Agnes; father of Dorothy Reader and Catherine Risley.

RICHMOND  
† JOSEPH M. SCHWEGMAN, 92, St. Andrew, April 23. Father of Mrs. William Hill.

† HAZEL O. BARTON, 67, St. Mary, May 2. Mother of Ann Baker, Sarah Denney, Patricia Jane Patton, Martha Skrubny and Fredrick Barton; sister of Willard and Phillip Thomas and Reba Love.

TELL CITY  
† JOSEPH E. EGGER, 78, St. Paul, April 20. Father of Ralph; brother of Charles Eger.

UNDERWOOD  
† WILLIAM E. HESSON, 56, St. Joseph, Litchfield, Ky., April 21. Father of Jerry Hesson; stepfather of Gary Copes.

## Skelly the Sea Horse

Skelly the Sea Horse, written by a local teacher, Sister Marilyn Brokamp, and illustrated by her former students, is now available at the Walden Book Store in Lafayette Shopping Center. Until now, it has been available at Krieg Brothers, only. Skelly is a read-to-book for the pre-schooler. A read-by-myself book for the primary child. A fun-book for anyone. Price, \$2.95

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## Reverse English?

by fred w. fries

Did you ever hear of a lay person bestowing his blessing on a bishop?

This unusual bit of "reverse English" occurred last week in New Orleans at the annual convention of the Catholic Press Association, which we were privileged to attend.

At the end of a bi-lingual Mass (one of three liturgical services on the convention agenda), the principal celebrant, Father Alberto Gallegos, editor of Padres magazine, gave the customary blessing before dismissing the congregation. Then, in a surprise move, he asked those in attendance to give their personal benediction to him and his fellow priests, who had just offered the Mass.

"Priests need blessings too," he said.

The more than 100 persons present raised their right hands in the gesture of benediction, and the half-dozen concelebrants standing before the altar crossed themselves—many of them smiling broadly. Among them was our long-time friend and former Sunday Visitor editor, Bishop Joseph R. Crowley, auxiliary of Ft. Wayne-South Bend and Honorary President of the Catholic Press Association.

EARLIER IN THE MASS, Father Gallegos asked members of his congregation to join hands as they recited the Lord's Prayer.

"It's an old Spanish custom," he said.

Prayers and sung portions of the liturgy were alternately rendered in English and Spanish, with an excellent choir of Spanish-speaking nuns helping us out with the foreign renditions.

THE OPENING CONVENTION session was an impressive ecumenical service in the newly refurbished St. Louis Cathedral, only a stone's throw from the turbulent Mississippi River. Sharing the sanctuary with the host prelate Archbishop Philip M. Hannan were Methodist and Episcopal churchmen; the president of the Associated Church Press (co-sponsors of the convention), C. Ray Dobbins; and Father Jeremy Harrington, O.F.M., outgoing CPA president. The Holy Comforter Episcopal Choir provided the music.

In his comments about the new decor of the Cathedral (there were no radical changes) Archbishop Hannan expressed the hope that the press visitors found it pleasing.

"If you don't like it," he added forthrightly, "please don't tell us about it."

Nostalgic note: Delegates were invited to walk the half-mile to the Cathedral for the evening service from the convention hotel—the Monteleone—ala Jimmy Carter after the inauguration. Most of them did just that. The weather was pluperfect—as it was throughout the four-day parlay.

A welcoming reception in the historic Presbytery next to the Cathedral—followed the ecumenical rite.

(P.S. Old Tacker is taking a week of vacation after this issue goes to press in the hopes of improving his golf game. There will be no Tacker column next week, but we plan to pick up our travelogue later under the heading "New Orleans Diary.")

REUNION ROUNDUP—One of the most faithful alumnae groups around has to be the St. John Academy Class of 1942, which is holding its seventh reunion on Thursday, June 9, at the home of Florence Moran Bauman, 4102 E. Harrison Place, Indianapolis. Special guest will be Father Joseph Beechem, pastor of St. Lawrence parish, who was class Religion instructor. Reservations are being received by Bette

O'Neill Northcutt, 3542 S. New Jersey St., Indianapolis, 46227, phone 788-8911. Class officers expect the usual good turnout. Three members of the class, however, have not been located, and Tacker has been asked to publish an all-points bulletin for Dorothy Dwyer Burkhardt, last known to reside in Maryland; Clara Guyton Bolden, last heard from in Camden, N.J.; and Rosemary Witt Johnson, believed to be still residing in the Indianapolis area. Any information regarding the three will be appreciated and can be directed to Mrs. Northcutt.

MORE REUNIONS—The 1937 graduating class of St. Catherine School, Indianapolis, will hold a 40th year reunion at the Eastside K of C, 1313 Post Road, beginning with Mass at 6 p.m. on Saturday, June 4, at the Council Hall. Father Paul English will be the celebrant. A dinner and dance will follow the Mass. For further information contact Josephine [Buden] Braun at (317) 291-6079.

To mark the 25th anniversary of their graduation from St. Anthony School, Indianapolis, the class of 1952 will have a reunion on Saturday, June 4, beginning with a 5:30 p.m. Mass at St. Anthony Church. Following the Mass, a dinner will be served in the school hall. More information about the reunion is available from Ann Bordenkecher, (317) 247-8347, or Richard Downton, (317) 926-5293.

Members of the eighth grade graduating class of Holy Cross School, Indianapolis, are planning to hold their 50th year reunion on Wednesday, June 8. Information and reservations can be obtained by contacting Mary Elizabeth Wendel Sargent, 320 N. Kitley Ave., phone 356-1221.

A TIP OF THE HAT—Tacker tips his battered hat this week to the members of Father Riehl Council No. 934, Knights of Columbus, Madison. Once a month for many years a contingent of members has been traveling to the Madison State Hospital to pay a visit to the shut-ins there.

KUBLER-ROSS COMING TO INDIANAPOLIS—Eliashub Kubler-Ross, M.D., world's foremost authority on death and the death experience, will speak at 1:30 p.m. Saturday, May 21, in Market Square Arena, Indianapolis. Her topic will be "Life, Music and Transitions." The Swiss-born psychiatrist is the author of four full-length books, including the celebrated "Death and Dying," and numerous articles in magazines and scientific journals. Proceeds from the Kubler-Ross lecture will go to Methodist Hospital and People Helping People, Inc. Ticket information can be obtained by calling (317) 639-4444.

EARLY CHILDHOOD WORKSHOP—Dr. Mary Robinson of the HEW Office of Child Development in Washington will conduct a workshop for parents and teachers of preschoolers at Marian College on Saturday, May 14. "Trends and Developments in Early Childhood Education" will be the theme for the workshop, to be held from 8:30 a.m. to 3:30 p.m. in the library auditorium. Dr. Robinson will discuss the necessity of a firm relationship between home and school and the implications of differing home environments. Underwritten by a grant from Lilly Endowment, Inc., the workshop is offered at no admission charge. Reservations are required a week in advance and can be made by calling 924-3291, Ext. 269.

## MAY 6

The Women's Club at Holy Spirit parish, Indianapolis, will conduct a garage sale from 9 a.m. to 3 p.m. in the school bus garage at the rear of the church and school.

The annual Chili Supper at St. Susanna parish, Plainfield, will be held from 6 to 8:30 p.m. in the school auditorium. Tickets for adults are \$1.35 and 65 cents for children under 10.

## MAY 7

The Socinea High School Booster Club is announcing the "Fabulous 50's Dance" at the high school, 5000 Nowland Ave., Indianapolis, from 8:30 p.m. to 12:30 a.m.

## MAY 10

Members of Mother Theodore Circle, Daughters of Isabella, will have a pitch-in supper and business meeting at 6 p.m. in the Knights of Columbus Hall.

## ACTIVITIES CALENDAR

1302 N. Delaware, Indianapolis.

The Ave Maria Guild will hold its monthly meeting at St. Paul Hermitage, Beech Grove, following Mass at 12:30 p.m. Hostesses for the dessert are Mrs. Maurice Moriarty, Mrs. George Miller and Mrs. Edward Ehringer.

A film on the life of Mother Teresa of Calcutta will feature the program for the monthly Leisure Day at Fatima Retreat House, Indianapolis. The day begins at 9 a.m. and closes at 3 p.m.

## MAY 11

The Luncheon-Card Party

held each month at St. Mark parish, Indianapolis, will commence with luncheon at 11:30 a.m. The card games will begin at 12:30 p.m. The event is open to the public.

The Altar Guild at St. Philip Neri parish, 550 N. Rural, Indianapolis, announces its regular monthly Card Party which will begin at 7:30 p.m. in the parish community room.

The Women's Club of Sacred Heart parish, Jeffersonville, will have "Summer Fashions on Parade" at 7:30 p.m. in the school cafeteria. The "parade" features handmade clothes. Admission is \$1.50.

## Communion-in-the-hand

(Continued from Page 1)

Backers of the change pointed to confusion that exists now that about 50 nations have introduced the practice.

They also argued that when a law is regularly violated disrespect is engendered for law in general.

## Commencement set at Marian Sunday, May 8

Three honorary degrees will be conferred during outdoor Commencement exercises at Marian College on Sunday, May 8, at 2 p.m. Eugene S. Pulliam, publisher of The Indianapolis Star and The Indianapolis News, will receive a doctor of letters degree. Mr. Pulliam will also deliver the Commencement address.

Also to be honored are J. Joseph Tuohy, board vice chairman of the American Fletcher Corporation and American Fletcher National Bank, and Dr. Wolfgang Vacano, conductor of the Indianapolis Philharmonic Orchestra.

Tuohy, a member of the Marian board of trustees, will receive a doctor of business administration degree. Dr. Vacano, professor of music and opera conductor for the Indiana University School of Music, will be awarded a doctor of humanities degree.

The Catholic, liberal arts college will award 123 baccalaureate and four associate degrees at its 40th annual Commencement.

Cardinal John Carberry of St. Louis, who led the defense against Communion in the hand in the bishops' fall meeting in 1973, did so again.

A RECENT NEWS PHOTO had shown the Pope handing what was said to be Communion to a boy. Cardinal Carberry, aware that the photograph would be interpreted as showing papal support for the practice, contacted the Vatican. An official there replied that the item being handed the boy was in fact a rosary. Cardinal Carberry told the bishops.

But the majority of bishops speaking during the debate favored permitting the change.

Almost without exception, they added that any change should be preceded by a thorough catechesis of the Catholic people to exclude any possible misunderstanding of what the proposed change would mean.

Cardinal Terence Cooke of New York spoke in favor of Communion in the hand, as did Cardinal Timothy Manning of Los Angeles.

According to Cardinal Cooke, "In our present situation there continues to be confusion." He dismissed claims that any change would be misunderstood, adding that a change would be "an opportunity to teach our people to receive Communion in a dignified fashion."

Retired Cardinal Lawrence Shehan of Baltimore, although not a de jure member of the NCCB and therefore ineligible to vote, nevertheless urged acceptance of the change.

