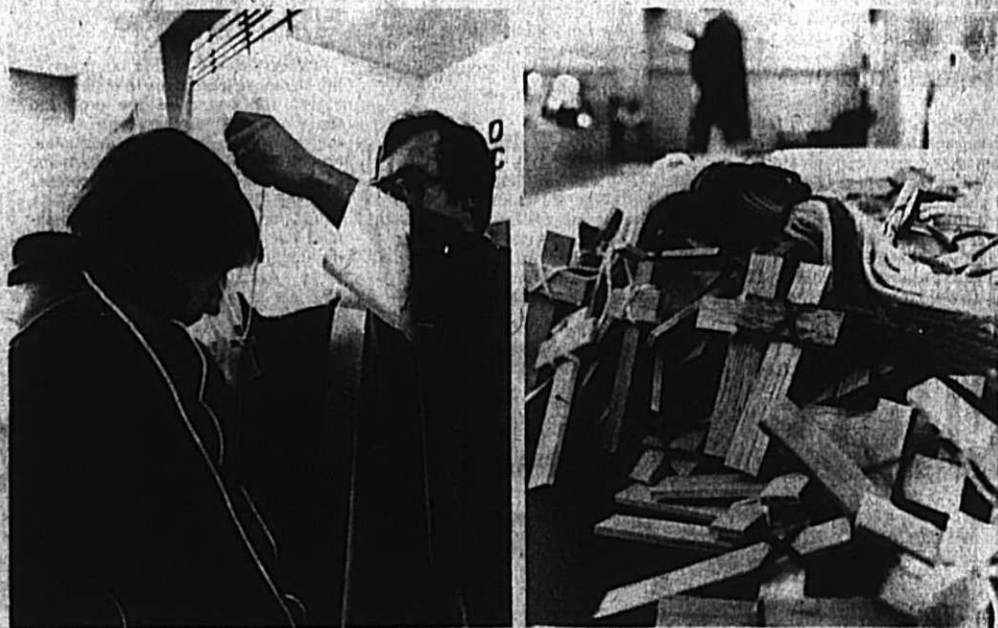


CRITERION

VOL. XVII, NO. 22

INDIANAPOLIS, INDIANA

MARCH 10, 1978



LENTEN CROSSES—Thousands of wooden crosses, made by parish teenagers, are distributed during Lent to members of St. Agnes Church, Butler, Wis. Described as a

"visible sign of commitment to Christ," the balsamwood crosses are intended to be worn publicly until Easter. (No photos by Anne Bingham)

Latin School will close; Archbishop acts after narrow Senate approval

Archbishop Biskup, on Wednesday, March 8, approved a resolution of the Priests' Senate and formally announced the closing of the Latin School of Indianapolis at the end of the current academic year.

The Senate passed a resolution Monday by a vote of 8-7 which sought to "divert money, time, energy and personnel to the Office of Vocations for vocation education at all levels, to close the Latin School, and to provide an ongoing evaluation of vocation programs." This resolution was adopted following the defeat of one which urged the continued support of the Latin School through a needs assessment and greater recruiting effort. That motion was defeated by a vote of 3-9-3.

AS A RESULT of the Senate's resolution, Archbishop Biskup released a statement announcing the school's closing. The statement follows:

"I am proud of what has been done by so many people throughout the history of the Latin School. Catholics of the Archdiocese have given generous financial support. Students and their parents have contributed much to the school. Faculty members have given their very best. Especially has the administration of the school served admirably. All members of the Church in the Archdiocese owe a great debt of gratitude to Fr. William Cleary for his dedication to the school, and I wish to personally thank him for his work.

"It is with deep personal regret that I feel compelled to announce this difficult decision. Please pray that our efforts to inspire young men to accept the call of the Lord to serve our Archdiocese as ordained priests and to develop these young men into excellent priests will be blessed by God."

THE LATIN SCHOOL began in 1955 under the direction of Magr. Joseph Brokhage. Instituted by former Archbishop Paul Schulte, it has since inception graduated more than 500 young men.

Since its first graduating class in 1959, the Latin School has seen 86 of its graduates ordained as priests of the Archdiocese. In the past ten years (1967-1977), that amounted to 63% of the total number of priests ordained for the Archdiocese of Indianapolis.

Non-public schools get attention

BY JIM CASTELLI

WASHINGTON—President Jimmy Carter has directed the Department of Health, Education and Welfare to open an Office for Non-public Schools.

The administration has also asked Congress for legislative changes which, when coupled with ad-

Related story, Page 5

ministrative changes within HEW, could more than double the amount of federal education aid going to students in non-public schools.

Secretary of Health, Education and Welfare Joseph Califano said these measures would insure that private school students get their fair share of such aid, which they have been denied in the past.

BOTH CARTER in his annual education message and Califano in congressional testimony repeated their opposition to tuition tax credits for parents of children in non-public elementary and secondary schools. But both said they were committed to helping non-public school students through federal programs aimed at disadvantaged children in all schools.

Carter said "non-public schools, particularly parochial schools, are an important part of our diverse educational system. I am committed to doing all that the Constitution allows to insure students in private schools benefit from federal programs."

About 75 percent of non-public school students attend Catholic schools.

Non-public school students receive aid through the Elementary and Secondary Education Act (ESEA). Most aid comes through funding for ESEA Title I compensatory education programs.

A study conducted for the National Institute of Education found that private school students do not receive their fair share of this aid. The study found that fewer than half of the school districts in the country with non-public schools channel federal funds to private school students. The study also found that while the

average public school Title I student received 5.5 hours of help each week, the average non-public school student received only one hour's help a week.

CALIFANO TOLD the House Education and Labor Committee that estimates on the amount of federal funds getting to non-public school students are "quite rough due to poor record-keeping in the past." He said he estimates that between \$100 and \$250 million of the \$6.9 billion ESEA requested for fiscal year 1979 will go to non-public school students.

"We also estimate," he said, "that with appropriate legislative and administrative changes, non-public school students could receive from \$100 to \$250 million in additional funds in fiscal 1980—funds to which they are legally entitled."

Califano said the federal government now spends an estimated \$28 for each public school student and \$55-75 for each non-public school student. Asked by Rep. Michael Blouin (D-Iowa) if he intended to equalize the federal funding per pupil, Califano said "absolutely."

Morgan heads Task Force

Thomas Morgan, director of Archdiocesan Social Ministries, has been appointed chairman of a Rural Life Task Force for the National Conference of Catholic Charities (NCCC), according to the Indianapolis Archdiocesan Catholic Charities Office.

Morgan has been given the task of convening a hearing for the Task Force to be held in Indianapolis on Friday, March 17. The hearing will be co-chaired by Bishop Ignatius Strecker of Kansas City, Kan., and Father Lawrence Voelker. Bishop Strecker is a member of the board of NCCC and Father Voelker is director of the Indianapolis office. Twelve members of the NCCC board will take part in the hearing.

THE TASK FORCE has been charged with gathering information and developing policy statements to guide the NCCC in its legislative and human services system. Indiana, considered a model area of rural life, was selected because its rural problems were deemed reflective of rural problems throughout the country.

The March 17th hearing designed to gather this information will begin at 1 p.m. in the Communications Room of the State Fairgrounds.

MORGAN INDICATED that three areas of testimony will be sought from rural life representatives from throughout the state. The headings include a) countryside; b) rural towns; and c) rural parish.

Under "countryside," testimony will be sought concerning such subjects as family farms, agribusiness and taxes. The "rural towns" category applies to local jobs, municipal services, local marketing and government agencies. Under both "countryside" and "rural towns" are these social issues: family life, health services, mental health services, schools, second jobs, commuting and regional culture. All of these, Morgan pointed out, relate to the "rural parish" as the focal point for convening community concerns as they relate to public policy and human services.

The information gathered at the hearing will be reported at the April 15th semi-annual national meeting of Catholic Charities' Directors. It is hoped that the data will lead to the development of position papers and planning for human services by the National Conference.

CYO adult seminar set

"You are CYO: III," a seminar for Junior level CYO adult volunteers, will be held this Sunday, March 12, in the Marian College library auditorium, beginning at 1 p.m.

Purpose of the seminar, according to General Chairman Ann Ely, will be: 1) to identify the current status of the over-all CYO program in the Archdiocese; 2) to have participating adults share their knowledge and experience of working with teenagers; 3) to dialogue with other adults and young people in an effort to better meet the needs of youth.

FATHER DONALD Schneider, Archdiocesan CYO moderator, will be the opening speaker.

Other speakers on the program include:

Chuck Schisla, public information director for the Archdiocese, who will trace the history of the CYO; Father Gerald Kirkhoff, head of the Religion Department at Scenic High School, who will present a perspective on the status of teenagers today; Ann Ely, seminar general chairman and member of the CYO Public Relations Advisory Committee from Immaculate Heart parish, who will review the results of a questionnaire mailed to 4,000 U.S. teenagers in December, 1977; Linda Frick, group leader and a director of the Moreno Institute, New York, who will conduct a

"In accordance with the decision made six years ago, the Latin School was continued with the understanding that a further decision would be made about its future after five years.

"The priests of the Archdiocese have known during all this time that the future of the Latin School would again be considered. Therefore, there have been ample opportunities for priest constituents to inform their Senators as to their stand in this question.

"The Senate is an advisory body to me as Archbishop. As Archbishop I do not take their recommendations lightly. If I make a decision to ask contrary to a recommendation of the Senate, I need very serious reasons.

"The Priests' Senate of the Archdiocese, by two separate votes, has recommended to me that the Latin School be closed at the end of the current school year. Much thought and prayer have been given to my decision. I have sought counsel seeking reasons why I should not accept the Senate's recommendation. In my judgment no one has been able to give me serious reasons why I should reject the official recommendation of the Senate.

"Therefore, the decision is made to discontinue operation of the Latin School at the end of the current scholastic year. As a result of this decision, I am asking Father Michael Welch, our Vocation Director, to initiate added programs for the high school boys of this Archdiocese. In order to carry out these programs, he will need the assistance of all priests.

dramatization of a "typical" CYO meeting; and Father John Elford, former Archdiocesan CYO moderator, who will speak on goals in light of the seminar findings.

IN ADDITION to the speakers, resource people include Father Thomas Amsden, St. Philip Neri priest moderator, Sheila Monfreda, St. Ann adult moderator, and members of the St. Ann parish CYO unit.

The seminar is a project of the CYO Public Relations Advisory Committee.

See possibility of Communion

BY JOSEPH DUERR

LOUISVILLE, Ky.—A limited possibility of intercommunion that would allow other baptized Christians to receive Communion in the Roman Catholic Church under certain circumstances is outlined in revised ecumenical guidelines for the Archdiocese of Louisville.

In announcing the change, Archbishop Thomas J. McDonough said the revision is based on a 1972 instruction issued by the Vatican Secretariat for Promoting Christian Unity.

UNDER THE CHANGE other baptized Christians may be admitted to the Eucharist in the Catholic (Continued on Page 6)

Diaconate for women?

WASHINGTON—More than 50 diocesan directors of permanent diaconate programs have asked the U.S. bishops to seek Vatican permission to ordain women as deacons.

In a resolution passed unanimously at the annual meeting of the National Association of Permanent Diaconate Directors, held in San Diego February 28-March 2, the directors said that the Catholic Theological Society of America, the Canon Law Society of America and the Catholic Biblical Association have urged such a change in church policy.

THE RESOLUTION was directed to the National Conference of Catholic Bishops' Committee on the Permanent Diaconate, chaired by Auxiliary Bishop Eugene A. Marino of Washington.

Josephite Father Robert Kearns, director of the permanent diaconate program in the Washington archdiocese and newly elected president of the National Association of Permanent Diaconate Directors, predicted that the bishops' committee would be open to a second recommendation of the meeting—that the U.S. bishops ask the Vatican to permit permanent deacons to administer the sacrament of anointing the sick.

Deacons experience "a real feeling

of incompleteness" when they have been ministering to the sick or elderly but must call in a priest to administer the sacrament of anointing the sick, Father Kearns said.

"Many persons are, in fact, being deprived of the spiritual benefits of the sacrament of anointing the sick because of the lack of the immediate availability of a priest," the resolution states.

CONCERNS WHICH surfaced at the meeting, Father Kearns said, included the continuing education of permanent deacons, the needs of deacons in rural areas and a newly surfaced minority among deacons—the single deacon.

Archbishop Schulte

88 on March 18th

Retired Archbishop Paul C. Schulte will note his 88th birthday on Saturday, March 18. A quiet observance is planned at St. Augustine Home, where he lives in retirement. Criterion readers are urged to remember him in their prayers and Lenten Masses.



'JOGGING PADRE'—Father Steve Banet, associate pastor at Immaculate Heart of Mary parish, Indianapolis, tries out the jogging suit that he'll wear at the style show sponsored by the IHM Women's Club on Wednesday, March 15, at 8 p.m. in the church auditorium. Co-chairmen for "Spring in the Village" are Mrs. David Priest and Mrs. Clay Nash. Proceeds support school and church projects. Tickets are \$2.50 and can be obtained by calling 257-0057. (Staff photo by Dr. Mary Jonathan Schultz)

Criterion is going tabloid

The secret is out. Effective with our issue of March 17, the Criterion will become a tabloid newspaper.

