

Vocation Office expansion is given approval

Archbishop Biskup, together with the Priests' Personnel Board has approved the commitment of two additional priests for full-time work in the Archdiocesan Vocation Office.

The announcement was made by Fr. Michael Welch, Archdiocesan Vocation Director, at the monthly Priests' Senate meeting on May 1. The announcement came in Fr. Welch's report on the development of an Archdiocesan program for recruiting priestly vocations.

Fr. Welch also said that he had met with the Latin School lay faculty and priest faculty in order to plan for those Latin School students who wish to remain a part of a vocation development program next year. Two retreats are planned for the summer at this point for all Archdiocesan seminarians.

IN ADDITION, Fr. Welch noted that there are nine young men applying for entry into the first theology program at St. Meinrad in the fall. Of these nine, only one is a graduate of the Latin School. Moreover, only one applicant is a graduate of St. Meinrad College.

Fr. Welch emphasized that the key to a successful recruiting program depends now more than ever on the parish priest at the local level.

"I will be depending on the priests to recruit for the programs we will be making available," he said.

It was announced that the Easter collection which supports the education of Archdiocesan seminarians and vocation programs had reached a total of more than \$219,000 from parishes which had reported as of April 30.

In other business, the Senate discussed a proposed position paper on the divorced and divorced/remarried in the Archdiocese, the report of the Senate committee on the Selection of Bishops, a proposal for the hospital chaplaincy program, and details for a proposed Archdiocesan Peace and Justice award.

Priesthood Day

Three Archdiocesan priests who are marking their 25th anniversary of ordination will be guests of honor at the annual Priesthood Day celebration to be held on Tuesday, May 23, at St. Paul Catholic Center, Bloomington. Also attending as special guests will be three members of this year's ordination class.

Archbishop George J. Biskup will preside at a concelebrated Mass at 11 a.m. Msgr. R. T. Bosler will be the homilist. A testimonial dinner will follow the liturgy, with Father Edwin Soergel serving as master of ceremonies.

The 1978 silver jubilarians are Fathers Bernard Head, Kenny Sweeney and Robert Ullrich. This year's ordinands for the Archdiocese include Daniel Armstrong, Steven Schafflein and Kenneth Taylor.



FESTIVAL OF LIGHTS—Participants at the annual day of recollection for the handicapped at Cathedral College in Douglaston, N.Y., light up a worship service with candles. Father Thomas Coughlin, the first deaf priest in North America, was

principal celebrant and homilist at the liturgy for the event, which attracted 450 blind, deaf and handicapped persons. [NC photo by Brother Stanley Kowalski]

'Talk back to media,' Pope Paul urges

BY JOHN MUTHIG

VATICAN CITY—In his message for World Communications Day (May 7), Pope Paul VI has asked the world's media viewers, listeners and readers to "talk back" in a constructive way to communicators.

Pope Paul asked media audiences to prevent mass communications from falling into the control of "non-representative groups who would thus impose only a point of view favorable to their own vested interest."

The papal message reminded media consumers that their choice of books, newspapers, films or programs is "a vote cast for the encouragement and support—even actual economic support—of the publication or program you favor, and at the same time a vote to reject and discourage those which meet with your disfavor."

The 12th World Communications Day, an annual observance instituted by Pope

Paul, will be celebrated May 7 with the theme: "The Receiver in Social Communications—His Expectations, his Rights, his Duties."

"WE MAKE AN APPEAL to the Catholic press, and to the other media which are available to dioceses, parishes and religious families, to give their space generously to information on social communications programs, recommending or advising against them, and explaining the reasons why they are doing so," wrote the pope.

To achieve the best from mass media, said the pope, "responsible collaboration is required from the 'recipient' himself, who ought to take an active part in the formation process of communications."

The pope said he was not advocating formation of "pressure groups" which, he said, "would merely aggravate the tensions and confrontations of the present time."

"But it could happen," he said, "that instead of a 'round-table of society' to which all would have access by right according to their individual competence and the importance of the subjects under discussion, use of the media might be restricted to suit the purposes of non-representative groups who would thus impose only a point of view favorable to their own vested interest."

"This must not be allowed to happen and it is up to the 'recipient' to see to it that it does not happen," said the pope.

The pontiff told communicators that the time and space now given to viewers, listeners and readers to "talk back" still "only partly answers the legitimate desire."

He urged media directors to enter into a "continuous and stimulating contact" with society and involve audiences more in their decisions.

THE POPE'S MESSAGE cautioned that (See MEDIA, Page 2)

capsule news

Trial continues

SANTA ANA, Calif.—Deliberations in the trial of Dr. William B. Waddill, accused of murdering a baby girl following a saline abortion last year, continued into their seventh day May 1, with prosecuting attorney Robert D. Chatterton expressing concern that if no verdict were reached that day, the trial might result in a hung jury.

Birthrate warning

HANOVER, West Germany—A Lutheran Church commission has warned about the consequences of the drop in the birthrate in West Germany. A study on "Population Policy and the Burden of Pensions" by the Commission on Social Order of the Evangelical (Lutheran) Church in Germany pointed out that the population decrease caused by the persistent low birthrate will have serious effects on the pension and sickness insurance system.

Bishops appointed

WASHINGTON—Pope Paul VI has named Auxiliary Bishop Joseph Hart, 46, of Cheyenne, Wyo., to be bishop of that diocese and Father James Hoffman, 45, chancellor of the Diocese of Toledo, Ohio, to be an auxiliary bishop in Toledo. (Editor's Note—Bishop Hart studied for the priesthood at St. Meinrad Seminary)

Peru lowers boom

LIMA, Peru—A West German legislator and researchers visiting Peru on behalf of Amnesty International were prevented by the military government from seeing the political prisoners at Lurigancho Prison. The head of the delegation, Germany's Hans Rau, said pre-arranged meetings with the military junta and cabinet members were called off by the Peruvians.

Need good reason

VATICAN CITY—Religious superiors do not have permission to allow individual Religious to live alone in apartments except in very specific circumstances, according to the Vatican Congregation for Religious. According to the congregation, canon law permits Religious to live away from their communities only for a period of between six months and one year for "just and serious reasons," with the consent of the major superior.

Urges restraint

VATICAN CITY—The Vatican Congregation for Religious has decided that as a general rule Religious should not take the lead in social and political action, according to Archbishop James J. Byrne of Dubuque, Iowa. The archbishop, a member of the congregation, said its members, at their plenary assembly, agreed that "only infrequently should Religious take the lead . . . in the social and especially in the political fields."

Support protest

DENVER—Three Catholic bishops from Colorado sent messages of support as 6,000 people gathered to protest the nuclear arms race at a nuclear weapons plant in Rocky Flats, Colo., about 16 miles outside of Denver. "A welcome surprise," was one protester's response to a statement issued by Archbishop James B. Casey of Denver attacking nuclear warfare.

Urge tax credit

NEW YORK—A group of Hispanic Catholic leaders have called for passage of a Senate tuition tax credit bill, saying it would preserve "freedom of choice in education." The leaders are members of the New York City-based Northeast Pastoral Center for Hispanics.

Media (from 1)

the media "by their nature and often enough by intent" can make truth look like a lie and a lie like the truth.

"There is in fact no truth, no sacred thing, no moral principle, that cannot be directly or indirectly corroded or contested" by the media, he said.

"You must know how to make a good choice when deciding what newspaper or book to buy, what film you will see, what programs you will listen to on radio or view on television," he said.

He urged consumers to be "conscious all the time that the choice you make is a vote" for or against a program or publication.

The Pope asked society to measure mass media products with the "yardstick of genuine ethico-religious values."

The message said that audiences must learn the language of the media in order to make a meaningful contribution to it.

"Training of recipients should be regarded as a priority both in the sphere of pastoral ministry and in educational work

generally," said the Pope.

THE PONTIFF ASKED both parents and educators to instruct children in how to make wise media choices.

"Christians and especially young people must bear in mind that to use the communications media wisely is, in the last analysis, a matter of personal responsibility.

"From the choice they make," said the pope, "the holiness of their lives will depend, as also the integrity of their faith and the riches of their culture."

"The Church must instruct them and give them every help, but it cannot supply any substitute for their personal consistent decision," said the pope.

Only "generous collaboration" with the mass media by the public, concluded the pope, will lead the media to offer "abundant, carefully checked and truthful" information and "culturally and spiritually wholesome" programming, he said.

He added that only through collaboration will the public eradicate "violence, eroticism, vulgarity and egoism" from the media.



SPECIAL MINISTER—Jerome Scardina, 51, administers Communion at St. Patrick's parish in Baltimore moments after being installed as the archdiocese's first mentally handicapped extraordinary minister of the Eucharist. Scardina has suffered from Downs Syndrome since birth. At right is Auxiliary Bishop J. Francis Stafford [NC photo by Joseph Uttenreither Jr.]

Handicapped man made extraordinary minister

BY JOSEPH UTTENREITHER JR.

BALTIMORE—Quiet prayers of thanks and tears of joy filled St. Patrick's Church in Baltimore recently when Jerome Scardina, a 51-year-old man suffering from Downs syndrome, was officially installed as an extraordinary minister of the Eucharist.

A first in the Archdiocese of Baltimore—and possibly in the entire country—Scardina's installation comes just as the Baltimore archdiocese was preparing for a conference on handicapped awareness.

MORE COMMONLY known as "mongolism," Downs syndrome is often accompanied by distorted facial features, unintelligible speech, psychomotor difficulties and severely restrained mental capabilities.

But for Scardina—smiling, confident and elated over his calling to such a high ministry—the illness seemed to be but a minor hindrance as he performed for the first time in his new role. The biggest hurdle, according to those who helped him to prepare for it, has been getting others to accept his handicap.

He was 27 years old in 1951 when he received his First Communion. If his mother had her way, it would have been much sooner. She died four years ago, and until then had found herself in an uphill struggle to have Jerome not only receive Communion

but also participate in other sacraments and church activities.

According to his sister, Delores Rebeck, Scardina is a very religious man and is aware of a relationship with Jesus Christ, even though his prayers are not always intelligible. Up until his recent installation, she said, he would have never thought himself worthy of administering the Eucharist.

SCARDINA ATTENDS weekly CCD programs at St. Patrick's and is involved with the Heart of Jesus prayer community there. And as part of the archdiocese's effort to fight "handicapism," the attitude that rejects abnormalities partly out of ignorance and partly out of fear, he will minister at a special conference on handicapped awareness April 29 at Baltimore's Good Samaritan Hospital.

"Handicapism is the biggest handicap of all," says John Morrison, who will be chairman of the conference. And Scardina might well agree.

Pioneer church

REYKJAVIK, Iceland—In staunchly Lutheran Iceland the minuscule Catholic community is so isolated that it sometimes feels that its spiritual life must resemble that of the early Christians. There is no persecution. But, although it first came on the island nearly 1,000 years ago, it is very much a pioneer church.

Stay active in parish, divorced Catholics advised

Separated and divorced Catholics should not fear taking an active role in the Church but must be willing to live in a state of balanced tension for a while, speakers at recent conferences in two states told them.

At the Baltimore Archdiocese's fourth annual conference for the separated and divorced, Bernard Dumais, program coordinator for the Archdiocesan Family Life Bureau, challenged them to "stop following and start leading" the Church in its ministry to those who are single again.

Bishop Maurice Dingman of Des Moines, Iowa, speaking at a regional meeting of the North American Conference of Separated and Divorced Catholics,

encouraged those attending the meeting to "be willing to go through a process to achieve what you want and be open to the discernment of the Spirit in the matter."

AT BOTH MEETINGS attended by some 150 people each, the emphasis was on the contributions that divorced and separated Catholics can make to their Church and on the positive happenings in the Church affecting them.

Calling separated and divorced Catholics "a leaven in society," Dumais urged them to "start taking places on parish councils and on committees. That's where things can be changing." Noting that divorced Catholics often feel alienated from the Church, he told them, "You have the power in you to come back to the Church, to the community of the faithful."

Sulpician Father Philip Keane, author of the controversial "Sexual Morality: A Catholic Perspective" and keynote speaker at the Baltimore gathering, called for two-way communication between bishops and laity and said that while the Church tribunal process and the pastoral approach of the internal forum are good, they are not enough.

FATHER NICHOLAS Amato, Archdiocesan secretary of education, described positive and negative forces that have influenced the Church on the issue of divorce. Among the negative forces, he said, were teachers who describe divorce as sin to children of separated parents, the cumbersome tribunal process, not allowing the separated and divorced to teach, and a lack of welcome from religious communities for single-again Catholics.

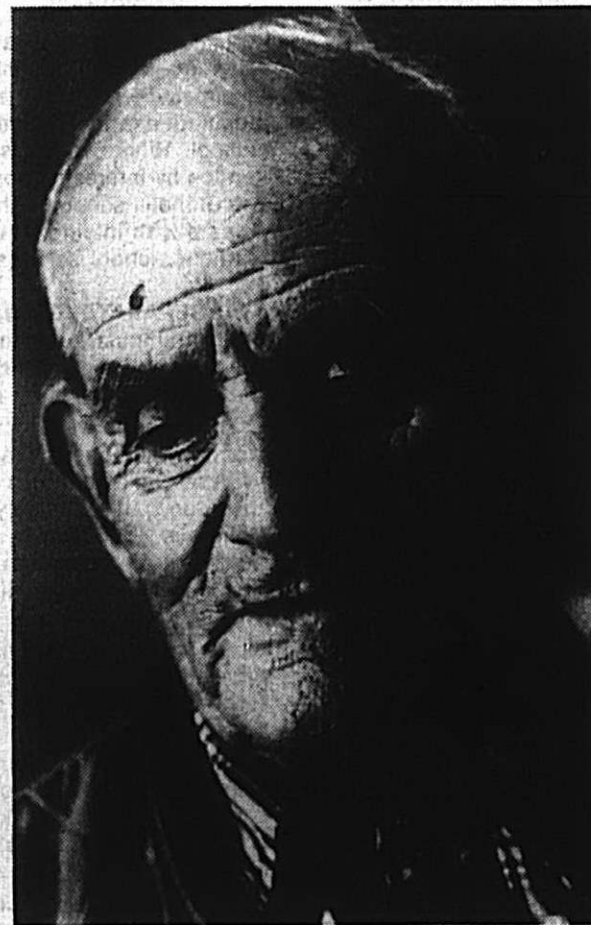
Positive forces in the Archdiocese included having a full-time staff person for ministry to the separated and divorced, expanding the tribunal staff, holding the annual archdiocesan conference and expansion of Catholic Charities' counseling services, Father Amato said.

Bishop Dingman outlined several

positive forces for separated and divorced Catholics on the national level, including the five resolutions on the subject approved at the 1976 Call to Action conference in Detroit, the work done by the Canon Law Society of America on the subject and the American Bishops' vote

last May lifting the excommunication penalty previously imposed on divorced Catholics who remarry.

"The Church is listening and responding to the needs of the divorced," the bishop said. "We know you are hurting and we are concerned."



AGED REVOLUTIONARY—It has been more than a half century since 86-year-old Jesus Rodarte fought with Pancho Villa, but he still remembers the legendary Mexican revolutionary as an "energetic man with a strong, forceful appearance and personality." After leaving Villa's army in 1915, Rodarte became "a common laborer," eventually settling in Greeley, Col. where he helps run a community action group, Apostles for Justice. [NC photo by Mark Kiryluk]

Scout meeting set June 4th

There will be a Catholic Committee on Scouting meeting on Sunday, June 4, 1978 at 3:00 p.m. at St. Columba School Cafeteria, Columbus, Ind.

The meeting is for all scout leaders, committee members and for anyone else interested in the scouting program throughout the Archdiocese of Indianapolis.

The purpose of the meeting is to organize all the Catholic units: Cub Scouts, Boy Scouts and Explorers.

In announcing the meeting, Father John Ryan, Archdiocesan Director of Scouting, stated that he would like to see a much greater participation in Catholic activities such as retreats and days of recollection as well as Parvuli Dei, Ad Altare Dei and Pope Pius XII emblem programs.

Father Ryan also urged the formation of Catholic committees in each Scout Council and the training of unit or area religious activities chairpersons.