"It is generally understood that when a positive law cannot be enforced," he said, "that law brings about disrespect for all law. The present law cannot be adequately and effectively enforced," the retired cardinal went on.

He pointed to the Protestant churches' experience with birth control, which he said they formerly opposed, then permitted. Then, he said, they came in some cases to support abortion and euthanasia. "Is the denial of an option the denial of freedom?" Cardinal Krol asked. "Then I submit that all Church law is a denial of freedom."

The issue itself, he said, "is not as important as the principles and policies we seem to be accepting."

Archbishop John R. Quinn of San Francisco favored the measure, saying he has never been pressured on the subject.

"This permission has been given in 50 countries," said Archbishop Quinn. "It is not intrinsically irreverent." In fact, he said, "not to have the option is more irreverent to the Blessed Sacrament than to have it."

Fifty years ago St. Elizabeth Home in Beech Grove was opened under the auspices of Catholic Charities.

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## New stamps

VATICAN CITY — Two stamps will be issued by the Vatican's philatelic office May 22 to commemorate the sixth centenary of the return of the popes from Avignon, France.

The stamps reproduce frescoes in the Vatican Apostolic Palace by Giorgio Vasari.

The stamp valued at 170 lire shows SS. Peter and Paul amid a group of faithful. The 350-lire stamp portrays St. Catherine of Siena as she leads Pope Gregory XI from Avignon back to Rome in 1377.

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For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.

The St. Vincent Hospital Guild, Indianapolis, will hold its 44th Founders' Day Luncheon at noon at the Highland Country Club. The luncheon will be preceded by a social hour at 11 a.m. Eight active charter members who were among the 23 women who formed the Guild in 1933 will receive special recognition at the luncheon.

reception at Christ the King School to honor Sister Louise Hoeling, O.S.B., who is marking the silver jubilee of her religious profession of vows. The reception will follow the 11:30 a.m. parish Mass at Christ the King Church.

Relatives and friends are invited to the Mass and reception.

Sister Louise, a former principal at Our Lady of Grace Academy, Beech Grove, is currently on the staff at Chatham High School where she is a guidance counselor. She is the daughter of Mr. and Mrs. Erwin G. Hoeling.

## SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine's 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: 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.

## MAY 12

An Ozanam School of the St. Vincent de Paul Society will be held for all Vincennes at 7:30 p.m. in the old St. Joseph Church at College and North Streets, Indianapolis. This is the fourth session in a five-session series being sponsored by Archdiocesan Social Ministries.

A meeting for volunteers interested in the Simeon Project under the direction of Archdiocesan Social Ministries will be held at the Cathedral Nutrition Center, 1324 N. Pennsylvania Street, Indianapolis, at 10 a.m.

## MAY 12 &amp; 15

Pre-Cana Conferences for engaged couples, under the sponsorship of the Aquinas Center for Continuing Education, will be held at Providence High School, Clarksville, in a two-session program—Thursday from 7:15 to 10 p.m. and again on Sunday from 12:45 to 5 p.m. Interested couples are requested to pre-register with their parish priests.

## MAY 13

The spring Rummage Sale conducted by the Ave Maria Guild for the benefit of St. Paul Hermitage, Beech Grove, will be held at the Hermitage on Friday from 9 a.m. until 3 p.m. and on Saturday from 9 a.m. until noon.

## MAY 13-15

A Marriage Encounter Week-end will be held at the Franciscan Retreat Center, Mount St. Francis, Ind., beginning with registration at 7:30 p.m. Friday. The suggested donation for a week-end is \$30 per person. For further information contact the Retreat Center, phone (812) 923-8819.

## MAY 15

The Women's Club of Christ the King parish, Indianapolis, will host a

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# editorials

## Mission shock

Overheard at a parish consultation on the proposed mission statement on Catholic education: "The statement is in conflict with the culture."

Have you read the mission statement? Just in case you haven't, it reads as follows: "The mission of Catholic education in the Archdiocese of Indianapolis is to proclaim the message of God revealed in the person and teachings of Jesus Christ so that all people are called to experience a faith community which expresses itself in worship and service."

"Guided by this educational mission, the Church of the Archdiocese of Indianapolis affirms that 1) Catholic education is a life-long process of deepening a personal relationship with God, the human community, and all creation; 2) Catholic education must be socially just and it must be a means to educate to social justice. This concern for justice may, in some instances, require the Archdiocese to provide educational programs for persons who are not baptized members of the Church; 3) Catholic education must challenge each individual to assume responsibility for offering time, talent and treasure in the service of the community; 4) Catholic education includes all formal educational programs sponsored by the Church."

If that statement is in conflict with the culture of this country, then it is about time. Since when is Catholic education supposed to encourage children

to learn the fine art of making a fast buck or how to cheat one's neighbor out of his property or not to trust the stranger whom one meets on the street? Since when is Catholic education supposed to encourage children to spend dull, endless hours with their eyes locked on a TV set or encourage them to be unfaithful to their future spouses? When did Catholic education begin educating our children and adults for this culture instead of for their Christian commitment?

This mission statement separates very well the purpose and intent of Catholic education as distinguished from what is often the actual practice. The primary purpose of Catholic education is not basically academic, but spiritual and attitudinal. It is an attempt to environmentally stress a way of life—a behavior. It is not doing its job if it is bent on high academic achievement to the exclusion of a deep, spiritual formation and commitment.

Catholic schools cannot and should not see themselves in competition with public education. Indeed, that is perhaps part of the reason why they are on the defensive. At the same time, religious education programs cannot simply stress academics but must find creative and imaginative teachers who are, first of all, models of their own Christian faith.

If the mission statement is in conflict with our culture, then it must be worth something!—T.W.

by fr. thomas widner

What is the difference between "marriage" and "Christian marriage"? The common denominator, of course, is that two people choose to live together as husband and wife. Our society regards them as taking part in one of its institutions, and for many centuries the Church did likewise. Even now the Church regards marriage as a secular institution which she blesses for a deeper purpose than what society acknowledges.

The foundation, it seems to me, is less the societal institution than the relationship entered into by the man and woman. Two people become attracted to one another and choose to take part in each other's lives. Society has no special concern about the length of this relationship except to note that a truly stable society is one in which husband and wife remain together for life. The Church acts on this idea by sacramentalizing the union.

Remaining together for life is a spiritual commitment in which

the two people take responsibility for each other before God.

It is this relationship which is the key. There is no other human relationship like it. It is a relationship blessed throughout the course of our religious history.

From the beginning of creation when God found it necessary to create a helpmate for the man and God looked upon this and all that he had created and found it good, the relationship between man and woman has been regarded as the most important human relationship possible.

THE BEAUTY AND THE depth of this relationship is so significant that the free choice of a man or woman to forsake this relationship in favor of a celibate commitment to God is itself a strengthening of this relationship and an extension of it. The strong celibate commitment cannot be made in a world in which strong commitments to the man-woman relationship are not made.

The man-woman relationship is a remarkable commitment. It involves both choice and risk. It means that two people allow themselves to enter into each other's lives. What a contrast this is to a society which stresses the individual and his in-

dependence. The marriage relationship does not, however, deny or do away with the uniqueness of the individual. On the contrary, it makes it possible for the individual to truly be an individual by freely giving himself or herself to a marriage partner. An individual who does not relate to anyone or anything is not an individual in the fullest sense, but a lonely, hopeless and dull being.

Only the free choice of two individuals to give themselves to one another can be termed a sacramental union. An elusive word, "sacrament," in this instance, means that a relationship has become a commitment to take responsibility for someone other than oneself—a responsibility that is both selfless and uncompromising.

Is this ideal acted on easily? Of course not. Two people who fall in love probably have very little understanding of themselves in this manner. Two people can be married in a civil contract and set up housekeeping and never think a thing about it. The choice for Christian marriage depends on one's being baptized and attempting to live by one's Christian faith. Marriage is a

significant event in anyone's life and for the Christian it is significant on levels deeper than just the act of living together.

CHRISTIAN MARRIAGE is two people relating to one another in such a way that they make a lifetime commitment to one another. They don't know what tomorrow will bring, but they take a chance, pledging to live one day at a time, knowing that love is a choice and a decision to be renewed each day. It is not something made only at the time of the wedding. Even when two people feel very much upset with each other, love can still be present because they have chosen to love "for better, for worse."

No human being is so well constituted that he doesn't have times in which he is "for worse." A marriage partner who gives up at the first "for worse" is coping out.

No relationship is ever deepened or strengthened until it is tested by the dark, secret parts of humanness which balks at setting itself free for openness. Christian marriage offers that possibility because it can only be made by those who willingly dare to risk themselves for something more than simply living together.

(More in future issues)

## living the questions

## Something more than simply living together

### the yardstick

## Labor and management sit down to dinner

by msgr. george higgins

Forty years ago the United Auto Workers (UAW), a fledgling union then, staged a dramatic sit-down strike in key General Motors (GM) plants in Flint, Mich. The strike resulted in some bloody confrontations with company guards and the local police, but, thanks to the calm statesmanship of the governor of Michigan, Frank Murphy (who was later appointed to the Supreme Court of the United States), order was restored, and exactly 40 days after the strike began, GM signed its first contract with the UAW. That marked the beginning of the end of the "open shop" in the auto industry.

In February this year, the top brass of GM and the UAW cohosted a dinner in Detroit to celebrate the 40th anniversary of their 1937 agreement. It was a gala affair, dramatically symbolizing that times have changed more swiftly and decisively than anyone would have dared to predict 40 years ago.

UAW PRESIDENT LEONARD Woodcock (now being rumored for a major diplomatic post in the Carter Administration) observed that the relationship between the two parties "has matured considerably over the years." And while the two may still be adversaries in some areas, he added, they are "allies in the broader context."

GM's board chairman, Thomas Murphy, fully agreed with Woodcock. He said that while in the beginning "there were growing pains, we now have a healthy and constructive relationship. They really don't think that we're dirty (expletive deleted) and we certainly don't think we are."

Some UAW veterans refused to attend the anniversary dinner. According to press reports, one of them, explaining why he had boycotted the affair, said he was afraid that the kind of labor-management togetherness symbolized by the dinner would "give a bad impression to the membership and to the public."

Another UAW veteran who had

organized hundreds of Flint women into brigades to support the sit-down strike was even more caustic in her criticism. "It's tuxedo unionism," she said, and "an outright betrayal of what we fought for."

While I can understand that kind of tough-minded militancy, I am glad the dinner was held. There is little danger that spending an evening together over cocktails and dinner to celebrate such an important landmark in labor-management relations will weaken the moral fiber of the UAW participants and make them any less militant in future negotiations with the company. Surely they are made of sterner stuff than that.

THE FACT THAT GM and the UAW have reached the point where they can jointly celebrate an event which, at the time it happened, found them locked in mortal combat, gives us some reason to hope the same thing will happen, sooner or later, in other segments of American industry—the Southern textile industry, for example—in which the workers involved, like their counterparts in the auto industry before the 1937 sit-down

strike, are still struggling for the right to organize.