This will mark the first major change in format for the Criterion (since 1960) and its predecessor, the Indiana Catholic, in 67 years of publication.

Many diocesan weeklies have changed to the tabloid format in recent years and the trend seems to be in this direction. There are several obvious advantages: 1) the paper is less cumbersome and easier to read; 2) the larger number of pages provides a greater opportunity for variation in display and make-up and more departmentalization; and 3) advertisements have more impact because of increased exposure on the individual page.

The change to tabloid at the Criterion has been under study for a number of years, and ground was broken a year ago when the Know Your Faith section began to appear in this handy format. (Another tabloid example was the special Vocation Supplement which was included with our issue of February 24.)

In addition to using the tabloid format, our March 17th issue will introduce the use of wider column and slightly larger type for better legibility. New headline typefaces will also be used, and further improvements, some of which are still on the drawing board, will be made in the future.

We hope that readers will like the "new" Criterion. Either way, we would like to have your reaction.

Fr. Thomas C. Widner
Father Thomas C. Widner,
Editor

In this issue of The Criterion, you will find a special supplement for United Catholic Group Insurance.

Educational Planning workshops open Sunday

Next week Archdiocesan parishes begin a four-month look at their present total Catholic education programs.

Parish planning teams will examine six areas of concern: Program of Instruction, Administration/Organization, Student Personnel, Physical Facilities, Finance and Community Trends. The results of their study will

be used by each parish to develop a long range (1979-1982) plan for parish education.

The Educational Planning Commission will host the following workshops to prepare parishes for this next step in the Archdiocese's educational planning process. All workshops are scheduled from 7 to 10 p.m.

Date	District
Sunday, March 12	East, Sceelna
Monday, March 13	North, Chatard
Monday, March 13	Bedford, St. John, Bloomington
Tuesday, March 14	North Vernon, St. Mary
Tuesday, March 14	Lawrenceburg, St. Louis, Batesville
Wednesday, March 15	South, Roncalli
Wednesday, March 15	Richmond, St. Gabriel, Connersville
Thursday, March 16	Terre Haute, Religious Ed. Center
Thursday, March 16	Tell City, St. Paul
Saturday, March 18	West, Ritter
Saturday, March 18	New Albany, Our Lady of Providence

Role of laity

VATICAN CITY—Pope Paul VI urged the Scottish bishops to remind the laity constantly that they share in the church's mission of saving the world. The task of the laity "is a mighty one: to work for the sanctification of the world from within, in the manner of heaven," the Pope told the Scottish bishops.

Heresy charged

ROME—An Italian newspaper has accused several Catholic theologians, including Swiss-born Father Hans Kung and Jesuit Father Peter Schineller of the Jesuit School of Theology in Chicago, of heresy for alleged denials of the divinity of Jesus Christ. Il Giornale Nuovo, a politically conservative daily published in Milan, devoted a full page in its March 2 issue to the views of Catholic theologians on the divinity of Jesus.

news in brief

Cites Easter duty

VATICAN CITY—Pope Paul VI said March 1 that the church precept to receive Communion during Eastertide is "unfortunately ignored and contested by many, very many." The obligation to "make one's Easter duty," said the Pope, "means to rectify the course of our life in line with our highest religious goals."

College to close

WASHINGTON — Immaculate College of Washington, a two-year Catholic women's college staffed by the Sisters of Providence for the past 41 years, will close this June, due to financial problems. Immaculate, with a present enrollment of about 100 liberal arts students, has experienced a \$30,000 average annual deficit for the past five years, according to Sister

Marie William, college and career counselor. The college facilities will be used by Immaculate Preparatory School, a high school operated on the same campus as the college.

'Little confidence'

LONDON—Exiled Bishop Donal Lamont of Umtali, Rhodesia, said he has "little confidence" in the constitutional agreement signed March 3 by Rhodesian Prime Minister Ian Smith and leaders of moderate black forces in Rhodesia.

Bishops named

WASHINGTON—Pope Paul VI has named Msgr. Eusebius J. Beltran of Atlanta the new bishop of Tulsa, Okla. The Pope also named Father Peter A. Rosazza of Hartford, Conn., auxiliary bishop to Archbishop John F. Whealon of Hartford.

Chavez speaks out

LA PAZ, Calif.—Although the organizing of farm workers in California "is making rapid progress," it is "coming very slow" in the rest of the country, according to Cesar Chavez, president of the United Farm Workers of America. In a wide-ranging interview in La Paz, Chavez also discussed the effects of mechanization on farm workers, the lack of legislative action on their behalf across the country and the recently ended boycott of grapes, lettuce and Gallo wine.

ERA under fire

UNDATED—As efforts continue in the Kentucky legislature to rescind the state's ratification of the proposed Equal Rights Amendment (ERA), debate on the issue has intensified among Catholics in Kentucky. At the core of the debate is disagreement over the effect ratification of the ERA would have on abortion. Some contend the ERA would "lock" abortion-on-demand into the Constitution, while others argue abortion and the ERA are separate issues.

remember them

† BOECKX, Petrus F., 64, St. Luke, Indianapolis, March 3.	† ENDRIE, Mary Hampton, 72, St. Mary, New Albany, March 4.
† BONUCCI, Lorene M., 67, Sacred Heart, Clinton, March 1.	† FENDLEY, Leroy R., St. Mary, Indianapolis, March 8.
† BUEHLER, Alois, 73, Holy Name, Beech Grove, March 8.	† GORJANC, Lillian M., St. Christopher, Speedway, Feb. 28.
† CASSERLY, Thomas R., Christ the King, Indianapolis, March 4.	† GRUBBS, Mary Duffy, 85, St. Augustine, Jeffersonville, Feb. 27.
† CHERVENKO, Clara Elizabeth, 78, Sacred Heart, Terre Haute, March 2.	† HARTZ, Mary, 80, St. Paul, Tell City, March 4.
† DAVIS, Mary Jane, 67, St. Lawrence, Lawrenceburg, Feb. 21.	† HOLPP, Mary, 61, St. Paul, Tell City, Feb. 27.
	† KALTENBACH, Albert A., 85, St. Philip Neri, Indianapolis, March 4.
	† KOESTERS, Mary F., 91, St. Joan of Arc, Indianapolis, March 7.
	† LOFTUS, Francis J. (Jenny), 80, St. Mary, Navilleton, March 1.
	† MCKINNEY, Mary Ellen, 94, St. Mary-of-the-Woods Village Church, March 4.
	† MILLER, Frank A., St. Thomas Aquinas, Indianapolis, March 7.
	† MILLER, Mable, 80, St. Lawrence, Lawrenceburg, Feb. 21.
	† MINATEL, Dominic, 91, Little Flower, Indianapolis, March 2.
	† MOGAN, Timothy, Sacred Heart, Terre Haute, March 6.
	† MOONEY, Robert P., 57, St. Luke, Indianapolis, March 4.
	† MUELLER, Louise, 77, St. Paul, Tell City, March 4.
	† NASSER, Leitha A., 64, St. Joseph, Terre Haute, Feb. 28.
	† PFLUM, Ambrose G., 62, St. Michael, Brookville, March 3.
	† QUINO, E. Timothy, Christ the King, Indianapolis, March 6.
	† REED, Robert T., 57, Sacred Heart, Jeffersonville, Feb. 27.
	† REPP, Alma C., 77, St. James, Indianapolis, March 6.
	† SCHAAD, Elizabeth D., 91, St. Ann, Terre Haute, March 2.
	† SNEYD, John R., 70, St. Patrick, Terre Haute, March 6.
	† STINER, Edward R., 69, Most Precious Blood, New Middletown, Feb. 28.
	† SWAIN, Daley Dee, 102, Our Lady of the Miraculous Medal Cemetery Chapel, Indianapolis, March 6.
	† WALKER, Anna G., St. Joseph, Terre Haute, March 3.
	† WENNING, Josephine, 93, Immaculate Conception, Millhouse, March 2.

Hibernians slate 'dual' celebration

INDIANAPOLIS — Pat O'Brien, beloved actor of stage, screen and television, will be the guest speaker at the 108th annual St. Patrick's celebration sponsored by the Kevin Barry Division, Ancient Order of Hibernians.

Mr. O'Brien will make both an afternoon and evening appearance at the Beef 'n' Boards Dinner Theatre on Sunday, March 12. The celebration, which will include dinner, will replace the traditional St. Patrick's Breakfast.

Afternoon reservations, at \$10 a person, are being handled by Tom McGinley, 924-1382, and evening reservations, at \$12.50, can be made by calling Tom McShane, 357-1533.

Appointed by Pope Paul

LOS ANGELES — Pope Paul VI has appointed Cardinal Timothy Manning of Los Angeles to the Vatican Congregation for the Evangelization of Peoples.

Cardinal Manning, a member of the U.S. Bishops' Mission Council, has made journeys to the missions in Africa and the South Pacific to visit missionary workers from the Los Angeles archdiocese.

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'Erin go bragh!'

BY FRED W. FRIES

"Erin go bragh."

If you're headed for Terre Haute on St. Patrick's Day—that's next Friday—you'd better know the password, or you may not get in.

A slight exaggeration, to be sure, but the fact is that the Irish and their friends will be taking over the town—and rightly so—for their big day.

The whole celebration is being master-minded and directed by Father Joe Wade—the genial young pastor of St. Patrick's parish.

FOR ONE THING, they're going to dye the Wabash River, or part of it, at least. That ancient waterway—long heralded in poetry and prose—will be tinted a Kelly green. Let you be concerned about pollution, be assured that they'll be using a harmless coloring agent.

In addition to "upgrading" the Wabash, Father Wade has permission of the city fathers to have a king-size (forgive the monarchial reference) shamrock painted at the intersection of 19th and Poplar, in front of St. Patrick's parish plant, focal point of the evening's festivities.

A Mass at 5:30 p.m. will open the program with area priests celebrating with Father Wade. The homilist will be Father John Elford, former pastor now at St. Joseph parish, Indianapolis.

FOLLOWING THE LITURGY, a gala dinner and dance will be held in the parish hall. Featured will be authentic Irish food and "native" entertainment. Father Ralph Murtagh of Mt. St. Francis Retreat Center will play Irish melodies on the accordion, and a colleen from Dublin by the name of Barbara Murphy will handle the vocalizing.

Another native of Dublin, 80-year-old blind Thomas Lenihan, who is visiting in the area, has agreed to preside over the proceedings as Honorary Mayor.

Incidentally, another Irishman, Joseph Donnelly, chef at the Terre Haute Country Club, will add the master's touch to the corned beef and cabbage.

Awards to be given away at the dance include (wouldn't you know it?) a round-trip plane ticket to Ireland for two; a pair of Irish Sweepstakes ducats; and a handmade Afghan, right from the Auld Sod.

There is one unconfirmed rumor that Father Wade will dive off the church steeple into a vat of green beer, but we believe that can be written off as so much "blarney."

At any rate, festivities are scheduled to terminate at midnight.

Don't bet on it.

'FULL SPEED AHEAD'—In last week's front page story on the Indianapolis St. Meinrad Alumni Dinner we reported that plans for the construction of a badly-needed new monastery have been "temporarily shelved" in favor of other more urgent priorities. Archabbey officials have informed us that we apparently got the wrong impression from Father Richard Hindle's remarks. The truth of the matter is, we are told, that seminary priorities have now been disposed of, and the word on monastery construction (or renovation) is "full speed ahead," though the program is still in the planning stage. We stand corrected.

MARIAN SCHEDULES COMIC OPERA—The music and drama departments at Marian College will present Puccini's celebrated one-act comic opera "Gianni Schicchi" this week-end in the auditorium. Dennis Kelly, a member of the Marian faculty, will sing the title role, and Daniel Kase will direct. Curtain time is 8 p.m. on Friday and Saturday and 3 p.m. on Sunday. Tickets, at \$2.00, may be purchased at the door or may be reserved by calling 924-3291.

BLOOD DRAWINGS SLATED—Ann Thompson, Community Affairs Chairman for the Archdiocesan Council of Catholic Women, has announced the following schedule of parish blood drawings: Monday, March 13, 2 p.m. to 7 p.m., St. Bernadette and Nativity; Tuesday, March 14, 2 p.m. to 7 p.m., Our Lady of Lourdes; Monday, April 10, St. Lawrence: 1:30 p.m. to 7 p.m. Ms. Thompson asked Tacker to express thanks of the ACCW organization for the "splendid response" of parishes to the recent drive for clothing and supplies for the Birthline program.

