

church of distinction

FRED W. FRIES

St. Mary's Church, Indianapolis, can boast of an honor shared with only three other church edifices in the state of Indiana.

Its recent inclusion in the National Register of Historic Places is a distinction previously given only to Christ Church Episcopal Cathedral on Monument Circle, the Old Cathedral in Vincennes and Allen Chapel in Terre Haute, an African Methodist Episcopal church, whose history dates back to the slave-running days of the early 19th century.

"Needless to say, we are elated with the honor conferred on our parish church," said Father Steve Hay, pastor, in an interview with the Criterion.

The unique architectural design—a smaller replica of the famed Cologne Cathedral—was a major factor in its selection, the youthful pastor believes. Another consideration, Father Hay said, was the fact that the parish for many years was a "national" parish, serving—along with Sacred Heart—members of the German community.

Membership in the National Register entitles the edifice to government protection, Father Hay explained, and exterior improvements and repairs are handled on a matching grant basis.

He also noted that membership makes the church a "public building," which must be open for public tours "at least 12 times a year and at other times by appointment."

"This presents no problem," Father Hay commented. "We are proud of our church and more than willing to have visitors."

The fame of St. Mary's Church, as an architectural masterpiece, has spread far beyond the Hoosier state. It has been repeatedly cited in architectural journals with national circulation. Some experts have rated it as one of the two finest Gothic church structures in the country, second only to St. Patrick's Cathedral in New York City.

The design of the church was no accident. The architect, Herman Gaul, was born in Germany and lived in the shadow of the church's prestigious counterpart—the Cathedral of Cologne—before he immigrated to America and eventually affiliated with a Chicago architectural firm.

THE ORIGINAL ST. MARY'S Church, built in 1858, was located in downtown Indianapolis—at 117 E. Maryland St. with the charter members consisting almost exclusively of first generation German immigrants or their direct descendants.

At the turn of the century, as the area south of Washington St. became predominantly business-oriented, the

pastor, Father Anthony Scheideler, and members of the congregation recognized the need to relocate.

In 1906 negotiations were completed to purchase a tract of land at the corner of New Jersey St. and Vermont St.—in what was then a growing residential area. The cost of the land, according to parish records, was \$67,000.

THE CORNERSTONE for the new St. Mary's was laid on Sunday, Oct. 23, 1910. Newspaper accounts at the time reported that some 3,000 persons attended the ceremony, which was performed by Bishop Joseph Chartrand, recently installed coadjutor of the Diocese of In-

dianapolis. Celebrant of the colorful pontifical Mass was the Ordinary, Bishop Silas Chatard.

Members of the congregation, the general public and distinguished guests assembled at the old church on Maryland St. and marched in procession the approximately seven blocks to the new site. A band accompanied the marchers, members of the various parish societies carried banners, and mounted police marshalled the parade. Dignitaries brought up the rear in black limousines.

Actual construction of the church required a little less than two years. The cost was approximately \$175,000, making it one of the most expensive church

structures built in Indianapolis up to that time.

The dedication was held on a warm, late summer day, September 8, 1912, with thousands attending the ceremony. Bishop Chatard and Bishop Chartrand were again the officiating prelates.

The principal speaker on that occasion was Governor Thomas Marshall, who later was elected vice-president of the United States. The Governor's theme was the importance of private schools in American education.

After the dedication of the church (it was also consecrated at the same time—a rare privilege granted only when a church is free of indebtedness), the cornerstone was laid for the parish school, which cost approximately \$50,000. A rectory was later built at a cost of an additional \$20,000.

FATHER SCHEIDELER, who was also Vicar General of the Diocese, served as St. Mary's pastor until his death on Oct. 10, 1918.

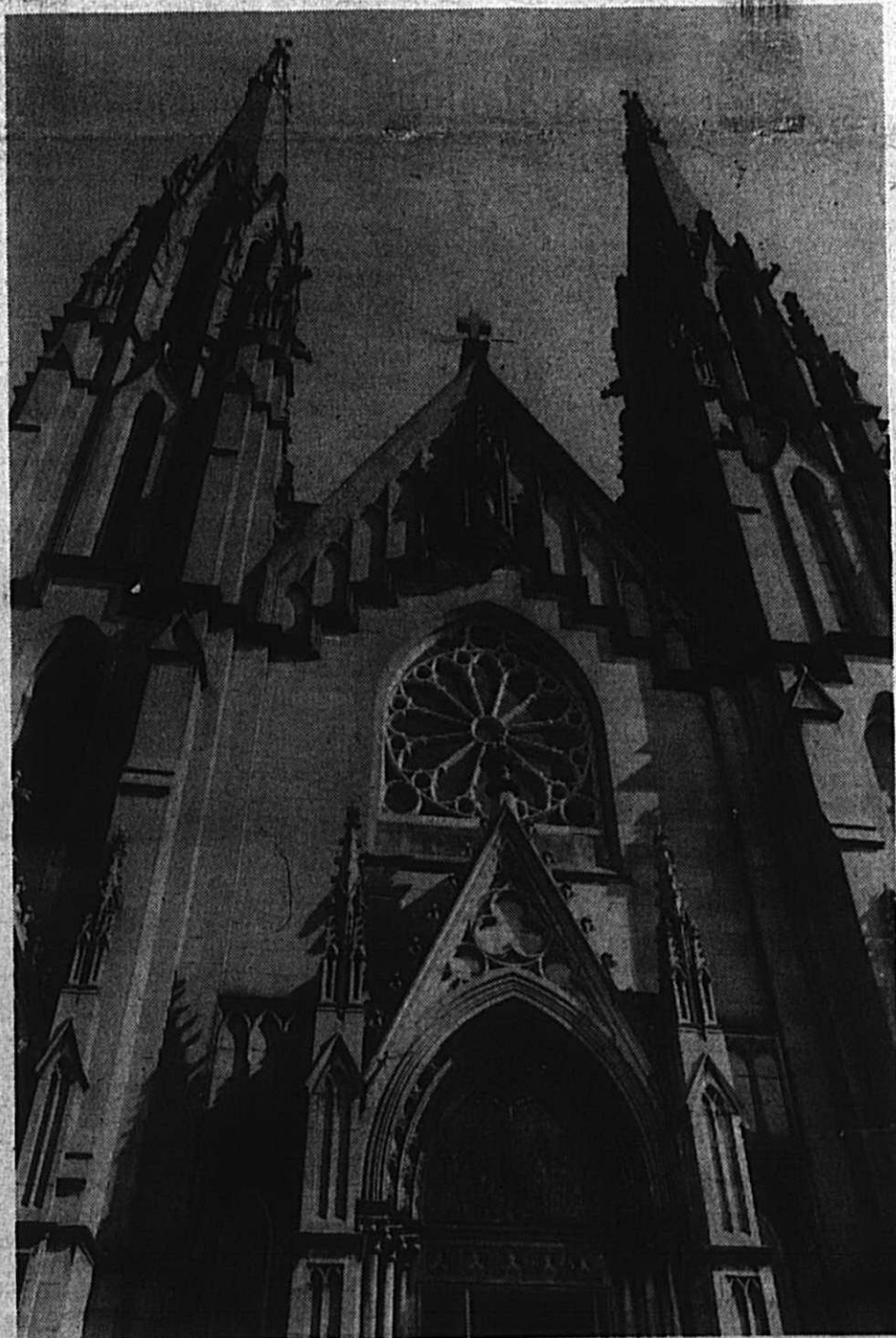
Father Albert Busald handled the administration of the parish until August 1, 1920, when Father John H. Scheefers took over as pastor—a post he was to hold for some 29 years. Extensive remodeling and renovation was completed on the church by his successor, Msgr. Victor L. Goossens, who was named administrator in 1949 and then pastor on the death of Father Scheefers.

The renovation, completed in the late 1950's, consisted principally in refacing the walls with St. Meinrad sandstone, redesigning of the confessionals and the installation of a bronze baldachin over the altar.

One of the artistic features of the church is the beautiful stained glass windows, which depict notable events in the life of Mary, the parish patron. The windows, designed more than a century ago by M. O. Frie of Munich, Germany, were in the original church on Maryland St.

The present pastor, Father Steve Hay, who has served the parish for the past two years, has completed considerable interior renovation and recently installed a new high intensity lighting system.

It is significant to note that St. Mary's, once the haven for the culture and the heritage of German immigrants, has now become a parochial center for the Spanish-speaking community under the direction of Father Hay, who did pastoral work in South America and now directs the Spanish-speaking apostolate in the Archdiocese.



St. Meinrad archabbot is resigning

ST. MEINRAD, Ind.—Benedictine Archabbot Gabriel Verkamp of St. Meinrad Archabbey has submitted his resignation as archabbot of that monastic community effective June 2.

Now 77 years old, he is the oldest active Benedictine abbot in the world. He was elected to head the community on June 3, 1966, and was solemnly blessed as archabbot on August 24, 1966. He is the sixth abbot of the 124-year old monastery.

In announcing his resignation, Archabbot Gabriel said: "After 12 active years as archabbot, I feel it is time for me to resign." He added, "It is pleasing to be able to announce this, knowing that there are men within the community who reflect the kind of faith, wisdom and dedication that give bright promise for future leadership."

IN HIS STATEMENT he stressed the word "resign," saying that "in spite of society's choice of the age 65 being an appropriate one for retirement, I believe that we should serve the Lord as long as He allows us. Since I have been blessed with good health, I'm not ready to retire. I hope to continue serving the community and the Church in whatever way the new abbot may determine."

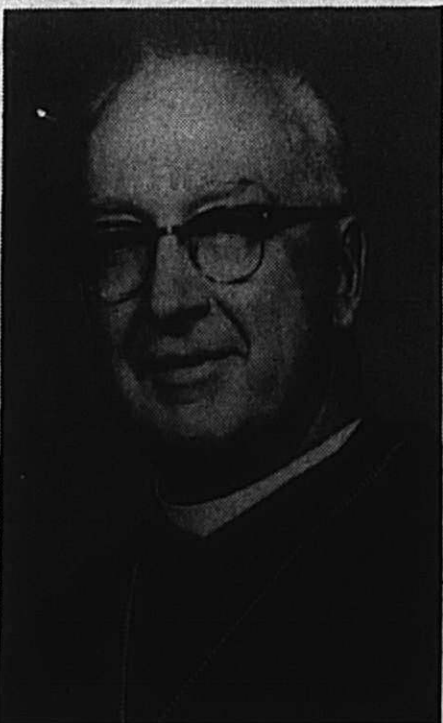
The members of the community will elect a successor to Archabbot Gabriel within the next two months. There are 161 monks in the community.

ARCHABBOT GABRIEL, a native of Ferdinand, Ind., was ordained a priest at Monte Cassino, Italy, on July 2, 1929. His first Mass was celebrated on July 7, 1929, at Einsiedeln Abbey in Switzerland, the founding abbey of St. Meinrad.

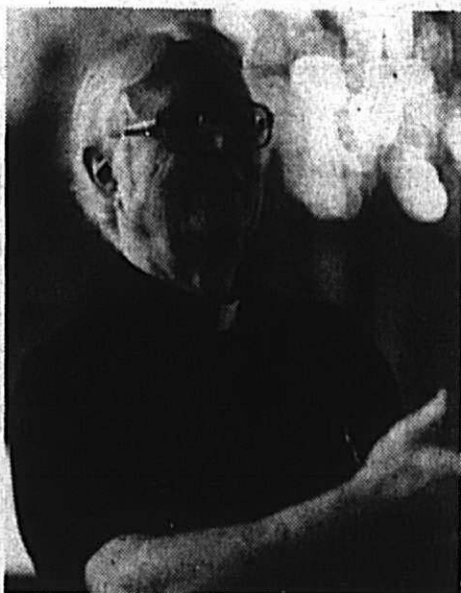
From 1932 to 1943 Archabbot Gabriel was a professor of philosophy at St. Meinrad Seminary. He also served for a number of years as vice-rector of the Seminary.

Pastoral assignments included St. John Chrysostom parish, New Boston, St. Meinrad parish and St. Benedict parish, Evansville, where he served 20 years beginning in 1943.

Upon his return to the Archabbey in 1963, he was named prior, a post held until his election as archabbot in 1966.



ARCHABBOT GABRIEL



FATHER WALSH

Clergy liturgy workshop set

The Archdiocesan Liturgical Commission will sponsor a workshop for priests on Wednesday, April 12, at Marian College from 10 a.m. to 4 p.m. The workshop, entitled "The Priest—Celebrant and the Celebrating Community," will be conducted by Father Eugene Walsh, S.S. Presentations at the workshop will focus on the theology and ministry of

celebration and practical suggestions for celebrating Sunday Mass.