ERA support rejected by U.S. Bishops

BY CLIFF FOSTER

CHICAGO—The Equal Rights Amendment failed to win a boost from the National Conference of Catholic Bishops when its key committee unanimously rejected a statement supporting the ERA.

Instead of approving the pro-ERA statement brought to it by another committee, the 48-member Administrative Committee of the NCCB expressed uncertainty about the impact of the ERA on "family life, the abortion issue and other matters."

"While reaffirming our support for women's rights and our determination to continue to work for them, we conclude that there are insufficient grounds for us as religious leaders to approve a change in our conference's policy first stated in 1972 and reaffirmed in 1975," the Administrative Committee said.

THAT POLICY DISCUSSED the possible effect of the ERA on law and family rights and concluded, "the doctrinal character and broad sweep of the amendment may very well destroy the unity essential to a stable family relationship." The policy recommended that the ERA be "closely scrutinized and monitored" by the bishops' conference.

The Administrative Committee's action makes it unlikely that the Catholic bishops will publicly approve or disapprove the ERA before March 1979, the deadline for ratification of the ERA by the necessary 38 states. The amendment, which would outlaw discrimination on the basis of sex, has been approved by 35 states.

Archbishop John Roach of St. Paul-Minneapolis, Minn., the vice president of the NCCB, said the committee rejected the statement "on the advice of legal counsel." According to reliable sources, a presentation by George Reed, head of the U.S. Catholic Conference's office of general counsel, dominated the two-hour debate on the issue in the closed Administrative Committee session.

Archbishop Roach told reporters that the NCCB Administrative Committee was concerned that a pro-ERA statement might undermine the anti-abortion movement, particularly the bishops' campaign to enact a human life amendment.

Nicaraguan president yields to bishop

MANAGUA, Nicaragua—Nicaraguan President Anastasio Somoza has ended isolation of two jailed guerrillas and promised a limited amnesty for other political prisoners. His actions were in accord with promises that Archbishop Miguel Obando of Managua said the president had made to him at a recent meeting.

But students, workers and other demonstrators, for whom the bishop had mediated to avoid further bloodshed, continued pursuing other demands, including Somoza's resignation and greater efforts to solve the murder of one of his leading political opponents.

Up to 100,000 university and high school students went on strike during April in support of political prisoners. Relatives of some prisoners took to hunger strikes in churches and other places to protest alleged mistreatment of prisoners by the National Guard.

ON ORDERS FROM THE Ministry of Education, guardsmen cleared a number of schools and churches of strikers in April. Violent clashes led to several deaths and injuries.

The two guerrillas of the Sandinista Liberation Front, Tomas Borge and Marcio Jaen, had been in solitary con-

finement for several years. Jaen's mother, Albertina, 65, went on a hunger strike to protest mistreatment of the prisoners and was joined by nearly 100 people.

Somoza ended the isolation of the two by placing another prisoner in each man's cell. But the strikers say they want the two guerrillas transferred to common wards where other political prisoners are kept. Mrs. Jaen said she feared the two new companions "might be spies."

By the beginning of May there were still 50 persons on hunger strike and some 30,000 students occupying 54 buildings throughout the nation.

Several Catholic high schools announced resumption of classes, but the strike continued at the campus of the Central American University, a Jesuit-run institution. National guardsmen fired guns while clearing the church of El Calvario in Managua but no casualties were reported.

The National Federation of Parent-Teacher Associations asked military authorities "to stop giving brutal treatment to students."

Three workers were reported killed by the National Guard during a demonstration in Managua, and at least one bystander

was killed during a peasant demonstration in Esteli.

SHORTLY BEFORE Jaen and Borge were taken out of solitary confinement and Somoza announced a limited amnesty, the Managua archdiocesan office said in a release that during an interview with the archbishop, Somoza "promised to grant amnesty to political prisoners," and to improve the jail conditions of the two guerrillas.

The archdiocese also said military authorities had pledged to handle with care the clearing of churches and schools "so that the students would not be harmed."

A team of the International Red Cross has begun visits to political prisoners to probe into alleged violations of human rights.

Nicaragua's latest wave of violence began when Sandinista commandos attacked National Guard garrisons last October. Anti-government demonstrations escalated sharply after the assassination Jan. 10 of Pedro Joaquin Chamorro, editor of La Prensa, a Managua daily, and a leading organizer of the opposition to the 40-year-old Somoza regime.

—living the
questions—

Educators, what about central city?

BY FR. THOMAS C. WIDNER

In March, 1974, the Archdiocesan Board of Education passed a resolution directing the Superintendent of Education to establish an ad hoc committee on Central City Education Ministry. That committee was to research and study Catholic education needs of the central city, review existing board policies, and make recommendations.

In April of this year, more than four years later, that committee received a \$700 grant from Lilly Endowment to print and distribute its report, which was completed in the fall of 1977.

The report is too comprehensive to do adequate justice to it in this space, but it offers the kind of background necessary for any intelligent development of a plan for the Church to evangelize the central city of Indianapolis.

The document deals exclusively with the city of Indianapolis. (Among the larger communities in the Archdiocese, it is the only one with a major inner city problem.)

Although the report was compiled by five individuals, it is the work of 44 others as well, all identified, who live and work in the central city.

THE REPORT DESCRIBES the central city community and its ills, specifically the powerlessness felt by central city residents. It contends that such powerlessness results from the population exodus to the suburbs, an erosion which tends to deplete the central city of youth, talent, vigor and funds.

The cure? The report suggests that the Archdiocese re-examine its commitment (or lack of it) to long-range community development. It suggests that the Archdiocese implement a plan of cultural development as well. The report further suggests that the Educational Planning Commission of the Archdiocesan Board of Education maintain such development as a priority.

Doing away with the common division of "urban" and "suburban," the report describes three geographical



areas—"urban Indianapolis," "suburban Indianapolis" and "outside of Indianapolis." These are the three entities the report believes the Church of the Archdiocese must deal with. It is important to note that in its recommendations the committee expressed a felt need for a study of that division classified as "outside of Indianapolis."

The report's description of the Church heavily stresses evangelization, for the suburban exodus has left the Church in a vacuum in the central city. That Church, once flourishing and vibrant, is now decimated—reflected in unused buildings and thin populations. In the middle of this is the Catholic school. Where it has survived, it is the focus of attention by interested non-Catholics. What is the role of the Catholic school in the central city? The report takes this up with intelligent confidence in the future of the Catholic school as a central city evangelizer.

A SEPARATE SECTION on the aged describes another singular problem of the area. The population of the central city is, by and large, an older one. How does the Church serve their needs?

The report is well-documented and full of questions. Not only that, but it is realistic in its recommendations. With several resolutions aimed toward dissemination of the report, it ultimately calls on the Department of Religious Education in the Archdiocese to develop a program of education built around Pope Paul's document "On Evangelization in the Modern World."

Such a call seems a logical and realistic end to a study about religious education needs in the central city. And the department of Religious Education seems to be the logical focus for the development of such a plan.

Development of such a plan would not suffer, it seems, from any lack of interested individuals in the central city. The background work has been accomplished. Several questions, however, still need to be addressed.

Until now the central city parishes have not been able to effectively unite in self-help programs to solve their

ills. While crying powerlessness, the central city parishes, both educationally and otherwise, have largely remained as parochial as all parishes do. One needed step to solving their own problems is the development of a genuine, working unity of pastors, Religious and laity of all central city parishes identified in the report. This requires some compromises. Will the leadership in these parishes have the interest, will, and insight to make such compromises?

SECONDLY, THE REALISTIC time and interest of the Department of Religious Education is an unknown factor. With limited staff availability and the all-consuming efforts in the educational planning process, one may wonder whether or not such a plan can even be thought of before 1979, at the earliest, and probably not until 1982. Moreover, the Catholic Church is a very middle class one and the development of such a plan means developing a plan for a less than Archdiocesan wide program. This is a program for meeting the needs of the poorest. Will the Department of Religious Education take on such an effort? Even after 1982?

Lastly, there remains the interest and commitment of the Archdiocese itself at the chancery level.

We are a Church committed to maintaining itself and the structures we have inherited from the past. What is there to lead us to believe that Archdiocesan leadership will not continue to allow the central city parishes to exist through a process of attrition? We have seen a revolution in the structures of Religious education, to be sure. But a commitment was made there to personnel and money. Now we are seeing the financial cost of such a commitment trimmed back.

Why should one believe the Archdiocese will make the same kinds of commitments to a central city development plan any more than it should make a commitment to rural life programs, social programs, vocation programs, etc. Our resources are limited. And one gets the impression that we are beginning to hedge on education itself.

From an Archdiocesan level, a central city plan is only one of several which demand attention.

—washington
newsletter—

Conference on Families 'dragging feet'

BY JIM CASTELLI

WASHINGTON—President Jimmy Carter has frequently been criticized for moving too fast on issues, but his administration is now being criticized for moving too slowly on one important issue—the White House Conference on Families.

The conference is now scheduled for Dec. 9-13, 1979, but the Department of Health, Education and Welfare has been slow in getting the conference off the ground.

"It's universally felt that they're moving much too slowly and they may not meet their own deadline," according to Msgr. Francis Lally, secretary for social development and world peace of the U.S. Catholic Conference and coordinator of a coalition of Catholic organizations concerned with the conference.

HEW originally said it was behind schedule in making preparations for the conference because money for the conference was tied up in an appropriations bill until last November. But HEW has had its funding for six months and very little has been done.

CARTER FIRST ANNOUNCED his plans to hold such a conference at the annual convention of the National Conference of Catholic Charities during the 1976 campaign, and church groups of all faiths have

been active supporters of the conference.

The conference's purpose, Carter said, is "to examine the strengths of American families, the difficulties they face and the ways in which family life is affected by public policies. The conference will examine the important effects that the world of work, the mass media, the court system, private institutions and other major facets of our society have on American families."

The first visible, concrete action taken by HEW Secretary Joseph Califano was the appointment of Wilbur Cohen, HEW secretary under Lyndon Johnson, as chairman of the conference. Cohen will devote about two days a week to the conference and will work closely with both the staff and an advisory council.

Msgr. Lally says of Cohen, "We'll be delighted to work with him. He's a very good appointment who will give solid direction and real stability to the conference."

But Cohen won't become fully involved with the conference until July. While the Cohen appointment is significant, HEW has still not appointed an executive director and top-level staff who will do the day-to-day work of putting the conference together. Brother Joseph Berg, an associate director for the National Conference of Catholic Charities who has attended several meetings on the conference with HEW staff, says his experiences have been frustrating.

He said that HEW has not officially contacted the governors about the conference, has not made plans for funding local activities and has not brought its regional offices into discussions on the conference and has no definite White House contact for the conference.

But sources close to the administration suggest that Carter himself is angry at the conference's slow pace and that the White House may take more direct control of the conference. If the White House does take a stronger hand, it may come from Dr. Peter Bourne, a White House special assistant who is already involved with the newly created National Commission on the International Year of the Child, set up to fit in with a United Nations program.

WHILE ALL THE bureaucratic shuffling and infighting is going on in Washington, activity geared toward the conference is picking up throughout the country, particularly among church groups.

—The New York Catholic Conference is holding a series of local meetings on the family.

—The Montana Catholic Conference is involved with a major program with the state government.

—The National Parents' Rights Organization, which developed out of some Catholic Charities meetings, is growing.

—The National Council of Churches, an umbrella-group of Protestant and Orthodox denominations, has received a \$250,000 grant from the Carnegie Foun-

dation to hold meetings on the family and conduct a national survey to determine how families view their problems.

When Carter proposed the White House conference, he tapped into a growing concern about the family. The issues raised at such a conference are bound to be controversial, but there is growing concern that issues won't be addressed adequately—or by a broad enough spectrum of Americans—if the nuts and bolts of the conference process and format aren't worked out soon.



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PHOTO MEDITATION



CREATIVE LISTENING—Amy and her parents . . . sit in her room . . . and talk . . . They are evidently sharing something . . . that Amy feels important . . . Her parents listen . . . as Amy talks . . . A beautiful moment . . . all too rare . . . in which adults really listen . . . to a child . . . To listen carefully . . . is difficult for most . . . To listen seriously . . . to the words and feelings of a child . . . is for many even more challenging . . . yet few things are more creative . . . more affirming . . . more educative . . . From being listened to honestly . . . with respect and expectancy . . . a child comes to sense . . . that he or she is of value . . . and has something worth sharing . . . Eric Hoffer . . . popular philosopher-writer of our time . . . recalls the lifelong impact . . . of one listening adult . . . "And this woman . . . this Martha . . . must have really loved me . . . because those eight years of blindness . . . are in my mind as a happy time . . . I must have talked a lot . . . because Martha used to say again and again . . . 'You remember you said this' . . . 'You remember you said that' . . . She remembered everything I said . . . and all my life . . . I've had the feeling . . . that what I think . . . and what I say . . . are worth remembering . . . She gave me that . . ." (Photo and text by Carl J. Pfeiffer)

Latin School is needed, student writes

To the Editor:

Six years ago, there was much dissension among priests regarding the future of the Latin School. At that time, the Latin School was hardly fulfilling its duty as a high school seminary. The Priests' Senate, realizing the potential of the school, decided to give the Latin School a five-year lease and evaluate the school at the end of that period.

At the end of those five years, a subcommittee was formed by the Priests' Senate in hopes that the subcommittee would give the school a just evaluation. In the year that followed, the subcommittee made not one recommendation to the Senate. In other words, the subcommittee did not do its job.

If they had, they would have found that the Latin School has changed tremendously since 1972. They would have found that the new rector-principal, Fr. William Cleary, has made tremendous progress in the school's vocational program. True, the

Makes poetic point

To the Editor:

If I dislike anyone because they are different,

No matter how significant,

Won't I need more than a shove,

To find anyone I can love?

Clarence Bezy

Georgetown, Ind.

enrollment has gone down since 1968, but I believe that it is far better to have fewer high school seminarians with greater percentages advancing on to St. Meinrad than having larger numbers attending Latin School with a smaller percentage advancing to the college seminary. One must also realize that the number of priests throughout the world is declining, and that the Church must concentrate on the quality of priests rather than the quantity of them.

The subcommittee would have also found that students at the Latin School are not isolated from social events, but rather are encouraged and recommended to participate in CYO events in their hometown. This is quite a change from life at a high school seminary 10 years ago.

Another finding of the subcommittee would have been that the Latin School, through its various religious formation programs that are unique to the diocese, is a high school that fosters, not pressures, priestly vocations in an excellent manner. I feel that any attempt to start a program that will emphasize priestly vocations will not only be poorly received, but in the long run will not be as successful as the Latin School.

The point of this letter is that the Latin School is a necessary part of the diocese, and that if the priests in this diocese would open their eyes, they would see that Latin School has an environment that is not only healthy for the students, but for the entire Archdiocese as well.

Dan Mahan, president
Sophomore class
Latin School of Indianapolis

—letters to the editor

Values his experience at Latin School

To the Editor:

It seems time to speak up. Having been told we were the "cornerstone" (class of '59), it's heartwarming to see Latin School and its demise continue to stir up outcry and classic tongue-in-cheek such as my fellow classmate, Mike Cesnik, dished up for us. (Atta boy, Mike, you haven't lost your touch.)

All statistics have pointed to the lowly 63% of ordained priests in the last ten years that have come from L.S.

I can honestly tell you that in the 18 odd years since leaving Twin Towers that I've been in more parish councils, Legions of Mary, Cursillos, festivals, lecturing and one-on-one life-saving and family saving situations than I would ever have been without the Latin School years. What percent of the active lay people in parishes in this diocese were products of L.S.?

I can tell you (though I need not), it's getting mighty dark out here in this tired old world. People are more confused, more divorced, more frustrated, more alienated, more unfulfilled than 19 years ago. It just doesn't make any sense to shut down a "light bulb factory" when things are getting more dark than ever!

I don't buy the money argument. Cathedral High School was saved (for much less nobler causes) and we've all witnessed what a financial turnaround has occurred at St. Meinrad. It could be done at L.S. No one has really tried. The money argument won't float—is a ploy to appease the "common sense" and fiscal sensibility of the mob—who it turns out wasn't consulted at all in this matter.