'TOOTSIE ROLL DRIVE'—Hundreds of Knights of Columbus, from throughout Indiana will be on street corners and in shopping centers and business establishments in towns and communities the weekend of April 7, 8 and 9 seeking donations for the Mentally Retarded. They will be offering a 15-cent Tootsie Roll in exchange for a contribution to the drive—a massive campaign to aid the state's 150,000 victims of mental retardation. Funds raised during the campaign will assist the program in the community or county area where the contributions are made. It's a good cause, and, what's more, Lent will be over, and you can eat the Tootsie Roll.

MARCH 11

The Blood Donor Club of Holy Name parish, Beech Grove, will sponsor an on-site blood draw in Hartman Hall, 21 N. 17th Ave., from 7 a.m. to noon.

Pat Moriarty will prepare corned beef and cabbage for a St. Patrick's dinner and dance at Little Flower parish, Indianapolis. The Men's Club is sponsor for the event. The dinner will be served from 7:30 to 9 p.m. with dancing from 9 p.m. to midnight. Tickets are \$6 per couple.

The Parents Club of St. Ann parish, Indianapolis, will sponsor a Monte Carlo night in the school hall from 8 p.m. to 1 a.m. Admission is \$1.

All girls ranging in age from 7 to 17 are invited to a special tea to introduce them to the Junior Daughters Court of St. Peter Claver. The tea, to be held at St. Lawrence parish, Indianapolis, will be from 2 until 4:30 p.m.

Further information is available from Barbara Jarczyk, 545-4135, or Sandy Mast, 545-1955.

MARCH 11-12

Holy Trinity parish, 2618 W. St. Clair, Indianapolis, will hold its spring bazaar from 10 a.m. to 8 p.m. on Saturday and from 9 a.m. to 3 p.m. on Sunday. Besides all kinds of entertainment, the bazaar features a chicken and noodles dinner from 4 to 8 p.m. on Saturday and a roast beef dinner from noon until 3 p.m. on Sunday.

MARCH 11-16

The following activities sponsored by Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, will be held at the ASM building unless otherwise indicated:

—March 11: Birthline training session for volunteers from Indianapolis, Greenfield and Greencastle at 1 p.m.

—March 12: Pre-Cana session at 623 E. North Street, Indianapolis, at 12:30 p.m.

—March 12: Alcoholism Help and Information "Recovery" meeting at 2 p.m.

—March 14: Teen marriage counseling couples meeting for the North Vernon Deanery will be held at Nativity parish, North Vernon, at 7:30 p.m.

—March 15: Simeon meeting for Holy Angels parish at 7:30 p.m.

—March 15: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. and the "AA" meeting at 8:30 p.m.

March 15: Simeon training session for volunteers of St. Ann, St. Benedict and St. Joseph parishes, Terre Haute, from 10 a.m. to 3 p.m. at St. Benedict school hall.

—March 16: Simeon meeting for Cathedral parish, Indianapolis, at 10 a.m. at the nutrition site.

MARCH 13, 14, 15 and 19

Penance services in Indianapolis outside parishes for the coming week will begin at 7:30 p.m. at the following locations:

—March 13: St. Michael Church
—March 14: St. Andrew

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ACTIVITIES CALENDAR

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

Church and Holy Spirit Christopher Church, Church
—March 15: Our Lady of Lourdes Church
—March 19: St. Lawrence Church

MARCH 14

The regular monthly meeting of the Ave Maria Guild will be held at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Hostesses for the dessert preceding the business meeting include Mrs. Robert Kremer, Mrs. Herbert Murphy and Miss Constance Wiegand.

MARCH 15

The St. Jude parish Social Commission is sponsoring an Irish Fling at the Sherwood Club, 6500 S. Emerson, Indianapolis. The Fling, from 6 until 10 p.m., will open with an Irish smorgasbord from 6 until 8 p.m. Tickets are \$2.50 per person.

Tickets will be sold at the door. They are also available from Carol Redmond, 882-0327.

The last in a series of Lenten lectures, "Our Roots in Christ," will be given by Father Kenneth Smith at St. Matthew school cafeteria, Indianapolis, following the 7 p.m. Mass in the church.

Father Kimball Wolf, associate pastor at Holy Spirit parish, Indianapolis, will conduct the monthly Leisure Day program at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The program begins at 9 a.m.

Babysitting services are provided for small children.

The current Lenten series entitled "Lent: Understanding, Renewal and Growth," will conclude with a penance service at St.

Indianapolis, beginning at 5 p.m. Admission is \$2 per person with children under 12 free.

Father Joe Wade and a committee of St. Patrick's patrons announce an Irish gala at St. Patrick parish, Terre Haute, beginning with an Irish dinner at 6:30 p.m. and continuing throughout the evening with music, dancing and entertainment. Tickets are \$6.50. They are available at the rectory, 19th and Poplar Streets, or by calling 232-8518.

The Lynchmen will furnish the music for a St. Patrick Day dance in Father Gootee Hall of St. Paul parish, Sellersburg. Admission is by reservation.

The Family Life Commission of St. Paul parish, Tell City, is sponsoring a family Seder in the school cafeteria at 5 p.m. The Seder is the traditional Jewish family meal commemorating the exodus of the Jews from bondage and the first Passover.

The Family Life Commission will furnish the special foods for the traditional ritual Seder followed by a carry-in meal.

Reservations are necessary and must be made by Sunday, March 12.

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SCHEDULE FOR HOLY WEEK — 1978

HOLY THURSDAY, March 23 — Mass: 11:50 a.m., 7:30 p.m.
GOOD FRIDAY, March 24 — Liturgy: 2 p.m. Confessions: Noon-2 p.m., 3-5 p.m. Reading of the Passions and Stations of the Cross: 7:30 p.m.
HOLY SATURDAY, March 25 — Confession: Noon-5 p.m. Easter Vigil Liturgy: 7:30 p.m.
EASTER SUNDAY, March 26 — Mass: 6, 8, 11 a.m. and 5:30 p.m.

LENTEN SACRIFICE FUND

136 West Georgia Street
Indianapolis, Indiana 46225

Dear Friend of the Missions,

"My God, My God, why have You abandoned Me?"

A cry that bursts from the heart of suffering, it is the cry of despair today from hungry India, from the thirsty Sahara, from the shattered land of Guatemala, from the hopeless degradation of poverty-stricken lands the world over.

IT WAS THE CRY ON GOOD FRIDAY FROM THE CROSS.

Yes, Christ Himself, dying on the cross, seemingly came to the edge of despair. But by His very next words, He made the greatest act of faith the world has known: "Father, into Your hands I place My spirit."

It is the work of the Mission Church today to propagate this faith -- to comfort and serve the poor so that they will turn from despair to the sure knowledge that in God's hands they are whole and loved.

Over 138,000 Priests, Sisters, and Brothers are at work in the Missions doing as Christ did -- preaching, teaching, and healing the wounds of a suffering world. They cannot make the afflictions of the world disappear totally, but they can see that suffering is softened by love; they are God's answer to the lonely cry.

And they do not work alone, for you are part of this Mission, too. Your prayers are needed to give strength to those who serve; your gift is needed to support tremendous works of teaching, healing, and caring. Without you, Christ's work in the Missions is not complete!

So I beg you, please pray and sacrifice during Lent that the faith which is ours might be theirs.

Gratefully yours,

James D. Barton
The Reverend James D. Barton

Dear Director:

I want to help give hope to the world this Lent. I enclose my offering to help:

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

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Please make check payable to Propagation of the Faith Lenten Fund. Thank you very much!

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Richter, Valerie
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Leppert, Mary Rose
Gruener, Anne Marie
Slah, Henry J., Sr.
Hueber, Clara M.
Deprle, Catherine
Cullom, Mary Iola
Pedlow, Paul E.
Felske, Elizabeth M.
Siele, H. Wesley
Kenworthy, Ralph E.
Cooney, Carl P.
Krebs, Teresa
Heldberger, James K.
Gartner, Laona M.
Gorjanc, Lillian M.
Washam, Paul E.

Holy Cross

Bittner, Henry A.

Calvary

Lentis, Hazel Ann
Schliss, Melvin J.
Jones, Eloise M.

Calvary Mausoleum

Walters, Frederick C.
Shore, Bechum G.
Dapper, Thomas C.
Zagajski, Robert A.
Gorjanc, Marie

Calvary Mausoleum

Walters, Frederick C.
Shore, Bechum G.
Dapper, Thomas C.
Zagajski, Robert A.
Gorjanc, Marie

Catholic Cemeteries Assoc. of Indpls.

2448 So. Meridian St.

Indianapolis, Indiana

784-4430

editorial

Public relations

Some are saying that the collapse of the coal miners' strike negotiations with the vote taken this last weekend means the breakup of the United Mine Workers and the strength of that union.

Perhaps. At this moment, however, it appears that most people—coal miners and otherwise—are merely tired of a cause which has dragged on seemingly interminably, a cause which is at last affecting the convenience of even those who don't care about it one way or the other, a cause which is coupled with a winter during which a lack of concern for human beings has also created a weariness which seemingly is unending.

One suspects a weariness toward the cause of labor relations in general. Though some in this country believe labor unions control much of the action, the fact is that most of the working force is not even unionized. Less than 30% is.

But there is a disillusionment with unionization and the labor movement. There is the underlying suspicion that what is good for labor is not good for the U.S.A. And that could be

very bad for both labor and the U.S.A.

The Church teaches that the working man has the right to organize for his protection and betterment. Somehow many continue to resent this right perhaps because it intrudes on the interests of others towards unlimited power and profit. Yet some unions seem to exert greater power and accrue greater profit than the management with whom unions must bargain. Whatever the history of labor relations in this country, the shoe now seems to be on the other foot. Labor, once the underdog, seems to some to be the force which needs to be better controlled, not management.

At the least, labor needs a better image. Better public relations would do labor and the labor movement no harm. Moreover, the Church herself could do a better job in her image of teaching the rights of the working man.

It is nonetheless unfortunate that many Christians have too much difficulty sacrificing for their own personal good to be able to sacrifice for the common good.

—T.W.



WATCHFUL EYE—Seemingly being watched over by a portrait of President John F. Kennedy, Jason Carter, grandson of President Jimmy Carter, naps on a White House sofa. The youngster became sleepy during a reception and his father, Jack Carter, put him down to rest. (NC photo)

taking lent seriously

Compassion, resurrection highlight Lazarus story

BY FR. ALFRED McBRIDE

A recent best-seller entitled *Life After Life* recounts stories of people who apparently died and revived to tell the tale. Most of them speak of some kind of luminous experiences. These interviews with those who have had some kind of brink experience are up-to-date versions of the centuries old attempt to penetrate the barrier between this life and the next. In the Victorian Age, fake spiritualists duped wealthy old ladies into thinking they were talking to "dear old Harry."



The remarkable thing about the Lazarus story that we hear today is that there is no news from beyond the grave. The Biblical account shows no interest in the trip Lazarus took.

No one is quoted about asking him about the sights and sounds of his journey into the realm of death. Nor is he. Nor has he left us any voluntary account of the event.

IT MIGHT BE fair to conclude that either the journey into the next life held no interest for the people of the times, or that Lazarus had nothing to tell them anyway. The Biblical account seems more interested in the hopes of the living than in the haunts of the dead. The Lazarus story is less about the corridors of death and more about the vision of eternal life. The atmosphere of the morgue yields to the faith insight into resurrection.

The crucial distinction is between resuscitation and resurrection. In resuscitation our mortal body returns

to life as is. In resurrection we are reborn with a glorified body that is still our original person but mysteriously transformed by God's power.

When St. Paul was asked the question about what our glorified, risen persons would look like, he resorted to the image of a seed and a plant. The seed becomes the glorious plant, but the seed has achieved an extraordinary new existence. There was enough about Christ's Easter body-person that it was eventually recognizable to the Apostles. But there was much that was different about it to the point that the Apostles didn't know him at first.

We should read the Lazarus story for its dual themes of compassion and resurrection. The death of a loved one always causes grief. Jesus knows such sorrow and is not ashamed to cry when he hears the news and sees the grave.

ONCE AGAIN God reaches out to share in the total human experience. God mourns. Yet this is not the whole story. If one has a spiritual life now through union with God, this will continue despite death. At death, then, life is changed, not taken away. Union with Christ here means union with him in the resurrection hereafter.

In recent years there has been so much emphasis on the good and fulfilling life here, there is an impression that either there is no afterlife, or else it doesn't mean much. No one who has a spiritual life, a lifelong love affair with God could believe this or bear it. When one excludes Easter and the afterlife from belief, then the death knell for all Christian faith has tolled. It ultimately means we are thrown back on our own resources and condemned to catch what we can before the end.

The resuscitation of Lazarus is a sign of the forthcoming resurrection of Christ and a promise of Lazarus' own resurrection after his second death. The momentary reprieve is a stunning miracle to teach us that we need not fear that death is the end of everything. Christ does not free us from dying, but from the threat that there is no more. We will have our Good Friday. Indeed, But there is a great Easter in our future.

"Go, therefore, and make disciples of all nations teaching them to observe all that I have commanded you; and behold, I am with you all days, even to the consummation of the world."