Father Walsh is recognized as one of America's most experienced and qualified educators and lecturers in the field of music and liturgy. A priest of the Archdiocese of Baltimore and a member of the Society of St. Sulpice, Father Walsh was ordained in 1938 and presently serves on the faculty of the Theological College of the Catholic University of America in Washington, D.C. He received his doctorate in theology from the Catholic University of America in 1949 and from 1960-1971 was the rector of the Theological College.

In the liturgical area, Father Walsh has served as a member of the Board of Directors of the National Liturgical Conference and the Advisory Board of the Bishops' Committee on the Liturgy. In addition he helped produce the document "Music in Catholic Worship," and has also written extensively in several liturgical journals. He addressed the Federation of Diocesan Liturgical Commissions at their annual national meeting in Albuquerque last year.

Fee for the workshop will be \$5 per person. Further information may be obtained by contacting the Office of Worship at the Chancery.

Senior Citizens to be honored in 4 deaneries

Three other deaneries in the Archdiocese, in addition to Indianapolis, have announced plans to honor their Senior Citizens with a special Mass and luncheon. They include Terre Haute, New Albany and Richmond.

The popular event, which will be held in Indianapolis on Thursday, April 6, as previously announced, is scheduled in the Terre Haute and New Albany Deaneries on the same date. In the Richmond Deanery, the event will be held at Rushville two weeks later—April 20.

At each site, special music is planned for the Mass and a variety of entertainment will enhance the luncheon. Members of the clergy will don aprons and serve the meal, a practice which was inaugurated in Indianapolis several years ago.

IN THE SEE CITY the luncheon will be held, as in past years, at Scecina High School, following Mass at 11 a.m. in Little Flower Church. Archbishop George J. Biskup will be the principal celebrant.

Luncheon tickets are \$3.

St. Patrick's will be the host parish in Terre Haute with the Mass beginning at noon followed by luncheon at 1 p.m. in the school cafeteria. There is no charge for the luncheon.

In the New Albany Deanery, the host parish will be St. Anthony's in Clarksville. The luncheon in the school cafeteria will follow the 1 p.m. Mass. Tickets are \$3.50.

AT RUSHVILLE in the Richmond Deanery, the Mass will begin at 11 a.m. at Immaculate Conception Church (St. Mary's) with the luncheon in the school cafeteria at noon. Tickets are \$1.

Luncheon reservations may be made through the president of the respective Senior Citizens' organizations or by calling the rectory.

Natural Family Planning seminar is parley feature

A seminar on Natural Family Planning will be featured at the 38th Annual Convention of the Archdiocesan Council of Catholic Women to be held in Indianapolis on Wednesday, April 12.

Headquarters for the one-day parley will be the Hyatt Regency Hotel.

Related photo, Page 11

Monitoring the seminar on Natural Family Planning, which is expected to serve as the springboard for other con-

ferences on the same topic, will be Father Lawrence Voelker, director of Catholic Charities and its affiliated social agencies in the Archdiocese.

THEME FOR THIS YEAR'S convention is "Active Catholic Women—Sharing and Caring." It will be co-hosted by the two Indianapolis Deaneries, and scores of delegates are expected to attend from all sections of the Archdiocese.

Proceedings will open with registration at 8:30 a.m., and the Board of Directors will meet at 8:50 a.m.

The first formal session for delegates will be the General Assembly scheduled at 9:30 a.m. at which Mrs. Louis Krieg, ACCW president will preside.

"Woman's Influence in Society Today" will be the subject of a 10:15 a.m. address by David W. Bahlmann, Director of Youth Services, Indiana Lawyers' Commission.

The Natural Family Planning seminar will follow Mr. Bahlmann's talk.

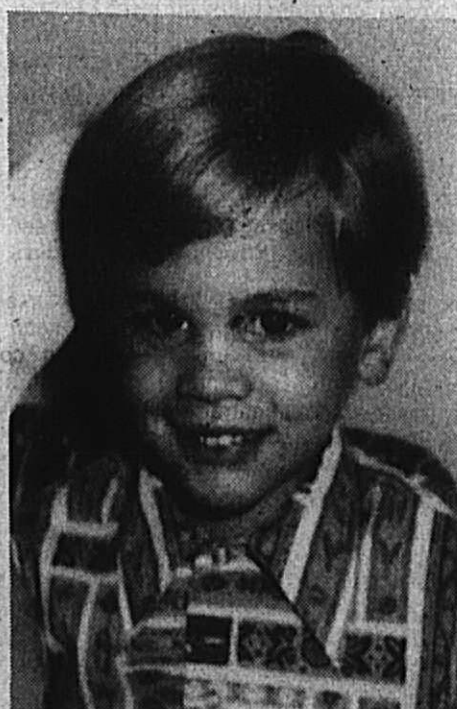
Father Sebastian Cunningham, O.F.M., Conv., pastor of St. Simon's Church, Indianapolis, will be the guest speaker at a 12:30 p.m. luncheon.

A CONCELEBRATED LITURGY at 2:15 p.m. will be the closing event of the agenda. Father James Moriarty is the spiritual moderator for the ACCW.

Delegates are asked to prepay a registration fee of \$10.50. The deadline for registration is Friday, April 7, and should be made with Mrs. W. Thomas Miller, 3520 Kessler Blvd., North Drive, Indianapolis, Ind., 46222.

Honor humanist

WINDSOR, Ontario—Assumption University in Windsor, Ontario, will honor Christian humanist Anthony Walsh of Montreal with its 38th Christian Culture Award April 2 at the University of Windsor.



COLORING CONTEST WINNERS—The two youngsters above were judged the winners of the 1978 Easter Coloring Contest. Beth Tahy, left, daughter of Mr. and Mrs. Michael Tahy of St. Vincent de Paul parish, Bedford, submitted the top entry in the six-to-eight-year-old age category, and Tommy Ratz, son of Mrs. Michael Ratz of St. Gabriel parish, Connersville, was the winner in the one-to-five-year-old division. Both winners have been mailed cash awards of \$5. A total of 363 youngsters entered this year's competition. Their names and home towns will be printed in next week's Criterion.

—washington
newsletter—

A government program that works

BY JIM CASTELLI

WASHINGTON—Dissatisfaction with government has become so commonplace that it's easy to forget that government can be effective.

So it's refreshing to see a government program that not only works, but works at doing what government programs should do—help those who need help the most.

One such effort is the special feeding program for women, infants and children, known as the WIC program. WIC is due to be renewed this year and, in all probability, it will be expanded.

The WIC program was initiated in 1972

by the late Sen. Hubert Humphrey (D-Minn.). It was designed to provide food supplements to pregnant women, newborn infants and children under five who are nutritionally "at risk."

DOCTORS HAVE LEARNED that proper nutrition before birth and in the early years of life is essential to sound health later on; some forms of mental retardation, for example, are caused by poor diet before birth.

WIC provides food supplements high in iron, protein, calcium and vitamins. The federal government provides school break-

fasts, lunches and milk programs, but before WIC there was no federal program to feed needy children before they began school.

The WIC program got off to a rocky start. The Nixon administration refused to fund the program. Funding was begun only after a lawsuit, but the Ford administration was never enthusiastic about WIC. Secretary of Agriculture Bob Bergland reported recently that WIC has reached 500,000 more people in the past year than ever before, bringing total participation up to a little more than a million.

WIC supporters say the program now reaches between one in three and one in eight of all those eligible because of inadequate funding. But WIC has been widely hailed as a success for those who have used it.

"THE WIC PROGRAM, where it is operating, has achieved dramatic results," Rep. Paul Simon (D-Ill.) said in introducing a bill to expand WIC in the House. "The director of the program in Illinois, Patricia A. Fitzgerald, describes it as 'the best thing that has happened in public health in many years' and says that she has 'never been as personally or professionally enthusiastic about any service delivery program.'"

"One of the most significant outcomes of WIC has been the introduction of preventive health measures to many of our own nation's families," Sen. Muriel Humphrey, who was named to her husband's seat when he died, told the Senate when she introduced the WIC bill there.

"Local and state administrators have reported that new families are attending clinics regularly, a development that is extremely promising in that these nutritionally at risk individuals are avoiding or minimizing costly health problems by establishing a positive nutritional approach to life," Sen. Humphrey said.

"The WIC program has been especially crucial for women attending prenatal clinics," she said. "These women are

attending such clinics much earlier than usual, with an accompanying beneficial health impact."

SEN. GEORGE MCGOVERN (D-S.D.) told a conference on malnutrition that medical studies found that women who participate in WIC gain more weight, give birth to larger babies and suffer less frequently from anemia than women in similar conditions who don't participate. Babies born to women in the program are healthier and also suffer less frequently from anemia, he said.

WIC also has its fans in the Catholic community. The U.S. Catholic Conference Committee for Social Development and World Peace has endorsed it as sound food policy. Msgr. James McHugh, director of the bishops' Committee on Pro-Life Activities, supports WIC as a positive response to the needs of pregnant women. The National Conference of Catholic Charities also supports WIC.

There is now no income limit on eligibility for WIC for women and children with nutritional problems. Senators Humphrey, McGovern and others want to use the school lunch program for eligibility 195% of the poverty level, or about \$10,000 a year for a family of four—as an income cut-off.

The Carter administration has asked a raise in WIC funding from \$400 million to \$535 million. Congressional supporters have asked for an increase to \$650 million, but they concede it will be difficult to get even the administration's request through Congress, where the appropriations committees are still talking about \$400 million.

"No one is against feeding mothers or babies," one Senate staffer remarked. "They can't say it even if they are. But we will hear that no program can handle a 40% expansion in one year. We have to show that the need is there and that the program works."

Statistics show that the need is there and people who have had experience with WIC, including Catholic agencies, vouch that it works.

capsule news

Urge 'response' to Skokie march

CHICAGO—Leaders of the National Conference of Christians and Jews have called on American Christians to make a

'Like civil rights'

WASHINGTON—It's a bit like the civil rights movement of the 1960s. There are those who are "working within the system," while others favor peaceful mass demonstrations to show the public how they feel. As President Jimmy Carter received the official report on the National Women's Conference, held in Houston last November, there were religious women—including Catholics—using each route toward their goal of implementing at least part of the National Plan of Action approved at Houston.

200,000 hear Pope

VATICAN CITY—In an Easter message given before nearly 200,000 people in St. Peter's Square, Pope Paul VI urged Catholics to follow the Church's official teachings and to reject questionable modern theories and ideologies. Pope Paul had just recovered from a two-week-long attack of flu.

Delay advocated

COLLEGEVILLE, Minn.—Fourteen members of St. John's University theology department have urged that both construction of and protests against the controversial central Minnesota power line be stopped until a proposed coalition of legislators, scientists and citizens approves it.

Catholics responding

ROME—As communists and other leftists move ever closer to power in Italy, there are signs of new life, togetherness and political will appearing among Italy's Catholics. But whether this so-called "Catholic reawakening" has started soon enough and has enough strength to combat the left is still very much an open question.

nonviolent "authentic Christian response" to the proposed Nazi march through the heavily Jewish suburb of Skokie, Ill. At a press conference in Chicago, officials of the national interfaith educational group announced plans to distribute black armbands adorned with the yellow Star of David to be worn across the country as a symbolic protest of the Nazi action.

Program on abortion

NEW YORK—Some NBC radio affiliates are expected to air an April 9 Lutheran Hour program on abortion, despite the network's refusal to accept the program for paid broadcast. Tommy Thompson, manager of domestic radio for the International Lutheran Layman's League, which sponsors the show, said he has contacted the 50 stations affiliated with NBC, offering a recording of the program and encouraging them to use it.

'Czechmate' ended

PRAGUE, Czechoslovakia—Cardinal Frantisek Tomasek took official possession of the Archdiocese of Prague on Holy Thursday, thus ending a church-state impasse which had lasted for 13 years. The ceremony took place as reports of renewed religious persecution were spreading, including rumors that the government is planning to pass a new law that would do away with religious orders.

Up Confirmation age

LONDON—Cardinal George Basil Hume of Westminster and his team of six auxiliary bishops have recommended that the normal age for confirmation should be raised to either 14 and over or 18 and over, to clarify that the sacrament is meant for adult commitment.

Seek end to bingo

AUSTIN, Tex.—Atheist leader Madalyn Murray O'Hair and her son, Jon Murray, have filed a \$1 million lawsuit in federal court to prohibit church bingo games in Texas. The suit seeks an injunction requiring enforcement of the state's anti-gambling laws.

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editorials

The Nazis are marching

A pro-life issue not getting much attention from pro-lifers is a proposed march through mainly Jewish Skokie, Illinois, by the American Nazi party. Liberals may well permit the Nazis to march as they please on the grounds that even Nazis have rights, too.