Scores Cesnik letter

To the Editor:

This is my first and only letter to you about the closing of the Latin School.

I must say, if all students are as stupid and unthinking as Mike Cesnik class of '59' then I think the school should have closed long ago.

His letter in the Criterion is unbelievable and one that no good Catholic would be proud of acknowledging.

Send him to a mental health clinic since he needs help—now!

Helen Wilson Smith
Brookville

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.

You can say all you want about the L.S. closing being a "symptom" of a much deeper problem of lack of conviction on the part of the parish priest and what he does for a living. But I submit to you, it's a damn poor way to treat the symptom when, in fact, the cause probably needs the treatment.

[Name withheld]
Class of '59

Indianapolis

Graduate resents

'dying breed' label

To the Editor:

I seem to have become a member of what the Priests' Senate has falsely determined to be a dying breed, and an unjustified expense. This dying breed and unjustified expense is, of course, a Latin School graduate who continues his seminary studies on the college level.

Four of my classmates and I determined for ourselves that the Priesthood of Jesus Christ was quite possibly still our vocational calling. From the time we entered the Latin School as freshmen in the fall of 1970, to the time we left as graduating seniors in the spring of 1974, we had come to know a great deal about academics, athletics, ministry, liturgy, prayer, excitement, disappointment, love, and most importantly we left knowing a great deal about ourselves as Christian men.

Are we who chose to enter a college seminary a more valid or legitimate product of the Latin School's program and curriculum? If a graduate chooses not to enter a college seminary, is the Latin School's program to be considered false, invalid and ineffective? Is the quantity of mediocre priests to take a more important place in front of the higher quality of a smaller number of priests who are well trained in academic, spiritual and ministerial programs?

The Priests' Senate failed to ask those individuals who really count if the Latin School should stay open or not. The ones they should have asked are the present students at the Latin School. They are the ones who are in the process of making the decision concerning their vocation to the priesthood, and they should be the ones who are consulted to determine if the Latin School is being effective.

All will admit that the last two years showed no great representation of Latin School graduates among freshmen in seminary colleges.

However, if the Priests' Senate had taken time to look, they would have seen that as many as eight of this year's seniors are presently planning to enroll here at St. Meinrad College this coming fall. It seems to be quite a substantial percentage doesn't it? Could it be a trend that will steadily increase over the next ten years? Unfortunately we may never know.

Charles Giesing
Latin School Class of '74
Saint Meinrad Seminary
College Class of '78

Saint Meinrad, Indiana

—the tacker—

June 4th is 'D-Day' at 14th and Meridian Streets

BY FRED W. FRIES

The Academy Apartments may never be the same after Sunday, June 4. That's D-Day, when the building will be "invaded" by scores of St. Agnes Academy alumnae. It's all part of a gala reunion planned for that day by "old grads" of the former girls' high school at the corner of 14th and Meridian Sts. in Indianapolis.

You see the old school was converted some years ago into a residential apartment building, and the "gals" have made arrangements to tour the premises as part of their celebration. Some of the residents have offered to conduct informal open houses, as the ladies go from floor to floor inspecting their old haunts of yesteryear.

THE REUNION ("Sentimental Journey," they're calling it), begins with Mass at 9:30 a.m. across the street in historic St. Peter and Paul Cathedral, where hundreds of graduates received their diplomas. Here's an interesting note: the alumnae will assemble in the Cathedral's Blessed Sacrament Chapel and march into church in procession. Members will be assigned to read the lessons and to perform other liturgical functions at the Mass, to be celebrated by the pastor, Father John J. Minta.

Contrary to the usual practice of engaging a swank suburban Country club for their brunch, the ladies will be dining in the Cathedral Social Center just a five iron away from the old school. The food will be catered in at a modest \$3.50 a plate.

ALUMNAE IN DISTANT STATES have already been informed of the reunion, so that, in some cases, vacation plans can still be set up or altered to include the June 4th get-together in Indianapolis. A number of former faculty members from St. Mary-of-the-Woods are also expected to join in the festivities.

Right now, Chairman Mary Louis (Dennis) Wolfard and her committee are working feverishly to get the word to as many old grads as possible. Tacker readers among the alumnae are asked to get on the proverbial dotted line by calling either Amy (Arvin) Gilligan at 784-8364 or Margaret (O'Brien) Monahan at 898-7707.

Have a good time, ladies. As a former Cathedral parishioner, Tacker welcomes you back to the old neighborhood.

MORE REUNIONS—Chatard High School's class of 1968 will hold its 10th

year reunion on Saturday, June 3, at Dawson's Lake, 6700 Westfield Blvd. Reservations (\$10 a person) are to be made no later than May 15th. The contacts are Sue Becker Huser, 849-5388 and Dennis Gernhardt, 873-5826. The 1973 graduates of Cathedral, Ladywood-St. Agnes will hold a 5th year reunion at Cathedral on Friday, June 9th. Frank Sergi is the general chairman and may be contacted at 542-1481 or 356-3196 for further details. Cost of the dinner is \$5.00 a person or \$8.00 a couple.

NEW SDRS BRANCH ORGANIZED—A new branch of the SDRS (Separated, Divorced and Remarried Catholics) of Central Indiana for members of Southside parishes will begin holding regular meetings on the third Monday of each month at Holy Name parish's Hartman Hall in Beech Grove, beginning May 15. The meetings begin at 7:30 p.m. Interested persons are invited to attend. Further details can be obtained from the group's spiritual moderator, Father Anton R. Braun, O.F.M., c/o Alverna Center, 8140 Spring Mill Road, Indianapolis, Ind., 46260, phone [317] 257-7338.

REAPPOINTED—Father John Ryan, Archdiocesan Director of Scouting, was recently reappointed to the Executive Board of the National Catholic Committee on Scouting. The appointment was announced by Bishop Michael F. McAuliffe of Jefferson City, Mo., episcopal moderator of the Committee. Father Ryan was also reassigned as National Religious Activities Chairman, a post he has held for the past two years. The committee, composed of priests and lay persons from various parts of the country, draws up programs for Scout retreat and other religious functions. Another function is to promote priestly and Religious vocations through scouting, working with the Knights of Columbus and the Serra Club. Father Ryan is pastor of St. Anthony parish, Indianapolis.

CLERGY SICK LIST—Following is a list of Archdiocesan priests who are currently hospitalized or are recuperating from recent surgery. The information is

provided by Msgr. Joseph D. Brokhage, Personnel Director of Priests.

Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, is in St. Vincent's Hospital with a lung congestion.

Father Louis Gootee, pastor of Nativity parish, Indianapolis, is back in the rectory recuperating from cataract surgery.

Father Leo Lindemann, pastor emeritus of St. Christopher parish, Speedway, recently underwent a leg amputation in St. Vincent Hospital. He is reported to still be in considerable pain, but is able to take his meals in the dining room.

Father H. Francis Van Bentem, pastor of St. Mary parish, Richmond, underwent surgery on a clogged artery at Methodist Hospital on May 1.

CONVENT FURNITURE NEEDED—St. Gabriel's parish, Connersville, recently

completed the renovation of the Sisters' convent and is in need of suitable furniture as well as kitchen appliances. Items which are needed include tables, lamps, sofas, beds, chests of drawers, desks, night stands, bedspreads, occasional chairs, kitchen pots and pans and a vacuum cleaner. Pastors who have closed down their convents and other persons who have any of the above items for sale are invited to contact Father Harold L. Kneeven, St. Gabriel Church, 232 W. Ninth St., Connersville, Ind., 47331, phone [317] 825-3972.

TOUCHING THE BASES—The Madrigal Singers of St. Mary-of-the-Woods College participated in the annual Festival of the Nations in Washington, D.C., April 28-May 1. Fay Mazzoni, Our Lady of the Greenwood parish, is one of the 12-member group. Barbara Boyd, popular news staffer at television station WRTV, Channel 6, will be the guest speaker at the Marion County Cancer Society's annual Little Red Door dinner meeting at the Airport Hilton on May 8.

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—question box—

What is Church's teaching about Last Judgment?

BY MSGR. R. T. BOSLER

Q. The Church teaches that when we die we are judged and go to heaven or hell. Are we not awaiting the second coming of Christ, when all will be resurrected and judged? Is the Church teaching its own version of salvation, or am I missing something?

A. Every time I take part in a Mass of the Resurrection for a dead person I am confronted by the problem you bring up. Not that I fear that the Church has made up its own version of salvation, for the Scriptures come to us from God through the same Church that



interprets them for us. But I find it puzzling that we rejoice that a person is now enjoying the life of the resurrection with Christ, or soon will be, and at the same time pray that he or she will be raised from the dead on the last day.

The seeming inconsistency or ambiguity is based upon Scripture itself, which teaches that there will be a resurrection and judgment on the last day and also definitely implies that those who die with Christ will be with Him immediately. St. Paul is a good witness to this. He certainly taught that there would be a final resurrection, yet he wrote: "For me life means Christ; hence, dying is so much gain . . . I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I

remain alive for your sake" (Philippians 1:21-23). And this, which implies some sort of judgment immediately after death:

"We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please Him whether we are with Him or away from Him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body" (Corinthians 5:7-10).

From the earliest days, Christians believed and taught that their martyrs and all who died believing in Christ were with God and that life did not cease with death, but changed into a new and more glorious existence with Christ. How do the dead live on without the fullness of the Resurrection that comes with the day of the Lord? Are they imperfect, waiting for a final perfection? We do not know. What we do know is that in this life we already share in the resurrected life of Christ and that we will share more fully in that life after death.

The description of resurrection in the Scripture may be a metaphorical way of depicting the final elevation of the human race to the level of the resurrected humanity of Jesus; until such completion is reached, all humans, who share a common life, could be said to be in-

complete. It must be realized that Scripture uses metaphorical and mythological language to give us some sense or feeling of that which is inexpressible.

Q. We all know that Jesus was born to Our Blessed Virgin Mary, but after Jesus was born, did our Lady have six or seven other children?

A. The Gospels speak of the brothers of the Lord. Those Christians who hold the ancient tradition that Mary remained ever a virgin accept the explanation of the early Fathers of the Church that the brothers were cousins of Jesus or children of Joseph by a previous marriage.

Q. Is there any objection by the Catholic Church for Catholics to be buried in a mausoleum which is non-sectarian? Would this constitute unconsecrated ground?

A. Burial in a Catholic cemetery is a privilege, not something necessary for salvation. Some dioceses will not allow a Mass with the body in church unless entombment is in a Catholic cemetery. Others no longer make this demand. In all matters of this kind it is best to check with the local pastor. Yes, the non-sectarian mausoleum would be unconsecrated ground.

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U.S. Directory in final stages

BY JOHN MUTHIG

VATICAN CITY—The Holy See hopes to finish its examination of the U.S. National Catechetical Directory by this summer, according to Vatican sources.

The directory, a set of principles and guidelines for religious education in the United States, was approved by the National Conference of Catholic Bishops in November and submitted to the Holy See for approval.

AN ADAPTATION TO U.S. conditions of

the Vatican's General Catechetical Directory, it is the first national directory to be completed since the general directory was issued in 1971. The general directory called for such adaptations, noting that the Vatican's work could not be too specific since it had to address itself to all social and cultural situations.

Vatican sources said that authorities consulted by the Congregation for the Clergy tended to feel that the American directory presents "no major problems, but that it is too long and wordy."

"Some felt that it misses a lot of things," said one source, "but they question whether the omissions are serious enough to merit real concern."

THE CLERGY CONGREGATION, whose second section is in charge of catechetical matters, is now carrying out a consultation with other Vatican departments, including the Doctrinal Congregation, and with catechetical experts.

—the word this sunday—

By Father Donn Raabe

SEVENTH SUNDAY OF EASTER

"Transformation"

Acts 1:12-14
Psalm 27:1, 4, 7-8
1 Peter 4:13-16
John 17:1-11

During this time after Jesus' Ascension we see His Apostles gathered together in constant prayer. After His death they gathered together in fear and panic. Now, after they have experienced Him risen from the dead and ascended into heaven, they are different. No longer so afraid, they must surely have been quite anxious as to what was next. The coming of the Spirit, which we will celebrate next week, was to be the next event. They were being prepared for it. So that when the Spirit came it would be the culmination of the process of pulling together all that Jesus said and did. The Spirit was already at work within them. Pentecost was the "Sacrament" of that work—the outward sign of the already-happening inward transformation. We also are being transformed by the Spirit so that we might even see suffering as a means of further union with Christ (second reading) and as an opportunity to minister to others through the conviction of our faith. All for the glory of God (Gospel).

Alcoholics need help, speaker says

Alcoholics are usually blind to the developing symptoms in themselves and are, therefore, rarely capable of effective self-help. Hence, they should be the objects of our enlightened concern.

This was part of the message of Father Joseph C. Martin in dual talks delivered in Indianapolis on April 20. Father Martin, a nationally recognized expert and consultant on alcoholism, addressed a group of Archdiocesan priests in an afternoon session and an estimated 900 persons at an evening appearance in the Murat Theatre.

Speaking under the auspices of Archdiocesan Social Ministries, Father Martin made four suggestions regarding objectives for the agency's program to rehabilitate alcoholics: 1) assist in relieving suffering; 2) educate the public of all ages about alcoholism and its problems; 3) work to restore the health and dignity of the alcoholic; and 4) return the victim as soon as possible to productive and rewarding involvement in the work of the parish and the Archdiocese.

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Coalition urges Congress to reduce U.S. arms sales

BY JIM CASTELLI

WASHINGTON—A coalition of church, civic and labor groups has asked Congress to make sharp cuts in U.S. arms sales which now run about \$13 billion a year, more than half the world's total.

The Coalition for a New Foreign and Military policy praised President Jimmy Carter's pledge to reduce arms sales, but said sales have actually increased during his administration.

"Numerous exemptions in the Carter guidelines, as well as the continued use of the weapons trade as an instrument of diplomacy, illustrate the need for new initiatives—from outside the White House—to limit arms sales," the coalition said in a letter to all members of Congress.

"Congress, which has the responsibility for regulating the arms trade, must provide new leadership toward this goal," the coalition said.

THE COALITION ASKED Congress to:

—Lower the ceiling on U.S. arms sales to \$8 billion this year and "steadily reduce the ceiling in succeeding years."

—"Prohibit the sale of any U.S. arms which might be used for 'internal security' purposes by countries deemed to be in serious violation of human rights."

—"Require that all major military sales of \$100 million or more be approved by an affirmative vote of both houses of Congress, rather than merely be subject to congressional veto, as provided by existing statutes."

—"The Arms Export Control Act should be strengthened to provide more information on arms sales to Congress and the public."

—"Congressional veto power should be extended over all forms of military transfers, including technical services and commercial sales."

The coalition said "an inordinate amount of weapons is going to un-

derdeveloped regions of the world, consuming resources desperately needed for social and economic development and contributing to the prospects for local wars."

"A very unfortunate aspect of the arms trade," the coalition said, "is the amount of U.S. weapons being sold to authoritarian regimes who use their internal security forces to violate human rights and suppress legitimate peaceful dissent."

"For example, sales of armored cars to the Palace Guard of Haiti or of tear gas to the Nicaraguan National Guard serve to link the United States with repression abroad. Such sales call for much tighter control."

CHURCH GROUPS SIGNING the letter include the Jesuit Office of Social Ministry; Network, an organization of Religious lobbying on social justice issues; the National Council of Churches, an umbrella group of Protestant and Orthodox denominations; the United Methodist Church; the United Presbyterian Church; the American Baptist Churches; the American Friends (Quakers) Service Committee and Clergy and Laity Concerned.

Also signing the letter as individuals, and not for their organizations, were Father Edward Killackey, director of Justice and Peace for the Maryknoll Fathers, and Joseph Fahey, president of Pax Christi, U.S.A., a Catholic peace group.

Other organizations signing the letter include Americans for Democratic Action, the Fellowship of Reconciliation, the International Longshoremen's and Warehousemen's Union and New Directions, a liberal foreign policy lobby which endorsed all recommendations except the call for approval by both houses of Congress for all arms sales over \$100 million.