Words of Jesus Christ
Matthew 28:19-20

Father Charles J. Kraeszig
New Port Richey, Fla.

Father Bernard Survil seeks a newspaper

To the Editor:

Nicaragua is in the world news. Nicaraguans, however, have been hearing more about the heavy snows in the U.S. Midwest than about themselves since West Pointer General Somoza has ordered a news blackout on events surrounding the

National Strike in this Central American country.

Only one newspaper, that of Pedro Chomorro, who was murdered in January, continued to publish details. But remember, a good 50% of the people can't read, and those who can often don't have access to the papers. They have to depend on the radio.

Thus, the Catholic clergy of the City of Managua agreed to open the doors of their churches to radio news commentators so that their people could get the news during the blackout.

Next, in mid-February, "Catholic Radio" came under direct attack. Police entered and confiscated program materials they considered "offensive." Then the government-run Electric Company cut the juice to the Station. When the bishops of the country announced their upcoming meeting, power was suddenly restored.

Another problem, unrelated to

political turmoil, remains: The Station's aging electronic gear makes it difficult, for example, to broadcast literacy programs into the rural areas since the power now limits its reception to a small zone around the Capitol City.

Nicaragua has no Catholic newspaper. The radio is the only regular contact the Church has with the people other than the pulpit.

The Bishop of Managua wants to keep the voice of Catholicism strong in Nicaragua via the radio. Can you help?

Father Bernard Survil
Apartado 678
Tegucigalpa, Honduras

P.S. I can send full particulars on the needs of the Station. Write me at the above address with a carbon copy to me at Maryknoll, New York, 10545. Specify if you read Spanish, since the Bishop's original request is in that language.



Sullivan
3-10

letters

Fr. Kraeszig says, 'Born again philosophy being misused'

To the Editor:

Scripture, to be interpreted correctly, must be viewed from the language and intent of the New Testament writers. To do this we must know the meaning of the words used in that time (33-100 A.D.), rather than apply the meaning of modern day semantics (1978 A.D.).

The meaning of the words: "born again," as used by many people today, is not the same as the meaning of those words as used by the writers of the New Testament 1900 years ago. Therefore, when interpreting the words: "born again" in the Scriptures, we must not apply our present-day meaning to them, but rather the meaning that was prevalent at the time the author actually wrote them. In short, the 1978 meaning of "born again" is not the same as the meaning of "born again" as used by the Scripture writers.

Furthermore, to interpret "born

again" (and all of Scripture) correctly, we must view these words in the context of the whole New Testament, rather than isolating these words from the words "born again," we must know the meaning as intended by the Scripture writer, and view the meaning of these words as used throughout the N.T. principally where Christ Himself used them: e.g., John 3:4-5: Nicodemus asked Christ: "How can a man be born again?" and Christ replied: "Unless a man be born again of water and the Spirit (Baptism), he cannot enter into the Kingdom of God." So God here told us exactly what "born again" means: Baptism with water. Present day mankind, however, insists that "born again" means a decision to live a Christian life, a decision to accept Christ as one's "personal Savior" or something similar. Who is right?—Christ or modern man? For us to persist in our "modern" interpretation of "born again," means, in effect, that we are saying: "Christ didn't know what He

was talking about; He was wrong; We are right!" How dare anyone assert that Christ did not know what the correct interpretation of His Teaching is! If we reject Christ's words and continue to hold our own private interpretation, we are rejecting Christ and His teachings, no matter how much we insist that Christ is our personal Savior!

God knows all things. He can never make a mistake. It is absolutely impossible for God to tell (inspire) us that one of His Teachings means "such and such," while at the same time He knows that this same teaching means "this and this." God cannot lie to us; He cannot mislead us. When He says something is "this and this," it has to be true; it cannot be "such and such."

Therefore, according to the principle of private interpretation, (i.e., that God inspires each person when reading the Bible to interpret it correctly, to know the truth as it exists in the mind of God), God would have

washington newsletter

Anti-abortionists move to civil disobedience

BY JIM CASTELLI

WASHINGTON—A new tactic has emerged in the anti-abortion movement and supporters of legal abortion have adopted a counter-tactic of their own.

The tactic is civil disobedience and the counter-tactic is the suggestion that civil disobedience inevitably leads to violence.

The new debate is virtually an instant replay of debates concerning the civil rights and anti-war movements in the 60s: protesters adopt non-violent civil disobedience; the target of their protests warn that civil disobedience will lead to violence; protest leaders

condemn violence but hold their ground.

There has been an increase in civil disobedience tactics in picketing and siting-in at abortion clinics. Six have been firebombed and a number of others have been vandalized, according to a report compiled by the National Abortion Rights Action League (NARAL).

CHRISTINE BRIM, NARAL's public information officer, says that no one is ready to blame the anti-abortion groups for violence or even to suggest that they knew about such incidents in advance. But, she says, anti-abortion groups have a responsibility to ask themselves whether some of their rhetoric is creating an atmosphere in which people will move to violence.

Ms. Brim says there is a danger that the use of "abortion is murder" rhetoric can lead some people to think that anything, even violence, is justified in trying to stop abortion. She also argues that "it is a short step from civil disobedience to violence on any issue in any culture at any time."

Anti-abortion groups "may not be setting people up to burn abortion clinics," she added, "but we don't exactly see them bending over backward to prevent it, either."

Last November, the Religious Coalition on Abortion Rights sent letters to every Catholic bishop in the country, as well as to other religious leaders, asking them to sign a joint statement condemning violence directed against abortion clinics. No Catholic bishops signed

the statement; three wrote letters arguing, more or less, that while they condemned the violence directed at the clinics, abortion was even more violent.

Mgr. James McHugh, director of the Bishops' Committee for Pro-Life Activities, said he believes that abortion clinic violence is a small, passing phenomenon and that major attention from the bishops "would blow it all out of proportion."

He argued that not all of the vandalism and violence directed at abortion clinics is even abortion-related. He also noted that bishops and anti-abortion leaders have condemned violence when it has occurred. The violence that has occurred so far, he said, is no justification for pulling back from the anti-abortion effort.

MSGR. McHUGH SAID that civil disobedience is likely to continue and that it is an accepted tactic in many instances in America today. He said it is difficult to speculate, but he said he believes all-ins should stop short of entering a procedure room or interfering with an abortion procedure.

Mgr. McHugh also denied that anti-abortion rhetoric has led anyone to violence. He said he doesn't use "abortion is murder" rhetoric himself because he sees a difference between saying that abortion is "killing" or the "destruction of innocent life" and suggesting that the person performing an abortion is a murderer.

He said some anti-abortion people have become frustrated because they feel that nothing significant has happened since the January, 1973,

Supreme Court decisions striking down most state restrictions on abortion. Pro-abortion groups have increased this sense of frustration by pushing beyond the court's decisions in areas such as federal funding of abortion, he said.

Mgr. McHugh said he conceded that some anti-abortion people may have become frustrated enough to turn to violence. But, he said, "the most radically conservative types that I've seen . . . have withdrawn into their own families or their own little enclaves" and are not likely to turn to violence.

This frustration is not justified, he said. "I think a great deal can be done both legislatively and judicially," he said.

WHILE ANTI-ABORTION groups and their opponents talk about what's involved in the tactic of civil disobedience, both sides should welcome the views expressed by Bishop James Hickey of Cleveland after an abortion clinic was firebombed and a laboratory technician was temporarily blinded by gasoline thrown in her face.

"We reject and oppose the violence that has taken place at the . . . clinic. This violent response to abortion is immoral and anti-life. Certainly we have never encouraged, or in the slightest way suggested this kind of action . . ."

"We raise our objection to abortion, not with a call to violence, but in the spirit of Christ who, in condemning wrong-doing, was always kind and merciful to those involved."

the criterion

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the word this sunday

By Father Donn Reabe

FIFTH SUNDAY OF LENT

"Rise Up"

Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45

As Easter approaches, the Church encourages us to stick to our Lenten penances so that the Resurrection life of Jesus might grow within us unto life everlasting. While the reading from Ezekiel referred more to Israel's coming to its senses and returning "from the dead" back to God, the Church sees in it a foreshadowing of the Resurrection of the dead. The Psalmist is confident that God will not turn a deaf ear to one who trusts in Him—even on the brink of death. If the Spirit of Christ is in us, we are on our way to unending life with God. The example of Lazarus is a sign of hope for each of us—God always works to bring forth life even out of death.

Msgr. Ellis named for ND medal

NOTRE DAME, Ind.—Historian Msgr. John T. Ellis was awarded the University of Notre Dame's Laetare Medal for his "outstanding contributions to the life of our nation."

Notre Dame President, Father Theodore M. Hesburgh, called Msgr. Ellis "an historian who has spent his life chronicling the achievements of many who preceded him in this distinction, a teacher, scholar, and author who has exemplified the best in the intellectual tradition of the church."

THE 72-YEAR-OLD priest, teaching on a post-retirement appointment at the Catholic University of America in Washington, D.C., is the second clergyman to receive the Laetare Medal. The medal, whose recipient is announced each year on the fourth Sunday of Lent, (Laetare Sunday) is patterned after a papal honor dating from the 11th century. Notre Dame first awarded it to lay historian John Glimery Shea 95 years ago, and opened eligibility to clergy and Religious in 1968.

A native of Seneca, Ill., Msgr. Ellis received his A.B. degree from St. Viator College in 1927, his M.A. from Catholic University in 1928 and his Ph.D. from the same university in 1930. He was ordained eight years later.

MSGR. ELLIS HAS HELD teaching positions at St. Viator College, the College of St. Teresa, Catholic University, and the University of San Francisco as well as visiting professorships at Notre Dame and Brown Universities, and the Gregorian University in Rome.

In addition to teaching, Msgr. Ellis has engaged in extensive research on various aspects of Catholic history.

Msgr. Ellis has served as editor of the Catholic Historical Review and as president of the American Catholic Historical Association and the American Society of Church History.



MSGR. ELLIS

See possibility of Communion

(Continued from Page 1)

Church in the Louisville Archdiocese if they:

—Have a faith in the sacrament in conformity with that of the Catholic Church.

—Experience a serious spiritual need for eucharistic sustenance.

—For a prolonged period of time are unable to have recourse to a minister of their own faith community.

A prolonged period of time is interpreted to mean "not just duration of time, but unique, non-repeatable spiritual opportunity."

—Ask for the sacrament of their own accord.

—Have proper disposition and lead



PAT O'BRIEN AND FRIENDS—Pat O'Brien, famed star of movies and television, will be the guest speaker at the annual Universal Notre Dame Night to be held at the Convention Center in Indianapolis on Monday, March 20. The actor, who is widely remembered for his portrayal of Knute Rockne, is shown above with Alumni Club committee members, left to right: Mike Ditzell, Jim Radigan, Tom Hirschauer, Lou Schmidt and Kelly Flynn. Reservations for the dinner can be made by calling 639-5171 through Thursday, March 16.

Carter school proposals get mixed support

BY JIM CASTELLI

Non-public school officials have generally praised elements of the Carter administration's education proposals aimed at students in non-public schools while criticizing Carter for doing the proposals as a tactic to try to block tuition tax credits for parents of students in non-public elementary and secondary schools.

President Jimmy Carter in his annual education message to Congress and Secretary of Health, Education and Welfare Joseph Califano in congressional testimony pledged to assure non-public school students their fair share of federal education aid aimed at financially and educationally disadvantaged students.

But both Carter and Califano repeated their opposition to tuition tax

credits which they say are wasteful and unconstitutional.

FATHER JOHN MYERS, president of the National Catholic Educational Association, said he was glad Carter recognizes that non-public school students have been short-changed in federal programs.

But he said improving their participation is "far from enough." He said Carter was "pulling every political trick to prevent giving substantial aid to private schools and he's holding out these particular tidbits to the private educators hoping they'll be satisfied. They won't be."

Father Myers also criticized the administration proposal to establish a separate office for non-public schools in the U.S. Department of Education. He said such an office already exists.

'Legislative awareness' honed by Information-Action Network

BY MARY ANN WYAND

"A desire to keep informed and to increase our legislative awareness." These were the motivations expressed by four members of St. Andrew's parish, Indianapolis, for participating in the Information-Action Network sponsored by the Indiana Catholic Conference in conjunction with this year's session of the General Assembly.

The four persons contacted were among some 16 members of the eastside parish who joined with ICC network members throughout the state in a coordinated effort to make personal contact with legislators.

Telephone calls and letters to Indiana lawmakers conveyed individual opinions on a variety of issues monitored by the Indiana Catholic Conference, and sometimes elicited legislators' replies.

Based upon the independent parish unit, ICC Information-Action Networks were structured on the premise that concerned Catholics would join with friends to speak out on state government and laws affecting the individual, the family, and the community.

Many Hoosiers responded to the pilot project, resulting in successful networks like St. Andrew's and those in numerous other parishes.