Unfortunately, the Nazis have proved themselves to be consistent on one point—they oppose the very existence of the Jewish people. One can hardly approve the right of any group to make itself known in a public way and use the public forum of a street march when that group quite obviously disavows the very right of other human beings to exist at all.

There is no playing games here. The American Nazi party has no desire to permit the freedoms it demands for itself to any of its enemies. The application to the pro-life issue is quite obvious. To permit such a group a public forum to demonstrate its opposition to Jewish life is a slap in the face for the guarantee of the Declaration of Independence which stipulates that all our citizens shall have the right to "life, liberty and the pursuit of happiness."—T.W.

Who has control over life?

A district court judge in Boston has allowed a "care and protection petition" by a hospital to take precedence over the objections of parents of a two-year-old boy with leukemia. The hospital, as a result, has been able to perform chemotherapy on the child whose parents had believed it better for their son to live a "short, wonderful life, than to have a life extended by poisonous drugs and needles."

Whether the child lives for a short time or a full life, the question of decision-making in the case needs to be addressed, for unless we do we are likely to assume a consistent prejudice about such instances of 'who decides for life' with our usual casual American flippancy.

Whatever the details of the case (and the question in the court now concerns the competency of the parents to continue as legal guardians), the moral issue is more complex. When can the State, if ever, intervene against the wishes of parent, husband, wife, etc. to save the life of someone who might otherwise die? Is the question one of a hospital's saving face or is there genuine hope of saving a life guaranteeing that person the capability of loving and being loved even if only for a short time? Do parental rights transcend the good of the whole; i.e., where human life is concerned, can one or two individuals make decisions which affect many individuals?

The right to life, after all, extends to the living as well as to the unborn.—T.W.

—living the questions—

Serrans, like Sierrans, out to save 'wilderness'

BY FR. THOMAS C. WIDNER

Those who confuse the Serra Club with the organization designed to save wilderness areas may not be far off the track. Serra Clubs see themselves as promoters of vocations, particularly priestly vocations, but it must appear to many of their membership as if they were trying to save a wilderness. The work of promoting vocations does not come easily.

John Donahue, executive director of Serra International, spent a day in Indianapolis last week visiting Tom Murphy, president-elect of the worldwide body. Murphy, an attorney in the firm of Hilgedag, Johnson, Secrest and Murphy, has been involved in Serra work locally for many years. Donahue's visit offered some reflection on the Church's direction in vocation work.

"Serra's original purpose was not the promotion of vocations," he reminded me. "Serra was formed in Seattle by a group of Catholic businessmen who wanted to better live their faith and to improve their adult faith. So they set up an organization along the lines of Rotary and Lions' Clubs—luncheon clubs in which they could meet for purposes of self-improvement. Special programs were held during these luncheons. Somewhere along the way these men decided it would be a good idea to promote vocations, to take that on as an apostolate."

DONAHUE SAID THAT this idea came out of a time and a place when and where the vocation picture was not good. There were relatively few priests in Seattle in the 1930's. By the time Serra caught on around the country and had nationally adopted this effort, the reaction varied. Vocations to the priesthood were a problem in Seattle, where Catholics were few in number. But not in other places like Boston and Chicago.

"How do you promote priestly vocations?" Donahue asked. "It's something that nobody's against and yet few picture themselves in the role of vocation promoter. We've realized for a long time that priests and Sisters themselves are the best recruiters, but perhaps we can help by somehow putting priests and Sisters in touch with kids. In a sense, we are 'middle' people." Donahue noted that the first vocation movie was produced in the 1940's by a doctor in St. Louis, a Serran.

Serra is growing most rapidly in two countries of the world—Brazil and Italy.

Donahue admitted that while Serra Clubs are numerous in the United States, their growth has not been proportionate to the population growth. Attitudes toward vocation growth, however, differ in this country from attitudes in countries where Serra is expanding more rapidly, he said.

"We recently received a document from the Vatican Congregation on Education," Donahue pointed out, "which emphasized something we heard in Brazil. The concern there is not so much for priestly and Religious vocations as it is for vocations to all Church ministries."

"I heard the Cardinal of Sao Paulo,

Brazil, tell us, for example, that all their Church ministries will come from the base communities which are very strong in South American countries. If individuals want to go on to priesthood, that is accepted and encouraged, but that is looked upon as only one kind of vocation which may develop. The official Church now seems to be encouraging us to develop all ministries." This might mean, for example, greater recognition of directors of religious education, youth ministers and the like, he added.

WHAT DOES A LOCAL event like the closing of the high school seminary suggest, I asked Donahue. He has no familiarity with the specifics of our own Archdiocese, and he expressed greater knowledge of the also recently closed high school seminary of the Richmond, Va., diocese. "This may," Donahue felt, "force us to give more attention to youth education and ministry in parishes. While it is very regrettable, because that particular school at least seemed to have everything going for it, such actions may now enable us to get more individuals excited about ministries in the Church."

Donahue noted that in Italy much of the emphasis on Serra Clubs is the formation of young people's clubs. These seem to link the older members with the younger people from whom the majority of vocations of any kind come.

My interview with Donahue made me wonder about the commitment to vocations in this country and in this Archdiocese. Are we putting all our vocational eggs in the clerical basket? As we see talented young men and women turning to other kinds of life work yet remaining interested in the Church and with a desire to serve, are we tapping this reservoir or allowing it to dry up?

—the word this sunday—

By Father Donn Raabe

SECOND SUNDAY OF EASTER

"The Days After"

Acts 2:42-47
Psalm 118:2-4, 13-15, 22-24
1 Peter 1:3-9
John 20:19-31

After the Resurrection Jesus appeared to His disciples and revealed Himself "in the flesh." In John's account He wishes them a peace which comes from faith in Him risen and alive. Then He sends them out on a mission, giving them the Holy Spirit, so that people can come to forgiveness through faith awakened by the disciples' witness "so that through this faith you may have life in His name." The reading from Acts describes their life style characterized by joy and confidence. They ceaselessly praised God that the Psalm message had been fulfilled in their midst in Jesus and that, as Peter says, through Jesus we too have been given an imperishable inheritance through our sufferings united with Christ.

—letters—

'Updates' Fr. McBride

To the Editor:

I would like to update Father McBride somewhat on his column on what we should ponder during Lent in the way of

past inhumanities.

He mentions the Jews murdered during World War II. Though I think that perennially quoted figure of six million could be challenged, here I'd only like to say that World War II has been over for almost 33 years and there was the Nuremberg trials of the Nazis plus other trials of them.

As Americans, I would think it more appropriate to ponder our own war crimes such as Mylai, Project Phoenix, the "body count" mentality in Vietnam.

Other than the Mylai trials, where everybody seemed to pretty much get off except William Calley, what war-crimes trials have there been for higher-ups such as William Colby, former director of the CIA who was in charge of Project Phoenix, which, I understand, was the assassination bureau in Indo-China. (This agency was charged with 20 to 40 thousand deaths.)

Instead, I can only assume that they are still in office setting or implementing policy or maybe "double dipping" for military pensions.

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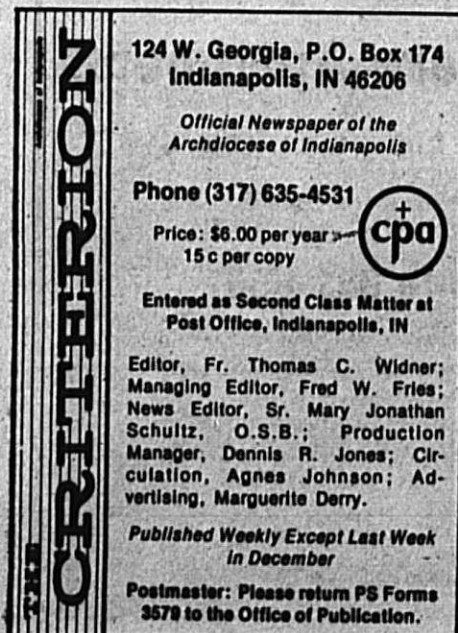
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—question box—

What about the virgin birth doctrine?

BY MSGR. R. T. BOSLER

Q. In a recent column you stated that the Catholic Church has not formally decided that the virgin birth of Christ was a doctrine which must be believed. I am confused. Would you please explain?

A. I am the cause of your confusion. I should not have made such a statement without a fuller explanation. Belief in the virgin birth goes back to the first days of the Church and is expressed in the Apostles' Creed as "conceived by the Holy Spirit, born of the Virgin Mary." This belief was repeated in subsequent creeds and statements of Church councils. Within the early Christian community the virgin birth was not questioned.

However, the humanity of Jesus was denied by several groups of Christians who held that Christ just seemed to be a man. The creedal statements about the birth of Jesus of the Virgin Mary were primarily intended to proclaim that Christ was truly human as well as divine and had the same thrust as St. Paul's teaching in

Galatians: "God sent forth his Son, born of a woman, born under the Law, to redeem those who were under the Law" (4:4-5). In other words, what was defined was the truth that Jesus was truly human as well as divine, for that was what was denied. The virgin birth was not formally defined, for that was presumed to be a "given," or an accepted fact.

LATER ON IN HISTORY there were those who denied the Trinity and the divinity of Jesus and the possibility of the miraculous; they ridiculed the doctrine of the virgin birth. Later councils and popes demanded belief in the virgin birth against these heretics. In all these cases, seemingly, the Church was primarily defending the divinity and humanity of the God-Man. The doctrine of the virgin birth was still not questioned within the Church. So say some of our theologians today.

Not so: Cardinal Ratzinger, in his excellent book, "Introduction to Christianity," argues that the Church has by these decrees formally defined the virgin birth. But it is important to note what this author observes: "According to the faith of the Church, the Sonship of Jesus does not rest on the fact that Jesus

had no human father; the doctrine of Jesus' divinity would not be affected if Jesus had been the product of a normal human marriage."

How can other Catholic theologians hold that the Church has not formally defined the virgin birth? They say that the question has not been asked of the Church by those who believe in the possibility of the miraculous and the divinity of Jesus.

Biblical scholars, both Protestant and Catholic, have made Christians aware of the fact that the Gospels of Mark and John make no mention of the virgin birth and that nowhere else in the New Testament, not even in the epistles of Paul, is there any explicit reference to it. They question how Jesus could have been brought up by his mother Mary as a normal human child if the infancy stories of Matthew and Luke are to be taken historically rather than as theological explanations of the divinity of Jesus. Mind you, these scholars do not deny the divinity of Christ or the unique sanctity of Mary.

I HAVE SPENT THIS MUCH space on this issue because it has been popularly discussed. Several years ago the Ladies Home Journal had an article on the question, in which a Catholic professor

stated that while the Church officially regarded the virginal conception literally, "most theologians today look at it symbolically." This simply is not true. Some do; others think the problem requires serious and honest study.

Father Raymond E. Brown, one of the most respected of Catholic biblical scholars, upholds the traditional belief in the virginal conception of Jesus, but he also thinks that the Roman Catholic Church has not formally defined the doctrine.

Q. A divorced woman removed from the home of her ex-husband a large amount of money and other gifts without his knowledge. When asked to return at least the money, she refused to talk about it. This money was given him by his relatives and friends, which she very well knows. Isn't this theft? And she is active in church work.

A. This could be stealing. But you do not know all the circumstances. The divorce settlement may have been totally unfair to her, and she may feel she was entitled to the money. This is a matter between the woman and her own conscience. We should not judge others.

—letters to the editor—

'Clarifies' action on Latin School

To the Editor:

Most of the criticism of the Latin School recommendation and decision has been directed toward the process rather than the issue itself. There have been charges that the recommendation and decision were hasty and without thought or reason.

While there were mistakes made in the process leading to the recommendation, neither the recommendation nor the decision were made in haste. Better than a year's thought and debate were a part of the process. If, indeed, the resolution was written hastily, it was for the reason that no senator wished to even prepare such a resolution until it became clear that the school was not going to gain the support of the majority of the Senators or priests of the Archdiocese.

One support resolution was tabled in February and another support resolution in March failed with three votes yes, nine votes against, three abstentions. It was in light of those two motions and the issues involved that the motion to close came forward. But not until it was clear that the opposite side of the question was not going to gain support.

The record shows that the Senate discussed this issue six years ago. During the years from 1972-76 there was little discussion concerning the Latin School itself but there are comments throughout the minutes that show an on-going concern about vocations.