In the Year of Our Lord 1977—40 long years after GM and the UAW signed their first agreement—the Southern textile industry, which employs several hundred thousand workers—is almost completely unorganized. The powers-that-be in the industry make no secret of the fact that they would like to keep things that way for the indefinite future.

Their motives for holding out so strongly against the organization of their workers are many and varied and, in large measure, are undoubtedly self-serving. I suspect that fear of the unknown at least partially accounts for their anti-union attitude. Like the GM's top management in 1937, they are afraid that if and when their industry is organized, they will lose control of their own business and that the union involved—in their case, the Amalgamated Clothing and Textile Workers Union, AFL-CIO—will be impossible to deal with.

That's what GM thought about the UAW in 1937. GM is willing to admit now that the company was wrong. The company leaders realize that their earlier fears and concerns about the impact of collective bargaining were largely unfounded.

The fears of the Southern textile industry are equally unrealistic. The sooner the industry leaders realize this and the sooner they come to terms with reality, the better it will be for all concerned.

Come what may, the workers in the Southern textile industry will eventually be organized. It is largely up to the leaders of the industry to decide whether this will happen with or without the kind of militant struggle that finally led to the organization of auto workers in 1937.

I have no doubt that 40 years—and probably less than 40 years—after the industry settles with the union, the two parties, like GM and the UAW, will gather in Charlotte or Gastonia or some other convenient textile center to celebrate the anniversary of their first contract and, while regretting the past, will jointly drink a toast to the future.

### dale francis says

## I believe and I accept the Church

by dale francis

I said I believe the Catholic Church is the one true Church, founded by Jesus Christ and guided by the Holy Spirit. Because I believe this I accept what the Church teaches and what the Church asks of me.

That is true. But I do not mean that I believe Catholics should consider the Church a monolith, Catholics moving in lockstep on everything. There is diversity in the Church and there should be diversity in the Church. There are limits on diversity. Total diversity is incompatible with unity, but within the unity of the Church there is room for divergent views on many things.

Hilaire Belloc once wrote that the Catholic people move on the King's Highway, that they can travel the right side of the highway, the left side or down the middle, but there are boundaries on either side over which they cannot pass without leaving the pilgrimage of the People of God.

BUT ALLOWING FOR diversity in the Church, the legitimate areas in which we may have disagreements, it seems to me the first Catholic response must be one of acceptance of what the Church teaches and of adherence to the rules the Church establishes.

Some today make a great point of emphasizing the primacy of the individual conscience. Nothing, I believe, denies that primacy, but the question is at what point do you exercise that primacy? I can speak only for myself. When I became convinced the Catholic Church is the Church founded by Jesus Christ, I exercised my conscience by asserting my allegiance to the teachings and the rules of this Church.

I did not surrender my conscience. No individual should do this. But my exercise of conscience was in my acceptance of the direction of the Church. Nor was this a legalistic acceptance of cold rules, either, for there was in this acceptance not a submission to rules but a joining in the community of the Church, placing myself not so much under a set of

ordinances so much as joining myself to the movement of this community of believers.

Therefore, when the Church teaches, my immediate response is to hear that teaching. When the Church establishes rules for the community of believers then those rules are rules that guide me.

I do not hear the teaching and question its content to decide if I am in agreement. I hear it for my instruction and benefit. I do not examine the rule to see whether I'm going to be willing to obey it. It is simply a rule for the community and as a member of the community I understand it applies to me.

This is not a surrender of self will. It is an application of self will. The point of my decision is not at every teaching or rule offered, it is at the point of my commitment to the Catholic Church. To live as a Catholic is not a binding but a liberating, a joining in joyful movement with the whole Church.

I DO NOT EXCLUDE the possibility I could conceivably find myself in conscience unable to accept a teaching or rule of the Church. Believing what I do about the Church I cannot conceive of this happening unless it would be in some partial sense—as for example were I to be placed under obedience to a particular bishop who applied rules my conscience could not accept—but were it to happen I would certainly stand by my conscience. But my point is that living as a Catholic my first response to teaching and rule is one of acceptance, not submission, for that is alien to what I am talking about, but joyful movement within this Body of Christ of which I am a part.

What I sense today among Catholics at all levels of the Church is a questioning of everything. If the Pope speaks on a moral or theological issue, there are those who immediately rush to counter him or those who place his words under legalistic scrutiny concerning whether or not the words are to be considered fallible or infallible. Rather than hearing prayerfully his words for the benefit that can be found in them, they seek to find points at which they can express disagreement.

## Masculinity

The following guest editorial is reprinted from the *Catholic Witness*, Harrisburg, Pa. It was written by Father Thomas R. Haney, Executive Editor.

Conditioning of males and females begins almost with birth. "Nice little girls don't cross their legs! A brave little boy never cries!" The conditioning continues, never stops.

Let me zero in on men.

Why is it that one of the most common complaints from wives is that their husbands are so uncommunicative? Is it that husbands (and fathers) impose a gag order on their emotions? Or is it that the expression of emotions has been trained out of them from earliest childhood?

To those familiar with the patterns of family disruptions or even breakups, the problem of the uncommunicative male is commonplace. For the most part, men are emotional stutters or mutes. To express their genuine feelings of affection and caring (in whatever room in the house) is to be weak. To admit to a weakness is itself a weakness.

The brave big "boy" not only doesn't cry but doesn't express any emotion of tenderness or fondness or admiration or sympathy or passion or appreciation. Not only that, but when it comes to his wife the best he can do by way of communication is to grunt or

read the paper or doze or keep busy.

He's been conditioned to believe that "men are doers"; therefore, not listeners or communicators. The ideal is the strong, silent type. Translated, this means a non-sharer.

What is little understood is the fact that men have been conditioned to achieve masculinity. What is really achieved, however, is not manliness but isolation—even in the midst of their loved ones. They have been conditioned to hide their vulnerability at all costs—even at the expense of losing the very love their isolation so desperately needs and desires.

As a result, most men are not only unable but actually terrified at the prospect of self-revealing talk. Listen to their conversations: politics, law, business, the military, schooling, taxes, athletics, the house, the job, money. Anything that touches the heart is heartlessly turned off with a show of annoyance—it's sissy talk.

The tragedy is that so many wives feel that theirs is the only husband quite like this. To heap one tragedy onto another, the wife who pushes her husband into self-revealing conversations usually drives him further into his uncommunicative isolation.

What can be done? First, wives (and older children) must acknowledge this conditioning that "dad" has absorbed. Secondly, convince him that to have difficulties, confusions, doubts, failures, shadows is not a sign of inferiority but normality. Thirdly, persuade him that sensitivity and tenderness are as much a part of manliness as courage and bravery.

The whole thrust against the male conditioning is not to make the isolated male a better communicator but a more generous sharer. How? Help him to learn to talk. And be patient with him when his talking is only a tentative or hesitant or reluctant opening up. The isolated male, despite his conditioning, deep down craves intimacy. He must learn that such a craving is a manly attribute.

### the criterion

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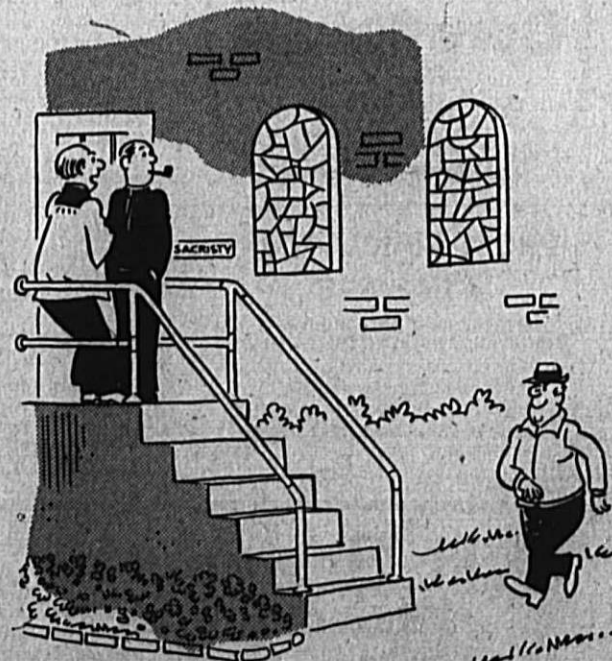
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**VARIED INTERPRETATION**

# Signs of Spring

In our issue of April 22 we announced the winner of our monthly amateur photo contest for March and April—combining the two months and doubling the \$25 award. Tom Martin's dramatic photo of a dew-laden flower appeared on our front page. Selecting a winner was particularly difficult because we judged a record 48 entries in this particular competition. Because of the bumper crop, we are printing here, as a special bonus for our readers, a full page of pictures taken

from among those submitted. They were chosen, not necessarily on the basis of photographic excellence (though several of them were in the final selection group), but to illustrate the variety of interpretation given to the topic: "Signs of Spring." The photographer's credit line appears below each photo. Incidentally, the May-June competition is now open with a deadline of June 24. The subject is "Parental Love."

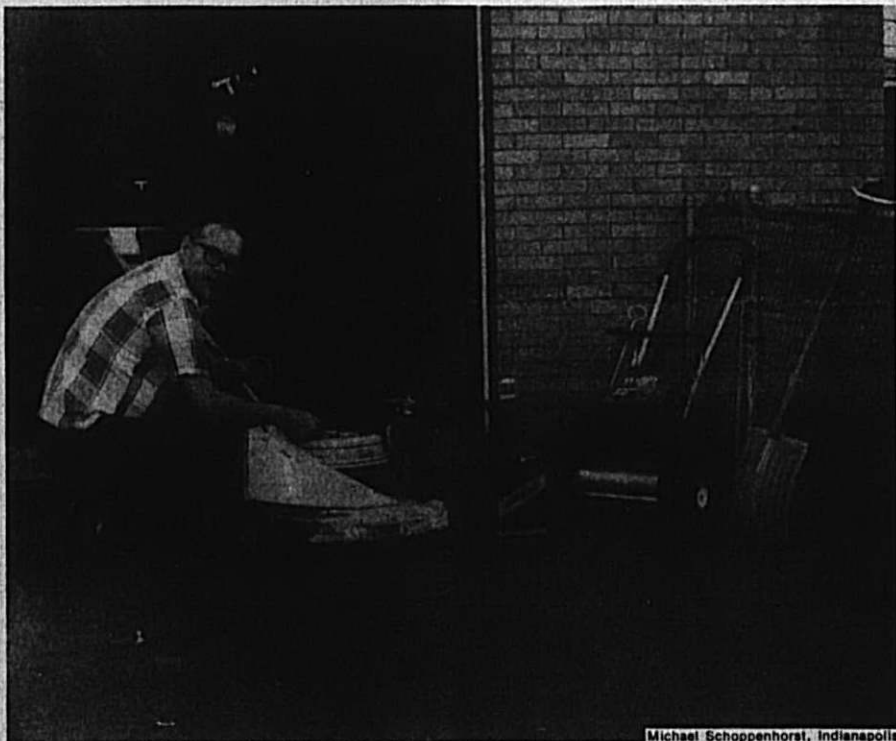
—The Editors



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## question box

by msgr. r. t. bosler

Q. A plenary indulgence gained by a person in the state of grace, applied to one particular soul in Purgatory, does it, according to church teaching, obtain the release of that soul from Purgatory? I am 76 years old and came from a totally Catholic country where our belief was "yes." Please comment.