"I do believe the network can make a real impact," John Kleber, St. Andrew's network coordinator, told a Criterion reporter last week. "Our people really appreciated getting all of the literature from the Indiana Catholic Conference about legislative issues."

"It made you more aware," network member Betty Kulczak agreed. "I think it made us more aware of our state representatives and legislative issues."

SELECTED ISSUES sent to ICC

network members via "telephone trees" or weekly mailings included information and position papers on child abuse, landlord-tenant relations, the definition of death, abortion regulation, township poor relief, and other pending legislation. Network members were asked to "express your own views on particular bills, citing your reasons and asking legislators to vote accordingly," as explained in an ICC brochure. "Speak your own convictions and use your own words," the brochure advised.

"The ICC network has certainly stayed away from partisan issues," Kleber noted, adding that he liked the issues he was asked to telephone or write about. Conference messages always emphasized specific issues rather than the political aspects of state government, he said.

St. Andrew's parishioners involved in the network made their first legislative contacts in January and continued those efforts throughout the 100th Indiana General Assembly's short second session. Network participation was "a real learning experience," according to Kenneth Taylor, newly ordained deacon stationed at the eastside parish.

Mel Loidolt, another network member, agreed. "Without the ICC position papers, I wouldn't have been able to stay informed," he said. "However, we needed more time to get letters written."

Immediacy of citizen response was an essential network criterion, Kleber noted, but some legislative action occurred too quickly for written responses. That's when the telephone tree was needed," he explained.

"The key thing is to have a good person in the parish to organize the project," Betty Kulczak added. "The person who coordinates it has to know more than people's names and addresses," Kleber said, because St.

Andrew's parish, for example, covers portions of four different townships and state senate districts.

WOULD THE PRESENT St. Andrew's network members be interested in continuing the project, the Criterion reporter wondered.

"Oh, yes," John Kleber exclaimed. "There are people within the St. Andrew's parish who are interested and would be a good nucleus of people to start another network."

Conferences to address churchless

WASHINGTON—Fifteen mini-conferences on evangelizing the churchless and the alienated Catholic will be held throughout the country between April and the end of October by the U.S. bishops' Ad Hoc Committee on Evangelization.

In addition, two major four-day workshops on evangelization will be conducted in Washington, July 25-28 and Aug. 8-11.

The aim of the mini-conferences is to introduce the committee's new Office on Evangelization to diocesan leaders and to solicit their views on the types of services the office should develop in order to help dioceses and parishes to evangelize more effectively.

PAULIST FATHER Alvin Illig, staff director for the ad hoc committee, said the committee will invite each diocese to send up to four key representatives to any one of the mini-conferences.

More than 75% of U.S. dioceses have appointed a liaison person to the bishops' evangelization office, in response to a request from Archbishop Francis T. Hurley of Anchorage, Alaska, committee chairman, Father Illig said.

THE COMMITTEE'S focus is the evangelization of 80 million Americans who rarely or never participate in the worship of a church or synagogue, including an estimated 12 million who were baptized as Catholics.

Dates and sites of mini-conferences already scheduled include Lansing, Mich., April 8; Kansas City, Mo., April 20; Fresno, Calif., April 21; Cleveland, April 26-27; Harrisburg, Pa., May 23; and Grand Forks, N.C., May 25-27.

Media pros hear Pontiff

VATICAN CITY—Pope Paul VI told Catholic mass media specialists from around the world March 8 that a "more intense, generous and penetrating Christian commitment" is urgently needed in the social communications field.

Pope Paul asked the specialists to give "absolute precedence to religious information and formation" in their work.

He asked them to meet the "needs of the new generations who risk entering early into a wasteland because of the crisis of values and the lack of models and examples to follow."

The Pope made the remarks at his general audience to the members and consultants of the Pontifical Commission for Social Communication. The commission opened its annual plenary meeting March 7.

"EVERYWHERE," said the Pope, "the urgent need for a more intense, generous and penetrating Christian commitment is being revealed."

French 'experiment' with marriage

MUENSTER, Saskatchewan—In an attempt to deal seriously with non-practicing Catholics interested in a church wedding, a French diocese has been experimenting since 1972 with a non-sacramental rite called "marriage avec accueil" (literally, "marriage with welcome").

Bishop Armand LeBourgeois of Autun, France, began the experiment with Vatican permission. For the past several years, the diocese has recognized three levels of marriage to which the Church relates in different ways.

THE EXPERIMENT was explained by James Schmeiser of King's College, University of Western Ontario. The Autun diocese tries to look at simple civil marriage, the first level, as positively as possible. At the third level are couples whose marriages have been sacramentally blessed.

But it is the middle level, "marriage avec accueil," which is receiving opposition from some French dioceses, while being developed in others.

At that level, "people come to marry who are Catholics, who do not want to break their contact with the Church, but feel they cannot honestly celebrate the sacramental dimension of the marriage," Schmeiser said.

Couples living in the intermediary level of marriage can receive Communion, and participate in an intensive adult education program, including both pre- and post-marriage instruction.

Although the marriage is not sacramental, the couple must be open "to develop in the future the sacramental dimension of marriage," Schmeiser said. If they wish, they can later celebrate the sacramental dimension of their marriage, but Schmeiser stressed that "it is not another wedding. It's a recognition that their secular marriage and the somewhat Christian dimension of their marriage is being further intensified."

The experiment is "a serious attempt to come to grips with the question of the symbolism of marriage in the Christian community," said Schmeiser, who holds a doctorate in sacramental theology from St. Paul's University, Ottawa, and who is currently an associate professor in the department of religious studies at King's College.

THE AWARENESS OF the sacramentality of marriage developed slowly in the Church, according to Schmeiser. "Ecclesiastical marriages didn't really exist until after the ninth century, except for clerics," he said. "By and large, Christians followed the laws of the state in terms of marriage. The reality of being married in the Lord was based more on the fact they were baptized, rather than any specific religious celebration."

The French experiment has a number of important implications for the Church, Schmeiser added. It emphasizes the need for the Church to do a better job of "respecting the sacramentality of marriage," he said, and stresses the relationship of sacrament and community.

THE KING'S COLLEGE professor believes that the Church has not given enough attention to dealing with an understanding of the potential of married love, with the symbolism this can portray and the way it should be incorporated into the biblical message.

Sacramentality also involves community, he said, but the Church, especially in large urban parishes, needs to do more to counteract the anonymity and lack of intimacy common to present-day society. To deal with that problem, the Autun diocese has broken a number of its larger parishes into smaller groupings of "communautés de base" (basic communities).

Schmeiser said he fears there is an additional danger of making the sacraments "magical."

"I am really afraid that the present situation is tantamount often to magic—just because two people are baptized and go through a wedding, that automatically they enter a sacramental marriage," he said. "I think whenever things happen automatically, there is a great danger of magic."



NEW OFFICERS—The Council of Catholic Women at St. Michael parish, Greenfield, recently elected officers for the coming year. They include, from left, Deanne Rielage, parliamentarian; Bonnie Drenik, vice-president; Barbara Stader, president; Sharon Ormandy, secretary; and Betty Richardson, treasurer.

'Clergy Days' set in April

Two "Clergy Days" have been scheduled in the Archdiocese for mid-April as part of the program of continuing education for priests. The over-all program, entitled "Input '77-78," is sponsored by the five dioceses of the state and the Indiana Catholic Conference.

The "Clergy Days" in the Archdiocese will be held on Monday, April 17, at Mt. St. Francis Retreat Center near New Albany and on Tuesday, April 18, at Magr. Downey Council, Knights of Columbus, Indianapolis.

Principal speaker at both locations will be Rev. David G. Buttrick, professor of homiletics at St. Meinrad School of Theology and widely known lecturer and author. His topic will be: "Communicating Gospel Values Through Preaching."

question box

Reader asks about using Pauline Privilege

BY MSGR. R. T. BOSLER

Q. Is the Pauline Privilege still in effect for those Catholics past 60 who have had irregular marriages because of marrying a divorced Protestant outside the Church? Can the Catholic party of such a marriage return to the Sacraments?

A. There is no age limit on the Pauline Privilege. This privilege takes its name from St. Paul, who in 1 Corinthians 7:12-15 seems to teach that a marriage between two unbaptized persons may be dissolved if the husband or wife is converted to the Faith while the unbaptized party refuses to live with the convert



peacefully. Permission to use this privilege may be granted by the local bishop. The marriage is dissolved when the newly baptized party contracts a sacramental marriage with a baptized person.

A marriage between unbaptized persons was considered a natural but not a sacramental marriage and, therefore, dissoluble in favor of the faith. In the course of time the Church decided that the only sacramental marriages were those between two baptized persons. Consequently, the Church began to dissolve marriages between a baptized person and one not baptized in favor of the faith. The faith favored was that of the Catholic party wanting to marry in the Church and that of the party wanting to enter the Church in order to marry the Catholic. Such cases were reserved to

Rome. They were different from the Pauline Privilege because the marriage was not dissolved by a subsequent marriage but directly by the Pope.

Originally these dissolutions were granted only for converts to the Church. In recent years, however, they may be dissolved in favor of the faith of a Catholic who desires to marry a non-Catholic bound by a natural marriage.

In your case this means that if your Protestant spouse or his other previous partner was not baptized before or during their marriage, he or she may apply, through the local bishop, to the Holy Father for a dissolution of that first marriage so that your marriage may be rectified and you be able to receive the sacraments again, even though your spouse does not want to become a

Catholic. I am sure this is all clear as mud; it's the best I can do in so short a space. You might talk it over with your local priest.

Q. When the pastor of our church asks for money for repairs for the church one of my Protestant relatives can't understand it. He says the Catholic Church is worth billions, and he mentions how much money the Church sends to Rome. He says he can't understand why people who need repairs on their own homes must give money for the church's repair. What do you say to this?

A. I am surprised you can't answer this yourself. The amount sent to Rome for the Peter's Pence collection each year doesn't amount to as much as 25 cents a person. (How much did you give last year for that collection?) Much more money, of course, is given by the parishes to support the missions, but proportionately this is far less than the amounts given by Protestant churches.

It takes money to run the central offices of our Church as it does for any church. The Vatican has investments and property, as do all the other major churches. The Roman Catholic Church has more money and more property than other churches because it is so much bigger than others, but so are the expenses our Church has to meet.

The local parish church you are asked to support is yours; it is the



SPRING CARD PARTY—Mrs. Connie Fischer (at left) and Mrs. Donna Young "practice" for the "March Into Spring" card party to be held in Father Conen Hall at St. Lawrence parish, Indianapolis, on Tuesday, March 14, beginning at 7:30 p.m. Tickets are \$1.50 in advance and include dessert, coffee and a "Stretch and Sew" style show. Reservations may be made by calling Mrs. Young, 849-2529, or Mrs. Judy Kreiner, 849-2468. The Ladies Club of the parish is sponsoring the event.

expression of your interest in religion, an indication of where your priorities are. No one can force you to give. Contrary to the practice of many Protestant churches, you are not dropped from membership if you do

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cornucopia

'Me serve as chairman? Never again!'

BY ALICE DAILEY

"It's simple," the church women told me, "chalking a day of recollection."

"Then how about you doing it?" "Don't look at me," one howled. "I WORK!"

"I'll help," another promised, "but being chairman of anything gives me a phobia." Number three allowed as how she had a heart condition.

"Why do we have to have a day of recollection anyway?" I demanded. "Whose brilliant idea was it?"

"Yours," they chorused. "Remember, last fall you said that Lent was a perfect time. Anyhow, everyone will bring a sandwich for lunch. Nothing to it. Just get a priest." Nothing to it, I called a priest. "Give me a couple of days," he said. I gave him ten, then called again.

"Who? About what? Oh, sorry. I'll be out of town."

I called a second one. "Give me a couple of days." And after a couple of days, you know what? He called, and, bless him eternally, said yes.

GETTING DOWN to mundane matters, I inquired around as to who would, well, PAY the priest. It seemed to be Committee Y's domain. Committee Y said try Committee Z. A spokesman for Committee Z said they had already blown their budget. Desperately, I intercepted our pastor

on his way to the garage.

"We'll underwrite it," he promised. "Never fear."

Now then, where to eat? Obviously not in the school eatery where 500 eaters would be. The rectory basement was promised. By degrees I learned that we needed things like cups, coffee, tea, sugar, cream, substitutes, coffee urns, and such fringe benefits as celery or carrot sticks and homemade cakes. Much telephoning and flattery brought success with the latter.

The night before R Day the Mesdames WORK and Phobia went with me to set up tables. The Legion of Mary members were deep into the Rosary. We just had to get our message across somehow. Halfway through the third mystery, success! They interrupted to promise the setting-up job later.

Next morning, sunup found us back at the old stamping ground, but the Marthas and Marys were already there. No one had remembered to tell us this was envelope-stuffing day. But those girls, bless them also, worked on the double and cleared out in record time.