In February, 1977, Father Cleary requested that the Senate define the future role of the Latin School in line with provisions made in the support resolution of 1972. The Senate discussed vocations and the Latin School in February, March, June, August, September, and October of 1977 and February and March of 1978. Further discussions and presentations took place at a meeting of the Presbytery in November of 1977. During this whole time period the Senate was provided with information from Father Cleary, Father

Welch, and the *Report of the Bishops' Committee on Priestly Formation* of January, 1977. The Senate further had the questions raised by the Senate subcommittee.

Father Cleary ably represented the Latin School in May of 1976, in February of 1977, at the meeting of the Presbytery in November of 1977 and in February and March of 1978. As principal of the school, he represented the faculty, the student body and the parents. It should be mentioned that for Boards and agencies such as the Senate, this is the normal and accepted way of relating and communicating with a school.

In the current debate, the role of the Senate should be taken into account. The Senate is a consultative body whose duties are to "collaborate with the Archbishop in the government of the Archdiocese" . . . "to represent to the Archbishop the interests and concerns of the Presbytery (priests) and to represent to the Presbytery the interests and concerns of the Archbishop," and "serve as a vehicle through which the Archbishop and the priests may have dialogue and take counsel with each other." (Article III, Section 2 of *The Constitution of the Presbytery of the Archdiocese of Indianapolis*) In terms of that role the Senate did its task well. Complaints about lack of consultation on other levels, perhaps, reflect the need for an Archdiocesan Pastoral Council, a role that the Senate cannot and should not try to fill.

The process that led to the Senate's recommendation could have been better. But the mistakes were partial, not total, and they do not invalidate the conclusion or the reasoning behind the conclusion.

Finally, I would agree that at stake in this controversy is not whether there will be a Latin School or whether there will be a collection of support monies for any program for vocations. The very basic issue is credibility. The credibility will not

be determined by the closing or reopening of the Latin School, but it will be determined by whether or not individual Senators and priests throughout the Archdiocese are able to share the goodness of their own priesthood with others and to invite young men in a very personal way to share that priesthood and to follow through on the invitation by giving support, care and prayer to that young man as he struggles to hear the call of God.

Father Jeff Godecker,
Vice-President of the Priests' Senate
Terre Haute, Ind.

Brookville reacts

An open letter to Archbishop Bishop:

We, the elected representatives of St. Michael parish, Brookville, were saddened by the news of the Latin School closing.

For many years we have given generously for the education of priests and the support of Latin School, and this year we had one of our parish sons attending Latin School, and another one of our sons had just been accepted for his sophomore year at the Latin School.

After so many years of giving we were finally able to use the school that we have so long been supporting, and you close it. This is difficult for us to understand!

We also do not know how we will be served with any new program, considering the fact that we have no Catholic institution of learning in our parish beyond the elementary grades. The needs of our young men interested in the priesthood will now be forgotten, since we are on the outskirts of the Archdiocese, so far from any city which has religious institutions.

We sincerely ask you to reconsider the decision which you have made. We and your other rural parishes need the Latin School, even if the city doesn't.

Leo Gillman, President
St. Michael's Parish Council
Brookville, Ind.

Closing a 'shock'

Letters

To the Editor:

I have just returned from Indianapolis where I had to pick up my son on Thursday of this week. It seems he was "gifted" with an unscheduled free day on Friday. Maybe "gifted" isn't the right word. You see, the purpose of the free day was so he could tell his parents and his pastor that his school was being closed in June.

It did come as something of a shock, of course. It seems the Archdiocesan "planners" didn't see fit to bother to consult the faculty, students and parents as to the appropriateness of the action. After all, what business is it of ours! Incidentally, they didn't bother to consult the laity of the Archdiocese, either. After all, what would the laity know about education, vocations, finances, etc.—they only "pick up the tab" every Easter Sunday.

The strategy used to foist this decision on the entire people of the Archdiocese was truly brilliant. It would make any politician stand up and cheer. But what is there to cheer about when the young men of our Archdiocese (not just Indianapolis) are being robbed of their only opportunity to obtain the Catholic education so essential to the study for the priesthood?

Hang your heads in shame—you eight men of the Senate! In this, I cannot call you priests—a priest is to serve the people of God. What you have just done is a great disservice to the entire Archdiocese and especially to the young men who would consider serving God under the title of "priest."

Two thousand years ago a mother watched in anguish as her Son died—a victim of the devious manipulations of the Pharisees. Today I began to understand her anguish as I watched my son die a little—the spirit of the Pharisees is still alive and thriving!

Regina A. [Mrs. Thomas] Hoff
Brookville, Ind.

—the tacker—

The deepest chuckhole? In Terre Haute, it says here

BY FRED W. FRIES

Well, readers, it's official: The winter we have just suffered through was the worst on record. That's the report from the weather computers in Washington.

While January, 1977, was the undisputed champion as the coldest single month ever recorded, temperatures for this past December, January and February in central Indiana averaged 21.8 degrees, down from 23.9 degrees the year before.

When based on the amount of snowfall, this past winter won the title hands down. We don't have the figures available, but the total inches for the season was in the high 40's, topped by the unforgettable blizzard of January 25 and 26.

AS WE WENT TO PRESS Wednesday, there were still isolated patches of snow around the city, adding up to an unbelievable 76 consecutive days with snow on the ground, surpassing the all-time record by more than 20 days.

The sleet and ice storm on Good Friday—five days after spring officially opened—climaxed a winter which we won't soon forget.

The severity of this past winter can be gauged by the fact that Tacker's regular golf foursome—known as the Dawn Patrol because of its long-standing if dubious practice of teeing off at sunrise on Sunday morning all year long weather permitting—has been grounded since December 24, 1977, when a pre-Christmas round rang down the curtain on the golf season.

The long winter hiatus between rounds contrasts sharply with the 1972-1973 season when the foursome found it possible to play on 47 consecutive Sundays before being weathered out.

DID SOMEONE MENTION chuckholes? City officials in Indianapolis estimated the number this week at 525,000—which figures out to one chuckhole for every two citizens.

An ugly rumor has it that the deepest

chuckhole was not in Indianapolis, but in Terre Haute. The story has it that a 6-foot 9-inch basketball player stepped into a king-size whopper and completely disappeared. And he was, so help me, on stilts at the time. Have a happy summer!

...

'SOUNDS OF SPRING'—The annual "Sounds of Spring" variety show and concert will be held the weekend of April 14-16 at St. Meinrad College. Performances are scheduled in St. Bede Theater at 7:30 p.m. on Friday; at 2 p.m. and 8 p.m. on Saturday; and at 2 p.m. on Sunday. All times are Eastern Standard. Proceeds from the show will go to promoting the social programs of the Cooperative Action for Community Development, Inc. [CADC], an organization of young seminarians working to alleviate the effects of poverty in a five-county area in Southern Indiana. Advance tickets can be obtained by writing or calling Phil Lee, c/o St. Meinrad College, St. Meinrad, IN 47577, 812-357-6391. Admission is \$1.75 for adults and 75 cents for youngsters under 12.

...

CONFERENCE ON 'WOMEN AND ALCOHOL'—"Women and Alcohol" will be the focus of a two-day conference at the Indianapolis Airport Hilton Inn on Monday, April 3, and Tuesday, April 4. Designed for physicians, nurses, health and mental health professionals, the conference will examine the problems experienced by women who are victims of alcohol abuse. The two-day conference is sponsored by Fairbanks Hospital, Community Addictions Services Agency (CASA), the Indiana University School of Nursing-Continuing Education Program and the Bureau of Community Health Nursing.

...

NEW DEACONS—Three young men from the Archdiocese of Indianapolis were among 14 third theology students who were ordained to the diaconate on March 11 at St. Meinrad Archabbey. They are John Brandon, Ralph Scheidler and Paul Shikany. Bishop Francis Shea officiated in the absence of Archbishop George J. Biskup, who was recuperating from a recent appendectomy.

BENEFIT AUCTION—A benefit auction for St. Thomas Aquinas School will be held in the gymnasium on Saturday, April 1. Among the donated items to be auctioned off will be a ride in an open cockpit plane, dinners, antiques and collectables, works of art and a variety of gift certificates. Michael Kenney is chairman, and professional auctioneer Jim Marbaugh will man the microphone. The admission price is \$3.50, which covers the auction and

wine and cheese tasting party which will begin at 7:30 p.m.

...

ALUMNAE REUNION—The Alumnae Association of Marian Heights Academy, Ferdinand, will hold its annual reunion at the Academy on Sunday, April 9. Reservations should be made as soon as possible with Sister Mary Regis, Alumnae Directress.



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family."... Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

WILL YOU HELP? ☐ In the hands of our native Sisters your gift in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1) will fill empty stomachs with rice, fish, milk, vegetables.

☐ Our priests can start a model farm for their parishioners and teach them how to increase their crop production for only \$975. We will tell you where it is located.

☐ \$15 a week will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.

+

AT LAST, THEIR OWN CONVENT?

The Sisters of Mother of Carmel are living in a bamboo and grass hut in Thottumukkom, India. They desperately need decent quarters if they are to continue their Christ-like work. For just \$3,000 a convent can be built and named as a Memorial for a loved one.

+

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Abortion bill

MINNEAPOLIS, Minn.—Gov. Rudy Perpich has signed into law a bill that ends virtually all state abortion payments to women on welfare. The only exceptions under the law are for women whose pregnancies would, in the opinion of two physicians, endanger the women's life if carried to term or whose pregnancies result from rape or incest.

Six to resign

ROME—Six priests in the southern Italian diocese of Matera have announced that they are resigning from the ministry because they consider it impossible "to struggle for a more just society" within church institutions.



"I TOLD ARNOLD HE SHOULD GET ANOTHER HOBBY. THE AVON LADY GENUFLECTS WHEN SHE COMES IN."

CEMETERY LITES

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CANDLES

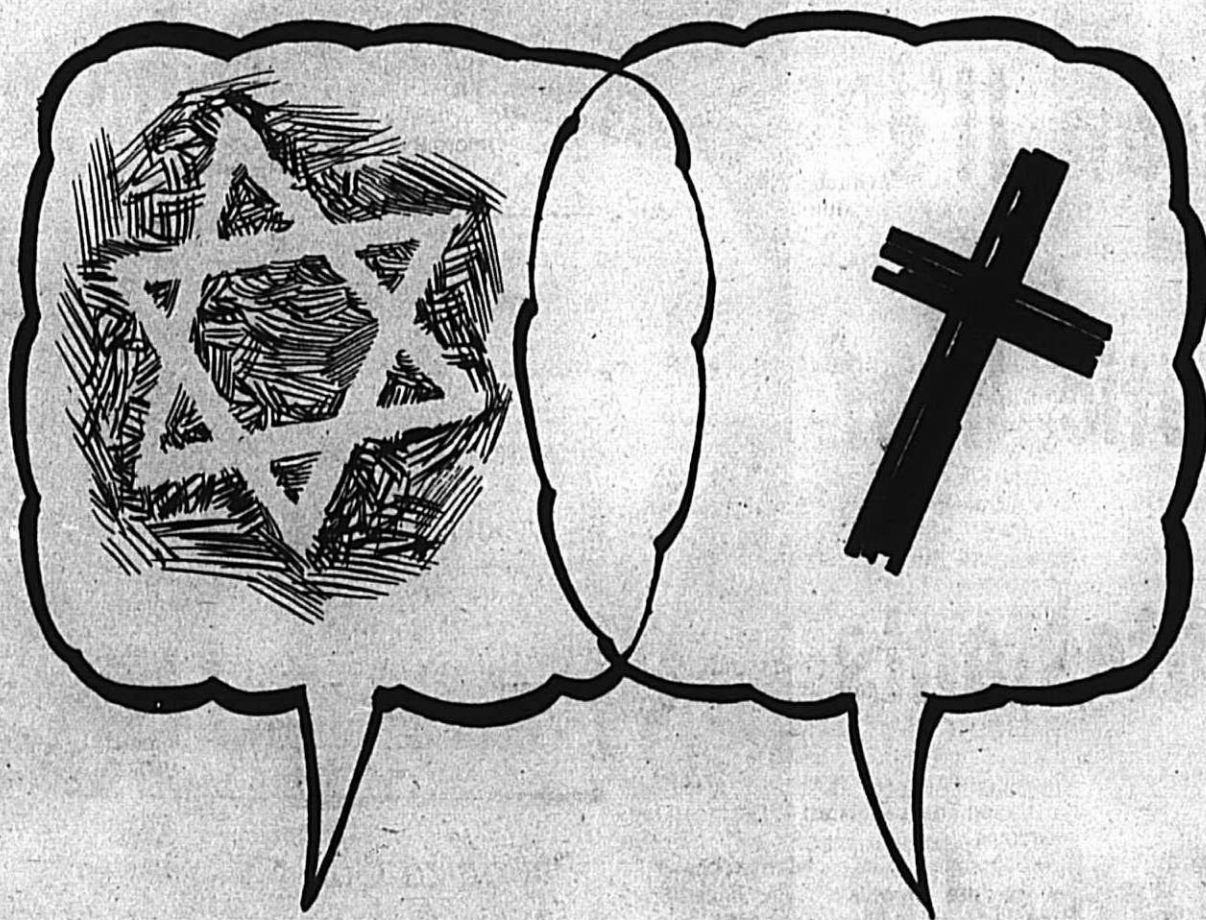
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'Christians consider Jews as fossils of the past, or future Christians, but we must see them as they are'

By Father Jonh B. Sherrin, C.S.P.