A. The new norms for indulgences retain the traditional interpretation concerning application to the dead: "Partial as well as plenary indulgences can always be applied to the dead by way of suffrage." In church usage, suffrage means prayer, petition. The implication is that when



we apply a plenary indulgence to the dead, we are joining with the whole Church in a special way in asking God to help them, but without claiming any power over God.

There has been no authoritative statement by the Church on how indulgences apply to the dead, but the Council of Trent condemned the abuses of indulgences that helped bring on the Reformation—and among those abuses were the claims that with the donation of an alms the faithful could be certain that souls would immediately be freed from Purgatory. So what you learned back in the old country was not accurate.

Q. Can the insane do penance and work off their Purgatory?

A. The insane have their purgatory on earth. They may be encouraged to

offer their suffering and misery for others.

Q. Can a baptismal sponsor be changed? A godfather for one of our children is someone who, I feel, doesn't care about the responsibility, even though he is a fine person. I feel my husband's brother, who we wanted in the beginning, would make a better godparent.

A. It is not possible to change a godparent. However, there is no reason why the uncle cannot show the same interest in your child that a godfather would.

Q. I suppose each and everyone's divorce is different and I'll try to explain that of my husband. In high school, a young girl became pregnant by him and through the parents' urgings they married in the Catholic

Church to have a name for this child. They were divorced a few months later. We met a few years afterward (I'm a Greek Catholic) and married civilly. We have three children and have been married 15 years. Is there some way we can be reinstated in the Church?

A. The chances are that first marriage was invalid. The fact that the union ended after only a few months

would indicate there was considerable pressure applied by someone. You should talk over your situation with a priest who can tell you how to submit the first marriage to the judgment of the church court.

CORRECTION: Last week's column on the advantages of the new rite of reconciliation contained an inaccuracy. Having the old-timers in mind

who still want to confess in the old way, I urged them not to recite the act of contrition while the priest is giving absolution, but to do this prior to confession. Those following the new rite make their act of sorrow out loud after the discussion of their sins and imperfections, and then the priest pronounces the absolution.

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## cornucopia

## MOM: It's sickening, isn't it?

by alice dailey

It's that time of year again when sentiment flows like syrup, and halos float around thicker than UFO's. It's Mother's Day.

For three hundred and sixty-four days of the year MOM may stand for Mean Old Maggie, but on this, her day, she becomes Matchless Old Mother. Sickening, isn't it?



Moms actually have a ball all year. They get to hold valuables at picnics, and are dumping grounds for gear at pools. They are keepers of the peace, go-betweens for the kids and Daddy.

Mothers are built-in maids, dietitians, cooks, dishwashers, laundresses, chauffeurs and nurses. They are alternately loved, screamed at, hugged, bugged, loathed, patronized, scorned, hissed and kissed by peanut butter mouths.

There is a myth that mothers are made of spices and sugar, ribbons and laces; it should be contours that bulge in all the wrong places.

BUT ALL IS NOT negative. Moms are gifted, too. They are gifted with bouquets of dandelions and flowers with no stems; bleach bottle kids made by Brownie or Cub Scout fingers. If Mom yearns for roses, reminiscent of romance, she'll wind up with a sewing caddy, reminiscent of work. If she'd give anything for one day to herself, she'll be surprised with a houseful of company—all hungry.

The questions hurled at mothers are nothing, if not ego building. "Were you ever pretty?" "Why did Daddy marry you? Didn't he know anybody else?" As the progeny mature, the questions keep pace. "Why don't you wear eye shadow like Sue's mom?"

She's NEAT!" "Are you gonna wear that putrid outfit AGAIN?"

IT MUST BE CONFESSED that a mother does experience joy unknown to anyone else. The joy of getting to tell Baby the same story daily, deflecting his attention from the mush she's shoving into his mouth; the joy of getting to clean muddy football pants; of entertaining the mother-in-law when everyone else disappears; of

hearing Daddy rave about a voluptuous TV siren endowed with all of nature's attributes but brains, and the joy of getting three whole minutes in which to throw herself together for a party.

It has been said, by someone in the know, that mothers have a special place in heaven reserved for them alone. Thank you, dear Lord, but please, not too much alone. How could we handle it?

## the word this sunday

By Father Donn Raabe

FIFTH SUNDAY OF EASTER

"... As I have loved you"

Acts 14:21-27  
Psalm 144:8-13  
Revelations 21:1-5  
John 13:31-35

Jesus' mandate is direct and clear—"Love as I have loved you." Gulpi! But how? In the first reading Paul and Barnabas encouraged the brothers and sisters in the faith. John in the second reading saw that God was still at work creating—bringing about a full creation in Jesus. Loving as God has loved us involves encouraging one another in faith. It is based in the trust that God is at work in our lives bringing about that full, new life we hope for in Jesus Christ. And it is done not just with words, but by sharing life—even in the sufferings of those we are called to love.

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ROGER GRAHAM NOMINEES—Pictured above are the nominees and the winners for the 1977 Roger Graham Award presented to the outstanding CYO boy and girl in the Archdiocese. They are in front row, from left, Dolly Eckstein, Lawrenceburg Deansery; Julie Richards, Bedford Deansery; Jane McLaughlin and Sue Moran, Indianapolis North Deansery; Leslie Perrino, North Vernon Deansery; Colleen McNulty and Maria Cantwell, Indianapolis South Deansery; Gail Rissler, Tell City Deansery. Second row, from the left, Joe Qualters and Paul Fulton, Indianapolis North Deansery; James McHugh and Debbie Johnson, Indianapolis South Deansery; Michael LaGrange (outstanding boy), Theresa Sabolchak, and Jane Fulner (outstanding girl), all from the New Albany Deansery.

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CLASS "C"—St. Plus 3-0; St. Michael 2-1; St. Simon 2-1; Christ the King 0-1; St. Rita 0-0.

**DIVISION II**  
CLASS "A"—St. Simon 3-0; Holy Spirit 2-1; Holy Name 0-1; St. Luke 0-1; St. Mark 0-2.  
CLASS "B"—St. Simon 3-0; Holy Spirit 2-1; Holy Name 1-1; St. Luke 0-1; St. Mark 0-2.

### CADET GIRLS' TRACK (Through April 24)

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CLASS "B"—St. Luke 1-0; St. Simon 1-0; Holy Spirit 1-1; St. Plus

X 1-1; St. Jude 0-1; Mt. Carmel 0-1; St. Matthew 0-1; Christ the King 0-0.  
CLASS "C"—Holy Spirit 2-0; St. Luke 1-0; St. Plus 1-1; St. Jude 0-1; St. Simon 0-1; Mt. Carmel 0-1; Christ the King 0-0; St. Matthew 0-0.

### JUNIOR KICKBALL (Through May 1)

**DIVISION I**—St. Malachy 4-0; St. Michael 3-0; St. Gabriel 3-2; Assumption 2-1; St. Thomas 2-1; Holy Trinity 1-3; St. Christopher 0-5.

**DIVISION II**—Holy Spirit 3-0; Little Flower 3-1; St. Matthew 3-1; St. Luke 2-3; Mt. Carmel 2-2; Christ the King 1-3; St. Joan of Arc 1-3; St. Andrew 0-3.

**DIVISION III**—Holy Name 4-1; St. Roch 4-1; St. Mark 3-1; Our Lady of Lourdes 3-3; St. Catherine 3-3; St. Jude 2-2; Our Lady of Greenwood 0-4; St. Barnabas 0-5.

### "56" KICKBALL (Through April 28)

**DIVISION I**—St. Luke 5-0; St. Monica 4-1; Immaculate Heart "A" 3-0; St. Gabriel 2-1; St. Malachy

"A" 2-2; St. Christopher 1-3; St. Malachy "B" 1-3; St. Michael "A" 1-3; Mt. Carmel "A" 1-3.

**DIVISION II**—Our Lady of Lourdes 4-0; St. Lawrence "A" 4-1; Christ the King 3-1; Holy Spirit 3-1; Little Flower "A" 3-2; St. Simon 1-4; St. Matthew "A" 0-3; St. Philip Neri 0-3; St. Joan of Arc 0-4.

**DIVISION III**—Holy Name 4-0; St. Jude "A" 4-2; St. Mark 2-1; Nativity 3-1; St. Barnabas "A" 1-3; St. Susanna 1-3; Our Lady of Greenwood 0-2; St. Roch 0-4.

**DIVISION IV**—Immaculate Heart "B" 4-0; St. Jude "B" 3-0; Little Flower "B" 3-1; St. Michael "B" 2-2; Mt. Carmel "B" 2-1; St. Matthew "B" 1-2; Christ the King "B" 1-2; St. Lawrence "B" 1-3; St. Barnabas "B" 0-2; Our Lady of Lourdes 0-4.

### CADET "B" KICKBALL (Through April 28)

St. Philip Neri 5-0; Immaculate Heart 4-0; Little Flower 4-1; Central Catholic 3-2; St. Jude 2-2; St. Lawrence 1-3; St. Barnabas 1-3; St. Gabriel 1-3; Our Lady of Lourdes 1-4; St. Michael 0-4.

### CADET "A" KICKBALL (Through April 29)

**DIVISION I**—St. Gabriel 5-0; St. Malachy 4-1; St. Christopher 4-2; St. Monica 3-1; St. Michael 1-2; St. Susanna 1-3; St. Thomas 1-4.

**DIVISION II**—Mt. Carmel 5-0; Immaculate Heart 3-0; St. Matthew 3-2; St. Andrew 2-2; St. Luke 2-2; St. Plus 1-2; Christ the King 0-4; St. Joan of Arc 0-4.

**DIVISION III**—Holy Name 5-1; St. Barnabas 4-1; St. Jude 4-2; St. Mark 3-2; Central Catholic 3-2; Nativity 1-3; St. Roch 1-4; Our Lady of Greenwood 0-5.

**DIVISION IV**—Holy Spirit 5-0; Little Flower 3-1; St. Lawrence 3-1; Our Lady of Lourdes 3-2; St. Philip Neri 3-3; St. Rita 1-2; St. Simon 1-3; Holy Cross 0-3; St. Bernadette 0-4.

### CADET BASEBALL (Through April 29)

**DIVISION I**—All Saints 2-0; St. Gabriel 1-0; St. Monica 1-1; St. Christopher 0-1; St. Michael 0-2; St. Susanna 0-2; St. Luke 0-0.

**DIVISION II**—St. Plus 3-0; Christ the King 2-1; St. Joan of Arc 1-0; Immaculate Heart "A" 1-1; St. Lawrence 1-1; St. Matthew 0-2; St. Simon 0-2.