MOTHER AND CHILD—New York sculptor Alfredo Marino has created this sculpture in crystal for the Danbury Mint in Norwalk, Conn. The three inch diameter limited edition work is created for Mother's Day, May 14. Marino, who has created more than 100 commemorative medals, plates and ingots as well as works for Italian churches, is a native of Mamaroneck, N.Y. [NC photo]

CPA reseats all officers

ROCKVILLE CENTRE, N.Y. — Ethel M. Gintoft of Milwaukee has been re-elected vice-president of the Catholic Press Association and Gerald M. Costello of Patterson, N.J., has been re-elected treasurer of the organization.

Mrs. Gintoft, associate editor of the Catholic Herald Citizen, Milwaukee, was the first woman to be named vice-president of the CPA when she was elected last year.

Costello is the managing editor of the Paterson Diocesan publication, The Beacon.

Robert L. Fenton, publisher of the Catholic Digest, was re-elected earlier to his second term as CPA president without opposition.

Up to the family

MADRID—Almost all Spaniards answering a survey on the Church and the Family said it is up to the Christian family to restore the influence of religion in society. Only 3% felt families are doing enough in that direction.

Not primary goal

VATICAN CITY—The primary goal of dialogue between the great world religions is not to "launch a crusade" against Marxists or others, according to Cardinal Sergio Pignedoli, president of the Vatican Secretariat for Non-Christians.



ACCW CONVENTION PARTICIPANTS—When the Archdiocesan Council of Catholic Women held its annual convention at the Hyatt Regency in Indianapolis recently, representatives from the eight deaneries were present. Four of the more than 200 women in attendance included, from left, Mrs. Robert Burton, Indianapolis South Deanery; Mrs. Alfred Bruns, Lawrenceburg Deanery; Mrs. Louis Krieg, ACCW president; and Mrs. George Gruse, Terre Haute Deanery. (Staff photo by Sr. Mary Jonathan Schultz)

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Parents prepare children for sacraments

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Religious attitudes are formed at home

By Mary Jo Tully

The *Constitution on the Church in the Modern World* is only one of the documents of Vatican II that affirms and stresses parents' obligation with regard to their children's religious education.

Some feel that sending a child to parochial school or CCD class fulfills this obligation. Some parents are reluctant to take part in the parish sacramental programs. While they might effectively escape formal involvement in their children's religious and spiritual formation, they cannot escape the fact that they are the most profound influence in their children's formation.

Religious attitudes are formed at home long before formal religious education and doctrine are taught — formation that often parents never notice. It may seem farfetched to suggest that the child's prayer life begins in the womb, but there is every reason to think this is so.

Consider the parents' choice of a name for an infant. The history of that name will forever influence the way it is spoken. If this name is a source of contention between the parents, the name will carry the hostility occasioned by its choice. But if the name is associated with

loving memories for both parents, that will be conveyed.

THE IMPORTANCE of these factors is realized when one considers that prayer is essentially the calling of the Lord's name. If the child's name is spoken with reverence and love, it is easier for the little one to repeat this sound when calling the names of those he loves.

As the child grows and prayer becomes formal and conscious, his prayer-voice is an imitation of the sounds learned as mother and father pray over the crib, and as words of prayer are uttered at the family table. When familiarity is stressed, it is easy for the child to think of God as his friend and Jesus his confidante. The attitude of reverence, love and familiarity with the Lord's Prayer, the Hail Mary, and the countless favorite and traditional prayers of family and Roman Catholic tradition is communicated in the family long before religious education begins.

More and more parishes are offering programs which involve parents in their children's preparation for first Communion and penance. Even when this is not done, the parents' attitude toward the sacraments is communicated to the child.

FOR EXAMPLE, no matter how positive the catechist's approach to the rite of reconciliation, the child is subtly influenced by his parents' feelings. If parents use the sacrament as a club over the child's head ("Don't forget to tell that to Father in confession!"), the child will see this occasion of encounter with God's mercy as a discipline rather than an expression of God's love.

The family experience of reconciliation, on the other hand, can enhance the child's understanding and attitude. One of the child's first phrases is "I'm sorry." Only after one sees how sorrow looks can one discover how it feels. As the infant discovers a relationship of love and discerns the power he has to separate himself from this relationship, he discovers the pain of alienation. This alienation, then the sharing of forgiveness, prepares him to understand his encounter with God in the sacrament.

Even the general feeling the child has about the structure of the church is communicated in the home. If parents see themselves as a unit of the church, children will be able to find their place within the parish family.

The turmoil of the adolescent years will be eased by the young person's feel-

ing of belonging to a community of believers even as he tries to separate himself from the authority of the home. Priests, sisters, all the believing adults of the parochial structure will represent an abiding community ready to welcome him as an adult.

YES, RELIGIOUS educators need parents. We cannot tell children that marriage is beautiful and holy if they do not see this at home. We cannot speak to them of the wonder of God's word if they do not see life as echoing that word. We can no longer reduce religion to a comfortable ritual and define "knowing Christ" as knowing the acceptable answers to our questions. What parents delegate to religious educators is the function of teaching, but not the responsibility for total religious formation.

The child accepts his parents as a model of behavior. While parents continue in their own religious development they are helping the child's. Together — parents and children — discover that giving life and love to one another is giving each other the foundation for accepting Christ as one's life, one's love, one's way, and the only truth.

1978 by NC News Service

Sacraments: the revival of liturgy

By Father Alfred McBride, O.Praem.

In the 2,000 years of Catholic Church history the approach to the sacraments has been as varied as history itself. The first Eucharists were house liturgies with all the personal, intimate sharing that a domestic scene implies.

By the fourth century the Eucharist moved to imposing basilicas with all the awe and ceremony that large gathering rooms suggest.

Yet, whether at domestic table or basilica altar, the people felt themselves as a Christian community at worship and were able to do so in their own language as well as by actively sharing in the ceremonies. Community sharing and meaningful participation characterized the first six centuries of Christian worship for the most part.

BUT FROM the seventh up to the 20th century, liturgy progressively lost its communal character and the intimate participation of the worshippers. The

language froze into Latin. Clergy took the active roles in the ceremonies. Laity assumed the aspect of spectators. Trent reformed the liturgy but did not restore its communal nature.

By the 19th century and early 20th, there emerged a series of reform-minded proposals that finally found expression at the time of Vatican II. The reform stemmed mainly from German theologians, Benedictine monks and two outstanding liturgical-minded popes.

The German theologians at Tübingen, benefitting from the new scientific ways of getting at the history of the church, urged Catholics to go back to the sources of Christianity in the Bible and the Fathers.

FROM THEIR own research they found the dominant qualities of community and mystery forming the substance of early church life. Out of their thinking came the new emphasis on the church as the Mystical Body of Christ. They found the Fathers maintaining that

the body of Christ as Eucharist helped to build up the church as the body of Christ, thus establishing a firm link between liturgy and church.

The Benedictine order brought the full weight of its scholarship to capitalize upon the insights of the Tübingen theologians. The Abbey of Maria Laach turned out a series of historical studies that outlined the true nature of the development of liturgy through the ages.

Beuron Abbey recovered the mystical style of religious art native to the Byzantine church. The French monks at Solesmes unearthed and popularized the glory of Gregorian chant. And from Maredsous, the Belgian abbey, the Irish Abbot Marmion produced a spirituality built out of the nature of liturgy itself. (The American abbots of St. John at Collegeville, Minn., and St. Meinrad's in Indiana amplified the work of their European brethren for American Catholics).

Thus the combination of history, art, music and spirituality set a firm stage for the ultimate reform of liturgy that

would occur in the 20th-century church.

PIUS X felt the influence of these many movements and helped them along by issuing official calls for frequent Communion (and earlier Communion for children at the age of reason), thus encouraging a more active sharing in the Mass. He also supported the revival of Gregorian chant and the new development of appropriate liturgical music.

It was Pius XII who provided the major policy statement that allowed a thoroughgoing reform of the liturgy. In his encyclical, "Mediator Dei," he insisted on active participation in the Eucharist by all those present. He urged every Catholic to complete his Mass with Communion. He reminded all Catholics of their "priestly" call to worship God in Christ through the power of the Spirit.

WITH THE reform of liturgy now in full swing, we can quickly forget how different it was so brief a time ago as the Second World War. Weekly Communion was still not a habit. In some cases no Communion at all occurred at high Masses (except for the priest). At weddings only the couple communed and at funerals no one communed save the clergy. If one sang at low Masses one probably sang music not connected with the meaning of the feast or celebration. Priests faced the wall and said everything in Latin, only repeating the Epistle and Gospel in English on Sundays.

Well, the reform has happened. The potential for full participation and meaningful communal sharing has occurred. Per capita Communion is the highest it has been since the fourth century. The real potential is yet to be realized — more spiritual Catholics, more justice-minded Catholics, more loving Catholics. May God's grace, now so clearly available, bring this about in willing hearts.

1978 by NC News Service

Father McManus: a 20th century liturgist

By William Ryan

In June the Notre Dame Center for Pastoral Liturgy will present its highest honor to Father Frederick R. McManus, vice provost, dean of graduate studies and professor of canon law at the Catholic University of America, Washington, D.C.

This award says Father McManus "brought into a new age of reform the work championed by early liturgical leaders of our country...He served as a peritus (expert) for the Consilium of the Second Vatican Council and was a central figure in communicating the work of this research to the American scene."

Still young and dynamic, it seems to many that Father McManus has always been there: presiding over the North American Liturgical Conference long before anyone (except possibly Pope John XIII) dreamed of Vatican II, interpreting, explaining, getting people to understand that reform of the liturgy meant more than the size of vestments or other externals, and filing reports from Rome at the time of the council telling us what to anticipate and when we could expect the Mass in the vernacular. He is recognized as one of the leading experts on liturgy in the world, and he occupies a similar position with regard to canon law.

BORN IN Lynn, Mass., in 1923, Father McManus studied at Holy Cross College, Worcester, Mass., and St. John's Seminary, Brighton, Mass., and was ordained in 1947. In 1958 he began

his long association with Catholic University.

"Though he was a canon lawyer, he was always interested in liturgy," says Msgr. Francis Lally, who knew Father McManus in the seminary and is now secretary for social development and world peace at the U.S. Catholic Conference.

"It seems to me it was providential because he could bring a rich, theological experience to liturgical development and he was very influential. In Boston, everyone thinks of Fred McManus as one of those solid, reliable churchmen that you can turn to in a variety of fields and get sensible, intelligent answers."

Father McManus' love for the liturgy coincided with a great historical development that culminated in the Second Vatican Council. For many years a strong liturgical movement had been going on, particularly in Belgium, the Netherlands, Germany and France. In America, too, the steady growth of the Liturgical Conference with its annual study weeks grew from a handful of members to several thousand. This demonstrated that interest in reform of the liturgy was not limited to Europe.

"THE LITURGY was the first subject to be examined by the council," Pope Paul once said, "and the first, too, in a sense, in intrinsic worth and in importance for the life of the church." But it was the spadework of many people throughout the world which made it possible for the council to undertake a series of liturgical changes that were at once innovative and yet in line with the

deepest traditions of the church. Father McManus helped make it happen. He was a consultant to the Pontifical Preparatory Commission (for the council) from 1960 to 1962 and a peritus at all four sessions of the council.

In January, 1965, Father McManus was named the first director of the U.S. bishops' Liturgy Secretariat. He remained in that post for 10 years, guiding the church in the United States through the reforms which the council had decreed.

Augustinian Father John E. Rotelle, who succeeded Father McManus in the Liturgy Secretariat, speaks for many when he says: "In addition to his vast knowledge of the liturgy, his total involvement in its renewal, and his love and zeal for its celebration, Father McManus' personal qualities are what make him the outstanding person he is today in the church."

"I think especially of his international sensitivity and understanding of the worldwide church, his deep commitment to ecumenical cooperation, his concern for the survival and excellence of Catholic higher education, his major contributions toward the reform of canon law, his fidelity to the conference of bishops and the Apostolic See, and his willingness to share his time, talent and energies without any thought of recognition or reward, in the service of all these causes."

"But for those who know him well, to say that he is a Christian gentleman is to say everything."

1978 by NC News Service



Father Frederick McManus

—media notebook—

NBC's 'Holocaust' drew both cheers and jeers

NEW YORK—According to the ratings, "Holocaust" reached an estimated audience of 120 million people, making it the most-watched entertainment program in NBC's history. Its audience was second only to the landmark viewership of 130 million who watched ABC's "Roots."

For some critics of the NBC miniseries, however, these ratings will be no cause for rejoicing. Quite the contrary. This was a lost opportunity, they would argue, for presenting a more meaningful memorial to the victims of Nazi genocide than that offered the 120 million mass audience by NBC's dramatization.

The arguments of those critical of "Holocaust" can be summarized in two principal objections. First, the NBC dramatization "trivialized" the historic events by substituting banal melodramatic devices for the harsh truth of genuine tragedy.

The second objection is directed at the commercial interruptions. There were 130 30-second spots in all. Such a subject as the Holocaust should lie beyond the bounds of "commercialization," the argument would run, there being something obscene about using human suffering as a means of selling products.

To consider this second criticism first, it must be said that NBC should have used greater discretion in the way in which it juxtaposed some commercials to program content. It is also regrettable that some coalition of major corporations could not have sponsored the entire series and thus done away with the

need for so many commercial breaks.

BUT APPARENTLY there were no corporations ready to sponsor the \$6 million enterprise. The inevitable result is that multiple commercials were absolutely necessary if the network was to broadcast the series at all. Even at a reported \$42,000 per 30-second spot for 130 commercials, NBC still did not recoup its \$6 million costs. As much as one might wish it were otherwise, commercials are still integral to the television medium.

The first argument, about trivialization of the historic events, raises the age-old tension between the purist and the popularizer. What lies behind the argument is the perspective of the specialist—the person who knows far more of a particular subject than other people.

In recent years, television docudramas have stirred considerable controversy about mixing fiction with fact. While historians may prefer

undiluted versions of the past, the public has been inclined to choose the poetic license of the dramatist.

Recognizing the limitations of "Holocaust" as history and its flaws as drama, one can still applaud its accomplishment in involving the emotions of a large audience in the tragedy of a Jewish family and the oppression of a Christian one. While showing that not all Christians or all Germans were guilty of racism, the series confronted the non-Jewish viewer with the fact that so few people actively opposed the Nazi regime.

The literature on the Holocaust is overwhelming in its record of even the minutest detail of these events—how many have read them? The film documentaries, with the appalling footage of atrocities recorded for posterity by Nazi cameramen, are readily available for screening—how many have seen them?

THE PHOTOGRAPHS of the Nazi death camps are ubiquitous icons of 20th century "civilization"—how many have meditated on their meaning? It is quite proper for the specialist to insist that people study this unique record of human pathology, but most of us have neither the stomach nor the inclination to get this

close to evil.

Yet we avoid its lesson at our peril and it is to the credit of commercial television that it mounted this introduction to the consequences of everyday racism, directed in this instance against Jews, but just as easily manipulated against any minority.

Like "Roots," "Holocaust" took the approach of melodrama and simplistic characterization of people. By reducing the scale of the Holocaust to a readily understandable human level, the series made its horror a little more accessible to all those who will never research the historical record in all its terrible detail.

To insist that the Holocaust can only be treated by the historian or the artist is to limit its meaning to a specialist audience. Dismissing the NBC effort for not being done well enough or completely enough is really beside the point. "Holocaust" intended to bring these events to the consciousness of the large contemporary television audience. It has apparently succeeded where scholarly dissertations and artistic interpretations have not.

THE CRITICISM of "Holocaust" on the grounds of "trivialization" and "commercialization" might seem justified if the series were considered only as another TV entertainment. NBC, the producers, religious and civic groups all worked to make the broadcasts an occasion for further discussion and reflection by their particular constituencies.

As a result, "Holocaust" became more than a television program—it was a media event that received front-page coverage not only because of its ratings but because of the public's interest in the series and in community activities related to it. Far from demeaning the memory of all those murdered by the Nazis, "Holocaust" paid them tribute by touching the heart and conscience of Americans. It was an ex-

traordinary achievement in the history of commercial broadcasting and NBC deserves our appreciation.