The movement to promote Christian unity has made dramatic progress but many Catholics feel uncomfortable about promoting closer ties to Judaism and the Jewish people. Some offer the explanation that Protestant Christians may have rejected certain Catholic doctrines but have never rejected Christ himself.

The Christian reaction to Judaism, however, has seldom been a matter of theology. In the Middle Ages, Christian theologians often involved themselves in theological disputations with Jewish scholars but the encounters generated far more emotion than theological clarity. The Jew was expected to ask for Baptism. Failing that, he was roundly denounced for being stiff-necked and intransigent.

To a large degree, the Christian reaction to Judaism down the centuries has been due to a psychological anti-Judaism, if not downright anti-Semitism, imbedded in the Christian consciousness as a result of ugly fables such as the notion that the Jews had killed Christ or that God had cursed them to wander forever over the world without ever finding a homeland. Then there were the old wives' tales about Jews poisoning the wells and sacrificing Christian infants. Such pious libels are now obsolete but

they have left scars in the Christian memory.

INTERFAITH dialogue, however, is slowly making progress. More and more Christians, aware of centuries of Christian contempt for Jews, are suddenly coming to realize the essential Jewishness of our religion, suddenly discovering that we belong to the religion of a Jewish teacher from Nazareth in Galilee. Our Christian roots are deep in Judaism. As St. Paul reminded his followers, "Remember it is not you that supports the root but the root that supports you" (Rom. 11,18).

For long centuries, we Christians had the notion that Christ, by establishing the Christian Church, had displaced Judaism as valid, spiritual religion. But St. Paul, conceding that some Jews had opposed the Gospel, nevertheless stoutly denied that God had deserted his chosen people. "... as the chosen people, they are still loved by God, loved for the sake of their ancestors. God never takes back his gifts or revokes his choices" (Rom. 11,29). God has not revoked the covenant he made with the Jewish people. Obviously, Peter and the other apostles realized that: They continued to attend the synagogue after the resurrection of Jesus.

We are coming to understand more clearly how the Catholic liturgy has developed since its synagogue days when it

was a distinct combination of synagogue practices of prayer, Scripture readings (especially the Psalms) and the Jewish sabbath meal.

Likewise the moral code of the Church is based largely on the Ten Commandments given to the Jewish people by God through Moses. St. Paul laid a heavy emphasis on the ethical features of Christian life. He said that he could speak in tongues as did some early Christians but that "the fruits of the Spirit" are to be found in virtues such as patience, kindness and gentleness. He claimed that he would rather speak a few words of mortal instruction than 10,000 words in tongues. And in concluding his Epistles, he would add several chapters on the moral obligations of Christians. This emphasis on ethical rules reflects the Pharisaic approach: Paul had been a Pharisee.

THE JEWISH religion has a definite social character and for this reason the teachings of Judaism remind us of the social teachings of Vatican II's Church in the Modern World. Seldom will you find any privatistic elements in Judaism. The true Catholic-Christian, feels a togetherness with his people and experiences a sense of personal responsibility for the welfare of his people.

The New Testament and the Hebrew Scriptures show a similar concern for

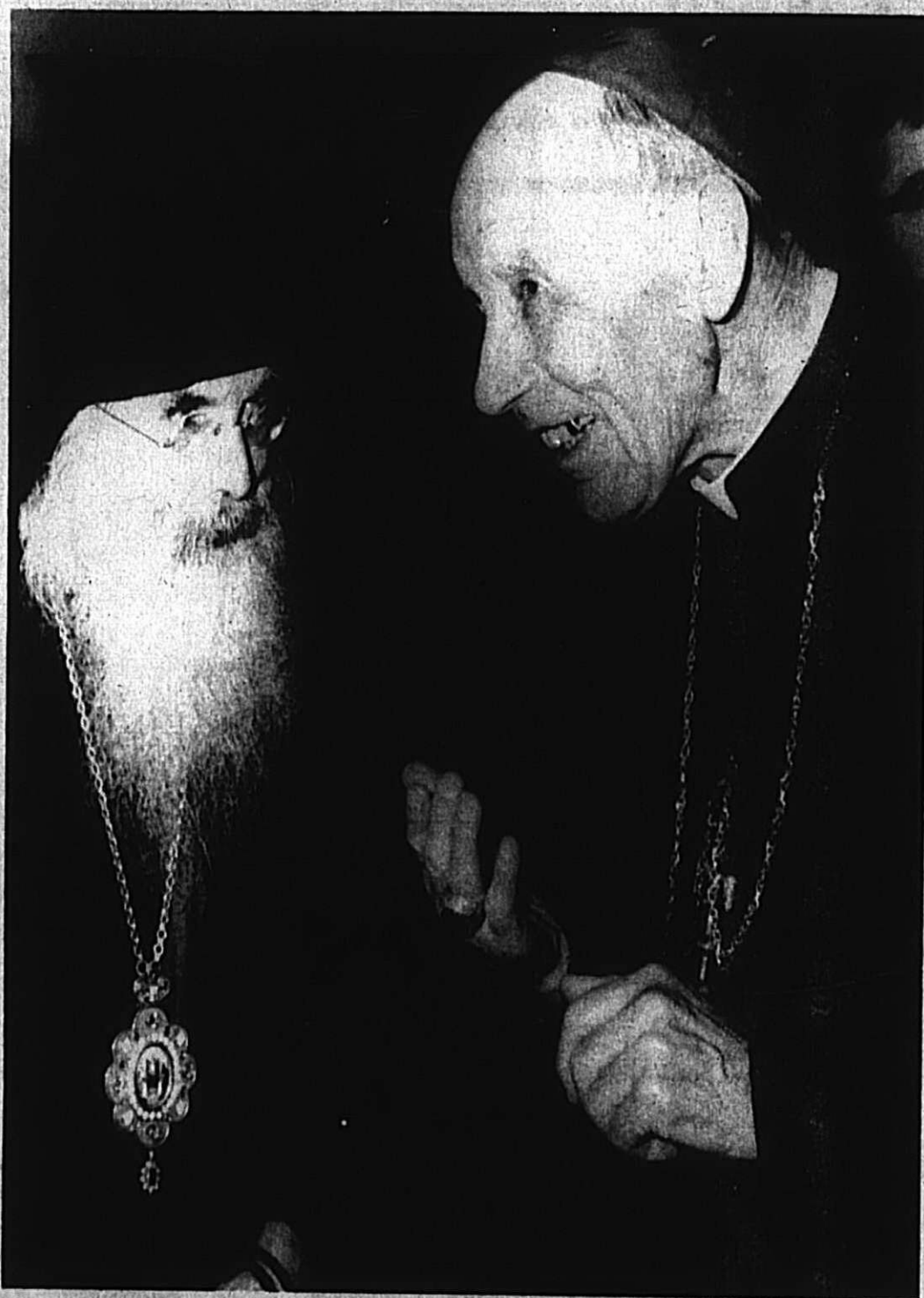
what we Christians call "the corporal works of mercy," e.g., visiting the sick, helping the poor, clothing the beggar. If there is one outstanding feature of Jewish religion down the centuries it is the generosity of Jews in helping the afflicted.

Jews do not share with us our belief in Jesus the Messiah. But they do share our trust and confidence in the coming of "the messianic age." The ancient Jewish prophets preached the need of promoting the reign of God in the hearts of men and they looked forward to the progressive realization of the messianic promises of a new age of justice and peace. As John Pawlikowski says in his *Sinai and Calvary* (Benzinger): "The one thing the coming of Jesus as Messiah did not mean was that the culmination of history had arrived. We are still awaiting the messianic age along with the Jews."

Since Vatican II winds of change have been blowing over the Christian world, none is more healing than the change in Christian attitudes toward the Jews. For fruitful dialogue all that is needed is to see the Jews as they see themselves, not as we see them. Not as converts ready for the harvest. Cardinal Willebrands said it well: "Christians usually consider Jews as fossils of the past or as future Christians, but we must see them as they are."

1978 by NC News Service

Cardinal Bea: Vatican II's energetic host to Protestants and Orthodox



By William E. Ryan

In 1959 when Pope John XXIII surprised everyone with his intention to call "an Ecumenical Council for the whole Church," he startled many people still further with his desire "to invite the separated communities to seek again that unity for which so many souls are longing in these days throughout the world."

Was this the same church which, while its members certainly participated in the Week of Prayer for Christian Unity each January, had generally remained aloof from the ecumenical movement that was thriving in much of Christendom?

The pope knew, of course, that the

Profile for today

time had not yet come when Protestant and Orthodox could just sit down with the world's Catholic bishops (the church first had to renew itself, among other things), but he took a number of steps which pointed in that direction. He asked the observers be delegated by the Protestant and Orthodox churches and had them seated in St. Peter's Basilica. He established a Secretariat for Promoting Christian Unity that would be at the service of the observers and gave it equal status with the Council commissions.

AND, TO head the new secretariat, Pope John chose Cardinal Augustin Bea,

Jesuit Scripture scholar and former rector of Rome's Pontifical Biblical Institute, who at 78, possessed the vision, drive and determination of a young man. It proved to be a providential choice.

Cardinal Bea brought a remarkable background and tireless energy to the final great task of his life. Born May 22, 1881 in the small village of Riedohringen near the Black Forest, he entered the Jesuits in 1902. A professor of Sacred Scripture at the scholasticate in Valkenburg, Holland until shortly after the First World War, he was named in 1921 to be provincial for the Jesuit Fathers in the south of Germany.

In Munich Father Bea met the papal nuncio, Eugenio Pacelli, the future Pope Pius XII, whose confessor he was later to become. Sent to Rome in 1923 to organize a house for Jesuit students, he found them to deepen his scripture studies with additional work at the Gregorian University.

HE JOINED the staff of the Pontifical Biblical Institute in 1928 and remained there until he was named a cardinal some 30 years later. In 1935 he attended an International Congress to Biblical Studies at Göttingen, where he studied first hand the work of several Protestant exegetes of Sacred Scripture. It was, Cardinal Bea often said in later years, his first real introduction to ecumenism.

No sooner had the Ecumenical Council opened than it became apparent that the new Secretariat for Promoting Christian Unity — already dubbed "Bea's secretariat" — was to be saddled with a

monumental workload. In the Council's opening session in the fall of 1962, the world's bishops began their work of renewal with the Church's liturgy, emphasizing, time and again in their discussions what liturgical renewal could mean to those whom Pope John had called "our separated brethren."

The next subject taken up in the council's first session, "The Sources of Revelation," was sent back for revision because, as cardinals and bishops pointed out, the proposed text would not encourage dialogue with non-Catholics. At that point several documents dealing with Christian unity came before the Council Fathers.

THE COMMISSION for the Eastern Churches had proposed a text on unity, the Theological Commission proposed a chapter on Protestants in the scheme for a constitution on the church, and the Secretariat for Promoting Christian Unity was drafting a text on general ecumenical principals. On Dec. 1, 1962, the council voted that all of this material should be worked out in one conciliar Decree on Ecumenism to be composed by Cardinal Bea's secretariat.

Pope John lived to see the first draft of

the Decree on Ecumenism but he died in June, 1963. In the course of the next two sessions of the council, Cardinal Bea's secretariat went over more than 1,000 proposed changes submitted by the council Fathers, with those the secretariat favored invariably approved by large majorities. The Decree on Ecumenism was approved by a vote of 2,054 to 64 on Nov. 20, 1964. The document, with its treatment of the principles and practices of ecumenism, relations with the Protestant and Orthodox churches, relations with Jews, and religious freedom, is remarkable for its scope and substance, and it made the Roman Catholic Church fully involved and totally committed to the ecumenical movement.

Few would deny that Cardinal Bea, like Pope John himself, was a man of destiny who in the twilight of his life had brought a remarkable thing to bear. He spent his final few years travelling throughout the world, frequently at the behest of the Holy Father, attending conferences and explaining the council's work.

Cardinal Bea died in Rome, Nov. 16, 1968, at the age of 87.