**DIVISION III**—Little Flower 2-1; Nativity 2-1; Our Lady of Lourdes 1-0; Holy Spirit 1-1; Immaculate Heart "B" 0-1; St. Barnabas "B" 0-2; St. Philip Neri 0-3.

**DIVISION IV**—Holy Name 2-0; Little Flower Gold 2-0; St. Barnabas "A" 1-0; St. Jude 1-0; St. Mark 0-2; St. Roch 0-2.

### "56" BASEBALL (Through April 29)

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# Presentation of Busald Award set

BY DENNIS SOUTHERLAND

Presentation of the eighth annual CYO Monsignor Albert Busald Award will be made Monday, May 9, at 7:30 p.m. at St. Philip Neri Church, Indianapolis.

Archbishop George J. Biskup will be the principal celebrant of the Mass when the awards will be presented.

Following the Mass, a reception will be held in the St. Philip Neri social hall.

The award is presented by the CYO Board of Directors in memory of the late Monsignor Albert Busald, former pastor at St. Philip Neri, whose devotion to youth was widely known and respected.

This year's recipients are Mrs. W. (Barbara) Hickey, Immaculate Heart of Mary; John P. Mick, II, Assumption; Robert Dugan, Christ the King; Wayne Terry, Christ the King; Dr. David B. Kenney, St. Matthew; Mrs. David (Judy) Felts, Holy Spirit; Mrs. Fred (Kathy) Hofmeister, Our Lady of Lourdes; Mrs. John (Anna) Hutt, Our Lady of Lourdes; Leo J. Klemeyer, Our Lady of Lourdes; and Albert J. Buennagel, St. Andrew.

Also Eva L. Corsaro, St. Catherine; Mrs. Max E. (Gerry) Miller, St. Jude; Mrs. John (Barbara) Larson, St. Lawrence; Walter L. Bowman, St. Malachy; Brownsburg; Donald L. Hemelgarn, St. Malachy, Brownsburg; Mrs. Jack

(Mary Ann) Ackerman, St. Plus X; Jack E. Cary, St. Simon; Daniel L. Renihan, Holy Name, Beech Grove; Herbert E. Devore, Holy Name, Beech Grove; Harry N. (Mike) Bowman, Little Flower; and Gerald Redfern, St. Joseph.

## CYO NOTES

Baseball, Kickball and Track coaches are reminded to call in their scores to the CYO Office, 632-9311, immediately following their games.

Entry blanks for the Boys' City-Wide Track Meet are due Wednesday, May 11, in the CYO Office. The Girls' Cadet and Junior City Wide Track Meet entries are due Wednesday, June 1.

CYO pianists will perform this Saturday, May 7, at Clowes Memorial Hall in the Second Annual Piano Orchestra Concert sponsored by the Metropolitan Arts Council.

Entry Blanks for Boys' and Girls' Junior Softball Leagues have been mailed and are due in the CYO Office Tuesday, May 17.

Information regarding CYO Camps Rancho Framasa and Christina can be obtained by calling the CYO Office, 632-9311.

# Poles could revolt, prelate warns Reds

ROME — Polish workers are ready to carry out a Marxist-style revolution against their own Communist government unless basic human needs are satisfied, Cardinal Stephan Wyszyński of Warsaw has told Polish authorities.

In an address to Religious in Warsaw (April 25), the Catholic primate of Poland revealed that he has warned the Polish government by letter that their revolution is in danger of backfiring.

In his speech, released in Rome by an office of the Polish Bishops' Conference, the cardinal said that "present conditions are like those of 100 years ago . . . if today the world of work is struggling for its right to exist, that means that those things . . . described by Karl Marx in his 'Communist Manifesto' are unfolding today."

THE CARDINAL said that he told the Communist government that "when one makes demands (of workers), it is necessary to think also about satisfying their basic human needs."

He charged further that "In proletarian regimes the system of labor is still capitalistic."

The cardinal criticized outright the government's policy of exporting food and

manufactured goods to Russia or other socialist countries before the consumer needs in Poland are filled.

"Man cannot work for unknown goals or for the good of the entire world at a moment when working people labor under conditions which, as in the time of the pharaohs, do not permit them to satisfy their most elementary needs," said the primate.

"The 'little revolutions' which took place in 1965, 1968, 1970 and the revolution of last year show that something is out of order," he added, referring to worker strikes and student uprisings in recent years.

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## Confirmation Questionnaire

On March 22, 1977, Archbishop Biskup charged the Ad hoc Committee for the Study of Confirmation to evaluate the adequacy of present procedures in the administration of this sacrament. A lively discussion continues concerning the theological, liturgical and catechetical development surrounding the nature of confirmation and the manner it is conferred.

The Ad hoc Committee seeks a grassroots response in this matter from Catholics of the Archdiocese. Your reply is valuable.

### Filling Status (check one)

☐ Priest ☐ Principal ☐ Education Board Member ☐ Candidate  
☐ DRE ☐ Catechist ☐ Parent ☐ Other

### Present Confirmation Policy for Youth

Current Practice in the Archdiocese of Indianapolis is that young people be confirmed at the fifth grade level where the numbers dictate yearly confirmation. In parishes where the sacrament is administered every two years, the age level is the fifth and sixth grades. Where confirmation is given every three years, fourth, fifth and sixth graders should be presented.

1. Are you satisfied with the present age at which the Sacrament of Confirmation is administered?

☐ Yes ☐ No

2. If you answered "NO," would the following proposed procedure be acceptable to you, namely:

CANDIDATES ARE ELIGIBLE TO REQUEST FULL INITIATION IN THE CHURCH THROUGH THE SACRAMENT OF CONFIRMATION BEGINNING AT AGE 13.

☐ Yes ☐ No

3. From your experience, what would you suggest as an appropriate age for Confirmation?

Age \_\_\_\_\_

4. Comments:

Please return this Questionnaire by May 16 to: Rev. Stephen Jarrell, Chairman Confirmation Study Committee 1350 N. Pennsylvania St. Indianapolis, IN 46202

## CYO benefit slated May 13th

INDIANAPOLIS — St. raised and donated by the St. Plus X Council K of C.

Plus X Council, Knights of Columbus, will host a Benefit Night for the Catholic Youth Organization from 8 p.m. to 12 midnight on Friday, May 13. Funds raised from the "Monte Carlo Party" benefit will be used to help maintain the operation of the Ray Katzenberger, Jr., CYO North Field.

The Katzenberger CYO north facility serves the athletic needs of CYO and other youth activities on the city's northside. In addition, Chatham High School uses the field for some of its athletic programs.

Much of the cost of maintaining the CYO North field has been through funds

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viewing with arnold

# Kino: man with a mission

by James Arnold

There are several ironies in the new movie about Jesuit Father Eusebio Kino (called "Kino—The Padre on Horseback"). One is that a very complex man ("cowboy, cartographer, agronomist, astronomer," as the promotion copy tells us) is reduced to one dimension, that of dedicated missionary. Another, is that the 17th century Spaniard is played by Irishman Richard Egan, who is more in the Pat O'Brien tradition.

But why complain? There haven't been many positive movies about missionaries lately, and the last film I remember with a priest-hero of any kind was "Pieces of

Dreams," about a priest who leaves for love. In truth, "Kino" is a throwback to the religious films of a generation ago ("Keys of the Kingdom" comes first to mind, and it's difficult to react to it fairly).

**PRODUCER ARTHUR COATES** and writer-director Ken Kennedy (neither of whom are known to me) make a strong pitch for the loyalty of the old family film audience: "We were told that you wouldn't want to see a film, even an exciting western, that didn't have sex and nudity and vulgarisms as their main attraction. We believe they are wrong . . ."

What attractions does "Kino" have? Well, there is the zeal of the priest bringing the faith to the Indians of old Spanish Mexico and its desert frontiers, and large doses of standard western violence—

attacks by the Apaches on the good Indians, by the bad Indians on the missionaries, by the Spanish on Indians of both kinds, and vice versa. Lots of guys falling from cliffs, arrows in the gut, etc. There is also the opportunity to see a large cast of veteran actors well past their physical primes.

Caesar Romero, John Russell, Rory Calhoun and Ricardo Montalban are Spaniards; Michael Ansara, Victor Jory and Anthony Caruso are Indians; and Joe Campanella, John Ireland, Stephen McNally and Keenan Wynn are Jesuits. Next to them, Archbishop Fulton Sheen, who does the narration, sounds like a rookie. Oddly, there is not a single woman in the cast.

**KINO WAS AN** extraordinary man, an Apostle of the Southwest to match the better known French missionaries of the East, like

Jogues and Marquette. There was a poetic and classic documentary about him on PBS last year, which emphasized his contributions to the culture of the rugged region, including the building of 24 missions, some still preserved with haunting relics of religious art. But the TV film was an elitist work that didn't reach a fraction of "Kino's" intended audience. The choice between elite and popular art, as usual, is between reaching a few with depth and beauty, or many with compromise and superficiality.

Kennedy's script is based mainly on a shallow gimmick—the fact that Kino suspected Baja California was a peninsula when everyone else thought it was a barren island. He is prevented from exploring and missionizing until his ideas are finally recognized, but then other Jesuits are sent to do this work. The bulk of the film has to do with Kino's missions in Mexico, his hassles with jealous rivals in the provincial's office, and the difficulty of converting the Indians when the Spaniards are exploiting them in the silver mines or their troops are subjecting them to random massacres. There are several standard clichés—the rival priest who has the ear of the provincial, the angry displaced medicine man, the good chief who wants to be baptized, etc.

**THE ACTION SCENES** are passable, but there is a ton of talk, and constant use of the transition device of news (usually bad) coming in a letter. Kennedy too often groups people, especially Indians, in formal arrangements, providing a school play effect. But there are expert moments, mostly in a sequence leading up to the murder of a likeable and saintly young priest (Joe Petruccio). Actor Petruccio, in fact, really gets the juices flowing, making his older colleagues seem like cigar store Indians. As a director, though, Kennedy is as uneven as a mountain road.

All of this won't make much difference to viewers looking for uplift anywhere they can get it. Egan works hard and retains his virile attractiveness, although the script gives him no opportunities to probe the interior depths of Kino, which must have been

considerable. But Egan is middle-aged and paunchy, and subtly never was his strong suit. The whole film has a superannuated look and feeling, which unfortunately means young moviegoers may avoid it like pressed pants, broccoli and quiet automobiles.

Can you make art against the spirit of the times? E.g., a film in 1977 about a white man helping the cruel Spaniards bring "civilization" to save Indians from their own culture? I think so, mainly because in a subject like Kino you have a man who, in both faith and character, transcends time and controversy. But "Padre on Horseback," for all its sincerity, doesn't discover that man. It's just a movie about a nice guy in a black robe who got to California 300 years before the water shortage. (Rating not available)



**DEANERY OFFICERS TO BE INSTALLED**—Recently elected officers of the Indianapolis North Deanery Council of Catholic Women will be installed in ceremonies on Wednesday, May 18. They include, from the left, in the front row, Mrs. Richard Wagner, first vice-president; Father Donald Schneider, council moderator; and Mrs. Harry Bindner, president. Back row, from left, are Mrs. John Konkel, treasurer; and Miss Jane Batsell, recording secretary.



