

NCCB head hails Carter neutron bomb decision

BY JIM CASTELLI

WASHINGTON—The president of the National Conference of Catholic Bishops (NCCB) has called President Jimmy Carter's decision to defer production of the neutron bomb "reasonable, courageous and morally informed."

The NCCB president, Archbishop John Quinn of San Francisco, said production of the neutron bomb, billed as a "clean" weapon, would have made nuclear war more thinkable.

"It is my hope and prayer that the president's decision will help to promote significant progress in controlling the arms race," he said.

Archbishop Quinn said that the decision was especially significant in light of the opening of the United Nations Special Session on disarmament in May.

"Neutron bomb" is the common name for a weapon that is actually a nuclear artillery warhead. The warhead emits "enhanced radiation" while producing a less powerful blast than conventional nuclear weapons. The weapon would kill enemy soldiers without destroying surrounding buildings.

THE DEFENSE DEPARTMENT wanted to position neutron warheads in western Europe as part of the NATO (North American Treaty Alliance) defenses to counter a large Soviet advantage in armored tanks.

Carter originally asked Congress for funds to develop the weapon, saying he would decide later whether or not to put it

in place in Europe. But he finally decided to defer production.

He said that his final decision on production will be made later and will "be influenced by the degree to which the Soviet Union shows restraint in its conventional and nuclear arms programs and force deployments affecting the security of the United States and western Europe."

Archbishop Quinn said that it can be argued that the neutron bomb is less objectionable than existing tactical nuclear weapons because it is basically a defensive weapon whose use would cause less loss of life and property damage than

existing nuclear weapons.

"In terms of traditional moral theology," he said, "this characteristic would be judged as a favorable recommendation for this type of weapon."

"In making an ethical judgment on the neutron warhead, however," he said, "I believe it is necessary to calculate its moral implications in a broadly defined framework. A principal consideration is the impact of this decision on the arms race. I am concerned, in the spirit so often

expressed by Pope Paul VI, that we forestall any major decisions which will intensify the nuclear arms spiral."

ARCHBISHOP QUINN said second argument against the warhead was that "the introduction new and more 'manageable' weapons to narrow the gap politically psychologically between conventional and nuclear war."

"In other words," he said, "I render more probably the escalation war in Europe to the level of warfare."

THE

CRITERION

Archdiocese of Indianapolis

VOL. XVII, NO. 28

INDIANAPOLIS, INDIANA

APRIL 21, 1978

Board approves grade expansion

The Archdiocesan board of education at its monthly meeting April 19 amended a proposed resolution which would have approved the continuation of a first grade classroom at St. Francis de Sales parish, Indianapolis, to "approve the continuation of a first grade classroom and the opening of subsequent grades." The resolution passed by a vote of 13-2.

The original proposal resulted from board action one year ago which sought the reopening of each grade of the school on a year-by-year basis. The board would have had to approve the opening of subsequent grades at its May meeting, but action this week made that unnecessary.

The board action must still be ratified by Archbishop Bishop.

IN ADDITION, the resolution is contingent upon six conditions which the board emphasized when it voted down a second amendment which would have deleted the conditions. The conditions are: a written statement of the purpose of St. Francis de Sales school; a written statement clearly defining the relationships of the preschool and school housed in the same building; the hiring only of certified teachers; provision for an equipped office for the school administrator; that the school be able to be self-sustaining, excluding the provision of classroom space; that the St. Francis board of education through the planning process make provision for the continuation or termination of the school for the period 1979-1982.

In other board action, Fr. Clarence Waldon (West district) announced that a \$700 grant had been received from Lilly Endowment for the printing and distribution of the Urban Educational Ministry report.



REFLECTION OF FAITH—The spire of St. Patrick's Cathedral in New York is reflected on the glass of the Olympic Tower adjacent to the cathedral, as a hazy spring sun appears through the clouds. [NC photo by Chris Sheridan]

Bears markings of 'Holocaust'

JERSEY CITY, N.J.—Brother Stanley Kolowski doesn't need a television show to remind him of the Holocaust; he merely has to look at his left arm.

Still visible midway between the brother's elbow and wrist is the number 12988—the "discount number" as he calls it—that was tattooed on him by the Nazis at the Auschwitz concentration camp.

A native of Poland, the Conventual Franciscan was rounded up when Hitler rose to power and shipped off to the Auschwitz prison camp, where hundreds of thousands of Jews were killed.

HE SURVIVED Auschwitz only because there was no more room in the gas chamber on his appointed day. A short time later he was taken to another camp, where he was liberated by American troops two hours before he was to be executed.

At the time of his release the now burly Franciscan weighed 68 pounds.

It was at the Auschwitz death camp that Brother Kolowski said he discovered the meaning of life. "I received my spiritual confirmation there," he recalled.

"In order not to lose the battle, you have to pick the proper salvation philosophy: self-preservation," he said. "Hang onto hope, religion—then the deep waters of your heart are not disturbed, only the surface . . . You have recourse to hope; there is always the chance you will survive."

His efforts to organize secret Masses for prisoners earned Brother Kolowski the title "Bishop of Auschwitz." He often assisted the priests by carrying the consecrated host under a patch on his uniform.

NOW BROTHER KOLOWSKI gives homilies, conducts wakes, teaches religion and visits the sick, including those at a Jewish hospital where patients know him as the "the Catholic rabbi."

He also talks about his prison camp experiences to church, student and civic groups. His message is forgiving, stressing "pity and sympathy" for his oppressors, and hopeful.

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MR. FRANCIS P. CLARK
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Liberalized abortion bill passes Italian House

ROME—The Italian Chamber of Deputies (lower house of Parliament) passed a liberalized abortion bill April 14 after the pro-abortion Radical Party gave up a 33-hour filibuster.

The bill, which now goes to the Senate, would permit abortion virtually on demand in the first three months of pregnancy. According to the measure, the state would pay for abortions.

Before the Chamber voted 308-275 to accept the measure, the Christian Democratic Party won approval for two amendments.

The first says that women under 18 must have the consent of their parents to abort. If one or both parents withhold consent, then the decision rests with a judge.

The original bill had provided for abortion without parental consent for girls 16 and over.

More than 200 women attend annual parley

INDIANAPOLIS—More than 200 women heard Father Lawrence Voelker, director of Catholic Charities, speak at a seminar on Natural Family Planning when the Archdiocesan Council of Catholic Women (ACCW) held its annual state convention at the Hyatt Regency Hotel on April 12.

Father Voelker stressed four important factors in marriage: communication, shared responsibility, fidelity and unity. The Natural Family Planning program is built on these factors, according to Father Voelker.

Following Father Voelker's address, Steve Kramer of Archdiocesan Social Ministries and three panelists explained the work that ASM is doing to implement the couple-to-couple league in an effort to promote the Natural Family Planning program.

UNDER THE LEADERSHIP of Mrs. Louis Krieg, president of the ACCW, the Council pledged its support to the NFP program. It will work in conjunction with Social Ministries to spearhead programs and encourage couples throughout the Archdiocese to become involved in the couple-to-couple league. Fifty women at the convention offered immediate action on the project.

The Council also went on record to reaffirm its 1973 stand to oppose the proposed ERA amendment stating that "it is an attack on the basic unit of society; namely, the family."

Other action at the Convention included resolutions to "support and encourage religious vocations and educational programs at all levels for a better understanding of Catholicism; to bring justice to the poor and oppressed; to overcome crime by uprooting its causes; to respect life at all ages; to support action against child and wife abuse; and to encourage individuals to become informed about their local March of Dimes concerning DNA research."

THE SECOND AMENDMENT passed provides that a woman may freely choose to include the father of the unborn child in the consultation with a doctor that is required before an abortion.

Paternal consent for abortion, however, is not required by the bill.

The Christian Democrats won approval for the amendment regarding minors after striking a deal with the pro-abortion Communist Party. The Communists abstained from voting on the amendment.

The same day as the Chamber vote, the Council of Ministers set the date for a national referendum on abortion. If the Parliament does not approve a new law by Sunday, June 11, Italian voters will have to vote on that day whether to abolish Italy's current tough anti-abortion legislation.

The four Chamber deputies from Italy's Radical Party—the party which in 1976 had amassed the required signatures to force a referendum on the current abortion laws—had undertaken a filibuster in hopes of preventing Parliament from passing a new bill before June 11.

The referendum was originally scheduled in 1976, but was automatically postponed for two years when Italian President Giovanni Leone called early elections for June, 1976.

Last year, the Chamber passed a liberalized abortion bill, but the Senate rejected it by a margin of two votes. The Senate vote was a surprise since pro-abortion parties had a slight but clear majority.

The liberalized abortion bill passed by a
(See ABORTION BILL, Page 15)

KC aids Vatican communications

VATICAN CITY—The Knights of Columbus Supreme Board of Directors has pledged further economic aid to the Holy See for communications, especially for media projects involving the Third World.

The board, which met in Rome with Pope Paul VI and with Vatican officials during a pilgrimage April 8-12, reaffirmed its pledge to pay the satellite "up-link" (transmission from ground to satellite) costs for three live broadcasts of papal ceremonies every year.

It also agreed to pay costs of the "down-link" (transmission from the satellite to ground receiving stations) for underdeveloped countries especially in Africa and Latin America.

Elmer Von Feldt, editor of the Knights' Columbia magazine, said that the Knights have contributed about \$75,000 yearly to pay the "up-link" costs of the three transmissions from the Vatican.

The K of C contributions for the worldwide broadcasts were first announced during the 1975 Holy Year, when more than 50 nations carried ceremonies of the opening and closing of the Holy Door.



MISSING LINK—As part of its ongoing evangelization program, St. Joseph's Monastery parish has put up this billboard along Frederick Avenue in Baltimore. [NC photo by Robert H. Davis]

Apostolic Delegate cites 'concern' about seminaries

BY MICHAEL SERETNY

At the recent National Catholic Education Association convention in St. Louis, Mo., Archbishop Jean Jadot, Apostolic Delegate to the United States, spoke about the Church's concern for seminaries. In view of the recent closing of the Latin School of Indianapolis, it seems proper to take note of some of his remarks.

Archbishop Jadot reminded seminary rectors and personnel that the seminary is "assigned to care for the very heart of the local Church" in the preparation of future priests. He emphasized the need for strong, well-qualified faculty members as the keystone of seminary programs.

He strongly affirmed that student evaluations are "worth all your efforts and should receive all your most careful attention."

TURNING TO THE universal Church, Archbishop Jadot used the oft-quoted axiom of George Santayana: "Those who cannot remember the past are condemned to repeat it."

Stating that care should be taken to avoid the grave difficulty of "pervasive unbelief" that faces the Church in some Western European countries, he said that "the present of this part of Europe could be the future of America."

He warned against "an estrangement from the Establishment in general." This raises the question, he said, "of how we are to deal with our own future priests in this post-Vietnam and post-Watergate era. If similar reactions cause them to lose love and respect for those called to the office of bishop, their entire sense of mission—of being sent to minister by the Church—will be seriously weakened."

He asked the rectors assembled and all concerned to foster "close relationships between the presbyterate and the bishop . . . your attitudes in this matter are very evident and influential among seminarians."

Citing the practice of Archbishops Howard and Ireland, the Delegate stated that it is always good for the local Ordinary

to meet regularly with the faculty and student bodies of the seminaries. For without the close and regular ties established between the seminarian and his Ordinary, he said, the newly ordained priest will have an unsure view of his relationship as he moves into priestly experience.

COMMENTING ON THE trend to follow the pendulum into areas of total concern in life, Archbishop Jadot stressed "the need to remain faithful to the truth of the gospel, which remains constant, tempered by the political and social realm, which is constantly changing."

Citing the Pastoral Clinical Experience as a prime example, he stressed that a careful balance must be allowed which enables the seminarian to "operate from a firm and clear theological base, well rooted in the Catholic tradition." In this manner alone then, the seminarian must approach ministry with creativity; however, he must use it in "an application of theological principles, not just sociology or psychology." Summarizing, he added: "The student's life and ministry must flow from his life of prayer and theological development, not from the current vogue of the pendulum."

Drawing from the ideas expressed by Pope Paul himself, he concluded with a suggestion about the discernment of charisma.

"The faithful rightfully look to the priest for assistance in discovering their proper gifts and in learning how to use them for the benefit of others." The ultimate role of the seminary is "to prepare men who will quite naturally be able to depend on their own openness to the Spirit—on the quality of their own spiritual lives—and on their personal fidelity to their bishop to respond to the needs of the faithful."

Warning and instructing those gathered, he closed with the axiom of truth that can easily apply to all levels of education, not just to seminary formation: "The seminarians will deal with the faithful in the future as priests in much the same manner you deal with them as students now."

capsule news

Nine of 10 believe

NEW YORK—Nine out of 10 American women believe in God and two-thirds pray every day, but only 17 percent identify organized religion as "the principal influence on their morality," according to a survey of 60,000 women by McCall's magazine.

Discuss the family

ALBANY, N.Y.—Providing something of a preview of the U.S. bishops' discussions of the proposed national pastoral plan for family ministry, the New York State bishops met with representatives of the state's laity to consider the family as it transmits values and beliefs, as it is involved in Christian service and as it works with the parish in ministry.

Demonstration set

DENVER—Church, peace and anti-nuclear leaders will call for the closing of the Rocky Flats Nuclear Weapons Facility—known as the nation's "nuclear crossroads"—in a demonstration at the facility on April 29-30.

Ask election probe

MANILA, Philippines—Jesuit priests have asked Philippine President Ferdinand Marcos to permit an independent investigation of charges that recent national elections were rigged.

Restricts marriages

OTTAWA, Ontario—Bishop Adolphe Proulx of Hull, Quebec, has declared that no one under 18 may be married in the church in his diocese. The move is the first in Canada, and some observers believe that it may be unique in the Catholic world.

Leadership Conference slated at Cathedral

The annual International Student Leadership Conference, sponsored by Notre Dame University, will be held at Cathedral High School, Indianapolis, April 22-23.

The conference is under the direction of Father Thomas E. Chambers, C.S.C.

High school faculty representatives are: Tim Puntarelli, Roncalli; Sr. Delores Jean Nellis, O.S.F., Scecina; Sr. Heidi Marie Krack, O.S.B., Our Lady of Grace; Sr. Jane Frey, O.S.B., Ritter; Sean Welch, Chatard; and John D. Short, Cathedral.

College facilitators are two Notre Dame students, Sean Maloy and Mike Ruwe and two Butler University students, Kevin Jardina and Jim Madden.

High school coordinators include Jeanne Toner, Roncalli; Steve Newburg, Fred Turner, Mike Russell, and Matt Cohoat all of Cathedral; and Joe Pfennig and Beatrice Dries both of Ritter.

The conference will accommodate 10 students from each high school, with an expected attendance of 75-100 students in all.

Criticize 'Front'

LONDON—Calling the National Front "an evil cancer in the body of Britain," two Anglican bishops have warned their people not to vote for National Front candidates. The two Anglican leaders were Bishop Mervyn Stockwood of Southwark and Suffragan Bishop Michael Marshall of Woolwich.

Bishop Mussio dies

STEUBENVILLE, Ohio—Bishop John King Mussio, who retired last October as the first head of the Steubenville Diocese, died April 15 at St. John's Medical Center in Steubenville after suffering a heart attack. He was 75 years old.