1978 by NC News Service

KNOW YOUR FAITH

Cardinal Newman's conversion was nurtured in ferment



By Father John J. Castelot

The Newman Clubs on college and university campuses are named for a brilliant university scholar and convert to Catholicism, John Henry Newman. Not only was he an intellectual, untiring in his pursuit of truth, but he was also a saint, albeit uncanonized, relentless in his search for eternal Truth.

His arduous search involved hardship and suffering. The setting was 19th century England, an emotion-charged period from the religious point of view, with a great deal of regrettable bitterness souring relations between Anglicans and

Profile in history

Roman Catholics. In this volatile atmosphere, Newman groped his way, and was assaulted from both sides as he struggled toward the light.

John Jr., the oldest of six children, was born in London on Feb. 21, 1801. His father was a not too successful banker and his mother was the daughter of a fairly prosperous French manufacturer. He was off to boarding school at Ealing at age seven. The failure of his father's bank in 1816 necessitated the breaking up of the family, but he remained at school. At this time his religious convictions were not quite firm, but he leaned

toward Calvinism and Fundamentalism.

HOWEVER, the family tragedy, coupled with a serious illness, occasioned a kind of conversion. His reading brought him a deep conviction of the divinity of Christ and led him to the works of the early Church Fathers. At the same time, he felt strongly called to the celibate state. This complex religious experience was a decisive turning point in his life, producing in him a keen awareness of God's presence. It begot in him, too, a love for the patristic writings and a destestation of Rome and the papacy, signaling the beginning of a long inner struggle.

Newman entered Oxford University in 1816. The undergraduate, scholastic success during his first year gained him a scholarship which carried him through until his ordination as a deacon in 1824 and an Anglican priest the next year. In 1828 he was appointed vicar of the university church, serving as the university's select preacher in 1831-1832.

Not long afterward, his active involvement in what came to be called the Oxford Movement drew down upon him sharp criticism from the Anglican hierarchy. Intensely busy in writing tracts to support the movement and preparing sermons for the university church, he also became editor of the *British Critic*, a vehicle of expression for Anglicans sympathetic to the Catholic cause. His *Tract 90*, in which he proposed a Catholic interpretation of the Thirty-nine Articles

of the Church of England, caused a furor, and he was censured by both university and church authorities.

As a result, he retired to a little corner of the parish, where he made over a stable and small outbuildings to accommodate himself and some companions. They established a simple rule of life, and he personally undertook a regime of prayer and fasting with a view to reaching a prudent decision. That decision was to become a Roman Catholic; in the same year he wrote his significant *Essay on the Development of Christian Doctrine*. He was received into the Church on Oct. 9, 1845. Many friends followed him; some did not.

THE LITTLE group of converts came under the influence of Bishop Nicholas Wiseman and encouraged Newman to become a priest. After a year of study at the Propaganda College in Rome, he was ordained on Trinity Sunday, 1847, and celebrated his first Mass on the Feast of Corpus Christi. Strongly attracted to the Oratory of St. Philip Neri, he founded an Oratory at Birmingham, a foundation which exerted wide influence.

In 1850 Rome restored the hierarchy to England and Wiseman was named Cardinal Archbishop of Westminster. This move enkindled violent anti-papal feelings in the country and the Oratory came under vehement attack. Newman was kept busy defending the Church's position and in the process was accused

of criminal libel. He was victorious, but it cost him and his friends at home and abroad \$60,000.

A series of lectures on education, which he delivered in preparation for assuming the post of rector of a proposed Catholic university in Dublin, here later published in a remarkable work, *The Idea of a University*. A personal attack on him was the occasion for his writing another masterpiece, *The Apologia pro vita sua*, a defense of his conversion.

This was a time of ferment within the Church itself with Vatican Council I in the offing. Touchy subjects like the temporal power of the pope and the definition of papal infallibility were being hotly discussed, and Newman had his own ideas, ideas not always appreciated in Rome, partly because they were poorly understood.

ON THE basic subject of the relation between faith and reason he wrote the *Grammar of Assent* in 1870. Personally invited by Pius IX to attend the council, he asked to be excused. This, too, was misunderstood. But he had powerful allies at home, men who, like Manning, were powerful in Rome also.

After a life of constant struggle, he was finally vindicated when Leo XIII made him a cardinal in 1879; the year before that, Oxford's Trinity College had named him its first honorary fellow. He maintained his simple life-style at the Oratory until his death in 1890.

1978 by NC News Service

Centuries of apologetics: Church as counterpuncher

By Father Alfred McBride, O. Praem

Two massive assaults on the church tended to create what we now call the "siege mentality." The Protestant attack in the 16th century and the Enlightenment offensive in the 18th century produced so many items for the church to defend, that in the end it became merely defensive.

Between the theological blows of a Luther and the rationalistic strikes of a Voltaire the church found itself deeply committed to century by century counterpunching. This distilled into an apologetics that was ingenious in its inventiveness, though unproductive for the case of Christian unity and disastrous for adaption to modern thinking.

Now that we are sufficiently distant from the turmoil of the Reformation, it might not be irreverent to characterize that lamentable conflict as a Shakespearean "comedy of errors." It was never a comedy — for comedies would have happy endings. But it was a trade-off of wild misunderstandings. Underneath the nuances of theological

bickering, there was a fundamental agreement possible, but the contestants were too angry to sit down and dialogue.

FOR EVERY Protestant contention there was a Catholic defense or apologetic. Did they say we were saved by faith alone? Catholics countered with the importance of good works. Did they claim the Mass was merely a memorial? Catholics came down strongly on the side of the Mass as a re-presentation of the saving act at Calvary. Were they voluble about the priesthood of all the laity? Catholics fought to the death for an ordained priesthood and apostolic succession in the episcopacy.

We see indeed, after the smoke of centuries has settled, that mainline Protestantism is not altogether unfriendly to the Catholic positions, as ecumenical dialogue and scholarship have revealed. No matter. Hard positions were taken and the church entered its first phase of siege.

Bad enough that Protestants made Catholics defensive; worse yet was another blitzkrieg from the world of the Enlightenment humanists. At least the

Protestants had religious faith. Now Catholics must face the intellectuals whose gospel was secular faith. No one doubted that Luther believed in religious revelation. But it was by no means sure this was the position of brilliant humanists such as Voltaire, Diderot and Rousseau.

Theirs was a religion of reason. Yes there was a God. The splendor of an orderly universe showed that only a God could be behind such a marvelous machine. But one could discover this from reason. No need for "irrational" faith. Man was innately good. No such thing as original sin. Just establish the right human conditions and evil would disappear from the world. Voltaire savagely attacked the Trinity, the chastity of the Virgin Mary, the presence of Christ in the Mass and the "idiotic" morality of the people in the Bible.

THE PROTESTANTS had taught: Faith alone; the Bible alone; Grace alone. Now, two centuries later came the rationalists: Reason alone; Self alone; Freedom alone. This one-two punch kept the church off balance, turned it

into seeking a variety of ways to defend itself, in a word, created a state of siege that was to endure for four centuries.

The effect on preaching, theology and catechesis was reactionary. Instead of acting upon society and taking the offensive, the church found itself ever reacting to this or that attack. In so behaving, the church tended to restrict the creativity of her scholars, preachers and catechists. There is something inherently destructive about reaction when it becomes the main manner of handling adversaries. It permits the enemy to lay down the rules of the game and narrows the range of discussion.

This state of siege was but one piece of the larger mosaic of church life since the Reformation. Many other pieces glow with more positive lights: the beauty of spirituality, the majesty of liturgy, the fire of corporal works of mercy and charity, the growth of education, the impressiveness of missionary endeavors and the emergence of a world church. There may have been some weeds. There surely was plenty of wheat.

1978 by NC News Service

Parish worshippers recount God's spirit stirring



By Father Joseph M. Champlin

The San Alfonso Retreat House in West End, N.J., staffed by the Redemptorist Fathers, probably draws some people to its comfortable quarters for periods of reflection and prayer by the sheer beauty of the building's location.

Retreatants can look out their windows and watch the waves of the Atlantic pounding the shore or walk across the spacious rear lawn and sit on the beach as they ponder the ocean's ceaseless movement.

Fourteen leaders from the Paterson diocese gathered there in January, but had neither the time nor the desire for much outside nature gazing.

OUR SEMINAR, "Focus on Parish Life," included classes from 9:00 a.m. till noon, 3:00 p.m.-4:30 p.m., and 7:30 p.m.-9:00 p.m. each day. Moreover, a bitter storm which paralyzed the Eastern seaboard made long walks or lengthy standing by the sea a practical impossibility.

The participants (11 priests, a nun and a brother, one layman) didn't seem to mind. The opportunity to step aside from busy parochial life and to hear practical suggestions for making their parishes more alive both stimulated and reassured these people.

At one point, each was asked to write down, then to share a recent worship experience which moved them and why it did so. Their testimonies indicated that

many good things are happening in the church today, spiritual events which touch not only the Catholic parishioners, but others of different religious traditions who participate in these liturgies.

— One priest recalled a prayer service at the famous ecumenical community in Taizé, France. Over 2,000 young people had assembled there for worship. Following a liturgy of the word, the huge congregation immediately, naturally, and spontaneously moved around an altar for the liturgy of the Eucharist. The Paterson priest was, at that time, struck by the ease with which they did this and the intensity of their devotion.

— **SEPARATE** participants from the New Jersey cities of Paterson, Morristown, Hawthorne and Kinnelon cited various healing liturgies as their most moving recent experiences.

Despite their traditional anxiety about "last rites," members of a predominantly Italian parish responded 300 strong for an 11:00 a.m. Saturday Mass for anointing the sick. The eight concelebrants were deeply touched by the readiness, willingness, and prayerfulness of the several hundred ill persons who received this sacrament.

At another similar Eucharist, everyone in the congregation came forward and imposed hands on the sick. The priest reporter told us, "You could practically feel healing within those people at that moment."

A participant from Morristown found the ill persons at such a service "prayerful, hopeful, peaceful."

Every First Saturday at 11:30 in one parish, several priests concelebrate a Mass for healing, but without the sacramental anointing which is offered twice a year. During the general intercessions, those present may indicate what particular ailment that day requires healing. The clergy have been inspired by how often ailing individuals ask for the healing of others instead of themselves.

— **THE REVISED** rite of penance, in both the individual and communal format, has, for one priest, been his most moving recent worship experience. He has found the renewal of this sacrament is beginning to deepen the appreciation of Catholics for confession, enabling many to reap richer benefits from it.

— Children's liturgies touched two the most. One priest mentioned a home Mass in connection with a first Communion program and the innocent faith of the youngsters he witnessed in action. Another recalled an Advent Eucharist which centered around the Jesse tree with its many symbols.

— The final Mass during a weekend retreat for catechists at which the spouses (presumably many not Catholic) were present and the concluding Eucharist for a marriage preparation program (again with participants of diverse religious traditions) were other powerful liturgies for two members of the San Alfonso seminar.

I believe the various positive experiences of those Paterson people are but typical of what has been occurring throughout the United States.

1978 by NC News Service

Discussion questions

1. Why is the dialogue between Christians and Jews important? Discuss.
2. How does the ecumenical dialogue bring growth? Discuss.
3. Why did the church become defensive during and after the Reformation period? How did the Enlightenment humanists complicate the situation?
4. What did the Enlightenment humanists believe?
5. What was the situation between the Anglicans and the Catholics during the period of Cardinal John Henry Newman's lifetime?
6. How did Newman find his way to the Catholic faith?
7. What were some of the difficulties that faced Newman?
8. In this week devoted to the study of ecumenism, how does Cardinal John Henry Newman fit in?
9. Why did Pope John XXIII call for "an ecumenical council for the whole church"?
10. What was the background of Cardinal Augustin Bea, the man whom Pope John XXIII chose to head the Vatican Secretariat for Promoting Christian Unity.
11. What are your feelings about the ecumenical movement? Discuss.

KNOW YOUR FAITH

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.

april 2

The Ladies Club of St. Francis Xavier parish, Henryville, will sponsor a smorgasbord at the parish from 11 a.m. to 2 p.m. Adult tickets are \$2.75 and children 10 cents per year through 12 years of age.

St. Rita's CCD classes will sponsor a bake sale in the lower level of the church beginning at 9:30 a.m. Homemade rolls, pies and cakes will be included in the sale.

Father Clem Davis and several married couples active in the Marriage Encounter Movement will conduct a program introducing the movement to other married couples. The program, to be held at 1:30 p.m. in the parish hall at St. Maurice, Napoleon, is open to all married couples in the St. Maurice area.