We threw on plastic table settings and rinsed out the big urn. Two cords were lying nearby. Neither fit. Somebody said that the proper cord was probably over in the Men's Club closet, (don't ask me why), and that Tony had the key.

Went past Tony's and picked up the key. Got the right cord and plugged in

the urn full of water. Celery and carrot sticks and cakes started appearing. One woman brought, are you ready, a GRAPE cake. With raisins yet. "I thought," she said piously, "the purple icing would go well with Lent."

Someone brought baked beans in an electric pot. We plugged that in too, and all went black. A fuse box proved to be a circuit breaker setup. Summoned the secretary down to enlighten things. Asked her if the check were ready.

"What check?" Nabbed the pastor just as he was leaving. He signed a check. Asked him if someone would be around to brief the guest priest about vestments and the tabernacle. "Oh sure," he said. "I think."

WITH EVERYTHING in order we hied over to church to drink in some words of wisdom. Our guest's words were, "We'll break now for lunch. Be back here at 1:30 for liturgy."

When I slipped Father Director the check after lunch, he asked, "Where is the tabernacle key? I couldn't find a priest anywhere."

Checking with the secretary, she told us the associate was just starting religion class in school.

Went over in the rain to school and stood outside the classroom, making pantomime gestures involving turning a key. Father got the message and responded. Went back to clear the mess in the basement, then got over to church in time to hear "Go in peace."

I went, but not in peace, to a) return the tabernacle key, b) return cord to Men's closet, lock it, and go to Tony's again, c) return the baked bean pot to owner, and d) deliver cake plates to those who forgot them.

Collapsing inside my own door, I glanced at the clock. Nearly five. With narrowed eyes, I thought of my family. The very first one to come through that door and ask "What's for supper?" was going to get a faulful of carrot sticks and dried out grape cake.

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• THE ANSWER to the question, "How Much Should a Funeral Cost?" can be answered by another question: "How much should an automobile cost?" One man wants a Chevrolet, another a Cadillac. According to his neighbors, a certain man seemingly can't afford a Volkswagen, yet he drives a Lincoln. Can a funeral director tell a family who want a particular casket and a number of special items and services that they cannot have them unless they can prove that their combined incomes are in the higher brackets? No more than an automobile salesman can tell a man who wants a fully equipped sports convertible that a stripped down compact will take him where he wants to go. One of the most attractive things about Democracy is that it offers an atmosphere where freedom of choice is possible. In a dictatorship someone else decides what's best for you!

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Proselytism hit

JERUSALEM — Soon it will be illegal in Israel to offer money or other material benefits to induce someone to change his religion.

The new legislation, which will go into effect April 1, cites no particular creed or denomination.

Classified

Miscellaneous

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Today's Music

by Charlie Martin

A song conveys a message to others. Paul Simon is a gifted song writer and message giver. His career as a writer and musician has brought forth many messages. Some have been for fun; others have been songs of promise and hope, sadness and despair.

He can take a real life situation, create poetry out of it, and express new insights. His songs will continue to be translators of 20th century American culture.

"Slip Slidin' Away," his new release, relates three episodes of people commenting on their lives. All face uncertainties or fears in their life situations.

With two lovers, one of them fears loss of his identity in the powerful emotions of their love affair.

Next, a wife conveys disillusionment with her marriage, and "thinks of things that might have been."

Finally, a father faces frustration in attempting to communicate the reasons behind his actions to his son.



pectations. Perhaps the goal depends on the response of another, and we cannot control this response. Sometimes we need to find persistence; it is not a matter of changing our goal, but rather of redoubling our efforts. Each failure of reaching a goal needs to be evaluated separately; consequently, I cannot share the sense of pessimism the song conveys.

Each of us is given both the freedom and the responsibility for finding the meaning in our lives. Our lives are paths of discovery as we grow and change. We are not in a static existence that cannot find creative avenues through failure and difficulties. Our lives are only "slip slidin' away" if we choose to let them do so.

Simon infers that God's involvement in our lives is aloof. He has his plan for us but, unfortunately, it is unavailable to us. We are victims of whatever fate happens to bring. This concept is difficult to reconcile with our experience of Jesus in the Gospel.

HIS LIFE WAS one of personal involvement, personal caring for others. His message was the revelation of God's concern for all of our lives. His challenge was to look beyond the difficulties and failures we sometimes meet, and build a world community involved with God as our Father, and with each other as brothers and sisters.

Christianity is a lifestyle of hope. To be Christian is to keep the life, message and challenge of Jesus alive and acting in our world. Sometimes we will "slip and slide" as we try to live out this goal. But the strength of the Lord's and each other's presence encourages us to look beyond the difficulties, to the promise of what tomorrow can be.

SLIP SLIDIN' AWAY

CHORUS

Slip slidin' away
Slip slidin' away
You know the nearer your destination the more you're
Slip slidin' away.

I know a man, he came from my hometown
He wore his passion for his woman like a thorny crown
He said, "Dolores, I live in fear
My love for you is so overpowering I'm afraid that I will disappear."

REPEAT CHORUS

I know a woman, became a wife
These are the very words she uses to describe her life
She said, "A good day ain't got no rain."
She said, "A bad day is when I lie in bed and think
of things that might have been."

REPEAT CHORUS

And I know a father who had a son
He longed to tell him all the reasons for the things
he'd done
He came a long way just to explain
He kissed his boy as he lay sleeping, then
he turned around and headed home again.

REPEAT CHORUS

God only knows
God makes his plan
The information is unavailable to the mortal man
We work our jobs, collect our pay
Believe we are gliding down the highway when in fact
we are slip slidin' away.

REPEAT CHORUS TWICE

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Bishops back Canal treaties

PHOENIX, Ariz. — Arizona Bishops James S. Rausch of Phoenix and Francis J. Green of Tucson have urged their U.S. senators to support ratification of the Panama Canal treaties. The bishops, in a letter to Senators Barry Goldwater and Dennis DeConcini, reiterated the testimony of Cardinal John Krol of Philadelphia before the Senate Foreign Relations Committee last October in support of the ratification.

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Science Fair

Three eighth graders won top honors in last Sunday's 21st annual Archdiocesan CYO Science Fair at Little Flower.

John Fagan, Our Lady of Lourdes, won the eighth grade biological category for his project entitled, "Chickens," and the brother-sister team of Tony and Mary Zappia, Holy Spirit, combined talents to win the eighth grade physical category for their project, "Hydrogen Production."

THESE THREE young people were presented the J. Earl Owens Scholarship, a \$150 award to be used at the Catholic high school of their choice, a campership to CYO camps and a trophy.

The scholarships are presented by the Our Lady of Fatima Council of the Knights of Columbus in honor of J. Earl Owens, who started the Science Fair 21 years ago.

OTHER CAMPSHIPS were presented by the following Knights of Columbus councils: Holy Family Council #3682; Msgr. Downey Council #3680, Msgr. Sheridan Council #8130, St. Joseph Council #5290 and Mater Dei Council #437.

Hugh Sullivan was chairman of the 1978 Science Fair.

7TH GRADE PHYSICAL
Award Winners: Dick Miles; St. Lawrence, Lawrenceburg: John Gardner, St. Joan of Arc; Mark Jarrell, Mount Carmel; Joe Siwed, St. Michael; Luis Gutierrez and John Lee, St. Jude; Mary Lou Fox, Holy Name; and Dave Johnson and Ward Wojciechowski, Christ the King. Overall Winner: Allen Studer, St. Gabriel.

7TH GRADE BIOLOGICAL
Award Winners: Ellen Fischer and Kathy Moreland, St. Patrick, Terre Haute; Kathy Tilley, St. Bernadette; Mary Jeanne O'Gara, Little Flower; Theresa Holleran, All Saints; Mike Gauss, Our Lady of Lourdes. Overall Winner: Alan Miller, Immaculate Heart.

8TH GRADE BIOLOGICAL
Award Winners: Julie Jarboe and Tracy Weinzapfel, St. Christopher; Lori Poe and Mary Maney, St. Michael; Kathy Hindertiller and Anne Pfeiffer, St. Lawrence; Barbara MacAtee, Little Flower; and Terence Hanley, Our Lady of Lourdes. Overall Winner: John Fagan, Our Lady of Lourdes.

8TH GRADE PHYSICAL
Award Winners: George Georgesco, Little Flower; Kathy Byrum, St. Luke; Mike Ryan, St. Jude; Kate O'Loughlin, Christ the King; and Eugene Wallingford, Little Flower. Overall Winners: Mary Zappia and Tony Zappia, Holy Spirit.

Basketball

Holy Spirit, Indianapolis, edged Pope John XXIII, Madison, 32-27, for the Cadet Archdiocesan Basketball Tournament Championship last Saturday at Ritter High School, Indianapolis.

Tim Hoffman led Coach Tom Catton's champion Rams with 19 points. He was the only Holy Spirit player, however, in double figures. Mike Hill scored 17 points for Pope John XXIII, coached by Mike Smith.

The lead changed hands several times during the game. The score was tied at half-time, and Holy Spirit held a two-point advantage at the end of the third quarter.

Jim Jenks, Ritter High School athletic director, presented Holy Spirit with the championship trophy.

Scout Retreat

A Catholic Scout Retreat will be held at Rancho Framasa in Brown County on Saturday, March 18. All Catholic Scouts, Webelos and Explorers as well as adult leaders are urged to attend.

The retreat day will begin at 9 a.m. and conclude at 8:30 p.m. In addition to the Palm Sunday Mass,



A REASON TO SMILE—Mrs. Marvin Lay, right, shares the elation of her daughter, Brenda, upon winning two over-all trophies in the Annual Junior CYO Style Show held recently at Holy Name Parish, Beech Grove. Brenda, representing St. Ann parish, Indianapolis, won the top award in both the Formal Dress and Tailored Dress Divisions.

religious conferences and the outdoor Way of the Cross, activities will include hiking and a variety of contests.

Both lunch and dinner will be served by adults on the retreat staff. The fee of \$4 will cover registration, both meals and a souvenir patch.

Late reservations can be made through today (Friday) by calling Leo Murphy at (317) 547-8100.

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SUNKEN GREEK TREASURE—Captain Jacques Cousteau holds an ancient bronze statue of a Greek youth which he discovered in a dramatic archaeological search for Grecoan art and artifacts, to be shown on "Diving for Roman

Plunder," March 14 on PBS. The art was lost when a Roman ship with a cargo of pillaged Greek treasure sank in the Aegean Sea in the first century B.C. [NC photo]

viewing with arnold

New heartwarming Disney film freezes the past

BY JAMES W. ARNOLD

The thing about Disney movies is not that they're heartwarming, but that they're heartwarming in a special way. They are constructed very much like the movies of the 1930's. Just as Disneyland has frozen forever the myths of the American past, Disney Studios has stopped movie content style cold in the period just before World War II.

Thus, the current Disney comedy, "Candleshoe," is about a pseudo-tough juvenile delinquent (Jodie Foster) who is persuaded to pretend she is the long-lost heiress to an English estate (a gingerbread manor named Candleshoe) and (hopefully) the fortune that goes with it.

You know that she's going to be softened and reformed just by her association with all those nice folks at the castle, who include the sweet dowager-grandmother, (Helen Hayes), the resourceful old family butler (David Niven), and a group of lovable, hard-working British orphans. Counting Jodie, there are five orphans in this movie, and before it is over, all face the possibility of going back to the founding home.



REFORMED delinquents (who are really nice at heart), orphans and missing heiress stories were frequent in the Thirties, but they all seem strangely remote now, no longer matching social realities or popular fantasies. The fake heiress, of course, often turned out to be the real one, and that also seems to happen in "Candleshoe," although the point remains ambiguous. There is also a sequence on saving the old homestead by getting the kids to work together and employ aggressive salesmanship (at the village market). Other tentative old-fashioned themes (the tomboy who never wore a dress emerging as a lady, ghosts and secret passages in the old manor house) are suggested but never fulfilled.

The point is not that this style is dumb or hokey. It's just another form of nostalgia, after all. But since the film is not set in the past, and it's supposed to be happening today, it seems

oddly anachronistic, like King Kong climbing the World Trade Center and Philip Marlowe as a hard-driving private eye in 1978 Los Angeles. The Disney people seem to think the old formulas will work forever, and maybe they are right.

In "Candleshoe," the English aristocrats turn out not only to be nice but also to be poor. The cost of upkeep, taxes and all have reduced the staff down to Niven, who genially dons disguises to maintain old Lady St. Edmund's illusions. He pretends to be the gardener, the chauffeur, and even a Kipling-esque Old India colonel who drops in for tea once a week because the real old friends are gone. (I'm sure another recent movie had a similar plot, but my memory fogs over on such important matters.)

The dowager, it develops, has seen through him all along, and this revelation leads to one of the best moments, a nostalgic waltz by Hayes and Niven through

the mansion's empty great hall as the ballroom sounds of the past echo dimly in the background.