Hospitals unite

DETROIT—Two Detroit hospitals—one Protestant and one Catholic—with long traditions of service to Detroit's East Side have joined resources to become a single hospital organization. It marks the first time in the United States that Protestant and Catholic hospitals have consolidated with Protestant involvement continuing.

Veto overridden

HARRISBURG, Pa.—The Pennsylvania state senate by a 33-15 vote has joined the House of Representatives in overriding Gov. Milton Shapp's veto of a resolution calling for a constitutional convention for an amendment to protect human life.

Warns catechists

COCHIN, India—Catechism teachers must take into consideration the cultural and thought patterns of the people being taught or risk failure, Archbishop Antony Padiyara of Changanacherry told a seminar at the Pastoral Orientation Center in Cochin, India.

Vetoes death bill

ALBANY, N.Y.—Saying he believes the taking of human life is fundamentally wrong, New York Gov. Hugh Carey vetoed a death penalty bill which had sailed easily through the state legislature. But the governor's veto may not stand up against what will probably be an intense campaign in the legislature to override.

Pastoral on laity

ANNAPOLIS, Md.—Representatives of Catholic lay organizations met with several U.S. bishops to look at themselves and the church as the first step in a process designed to produce a national pastoral letter on the laity. The U.S. bishops' Committee on the Laity called the April 14-16 meeting in Annapolis, Md., to help the national lay leaders become acquainted with one another and the committee, and the bishops to know the leaders.

SKATEBOARD CAPER—It was a long winter in Canada and altar boy Michael Edman, 13, of Toronto could hardly wait for his first spring fling on his skateboard. So after Sunday Mass at Our Lady of Perpetual Help he zooms down a church walk—surplice, cassock and all. [NC photo by Michael Burke-Gaffney]



Gymnasium honors memory of Brother Basso, ex-Hoosier

The Brother Peter Memorial Gymnasium and Physical Education Center at St. Stanislaus High School, Bay St. Louis, Mississippi, was formally dedicated at ceremonies held on Sunday, April 2. The building is named in memory of Brother Peter Basso, noted educator, who was born in Indianapolis.

Brother Peter first came to St. Stanislaus in 1908 and served in the capacity of teacher, principal and president for a total of 25 years. During this time he made the school known nationally through his famous talks on "Boyology." He died in September, 1948, and was inducted into the inaugural St.

Stanislaus Hall of Fame in March 11, 1972.

Members of Brother Peter's family were present for the dedication ceremony. Mrs. Phil FitzSimons (sister of Brother Peter) and her husband and their daughter, Mrs. George Moutes, came from Van Nuys, California. Sister Emerita Basso (sister of Brother Peter), a Providence nun who is living at Immaculate Heart of Mary Convent in Indianapolis, was present along with her niece Sister Joan Michael Basso, who is at Providence Convent at St. Mary-of-the-Woods.

Others attending the ceremony were Mrs. Rose Basso, Mr. Michael Basso, and Mrs. Mary Tierney—all of Indianapolis.



AT DEDICATION RITE—Members of the Basso family present for the dedication of the Brother Peter Memorial pose in front of the plaque of Brother Peter. The family members are (left to right), Sister Joan Michael Basso,

Mrs. Mary Tierney, Mr. and Mrs. Phil FitzSimons, Sister Emerita Basso, Mrs. George Moutes, Mrs. Rose Basso and Michael Basso.

editorials

'Holocaust' and the Skokie march

Watching the very moving, but very romanticized, TV production *Holocaust* this past week brought to mind the power of a most pragmatic human trait—the ability to close one's eyes to evil.

If one takes at face value the story line in *Holocaust*, one has to say that a naive innocence and desire on the part of the Jewish citizens in the film to mind one's own business contributed to the destruction of these same people. Such a trait is not Jewish in nature, but human. It was at work then, and it is at work today. Human beings simply refuse to believe the worst about one another.

That naivete and that unwillingness to become involved are present in the current worry of residents of Skokie, Ill., some of whom are saying they will simply be out of town while the American Nazi party conducts its march through Skokie in late summer. Citizens are asking "to be left alone." They are hoping that it will all pass over.

It won't, however, and though one would like to believe that such a march is an isolated event, the threat of danger is much larger than simply the parade of one ignorant terror group. The danger is that it will be ignored as merely the ravings of an ignorant terror group.

In a Middle East where an Israeli government seems bent on doing to others what others have always done to them and where Arabs refuse to admit the existence of a territorial Jewish state; in an Ireland where Catholics and Protestants both seem never to have accepted Christianity;

in an America where white populations continue to insist on dominating black populations—in all of these areas and in much of the world, individuals on both sides of any issue simply want to be left alone, to not be disturbed. The desire for peace is surely not false and is surely not a sin. One has the feeling, however, that the desire is not for true peace, but for simply not wanting to be bothered.

True peace, whether it is between nations or between individuals, is based on a mutual respect, a willingness to admit that the other has the right to be, and has the right to pursue freedom as much as anyone else. True peace is based on a willingness to compromise—not on principles, but in a willingness to share. Sharing goods and possessions and, most of all, sharing oneself, is at the root of compromise. It is an unselfishness. True peace is also based on an ability to admit mistakes. And to ask forgiveness.

The "ostrich" mentality is a universal phenomenon. We have to fight ourselves to keep our heads out of the sand. We have to remove our own blinders. As many of the Jewish people refused to acknowledge what was happening to them in Europe in the 1930's, so also do many refuse to see evil around them now. We may not even see it when it begins to affect us more openly.

To deny the presence of evil is to deny humanity. To pretend evil does not exist is to contribute to its growth.—T.W.

—washington
newsletter

Support loans to developing nations

BY JIM CASTELLI

WASHINGTON—The Carter administration faces a major battle in Congress over its foreign aid requests, particularly its requests for funds for the International Financial Institutions, or IFIs, which provide loans to developing nations.

As the battle develops, church groups, including the U.S. Catholic Conference (USCC) will be lining up on the side of the administration.

The institutions face two major challenges in Congress: first, an effort to sharply reduce their funding and, second, an effort to place restrictions on the money that is approved.

The administration has asked Congress to authorize a total of \$3.5 billion for the institutions. Of that amount, \$1.4 billion is not in cash, but in backing for money the institutions will borrow from private lenders. A total of \$835 million of the remaining \$2.1 billion is actually for payments to past bank contributions that were authorized, but never funded, by Congress.



Father J. Bryan Hehir, USCC Associate Secretary for International Justice and Peace, strongly backed full funding for the institutions in testimony before the House Appropriations Committee's subcommittee on foreign operations. He noted that they have come under criticism because of reports that its officers earn exorbitant salaries. Some members of Congress have indicated they are ready to cut funds because of those reports.

"WHATEVER THE MERITS of these charges against the IFIs," Father Hehir said, "they should not blind us to the effective job the banks are doing, and it should be possible to resolve these contentious issues without attempting to hamstring the banks' activities."

Father Hehir expressed particular concern about the proposed \$750 million in funding for the International Development Association, a major source of funds for the poorest developing nations.

He said 90 percent of IDA's loans have gone to countries with a per capita income of less than \$200, with the bulk of this aid "targeted on the 800 million small scale farmers, tenants and landless living in rural areas, the truly poorest people living on the margin of subsistence."

A lobbying effort by the USCC was widely credited with winning congressional support for the IDA four years ago, and church activity is likely to be a factor again this year.

The major debate concerning restrictions on contributions to the institutions involves loans to nations guilty of human rights violations. Last year, Congress tried to specifically prohibit the use of U.S. funds for loans to seven communist countries. The administration opposed the specific restrictions on the grounds that the institutions legally cannot accept money with strings attached.

Congress and the administration compromised; Congress passed a general provision, the "Harkin Amendment," named for Rep. Thomas Harkin (D-Iowa), and President Carter promised separately to direct U.S. officials to vote against

loans to the countries named by Congress.

THE USCC SUPPORTED the Harkin Amendment, which requires U.S. representatives at the banks to oppose loans to countries engaged in a consistent pattern of gross violations of internationally recognized human rights, unless the loans will be directed to programs which meet basic human needs.

Father Hehir opposed writing specific prohibitions into law for several reasons. He argued that politicizing U.S. contributions would set a dangerous precedent so that other countries would attach political strings to their contributions as well.

He also noted that the Senate Foreign Relations Committee subcommittee on foreign assistance had found that the United States was much more effective in persuading other nations to vote with it against a loan if the U.S. vote were freely determined and not required by law.

"We believe the Harkin approach allows the United States to express itself clearly and consistently on human rights issues," Father Hehir testified.

"To single out specific countries in advance, some of which are not among the most clear cut violators of human rights, is to undermine the credibility of U.S. policy on human rights."

"In addition, an undesirable and unnecessarily negative message is being sent to some of the named countries at a time when the United States itself is seeking improved relations."

Father Hehir also criticized Congress for trying to attach protectionist prohibitions against loans to projects for producers of sugar, citrus fruits or palm oil to prevent competition for American producers of those products.

In his testimony, Father Hehir noted a widespread attitude that Americans are turning inward and are opposed to foreign aid. But he cited one public opinion poll, which found that Americans favor aid to the poorest countries by a 57-23 percent margin.

"The elimination of world hunger is

viewed as a moral responsibility by Americans and they place it among the top goals of U.S. foreign policy," Father Hehir said.

—the word this sunday—

By Father Donn Raabe

FIFTH SUNDAY OF EASTER

"The Way"

Acts 6:1-7
Psalm 33:1-5, 18-19
1 Peter 2:4-9
John 14:1-12

During this time after Easter the Church combines glimpses of the followers of Jesus in those early days and years after the Resurrection with sections from the Gospels in which Christ explains Himself and His mission. Selections from Peter's first letter are added as the second reading as a commentary from the Chief Apostle and witness of all that took place.

In today's Gospel we see Jesus saying that He is the only way to true life with the Father, because He is the Father's Alter Ego. The best example of what God is like, in human terms, is Jesus Himself. Whoever is in Christ is, as St. Peter says, "a living stone"—rock solid in faith and integrity of life—just like Jesus. In Him we continue His work of salvation: "A chosen race, a royal priesthood, a consecrated nation, a people He claims for His own to proclaim (God's) glorious works." That work we see continued in the first reading through the ministry of the Apostles and those chosen to share in their ministry. It is a ministry of preaching Christ, teaching His way of life and responding to the needy in His name. We too are called to the same ministry and work in whatever way we can.

THE CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

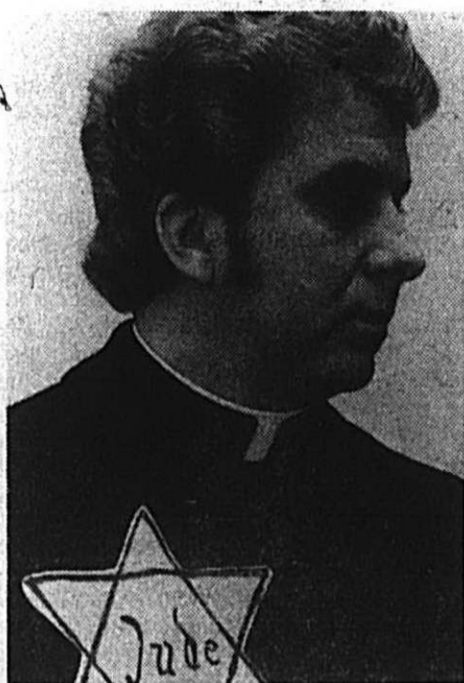
Price: \$6.00 per year
15 c per copy

Entered as Second Class Matter at
Post Office, Indianapolis, IN

Editor, Fr. Thomas C. Widner;
Managing Editor, Fred W. Fries;
News Editor, Sr. Mary Jonathan
Schultz, O.S.B.; Production
Manager, Dennis R. Jones; Cir-
culation, Agnes Johnson; Ad-
vertising, Marguerite Derry.

Published Weekly Except Last Week
in December

Postmaster: Please return PS Forms
3579 to the Office of Publication.



JEWISH RELATIONS—Father Carl K. Moeddel, vicar for ecumenical and interfaith relations in the Cincinnati archdiocese, wears a Star of David bearing the German word for "Jew" in protest against the proposed march in Skokie, Ill., by members of the American Nazi Party. [NC photo]

Calls Latin School 'best in the city'

To the Editor:

Since Father William Cleary has come to the Latin School, the enrollment has not declined, but steadied. With Father Mark Svarczkopf heading public relations, the enrollment was starting to increase. The enrollment of Latin School could have easily doubled if the parish priests would have supported the school. Every other boy in the primary grades of a parochial school wants to be a priest. If the parish priest would keep a one-to-one correspondence with one or two of these boys, their thoughts of becoming a priest would not dwindle. If priests could recommend boys to go to a school such as the Latin School, not only would the enrollment of these "special" schools increase, but the number of priests would increase also.

If the cost of keeping Latin School open was too much, why wasn't the idea of

'Time to work, pray'

To the Editor:

The purpose of my letter is not to condemn the action of the Priests' Senate Council in closing the Latin High School Seminary, nor to condemn the decision of the Most Reverend Archbishop.

I believe in the crisis situation we have, if we all would sit down together as one family under our God, we could work and pray together to our Father, that we would be able to find answers to the problems involved in the closing of the Latin School.

I actually believe that with considerable amounts of effort and hard prayer we could find these answers. I believe that there are solutions to every problem if there is a good amount of effort given on the part of all. I think that this is a good idea, and that many would have to agree with me. I believe that this would be the most human, the most prudent, and the most moral thing to do.

I hope and pray that great consideration will be given to my ideas, and that the supplier of seminarians for the Archdiocese of Indianapolis will not be cut off from such a needing Catholic community.

William Waymire
Latin School of Indianapolis

Rural pastor urges 'alternatives' in wake of Latin School closing

To the Editor:

As a graduate of the Latin School, I have read with interest the articles in the Criterion as well as letters that I have received through the mail concerning its closing. There are many things that I could say in rebuttal to those who complain about the speed and method with which the school was closed, but for the sake of brevity I will just concern myself with the present.

First, I would like to commend the Senate for taking decisive action since this question has been batted around for five years. I personally take the responsibility of letting my Senators know how I feel about issues of interest to me, rather than putting that burden on them, so they represented me well in their vote. Secondly, I commend the Archbishop for his quick action rather than permitting the situation to remain in limbo.

Now, let's get busy and come up with

new creative ideas for developing vocations rather than putting that burden on Fr. Mike Welch. I have several that I am giving to my Senator. Let me share one in public forum.

I believe that, if a vocation seed was planted in a young person during grade school, the same home and community environment can develop it through high school. However, I am willing to offer an alternative. There is an excellent Catholic high school within 20 minutes of St. Joseph Hill Rectory. I have two extra bedrooms and could provide personal counseling and service projects for seminarians. Room and board would be less expensive than at the Latin School.

Personally, I would prefer working with Collegians or Theologians because I think the discipline and support of family life is necessary for High School students. However, if Brookville needs help next year, why not? St. Joseph Hill is a beautiful environment and community that could certainly nurture a vocation.

One last note: we have from our parish first year collegians at St. Meinrad Seminary and Our Lady of Grace Convent, graduates of New Albany and Borden public High Schools.

Rev. Thomas C. Stumph
Pastor, St. Joseph Hill Parish
Sellersburg, Ind.