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



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Catholic spokesmen score CBS abortion presentation

Pro-Life and Catholic officials, including a Florida bishop, have criticized a CBS News hour-long presentation on abortion as a bigoted attack on the right of Catholics to speak out on matters of public policy. One right to life organization called the presentation "The Anti-Catholic Hour."

The program, "CBS Reports: The Politics of Abortion," broadcast April 22 by the network, was hosted by Bill Moyers, press secretary to former President Lyndon B. Johnson.

IN A TALK TO 350 diocesan women, Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., charged that the program was an example of the anti-Catholicism which he said is "found in many places . . . still in universities . . . and unfortunately in much of the communications media."

The CBS program's objective, Bishop Gracida said, was to make the point that the pro-life movement, "in asking Congress to settle what is essentially a religious and moral issue, threatens the

very foundations on which our republic is built."

The bishop continued: "Several times in the history of our nation, the Church, churchmen and women, clergy and laity, have had to literally force Congress to face up to its responsibility to settle great religious and moral questions or crises which threatened the very social fabric of our democratic society."

AN EDITORIAL IN THE Catholic Northwest Progress, newspaper of the Archdiocese of Seattle and the Diocese of Yakima, Wash., said Moyers diverted attention from the life issue to the question, "Can any organization, religious or otherwise, attempt to influence moral decision-making through the democratic process?"

According to the editor, Father Jeffrey L. Sarkles, "What we witnessed in that CBS report was the fostering of religious bigotry to overcome a political force. It was not subtle. The attempt was made . . . convince the audience that the life issues are purely religious convictions of the Catholic Church."

May they rest in peace

Marcella J. Blasius
Robert A. Heilers
George Dewey Huff
Elizabeth Donahue Long
Mildred McGrayel
John William Miles
John V. Muller
Mary Lula Reising
Charles R. Shircliff

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FREE OFFER FOR CATHOLICS OVER 50

Chicago, Ill.—A free offer of special interest to Catholics over age fifty has been announced by the Catholic Extension Society.

They are making available a free financial information kit to help those who are concerned about security in their later years.

If you provide them with your date of birth, they will prepare a personalized kit especially for you that explains how you can arrange for a guaranteed income, largely tax-free for the rest of your life.

There is absolutely no obligation, so write today for this Free Kit to Father Edward Slattery, Extension, Dept. 29, 35 East Wacker Drive, Chicago, Ill. 60601. And don't forget to include your birth date.

Here's where Catholics over 65 can find out... too late... that they need more than Medicare

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Presented by the United Catholic Group Insurance Trust... a group devoted to the insurance needs of Catholics.

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You Pay More, You Now Pay \$144.00 Initial Deductible Alone! The 16% increase in Medicare Deductibles, *the part you pay*, means that deductibles jumped for the 10th time in 12 years. You now pay 260% more than when Medicare started 12 years ago. A 57% increase in just the last 3 years!

So . . . Catholics over 65 are now struck with bigger hospital bills to pay. And hospital costs are going up . . . *you know it!* Each hour they inflate by \$1 million, according to the U.S. Dept. of Health, Education and Welfare.

Where does that leave you? Read the chart and see exactly what Medicare pays . . . exactly what you have to pay out of your own pocket. Can you afford to be hospitalized for sickness or accident? Will you have enough cash to pay the bills Medicare doesn't pay? You had better answer these questions today and decide if you need the help this plan offers.

HERE'S CASH HELP FOR CATHOLICS OVER 65

Right now, enrollment is open in the Senior Citizen Division of the United Catholic Group Insurance Trust, a group devoted to the insurance needs of Catholics. *You pay nothing to belong . . . there are no membership fees, donations or dues — EVER!* Most important of all, we offer you Group Insurance Coverage . . . at LOW GROUP RATES!

Just take a look at this United Catholic Medicare Supplement Plan. It pays you cash for everyone of Medicare's Part A Hospital Deductibles — the bills you have to pay yourself. It starts by paying the \$144.00 Initial Deductible that Medicare doesn't pay when you're hospitalized. It pays the \$36.00 a day you pay from the 61st to 90th day of hospitalization (\$1,080.00), the \$72.00 a day for the next 60 days (\$4,320.00) . . . and more. You're paid cash

benefits up to \$50,000.00. You'll even be paid hospital semi-private room costs when your Medicare benefits run out. That could be mighty important to you.

The sad fact is that even with Medicare, folks over 65 can have big hospital bills . . . if they don't have outside cash help. And CASH HELP is what this Medicare Supplement Plan is all about. The more you need this protection against unpaid bills, the more the plan pays. Call for a check once, twice, a dozen times . . . you'll keep on collecting until you reach the \$50,000.00 maximum.

CONDITIONS YOU HAVE NOW WILL BE COVERED!

Do you have an ailment now? Have you been hospitalized before for a condition that needs treatment every once in a while? Have you had Heart trouble or some other ongoing conditions? These and other pre-existing conditions are not covered for the first 6 months your coverage is in force, but are covered thereafter.

You are covered immediately for any new sickness or accident. Even if you are hospitalized for a new sickness or accident at 1 p.m. on the very day your coverage is effective, you are eligible for cash benefits.

Whatever your present health . . . whatever your income or medical history . . . if you are over 65 we guarantee to issue you this cash coverage, provided you haven't been hospitalized or in a skilled nursing facility during the last 60 days.

Even if you've had a medical problem within the last 60 days . . . mail your Enrollment Form today. It costs you nothing. Tell us when you were hospitalized, and 60 days after you're discharged, if you are treatment-free, we will issue your coverage.

ONE LOW GROUP RATE FOR ALL AGES

As long as you pay your premiums on time and continue as a member, **NO INDIVIDUAL MEMBER CAN EVER BE CANCELLED**, until you collect \$50,000.00 in maximum benefits. What's more, the insurance company can never raise your individual rates . . . this is true even if you have many claims or your health changes. Premiums can be changed or renewal denied only if the same action is taken on all insureds nationwide under the Master Policy (Form 1-6860).

THESE ARE THE EXCLUSIONS

This plan does not cover hospitalization compensated by Workmen's Compensation or Occupational Disease Law, nor hospitalization due to: Act of War; mental disorders, treatment or diagnosis not required to treat a sickness, accident or body malfunction, medical or surgical fees. Also excluded are expenses you may be compensated for by State or Federal Legislation; Custodial confinement, confinement in convalescent, nursing or rest homes; extended care or rehabilitative facilities; drug, alcohol, or mental institutions; or sanitariums; and care in a D.C. or state owned or operated institution in which the majority of patients received treatment for tuberculosis or mental disorders. Also excluded is loss resulting from intoxication, or influence of any narcotic, unless administered on the advice of a doctor.

Pre-existing conditions (those for which you were medically treated or advised prior to effective date) are not covered for the first 6 months your certificate is in force.

INSURANCE HELP IS AS CLOSE AS YOUR PHONE

The United Catholic Group Medicare Supplement Plan is underwritten by Union Fidelity Life Insurance Company, the nationally known specialists in insurance for folks 65 and over.

Once you join the Union Fidelity Family you receive a very important Toll-Free number. Any time you need fast service, or want to check on your coverage — dial your Hot-line number.



Free... If you enroll or mail your request by May 15, 1978

The United Catholic Group Insurance Trust **MEDICARE REFERENCE CARD** will be yours free if you enroll before the deadline shown here. This special card tells you at a glance what Medicare pays and doesn't pay when you're hospitalized. Enroll now . . . don't miss the deadline for your free card!

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Send no money now. We'll mail your actual Insurance Certificate to you fast. Read it carefully. Study the cash benefits. You judge if it is real insurance value. Take up to 21 days to decide if this is exactly what you want. Then put your coverage in force on the effective date by sending your first premium. If you decide not to take this plan, for any reason, you have paid nothing, you owe nothing and you have no coverage. Even after you've paid your premium, you still have 30 days to return your Certificate and get a full refund of any money you have paid.

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DAYS 1-60 OF BENEFIT PERIOD*	MEDICARE PAYS all covered hospital expenses (room, board, operating room, etc.) except the \$144.00 Initial Deductible and the first 3 pints of blood. YOU MUST PAY the \$144.00 Initial Deductible and for your first 3 pints of blood.	WE PAY YOU the \$144.00 Initial Deductible, we also pay you for your first 3 pints of blood, up to \$35.00 per pint. *Medicare Supplement Benefit Period begins with the first day you are hospitalized and it continues for 60 days after you've been released.
DAYS 61-90 OF BENEFIT PERIOD	MEDICARE PAYS all but \$36.00 a day of the hospital charges. YOU MUST PAY the \$36.00 a day, totaling \$1,080.00 for the entire 30-day period of hospitalization.	WE PAY YOU the \$36.00 a day. We pay you this amount for every covered day you're hospitalized during this entire 30-day period, a total of \$1,080.00.
DAYS 91-150 OF BENEFIT PERIOD	MEDICARE COVERAGE ENDS unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once). YOU MUST PAY \$72.00 a day while using up your Lifetime Reserve ... totaling \$4,320.00 for the entire 60-day period.	WE PAY YOU the \$72.00 a day while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period — totaling \$4,320.00.
DAYS 151 AND AFTER	MEDICARE PAYS NOTHING — your hospital benefits run out. YOU MUST PAY your entire hospital bill yourself.	WE PAY YOU 100% of all your eligible hospital charges up to \$144.00 per day, up to \$50,000.00. We even pay for a private room if approved by Medicare and medically necessary.

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HONORED FOR VOLUNTEER SERVICE—Three members of St. Anthony parish, Indianapolis, were honored recently by the Mental Health Association for completing more than 2,000 hours of service to the patients at Central State Hospital. They were among 13 volunteers from throughout the state who received awards at the organization's annual meeting. The recipients from St. Anthony's parish are, left to right: Marie Feist, Anna Altmeyer and Ruth Flisk. Presenting the awards to the "Gold Ladies" is Mrs. Richard E. Bowen, Association official.



NEW CSS BOARD OFFICERS—Above are the recently elected new officers of the Board of Directors of Catholic Social Services. Pictured, left to right, are: Gerald Jenn, vice-president; Eileen Christ, secretary; Robert Cook, president; and Sally Ohleyer, vice-president. Henry Engel, treasurer, could not be present for the photograph. James T. O'Donnell is the agency's executive director.



OBSERVE FARM WORKERS WEEK—In observance of Farm Workers Week, May 1 to 7, a farm workers benefit will be held at the Catholic Social Services headquarters, 623 E. North St., Indianapolis, on Saturday, May 6, from 9 p.m. to 1 a.m. The public is invited to the Mexican dinner and dance. Tickets are \$5 per person. Planning the affair are from left, Matilde Pedraza, Father Mauro Rodas, Lorenza Santellana and Victor Pedraza.

Work for prelate's release

MONROVIA, Liberia — Diplomatic sources in Liberia say that the release and pardon of Guinean Archbishop Raymond-Marie Tchidimbo of Conakry is being negotiated by Vatican representatives.

Archbishop Tchidimbo, 57, was sentenced to death in 1970 after being charged with supporting an unsuccessful invasion of Guinea. His sentence was later changed to hard labor for life.

Diplomats say that negotiations for the release of the archbishop, who is a member of the Holy Ghost Fathers, stemmed from a meeting between Guinean President Ahmed Sekou Toure, Senegalese President

Leopold Senghor, and President Felix Houphouet-Boigny of Ivory Coast.

As a condition for improvement of current tense relations in the region, the Senegalese and Ivory Coast leaders called for the release of more than 100 political prisoners in Guinea.

International leaders have made a series of appeals to the leftist government of Sekou Toure for the archbishop's release. Currently there are no bishops actively working in Guinea, a former French colony that became independent in 1958.

Catholic schools were confiscated in 1961, and Archbishop Tchidimbo's French-born predecessor was expelled when he

protested the takeover.

Toure expelled all foreign missionaries in 1967, and since then the Church has been led by about 15 native priests and about 90 lay catechists.

The nation's 35,000 Catholics are a small minority in a population of four million.



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ENOCHSBURG, Ind. — More than 175 persons attended the Senior Citizens' Mass and Luncheon for the Lawrenceburg Deanery held at St. John the Evangelist parish here on April 19.

Father Thomas Lyons of St. Ann's parish, Hamburg, gave the homily in the absence of Father James O'Riley.

After Mass a chicken

dinner, prepared by the Fire Side Inn, was served by the ladies of the host parish. Father Edwin Soergel, pastor of Our Lady of the Greenwood parish, was the guest speaker.

Nonagenarians Mr. and Mrs. Joseph Schroeder of St. Louis parish, Batesville, won the award as the oldest couple present.

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Pope Pius X: his holiness was unfeigned

By Father John J. Castelot

One of the most amazing, remarkable phenomena to occur since Vatican II has been the unprecedented number of people receiving Communion Sunday after Sunday.

Before the council many Catholics were in the habit of participating thus fully in the eucharistic celebration, but the increase in numbers and regularity is noticeable.

There was a time when few received except around Christmas and Easter. The heresy called Jansenism had taken a dim view of human nature and, heresy though it was, had subtly engendered a feeling that we were not worthy to communicate often. This was sad. The saintly Pope Pius X took the initiative in correcting it.

THIS EXTRAORDINARY man was basically an ordinary person. His name was Giuseppe Sarto, son of the postmaster of the village of Riese in Venetia, Italy. Born in 1835, the second of 10 children, he grew up in poverty. Encouraged by his pastor, he went to school at Castelfranco — a daily round trip, on foot, of 10 miles. A scholarship enabled him to go to the seminary at Padua. He was ordained at 23.

Seventeen years of parish work followed, then he was made a canon at Treviso. Here his apostolic dedication and unselfish charities marked him out for distinction and he was appointed bishop of Mantua.

The skill with which he managed a delicate situation — two of his towns were in schism — moved Leo XIII to name him a cardinal and patriarch of Venice. These citizens were accustomed to much pomp and circumstance; the unostentatious simplicity of their new archbishop amazed them.

When Leo XIII died, a stormy conclave was held. Half way through, Emperor Franz Joseph of Austria-Hungary tried to veto the front runner. But when it was over, Cardinal Sarto was elected on the seventh ballot, an unlikely choice from the human point of view.

HIS FAMILY was undistinguished. He was not known for exceptional intellectual accomplishments and had no

experience in diplomatic matters. But the Holy Spirit cares not for all this when he discerns qualities more than compensating.

The unhappy affair of the conclave led the new pope to call a halt to interference in a papal election by a secular power. But at the same time he moved closer to a reconciliation with the Italian govern-

Profile in history

ment by revoking, for all practical purposes, the ban on Catholic participation in national elections.

He had to deal with an extremely touchy situation in France when, in 1905, the government reneged on the concordat of 1801 and launched a concerted attack against the church. His reaction was vigorous and decisive and, while not appreciated at first by many French Catholics, eventually proved wise.

HE CAUSED an uproar with his condemnation of several "errors" lumped together under the misleading heading of Modernism. Many felt he had overreacted; indeed many of the "errors" seem bland today. But he did what he felt he had to do under the circumstances, and the circumstances were different then from now.

The positive aim of his pontificate was "to restore all things in Christ," and in pursuance of this aim he vigorously pro-

moted the eucharistic life of the church. To counteract infrequent reception of the sacrament, he recommended daily Communion, which shocked many people.

He decreed further that children should be allowed to receive first Communion as soon as they attained the age of reason.

To balance his emphasis on the sacrament he urged daily reading of the word of God in the Scriptures. His keen interest in Scripture led him to establish a commission for the critical restoration of St. Jerome's translation of the Bible, the Vulgate; in 1909 he founded the Pontifical Biblical Institute for the training of Catholic biblical scholars.

HE REMAINED unspoiled, down-

to-earth, concerned for the poor wherever they might be. Always the pastor, he preached every Sunday.

The elaborate protocol of the papal court embarrassed him and he refused to give his relatives noble titles. He remarked to an old friend: "Look at how they have me dressed up" — and broke into tears. His holiness was unfeigned. It was his outstanding trait and, like everything else about him, was matter-of-fact, without show, yet powerfully attractive.

The outbreak of World War I on his 11th anniversary broke his heart and hastened his death. He fell ill in 1914 and died. In 1954 the postman's son was canonized by Pius XII, and the whole world applauded.