**NEW ALBANY COUPLE WED 60 YEARS**—Mr. and Mrs. Earl Welch, Sr., will celebrate their 60th wedding anniversary with a Mass of Thanksgiving in St. Mary Church, New Albany, on Sunday, May 8, at 10 a.m. From 2 until 4 p.m. a reception honoring the Welches will be held at the Holiday Inn, 411 W. Spring St., New Albany. Mr. and Mrs. Welch, the parents of seven children, were married on May 10, 1917, at St. Mary Church with Father William Seibert officiating. Mrs. Welch is the former Irma Day.



**AT NFPC CONVENTION**—Pictured above are delegates from the Indiana Province who attended the recent convention of the National Federation of Priests' Councils in Louisville, Ky. Front row, left to right: Fathers Joseph Beechem, John Finis, Timothy Benante, Robert Williams and Marty Peter. Back row, left to right: Fathers George Schulte, Kenneth Graehler, Patrick Koyl and Richard Lawler. Representing the Archdiocese of Indianapolis were Father Beechem, president of the Priests' Senate, Father Peter and Father Lawler.

## this week's tv films

**SUPPORT YOUR LOCAL FIGHTER** (1971) (CBS, Friday, May 6): Burt Kennedy's follow-up to "Support Your Local Sheriff" suffers from sequel trouble. James Garner is a nervous bridegroom mistaken for a gunslinger, and nothing that happens after that is too surprising. The town is called Purgatory, and that's where the viewer is too. Harmless, routine entertainment.

**ALOHA, BOBBY AND ROSE** (1975) (ABC, Friday, May 6): A couple of Los Angeles losers (an unwed mother and an overaged adolescent) meet, fall in love, and then run into some incredibly bad luck. This youth culture soap opera is somewhat contrived by young director Floyd Mutrux, but there are ultra-real images of contemporary city and highway life. Imperfect but interesting. For adults and mature youth.

**WHITE LIGHTNING** (1973) (CBS, Sunday, May 8): Burt Reynolds in an above-average action flick about an Arkansas moonshiner released from prison to get evidence on a corrupt Southern sheriff (Ned Beatty). Nothing profound, but the backwoods locales and car chases are admirably handled by topnotch TV director Joseph Sargent. Satisfactory for adults and mature youth.

**WALKING TALL** (1973) (ABC, Sunday, May 8): The souped-up original film of tough cop Buford Pusser's one-man war against crime and vice in rural Tennessee. The movie is slick, but one is buried under equal tonnage of mayhem, moral outrage and cynicism about civil rights. Not recommended.

**THE EIGER SANCTION** (1975) (NBC, Monday, May 9): Clint Eastwood works his cool and amoral way through a gamut of sexy women, tough guys, sissies and weirdos to an Alpine peak where he's supposed to push somebody off a mountain. The climbing scenes are picturesque, but the moral level is deep in the valley. Not recommended.

**THE COWBOYS** (1972) (CBS, Wednesday, May 11): John Wayne is headed for a tough 400-mile cattle drive and can't find any good men. So he makes do with a group of school boys who eventually have to prove their virility. An interesting variation on the western hero myth. Satisfactory for Wayne fans, but too violent for children.

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Date	Celebrant	Congregation
May 8	Fr. Paul Utz	St. Thomas Parish, Fortville
May 15	Fr. Lawrence Voelker	Staff of Catholic Charities Agencies
May 22	Fr. Charles Lahey	St. Francis de Sales Parish, Indianapolis
May 29	Fr. James Byrne	Holy Cross Parish, Indianapolis
June 5	Fr. Donald Schmidlin	St. Mary's Parish, Rushville
June 12	Fr. John Elford	St. Patrick's Parish, Terre Haute
June 19	Fr. Alton Braun, O.S.F.	Alverna Retreat House
June 26	Fr. Joseph Riedman	St. Michael's Parish, Greenfield

# Archbishop to ordain five men in Cathedral ceremonies

Archbishop George J. Biskup will ordain five men to the priesthood for the Archdiocese in ceremonies to be held in SS. Peter and Paul Cathedral on Saturday, May 21, at 11 a.m.

The ordinands are: Rev. Stephen Banet, Rev. Joseph N. Dant, Rev. Paul Koetter, Rev. Cosmas Raimondi and Rev. Henry F. Tully.

Joining Archbishop Biskup for the ordination rites will be nearly 100 priests of the Archdiocese and clergy from the Benedictine community of St. Meinrad Archabbey.

Music for the ceremony will be under the direction of Charles Gardner and a small group of singers and instrumentalists.

A reception following the Ordination Mass will be held for the newly ordained, their families and guests in the auditorium of the former Cathedral High School, 14th and Meridian Streets, Indianapolis.

A brief biographical sketch and First Mass and reception data on each of the ordinands is as follows:

## Rev. Stephen J. Banet

Banet is the son of Mr. and Mrs. Odell J. Banet of St. Mary-of-the-Knobs parish, Floyds Knobs. He was graduated from St. Meinrad High School and College and the American College, University of Louvain in Belgium.

A Mass of Thanksgiving will be celebrated at 7:30 p.m. (EDT) Saturday, May 21, at St. Mary-of-the-Knobs Church. Mass concelebrants will be Rev. Paul Sweeney, Rev. Francis Keefe, Rev. David Bower and priest friends. Rev. Hilary Ottensmeyer, O.S.B., of St. Meinrad Archabbey will deliver the homily.

Reception will follow in the school hall.

## Rev. Joseph N. Dant

Dant is the son of Mr. and Mrs. Joseph Dant of St. Jude parish, Indianapolis. He was graduated from the Latin School of Indianapolis, St. Meinrad College and St. Meinrad School of Theology.

His First Mass will be celebrated at 2 p.m. Sunday, May 22, at St. Jude Church with Rev. Gerald Burkert, Rev. William Morley, Rev. Harold Kneven, Rev. Mark Gottemoeller and Rev. Ronald Zgunda concelebrating. Rev. Dennis Cousens of Louisville and Rev.

Mr. James Lasher will serve as deacons. Rev. David Kahle, academic dean at St. Meinrad College, will give the homily.

Reception at Roncalli High School will immediately follow the Mass.

## Rev. Paul Koetter

Koetter is the son of Mr. and Mrs. Bernard Koetter of St. Mary-of-the-Knobs parish, Floyds Knobs. He was graduated from St. Mary's College High School and St. Mary's College in Kentucky and St. Meinrad School of Theology.

First Mass will be celebrated Sunday, May 22, at 2 p.m. (EDT) at St. Mary-of-the-Knobs Church. Rev. Joseph Voor, Rev. Paul Sweeney and priest friends will concelebrate the Mass. Rev. Stephen Schafflein and Rev. Thomas Ranzino will serve as deacons and Rev. John Lesousky, C.R., pastor of St. Theresa Cathedral, Hamilton, Bermuda, will preach the homily.

Reception will follow the Mass in the parish hall.

## Rev. Cosmas Raimondi

Raimondi is the son of Mr. and Mrs. Michael Raimondi, Sr., of Holy Rosary parish, Indianapolis. He was graduated from the Latin School, St. Meinrad College and the Catholic University of Louvain in Belgium.

First Mass will be celebrated at 4 p.m. Sunday, May 22, at St. Mark Church, Indianapolis, with Rev. John Hartzler, Msgr. Leo Schafer and Rev. Francis Keefe of Brussels concelebrating. The homily will be given by Rev. John Kirby, associate pastor of Sacred Heart parish, Jeffersonville.

Reception will follow the Mass at the Knights of Columbus Hall, 1305 N. Delaware, Indianapolis.

## Rev. Henry F. Tully

Tully is the son of Mr. and Mrs. Francis J. Tully of St. Augustine parish, Jeffersonville. He was graduated from Our Lady of Providence High School, Clarksville, St. Mary's College, Kentucky, St. Meinrad College and St. Meinrad School of Theology.

First Mass will be celebrated at St. Augustine Church, Jeffersonville, at 2:30 p.m. Sunday, May 22. Mass concelebrants will be Rev. James Bonke, Rev. Edward Ripberger, Rev. Emmanuel Sprigler, C.P., and Rev. Michael Finn. Deacons for the Mass will be Rev. David Tschernie and Rev. Mr. John Willett. Homilist will be Rev. James Bonke, associate pastor of St. Christopher Church, Speedway.

Reception will follow the Mass at the Knights of Columbus Hall, Locust and Market Streets, Jeffersonville.

## Koetter awarded theology citation at St. Meinrad

ST. MEINRAD, Ind.—During convocation ceremonies for the Saint Meinrad School of Theology held on April 28, Rev. Mr. Paul David Koetter was awarded the annual Anselm Schaaf Award. Koetter, a student from the Archdiocese of Indianapolis, will be ordained to the priesthood on May

21 in Indianapolis. This award, inaugurated in 1973, honors Rev. Anselm Schaaf, who was Rector of the Saint Meinrad School of Theology from 1931 to 1951.

Father Anselm, now 94 years old, lives in retirement at Saint Meinrad Archabbey.

The special citation presented to Koetter reads: "this year's recipient is a widely talented graduate and ordinand. He has been a bright and productive student, a consistent musician, a fair athlete, an acknowledged leader and a very credible minister. From the beginning of his first year, he has contributed generously and effectively to the common good of this seminary community, especially to our spiritual welfare. At the same time, he was actively concerned about the needs of the Church at large and engaged himself in ministry off the hill. He functions at an even keel with ready smile and wit. He is forthright, conscientious and sensitive in his manner. This year the annual Anselm Schaaf Award singles out consistent and balanced service to the life of priestly formation here and to the pastoral life of the Church away from here as a mark of distinction."



REV. STEPHEN J. BANET



REV. JOSEPH N. DANT



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# Suffering and Christ

By Father John J. Castelot

A fire breaks out in a parochial school and consumes innocent young bodies. A dam breaks, and the angry water sweeps away homes, families, young and old, good and bad. Cerebral palsy, muscular dystrophy, cancer, insanity warp and maim thousands of bodies and minds yearly. Why? Why? WHY?

This is a question with which the anguished human spirit has wrestled for thousands of years. It seems that only God knows the answer. And even now that He has shown us, by the redeeming death of Innocence itself on the Cross, that suffering is not at all pointless, meaningless, it still takes deep faith to appreciate the mysterious lesson of the crucifixion. We are so prone to forget the Resurrection!

The Old Testament people knew nothing of either the crucifixion or the resurrection. They had to grapple with the mystery as best they could. At the beginning they were apparently content with the facile explanation of the Deuteronist: Virtue brings happiness; sin brings misfortune. Now this is a valid enough principle, but it has to be rightly understood. So much depends on one's definition of happiness. Unfortunately, Old Testament horizons were limited to

life here below. Death was, for all practical purposes, the end of everything. Happiness, then, consisted in health, wealth, long life, peace, large families — the good life. Such a restricted view was bound to create difficulties, and it did.