Accept decision, alumnus urges

To the Editor:

As a former student and recent graduate of Latin School, many would think that I would be opposed to the decision to close its doors. Without going into detail about the reasons why the decision was made, please allow me to explain why, given the decision, we should accept it. There are possible good things that can come out of this bad situation.

The first is that the closing of the Latin School brings to the attention of the entire Archdiocese that there is a "vocation crisis." Fewer young men are seeking out the priesthood, and this is a serious problem. It is no longer "Latin School's problem." It is the problem of *everyone* in the Archdiocese.

Another possible benefit is that funding for vocations can now go toward more innovative and appropriate programs. We live in a rapidly changing society. It is quite possible that a high school seminary is no longer the most effective or efficient way of nurturing vocations. (Decreases in enrollment and fewer graduates going on to the seminary evidence this.) Funds that

had formerly gone to the Latin School can now be spent in new programs.

In closing, I would like to make it clear that I believe the school I was graduated from in 1974 was among the Midwest's finest. The school has in recent years, however, faced drastic changes both internally and externally which have, in effect crippled it. It has gotten to the point where it can no longer perform the vital function that it once did. This fact is not easily accepted by any of us who have been a part of the Latin School.

With this in mind, I believe that those with a genuine and sincere interest in the development of vocations will accept in earnest the decision of the Archbishop and the Priests' Senate. Furthermore, I suggest that everyone—clergy, Religious, and laity—work together in the spirit of Christian fellowship toward the development of priestly vocations.

Christopher O'Connor
Latin School Class of '74
Indianapolis

'No violence' in Stevens controversy

To the Editor:

Your March 17 coverage of the Southeast Catholic Bishops' statement on the "J.P. Stevens Controversy," included reference by J.P. Stevens' public relations office to "union violence and destruction of property." It does credit to these Bishops' sense of history about the textile industry that their statement contained no specific reference to such company assertions.

The history of the J.P. Stevens Company shows no union violence directed against any persons or property. The earlier history of the Textile Workers Union of America (predecessor to the Amalgamated Clothing and Textile Workers Union) does show destruction of property (by throwing rocks, slashing tires and blocking plant gates). There is also evidence of a "conspiracy" to commit violence. The violence did not occur, the "conspirators" were paid with liquor by agent provocateurs in the pay of the North Carolina Bureau of Investigation.

On the basis of a conversation taped by

this man with an extensive criminal record, strike leaders received harsh sentences. However, they were released later by an impartial successor to the governor and the chief witness was later the central figure in a shooting incident. A financial settlement, often referred to in J.P. Stevens publicity, was not for violence, but for loss incurred by inability to sell a very outdated fad item—fishnet hosiery.

What the J.P. Stevens P.R. department never mentions is the historical setting of industry-provoked violence. No notice is ever given to collusion between state officials and plant owners, police escorts for strikebreakers, injunctive relief for companies, company goon squads, physical beatings of union organizers and industry control of towns.

Fortunately, such patent violence nowadays is rare in the textile industry. Unfortunately, J.P. Stevens is still trying to conceal psychological and social violence with the velvet glove of illegal and immoral union-busting tactics.

Rev. Patrick J. Sullivan, C.S.C.
New York, New York

Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.

—the tacker—

Priest classmate 'remembers' Father Linus (Ed) Swartz

BY FRED. W. FRIES

Editor's Note—On Friday, April 7, the funeral liturgy was offered at St. Meinrad for Father Linus Swartz, a native of New Albany and a member of the Benedictine community. He was 66. In recent years Father Linus did pastoral work in a number of Archdiocesan parishes on a temporary basis and is, therefore, known to a large number of Criterion readers. The following moving tribute to Father Linus was written by a classmate of his (and the Tacker, incidentally, during his seminary days), Msgr. John J. Meyer, pastor of St. Joseph Church, Rawlins, Wyoming, and a native son of old St. Joseph parish, Indianapolis.

The Duke (Msgr. Stanley Manoski) called the night of April 6, 1978, to say that another classmate had gone back to God—one Ed Swartz. The Duke always called him "Foxy." In the monastery he was Linus. For us all he was a beloved classmate—witty, fervent, loyal—a good monk and a model priest. To know him was to like him. In Ed there was no guile.

I saw him in January in "Naptown." He was taking Father John (bound-for-Florida) Betz's place. It was a happy visit. He seemed well, and we talked about the ordination class reunion of '77 here in Rawlins and the big one to come on the "Holy Hill" on July 17 and 18, 1979—the 40th-year-gathering for the lame and halt of the "suspect class" of '39. And now Ed is gone, the 19th out of 49. God rest his soul.

I REMEMBER WHEN I first met Ed in September of 1928. He was in 4th Latin

then and partner with a Pfister in the photography business.

We were first classmen; "Scoops," they called us. I do recall that the brown-eyed Swartz was kind and cheerful. I also recall his able rendition of Lancelot Gobbos Bout with Conscience from Shakespeare's Merchant of Venice.

Then Ed went to the monastery, and we progressed through the minor seminary in ups and downs fashion. Came we then to philosophy and its subtleties—all in Latin—courtesy of Gredt and Father Gather Gabriel Verkamp. When that arduous time was done, we arrived in theology with Fathers Eberhard, Patrick, Albert and the omnipresent Father Cyril. Lo and behold, Ed joined us. He had been sick and had lost another year to the time of noviceship. He was a good addition to the class; a kind man always is.

On May 30, 1939, in the Abbey Church we were ordained: the Indianapolis ordinandi, the Benedictines, Art Holtz and the "Fish." What a day it was! The memory only becomes more golden.

NOW I LOOK at the class picture on my desk. Ed is there. To the left is the 10th anniversary shot of the "boys." Ed is there too, a bit thin, but smiling. And on the wall is the 35th reunion shot with the "Duke" as host at Fatima Retreat House, Notre Dame. Old "Foxy" is present, white-headed, smiling and happy.

My memory nudges me to recall the gathering in Laramie in 1970. Ed came out with the late "Duff" Dorraugh. They drove. Laughs were the order of the day, plus good food and some "temperate quaffing."

We assigned Padre Linus with the homily for the Mass of Wednesday for the deceased "brothers." With a calm competence and appreciated brevity, he delivered a well-ordered sermon. No wondering or wandering—just the faith. He preached it well, because he lived it well.

And now, dear Ed, you are at, with and in your reward. What you believed here, there you know. Say a prayer there betimes for us here, good classmate. We need some.

—John "Fish Belly" Meyer

CHANNEL 6 TO AIR 'FRANCIS OF ASSISI' SPECIAL—Chuck Schisla, Archdiocesan Communications Director, has announced that WRTV, Channel 6, will air the one-hour NBC television special "Francis of Assisi: A Search for the Man and his Meaning" at 12 noon on Sunday, May 7th. The excellent production was aired by NBC last year, but was not picked up by Channel 6 or other major outlets in the Archdiocesan viewing area. When the re-run was announced for early next month, Schisla said that the Indianapolis station had planned to pre-empt the program again, but that letters from the public apparently persuaded station officials to reconsider.

HUMAN SEXUALITY DAY—The Association of Religious of the Indianapolis Archdiocese (ARIA) is sponsoring a "Day on Human Sexuality" to be held at Brebeuf Preparatory School, Indianapolis, on Saturday, April 22. The workshop will open at 9:45 a.m. and close with a 4:30 p.m. liturgy. Monitoring the discussions will be Suzanne Breckel, R.S.M., Ph. D., and Father John Malecki, Ph. D., Counseling Psychologists for the Consultation Center, Diocese of Albany, N.Y. Participants are asked to bring a sack lunch. Advance registrations are \$2 for ARIA members and \$3 for non-members. At the door the fee is \$3 and \$5 respectively. Sister Mary Mundy, S.P., St. Anthony Convent, 337 N. Warmah Ave., Indianapolis, Ind., 46222, is handling reservations.

MUSICAL TREAT—"Harvest Celebration," will present a public concert of gospel music at 8 p.m. Saturday, April 22, in the Farm Bureau Building at the Indiana State Fairgrounds in Indianapolis. There is no admission charge, but a free will offering will be taken to support the work of the 11-member non-profit organization in bringing gospel music programs to penal institutions and detention centers around the country.

Sister Loretta Schafer elected

Sister Loretta Schafer, S.P., superior general of the Sisters of Providence of St. Mary-of-the-Woods, was elected chairperson of the Indiana-Michigan region of the Leadership Conference of Women Religious (LCWR) at the region's spring meeting held April 10-12 at St. Mary's College, Notre Dame.

Cooperative building of a future for women Religious was the major topic at the meeting, which drew more than 50 LCWR members, elected leaders of 16 religious Congregations in the region.

From the Indianapolis Archdiocese,

participants included Sisters Maxine Teipen, who chaired the meeting, Providence Sisters Bernadette Mary Carroll, Ann Casper, Luke Crawford, Eileen Ann Kelley, Veronica Ann Rooney, Rose Marie Ruffe and the recently elected Indianapolis provincial team: Sisters Ann Margaret O'Hara, Jane Bodine and Marikay Duffey.

The Oldenburg Franciscans were represented by Sisters Miriam Clare Heskamp, Mary Patrick O'Connell, Rosita Purler, Mary Norma Rocklage and Mary Carol Shroeder.

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SPECIAL PROJECT—Jack and Susie Watson of Indianapolis work on one of the colorful banners which are presented to Marriage Encounter participants.

USCC disputes Califano figure on aid to schools

WASHINGTON—Students in non-public elementary and secondary schools receive annual federal aid totalling around \$54.2 million, according to an analysis prepared by the Education Department of the U.S. Catholic Conference.

The figure is in direct conflict with congressional testimony given by Secretary of Health, Education and Welfare Joseph A. Califano Jr., who estimated fiscal 1979 expenditures to assist non-public school students at "between \$100 million and \$250 million."

The analysis issued by Father Patrick Farrell and Richard Duffy of the USCC education department called Califano's estimates "seriously inaccurate" and criticized the HEW secretary for implying that the federal government now spends "approximately \$60 per student" to assist non-public pupils across the board.

MOST FEDERAL AID benefiting non-public education is targeted to poor and disadvantaged pupils, the analysis said, and even they have not benefited equitably, in comparison with public school students.

"It is a disservice to the American public to give the impression that all the school children in this country are being assisted by the federal government to the amount of \$128 for every public school pupil and \$60 for every private school pupil," said the report, entitled "How Much Federal Aid Are Non-Public School Students Really Getting?"

"In actuality, the federal government spends very little to benefit the large majority of school-age children in this country, whether they attend public or non-public schools," the analysis added.

Disrupts meeting

EDINBURGH, Scotland—A protest by a Protestant extremist leader, the Rev. Jack Glass, marred a three-day meeting in Edinburgh of the British Council of Churches. But the BBC assembly also marked an ecumenical milestone in Scotland when Cardinal Gordon J. Gray of St. Andrews and Edinburgh addressed the group as an invited guest and led it in its closing prayer April 14.

THE REPORT ESTIMATED that the \$54.2 million in federal aid to non-public school children breaks down this way:

—Title I services under the Elementary and Secondary Education Act, compensatory education programs for the poor and disadvantaged—\$40,676,300.

—Title IV-B program aid, for books and library materials—\$9.6 million.

—Title IV-C program, educational innovation and support—\$2.5 million.

—Title VII program, bilingual education—\$1.5 million.

IN THE REPORT, the two USCC officials said Califano "will find it difficult to produce any authenticated evidence to support his statements" about student aid because the U.S. Office of Education lacks a "substantive management system" to provide such data.

"Mr. Califano's testimony outlines the hope of expanding government aid to non-public education by \$100 to \$250 million," said the report. "Our figures show that we are still looking for the first \$100 to \$250 million to which non-public pupils are entitled according to the secretary."

Pope praises work of Sisters

VATICAN CITY—Pope Paul VI asked a group of Mother Superiors April 15 not only to keep up their apostolates of teaching and social work, but to increase them despite the drop in vocations.

Pope Paul told the superiors of Italian orders that they must commit themselves "to the preservation—or rather the further development—of the works of the apostolate and of charity, especially Catholic schools and institutions helping the poor."

He charged them to increase their apostolates "especially in places where the presence of the Church is most difficult to maintain."

THE POPE URGED the superiors to "overcome difficulties with trust in divine assistance and by studying means to assure, even when the number of religious

'You deserve it'

Couples high in praise of Marriage Encounter

BY J. S. ALAN

"If you ever get a chance to make a Marriage Encounter weekend, do it!" When I asked why, the only reason offered was, "You deserve it!"

Those comments are heard by more and more people today as couples take advantage of what some have called the most significant movement in the Church today.

Some couples associated with Worldwide Marriage Encounter, one of several marriage encounter organizations functioning throughout the Archdiocese, recently talked about their experiences with the movement.

Helen Kaiser of New Albany stated that she and her husband Bill had been married 22 years, had six children, and when they made their marriage encounter weekend, it "had the effect of a good spring house cleaning."

Mrs. Kaiser said, "We discarded many of the non-essentials that had accumulated and came back to basics. We found more time for just each other, and that brought back a freshness to our marriage."

Ted and Sally Ciasto of Bloomington found "that we had conformed so well in our good marriage that we had lost some of the romance we had when we were dating and were first married. The weekend helped us be more aware of each other and our feelings."

It is this new-found awareness of the other that makes the Marriage Encounter weekend so successful. Couples spend 44 hours assessing their marriages only to learn, like the Kaisers, that they need to do some "housecleaning."

THE WEEKEND DOES not solve problems or complete that awareness. It is a beginning, and if couples continue making use of what they have learned on the weekend, many discover an excellent tool for keeping their marriages fresh and alive.

Al and Anne Thompson of Indianapolis emphasized that the weekend is not "a marriage clinic or counseling session. It is

for couples who believe themselves to have a good marriage. The weekend is designed to make that good marriage better."

"Marriage encounter brought a new awareness of our four children," say Ed and Judy Bruenn of New Albany. "It's not always easy, but we try to look at them as little adults who have feelings too. We want them to express their feelings openly, and we try to remember to listen to what they are saying."

It surprises some, but the weekend is also open to priests and Religious. As couples use the time to recommit themselves to marriage, priests recommit themselves to priesthood and Sisters to the Religious life.

"Marriage encounter has given me a particular way of expressing my feelings that others can understand," says Fr. Paul Koetter of Our Lady of Perpetual Help parish in New Albany.

Fr. Chuck Fisher, St. Charles parish, Bloomington, adds that "my life changed because of my involvement. To see the growth of our own parish community through the shared activities as a result of more and more couples becoming rejuvenated through Marriage Encounter is not just special—it's the work of the Lord."

JACK AND SUSIE WATSON of Indianapolis believe that Marriage Encounter has also strengthened their commitment to their parish.

"We are encouraged to be a stronger part of the parish," the Watsons say. "Our pastor was pleasantly surprised when we volunteered to present a Lenten program."

"Recognizing our own 'specialness' as a couple, we were made aware of the responsibility we have in reaching out and sharing it with others," was the point Bill and Jeannette Kannapel of New Albany wanted to make.

But Marriage Encounter has that effect. It begins with the couple, and they often find themselves more involved in each other, their community, and their Church.

"We've always had a deep and abiding faith in our religion and after our weekend it became more precious, and, above all, not to be taken for granted," say Ed and Bonnie Broska of Plainfield.