1978 by NC News Service



Pope Pius X

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.

"Every human being has a need and right to be loved, to have a home where he or she can put down roots and grow. The family is

the first and indispensable community in which this need is met.

"Today, when productivity, prestige or even physical attractiveness are regarded as the gauge of personal worth, the family has a special vocation to be a place where people are loved not for what they do or what they have but simply because they are."

Welcome Him with dignity

By Joseph M. Champlin

"One of the less fortunate effects of liturgical renewal has been a loss of wholesome awe in the presence of the holy realities of the liturgy."

"The awe in the individual's approach to holy Communion which characterized both the Tractarians and the Evangelicals of old, stands in contrast with the ease with which our congregations come tripping to the altar week after week."

THOSE COMMENTS may sound like the criticisms of persons who opposed Communion in the hand from the beginning and are now more disenchanted than ever after the initial six months of implementation throughout the United States.

But in fact, both were statements made long prior to the introduction of this practice here. Both also came from church leaders or scholars outside the Roman Catholic tradition.

Reginald Fuller, professor of Scripture at Virginia Theological Seminary, made the first observation in his excellent volume, *Preaching the New Lectionary*. Anglican Archbishop Michael Ramsey of Canterbury issued the second comment.

HAS COMMUNION in the hand as an option in the United States contributed to such a lessening of reverence and awe at this time in the Mass? Father Kenneth Unener, in an editorial, "Welcome Him With Dignity," for The Michigan Catholic does not think so, although he sees need for improvement.

"Now...people are invited to express themselves through a very important ritual gesture. So far, at least in my experience, they haven't done too well. Not that they have done anything wrong or irreverent. No. They simply haven't been expressive."

My own observations in the parish and around the diocese indicate the optional

restoration of Communion in the hand proceeded quite smoothly. For example, here at Holy Family 60-75 percent now receive our Lord in their palm. The generally cautious older pastor of a large parish in one neighboring city experienced similar results. He wrote: "The vast majority in our parish receive that way. Oddly the ones who choose the traditional manner are, in broad terms, the youngsters and those of college age."

THE SELECTION process is curious to observe and surely a magnificent testimony to the individuality of each person. In a given family, parents will receive in the hand, youngsters on the tongue; a husband receives one way, the wife another; some children in the same home extend their palm, while others prefer to accept the Eucharist directly into their mouths; an older couple selects Communion in the hand, newlyweds wish to receive on the tongue. The choices defy patterns.

Parents certainly are the ideal people to train children in the correct, expressive and reverent way to communicate. As they do so, here are a few practical suggestions based on what I have noticed in our situation:

1. Youngsters should be instructed in both procedures so they can make a free choice.

2. One palm placed upon the other and raised high clearly expresses the choice for Communion in the hand and the attitude proper for the sacrament.

3. Stepping aside from the minister after receiving, gazing for a brief moment in adoration at the sacred particle and then communicating, slightly slows down the procedure, injects an added atmosphere of reverence and reduces the danger of casualness Archbishop Ramsey described.

1978 by NC News Service



Discussion questions

1. Discuss this statement: "Religious attitudes are formed at home long before formal religious education and doctrine are taught — formation that often parents never notice."

2. Ask yourself the following question: What went into my religious formation?

3. If you are a parent, ask yourself: What am I doing toward the religious formation of my child (children)? Are there avenues that I have not explored that might help me do a better job?

4. Discuss with your child (children) their ideas about religion. Try not to lead the conversation and intersperse your own ideas. Take this time to listen.

5. Trace the development of the eucharistic liturgy celebration.

6. Why did liturgical reform come in this century?

7. What did Pope Pius X do to further the movements aimed at liturgical reform?

8. What was Jansenism?

9. What kind of man was Pope Pius X?

10. Shortly after Pius X became pope, what did he do?

11. What was Pius X's principal accomplishment as pope?

12. What Christian value can the example of the life of Pope Pius X show us today? Discuss.

13. What are some of Father Frederick McManus' contributions to the liturgical reform of this century?

14. What are the instructions parents should give children concerning Communion in the hand?

KNOW YOUR FAITH

Preserve idealism, speaker tells Catholic editors

BY THOMAS N. LORSUNG

SAN DIEGO—The Theme was "Going Forth with Courage" as some 300 Catholic journalists met for a three-day convention and the words "prophecy" and "idealism" were an important part of speakers' vocabularies.

The convention was held in the mammoth Town and Country Hotel in San Diego with Masses scheduled at historic Mission San Diego Alcala and the University of San Diego's Immaculata chapel, a Spanish-style church large enough to accommodate cathedral functions.



Bishop Maher

Keynote speaker Father John Catoir, newly appointed head of The Christophers, urged the magazine and newspaper editors and staff members to work to preserve their idealism and self-respect. These qualities can be challenged by mediocrity and weakness in the human element of the Church, he said.

The priest from the Paterson, N.J., Diocese is the first non-Maryknoller to head The Christophers, an ecumenical mass media organization.

HE URGED THE JOURNALISTS to pray to keep their idealism high and to keep it rooted in reality by accepting human weakness without losing hope.

"Can we continue," he asked, "to trust, to believe, to accept the Church when so often we find in her members hypocrisy, greed, pride, when it seems to make little difference for a person to be a Christian in this world?"

"We can, but only if we recognize that the Church is a wounded body of sinful people . . . We are an integral part of that wounded body."

Father Catoir told the journalists to consider themselves "messengers of light and hope," but Auxiliary Bishop Juan Arzube of Los Angeles urged them to think of their role as prophets in another way as well.

The bishop said that one of the primary

Pope Paul urges devotion to Mary

VATICAN CITY—In a speech encouraging devotion to Mary during May, Pope Paul VI said that Marian devotion highlights the beauty and the human and divine truths of Catholic worship.

In his noontime address to tens of thousands in St. Peter's Square April 30, Pope Paul defended Marian devotion against charges that it is rooted in pagan cults or that it detracts from the worship of God.

"This (Marian) devotion does not subtract anything from the theological severity and orthodoxy of Christian worship," said the pope.

Rather it highlights its human and divine truths, he said.

Mary, said the pope, is model of a sublime, gentle and truly saintly mother, the mirror of holiness and goodness.

In an apparent reference to the kidnapping of former Italian Prime Minister Aldo Moro, the pope said that the Marian month is a ray of light and hope for the difficult days that we are living.

tasks of Catholic journalists is to report "legitimate criticism of and dissent from the ordinary teaching of the Church."

Emphasizing the word "legitimate," the Los Angeles auxiliary said such criticism and dissent can be part of the development of doctrine.

"You and I have a great responsibility toward our fellow men . . . They look to us for guidance . . . If we are to be effective in our respective roles, I believe we need to use our talents in a prophetic and positive manner."

He said a characteristic of a prophet "is to point out something beforehand, that is, before everyone else already accepts it or believes it, because we are convinced, as a result of prayerful meditation, of its validity and truth."

THE BISHOP STRESSED that he was not trying to promote dissent but "to give a perspective of its reality in the Church."

Mrs. Helen Copley, head of a newspaper chain which includes two daily newspapers in San Diego, echoed the theme of prophecy for journalists. Her talk focused on freedom, which she called "the ultimate test of our society."

"In the final analysis, we of the press are not being parochial when we refer to 'press freedom.' We could as well speak of 'people freedom,'" she said.

Mrs. Copley said that the relationship between newspaper and subscribers "is a partnership born of a unique mission to provide daily information—of being both historian and prophet . . ."

"For our own self-preservation, we journalists are called to be apostles and missionaries for freedom," Mrs. Copley said.

Freedom of the press was also part of the concern of Franciscan Father Alan McCoy, chairman of the Conference of Major Superiors of Men. He said that included among the freedoms of the press is "the freedom to preach the full Gospel."

Giving a homily in Immaculata chapel, a church which is the architectural centerpiece of the Hillside campus of the Catholic-run University of San Diego, the priest asked: "Can we say we evangelize unless we are willing to preach and write honestly on the values of the kingdom for all men and women in this world—the values of human dignity, freedom, peace, social and racial justice?"

THE PROPHETIC THEME was sounded again by Bishop Leo T. Maher of San Diego in a Mass closing the convention. The bishop said that all believers and particularly Catholic journalists have a responsibility to prophesy, in the sense of announcing the Gospel and expanding the Church.

The bishop said that the Catholic press is "a vital necessity."

At the Mass Donald J. Thorman, former editor and publisher of the National Catholic Reporter, was posthumously awarded the CPA's St. Francis de Sales Award for contributions to Catholic journalism.

His widow, Barbara, accepted the award, which is the highest honor given by the CPA.

The citation called Thorman a man of vision and "balance as reporter, commentator and editor." Under him, it said,

the National Catholic Reporter "contributed to the freedom diocesan editors now enjoy through insistence on the reader's right to know what is taking place in the Church."

In a business meeting at the April 25-28 convention, the CPA adopted a five-year plan aimed at strengthening the role of member publications in their service to the Church.

At the meeting, members also were told:

—For the first time in several years, the association operated without a deficit in the fiscal year ending March 31.

—With two new grants from private foundations, enough money has been raised to complete an already-begun study of Catholic press readers by the Gallup Poll, Inc.

THE FIVE-YEAR PLAN was approved April 27 without opposition after its presentation by Father John Reedy, chairman of the CPA Long-Range Planning Committee.

The plan lays groundwork for four major areas of concentration by the CPA over the next five years.

These are organizational support for member publications, promotion and public relations, educational services, and financial problems of member publications and of the association.

CPA members also decided to hold next year's convention in Fort Lauderdale, Fla., April 24-27. The meeting was supposed to have been held with the Associated Church Press, but ACP members pulled out of Florida because the state has not ratified the Equal Rights Amendment to

the U.S. Constitution. The CPA has not taken a stand on the amendment.

But whether they met in business sessions, or in workshops, discussing nuts-and-bolts or journalism philosophy, the journalists were pointed forward in a program designed by James A. Doyle, executive director of the CPA, Gerard E. Sherry, convention chairman, and Deacon Michael Newman, local chairman.

As Sherry said on the first day of the meeting, "We are blazing new trails."

Won't review case

WASHINGTON—The U.S. Supreme Court has refused to review a Michigan Supreme Court decision which held an East Detroit obscenity law unconstitutional on the grounds that it was pre-empted by a comprehensive state obscenity law. The Michigan court based its ruling on "the comprehensive coverage of the field under the state statutory scheme and the need for a uniform, statewide definition of criminal obscenity offenses."

'Annulment mentality'

HERSHEY, Pa.—An official of the Detroit archdiocesan Family Life Bureau told a regional meeting of canon lawyers he believes that an annulment mentality has entered the Catholic community. Holy Ghost Father Cornelius Van der Poel, director of the Detroit bureau and a former missionary in Africa, told the Eastern region of the Canon Law Society of America that there was one annulment for every 10 Catholic marriages in 1976.

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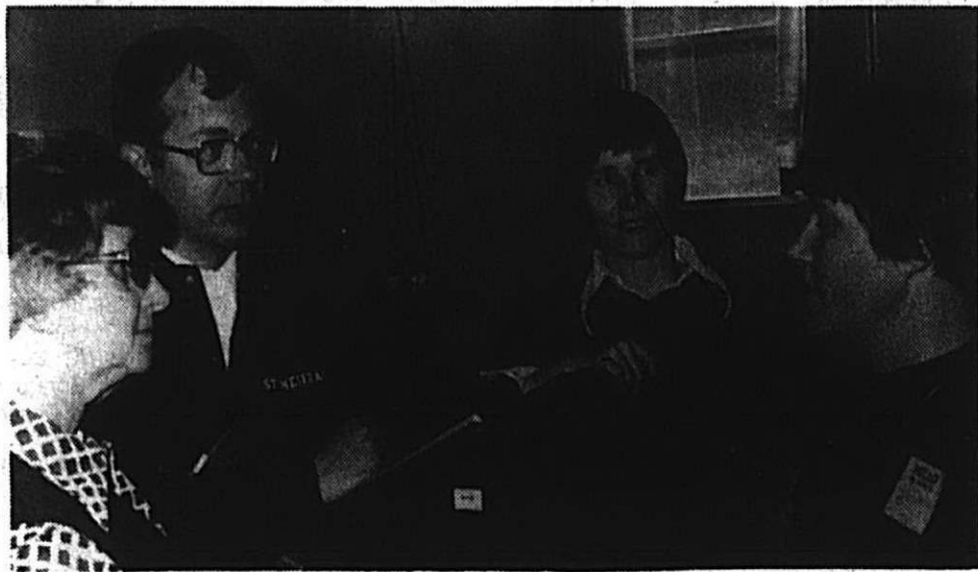
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Date	Celebrant	Congregation
May 7	Fr. Henry Tully	C.Y.O. Members, Indianapolis Area
May 14	Fr. Stephen Jarrell	Nativity Parish, Indianapolis
May 21	Fr. Bernard Strange	4th Degree, Knights of St. Peter Claver
May 28	Fr. Francis Dooley	St. Catherine Parish, Indianapolis
June 4	Fr. Martin Wolter, OFM	Alverna Retreat House
June 11	Fr. John Minta	Catholic Daughters of America
June 18	Fr. Charles Lahey	St. Francis De Sales Parish, Indianapolis
June 25	Fr. Paul Landwerlen	St. Thomas More Parish, Mooresville



PROGRAM FOR PARISH MINISTERS—A day of spiritual growth for Religious women serving as parish ministers in Indiana was held at St. Patrick Convent, Indianapolis, recently. Sister Marie Wolf, S.P., at left, coordinator for the program; Father Matthias Newman, O.S.B., professor of systematic theology at St. Meinrad; and Sister Mary Margaret Funk, O.S.B., Archdiocesan director of Religious Education, discuss the parish ministry work with Sister Joan Miller, O.S.F., of St. Mary parish, Evansville. [Staff photo by Sr. Mary Jonathan Schultz]

In former Catholic hospital

Pittsburgh plans hospice for terminally ill

PITTSBURGH — Pennsylvania's first hospice will open this fall in a former Catholic hospital to relieve the pain of terminally ill patients and provide them with the necessary psychological support.

The eight-bed facility will

be located in the present intensive care unit at the Pittsburgh Health Center, the former Pittsburgh hospital which was run by the Sisters of Charity. The health center is now a member of the Forbes Health System, which serves

the eastern suburbs of Pittsburgh.

BASED ON A program designed in England for the treatment of dying patients, the hospice will serve as a refuge during those times when a patient living at

home becomes unmanageable and the family is no longer able to cope.

According to Dr. William Gibson, who is supervising implementation of the program at the hospital, dying patients have a great deal of psychogenic pain, the fear of pain itself. The hospice will provide narcotics before the patients "reach the stage of unbearable pain," he said.

Psychological support is also important to the dying person, said Dr. Gibson, adding, "they may accept death, but they want someone to hold their hand."

THE PATIENT'S family plays an important role in the program. The staff works

to educate the family about dying, since the patient often accepts death more readily than his or her relatives. The atmosphere at the hospice is designed to make the patients feel at home.

Summing up the need for a program like that of the hospice, Dr. Gibson said: "We have lost the idea of dying in our own home. Most of us would like to die in our own home, our own bed. However, we, as the living, ship the dying off to the hospital. As a result, we have lost the art of taking care of the dying."

Thirty years ago plans were announced for the construction of a new CYO stadium to be located at Sixteenth and Harding Sts. on Indianapolis' West Side.

H. J. Laker invested as Knight

An Indianapolis layman, Henry J. Laker, was among 33 men and 28 women who were invested recently in St. Louis as Knights and Ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Cardinal John J. Carberry officiated at the ceremony in the St. Louis Cathedral.

Mr. Laker, the Indianapolis recipient, is bookkeeper at Fatima Retreat House. Accompanying him was Father Donald Schneider, Fatima Retreat House Director.

The mission of the ancient Order of the Holy Sepulchre, with the Holy See as its protector, is "to conserve and propagate the Faith and to uphold the rights of the Catholic Church in the Holy Land." Members are nominated from among "persons of a deep and practical Catholic faith and of unblemished moral conduct who are particularly worthy of merit in respect to the Order and Catholic good works in the Holy Land."