AS TIME went on and the people suffered shattering reverses, they began questioning the truth of the commonly accepted answer. They could appreciate the fact they were suffering the consequences of their ingratitude, disobedience, open rebellion. Still, not all had been sinful. There were many good people, and they were suffering, too. On the other hand, how many godless men and women, guilty of every sin in the book, were living in the lap of luxury, apparently favored with all blessings!

The Babylonian Exile especially, coupled with the dispiriting disenchantment of the return, opened their eyes and made them face the perplexing realities of life. During this period some of their best minds searched for a new, more satisfying answer. This search led to the creation of one of the greatest works of human literature, an all-time classic, the Book of Job. From a literary viewpoint, it is, on all counts, a masterpiece. And what it has to say is of undying interest, because it mirrors the

anguish of all people confronted with the suffering of the innocent.

In highly dramatic dialogues between Job and his friends, the author seriously questions the validity of the old answer to the problem of the suffering of the just person. When, finally, an impasse has been reached, God Himself is introduced, and one expects Him to solve the mystery once for all. But He doesn't, at least not completely. However, the answer attributed to Him is reassuring. In chapters 38 and 39 He gives what is perhaps the most magnificent description of His creative power and wisdom to be found anywhere. In this power and wisdom lies Job's answer. Could such an infinitely powerful and wise Creator and Governor allow an innocent person to suffer without good reason? Such capriciousness would be a flat contradiction of His wisdom.

WHAT THAT reason is we do not learn just yet. It was to be given some four centuries later, half of it on a cloud-covered Calvary and the other half two days later in a dawn-lit garden. Still it was consoling to know there was a reason; it is only the senseless, the pointless that baffles and infuriates us.

In the light of the Passion and Resurrection of Jesus we now know that

suffering and death can be positively meaningful, redemptive. Death is an obviously necessary prelude to resurrection; the link between suffering and glory is not quite so clear. Yet St. Luke seems to insist on an almost necessary connection. In his story of the disciples on the road to Emmaus, he tells how they expressed their disappointment to the risen Lord, whom they did not recognize. The Lord answered them: "What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?" (Lk. 24, 25-26).

Just about every book of the New Testament assures us we shall share in Christ's glory. They make it equally clear that we must also share in His suffering. The first Letter of Peter keeps repeating this theme, but in a very reassuring way. This does not mean the Christian can be indifferent to human suffering. On the contrary, he must be very concerned and involved in alleviating it. But in the meantime suffering goes on and at least we know how to make it meaningful. We do not have all the answers, but we do have some important ones and in particular we have the ultimate one: Our resurrection in the Lord.

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# Why the pain, Lord?

By Father Alfred McBride, O.Praem

Few things are as certain as the possibility of suffering for every human being. Whether hit by a car, brought down by a heart attack, assaulted by migraines, mugged by a thief, burned in a fire, frozen by icy winds, bruised by a beating, insulted by a stranger, betrayed by a friend, cheated by a business partner, lied to by a relative, slandered by the press or humiliated by the boss, one will come to know suffering in some way.

Ever since the first ache and pain was felt the question has arisen about its cause, whether physical, mental or spiritual. Why the pain? And when the suffering and death becomes pervasive and unbearable, a further question emerges about its significance. Is there meaning to my suffering? Is there any way I can make sense out of it? Why does God let this happen to me? I can see why the evil suffer, but why does God let it happen to the innocent? The Russian novelist, Dostoevsky, in his legend of the Grand Inquisitor, asks why a so-called good God would allow children to suffer and be violently killed?

There is a severity about pain and suffering that makes people think of God. Some cry out to God to be delivered from their pain. Even Jesus does this on the cross, "My God, my God, why have you forsaken me?" Others curse God for the evil that has come upon them. Others again question why God would let such suffering happen. If He is so good, why does He allow evil in the world? This is the so-called problem of evil.

NOW, SO LONG as suffering is considered a problem to be solved by reason, the answers are bound to prove unsatisfying. Reason can only see God as

the all-powerful master of the universe, an overseer of the greatest plantation in the universe. Reason quite sensibly asks the plantation master to take better care of things and to prevent evil from happening. At the same time reason also realized that human beings have freedom of choice. If God is to stop a lot of the evil, then He will also have to stop a lot of the freedom. He will have to take back the gift of freedom so people will not be able to rob, brutalize and scourge each other.

Reason does see the dilemma caused by the contrast between God's almighty power and the freedom of human beings. This is why a person of faith speaks not so much about the problem of evil as the mystery of evil. Reason can solve problems. Faith solves mysteries of religion. The people of the Bible began with evil as a problem and wound up facing it as a mystery. They started treating it with reason and finished by pondering it in faith. Instead of wrestling intellectually with it, they confronted it with their hearts and

thus found meaning and hope in the very crucible of pain itself.

Their reason said that God was all powerful and therefore should stop pain and evil. Their faith said that God's power was best shown in His vulnerability — His woundability. They saw that the greatest suffering was not in the physical order, but in the moral and personal order. The wounding of persons was far more painful than the wounding of bodies. In most cases bodily wounds healed or could be borne with some sense of dignity and acceptance. But the wounds caused by persons ran so much deeper. Betrayal, humiliation, the degradation of one person by another, this was the ultimate suffering. To be rejected and despised by those to whom you showed love, here was the pain that needed redemption.

IN THEIR faith they saw that evil is overcome by good, meaning that evil is conquered by permitting its meanness and cruelty to inflict its wounds and to forgive the wounder, that both wounder and wounded may be healed. The Old Testament tells stories and poems about a suffering servant — an image of God — who bears the sufferings of others, who permits himself to be humiliated that he may heal those who sin against him. It was not just an abnormal seeking of pain, but rather a willingness to be hurt in order to forgive, and thus cure the hurt.

The cross of Jesus is the greatest example of how evil's mystery is solved. His last words are about forgiving those who hurt Him. He reaches out to heal those who have harmed. Here is a remarkable solution, not to the problem, but to the mystery of evil.

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## Rose always wanted a miracle

By Father Dave Glockner

Rose died on Friday.

Rose always wanted a miracle. I always wanted to work a miracle for her, but the Lord had His own plan.

I met Rose four years ago when I began part-time chaplain work at Spencer State Hospital. Having a four-county parish to tend didn't leave me as much time to visit patients as I would have liked. But Rose was one I couldn't forget.

She had been injured in an auto accident and was paralyzed from the waist down. Now the lower part of her body was beginning not to function.

As a young black woman living in the mountains of West Virginia, Rose had known many hardships. At great sacrifice she had become a psychologist. Now she felt her life was wasted and had no meaning. She often threatened suicide. But Rose also had faith — of a kind — not the clear, strong vision with which some are blessed, but the struggling, groping faith of the poor reaching out for hope.

We used to talk about suffering. What could I say? How could Rose see that God was good and loving? All she wanted was to get out of the hospital and be able to walk again.

Would God cure her as she asked?

I never could assure her of a miracle. I wished I had some power to heal her, and many others like her.

ON THURSDAY, the day before she died, I visited her. I took a prayer book she had requested. I said some prayers from the book and then asked if there was anything else I could do.

"Have you ever been baptized?" I asked.

"I know I told you I haven't been."

"Would you like me to baptize you?"

*'We used to  
talk about  
suffering.  
What could  
I say?'*

"Yes," Rose replied.

So Rose received the gift of Christ. The next day I returned to the hospital, anointed Rose and said the prayers for the sick. She thanked me for what I had done and I thanked God for what He had done.

An hour later, Rose died. I truly believe Rose got a greater miracle than she or I had asked for.

Often as I drive along the roads in my part of West Virginia and survey the beauty around me, I thank God that it was His plan for me to be in this place. Mingled with the beauty of nature there is the sadness of poverty. There are lives that are Christless, but there are also opportunities to turn hopelessness into joy.

I think of the mountains of another time and place and how much they meant to Jesus. He found refuge in the hills and mountains. He went there often to pray. It was on a mountain that He chose His disciples and it was from the Sermon on the Mount that we received the blessings of the beatitudes.

IT WAS ON one of the many nights He passed at Mount Olivet that Jesus prayed to the Father to "remove this cup from me."

It was not within my power to remove the cup of sorrow for Rose, but because of the resurrection I was able to give her a glimpse of the glory in store. Because Christ rose again and because he lives, Rose lives. She died aware of this heritage.

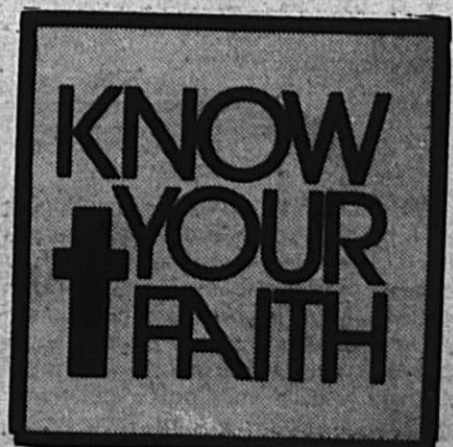
The mountains Jesus knew were not too unlike the Appalachians where the missionaries of Glenmary labor, trying to carry out His command to "go and teach

all men." The world of Appalachia has many cups of sorrow, brimming over with injustice and poverty of every kind.

Any day a missionary is able to help a struggling person deal with problems, or is successful in teaching a groping person like Rose the reality of the resurrection, means that hope spreads its rays of light in the mountains.

What if hope never came to the mountains? That is the terrible waste and the tragic sorrow that the missionaries try to alleviate. That is my mission in Appalachia, and the mission of a hundred other priests and brothers of Glenmary.

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# Points and questions

1. Discuss this statement: "If God is to stop a lot of the evil, then He will also have to stop a lot of the freedom."
2. Why does a person of faith speak more of the mystery of evil rather than the problem of evil?
4. Discuss this statement: "The cross of Jesus is the greatest example of how evil's mystery is solved."
5. In The Book of Job, read Chapters 1, 22, 23, 38, 39 and the Epilogue. What does this tell us about the suffering of the innocent? Discuss.
6. Why do we know that death can be positively meaningful, redemptive?
7. In The Gospel According to Luke, read Chapter 24.
8. How should the Christian view human suffering? Why? Discuss.
9. Can you think of a time when you have suffered? How was your suffering meaningful?
10. Discuss this statement: "It was not within my power to remove the cup of sorrow for Rose, but because of the resurrection I was able to give her a glimpse of the glory in store."
11. Reflect upon the sorrows in Christ's life. Then select any reading from the New Testament that tells of His resurrection.
12. Have a family discussion about the meaning of Christ's death and His resurrection.