After their weekend, few couples take much for granted anymore.

IN ADDITION TO THE Marriage Encounter weekend, Worldwide Marriage Encounter offers a variety of discussion-type programs to parishes and groups who may or may not have experienced a weekend.

Among these are "We the Parish," a series of four evenings open to all parishioners; "Choice," a 12-session series for single young adults; "Matrimony—Jesus Invites Us To Love," a 14-lesson course for high schools and non-school marriage preparation programs; plus, "Evenings for Couples," "Evenings for Parents," and "Evenings for the Engaged"—all popular discussion programs in the Archdiocese.

For more information, contact Ted and Sally Ciasto in Bloomington, 812-339-5980.

personnel is diminished, the continuation of institutions which carry out within the community fruitful and valuable work."

He told the Sisters that among the special traits of Religious is a "special fidelity to mankind."

"As the Lord Jesus lived and died for the many, so those who follow Him more closely must direct their existence—whether they live an active or contemplative life—to the end of saving men whom they must get to know and love in a Gospel spirit," said Pope Paul.

THE POPE RECEIVED the nuns on the day before World Vocation Day April 16.

In a Mass he celebrated the next day in St. Peter's Basilica, special prayers were offered for vocations.

—question box—

Why decline in Mass attendance?

BY MSGR. T. T. BOSLER

Q. So many young people, and older ones too, no longer attend Mass on Sundays regularly because they don't feel the need or they are bored by the constant sameness. They find they can worship God better by doing charitable deeds or praying at home. What do you tell them?

A. I wish I knew exactly. We are living in a secularistic society in which religion is becoming but a fringe and the importance of God for the average human is dwindling.

I think this is reflected in the relaxed attitude toward Mass attendance by many adults who once were scrupulous about Sunday observance. They will give excuses for not attending—saying they are



bored, or turned off by changes in the Mass or better able to pray at home.

But if they still had the sense of an obligation to worship God in community, they would be going to church. They have lost that sense of obligation, and undoubtedly they will lose, little by little, their identity as Catholics and Christians.

There is no Christianity without community. The word "church" means an assembly, a gathering together. A community which does not insist on a minimum of obligation and participation by its members soon ceases to exist as a community. Service clubs demand regular, often weekly, attendance. The Church can hardly do less.

Somehow we must impress upon the young that they should take part in Sunday Mass not because they feel a need for it or find it interesting, but because they have an obligation to worship God with others. We must convince them that to reduce everything to the immediate satisfaction of

a need is to destroy love, marriage, or friendship, and that to learn to fulfill regularly an obligation of love to God, even when difficult, is to learn how to fulfill the sometimes demanding obligations that human love imposes upon us.

An understanding of the obligation of Sunday Mass flows from a knowledge of what it means to be a Christian. The word "Christ" means the anointed one. Jesus is priest, prophet (teacher) and king (leader). At Baptism the newly baptized is anointed with holy chrism to indicate that the baptized share in the life of Christ and, therefore, in his office of priest, prophet and king.

Christians come to Mass to exercise their priesthood by uniting with the ordained priest who leads them into sacramental union with Christ and to gain the knowledge and zeal from hearing and meditating on the word of God so that they can make known the good news of Jesus by words and actions and lead as Jesus led by serving others.

Q. Has a priest the authority to excommunicate a person just by saying, "I am excommunicating you for taking your children out of a Catholic school"? This is what happened to my wife about 30 years ago.

She has not gone to confession since, but we both attend Mass regularly. As the father of the children, shouldn't I have been excommunicated also?

A. Your wife was not excommunicated. A priest does not have the authority to excommunicate; he may, however, declare that a person has automatically been excommunicated by performing an action to which the Church attaches the penalty of excommunication, such as apostasy.

The priest had no power to excommunicate your wife for taking the children out of a Catholic school, though he might have been obliged to refuse to give her the sacraments (and this would have applied to you, too). It is possible that where you lived 30 years ago the local bishop refused the sacraments to parents who sent their children to a public school without special permission.

There may have been some justification of it in communities where Protestant ministers dominated the public schools and the faith of Catholic children was endangered. Today, however, excommunication on such grounds is quite generally considered an abuse of episcopal power.

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—just books—

New look at alcoholism

BY CYNTHIA DEWES

For a common sense look at alcoholism read *The Party's Over* by Arthur Pratt, published in paperback by Fountain Press, Inc. Written in straightforward language, this book describes the author's own alcoholism, his work with Skid Row drinkers, and his views on treatment and prevention of alcoholism.

An alcoholic, simply identified, is one who cannot stop after the first drink until

he is sick, unconscious or broke—usually all three. Pratt believes that alcoholism has a physical basis, but is consciously triggered when the alcoholic permits himself to take a drink. In other words it is a sickness and a sin.

The Christian attitude must be to enlist Christ as healer for the alcoholic, both in body and in spirit. Thus, the author believes that Alcoholics Anonymous, which is based on giving oneself over to God's healing power, is a most effective treatment. He also values the use of transactional analysis, role and game playing, in encouraging the alcoholic and his family to understand their behavior. If people can be helped to realize the damage they are unconsciously doing to themselves and others, they can change, the author contends.

Pratt thinks that detoxification centers are useless and wasteful of tax money, which would be better spent on long-term hospital treatment care. He sees the Church's mission as clarifying the fact that compulsion of any kind (alcoholism, gluttony, drug addiction) is evil and can only be overcome with God's help.

The Party's Over also features an introduction by Harold Hill, another sober alcoholic, who describes the work of Flynn (halfway) houses and A.A. All in all, this is a short book, but long on useful information.

Lake blessing set

Archbishop George J. Biskup will celebrate a Pontifical Mass and solemnly bless Maurwood Lake and its facilities on Saturday, April 22, at 11:30 a.m. The retreat/recreation park operated by the Benedictine Monks of St. Maur Monastery is located at 4400 Northwestern Avenue.

Each year during the camping season the monks open and operate the park for the benefit of the Highwoods Recreational Day Camp. This year some 1,200 camper/participants are expected to attend the summer day camp. In addition, the park and camp have been open for the last two years to the adult retarded from Noble II, participants from the Downtown Senior Citizens Center of the Salvation Army, and other charitable and religious groups.



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JOURNEY INTO LIGHT

Migrant workers

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'Lonely wanderers of the face of our land'

By Msgr. George B. Higgins

Almost 20 years have passed since Harvard economist John K. Galbraith popularized the notion that ours is "the affluent society." His book received more attention, and probably sold more

copies, than any other serious treatise on economics since the Depression of the 1930s.

To some extent, this happened because of his engaging literary style, but its popularity was due even more to the fact that the American people were ready to

believe that we had solved the problem of poverty.

A FEW YEARS later public confidence waned. Michael Harrington's book, *The Other Americans*, starkly dramatized the problem of poverty in the midst of plenty.

This sudden switch in public concern is not to be interpreted as a reflection on Galbraith's incisive analysis of the economic state of the union. It is possible that some Americans may have concluded from a cursory reading of *The Affluent Society* that poverty had been completely eliminated in the United States.

If so, they were mistaken, for Galbraith explicitly pointed out that, in spite of our enormous productivity, "poverty does survive," particularly in the rural segment of our economy. The hard core of the poor, he concluded, is declining, "but not with great rapidity," and "the modern locus of poverty is even more the rural than the urban slum."

MOST OF US who live in big cities still tend to think of poverty almost exclusively as a problem of the urban slums. This is understandable but regrettable, for until big-city voters become more acutely aware of the extent of rural poverty, not much will be done about it.

This is particularly true of the poverty among migratory farm workers, whose

shelters that are more like coops for animals, with children undernourished and in poor health, two or three years behind in school, with little chance to develop their talents and become fully useful to themselves or their country. . . . The plight of the migrant and his family is a charge on the conscience of all of us."

The plight of American migratory workers is just about as bad today. One of the principal reasons is that our lawmakers have compromised on the issue of farm labor.

NOT ONLY have our institutions failed to adopt policies that would assure an adequate supply of farm labor at decent standards of employment, but at times they have also been used to procure foreign labor in a manner which had an adverse effect on the employment conditions, wages and working conditions of domestic farmworkers.

Moreover, government at all levels has seen fit to exempt agricultural labor from most of the great social and labor legislation which has been enacted during the past 40 years.

If this situation is to be remedied, big-city voters will have to take the initiative in fighting for the rights of migratory workers in and out of the halls of Congress, for they are so unorganized that they cannot speak for themselves with effectiveness and legislators from the rural areas, with too few exceptions, have shown no disposition to speak up for them either in the Congress or in the legislatures of their respective states.

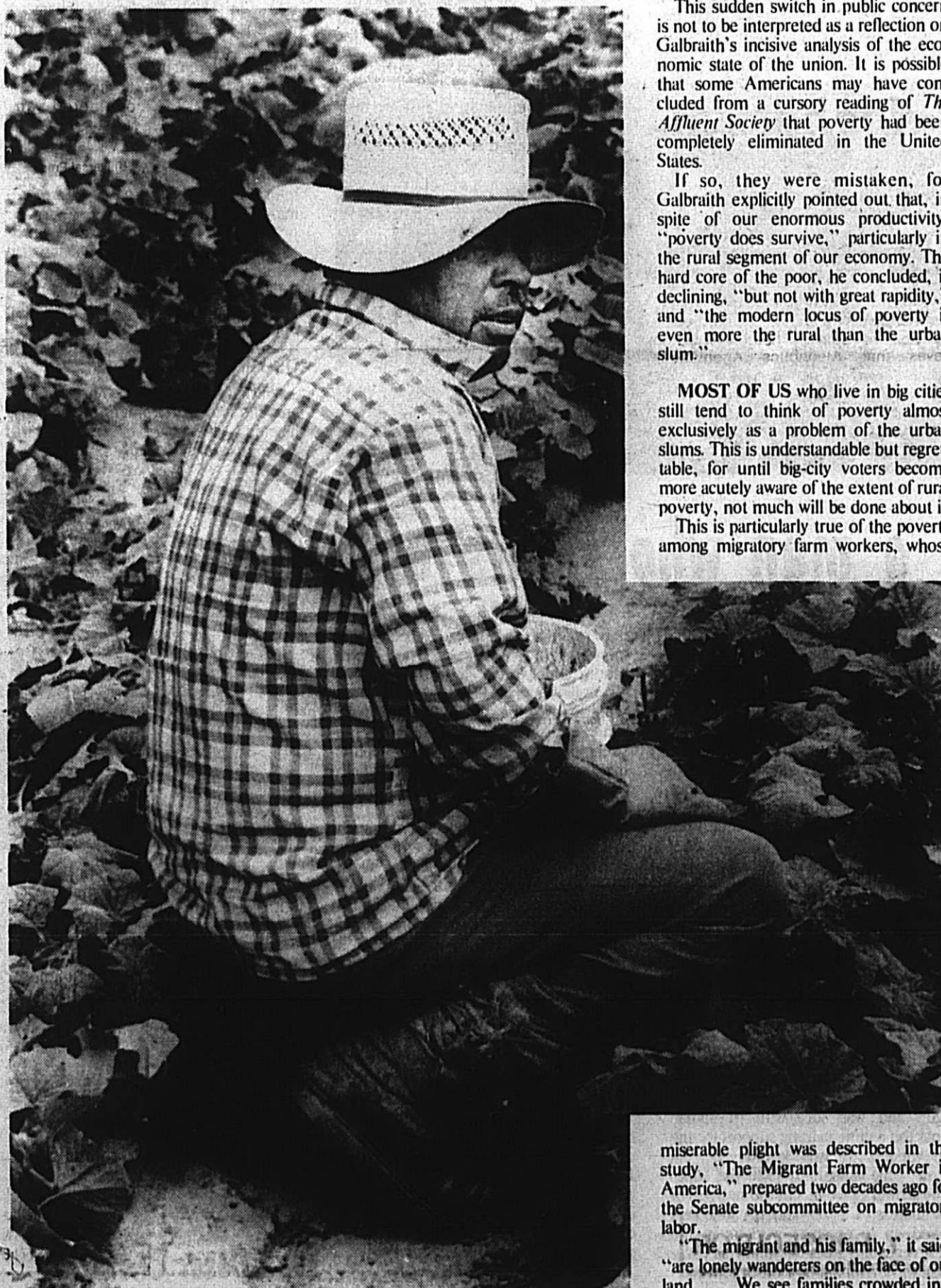
A RECENT study, "The Migrant Farmworker," published under the auspices of the Secretariat for the Spanish Speaking, National Conference of Catholic Bishops, put it in a nutshell:

"There is very little that most of us can do in a personal way to promote justice for the farmworkers. However, we are not merely individuals. We are members of a society which functions, in a manner of speaking, as a corporate individual effecting goals and purposes which cannot be effected on the individual level.

"In a democratic society the values that guide corporate behavior, i.e., the social ethics, may be expected to reflect the personal ethics of the members. Since society, as a corporate unit as well as each individual member, profits from migrant labor, both social justice and personal justice demand redress for (a) the social, political, psychological, cultural, legal and economic deprivation of farmworkers, particularly migrants; (b) the imbalances created in the rural sector; and (c) the inequitable transfer of financial resources and responsibilities effected by the present farm system."

"The Migrant Farmworker," Secretariat for the Spanish Speaking, National Conference of Catholic Bishops, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

1978 by NC News Service



miserable plight was described in the study, "The Migrant Farm Worker in America," prepared two decades ago for the Senate subcommittee on migratory labor.

"The migrant and his family," it said, "are lonely wanderers on the face of our land. . . . We see families crowded into

Social teaching: A Gospel for the working class

By Father Alfred McBride, O.Praem.

The fastest anyone could move in 1824 was about 10 miles an hour. But one year later, the railroad and the telegraph were about to appear. The railroad moved the people and the telegraph moved their ideas at a pace dizzying to the minds of villages and cities that would be seen as comparatively sleepy in the light of what was to come.

In the next 75 years, nearly 400,000 miles of railroad were laid in Europe and America. And the new industrial barons — Krupp, Nobel and Rockefeller — were building factories to produce the materials to be carried by those rails. Moreover the trains transported massive numbers of rural people into the cities to work in the factories and congest the urban areas.

Not only did the trains carry the people, they had more people to bear. Europe's population exploded from 140 million in 1740 to 266 million in 1850. Further, public education saw to it that most of these new millions could read and write.

LITERACY grew up alongside journalism, which fed the popular taste for new ideas and fresh points of view. Lastly, the growth of the democratic ideal endowed the masses of Europe with a vote and the power implied thereby.

Revolution is the only apt word to apply to the changes in culture caused by trains, telegrams, newspapers, schools, literacy, democracy and factories. Other technical wonders (telephone and electricity) would simply increase what

we call "future shock" for our 19th-century ancestors.

The church survived the Protestant Reformation and the surge of the Enlightenment (with its liberal secular politics and states) by a counter-Reformation in the first instance and spiritualizing and centralizing the church in the second instance. (Cf. Vatican I and Infallibility)

NOW IT WAS time to cope with the even greater upheaval caused by the Industrial Revolution. Jesus had said that the poor would always be with us. But never had history seen more poor people, more helpless and more exploited than ever before. It is estimated that the Industrial Revolution plunged a third of Europe into what can only be called

destitution, marginal existence, the most humiliating poverty. Bad as it was before that, only a fifth of the population knew such misery.