THE LACK OF money is not allowed to prevent happiness—not because everybody discovers money is unimportant, but because, believe it or not, they find a hidden pirate treasure. That's the main reason the greedy villain (meanly played by Leo McKern, who has done notable heavies in everything from Beatles movies to "Man For All Seasons") puts Ms. Foster up to this con job in the first place.

While younger kids may enjoy the treasure

hunt, one is less sure what they will learn from the various modes of deception the characters practice. Presumably some lies are bad, while others are funny and, well, heartwarming.

The chief adult interest, aside from watching fine old pros like Hayes, Niven and McKern, is probably in the developing career of young Ms. Foster, who continues at a range 14 working for Disney while simultaneously taking on considerably more worldly roles in films like "Taxi Driver" and "The Little Girl Who Lives Down the Lane." While Jodie is no Hayley Mills, she is probably

better than the one-level smirking tough guy she offers here. The part, as written and played, could just as easily have been done by a 14-year-old boy.

DIRECTOR Norman Tokar ("No Deposit, No Return"), a veteran who has labored for Disney since his early days directing TV's "Leave It to Beaver," shrewdly offers enough action to keep the plot mechanism going.

The best sequences come at the very beginning—when Jodie leads her gang on a series of pranks in L.A., and shows her character by tossing a stolen banana in a mailbox instead of a garbage receptacle—and at the climax, when Niven and

McKern gaily fight it out with a series of medieval spears, battleaxes and broadswords.

The English orphans are admittedly cute, but then whoever saw a repulsive orphan in a 1930s or a Disney movie? [Rating: A-1 — recommended for all]

tv films

RUSSIAN ROULETTE (1975) (NBC, Saturday, March 11): A convoluted assassination-themed semithriller, in which George Segal plays a Canadian police detective trying to prevent the killing of Kozgyn on a state visit to Canada. Heavy with secret

agent intrigue, but essentially a routine example of the genre. Not recommended.

THE LAUGHING POLICEMAN (1973) (ABC, Monday, March 13): After a promising, tough, marvelously crafted first hour, in which San Francisco police investigate a brutal mass murder, this film degenerates into your typical cop-movie freak show plus chase. Walter Matthau and Bruce Dern make an interestingly offbeat detective team. Not recommended.

BUSTER AND BILLIE (1974) (ABC, Friday, March 17): An occasionally interesting, but more often schlocky and melodramatic tale about 1948 high school days down South. An independent-minded hero takes pity on the local bad girl, restores her to dignity, and falls in love. But the local bullies won't leave them alone. Violent and downbeat, not recommended for children or early teen-agers.

Wednesday, March 15, 9-11 p.m. (CBS) "The American Film Institute Salute to Henry Fonda." The film community pays tribute to the veteran actor, with highlights from his screen performances, when he is honored with AFI's Life Achievement Award.

Saturday, March 18, 8-9 p.m. (NBC) "Mysterious Castles of Clay." Orson Welles narrates this nature documentary on the tiny African terraces that construct strange earthen mounds, some up to 40 feet in height, serving as intricate, temperature-controlled living quarters.

Radio: Sunday, March 12 "Guidelines" (NBC) continues the current series of dialogues on the significance of Lent for the contemporary Christian. The subject of this fifth dialogue will be the raising of Lazarus from the dead. (Check local listings for time.)

media notebook

Sexual revolution reaches prime time

NEW YORK—Violence on TV was last season's issue. This year it is sex.

"They're pushing their way up through the TV ranks now—pom-pom girls, roller derby queens, reckless coeds, bronzed bikini beach beauties, slapstick blondes and underdressed agents... The seeds of 'Charlie's Angels' and 'Three's Company' come to fruition," according to a report on network projects for the 1978 fall season by Ellen Farley and William K. Knoedelseder Jr., appearing in The Los Angeles Times (2-19-78).

"The titillating trend in TV: Sex Makes It To Prime Time" is the apt title Ms. Farley and Knoedelseder give their lengthy report. Of the first 40 television professionals they interviewed—including writers, producers, executives and actors—only three did not immediately describe the new programming trend as one that concentrated on exploitation of female flesh for the purpose of audience titillation.

"The networks are helping to create the appetite," said a writer who works on shows for all three networks. "They don't say, 'Bring us sexy projects,' but there is an atmosphere created in which a certain something is in," according to Lynn Roth, director of comedy development at 20th Century-Fox TV.

In a separate article in the same issue of The Los Angeles Times, Ms. Farley and Knoedelseder report on the exploitation of actresses on the set of the recent ABC movie, "The Initiation of Sarah." Six young women who appeared in the movie "objected to the exploitative nature of camera angles, lighting, costuming and decorum on the set."

One actress felt she was trapped into performing one scene in the nude. There appeared to be a consensus that the producers and director

of the movie "were under pressure from the network to provide the show with more skin."

PRIME-TIME television perhaps is belatedly catching up with the sexual revolution that rocked the '60s. Programming taboos of the past are apparently seen as ridiculous today, especially when contrasted with the way in which over the years commercials have subtly and sometimes blatantly used sex to sell products.

What troubles most of us is that television by its very nature is a home medium of entertainment, and yet the networks are unilaterally, and thus far successfully, changing most of prime time television into a period for strictly "adult" viewing. At the aforementioned luncheon, NBC's program vice-president, Paul L. Klein, stated that all the networks are striving for an adult audience. "If you've only got young kids watching," he remarked, "what you've got is something not salable." Not salable, that is, to advertisers.

Children today are growing up in a society that seems to pride itself on dealing with sexuality in an open manner. While most of us regret this loss of innocence, the world in which young people live is one which legally accepts abortion, debates prostitution and pornography, and still wonders why there were a million teen-age pregnancies last year.

Yes, the growing exploitation of human sexuality by the networks is a challenge to be faced. We'll return another time to discuss what can be done. But while we are still passing through Lent, perhaps we can glid ourselves for the battle by first examining our own consciences, especially if we find ourselves to be in the 18-49-women bracket and are responsible, by word and

example, for children in our homes.

The networks have discovered sex—it sells, it delivers audiences. That's what the ratings say. Where would you and your family fall in the statistics?

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

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Originally printed in The Criterion in serial form from 1971 to 1976 under the title "Christian Heritage," the present volume traces the development of the Church in mid-America from its earliest beginnings in the late 1600's, when French missionaries from Canada first visited the area, until 1814—the year in which the legendary Benedict Joseph Flaget, then Bishop of Bardonia, Kentucky, visited the scene of his early priestly labors on Pentecost to administer the Sacrament of Confirmation. This move laid the groundwork for the establishment of the Diocese of Vincennes 20 years later.

Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1863. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.

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To honor pastor

INDIANAPOLIS — Father Louis Gootee, pastor of Nativity Church, will be honored at a parish Reunion and Alumni Dance on Saturday evening, March 11, at Roncalli High School. The dance will begin at 9 p.m.

Proceeds from the affair will go into a retirement fund for Father Gootee, who plans to retire in June. He will receive special recognition at the dance.

Friends and former members of the parish are invited to attend.



Viet refugees smile, but cannot forget home

By Father Joseph M. Champlin

Scientists prefer to study observable, measurable data. Inner thoughts, attitudes and feelings do not lend themselves well to such precise surveys and mathematical conclusions.

Last week I described the resettlement of a large Vietnamese family in our city through the efforts of a parish committee. How successful was that venture?

The observable, measurable data lead to a very positive response.

THE FAMILY now owns a two-unit home (with the bank's help), renting one apartment and using the income to meet mortgage payments. The father works at a steady job. The mother shops by herself, pays bills, and converses a bit in English. Two boys serve on the altar. The eldest son has a part-time job and two younger brothers deliver papers. All the children seem well adjusted in schools; the family cultivates a nice garden in the back yard, drives its own old station wagon, and enjoys the respect of neighbors.

What about those less observable and measurable inner thoughts, attitudes and feelings?

I spent an hour Christmas night with the Nguyen family in their home as they celebrated the feast in a Vietnamese-American fashion. Joined by 17 other relatives and friends from the area, they ate with chopsticks a massive dinner of turkey, rice, garden vegetables and cake.

BROAD SMILES and frequent laughter from both adults and children

indicated a great contentment on their part, a sense of joy with their new home in the United States. But at one serious moment in the evening, the adults spoke of the pain and sadness they often feel over the condition of loved ones still in Vietnam — their poverty, ill health and lack of freedom.

Measuring the interior reactions of members on the resettlement committee after two years of labor likewise proves difficult from the scientist's point of view. However, here are a few examples which may suggest the impact this work of Christian love has exerted upon them.

Last June the executive committee met, evaluated the Nguyen family's resettlement, and judged the time had come for us to reach out again to the homeless. Well aware of the work and risk involved, members still felt the call to move on and not to rest complacently with a job almost completed.

Two members presented to the parish council their proposal to sponsor a second Vietnamese family, relatives of the Nguyens. The recommendation was approved and the procedure initiated to welcome the Cao family, "boat people" from Vietnam who were then at a refugee camp in Indonesia.

THE SAME executive group, after a lengthy period of scriptural reading and reflective prayer, decided to offer the resettlement task to a new committee. It would have been easier, more efficient and in some ways more satisfying for them to continue on with the new family.

Nevertheless, they had experienced the blessings and rewards from their ear-

lier effort and wished to share this gift with others, while remaining available for advice and actual work.

This voluntary relocation task program has the effect of a pebble thrown into a pond. The ripples roll to different shores and touch many persons. A construction company donates free lumber for remodeling the purchased house; various people offer clothes, furniture and electrical appliances; college students paint rooms; a corps of women clean and ready the apartment; doctors and dentists volunteers services; a family not on the

committee brings a complete Christmas meal for them.

BECAUSE OF an undetected infection acquired at the makeshift Indonesian refugee camp, it was necessary for the members to be bathed with a special medicinal lotion within the first week after their arrival. I shall not soon forget the picture of an affluent, suburban housewife kneeling beside the tub and washing the sore-covered body of a young Vietnamese child. How do you measure the growth in real, Christian love that represents?

1978 by NC News Service

Discussion questions

1. Why do some of us fear technology? Discuss.

2. Why is dialogue between technologists and theologians necessary today?

3. Discuss this statement: "It cannot be assumed . . . that theologians have the moral answers in advance of any dialogue with scientists."

4. What hopes do the advancement of technology offer? Discuss.

5. What were some causes of the conflict between science and the Church beginning in the 17th century and for a long period that followed?

6. What was Copernicus' theory? Why did the Church find it unsettling?

7. What did Descartes bring to the new science?

8. What was the basis of conflict between Galileo and the Church? What was the outcome?

9. How has the "Galileo Incident" affected the Church?

10. What are the moral problems we face with regard to DNA research?

11. How does Jonas express the great moral issues of the present day? How does he define the duty of moral theologians?

12. What is similar about Jewish philosopher Hans Jonas' thought and Catholic moral thought?

13. Discuss this question: "How do you measure growth in real Christian love?"

The conflict of Religion with Science

By Father Alfred McBride, O.Praem.

One of the sordid spectacles of Christian history was the headlong conflict between a Church, which had tamed barbarians, preserved classical learning and founded universities, and the scientific community that burgeoned during the Renaissance, and flourished in the Enlightenment.

Why did the Church, which had often enough stirred and kept pace with human learning, now fall out of step and enter what was to be known as a "state of siege"? Perhaps weariness was one reason.

IN THE COURSE of two centuries the Church fought to survive the ravages of the Black Death, its consequent effect on Church discipline and behavior, the shocks of the Reformation, the diffusion of energies poured into the Council of Trent and the Counter-Reformation and the dispersal of thousands of its talented personnel into worldwide missionary endeavors. Few organizations could sustain well so many and diverse demands upon inner energy and creativity. Having weathered so many storms and produced inner discipline and outer expansion at so great a cost, the Church may simply have stayed off the new learning out of sheer fatigue.

A second reason behind this was that while the Church was battling to regain its balance, a new cordon of scientists and mathematicians emerged. They toiled away at experiments and forms of thought all aside from the Protestant-Catholic battles raging over their heads and outside their studies and labs.

They came to their conclusions without any dialogue with ecclesiastical types. Feeling the exhilaration of reason, without the tensions imposed by faith, they set in motion what we now call the modern, scientific era.

TWO MEN symbolized the shift, Nicolas Copernicus and Rene Descartes. Copernicus concluded that the sun and not the earth was the center of our universe. Earth was not king after all. It was just a planet spinning dizzily around the sun.

Now since the previous thought systems, upon which the Church built a rational basis for faith, held the old idea, it came as a shock to find out otherwise. It seemed to falsify the position for faith and unseat too much the basis of religion.

Hence the Galileo case where Church authority suppressed his espousal of the Copernican position. Rather than dialogue, the world of the Church and science squared off in confrontation, an attitude ultimately far more destructive than the Protestant-Catholic cleavage. For here the battle is between faith and reason itself.

DESCARTES, though remaining a Catholic, provided a second aspect to the shift. He saw how valuable mathematics was to the new science. He applied the same to philosophy. This moved him to a position of approaching reality with methodical doubt. By such doubting, the

person is moved to seek visible proof for what one wants to hold as certain.