The Ladies Club of St. Paul Catholic Church, Sellersburg, will sponsor a dessert card party at 7 p.m. in Father Gootee Hall. All kinds of prizes will be awarded.

april 2-6

Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, has the following activities on this week's calendar:

—April 2: Pre-Cana conference at 12:30 p.m. at 623 E. North St., Indianapolis.

—April 2: Teen marriage counseling couples' meeting for the Indianapolis deaneries at 7:30 p.m. at ASM.

—April 5: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. and the "AA" meeting at 8:30 p.m., ASM office.

—April 6: Teen marriage counseling couples' meeting for the New Albany Deanery at 7:30 p.m. at Our Lady of Perpetual Help parish, New Albany.

april 3

An evening for fathers and their sons of junior and senior high school age will be held at Fatima Retreat House from 5:30 to 9:30 p.m. Father Eric Lies, a Benedictine from St. Meinrad Archabbey, will be in charge of the evening.

april 5

A day of recollection for people in health care ministry will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Father Joseph McCrisaken, chaplain of hospitals in the Terre Haute area, will conduct the program. It will begin at 9 a.m. and conclude at 4 p.m.

More information is available by calling Fatima, (317) 545-7681.

april 6-9

A women's cursillo is scheduled at Mount Saint Francis Retreat Center, eight miles northwest of New Albany. For information about the cursillo, contact the Retreat Center, Mount Saint Francis, Ind., 47146, phone (812) 923-8819.

april 7

The Glee Club of Notre Dame University will present a concert at Cathedral High School auditorium, 5225 E. 56 St., Indianapolis, at 8 p.m. The benefit program is for the CHS scholarship fund.

Tickets will be available at the door.

april 7-9

A young adult weekend for both married and single persons will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, beginning with registration on Friday evening. Entitled "Fully Human, Fully Christian," the program will be directed by Benedictine Father Jeremy King of St. Meinrad Archabbey and his team.

For information and/or reservations contact the Retreat House, (317) 545-7681.

april 8

St. Ann parish, 2850 S. Holt Road, Indianapolis, will have a spring dance at the parish from 9 p.m. to 1 a.m. Paul J. Christie's "Notes to You" will provide the music. Advance tickets are \$8 per couple. At the door they will be \$7. For more information call 856-7371 or 856-7027.

april 9

A dance, sponsored by St. Susanna parish, Plainfield, will be held at Holy Family Council K of C Hall on Country Club Road, Indianapolis, from 9 p.m. to 1 a.m. Tickets are \$7 a couple. For reservations call Lois Carr, 839-3230, or Myrna Moon, 839-8043.

april 9

The Ave Maria Guild's annual spring card party for the benefit of St. Paul Hermitage, Beech Grove, will be held at 2 p.m. in the Student Center of Our Lady of Grace Academy, Beech Grove.

The Rosary Altar Society of Nativity Church, Indianapolis, will

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



DISCUSS ACCW PARLEY PLANS—Mrs. Louis Krieg, left, president of the Archdiocesan Council of Catholic Women, discusses final plans for the organization's annual convention with Mrs. Harry Bindner, president of the North Deanery Council of Catholic Women. The North and South Deanery Councils are host to the convention, which is scheduled for Wednesday, April 12, at the Hyatt Regency Hotel in Indianapolis. Scores of delegates are expected to attend the annual parley from all deaneries in the Archdiocese.

Bill survives

ST. PAUL, Minn.—A heavily amended family planning bill that bars funding for Planned Parenthood of Minnesota the state's largest birth control information provider survived intense wrangling by the state's pro-life and pro-abortion forces and gained passage in the waning moments of the 1978 Minnesota legislative session.

Flags don't fly

WASHINGTON—The U.S. Supreme Court prevented New Hampshire's Gov. Meldrim Thomsom from flying flags on state buildings at half-mast on Good Friday, March 24, but it did not rule on whether such a gesture was constitutional.

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cyo

CYO Executive Director Bill Kuntz has announced plans for a parish Athletic Directors' meeting on Wednesday, April 12, at 7:30 p.m. in the CYO office.

"These meetings give the CYO office very valuable input regarding activities on the parish level," according to Kuntz.

He added that in recent years the suggestions received from the parish athletic directors have been responsible for helping to develop the CYO Code of Ethics, the Mandatory Playing Time Rule in "56" League Basketball, the consolidation of the Boys' and Girls' Track Meets and

many other valuable ideas. "This year we will deal with any improvements or revisions of the 'Mandatory Playing Time Rule' and put the mechanism of the new CYO Soccer Leagues for Boys' and Girls' Leagues into motion," Kuntz remarked.

...

Wrestlers from throughout the Indianapolis area began competing last night, March 30, at Ritter High School for individual and team titles in the preliminary round of the 1978 CYO Cadet Wrestling Tourney.

Semi-finals and finals are slated for 9 a.m. Saturday,

April 1; also at Ritter. More than 300 contestants are entered in the 13 weight classes. Awards are given to the four semi-finalists in each class and team trophies are also awarded.

The Leo J. Mahoney Mental Attitude Award is also given to the wrestler who displays outstanding sportsmanship.

On Tuesday, March 28, the teams from St. Michael's and Christ the King, division champions, met for the Cadet League championship. Results were not available at press time.

On Sunday, April 2, a Reserve City meet is scheduled at Little Flower.



CYO LEADERS—Participants in the recent adult volunteer seminar sponsored by the CYO at Marian College included: Ann Ely, general chairman and member of the CYO Public Relations Advisory Committee; Sheila Monfreda, adult moderator from St. Ann parish, Indianapolis; Linda Frick, group leader and a director of the Moreno Institute, New York; and Father Don Schneider, priest moderator of the Archdiocesan CYO.

—remember them—

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| † BARKS, Helen C., 77, St. Margaret Mary, Terre Haute, March 21. | Holy Family, New Albany, March 24. | Isidore, Perry County, March 21. |
| † BARNES, Helen G., 84, SS. Peter and Paul, Indianapolis, March 27. | † KEEFE, Edward C., 77, Our Lady of Lourdes, Indianapolis, March 27. | † RICHARD, Scott Matthew, 16, St. Paul, Tell City, March 27. |
| † BAUER, Margaret A., 91, Sacred Heart, Indianapolis, March 22. | † KELLY, Kathryn W., St. Benedict, Terre Haute, March 20. | † SEFFRIN, Theodore H., 67, St. Elizabeth, Cambridge City, March 27. |
| † BUCHMEIER, Marie L., St. Paul Hermitage Chapel, Beech Grove, March 25. | † KENNEDY, Agnes, 89, St. Augustine, Jeffersonville, March 24. | † STEMLER, George C., 81, St. Augustine, Jeffersonville, March 23. |
| † DUERR, Rowena F., 64, St. Anthony, Clarksville, March 21. | † KLUEH, Frances, 91, St. Meinrad Church, St. Meinrad, March 27. | † STIKER, Justin J., Sr., 83, Holy Name, Beech Grove, March 23. |
| † ELLIOTT, Bertha Elizabeth, Holy Name, Beech Grove, March 23. | † LINDERMAN, Clarence F., 79, St. Michael, Brookville, March 22. | † WADE, Olga A., 87, Our Lady of Lourdes, March 27. |
| † FELTZ, Joseph L., St. Matthew, Indianapolis, March 22. | † MANNIX, James E., 56, St. Lawrence, Indianapolis, March 23. | † WATHEN, James W., Sr., 89, St. Mary, New Albany, March 21. |
| † GOFFINET, Oma, 78, St. Paul, Tell City, March 27. | † PARDIECK, Joseph F., 72, Holy Family, Richmond, March 27. | † WIENEKE, Raymond Roger, Holy Name, Beech Grove, March 23. |
| † HARRINGTON, Ruby Smith, 44, | † PFLEGING, Mary C., 87, St. Ann, Terre Haute, March 20. | † WILSON, Mary H., St. Augustine Home Chapel, Indianapolis, March 22. |
| | † PIERRARD, Edward J., 85, St. | |

Rhodesian settlement called 'first step'

LONDON—The internal settlement reached in Salisbury, Rhodesia, between Prime Minister Ian Smith and three African leaders—Bishop Abel Muzorewa, the Rev. Ndabaningi Sithole and Chief Jeremiah Chirau—has been welcomed by an official Anglican body as "a first step toward establishing a multi-racial Rhodesia-Zimbabwe." The international affairs committee of the Church of England's Board for Social Responsibility also said it

would welcome all efforts to encourage those standing apart from the internal settlement.

'Torture chamber'

BUENOS AIRES, Argentina—The women's section of Villa Devoto prison, a show-case for visitors concerned for human rights, is in fact a torture chamber, according to a report smuggled out shortly before the death of 60 inmates during riots there in March. The report, written by professionals in the prison, speaks of harsh punishments and of curtailments in food, correspondence, visits, recreation correspondence, visits, recreation and personal belongings.

Deny travel ban

VATICAN CITY—The Vatican spokesman, Father Romeo Panciroli, has denied reports saying that the Vatican has asked social activist Brazilian Archbishop Helder Pessoa Camara not to travel out of Brazil to participate in conferences. Father Panciroli said, however, that an unnamed fellow bishop had recently asked Archbishop Camara to take better care of his own Archdiocese of Olinda and Recife.

Hyde amendment

'asterisks' rapped

WASHINGTON—Suppose that for every vote on military or economic aid to Israel which appears in the Congressional Record, the name of each Jewish member of Congress was followed by an asterisk. Such a "sick arrangement" would be loudly condemned, said Rep. Robert K. Dornan (R-Calif.) in a letter to his colleagues. But, he added, that is what the Congressional Quarterly has done to Roman Catholics in its report on the Hyde amendment, which restricts the use of federal funds for abortion.

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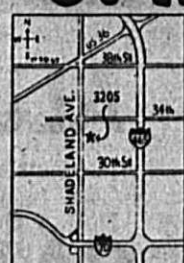
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today's music

by charlie martin

Foreign groups have had considerable impact on the American pop music scene. Notable among these are several groups from England. Abba, the artists of "What's the Name of the Game," originates in Sweden. They may be the first group from that country to find success in the United States. Their combination of two male and two female voices creates an exciting and musically diverse sound.

"The Name of the Game" is a song about trust in relationships. The song relates the story of a person who finds himself in a new and developing relationship. The past history of relationships for this person has not been good. Indeed, his self-image is at a definite low. "I was an impossible case, no one could ever reach me," he says.

Yet, this recent relationship generates a new desire to move beyond this circle of barriers to others.

"I'm a bashful child beginning to grow, and you make me talk, and you make me feel" he says. He sees the possibility for a more alive, sharing life. However, questions linger in his thoughts: Can this be for real? Is this relationship something new and authentic, or is it just a "game" that will end in further pain?

THIS SONG PRESENTS several possibilities for comment, but I will focus on its ideas of trust. Trusting is necessary if we are to have happiness. To live always within the realms of self-doubt and doubt of others' care and friendship is to live a marginal life that seldom will ever know real security. Yet, what is trust and when do we act with it?

Trust begins within the individual self. Each of us encounters a collage of feelings, questions, and ideas within ourselves. These inner workings have multiple effects on us.

Sometimes we are brought to joy, hope, or new incentive to meet challenges or difficulties. Sometimes we are disheartened. Yet, the trustful person listens to his-

her feelings and ideas.

Our personal makeup is one of several abilities. Each of these inner powers tells us something about what is happening in our lives, what our true needs are and helps plan a course of direction for the future.

A person who will not listen to his/her inner self, who will not trust these insights, or who is "afraid to learn" what feelings or ideas might be discovered about oneself, lessens the in-

dividual process of growing toward a whole and fully alive self.

Certainly trust is not blind faith. The questions about trust the song asks are not necessarily unhealthy if they are points of reflection rather than a life-attitude about relationships. We find that sometimes expectations are not met and a relationship turns out not to be what we thought it might be.

The trusting person sees these painful times as lessons that will further direct his/her discerning powers for the future. To trust does not mean that one is open to everything, nor does it mean that past painful situations should close off openness to new relationships.

THE PERSON WHO TRUSTS acknowledges what has happened in the past, learns from these experiences and moves for-

ward in life, affirming his/her personal worth and goodness. Life is not a "game," but a wealth of discoveries and living out of personal potentials. To mistrust these life possibilities, or to find solace in the emptiness of self-pity, is to miss out on the treasure.

God gave us the ultimate assurance that we are so OK that he became one of us and lived the gamut of a full human existence. Jesus' life is an affirmation of each of our lives, the questions, feelings or fears we experience, and the decisions we struggle to make.

His life shows clearly that our lives are never a "game." In fact, Jesus' life is a statement of challenge for each of us: Believe and trust in yourself, believe in God's presence in your life, and allow these two facts to direct further reaching out and authentic caring for others.