Agrarian hovels had been bad enough. Urban slums teemed with the burgeoning poor. Half the labor force consisted of children under 18, both boys and girls. The worker had no bargaining rights. Wages were so low that there was barely enough money to buy food. Fifteen-hour workdays were common. These unhappy facts generated the "social question." How is one to correct this monstrous injustice?

The first great church voice to express social concern was Bishop Wilhelm Kettler. Already by 1848, he preached against the abuses and outlined a plan for social justice. He called upon the govern-

ment to curb the excesses of the capitalist businessmen.

AT THE SAME time, he condemned totalitarian governments that would deny the individual the right to private property. He stood by the workers in their right to form unions. He spoke out for profit sharing, shorter work days, rest days and the regulation of conditions under which women and children would work.

By the 1880s other prominent churchmen were speaking out on workers' rights. Cardinal Manning in England helped turn the tide in favor of the workers after the great London dock strike in 1889. Cardinal Gibbons of Baltimore successfully defended the Knights of Labor, America's largest labor union of the time, against a move to have Rome condemn it.

Pope Leo XIII's encyclical *Rerum Novarum* established the basic principle of social thinking for Catholics. It called upon all Catholics to be involved in social reform and to seek justice for the working class.

In Europe this gave rise to the Christian trade unions and the Christian democratic parties. In the United States, it inspired a multitude of social concern movements and leaders. It found root in a great social thinker such as John A. Ryan and a social practitioner such as Dorothy Day.

The later documents on justice are but an echo and development of the seeds planted by the "magna charta" that was *Rerum Novarum*.

1978 by NC News Service



Chavez: a man who fights oppression

By Mary Maher

Cesar Chavez has the personality of a gentle Hosea and the tenacity for justice of a fiery Amos. He was born in 1927 in Arizona to Catholic Mexican-American migrant farmworkers. During the Depression, he and his family worked in the fields of California. He had little formal education and after serving in the Navy during World War II, he returned to Delano, Calif., to do farm work.

In 1952, he joined the newly founded Community Service Organization (CSO) which was a local grassroots political movement founded by Saul Alinsky. In it he worked for some time on voter registration and community relations. In 1958, he became the general director of CSO. Then, in 1962, he resigned that office to give full time to organizing field workers into a union.

EARLIER efforts in this direction had repeatedly failed and the migrant laborers, who were unprotected by federal law, were left in a condition of poverty and at the mercy of labor contractors. They travelled from area to area where wages, housing and working conditions, along with education, were inadequate.

In 1962, Chavez established the National Farm Workers Association (NFWA) and its membership grew in

the valleys of California. In 1965, although the association was not yet in a position of much strength, he led the members in the now well-known strike against the grape growers around Delano.

In 1966, the NFWA merged with the Agricultural Workers Organizing Committee of the AFL-CIO and together they began a long and difficult strike in which the civil rights tactics of that time were employed. (Many readers will remember the picture of Dorothy Day sitting on her stick cane chair in the hot California sun during this historical strike.)

THE GROWERS of the wine grapes agreed to some of the demands of the strikers, but the table-grape growers refused to negotiate. In 1968 Chavez began a long fast to dramatize the struggle for justice in which his people were involved. He also believed that fasting strengthened one's mental and spiritual resources.

A boycott of grapes and lettuce was begun and was successful. It spread across the nation, gaining support for the farmworkers. It was known as "La Causa" (the cause). In 1970 the table-grape growers gave in. On the strength of this success, Chavez and his followers moved on to organize workers in the truck vegetable areas of California; they called for a national boycott of lettuce.

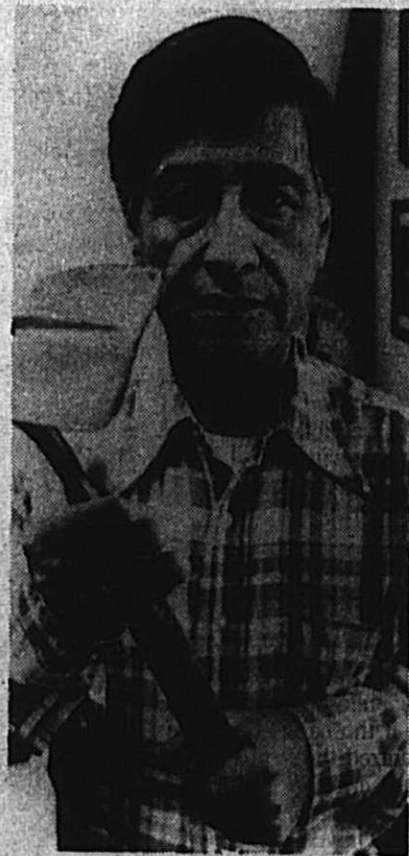
In recent years Chavez has been active in promoting a strong and close community and spiritual life for members of his organization. He believes that the prophecy which issues in justice can be achieved only in proportion to the strength of the community who supports the prophets. And, for Chavez, faith gives justice an inner strength.

WE ASK: What motivates a man such as Chavez? There are plenty of believers who don't seem to give a hoot about justice. And his life seems to stand out — why? We might say, "Well, he takes his Christian faith seriously." One could hardly argue that.

In every human heart, yours and mine, the oppressed and the oppressor live. And perhaps it is the way that we come to experience that we can put our energy and our hearts in either direction that ultimately counts.

How we see that the struggle for justice in South Africa or the freeing of Soviet Jews or the plight of the migrant farm worker may depend in a large degree on how we answer the question of human life — our individual lives. In the end, that is what religion is about when it is seen as an action of the human heart in conjunction with the call of the God who created us.

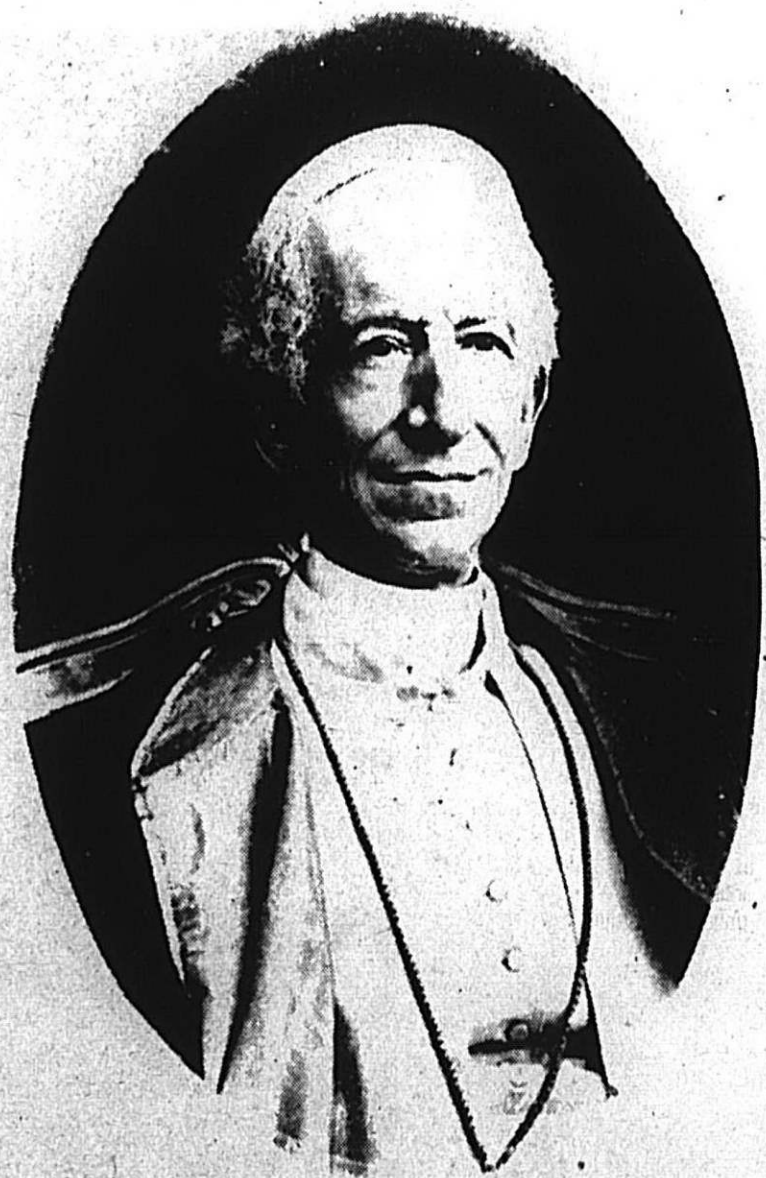
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Cesar Chavez

Pope Leo XIII:

A long and eventful pontificate



By Father John J. Castelot

When Pope John XXIII was elected, it was presumed that he would be a safe, transitional pope. He startled the Roman Curia and the world by shattering that presumption and gave the history of the church an unexpected new direction in the process.

An interesting precedent is found in the career of Pope Leo XIII, who was almost 68 when he was elected on Feb. 20, 1878 — another transitional pope. His pontificate lasted more than a quarter century.

The sixth of seven sons, Gioacchino Vincenzo Pecci was born at Carpineto in central Italy on March 2, 1810. After completing studies in theology and canon and civil law, he was ordained and named a domestic prelate (monsignor) in 1837. He was created a cardinal in 1853, and upon the death of Pius IX, was elected his successor.

A DIPLOMAT and administrator of the highest order, he was also a deeply spiritual man. In the encyclical *Annum Sacrum* of 1899, he consecrated the entire human race to the Sacred Heart. Nine encyclicals fostered devotion to the Blessed Virgin and the rosary.

He continued Pius IX's mission activity, establishing the hierarchy in India and revitalizing the China missions. His concern for the universal church was evident in his efforts to effect reunion with the Eastern churches, but in another area ecumenical endeavors were stalled by his stand on the validity of Anglican orders.

Intensely interested in the intellectual life of the church, Leo fostered a revival of the philosophy of Thomas Aquinas, made it the basis of seminary teaching, reorganized the Roman Academy of St. Thomas, and appointed Cardinal Mercier to a chair of Thomistic studies at the Catholic University of Louvain, Belgium. His opening of the Vatican Archives to scholars was a tremendous boon to historians.

THE ENCYCLICAL *Providentissimus Deus* (1893) set forth the church's attitude on scriptural studies and contained the first really official statement of the church on the theology of biblical inspiration. This positive contribution was offset somewhat by the establishment in 1902 of the Pontifical Biblical Commission to monitor the teachings of Catholic biblical scholars.

In the political area he displayed a certain ambivalence. In line with the prevailing ecclesiology, heavily juridical, he insisted on the status of the church as a "perfect society" at least on a par with civil governments. Still, he recognized "legitimate and honest liberty" and urged Catholics to accept the new democratic regimes in countries where they had been established, to enter the political arena, and to work for the common good.

At the same time, he forbade Italians

even to vote in national elections. Outstanding was his teaching on social questions; the encyclical *Rerum Novarum* of 1891 was a landmark pronouncement. It condemned unfair labor practices and set forth a positive program of social reconstruction: a living wage, the right to organize, legislation in favor of the working classes.

UNFORTUNATELY his lead was not followed. A number of clergy, high and low, in many countries, including the United States, were suspicious of labor movements and allied themselves more or less with ownership and management, thus alienating untold numbers of workers and their families. One reason was that the most powerful labor organization in the United States, the Knights of Labor, was a secret society, and secret societies at the time were notoriously anti-Catholic.

The knights had been condemned by

the Canadian hierarchy and only the intervention of Baltimore's Cardinal Gibbons, himself an outspoken champion of labor, prevented the pope from taking official action against them in the United States.

Leo admired the United States, but at one point was disturbed by a European misunderstanding and distortion of American attitudes. Again Cardinal Gibbons reassured the pontiff that the allegations were groundless, but not until after Leo had condemned "Americanism" in the 1899 letter "Tetern Benevolentiae." His long pontificate was an extremely eventful one, marked by many more successes than failures.

Even many of the failures were caused by contemporary circumstances. When the circumstances changed in the course of time, the work done by Leo was to prove abundantly, even if belatedly, successful.

1978 by NC News Service

A timely quotation

Quotation from *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*, National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C. 1976.

"Our nation is committed in principle to the inviolable dignity of the human person, to respect for religious faith and the free exercise of religion, to social and legal structures by which citizens can participate freely in the governmental process, and to procedures by which grievances can be adjudicated and wrongs can be righted.

"This commitment is a constant challenge, and at times we have failed to live up to its demands. Nevertheless, it remains possible to develop here a social order founded on truth, built on justice, and animated by love."

"While the ultimate and most substantive values inhere in individuals, individuality and community are inseparable elements of the moral life. So, for instance, honesty, courage and hope, which abide only in individuals, can be fostered by freedom to learn, protection from violence, adequate income, and the availability of health care."

"As followers of Jesus we are called to express love of neighbor in deeds which help others realize their human potential. This, too, has consequences for the structures of society. Law and public policy do not substitute for the personal acts by which we express love of neighbor; but love of neighbor impels us to work for laws, policies and social structures which foster human goods in the lives of all persons."



A holy use of God's splendid handiwork

By Father Joseph M. Champlin

Holiday Inn's Frenchmen's Reef Hotel on St. Thomas in the Virgin Islands overlooks the magnificent and famous harbor of Charlotte Amalie. From its elevated perch on the side of a hill near the port's entrance, guests daily can watch large white cruise ships steam in and out of the beautiful blue waters.

Those whose rooms face the parking lot also may observe a Tri-Island Enterprise tank truck arrive several times each day. The "Water Delivery" printed on the cab door tells visitors that fresh water must be a precious commodity for inhabitants of the small, hilly island.

THE INITIAL use of a room's lavatory confirms this judgment. A notice fixed to the mirror announces: "Frenchmen's Reef desalinates sea water into fresh water at very high temperatures, then chills it to produce cold water. However, cold water taps will run slightly warm and excessive running of the taps will not cool the water, only make it warmer."

A card on the dressing table reminds visitors that not only fresh water, but energy as well, is a scarce commodity. "Energy is hard to generate in the islands. Only use lights you need and please turn out the lights when you leave your room."

Sun-tracking collectors on the hotel's roof catch your eye when you first come to Frenchmen's Reef. Near the main

entrance a sign explains their function and notes that the hotel operates, as an experiment with partial funding from the U.S. government, the world's largest solar-powered air conditioning system.

THESE VARIOUS devices, part of the building's total energy plant, make it independent in normal circumstances of the island's utilities, produce fresh water and electricity, and save about a million gallons of oil each year.

Such careful use of our resources and creative techniques for developing energy may seem far removed from religion and worship, from parish and family life. But the bishops at Vatican II did not think so.

In the "Pastoral Constitution on the Church in the Modern World," they saw no difficulty with the fact that "man now produces by his own enterprise many things which in former times he looked for from heavenly powers." (Article 33)

On the contrary, the bishops taught, "man was created in God's image and was commanded to conquer the earth with all it contains and to rule the world in justice and holiness." (Art. 34)

MORE SPECIFICALLY and positively, the document states: "We must encourage technical progress and the spirit of enterprise, we must foster the eagerness for creativity and improvement, and we must promote adaptation of production methods and all serious efforts of people engaged in production

— in other words of all elements which contribute to economic progress." (Art. 64)

The proximity of an Owens-Illinois glass plant to our church has made possible a monthly collection of bottles by parishioners for recycling. The ton gathered each month means less litter on this planet and more re-use of the world's limited resources.