HENRY J. LAKER

—remember them—

† ARSZMAN, Edward H., 72, Holy Spirit, Indianapolis, April 28.

† BAUER, Lee Herman, 80, St. Mary, New Albany, April 26.

† GALLAGHER, Katherine M., Holy Name, Beech Grove, April 28.

† GOFFINET, Irvin M., 76, St. Isidore, Perry County, April 20.

† HEAVRIN, Donald L., 46, Holy Name, Beech Grove, May 2.

† HINES, Virginia Denison, 71, St. Mary, New Albany, April 27.

† HINTON, Ruth E., 86, St. Andrew, Indianapolis, April 25.

† HOMAN, Ferdinand B., 67, St. Gabriel, Connersville, April 26.

† JONES, Taylor G., 72, St. Paul, Tell City, April 24.

† KENNEY, Rosealia, 61, St.

Michael, Brookville, May 1.

† MEDVESCEK, Rose, Holy Trinity, Indianapolis, April 26.

† MINDACH, Dorval C., 55, St. Philip Neri, Indianapolis, May 2.

† MOONEY, Leo R., 81, St. Ignatius, Kingston, Pa., April 27, and formerly of Jeffersonville.

† RAUSS, Katharine, 77, St. Andrew, Richmond, May 1.

† SHANKS, Ora D., 55, St. Lawrence, Indianapolis, April 29.

† STEEB, Thelma M., Holy Name, Beech Grove, April 28.

† TEKULVE, Fred W., 70, St. Lawrence, Lawrenceburg, April 27.

† WEBER, Ray P., Sr., 69, St. Michael, Brookville, May 1.

† WIESEN, James D., Sr., 75, St. Monica, Indianapolis, April 26.

Retired nun dies at age 85; ex-treasurer

ST. MARY-OF-THE-WOODS, Ind. — Funeral rites for Sister Anthony Shaw, S.P., 85, were held in the Church of the Immaculate Conception on Wednesday, May 3. She died on Sunday, April 30.

Born in Indianapolis in 1893, Sister Anthony (Alice Mary) attended St. Anthony Elementary School and St. John High School. She entered the congregation of the Sisters of Providence in 1929 and professed her vows in 1931.

She served as treasurer of St. Mary-of-the-Woods College and as receptionist at Ladywood School, Indianapolis. She has lived in retirement since 1970.

Survivors include a sister-in-law, Mrs. Mary Shaw, of South Bend; a niece and a nephew, Mrs. Frank Maurin and John Shaw, both of Snyder, N.Y.

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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.

may 5

A dinner-dance will be held at St. Philip Neri parish, Indianapolis for the Pat Moran Memorial Scholarship Fund. The evening will begin with a cocktail hour at 6:30 p.m.

The Ladies' Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a "500 Card Party" in Lyons Hall beginning at 7:30 p.m. Tickets are \$1.50 and reservations are limited. For information call Sue Trumpey, 357-4105, or Donita Grillo, 359-1675.

Secena High School will sponsor a spaghetti dinner from 5 to 8 p.m. in the school cafeteria. The dinner will be followed by a Monte Carlo Night. Dinner tickets are \$2 for adults and \$1 for children.

St. Susanna parish, Plainfield, is sponsoring a Kentucky Derby and chili supper at the school from 6 to 8:30 p.m. Tickets are \$1.50 for adults and 75 cents for children under 10 years of age.

Our Lady of Hope Hospital Guild will have a Mass at St. John Church, Indianapolis, at 5:30 p.m. Following the Mass a dinner and business meeting will be held at Howard Johnson's Motor Lodge, 501 W. Washington St. The last date for making dinner reservations is Monday, May 1. Call Mary Boren, 253-4798, or Catherine O'Gara, 357-2745.

Roncalli High School will hold its annual Monte Carlo Night at Magr. Downey K of C hall from 7 p.m. until 1 a.m. Admission is \$1. All adults are welcome.

may 5 & 6

"Hollywood Splash Hits" is the theme of the eighth annual water ballet show at Our Lady of Grace Academy, Beech Grove, at 8 p.m. The routines, developed by the students, are based on theme songs from current movies. Miss Diane Humphrey directs the show.

Pool-side seats are \$1.50 for adults and 75 cents for children for advance tickets and \$1.75 and \$1 at the door.

The spring rummage sale of St. Roch parish, Indianapolis, will be held from 1 to 5 p.m. on Friday and from 9 a.m. until noon on Saturday.

may 5-7

The Drama Department of Cathedral High School will present the musical, "Hello Dolly," at 7:30 p.m. on Friday, 2:30 p.m. on Saturday (rehearsal matinee) and at 2:30 p.m. on Sunday.

Adult tickets are \$2; student tickets, \$1.50. The Saturday performance is a \$1 donation.

may 6

A "Derby" dance will be held in Father Gootie Hall of St. Paul

parish, Sellersburg, with music by the Tradewinds.

may 6-8

A spring retreat for all interested persons will be held at Mount St. Francis Retreat Center near New Albany. The weekend will open with registration on Friday evening.

Write or call the Center at Mount St. Francis, Ind., 47146, phone (812) 923-8819, for details.

may 7

Holy Family parish, New Albany, will participate in the fourth semi-annual Rosary March at 3 p.m. All interested persons are invited to join the procession.

The Sisters of Providence, St. Mary-of-the-Woods, will hold a Rosary March in conjunction with the semi-annual International Rosary March for Families. The march will begin at 1:30 p.m. at the Grotto of Our Lady of Lourdes. The Rosary will be recited during the procession and the services will conclude with Benediction at the Church of the Immaculate Conception. Members of area parishes are invited to participate.

may 7-12

Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, has scheduled the following activities for the coming week:

—May 7: Alcoholism Help and Information "Recovery" meeting at 2 p.m., ASM.

—May 8: Simeon meeting at St. Patrick rectory, Terre Haute, 7:30 p.m.

—May 9: Simeon meeting St. Mary-of-the-Woods Village, 7:30 p.m. at the school.

—May 10: Campaign for Human Development committee meeting, 7:30 p.m., ASM.

—May 10: AHI "Not Sure" meeting, 7 p.m. and "AA" meeting, 8:30 p.m., ASM.

—May 11: Ozanam school for St. Vincent dePaul Indianapolis conferences, session four. Topic: Panel of Conference Presidents, 7:30 p.m. ASM.

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

—May 11: Simeon meeting at St. Joseph rectory, Terre Haute, 1:30 p.m.

—May 12: Archdiocesan Birthline volunteers meeting, 10 a.m. to 2 p.m., ASM.

may 9

The last in a series of programs designed to strengthen the family will be held at St. Joan of Arc parish, 42nd and Central, Indianapolis, at 8 p.m. Sister Barbara Ann Zeller, S.P., administrative assistant at Archdiocesan Social Ministries, will speak on the topic, "Later Years—Sour Grapes or Sweet Wine?"

St. Mark parish monthly luncheon and card party will be held in the parish hall, Edgewood and U.S. 31S, Indianapolis. The luncheon will be served at 11:30 a.m. with card games following at 12:30 p.m.

The Immaculate Conception Academy, Oldenburg, will hold its senior spring reception at 1 p.m. At this time, the seniors will be introduced to the Academy Alumnae

and the Marian College scholarship award will be announced.

may 11

St. Vincent School of Nursing Alumnae Association will hold its annual spring banquet at the Marriott Inn, E. 21st and I-70. A cocktail hour will be from 6 to 7 p.m. with dinner to follow.

The Ladies Club of St. Philip Neri parish will sponsor its regular monthly card party in the parish community hall at 2 p.m. A special \$10 gift certificate for groceries will be given away.

The afternoon event replaces the card parties that have been held regularly in the evening.

may 11-14

A Pre-Cana Conference for engaged couples will be held at Providence High School, Clarksville, in a two-session

program on Thursday, from 7:15 to 10 p.m. and on Sunday from 12:45 to 5 p.m. The program is sponsored by the Aquinas Center for Continuing Religious Education. Interested couples are asked to pre-register with their parish priest.

may 12

The Ladies of St. Peter Claver Court No. 190 are hosting a Monte Carlo Night in Father Conen Hall of St. Lawrence parish, Indianapolis. A chili supper and ham sandwiches will be served beginning at 6:30 p.m. Games will begin at 7 p.m.

may 12 & 13

A mother-daughter mini retreat will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. The retreat program will be directed by Father Donn Raabe of St. Joan of Arc parish, Indianapolis, and Sister Mary McRath, S.P.

The Ave Maria Guild's spring rummage sale for the benefit of St. Paul Hermitage will be held at the Hermitage, 501 - 17th Ave., Beech Grove, from 9 a.m. until 3 p.m. on Friday and from 9 a.m. until noon on Saturday.

may 12-14

An AA-Alanon-Alateen retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. The weekend program begins with registration on Friday.

Further information is available from the Center, Mount Saint Francis, IN 47146, phone (812) 923-8819.

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.

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Busald Awards ceremony slated

The Ninth Annual presentation of the CYO Monsignor Albert Busald Award will be held at 7:30 p.m. Monday, May 8, in St. Philip Neri Church, Indianapolis.

Archbishop George J. Biskup will be the principal celebrant of a Mass at which the awards will be presented.

Following the Mass, a reception will be held in the St. Philip Neri Social Hall to honor the recipients. Family, relatives and friends are invited to participate in the Mass and share in the evening honoring the recipients of the award.

CYO EXECUTIVE Director, Bill Kuntz said, "The Monsignor Busald Award was set up to give proper recognition to the many people who are volunteering in our program who have not been in the program long enough to receive the St. John Bosco Medal."

The award is named for the late Monsignor Albert Busald, former pastor of St. Philip Neri, whose devotion to youth was widely known and respected.

A SPECIAL AWARD, the Mel Olvey Memorial Citation, will be presented to an adult active in the Junior CYO Program. This award commemorates the "effort, dedication and concern Mel Olvey had for the challenges of working with youth." This first award will be presented to Bernadette M. Price of St. Catherine parish.

Following are the

recipients of the Monsignor Albert Busald award:

James W. Ancelet, Holy Cross; Dr. and Mrs. Edward F. Steinmetz, Immaculate Heart of Mary; George M. Bindner, St. Lawrence; Stephen R. Beck, St. Michael; John W. Flynn, St. Matthew; Anthony E. Garr, Holy Name; Paul S. Deak, Holy Name; and Ray L. Johnson, Our Lady of Lourdes.

Also Charles J. Schisla, St. Andrew; Urban J. Albright, St. Ann; Gerald J. Gootee, St. Ann;

Gerald J. Gootee, St. Ann; John E. Gannon, St. Bernadette; Thomas R. Greer, St. Bernadette; Robert P. DeHoff, St. Catherine; Carl H. Summers, St. Gabriel; and James P. Sommers, St. Jude.

Also Alexander H. Rodger, Jr., St. Lawrence; Robert W. Hillman, St. Mark; Edward W. Myers, Jr., St. Matthew; James J. Curtis, St. Pius X; Larry A. Shuman, St. Pius X; Garland E. Barr, St. Pius X; Joseph J. Shaw, St. James; Mrs. Rita Noel, St. Michael; and Mrs. Ann Ely, Immaculate Heart.

Track meets 'go coed'

The CYO Office announced this week that the Annual Cadet Boys' and Girls' City-Wide Track Meets will be held this year for the first time as a combined event.

Competition in the preliminaries will open at 5 p.m. on Thursday, May 11, on the John Marshall High School Field at 38th Street and Mitthoeffer Road, Indianapolis.

Trials will be run off in the following order: hurdles, 220-Yard Dash, 50-Yard Dash, 100-Yard Dash. The

High Jump will be completed on Thursday night with the pole vault being held on Sunday. All other field events are expected to be started on Thursday. The finals are scheduled for Sunday, May 14, beginning at 12 noon.

The CYO Office is in need of timers, judges and other officials to help run the field events. Volunteers should call 632-9311.

Admission to this event is 75 cents for adults, 50 cents for grade school students, and \$2 for an entire family.

CYO LEAGUE STANDINGS

CADET BOYS' TRACK (Through April 30)

DIVISION I—Class "A"—Mount Carmel 3-1; St. Pius X 2-0; St. Rita 2-1; Class "B"—Mount Carmel 3-1; St. Pius X 2-0; St. Rita 2-1; Class "C"—Mount Carmel 4-0; St. Rita 2-1; St. Pius X 1-1.

DIVISION II—Class "A"—St. Simon 3-0; Holy Spirit 1-1; St. Lawrence 1-1; Little Flower 1-2;

Holy Name 0-2; Class "B"—St. Simon 3-0; Holy Spirit 1-1; St. Lawrence 1-1; Little Flower 1-2; Holy Name 0-2; Class "C"—St. Simon 3-0; Holy Name 1-1; Holy Spirit 1-1; St. Lawrence 1-1; Little Flower 0-3.

CADET GIRLS' TRACK (Through April 30)

DIVISION I—Class "A"—St. Pius X 3-0; Mount Carmel 3-1; St. Rita 2-2; Class "B"—St. Pius X 3-0; St.

Rita 3-1; Mount Carmel 2-2; Class "C"—St. Pius X 3-0; Mount Carmel 3-1; St. Rita 2-2.

DIVISION II—Class "A"—St. Lawrence 3-0; Holy Spirit 1-0; Little Flower 1-2; St. Michael 1-2; St. Simon 0-2; Class "B"—St. Simon 2-0; Holy Spirit 1-0; Little Flower 1-2; St. Lawrence 1-2; St. Michael 1-2; Class "C"—St. Simon 2-0; Little Flower 2-1; Holy Spirit 1-0; St. Michael 1-2; St. Lawrence 0-3.



BENEDICTINES ORDAINED—These six monks of St. Meinrad Archabbey were ordained to the priesthood on Sunday, April 30, in the Archabbey Church. They are, from left to right, Brother Kieran Kleczewski, O.S.B., of Phoenix, Ariz., Brother Justin DuVall, O.S.B., of Toledo, O.; Brother Nathaniel Reeves, O.S.B., of Fort Wayne, Ind., Brother Jonathan Fassero, O.S.B., of Mishawaka, Ind., Brother Bede Cisco, O.S.B., of Indianapolis, and Brother Denis Condon, O.S.B., of Brooklyn, N.Y. Archbishop George J. Biskup, was the ordaining prelate.

Presidential Scholar has 8 sisters

KENSINGTON, Md. — Seventeen-year-old Linda Falcao has received more honors in the past several months than many people win in a lifetime. The high school senior was one of 121 students across the country recently named a Presidential Scholar, in addition to having won a National Merit Scholarship and being named a Ben Franklin Scholar by the University of Pennsylvania.

The eighth child of a family of nine girls, Miss Falcao seems to take the academic honors in stride. "I'm happy about being a Presidential Scholar because it makes everyone else happy—my teachers, parents and friends—but just like one of the other winners said, it's nice to have, but I don't feel any different," she said.

PRESIDENTIAL Scholars are selected from more than two million College Board examinees—two from each state; the District of Columbia, Puerto Rico, Americans living abroad and 15 chosen at large—on the basis of test scores, essays, activities and teacher recommendations. The program, started by President Lyndon Johnson in 1964, awards bronze plaques to the students in a

White House ceremony with the president.

MISS FALCAO, who plans a career in law, feels strongly about abortion. "I would like to see a constitutional amendment prohibiting abortion," she said, adding that she has marched in pro-life protests in Washington. She also disagrees with the ERA "because it's too vague. Justice, equal rights and equal pay have already been secured by other legislation."

"I never noticed any real discrimination," she said, "but among some boys at school, there is a definite feeling of being threatened," by a bright woman. Miss Falcao, president of her school's National Honor Society, will graduate in June and begin English studies at the University of Pennsylvania in September.

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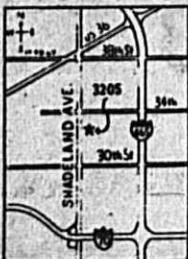
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today's music

by charlie martin

For the past 15 years, Neil Diamond has been a leading vocalist and composer. His vocals are alive, rich and vibrant, while his writing refines contemporary themes, filling them with his own meaning and interpretation. His album, "Live At the Greek," frames well his distinctive style and his dynamic effect on a live audience.