## Yvonne Elliman: 'Hello Stranger'

### Hello, Stranger

*Hello stranger, it seems so good to see  
you back again  
How long has it been?  
It seems like a mighty long time.  
It seems like a mighty long time.*

*Oh my, so glad you stopped by  
To say hello to me  
Remember that's the way it used to be  
It seems like a mighty long time  
It seems like a mighty long time*

*Oh yes, I'm so glad you're here again  
Oh if you're not going to stay  
Please don't tease me like you did  
before  
Because I still love you so.  
It seems like a mighty long time  
It seems like a mighty long time*

*Oh my, I'm so happy you're here at last  
Oh it seems like a mighty long time  
Feels so good having you back home  
again.  
How long has it been?*

(c) 1977 Polydor Inc.  
Written by: Barbara Lewis  
Performed by Yvonne Elliman

"HELLO STRANGER, how long has it been? It seems like a mighty long time." These are words which we have probably used at one time or another in our lives. Many people come in and out of our lives as well as our hearts. They have different impacts and the memory of them usually calls out a different response on our feeling level. These feelings can be warmth, tenderness, hurt,

anger, loneliness or yearning. Whatever the feeling, we know these people have affected our lives and are still a part of us in some way.

...it  
seems  
like  
a  
mighty  
long  
time...

In "Hello Stranger," an old song done beautifully by Yvonne Elliman, the memory is one of love mixed with caution. There are still some strong feelings

for this person who occasionally drops into the other person's life. She says she's so glad that he stopped by to say hello and that he's back again. However, the caution is there — "Please don't tease me like you did before." In other words, don't build me up, let the feelings grow again, and then leave. The loneliness and the pain will be too much to go through since "I still love you so."

OUR HEARTS cry out for some type of permanent commitment. The "swinging single" approach of our society is, on the surface, a very attractive lifestyle. There are few responsibilities and very little involvement in another's life. If a relationship begins to become a hassle, you simply move on. If the emotional spark begins to dim, there are plenty of others who can make the feeling more exciting. This approach to relationships is popular because it does look attractive.

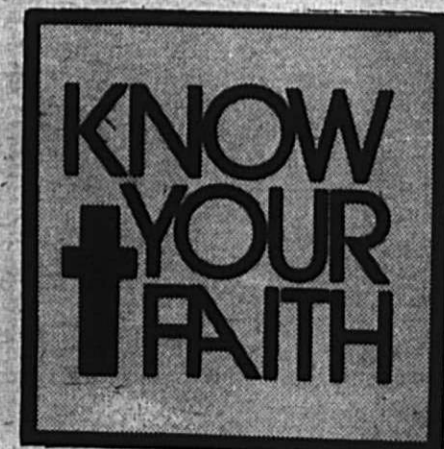
However, the level of happiness will be at the depth that the person is willing to give of self. It can be at the surface level or at one which is more deeply rooted. The dynamic of love itself involves an emptying of self, ego, pride in allowing another to fill up the emptiness. That pouring out of self includes understanding, forgiveness, patience, acceptance and a willingness to struggle with routine and boredom, but with that opened self, we make spaces for another, others, and especially God. We thus become a more complete self.

In the song, "Hello Stranger," there is

the possibility that the "stranger" could find much happiness if he is willing to stay and invest himself. The person loves him and this just might be his chance for a more lasting happiness. Whichever his choice, he should be at least sensitive enough not to cause her more hurt. Because of her feelings for him, she could easily be used by him for his own personal gratification. She seems to be aware of that and thus her caution is expressed, however, this could be the opportunity that could lead each to a more lasting love where "the stranger" will begin to reveal the real self and experience true love.

(All correspondence should be directed to: The Dameans, P.O. Box 2108; Baton Rouge, La. 70821)

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**KNOW  
YOUR  
FAITH**

## THE BIBLE

**Is death related to life now**

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

# 'The world is full of people ...with death wishes and...

By Father Alfred McBride, O.Praem.

The world is full of people with death wishes and death denials. The suicide rates dramatize the rising number of death wishers. The frantic race for material goods and cosmetic beauty points the finger at the death deniers. Death wishers want to tear the world around them down to the ground. They are bent on destroying the institutions of society in the midst of their misery that moves them to suffocate themselves.

The death deniers are engaged in rampant efforts to pollute the world with piles of consumer goods with never a thought about the meaning of life and a desperate desire to shut out the thought of the end. Death wishers jump off

bridges. Death deniers keep building more bridges. Death wishers want to scramble institutions. Death deniers are bent on expanding bureaucracies. Death wishers are full of so much self hate that they insist on sharing their misery. Death deniers are so suffused with self love that they flaunt a phony immortality.

**THE POINT** behind these observations is that the thought of death underlies much of the final motivations of people's actions. Either they become morbidly preoccupied with it and thus spoil their remaining days. Or they can't bear the thought of it and try to live as though it can never happen to them. The former become destructive pessimists. The latter look like naive optimists. Both have lost

touch with reality since neither is able to face the absolute event of death with sense, faith and poise.

Freud has described the death wishers. Dr. Elizabeth Kubler-Ross has portrayed the death deniers. What the world really needs is the death accepters. Christian realism never ceases to keep the question of death before people. Crosses adorn every Catholic church and altar in the world. Relics of Saints are imbedded in most altars. Good Friday and Easter, events that deal with death and its consequences constitute the center of the Christian message. Christ is neither death wisher nor denier. Jesus is a death acceptor.

Jesus is no pessimistic self hater and destroyer of institutions. Nor is he a hec-

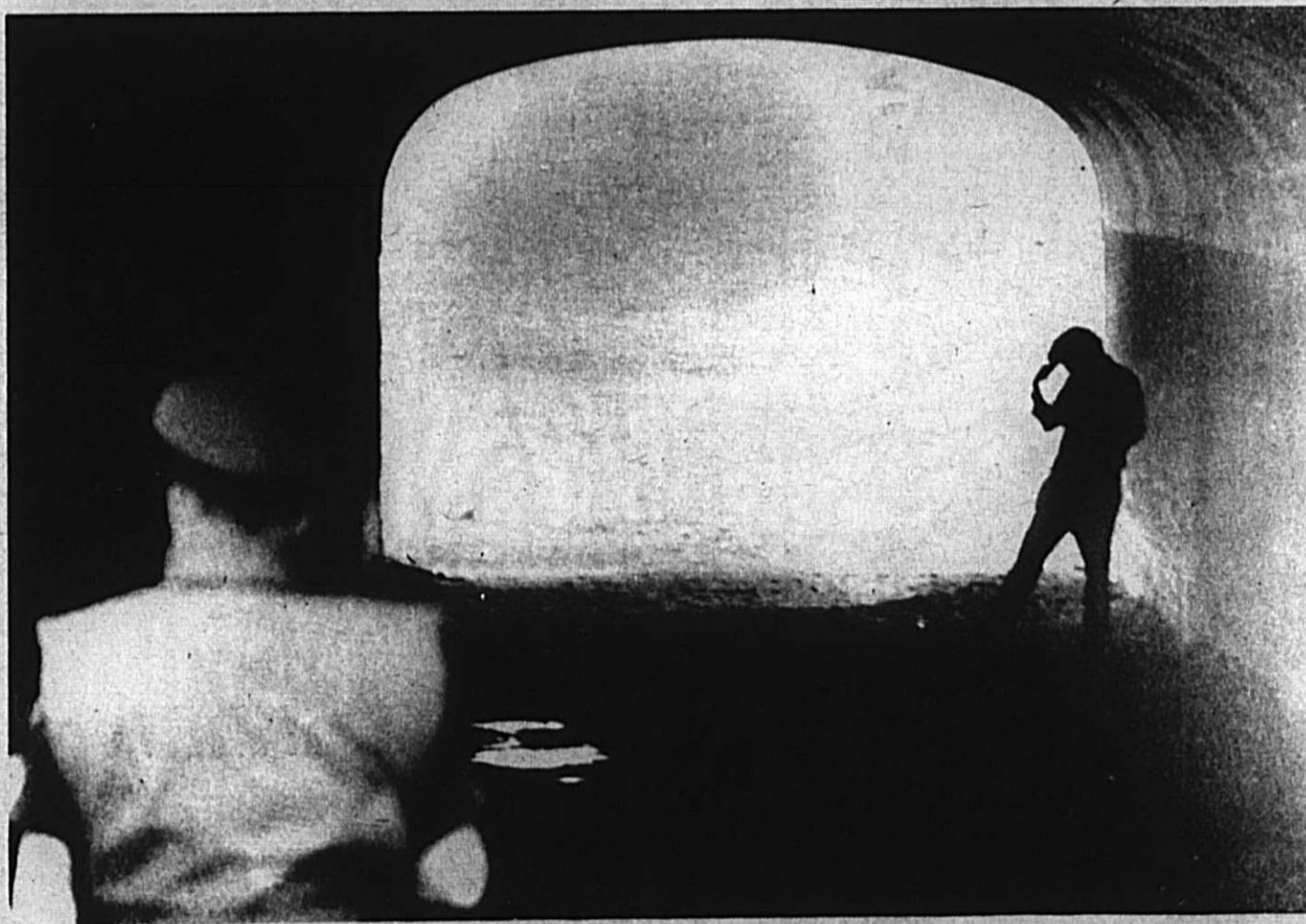
tic supporter of mindless productivity or advocate of the "me generation." Jesus shows that, in his adult years, he is quite aware that death will come to claim Him one day. He simply expects it and counts it as part of His future. To Mary at Cana he says, "My hour — that is my death — is not yet here."

**THE YOUNGER** we are, of course, the less we think that death will happen to us or have any effect upon our present behavior. But that is only at the conscious level. The built-in intimation of death haunts everyone's subconscious and works upon one's motivations. It can shift one toward pessimism, optimism or realism. Seen as a defeat and a blind end, it can only cause a morbid dislike of self and other persons. Viewed as an impossibility for me, something that only happens to others, death induces a life-long stroking of self and the building of illusions and delusions.

Faced realistically, something that will happen to me, and pondered in faith, death provides an opportunity for life-long maturing. Faith tells us that death is neither a defeat nor an end, let alone an impossibility. Faith says death will happen, but that in Christ death will be overcome. In fact, by communion with Christ now, death is overcome. Every time we commune with Jesus in prayer and sacraments and acts of love, we affirm the victory of Easter and Experience eternal life already.

This is why people of faith are not death wishers or deniers. This is also why people of faith avoid the pitfalls of pessimism and naive optimism. Already tasting the unique joy of eternal life, they are not mired in the illusions caused by the termination of temporal life. They know how to enjoy this life without being over-enchanted or imprisoned by it. Reason is puzzled by death as a problem. Faith is solaced by death as a mystery. Reason stumbles before the end of life. Faith marches to it and through it. Reason's wrestling with death yields either despair or presumption. Faith comes to terms with death and finds hope in Christ. As the funeral liturgy puts it, "In Christ life is changed, not taken away." Fear not death, therefore. Instead, praise the Lord of life.

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**'Death wishers want to tear  
the world around them  
down to the ground...'**

**...death  
denials'**