A neighboring parish does something similar with waste newspapers. One of its

members parks his covered truck near the church on Saturday; parishioners drop off their bundles as they come for Mass on the weekend; Monday he takes them to the local dealer for disposal.

Neither venture nets a huge amount, financially. But it does raise consciousness about a just and holy use of this world's goods. That might even carry over to a more equitable distribution of earning among the working class.

1978 by NC News Service

Discussion questions

1. What is meant by basic human rights? Discuss.

2. In an affluent country, we still know poverty. Why? Discuss.

3. How can we, as individuals, help bring about changes that would cause a decline of poverty in the rural areas of the United States? Discuss.

4. What were some of the developments of the Industrial Revolution?

5. Should the church concern itself with social justice? Why?

6. Discuss this statement: "The quest for social justice is an unfinished, and indeed never-ending task."

7. What was the document *Rerum Novarum* about? Why was it such an important document?

8. What was Pope Leo XIII's back-

ground? What kind of man was he?

9. What are some of the things Pope Leo XIII is remembered for?

10. What was the encyclical *Providentissimus Deus* about?

11. How did Pope Leo XIII affect history? How have we benefitted?

12. What is Cesar Chavez' background?

13. Discuss this statement: "How we see the struggle for justice in South Africa or the freeing of Soviet Jews or the plight of the migrant farm worker may depend in a large degree on how we answer the question of human life — our individual lives."

14. Discuss what it means to live a truly Christian life. Focus your discussion on your own community.

chancery report

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY—Archbishop Biskup continues to increase his activity day by day. The month of May is one of the busiest of the year for him. Early in the month the semi-annual Bishops' Meeting will be held in Chicago. Ordinations will be celebrated in the Cathedral. High school graduations fill the schedule toward the end of the month. . . . **Confirmations** are nearly completed for the spring months. Father Tuohy and Father Mohrhaus have each visited almost 30 parishes and missions to administer the sacrament. For the school year, there are more than 80 celebrations of Confirmation in Archdiocesan parishes. The committee studying the age of reception of the sacrament is expected to present a new recommended program to Archbishop Biskup yet this month. . . . A new option to purchase the **CYO Field** has been granted to the Indianapolis Park Department. An earlier option, likewise granted to the City of Indianapolis two years ago, was allowed to expire without being exercised. There are several interested parties looking at the **Kennedy School** building. . . . Closing of the Latin School has been a difficult decision for everyone. Now that the decision has been made, the cooperation of the entire Catholic community is needed to assist students currently attending the school. Programs are being developed within the **Vocation Office** to offer vocational assistance to current students and future high school age young men considering priesthood. The staff of the Vocation Office will be substantially increased, enabling additional activities and programs for all age groups. . . . Publication of the Chancery financial statement is the realization of a strong commitment of Archbishop Biskup to publish such a report. It is his hope as well as that of the Chancery staff to increase the information included so that eventually, the report will be a consolidated report of the entire Archdiocese. The information necessary for such a report is improving each year, but is not yet available in accurate form and in reasonable time to publish a consolidated report. . . . Improvement in fiscal matters generally has been dramatic since the publication of new guidelines and policies in April of 1975. Priests, parish secretaries and bookkeepers, and lay financial advisers deserve a great deal of gratitude for cooperating with these policies. The

Prayer Day set for the hungry

DES MOINES—The National Catholic Rural Life Conference has called for diocesan and parish participation in a national day of prayer for the hungry May 7.

Radio spots, a family prayer and educational materials on "Economic Justice in Our Food System" were recently distributed to diocesan rural life directors nationwide for use during the conference's spring period of prayer April 30 through May 7.

Rural Life Conference President Bishop Maurice Dingman will celebrate a special Mass at Conception Abbey, Conception, Mo., on May 7.

cooperative efforts of many people have helped the overall financial picture of our Archdiocese. . . . The protected self-insurance program of the Archdiocese is now nearing the conclusion of the third and final year of the initial contract with Gallagher-Bassett Insurance Service. Appraisal of all Archdiocesan properties is completed. Increased evaluation of these properties, general inflationary trends in the economy, and even greater rising costs in the insurance industry will combine to cause an increase in insurance premiums. However, because of the success of the program, the increase will be significantly less than it would otherwise be. Under the protected self-insurance concept, low losses result in savings for the Archdiocese. While there were large losses the first year of the program, losses during the past two years have been much less.

OFFICE OF CATHOLIC CHARITIES—Catholic Social Services has just been granted \$56,700 to provide parish outreach family counseling in Indianapolis central city parishes. The Title XX program is funded by Federal and State funds through contractual arrangements with the Indiana State Department of Public Welfare. This new program is beginning at Cathedral, St. Mary's, St. John's, Holy Cross, St. Philip Neri, St. Francis de Sales and St. Bernadette. . . . Twelve children recently completed the six week "Children of Divorce" program. . . . Archdiocesan Social Ministries—Sixty persons from around the State attended and gave testimony at the Rural Life Hearing co-sponsored by ASM and the National Conference of Catholic Charities parish outreach project. The NCCC Rural Task Force will use the testimony as a basis for exploring ways that Catholic Charities and rural parishes can jointly address the concern of rural people. Further discussion of the testimony will take place at a major rural planning conference for Catholic Charities personnel and rural leadership to be held in Chicago in April. . . . Thirty volunteers attended two **Birthline Training Sessions** held in March. A Birthline project in Greenfield and in Columbus are being established resultant of the sessions with additional Indianapolis and Greencastle volunteers being trained. . . . Fifteen volunteers were trained in the Simeon Project at St. Joseph, St. Benedict and St. Ann parishes in Terre Haute. . . . Thirty couples from the Indianapolis and North Vernon Deaneries will be attending a follow up of the **Natural Family Planning Seminar** coordinated by ASM in February. From the participants in a cadre of teaching couples will be chosen to assist ASM staff in advancing NFP endeavors throughout the Archdiocese. . . . During April and May ASM is coordinating a four-session **Ozanam School** for the Indianapolis Vincentian Conferences. Content of the sessions includes: interviewing techniques, problem solving of case histories, and conference sharing via conference presidents. . . . At the request of the Catholic Charities staff of the Gary Diocese, ASM staff shared parish program ideas and effective means of implementation at an inter-agency meeting on April 20.

OFFICE OF CATHOLIC EDUCATION—The Board of Education Support Team (BEST) met on April 6. The team will give four New Board Member Workshops at the

following sites in June: Monday, June 26, Scecina High School, Indianapolis; Tuesday, June 27, Our Lady of Providence High School, Clarksville; Wednesday, June 28, St. Gabriel, Connersville; Thursday, June 29, St. Patrick, Terre Haute. Two-thirds of the workshop will concentrate on new member inservice and one-third on the planning process. . . . After careful investigation of the present Catechist Certification Program, the RE staff has decided to maintain the present system until further data gathered in the formal evaluation of the OCE as part of the Educational Planning Process was in. Only a minor change will be initiated this spring: where there is a DRE in the parish, the certificates will be sent to the administrator so that a formal presentation of the certificate can be ritualized with the services of the pastor, perhaps on Catechetical Sunday, September 17, 1978. . . . The Religious Studies Program Spring 1978 reports the following preliminary enrollment figures: St. Charles, Bloomington (50); Ritter High School (22); St. Louis, Batesville (87); St. Bartholomew, Columbus (57); Our Lady of Grace, Beech Grove (47); St. Paul, Tell City (17); St. Gabriel, Connersville (19); Total 229. Aquinas Center, Clarksville, and Terre Haute District Center enrollment figures are at this time unknown. . . . Sister

Helen Jean Kormelink, O.S.B., and Stephen J. Noone scheduled 10 school visitations for April—five of which are outside Indianapolis. By the end of April the **Department of Schools** will have met its goal to visit each diocesan school during the 1977-78 school year. . . . The **Social Studies Adoption Committee** held a meeting on March 21 at St. Joan of Arc. The purpose of this meeting was to analyze input from the survey of Social Studies teachers and principals throughout the archdiocese and to determine criteria for textbook selection.

CATHOLIC COMMUNICATIONS CENTER—Director, Chuck Schisla, and former director, Fr. Kenny Sweeney, attended a meeting in Washington, D.C. dealing with future planning for the national Catholic Broadcasters organization, **UNDA—USA**. The meeting is an informal gathering of several of the key D.C. area Catholic broadcasters, and members of the original Executive Committee which first served **UNDA—USA**. Fr. Kenny Sweeney was the group's first president, and Schisla was the administrative assistant to the president. . . . Mary Ellen Russell, who was Fr. Sweeney's secretary while he was **UNDA—USA** president also attended the Region 7 meeting of **UNDA—USA** in Chicago on April 13, representing the Indianapolis CCC. The Region 7 **UNDA** members met at the Chicago TV Network to discuss goals for long range planning for the national organization.

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Needed: Archdiocesan Catholic School administrators

Editor's Note—The author of the following article is the Coordinator of Elementary Schools, Department of Schools, Office of Catholic Education in the Archdiocese.

BY SR. HELEN JEAN KORMELINK

The number of administrative positions open in the Archdiocese apparently exceeds the number of qualified applicants.

The Office of Catholic Education reports that despite efforts on the part of its staff and the parish Search Committees, the number of qualified principal and DRE applicants is still only about half the number needed to fill the 15 open principal positions and 14 open Director of Religious Education positions.

Despite the fact that these openings had been publicized nationally, locally, in the Catholic and secular press, and in diocesan and college placement offices, the Recruitment Day held on April 8 at St. Andrew parish, Indianapolis, drew only five applicants, whereas 14 parishes who were seeking administrators were represented.

A combination of factors contributed to the scarcity of applicants. These include: 1) more openings than anticipated; 2) fewer qualified Sisters applying for administrative positions; 3) educators not professionally prepared for administrative positions at this time.

After deliberation, Fr. Gerald Gettelfinger, Archdiocesan Superintendent of Education, restated his position concerning the insistence on hiring qualified administrators. Due to the importance of

providing quality educational programs, he cannot, he stated, without further search for qualified administrators, sign the contracts of unqualified personnel.

In the event that a parish, in cooperation with OCE, continues and broadens its search, but by August 1 has not been able to find qualified personnel, Fr. Gettelfinger will necessarily have to make provision for contract signing. Until then, parish Search Committees are being encouraged to set back their timeline for hiring an administrator, and to continue every effort to find qualified administrators before settling for someone less than the potentially most effective applicant available.

FOLLOWING ARE guidelines relating to the qualifications for the position of Principal or Director of Religious Education in Archdiocesan Schools:

1) All principals and Directors of Religious Education hired in the Archdiocese must be of the Catholic faith and of sound physical and mental condition and be recommended by the Office of Catholic Education.

2) In order to qualify as a Director of Religious Education, an applicant must have an M.A. or equivalent in Religious Studies, must have three years' teaching experience, a combination of in-school and religious education programs.

A candidate for principal must have an administrator's license valid in the State of Indiana for the grade levels they administer. Proper licensing of the principal is an important requirement for schools seeking a state commissioning.

This accreditation by the state is important because quality education demands qualified leadership. Unless Catholic schools are to be deemed, "Second Class," they must seek to exceed—not to fall short of—state requirements.

A professionally trained administrator should bring to the school necessary knowledge and expertise regarding school law, policy implementation, public relations including recruitment, sources of funding, etc.; teacher supervision; and instructional program development.

STATE COMMISSIONING is also im-

portant because the State Commission on Teacher Training and Licensing has ruled, "the experience used to professionalize must be completed in accredited schools and completed subsequent to the issue of standard license." This indicates that if teachers in our schools wish to professionalize their license or to apply later for an administrative license, they must first accrue experience in accredited institutions.

Readers who are aware of possible qualified and interested Catholic administrators should contact the Office of Catholic Education—the Department of Schools or the Department of Religious Education.



OFFICERS INSTALLED—Tell City Deanery Council of Catholic Women held the installation of officers at St. Paul parish, Tell City, recently. Pictured are, left to right: Mrs. Gertie Sandage, St. Michael, Cannelton, vice-president; Mrs. Walter Meunier, St. Plus, Troy, outgoing president; Mrs. Joseph Devillez, St. Paul, president; Mrs. Burke Sweat, St. Augustine, Leopold, treasurer; Mrs. Martha Richard, St. Paul, secretary; and Mrs. Joe Zarrella, St. Paul, past president. Father Andrew Diezeman, Holy Cross, St. Croix, is DCCW moderator. [News photo by Mary Busam]

—remember them—

† ALBRIGHT, Rose B., 89, St. Anthony, Indianapolis, April 17.

† ANSTY, Janice B., St. Thomas Aquinas, Indianapolis, April 18.

† BREEN, Mary Ellen, SS. Peter and Paul, Indianapolis, April 12.

† CALLAHAN, Kathryn B., 77, St. Mary, New Albany, April 11.

† CHRISMAN, Daniel E., 33, St. Leonard, West Terre Haute, April 12.

† CORDER, Anna Frances, Holy Name, Beech Grove, April 18.

† DEZELAN, Louis B., 61, Holy Trinity, Indianapolis, April 18.

† DOSS, Billy R., St. Jude, Indianapolis, April 12.

† DOWELL, James S., 82, Sacred Heart, Terre Haute, April 13.

† ENNEKING, Robert (Bobby), 34, St. Mary-of-the-Rock, R.R., Batesville, April 15.

† FAGAN, Mary C., 80, Our Lady of Lourdes, Indianapolis, April 18.

† FITZSIMMONS, Claude B., 86, SS. Peter and Paul, Indianapolis, April 17.

† GOEBEL, Edyth E., 72, St. Joseph, Shelbyville, April 12.

† GUILLAUME, William, 83, St. Augustine, Leopold, April 9.

† KAHOE, Rose A., 87, St. Mary, New Albany, April 13.

† KESSANS, George, 75, St. Paul, Tell City, April 14.

† KNAEBEL, Robert K., 52, St. Francis Xavier, Henryville, April 10.

† KNOERLE, Constance D., 80, St. Luke, Indianapolis, April 15.

† MCCONAHAY, Leo P., 81, Our Lady of Lourdes, Indianapolis, April 13.

† McLAIN, Roland, 62, St. Michael, Cannelton, April 11.

† MORGAN, Bernard, 67, St. Philip Neri, Indianapolis, April 15.

† MORTHORST, Paul R., 64, St. Mary, New Albany, April 15.

† PRENDIVILLE, William P., 66, Lauck Funeral Home, Indianapolis, April 12.

† REICHWEIN, Carl H., St. An-

thony, Indianapolis, April 13.

† REISING, Robert A., 64, Our Lady of Perpetual Help, New Albany, April 11.

† RICHARD, Jerome, 74, St. Paul, Tell City, April 13.

† SULLIVAN, Mae, 93, St. Mary, Rushville, April 13.

† TYLER, Esther Evans, 69, Holy Family, New Albany, April 14.

† VOGEL, Francis, 63, St. Malachy, Brownsburg, April 17.

† WELSH, Frances, 55, St. Gabriel, Connersville, April 14.

† WILLIAN, Harry D. (Hank), 78, St. Michael, Bradford, April 12.

† YATES, Donald H., 60, St. Augustine, Jeffersonville, April 12.