"Beautiful Noise" is one song from this album. It is a reflection on the sounds of life that the singer hears, sounds full of people, of a city, of ongoing activity all around him. It is children playing in a park, hundreds of cars zooming by—indeed, it is a parade orchestrated by life itself.

Its beat is diverse and most captivating. It is a beautiful noise that reaches out to include each of us, a noise that finds its own expression in the melodies of our lives. It is a tune holding many harmonies, some which bring a foundation of values, others which define the higher ranges of freedom. We are both conductor and performer in creating this beautiful sound, and even when we are in the audience for life's sound, we are never left with a passive role.

THIS SONG easily leads the listener to more thoughts and questions about the gift of life. Have you paused lately to really listen to the sound of life? Who and what are creating the sounds that encircle your existence? What kind of song is playing in your heart?

It is an alive melody, a quiet sonata of reflection, or perhaps a dirge of emptiness? The sounds of life are all around and within us, but they become an unheard symphony if we do not tune them in. Even a beautiful



noise can go unappreciated when lost in a hectic din. We need to stay within listening distance of our life rhythms if our gift of life is to grow in meaning.

Further, we need to listen for the sounds that people are making as they interact with us.

Some of these sounds are soft, perhaps even fearful, and need a gently listening ear. Sometimes we need to listen for what is not being said verbally. Its sounds can be alive and beautiful too.

There are times when it is difficult to say "thank you," "I'm sorry," or "I love you," but these beautiful sounds are present if we listen with our hearts. Other people are most direct, crashing cymbals or booming timpani, giving off a sound that is really a cry for help, or a plea to be touched with love.

Some people sound harsh, difficult to listen to, and we would rather run away from their sound. Yet, we may be the very one causing their pain, and thus, the one to bring the healing needed. People in our lives are making all types of sounds, and if we pause to hear them, we will learn much about these people and ourselves.

LONG AGO, the writer of

BEAUTIFUL NOISE

What a beautiful noise, coming up from the street
Got a beautiful noise, got a beautiful beat
It's a beautiful noise, going on everywhere
Like a clickity-clack of a train on a track, it's got rhythm to spare

Well it's a beautiful noise, and it's a sound that I love
And it makes me feel good, just like a hand in a glove
Yes it does, yes it does

What a beautiful noise—coming up from the park
It's the song of the kids, and it plays until dark
And it's the sound of the cars, of their furious flights
There's even romance in the way they dance to the beat of the lights

And it makes me feel good, just like a hand in a glove
Yes it does, yes it does—what a beautiful noise

It's a beautiful noise, made of joy and strife
Like the symphony played by the passing parade, it's the music of life

It's a beautiful noise, it's a sound that I love
And it makes me feel good, just like hand in a glove
Yes it does, Yes it does, what a beautiful noise
Coming into my room, and it's beggin' for me
Just to give it a tune.

Written by: Neil Diamond
Sung by: Neil Diamond
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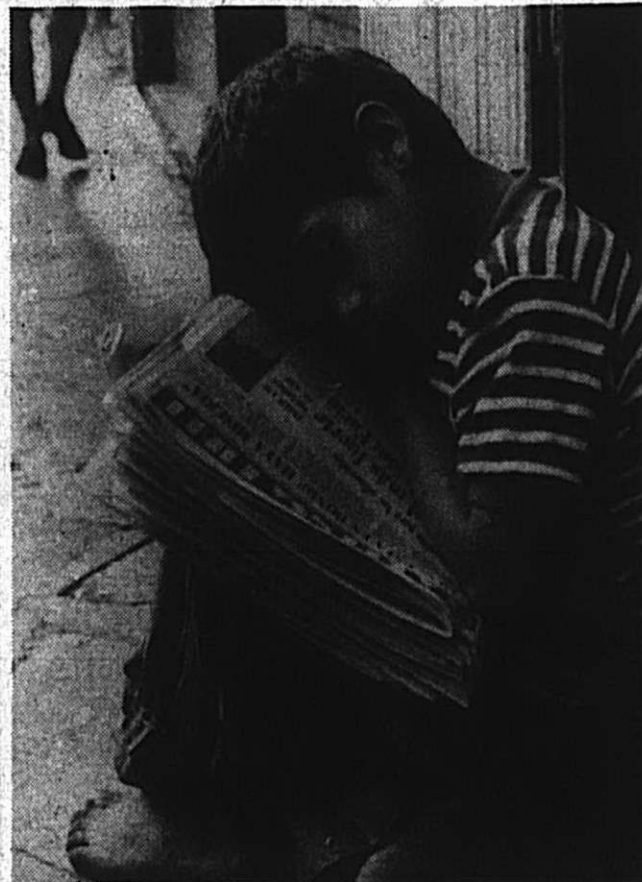
the biblical book, Deuteronomy, reflected on our invitation to participate fully in life's richness. His words are equally challenging today:

"I have set before you life and death, the blessing and the curse. Choose life then, that you and your descendants may live." When we choose life, we open ourselves to its many sounds and noises. We learn of its joys and we walk through its pains. Yet we are given a choice.

We can choose to live peripherally, superficially, safely away from the demands that life's noises may place upon us. Or we can open our ears and hearts to all of life's sound. There will be occasions when time away from life's sound will

be necessary, but once we have truly heard it, we will always come back to it. Life's sound is God's gift to us and truly a beautiful noise.

© 1978, NC News Service



WEARY VENDOR—A young newspaper boy, perhaps because business is slow or perhaps just tired from a long day, takes a nap on a street in San Jose, Costa Rica. [NC photo by Mario Castillo]

Worship right

LOS ANGELES — Citizens have the right to worship when they are obliged to do so by their religion. Father Peter Garcia told the U.S. Equal Employment Opportunity Commission.

He testified at a hearing called to clarify an employer's obligation to accommodate religious beliefs of employees.

Father Garcia confined his remarks to the religious beliefs of Roman Catholics, particularly those of Hispanic descent. He is secretary of the Los Angeles Archdiocesan Spanish Speaking Apostolate.

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—tv programs—

Francis of Assisi program back for encore May 7th

BY T. FABRE

NEW YORK—For those unable to see it when originally broadcast last December—as well as for those who wrote asking for it to be repeated—the religious special "Francis of Assisi—A Search for the Man and His Meaning" is being rebroadcast Sunday, May 7, at 1-2 p.m. on NBC-TV.

This one-hour documentary film is an unusually moving exploration of the life of the little poor man of Assisi and of his meaning for our times.

The documentary begins with a statement and a question which focuses well the subject of the hour: "Everything about Francis is fascinating—and bewildering—not least the fact that he seems as vibrantly alive to our time as to his own. What has this man of poverty and prayer to say to our age of frenzied activity in its mad scramble for pleasure and possessions?"

VIRTUALLY ALL of the program was filmed in the rugged and beautiful Italian province of Umbria: in Assisi, where Francis was born in 1182 and died in 1226; in the countryside surrounding Assisi, where he was converted; in Greccio, where he instituted the custom of the Christian creche; in Alverna, where the stigmata were imprinted on his body; in Fonte Colombo, where his eyes were cauterized; and in Eremo Carceri on Monte Subasio, the hill overlooking Assisi where he meditated and prayed.

"FRANCIS OF ASSISI—A Search for the Man and His Meaning" is most effective in its re-creation of the mood and feel of the world of the 12th and 13th centuries and in its careful chronology of the central events in Francis' life.

To his credit, producer-director Martin Hoade has kept the focus of his color cameras on the byways and rural settings of Umbria which have remained largely unchanged since Francis himself walked them; the program spends little time

on the great edifices that have been built to commemorate Il Poverello.

The program's on-camera host is Father Agnellus Andrew, a Scottish Franciscan who is director of the Catholic Radio-Television Center for the church in Britain and president of UNDA, the international Catholic broadcasting association. Off-camera narration, written by Philip Scharper, is presented by Lee Richardson, a television, film and stage actor.

FOR THOSE unfamiliar with the details of Francis' life, "Francis of Assisi—A Search for the Man and His Meaning" will be both entertaining and enlightening; for those who are his followers, the program will strike welcome sparks of recognition and remembrance.

"Francis of Assisi—A Search for the Man and His Meaning" was produced by the NBC television religious programs unit in cooperation with the Office for Film and Broadcasting of the U.S. Catholic Conference.

TV Programs of Note

Sunday, May 7, 12:30-1 p.m. (ABC) "B'riha—Flight to Security." Documentary about the underground organization which smuggled 250,000 survivors of the Nazi death camps into British-occupied Palestine.

Monday, May 8, 10-10:30 p.m. (PBS) "The Originals: The Writer in America." Eudora Welty, the celebrated Mississippi novelist and master of the short story, is the final writer to be profiled on this series.

Tuesday, May 9, 9:30-10 p.m. (PBS) "I Am a Man." Documentary account of the 1968 sanitation-workers' strike in Memphis, Tenn., during which the Rev. Martin Luther King was assassinated.

Wednesday, May 10, 8-9 p.m. (PBS) "Light of the 21st Century." All that you ever wanted to know about lasers and how they will affect everyday life in the near future is described on this

NOVA program.

Wednesday, May 10, 9-10:30 p.m. (PBS) "Shooting the Chandelier." The last in a trilogy of dramas about human rights, David Mercer's play is set in 1945 during the Red Army's "Liberation" of Czechoslovakia.

Thursday, May 11, 8-9 p.m. (CBS) "The Vital Connection." The interrelationship of the brain and the body is explored through the use of special photographic techniques on this program in "The Body Human" series.

Religious Broadcasting Highlights—Radio: Sunday, May 7, "Guidelines" (NBC) presents Rosemary Haughton, a prominent English Catholic lecturer and author of numerous theological works reflective of the post-Vatican Council spirit of Catholicism, which are addressed as much to those outside the Church as to her fellow Catholics. A mother of 10 whose achievements include writing fiction and poetry and maintaining a broad and active interest in the sociological, ecological and economic issues of our time, Mrs. Haughton begins a four-part series of conversation-talks on the theme, "Dare We Think of Mary?" Her first subject is "Devotion With Mary." (Check local listings for exact time.)



WORLD TRAVELERS—Robert Logan, center, stars as a sailor out to circle the world in "The Sea Gypsies," a Warner Bros. release. He is accompanied by a photographer played by Mikki Jamison-Olsen, his daughters played by Shannon Saylor and Heather Rattray, and a stowaway played by Cjon Damir Patterson. The film is intended for family viewing. [NC photo]

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Uruguay notes vocation rise

MONTEVIDEO, Uruguay — Although Uruguay has considerably fewer priests now than it did 10 years ago, new religious vocations are on the upswing, two officials of the Uruguayan Bishops' Conference have said.

Father Adolfo Antelo, head of social communications for the conference, said that the country now has 137 men studying for the priesthood, nearly double its total of 70 a decade ago.

—viewing

with arnold

Sometimes it's funny

BY JAMES W. ARNOLD

"House Calls" is one of those films that is, I fear, more interesting as a sociological case study than as comedy entertainment, which is presumably what the producers had in mind.

The story, which somewhat puzzlingly took four high-priced writers to complete (always a bad sign), concerns a recently widowed but childless surgeon (Walter Matthau) who has two problems: finding a new feminine interest in his life and coping with difficulties created by his boss, a bumbling over-age chief of staff (Art Carney), who when asked to approve a closed circuit TV system for the newborn nursery, asks, "What the heck are they gonna watch?"

Although it may be hard to take the waspish-but-lovable Matthau, who is flabby and almost 60, as a swinging bachelor, he has few troubles in the first area, moving easily through one-night stands with one young but inarticulate beauty after another until he is hooked by mature divorcee Glenda Jackson. (As he puts it, there is comfort in an older woman—she doesn't like rock music either, and you don't have to explain everything, like who Ronald Colman is).

VIEWERS SHOULD know that this approach to sex is what might be described as PG porn. That is, you know there is promiscuity going on, and it's treated as a joke, but it happens entirely off-screen. Ultimately, Ms. Jackson refuses to be just another number in the little black book. She insists on fidelity, which in terms of



this script means exclusive commitment for two or three weeks at a time. Thus, the problem is incipient moral idiocy—the Beverly Hills sexual ethic—rather than orgies on screen.

We know, I guess, that classy people like Matthau and Jackson are headed eventually for marriage. The wildest scene is a vaguely funny exercise in which the pair prove that it would be impossible anatomically to do anything wrong under the old movie code, which required that each partner keep at least one foot on the floor at all times.

The crisis with Carney is precipitated when, apparently due to his ineptness, a rich patient expires on the operating table, and his widow threatens a \$10 million malpractice suit.

The wife (Candice Azzara) is a dumb Brooklyn blonde type (there is specific reference to the late Judy Holliday) who proves to be not so dumb. Matthau connects with her by reminiscing fondly about the old attractions of Coney Island, and is assigned to persuade her to drop the suit. But he imbibes too much vino, passes out on the pool table, and we never do discover (who cares?) if this hospital survives.

SOCIOLOGICALLY, of course, the film is yet another comic attack on the docs and nurses, who must be aware by now that there is a lot of hostility out there about high costs and careless treatment. (In one scene, there is a moaning unattended patient on a gurney who may have been riding the elevator—a lost case—for hours). The use of the elderly doctor and his senility as a comic foil (he even walks around with his wristwatch alarm buzzing) fits the dubious taste of the rest of the movie.

"House Calls" makes an interesting contrast to "An Unmarried Woman," since it deals with a similar situation

(being suddenly single in middle age) from the conventional male viewpoint. Matthau has no difficulties. He practically has to fight attractive ladies off, and resumption of the dating cycle is seen as delightful rather than dreary or threatening. Jackson's teenage son is no factor, since he is mostly off spending his six-month visitation period with his father. O temporal O mores!

There is an obvious trend to middle-age romance in films right now, but it's worth noting that what is really being promoted is the joy of unattached romantic experience, a fantasy usually associated with the early 20's. To do that in your 40's or beyond, you have to be widowed or divorced. I'm not sure it's healthy to tell the troubled middle generation that the "Answer" is going back to dating and beach-walking with a new love.

Despite all these reservations, Matthau and Jackson are fun to watch even doing thin material. Director Howard Zieff ("Hearts of the West") also triumphs over the script with several funny scenes, including a funeral and Carney-delivered eulogy for a deceased, Charlie Finley-type baseball owner held in Dodger Stadium. His ashes are buried in an urn under home plate. [Rating: A-3, morally unobjectionable for adults]



IN ST. MEINRAD PLAY—Father Gavin Barnes, as the Town Governor, voices his anger at Tom Row in the St. Meinrad College spring production of "The Inspector General," to be presented at 2 p.m. [E.S.T.] Saturday and Sunday, May 6 and 7, in the St. Bede Theatre. Father Gavin also doubles in brass as the play's director. Row is a senior from Waterloo, Ill. Tickets will be available at the door.

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—tv films this week—

THE CHEYENNE SOCIAL CLUB (1970) (CBS, Saturday, May 6): A slightly decadent western, directed by Gene Kelly, in which two veteran cowpokes (James Stewart, Henry Fonda) find that they have inherited a house-of-ill-fame (which is pretty much what happened to the western movie genre itself). The wranglers also find that the town (as well as the girls) are dead-set against reform. It's all mostly for laughs, including the inevitable final shoot-out. Essentially a long raunchy joke, not recommended.

ALICE DOESN'T LIVE HERE ANYMORE (1975) (NBC, Saturday, May 6): Martin Scorsese's marvelously real, funny and sometimes poignant movie about a thirtyish working-class widow (Ellen Burstyn) and her precocious son trying the independent life on-the-road in the contemporary Southwest.

Considerably better than the TV sitcom adopted from it. Recommended for adults and mature youth.

THE ALAMO (1960) (CBS, Tuesday, May 9): About 185 heroes, directed and led by John Wayne, defend Texas against an army of nice but ill-fated Mexicans. This \$12 million (pre-inflation) epic is full of action, blood, pathos, messed-up history and endless speechifying on over-simplified patriotic virtues. Satisfactory pseudo-history for all ages.

Forty years ago James J. Russell was elected president of the newly formed St. Vincent de Paul Society unit at Holy Trinity parish, New Albany.

James A. Bandy

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