The purpose of the doubting was to remove exaggerated attention to authorities which would stop people from doing research and brainstorming new ideas. Though Descartes did not apply this to the truths of faith, he did apply it to much of the tradition.

Descartes' method became the foundation of critical rationalism, especially as applied to the understanding of the Bible and the historical background and working of the dogmas. Such a sudden and seeming attack on Church authority, the truth of the Bible and dogma could only have received an equally fierce rejection from a Church besieged with enough troubles from Protestants, Copernicans, South American Indian tribes, Asiatic cultures, competing religious orders and the disintegration of the medieval social system.

Galileo:

Original thinker and scientist

By Father John J. Castelet

Galileo Galilei had the misfortune of being an original thinker and scientist in an age when originality was suspect and science was so tied in with the prevailing philosophical system that to question accepted ideas was to lay oneself open to the charge of at least intellectual heresy.

Galileo risked this in his dedicated pursuit of truth, and he suffered for it.

HE WAS BORN in Pisa on Feb. 15, 1564, the son of an accomplished but unprosperous musician. In 1581, he was a pre-med student at the University of Pisa, but he could afford only four years before having to drop out. His heart hadn't been in it, anyway; mathematics and science were his first love.

His private study led to his publishing two scientific treatises, which caught the attention of the rich Marquese Guidobaldo del Monte, a mathematician, who became Galileo's patron, obtaining for him a post as lecturer at the university. His reception by the faculty was cool. To begin with, he had never earned a degree. Worse still, he questioned the traditional teaching when his own research led him to do so.

The philosophy of Aristotle had determined the world view of Western Christian culture and was considered as providing well-nigh final answers to all questions, philosophical or scientific. Ironically, because he was a true Aristotelian in the sense of practicing free inquiry, Galileo was badgered, reviled, and persecuted as an insufferable upstart.

AFTER TWO years in this climate, he resigned and rejoined his family in Florence. Upon his father's death, he had to support the family, but again Marquese Guidobaldo stepped in. He was

FRANKLY, by almost any standard, it was a case of too much too soon. If history could be re-written to allow some breathing space amid all these historical changes, crises and catastrophes, perhaps the Church could have fared better in appreciating the new learning and adapting its uses toward the illumination of faith.

But one does not have this luxury. Time waits for no man — nor the Church for that matter. Hence for several hundred years, up until Vatican II, the Church and the world of secular learning have fought more than they dialogued. The 17th century break was apparently too deep for either side to give in enough.

Today the smoke has largely cleared. Suspicion is down and trust is growing. It's about time. The "Progress of Peoples" and Christian hope depend upon it.

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Galileo

made professor of mathematics at the University of Padua, where he remained for 18 years. Here he entered into a liaison with Marina Gamba and fathered a son and two daughters, both of whom became nuns. Padua was more sympathetic to his genius and those years were productive. He invented a thermometer, wrote copiously, and developed an interest in astronomy.

Galileo was not the only scientist of the time to propose revolutionary ideas. In the Aristotelian view, modified somewhat by Ptolemy around 150 B.C., the earth was immovably fixed at the center of the universe, with the heavenly bodies moving in spheres around it. This squared with the evidence furnished by the naked eye, evidence bolstered by the biblical world view, itself pre-scientific.

The most spectacular challenge to this view came from Nicolas Copernicus (1473-1543), who seriously proposed a sun-centered universe in which planet earth revolved on its own axis and also around the sun. The idea captivated Galileo, and he dedicated his energies to proving its truth in a solidly scientific way.

HAVING HEARD of the invention of the telescope, he built three, which enabled him to corroborate the Copernican hypothesis. His published findings in the *Starry Messenger* brought him instant fame and a lucrative position in Florence.

But the book evoked strong opposition also from scientific and theological quarters. The latter were his undoing. He had the support of the head scientist at the Jesuit Roman College and decided to go to Rome to seek backing for his position. Pope Paul V received him warmly and the academic world gave him a royal welcome.

But he could not come up with a compelling proof for the Copernican hypothesis, and the opposition grew. Theologians were alarmed at the apparent conflict between his theories and the Bible's presupposition of an earth-centered universe.

ALTHOUGH centuries before, St. Augustine had insisted that the Bible was not a science textbook, and St. Thomas Aquinas agreed, this obvious truth was forgotten and Galileo was subjected to scrutiny, censure, condemnation. The Holy Office forbade him to teach or defend his theory. Even though the new Pope Urban VIII was a friend of his, the publication of *A Dialogue on the Two Great World Systems* caused a storm.

Finally, a sick old man of nearly 70, Galileo was ordered to Rome for trial. He was treated with kindness and put up a strong defense, but the opposition was determined to humiliate him. The *Dialogue* was banned and he was condemned as seriously suspected of heresy. His prison sentence was suspended, but he lived under virtual house arrest in Florence, where slowly he went blind. He died on Jan. 8, 1642.

The "Galileo Incident" has been a cause celebre ever since, grist for the mills of the Church's foes. Actually the treatment he received was at most quasi-official, the work of insecure and inept theologians and Roman Congregations. The question of infallibility was never at issue.

Nevertheless, the damage was done and it drove an unfortunate and imaginary wedge between the Church and the scientific establishment for centuries to come.

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Hans Jonas:

There

are warnings

for modern scientists



Hans Jonas... 'The race for breakthroughs is on...'

By William Ryan

"Time was," writes moralist Hans Jonas, "when science was a sacred cow. But no more. If science was once able to claim complete immunity from any kind of restraint, that's because, in the old days, theory was often separate from action."

But today there is hardly such a thing as 'pure knowledge' — since every finding has its practical, and sometimes deadly, application."

A CASE IN point, according to Jonas, is biomedical research. "No scientific-technological alliance is so rife with moral problems (blatant abuses discounted) as that of the life sciences, from the conduct of research all the way down to the last decisions on uses."

Hans Jonas is a Jewish moral philosopher and theologian whose writings tend to strike a resonant tone in the minds of persons nourished in the Catholic moral tradition.

Born in Monchengladbach, Germany in 1903, he attended the Universities of Freiburg, Berlin, Heidelberg, and Marburg (where his dissertation committee was composed of Martin Heidegger and Rudolf Bultmann), and from which he was graduated *summa cum laude* with a doctorate in philosophy in 1928.

Jonas left Germany in 1933 and lived in Palestine and Israel beginning in 1935. He volunteered to serve with the British army in the fight against Hitler, from 1940 to 1948. At the age of 45, he joined the struggle for Israel's independence.

SINCE THEN he has written scores of articles and books and he has taught at

Hebrew University, Jerusalem; Princeton University; Columbia University; Union Theological Seminary; and Harvard. He is currently on the Graduate Faculty of Political and Social Sciences at the New School for Social Research in New York.

Jonas believes that the great moral issues of the present day can be expressed under the general heading of "the ethical challenges posed by the whole technological dynamic, challenges which present a very serious danger to the conditions of life for future generations." And the great duty of moral theologians, he says, is "to protect the future in a long-term sense by awakening in people a sense of responsibility for the future on a global scale."

A dramatic example of such challenge, and resulting dilemma, says Jonas, has come with the identification by scientists of DNA (deoxyribonucleic acid) as the chemical basis of heredity. Advances in molecular biology now permit the joining of portions of DNA molecules from different species into "DNA recombinants," which are then inserted into bacterial cells. While the technique will facilitate increased knowledge of basic biological processes, scientists themselves have stressed the need for caution since the technology has the potential to modify all forms of life.

"IT IS OBVIOUS," Jonas says, "that here moral and legal issues arise in the inner workings of science — issues that cross through its territorial barriers and present themselves before the general court of ethics and law... Experiments are not necessarily innocent because they promote knowledge. The stakes being what they are, the

public interest clearly impels public control of this hazardous field," Jonas writes, "and the only coercive instrument of control, imperfect though it be, is the law. The 'scientific community,' in spite of its hitherto blameless credentials, is not the kind of body that can vouch for its members or wield effective sanctions against trespassers," he says.

"Not counting simple sloppiness, the temptations to recklessness are great. The race for breakthroughs is on, Nobel prizes beckon, not to speak of material rewards, and he who cuts corners may come in first."

JONAS' observations on the controversy surrounding recombinant DNA research call to mind a statement made last May by the Catholic Bishops' Committee for Human Values, which said such research "should not be viewed solely from the perspective of a risk-benefit calculus," since framing the issue in these terms alone risks obscuring the other values at stake.

Warning against a utilitarian ethic

which would pursue research at the expense of other fundamental values, the bishops' committee also declined to adopt "the other extreme which would ban all recombinant DNA research as inherently too risky." The bishops called for widespread public participation in the DNA discussion saying that "the responsibility to be informed is especially critical for those in teaching and pastoral roles."

An admirer of the Catholic moral tradition, Jonas says, "Much of the Catholic ethic, as expressed in Aquinas, for example, has its basis in the order of nature, which appeals very much to me as a Jew." He believes that Catholic theologians have been more successful than others in preserving the strengths of the common Judaeo-Christian heritage.

"THE FACT that Catholic thinking holds on to its traditions, modifying only with great caution, while others rush headlong into the modern age, is a healthy thing," he says.

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Timely quote

Quotation from *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*.

"Believing that the human family is called to live in unity, we speak of two goals for the community of nations which will also help bring it into being: the development of peo-

ples and peace on earth. "From the perspective of the United States, both are best addressed in the context of power. Our nation's enormous military and economic power make it essential that we understand how power should be used in the pursuit of these goals."

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JOURNEY INTO LIGHT

Scientific breakthroughs raise moral issue

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

'Affairs are now soul size...'

Morality and science

By Mary Maher

A modern poet, Christopher Fry, with a look at our age, wrote:

"Dark and cold we may be, but this / is no Winter now. The frozen misery / of centuries breaks, cracks, begins to move; / the thunder is the thunder of the fates, / the thaw, the flood, the upstart Spring. / Thank God our time is now when wrong / comes up to face us everywhere, / never to leave us till we take / the longest stride of soul that

men ever took. / Affairs are now soul size. / the enterprise is exploration into God."

Before I wrote this article I spent a few hours in the Smithsonian, National Air and Space Museum. I needed to walk in the presence of so many of the longest strides of soul that American men and women in science have taken — space flights to the moon, daring airplane flights. And, of course, here in Washington, as elsewhere, one knows the evi-

dences of so many other sciences. Science and technology, indeed, have made awesome advances throughout the world.

SOME FEAR the control of technology. Technology — the world dominated by production skills and scientific advances — can indeed control us. Writers Jacques Ellul and Lewis Mumford claim that it already does. We have all heard the old arguments between science and religion. Remarks such as "Religion

is against all scientific advance" and "Technology is going to control us" are undoubtedly simplistic.

But the question that kept running through my mind as I walked about the Smithsonian was: How can anyone say anything in this area which is not simplistic?

Perhaps, as long as we know that it will take years of dialogue and study to have considered and concrete judgments made between technologists and theologians, we will be in better shape. This may sound like heady theory until we stand in line for an hour or two at a university registration waiting for our number to appear on the overhead computer screen. We feel powerless. But then we can feel powerless in the Church as well. The Church moves forward. Technology moves forward. These are two of the most important forces in the world; and they require delicacy, sensitivity, and intelligence.

A big question of our age is not, interestingly enough: "Who has the final power over men and women in this world?" A big question is: "How do we live out our humanity in the midst of power forces which often seek to engulf us?"

VATICAN COUNCIL II was most sensitive to this issue in its document, *The Church in the Modern World*. Churches and synagogues have been active, like scientists and technicians, to assure that technology remains an extension of man's creative ability and not vice versa. They repeat again and again questions such as: Should we do everything that we can do? We can do advanced genetic experimentation — should we? We did disease experimentation on humans during World War II — we see now that we should not have.

Bernard Lonergan, the great Roman Catholic theologian, has called for specialization in theological work which relates to all the sciences. Catholics need to find sufficient respect for the dialogical aspects of the relationship between theology and science. We do not always find a sufficient critical attitude towards science.

Some research projects are more elaborate and sophisticated than others. The theologians in the dialogue with science must be careful to maintain a nuanced and critical attitude towards the relative merits of the studies offered by sciences. Truly "affairs are now soul size."

THAT COULD be viewed as a statement of cautious foreboding. That was not the intent of the poet. His expression was one of hope. Elsewhere he called for creative imagination as necessary and asked for a kind of fantasizing on scientific progress to ask ourselves again and again how we might make this world better for millions.

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"People in the sciences as well as religion will increasingly look for ways to share power rather than look for ways to vie for it," writes Mary Maher. Above, Nobel Prize winner Maurice H.F. Wilkins studies a model of Deoxyribonucleic acid (DNA) molecular structure in 1962. The cells are responsible for hereditary traits and discoveries about how they work have made possible the deliberate manipulation of genes, and hence the production of new forms of life.