† YOUNG, Felix, 78, St. Michael, Bradford, April 10.

Anniversary

Mr. and Mrs. Paul E. Rathz of St. Roch parish, Indianapolis, will mark their golden wedding anniversary on Saturday, April 22, with a noon Mass at St. Roch.

A reception honoring the couple will be held at St. Roch School from 1 to 4 p.m. It will be hosted by the couple's five children: Mrs. Pauline Pinnick, Mrs. Barbara Click, Mrs. Carolyn Smith, Mrs. Peggy Welch and Bill Rathz. Relatives and friends are invited.

Mr. Rathz and the former Marie Ritter were married at Sacred Heart Church, Indianapolis, on April 25, 1928.

50th wedding

Mr. and Mrs. John Jarosinski will celebrate their fiftieth wedding anniversary at a reception on Sunday, May 7, from 2 to 4 p.m. at St. Paul Hermitage, Beech Grove. Relatives and friends are invited.

Mr. and Mrs. Jarosinski were married on May 9, 1928, at Sacred Heart Church, Indianapolis. She is the former Gertrude Herberitz.

The couple's ten children will host the reception. They include Rose Mascari, Paula Watson, Kate Parton, Betty Charnes and Peter Jarosinski, all of Indianapolis; Sally Petty of Greenfield; John F. Jarosinski of Brownsburg; Georgia Schmidt and Fred and Nick Jarosinski of Park Falls, Wis.

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activities calendar

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

april 21

Nevada Night at Holy Spirit parish, Indianapolis, will be held from 7 p.m. until midnight. The event is sponsored by the parish CYO Board. Admission is \$1.

at St. Bernadette parish, Indianapolis, from 7 p.m. until midnight. The event is for adults only.

A Monte Carlo Night at Holy Cross parish, 125 N. Oriental, Indianapolis, will be held from 6 p.m. to midnight. The event is for adults only.

april 21 & 22

Assumption parish, Indianapolis, will hold its annual spring indoor fish fry and festival in the parish hall. Chicken dinners and hot fish will be served beginning at 4 p.m. The festival includes entertainment for all ages.

The P.T.O. of Little Flower parish, Indianapolis, is sponsoring "The Holy Rool" dance at Scenic High School from 9 p.m. to 1 a.m. Tickets are \$6 a couple. Proceeds from the dance will go toward repair of the school's roof.

april 22

A Monte Carlo Night will be held

april 23

The Altar Society of St. Catherine

april 23-30

Activities on schedule for the coming week under the direction of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, include the following:

—April 23: Alcoholism Help and Information "Recovery" meeting at 2 p.m.

—April 24: Simeon meeting, St. Patrick parish rectory, Terre Haute, 7:30 p.m.

—April 24: Simeon meeting for St. Margaret Mary parish, Terre Haute, 7:30 p.m., PREC building.

—April 26: AHI "Not Sure" meeting, 7 p.m.; AHI "AA" meeting, 8:30 p.m.

—April 27: Happy Irish meeting, St. Patrick rectory, Terre Haute, 11 a.m.

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

april 28 & 29

The intensive journal workshop will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, with Father Maury Smith, O.F.M., conducting the workshop.

For detailed information, call Alverna (317) 257-7338.

april 28-30

Father Kenny Sweeney, pastor of Sacred Heart parish, Jeffersonville, will conduct a women's retreat at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Based on the theme "Fully Human, Fully Christian," the retreat opens with registration on Friday evening.

Call the Retreat House, (317) 545-7681, for information.

april 29

A flea market and rummage sale, sponsored by the Ladies' and Men's Clubs of St. Paul parish, Sellersburg, will be held on the church grounds. In the event of inclement weather the sale will move indoors to Father Gootee Hall.

Holy Family Women's Club of Richmond will hold a spring bazaar from 10 a.m. to 5 p.m. A variety of handmade items and home baked goods will be available.

The P.T.O. of Holy Spirit parish,

Indianapolis, will sponsor a benefit dance for the McCracken family from 9 p.m. to midnight at the school.

Reserved tickets are available from Judy Feltz, 353-1178. Tickets will also be sold at the door at \$4 a couple.

april 30

The public is invited to a family fun day at Dawson Estate, 6700 Westfield Blvd., Indianapolis, beginning at noon. The day is sponsored by the St. Vincent Hospital Guild, Inc. The deadline for the advance ticket sale is April 24. Tickets are \$5.50 for adults and \$3.25 for children from 2 to 6 years of age.

Call Mrs. Ralph Dudley, 846-0877, or Mrs. William Cairns, 844-5806, for reservations.

Little Flower Auxiliary Knights of St. John will sponsor a card party at 2 p.m. in Little Flower auditorium, 13th and Bosart, Indianapolis. Admission is \$1.

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, Pius X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30

p.m. St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

St. Malachy's SPRING DANCE

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Abortion bill (from 2)

wider margin in the Chamber this year, due to the absence of 33 deputies from anti-abortion parties.

anti-abortion neo-Fascists and German-language parties from the South Tyrol region of Italy.

april 27

The Ladies Auxiliary of Mount St. Francis Retreat Center in southern Indiana will sponsor a card party at Our Lady of Perpetual Help parish, New Albany. The \$1.50 admission includes dessert and coffee.

april 27 & 28

Rodgers and Hammerstein's musical, "Cinderella," will be presented by Our Lady of Grace Academy, Beech Grove, in the Student Center at 7:30 p.m. Teresa Huffman, Academy sophomore, has the lead role as Cinderella and Kevin O'Hara, Latin School student, plays the prince.

Tickets are on sale at the school's business office, 786-1798, and will also be available at the door. Adult tickets are \$2; student tickets, \$1.

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THE CHRISTIAN Democrats maintained stiff opposition to the bill on all votes, yet in light of the possible referendum, they did not use parliamentary tactics to slow down voting, which was bound to go in favor of the bill. Polls have indicated that if the referendum takes place, the voters are likely to abolish the current laws against abortion.

Voting with the Christian Democrats against the bill were several small parties, including the pro-abortion Radicals and Demoproletarian Party, and the

Voting for the bill were the Communists, Socialists, Republicans, Social Democrats and liberals.

The Communists were highly criticized by the pro-abortion forces for abstaining on the Christian Democratic amendment regarding minors.

Critics said that the Communists were forcing under-age women to seek clandestine abortions.

The Senate promised to begin study of the new abortion measure in committee almost immediately.

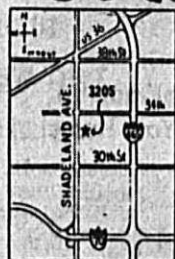


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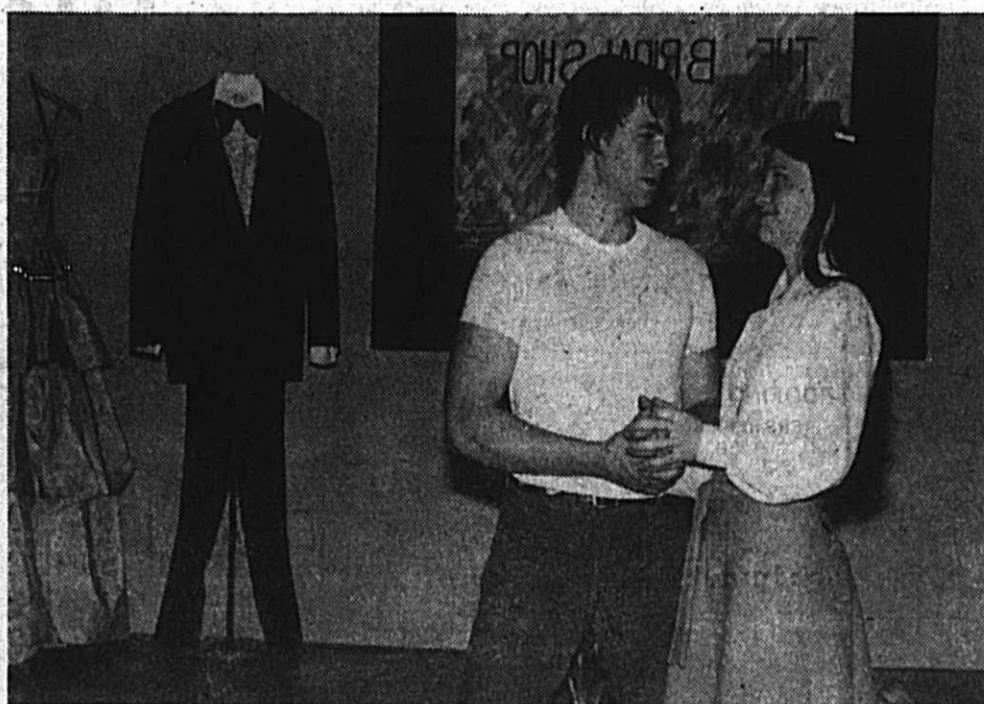


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TABLE TENNIS CHAMPIONS—Pictured above are winners of trophies in the Singles and Doubles Divisions of the recent Junior CYO Table Tennis Tournament held at Little Flower parish, Indianapolis. The over-all team championship was won by St. Catherine parish.



IN RONCALLI MUSICAL—Larry Keyler and Janna Stumpf have leading roles in the Roncalli High School production of "West Side Story," to be presented April 28, 29 and 30 in the school auditorium. Curtain time is 8 p.m. on Friday and Saturday and at 4 p.m. on Sunday. Reserved seats are \$3.00, and general admission is \$2.50 for adults and \$1.50 for students. Patricia Brown is the director.

cyo

Colleen McNulty honored

Miss Colleen McNulty, outgoing CYO Youth Council president, received the Roger Graham Memorial Award last Sunday, April 16, at the closing banquet of the 21st annual CYO Archdiocesan Convention at Scecina Memorial High School. Miss McNulty was honored as the outstanding CYO'er of the year.

Archbishop George J. Biskup presented the plaque

to Miss McNulty.

One of the highlights of the three-day conference was the election of new officers for the 1978-79 Youth Council year. Miss Tricia Franckhauser, Our Lady of Perpetual Help, New Albany, will succeed Miss McNulty as president.

The other officers are: Miss Monica Matthews, vice-president, Indianapolis South Deanery; Miss Laura Hunt, Indianapolis North Deanery, recording secretary; Miss Jeannine Miller, Richmond Deanery, corresponding secretary; and Miss Patty Tegenkamp, Terre Haute Deanery, coordinator of deaneries.

Others presented with a Roger Graham Certificate of Achievement were: Helen Swarbrick, and Mark Gallo, Bedford Deanery; Sheila Klein, and Tricia Franckhauser, New Albany Deanery; Patti Brinkers,

Janet Madden, Tim Donahue, and Jeff Woehler, all of the Indianapolis North Deanery; and Ann Papesh, Diane Johnson, Cathy Lamperski, Mike Monfreda, and Pete Corsaro, all of the Indianapolis South Deanery.

Play Festival

Competition begins Saturday, April 22, at 9 a.m. in the two divisions in the First CYO One-Act Play Festival at Marian College.

Four parishes have entered plays in the Comedy-Farce Division and five plays compete for awards in the Light Comedy Division.

Awards in the Comedy-Farce Division will be presented at 12 noon and the awards in the Light Comedy will be presented at 7:30 p.m.

An admission of 50 cents for grade schoolers, 75 cents for adults and \$2 for a family will be charged.

Music Contest

Bands and vocal groups from throughout the Archdiocese will perform Sunday, April 23, at Scecina Memorial High School beginning at 1 p.m.

Four parishes have entered girls' choirs in competition. They are St. Paul, Tell City; St. Anthony, Clarksville; St. Matthew, Indianapolis; and Our Lady of Perpetual Help, New Albany.

Six bands are entered in band competition. They include St. Paul, Tell City; St. Philip Neri, Washington Catholic; St. Peter, Montgomery; St. Matthew and Holy Name.

Awards will be presented at 3:20 p.m.

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RUNNING ON EMPTY

Looking out at the road rushing under my wheels
Looking back at the years gone by like so many summer fields
In '65 I was 17 and running one-o-one
I don't know where I'm running now, I'm running now, I'm just running on

CHORUS

Running on—running on empty
Running on—running blind
Running on—running into the sun, but I'm running behind.

Gotta do what you can just to keep your love alive
Trying not to confuse it with what you do to survive
In '69 I was 21 and I called the road my own
I don't know when that road turned onto the road I'm on

REPEAT CHORUS

Looking out at the road rushing under my wheels
I don't know how to tell you all just how crazy this life feels
I look around for the friends that I used to turn to to pull me through
Looking into their eyes I see them running too

REPEAT CHORUS

Honey, you really tempt me
You know the way you look so kind
I'd love to stick around but I'm running behind
You know I don't even know what I'm hoping to find
Running into the sun but I'm running behind

Written by Jackson Browne
Sung by Jackson Browne
© 1977, Swallow Turn Music

About a year ago, a friend introduced me to Jackson Browne's music. Since then, I have passed on the word to several other friends. However, with the success of his spring concert tour and new album, his name no longer needs introduction.

"Running On Empty" is both the title of his latest hit single and the new album. This song is rich in content, presenting several ideas for reflection. The story is one all too common in today's world. The singer relates how changes in his life have brought little stability and he seems to be "running" through life but finding little meaning. Consequently, he keeps on "running" though he "doesn't even know what he's hoping to find."

The song speaks about "emptiness." As a feeling, emptiness is not always easy to identify. Sometimes it comes upon us as a certain "feeling out of things" or a "being out of tune with self." It can be a combination of other feelings. We can be disappointed at failing to reach a goal, or perhaps a type of separation from friends, or even a general lack of happiness about our current life's direction. Emptiness can creep upon us without our noticing it—



"I don't know when that road turned onto the road I'm on."

EMPTINESS CAN also be a sign of transition and change—life brings different

depths of experience and what we experience as meaningful at one stage of growth may hold little meaning at another stage.

"In '69 I was 21 and I called the road my own" implies that the singer had all the answers he needed and thus, he felt in control of his life. Yet life can bring ironical twists: We can have all the answers we thought we needed, but then we discover that all the questions have changed, and consequently, our previous answers have lost their meaning.

There are several alternatives to face the emptiness in our lives. One is to "keep on running" and hope it will fade away. Unfortunately, doing this brings little success, for our emptiness has a way of "catching up" with us.

A better alternative is to be unafraid of its presence in our lives, face it, and look at its causes. We need to ask, "What brings real meaning into our lives?" We need to realize that the answer to this question does not always come spontaneously, and that the answers may change as our lives move through various happenings.

Emptiness can be a catalyst for growth, for passage into new stages of communication, reaching out, and loving in relationships. If we recognize its presence and let it move us beyond the feeling level to action.

Running away from emptiness will never bring us to these more creative opportunities for personal growth.

THE SONG ALSO speaks to me about the value of reflection in our lives. Indeed, we can experience much "running around" and hectic lives. We never quite get "caught up" with all the things we would like to do. Yet the importance of life lies not in its speed but rather in its quality. Depth of meaning in life is not achieved by piling opportunities on top of opportunities—rather we need to pick and choose those opportunities that more fulfill our needs and provide meaningful interaction with others.

This process requires space and time to think over what is happening in our lives, to move beyond all the hectic activity to our inner quietness. Finding such a time in each day, even though it be short, can keep us in tune with needs and feelings within us. Such times become essential for our growth, for our discovery of how our person is changing.