NEW NOTRE DAME ORGAN—The University of Notre Dame will dedicate a new pipe organ in its Gothic Sacred Heart Church Sunday, April 2. The new instrument, which has almost 3,000 pipes, was made by the Holtkamp Organ Company in Cleveland and is the gift of Mr. and Mrs. Charles F. O'Malley of Woodside, Calif. It will be used for all liturgical events in the church as well as by organ students in the University's Department of Music. The view here looks from the church's main altar up to the gallery, filled with the University's Chapel Choir. A dedication Mass and an inaugural dedicatory recital by Prof. Michael A. Schneider of the Hochschule fuer Musik in Cologne, Germany, will highlight the April 2 program.

THE NAME OF THE GAME

(As recorded by ABBA)

Benny Anderson - Stig Anderson - Bjorn Ulvagus

I've seen you twice in a short time
Only a week since we started it seems to me
For every time I'm getting more open hearted
I was an impossible case
No one ever could reach me
But I think I can see in your face
There's a lot you can teach me
So I won, I know

CHORUS

What's the name of the game
Does it mean anything to you
What's the name of the game
Can you feel it the way I do

Tell me please 'cause I have to know
I'm a bashful child beginning to grow
And you make me talk
And you make me feel
And you make me show what I'm trying to conceal
If I trust in you would you let me down
Would you laugh at me
If I said I care for you
Could you feel the same way too
I wanna know the name of the game
I have no friends
No one to see
And I am never invited
Now I am here talking to you
No wonder I get excited
Your smile and the sound of your voice
And the way you see through me
Gotta feeling you gimme no choice but it means a lot to me
So I wanna know.

REPEAT CHORUS

Oh yes I wanna know
The name of the game
Does it mean anything to you
What's the name of the game
Can you feel it the way I do
What's the name of the game.

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—tv programs—

Series to explore world of disabled children

NEW YORK—For the first time on television, a continuing children's program will explore the world of the nearly eight million school-age kids in America who are disabled. Called "Feeling Free," the six-part series premieres on Tuesday, April 4, at 6 p.m. on PBS.

Like the popular "Zoom" series, "Feeling Free" is a lively magazine-format show by, for and about kids of grammar school age. There are film portraits, games, rap sessions, hobbies, and special events involving each of the five regular cast members, their friends, and guests. Unlike the "Zoom" cast, however, the youngsters on the new series happen to have a disability, as do some 10% of all children in the United States.

The reason for the series is the new federal legislation requiring public school education for disabled children. By providing an opportunity to meet some of them in a free and relaxed environment and learn about their disabilities, the series hopes to dispel the awkward uncertainties and uninformed attitudes of those without experience or knowledge of the handicapped.

The high hopes of the series seems fully realized, principally because of the kids themselves. Donald, who admits that people's questions can be upsetting, explains that cerebral palsy has made his "legs slower than a physically normal person's." Gina, who no longer broods about being a dwarf, unself-consciously declares, "I'm not handicapped; I'm just short." Laurie, who has gone beyond Braille to teach herself reading with an electrical scanner, explains why she wants to teach kindergarten in a public school: "I don't like anything that's easy. I like a challenge and when I master that, I want to go on to something new."

The mix between information about disabilities and entertainment with

games, blowing bubble-gum and square-dancing is sharply paced in keeping with the attention-span of young viewers. Christopher Sarson, who created "Zoom" and serves as executive producer of "Feeling Free," says that these disabled kids are not shown "as something special because of their disabilities. Instead they are considered as people first and disabled people second." It is this attitude that makes the series successful and the reason why it appeals equally to parents.

Public television continues trying out different

Death bill is tabled

MADISON, Wis.—The Wisconsin Assembly has put a definition of death bill in suspended animation, voting 50 to 43 to table the measure indefinitely. The vote came after the bill's sponsor, Rep. Joseph Czerwinski, proposed an amendment that would allow persons to execute living wills, documents ordering that no extraordinary means be used to prolong the signer's life.

strategies for combining education with entertainment. One of PBS' better efforts is "Watch Your Mouth," a 10-part series dealing with language and communications skills for teenagers, premiering Saturday, April 8, at 11 p.m. on PBS (certain stations will be broadcasting the complete series of 26 episodes—check local listings).

The premise of this series is that teenagers, particularly those from ethnic and minority backgrounds, grow up speaking what educators call non-standard English. Such language patterns, while readily understandable among community peer groups, limit the progress of students in school and later as potential job applicants. This series is a worthwhile attempt to encourage such students to develop the basic skills of oral and written expression as well as a respect for language and culture differences.

Using a situation comedy format set in a multi-racial urban classroom, the series teaches while it entertains. The first program introduces us to the sixth period language arts class at Ellington High where

standard English is gradually demystified by Mr. Geeter, a dedicated and creative teacher, for his culturally diverse class. Joseph Morton as the teacher and the 10 young people who play the students help create a level of credibility to the situation that removes it from the clichéd world of Kotter and his sweatshops.

Although "Watch Your Mouth" will obviously have an impact on motivating minority youngsters to overcome problems of formal language, the series can also be helpful in showing a national audience positive images of minority aspirations and achievements. What has been created here is a worthwhile format for a series that can be compared favorably with any on the network prime-time schedule.

...

Tuesday, April 4, 10-11 p.m. (PBS) "Six American Families." This first program in a repeat broadcast of an award-winning series on values in contemporary family life focuses on a Polish family in Chicago. Wednesday, April 5, 4:30-5:30 p.m. (ABC) "My Parents Are Deaf." A 14-year-old girl

faces the problem of how to introduce her friends to her deaf parents.

Thursday, April 6, 9-10 p.m. (PBS) "The Search for Sandra Laing." What happened to a white child classified as colored (mixed race) by South African officials is the subject of this documentary filmed in a land divided by its apartheid policies.

Religious Broadcasting Highlights: Radio: Sunday, April, "Guidelines" (NBC) presents an interview with Barbara Stolz, an expert in

the American criminal justice system and staff member of the Department of Social Development and World Peace of the U.S. Catholic Conference. Ms. Stolz will discuss the recently released USCC study on criminal justice and rehabilitation, titled "A Community Response to Crime." Our interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Please check local listings for exact time in your area.)

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ECUMENISM IN JAMAICA—The sign outside the six-month-old Church of the Reconciliation near Kingston, Jamaica, lists hours of services for both Anglicans and Roman Catholics. "It's exciting and seems to me to be very progressive," says Graymoor Father Richard J. Albert, left, co-pastor of the church. With him are co-pastors Anglican Father Edmund Davis, center, and Graymoor Father Martin Carter. [NC photo]

—viewing

with arnold —

'Straight Time' is an offbeat study of crime

BY JAMES W. ARNOLD

"Straight Time" is an offbeat study of the lower level criminal lifestyle that can't decide whether it's a social document or a shoot-em-up gangster film. The result is half-helpings of both, and a confusion of moods and feelings. But the road to failure is covered with both good intentions and interesting characterizations.

Dustin Hoffman, in his first role since "Marathon Man," plays a burglar coming out of San Quentin on parole. We never know very much about this quiet man or his origins, except that he's glad to be out and anxious to stay out. He meets a California-pretty girl (Theresa Russell) at an employment agency en route to getting a job in a canning factory, and makes contact with a young ex-con buddy (Gary Busey) who has re-established himself with a wife and child. The only sour note is that the wife is a bit concerned about his return, thinking of him as a potential bad companion for her unstable husband, who is already shooting drugs on the side.



WHEN AN over-zealous parole officer throws Hoffman temporarily back in the slammer on an erroneous drug charge, the film seems to be taking an obvious and sympathetic direction—describing the tough road back to respectability and freedom for a parolee who has few skills and is not allowed to forget his past. Everything is clicking: a sensitive, low-key performance by Hoffman, a sophisticated script by wunderkind Alvin Sargent ("Julia," "Bobby Deerfield") and a marvelously abrasive characterization of the

raunchy, suspicious parole officer by M. Emmet Walsh.

But suddenly the hero blows his cool, beats up the parole officer, and returns to a life of crime with the ruthless enthusiasm of a Dillinger. (Thus it develops that all of the "unfair" early judgments about Hoffman being an unreconstructed punk were right). What follows, except for some affecting acting, especially by Harry Dean Stanton as an

old con coaxed back into the holdup business as Hoffman's sidekick, is standard melodrama: an escalation of robberies leading to eventual tragedy, while the innocent girl friend tries to decide if she can cope with loving a crook.

THE DIRECTOR is Ulu Grosbard, who once teamed with Hoffman on the strange but memorable "Who Is Harry Kellerman," and certain sequences are tight and powerful. E.g., when Hoffman is brought roughly back to the L.A. County Jail, the misery of being one of society's losers is suggested in superior documentary style: the lineup and search, the dehumanizing assembly line showers and delousing, the crushed spirit of the men, the thick glass windows through which the prisoners must communicate with visitors. It's heartbreaking truth, and not only because we feel the hero is innocent.

Grosbard also captures the sleazy trapped feeling of lower-class life, whether in a crowded bungalow or rooming hotel, with kids playing in the hall, or a dingy bar, grocery or

motel.

Strictly as suspense/action, the robberies (a bank, a Beverly Hills jewelry store) and chases are tensely staged, full of intriguing human detail. While the characters may all be essentially familiar types, each one has sufficient life of his/her own to be unpredictable. Ms. Russell, despite her central casting good looks, is particularly adept at conveying the confused doubt-loyalty of a

young woman of dubious intelligence suddenly emotionally attached to a man bent on destroying himself and their future.

THE MOVIE FAILS, chiefly, because we lose sympathy and kinship for Hoffman, and we feel cheated by the misleading cues of the first half of the film.

The script is also irresponsible. As it tries to explain the attraction of a

life of professional crime, in contrast to the dreary routine and humiliations of ordinary lower-class life, it easily slips into a glorification of the cheap thrills of scaring people with guns, splitting the scene before the cops arrive, living high off stolen loot. The trick is to help us understand the underworld motivations and lifestyle without thinking of them as a justifiable if short-lived alternative. (Rah, rah, Bonnie and Clyde!)

The model for human treatment of this slippery material remains John Huston's 1950 film of W. R. Burnett's "Asphalt Jungle."

"Straight Time" also sinks into lots of lowlife language and an absurdly irrelevant bit of female nudity. But it's not a ripoff film. There is real sadness in pondering what it might have been, especially at a time when those who are struggling for understanding of the human potential and rehabilitation of convicts are already running into law-and-order backlash. [Rating not yet available]

—tv films this week—

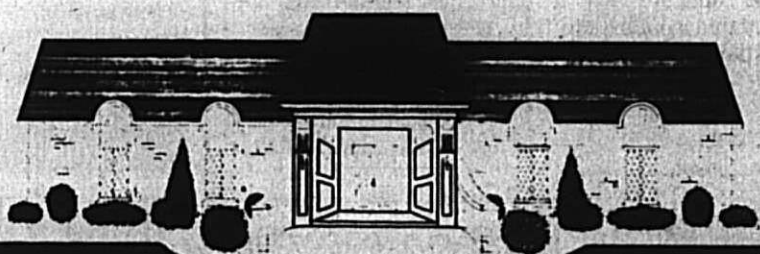
MY NAME IS NOBODY (1974) (NBC, Saturday, April 1): An elaborate, Sergio Leone-style western spoof, full of action, put-ons, and tributes to other western movies. Henry Fonda plays an aging lawman contemplating retirement, and Terence Hill is the friendly "fast gun" who helps him on his last mission. Satisfactory entertainment for all ages, tailor-made for western buffs.

HIGH PLAINS DRIFTER (1973) (ABC, Sunday, April 2): Clint Eastwood directs himself in this brutal and grisly western in which the hero commits three murders and one rape in the first 20 minutes as an appetizer. With Verna Bloom and Marianna Hill. Not recommended.

THE WIND AND THE LION (1975) (NBC, Monday, April 3): A razzle-dazzle old-style adventure movie, with a gorgeous, virtuous and indomitable heroine (Candice Bergen) and a dashing Berber hero (Sean Connery) who is the last of the desert's noble breed. Only loosely based on 1904 historical fact, the film expertly uses its African locales and peoples. Directed by John Millus.

Slick, often soaring entertainment, recommended for all but very young children.

RACE WITH THE DEVIL (1975) (CBS, Wednesday, April 5): Another Peter Fonda youth-oriented car chase movie, but this one is essentially ludicrous. Fonda and sidekick Warren Oates are pursued all over the Texas countryside by a gang of vengeful Satan cultists, in a neat mix of several trendy genres. Not recommended.



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