Within our personal centers of quiet stillness, we encounter both our real selves and the loving God who fills us with life, and this two-dimensional encounter can bring healing for the emptiness we may feel, plus new promise for fuller life in each tomorrow.

—media notebook—

CBS to probe volatile abortion issue

NEW YORK—No issue since civil rights and Vietnam has stirred the American conscience more deeply than that of abortion. Instead of terminating the debate on the unborn's right to life, the 1973 Supreme Court decisions had exactly the opposite effect. They united the anti-abortion forces into a national movement whose dedicated and tireless efforts to reverse those rulings are increasingly striking terror in the pro-abortionist camp.

The broadcast media have not been exactly eager to examine what has become a sharply intensifying controversy in which obviously there is no middle—no "objective" stance. To its credit, "CBS Reports" has had the courage to face the issue head on, and in "The Politics of Abortion," airing Saturday, April 22, at 10-11 p.m. on CBS, Bill Moyers reports on the highly organized movement to reverse the 1973 Supreme Court decisions legalizing abortion.

THE PURPOSE OF this news documentary is not to persuade anyone of the case for or against abortion. Instead, it endeavors to show how diametrically and passionately opposed the two positions are; how both sides are contesting the issue in the public arena; and what the implications of the debate may be for the political traditions of our pluralistic society.

CBS News correspondent Bill Moyers serves as anchorman and reporter for the broadcast. The starting point of this journalistic essay is that the controversy revolves less around a simple legal

issue than a moral principle.

Early in the broadcast Moyers introduces the viewer to two articulate spokespersons. Both women went to the same Minnesota high school and worked together on the school paper, yet they now strongly oppose one another on the abortion issue.

Upholding the right of women to choose abortion is Koryne Horbal, a National Democratic Committee woman, who tells Moyers that though raised a Catholic, she is now a Methodist. Stating the case against "reproductive freedom" is Darla St. Martin, president of the Minnesota Citizens Concerned for Life, for whom abortion is "not only a moral question, but a human rights issue." She surprises Moyers with a statement that she is a Protestant. The contrast could not be more complete.

THE MAIN ARENA in which the debate now goes

on has shifted from the courtroom to the ballot box, where officials can be elected who will change the law. Last January's March for Life in Washington, marking the fifth anniversary of the Supreme Court decision, is shown as an example of the extensive organization of the anti-abortion movement.

Of this impressive show of strength for the legislators' benefit, Moyers says, "They've come by the thousands from as far away as South Dakota and northern Vermont on chartered buses mostly paid for by sales and raffles." The right-to-life movement has become increasingly sophisticated in its lobbying, not only at the primary levels of national politics, but also in demanding support from aspirants for state and local office.

The effectiveness of these efforts can be measured by statements made to Moyers

by pro-abortion representatives who protest the questioning by right-to-life people of every candidate for elected office, including those for local school and library boards. To them, this smacks of a religious test and raises the question of the constitutional separation of Church and State.

This concern is expressed by the Rev. Calvin Didier, president of the Separation of Church and State, who says of the right-to-life proponents: "I honor their right to choose. I do not honor anyone's right to choose for me or you or someone else as an imposition."

Behind such a statement are several assumptions that the program brings out into the open. One is that the anti-abortion movement is a Catholic creation. It is easy (See CBS, Page 19)

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—tv programs—

A community in crisis

BY T. FABRE

NEW YORK—In these troubled economic times, does a corporation have some responsibility to consult with its workers and the community before deciding to close its plant? Do the churches have any responsibility to provide leadership in trying to prevent such an economic catastrophe? These are questions posed by "The Fight against Black Monday," a documentary film report in the "Directions" series, airing Sunday, April 23, at 12:30-1 p.m. on ABC.

Last year, the Lykes Corporation announced the closing of its Campbell Steel Mill in Youngstown, O. With 5,000 skilled workers dismissed from their jobs, the entire community was faced with an economic crisis.

AMONG THE FIRST to respond to the situation were the church leaders in the area who formed an ecumenical coalition of all faiths. A joint pastoral letter was issued that identified the moral and ethical issues raised by the closing of the Campbell plant. The religious leaders concluded that "human beings have higher value than corporate profits."

Further, they proposed that the workers and the community run the plant themselves. This is an idea which has had some success in Europe, but is almost unprecedented in this country. Capital for such a venture would be raised by loans guaranteed by the federal government.

AN ECONOMIST explains why the entire steel industry today is having economic difficulties. He also describes the particular problems involving the Lykes Corporation management of the plant and the reasons why, if it were locally run, the Campbell plant could be a profitable enterprise. The Lykes Corporation refused to present its version of what happened.

A feasibility study prepared by the Naal Center for Economic Alternatives has shown that it is possible to return the plant to profitable use in several ways.

For viewers, what is happening in Youngstown may be seen as a model for other economically depressed areas. Whatever the outcome here, the role of the churches in the economic welfare of the Youngstown community is a

constructive example for the future.

"The Great Performances" series on PBS is offering a trilogy of dramas dealing with the theme of human rights. The first is an original TV play by Tom Stoppard, entitled "Professional Foul," airing Wednesday, April 26, at 9 p.m. on PBS.

The Stoppard drama is set in the present and involves a professor of ethics at Cambridge who is invited by the Czechoslovak government to give a paper at a philosophy symposium in Prague. An old hand at such gatherings, he accepts mainly in order to attend an important soccer match taking place there during the conference.

Upon his arrival, a former pupil persecuted by the regime asks him to smuggle out a document on human rights. For the Englishman, however, this is a matter of conscience since, as a guest of the government, he cannot bring himself to abuse its hospitality.

THE ETHICS of good manners are tested by the less civil rules of a police state when the professor becomes personally involved in the plight of the dissident's family and misses the soccer game. Reassessing the morality of his position, the professor throws away his prepared text on linguistic philosophy to deliver an attack on the totalitarian concept of justice and then smuggles the dissident document out of the country to boot.

Stoppard, who was born in Czechoslovakia, has used the subversive wit of comedy to denounce the present regime's suppression of rights in that unhappy land. His message is a serious one but his comic vision keeps the work from being heavy or simplistic.

THE PRINCIPAL target of his humor is the academic world, whose ivory towers have seldom seemed more out of touch with reality. The ambiguity of language, which is Stoppard's stock-in-trade, is a hilarious source of misunderstandings of all kinds, not only because of the international setting but because these professors go on endlessly about why people so seldom "say what they mean and mean what they say."

Stoppard at his most playful gives us two adjoining rooms in which reporters for a tabloid and a highbrow paper give two entirely different accounts of

the same game. Underneath all the laughter, however, is the bedrock of reality.

Saturday, April 29, 8-8:30 p.m. (PBS) "Old Friends . . . New Friends." The first lady of the American theatre, Helen Hayes, tells host Fred Rogers about what means more to her than acting.

Religious Broadcasting Highlights

Radio: Sunday, April 23, "Guideline" (NBC) concludes its interview with Mary Burke, a staff associate of the Center of Concern, a public interest organization located in Washington that focuses on global issues of human dignity and development. Ms. Burke attended the recent women's conference in Houston and is an expert in the field of women and Third World development. In this final interview, Ms. Burke will discuss the changing role of women in the developing countries of the Third World. The interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for exact time.)

Television: Sunday, April 23, "Look Up and Live" (CBS) 10:30 a.m. EST—"Alternatives"—This past March the U.S. Catholic Conference released a lengthy study entitled "A Community Response to Crime" calling for, among other things, the involvement of church and other civic groups in developing community correctional alternatives to prison for non-violent offenders.

"Alternatives" looks at two such programs, both based in New York City's Harlem. Project Green Hope, founded and directed by Notre Dame Sister Mary Nerney out of an unused Harlem convent, is a short-term program of services, job training, placement, counseling and temporary lodging for women released from prison or diverted to Green Hope through the courts. The Institute for Mediation and Conflict Resolution is a community-based center which provides people who have on-going relationships with an alternative for resolving their personal conflicts without becoming involved in our already overcrowded court system. Both have achieved impressive records of success.

The program was produced by CBS News in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference.



LIVING IN FEAR—Martin Balsam and Sylvia Sidney share a warm friendship that is clouded by the threat of violence when she becomes the target of repeated robberies, in "Siege" to be aired April 26 on the CBS Television Network. "Siege" is a taut, realistic drama which deals with one especially painful aspect of the urban crisis. (NC photo)

CBS (from 18)

enough to form that impression because Catholic churches lend their support to right-to-life activities. However, the viewer can see that the effort is far broader than any one church.

If abortion is widely rejected on moral principle by people of many churches, why cannot individuals press their moral convictions on their elected officials? Moyers presses this question again and again with pro-abortionists, but there is no convincing answer offered by any of them.

IT IS THIS unanswered question that defines the dilemma facing our society. Rooted in moral conscience and passionately held principles, the abortion conflict will not be easily resolved. As Darla St. Martin says: "It is the kind of issue one can work at for a lifetime."

If "The Politics of Abortion" accomplishes nothing else, it highlights the dilemma of a constitutional system, however designed not to test its leaders on their religiously grounded convictions, that must now face up to the profoundly moral question posed by legalized abortion.

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Mitchum steals show

BY JAMES W. ARNOLD •

The best thing about the remake of "The Big Sleep" is Robert Mitchum's cool, laconic middle-aged performance of Raymond Chandler's consummate private eye, Philip Marlow. The next best thing is the re-interpretation of Marlow's character as an almost totally detached professional who makes firm moral judgments as he moves calmly through a sleazy environment of pornography, greed, blackmail and murder.

Once you've said that, the rest is anticlimactic. Why would anyone want to remake a classic that most observers believe was the best hardboiled detective film ever made in Hollywood in the genre's 1940's golden age? That has won the admiration of audiences and filmmakers around the world? (In Godard's 1960's French tribute, "Alphaville," he even has his hero reading a copy of "The Big Sleep"). The original is still available to most modern audiences in revival theaters and the TV late show.

THE ONLY OBVIOUS reason is that they don't write new stories like that anymore. But producer-director-adaptor Michael Winner is a loser before he starts.

The essence of the original movie's success was not even in Chandler's tough story or witty prose, considerably worked over by a team of writers including William Faulkner. The plot was a complex melange that even director Howard Hawks confessed he never fully understood. The electricity was generated by stars Humphrey Bogart and Lauren Bacall, who are irreplaceable, and helped by an awareness of moral decay that was peculiarly postwar.

Winner, for no clear reason except that he's English, has set the remake in contemporary London, which is like setting "War and Peace" in Kansas. It's a



big mistake: Chandler's world is infected by the particular kind of fruitfly corruption that buzzes only in Los Angeles. The climate is wrong, the color is wrong, the way the crooks, cops and shady ladies behave is wrong. One wouldn't expect a heavy-handed director like Winner ("Death Wish," "The Sentinel") to be sensitive to such matters. But Fred Zinnemann, in making an American nightclub scene for "Julia" that had to be shot in a London studio, flew in 50 American extras just to get the right feeling.

THE PLOT REMAINS as oggy as ever, though with the help of much mind-numbing verbal explanation and some flashbacks, Winner has tidied up most of the debris. Marlow (who remains American, operating in London) is trying to protect his client, a dying millionaire (a cameo by James Stewart) from the consequences of the sins of his flaky daughters.

One (Sarah Miles) is involved with a menacing mobster-gambling boss (Oliver Reed) who hopes to get the old man's money. The other (Candy Clark) is a spoiled nympho-junkie (a shocker in the 1940's) who is compromised and being blackmailed by a pornography ring.

On the fringes are assorted hoodlums, schemers and rogues, played by Richard Boone, Edward Fox, Joan Collins and others. Scotland Yard is represented by veterans John Mills, Richard Todd and James Donald.

The mixed nationalities provide some confusion [e.g., American Clark and Briton Miles are sisters, Reed is very British but his wicked colleague Boone is as prairie American as ever], but the biggest problems are in atmosphere.

A plush London casino hardly works as a stand-in for Eddie Mars' seedy roadhouse or its dimly lit parking lot. Many locales seem too swank and picturesque. Some scenes are close imitations of the original, e.g., the sadistic Boone character's vicious

poisoning of a rival in silhouette behind the opaque glass of an office. Yet that scene lacks the original's moral feeling—Marlow is so outraged at the death of the "nice little guy" (Elisha Cook) that it motivates later action against his killer.

THE MOST NOTABLE change is that the detective's emotional loyalties are locked (somewhat puzzlingly) onto protecting the last days and illusions of the old man. There are no sparks with Miles as there were with Bacall, which may be understandable since Sarah is to Lauren as the Bad News Bears are to the Yankees. Indeed, Marlow consistently rejects her and comes off almost as a puritan ("I'm a detective, I work at it," etc.).

Mitchum, as I wrote in an earlier review (of the remake of "Farewell, My Lovely") is close to perfect as the world-weary, hard but sentimental Marlow, and his casual reading of famous lines ("She tried to sit in my lap; I was standing up at the time") is a small joy. The new "Big Sleep" is not quite a big yawn, but people won't be talking about it 30 years from now. [Rating: B—Objectionable in part for all]



IMMUNIZATION CAMPAIGN—Star Wars characters C3PO and R2D2 can't catch whooping cough, measles, polio or other preventable childhood diseases, but earth children can. That's one of several messages prepared by the Department of Health, Education and Welfare as part of a nationwide campaign to immunize children who are not fully protected against these diseases. Other television spots will include Captain Kangaroo with Mr. Moose and the father of a boy who became deaf after getting measles. [NC photo]

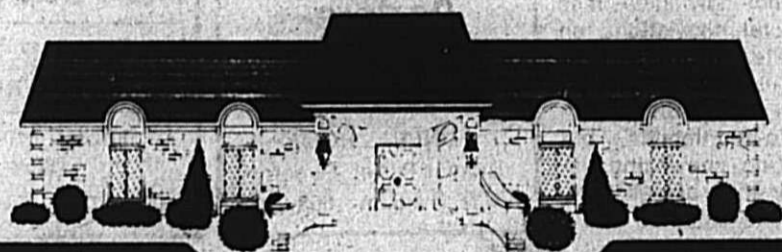
- tv films this week -

AIRPORT '75 [1974] (NBC, Saturday, April 22): The first sequel to "Airport," this is about a mammoth 747 staggering over the mountains to Salt Lake with a hole in the cockpit and

several more in the story. Stewardess Karen Black is in charge, with help from (who else?) Charlton Heston, and the passengers include wonderful oldtimers like Myrna Loy and Gloria Swanson. Schlock, but much less complicated and overbearing than Ross Hunter's 1970 original.

WALKING TALL [1973] (ABC, Sunday, April 23): In its umpty-umpty TV exposure, this is the souped-up ultra-violent story of tough-cop Buford Pusser's one-man war against crime and vice in rural Tennessee. The film is slick but one is buried under equal tonnage of mayhem, moral outrage and cynicism about civil rights. The film was condemned by the Catholic Film Office for its violence. Not recommended.

PLAY MISTY FOR ME [1971] (ABC, Friday, April 28): An adult horror flick of the knife-wielding mad-woman genre, with Jessica Walter as the crazy lady and Clint Eastwood and Donna Mills as the intended victims. Moderately heavy and unsubtle as directed by Eastwood, but there is also some nice photography of California's Big Sur country. Not recommended.



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