

THE

Archdiocese of Indianapolis

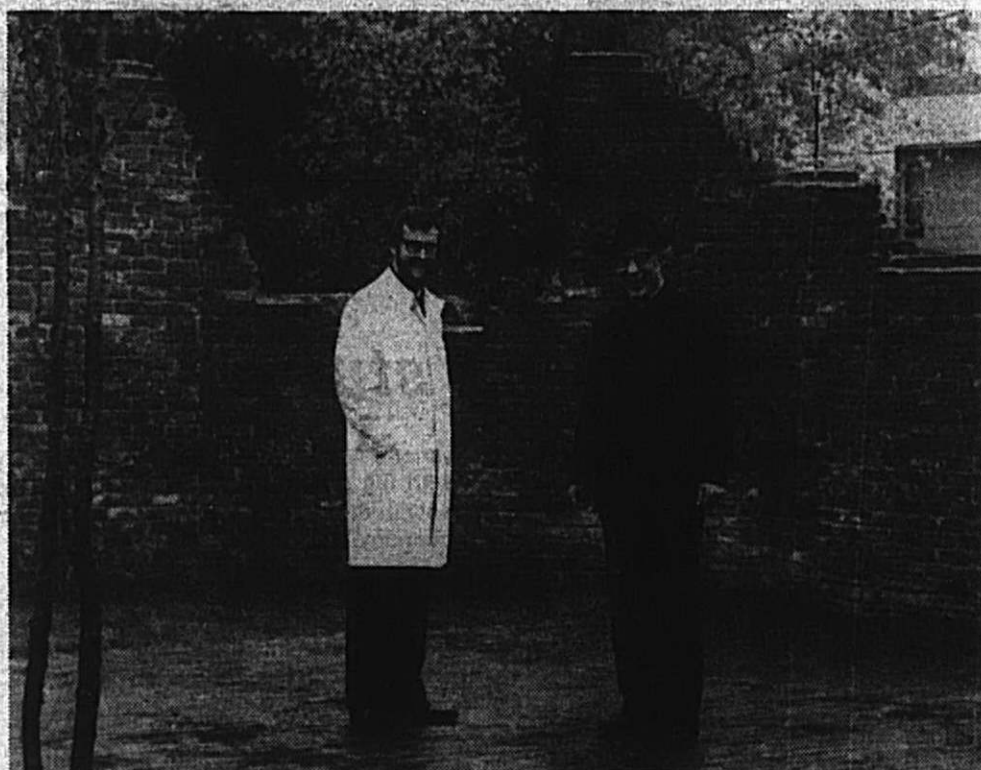
CRITERION

VOL. XVII, NO. 31

INDIANAPOLIS, INDIANA

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Old rectory now an interfaith center



An ecumenical service celebrating 15 years of effort by the Interfaith Community Council (formerly the downtown Neighborhood Council) of New Albany inaugurated the use of the former Holy Trinity parish rectory as the new location for the council this past Sunday. Called the Holy Trinity Social Ministries Building, it will house more than half a dozen social agencies functioning in the Falls Cities area.

Fr. Stanley Herber, pastor of St. Mary parish, New Albany, stands in the photo at left in Holy Trinity Heritage Court, a park area landscaped last fall with hawthorn trees where the former Holy Trinity church stood. The church was razed by fire on December 29, 1975. The former rectory, now the Social Ministries headquarters, stands in the background.

AGENCIES NOW HOUSED IN the Holy Trinity building include the New Albany office of Archdiocesan Social Ministries, Citizens Action Coalition, Contact Kentuckiana, Right to Life, Council for Aging, PLUS Line and the various departments of the Interfaith Community Council. Dr. George Beury is executive director of ICC.

In the photo at the top left, Fr. Herber stands with Fr. Bernard Gerdon, pastor of Holy Trinity parish during the last 14 years of its existence, in the brick courtyard in what was the location of the sanctuary of Holy Trinity church. As part of the landscaping, a portion of the brick fire wall which surrounded the sanctuary was retained.

THE PHOTO AT THE top right is a close-up of the bells of the old church. All that remains of the two bronze bells used in the church now sit at one end of Heritage Court with a plaque identifying them and their date of dedication.

Holy Trinity was one of the oldest church buildings of the diocese having been built in 1852. Holy Trinity parish merged with St. Mary parish when the decision was made by Archbishop Biskup not to rebuild. St. Mary is situated only one block from Holy Trinity.

Bishops put spotlight on 'people in the pew'

BY NANCY FRAZIER

CHICAGO—At their spring meeting, U.S. bishops put the spotlight on the individual Catholic, saying that plans for family ministry and social justice won't work unless the people in the pews take responsibility for doing their part.

In addition, the Church's blueprint for evangelization — recommending that the family and the parish be used to reach the estimated 80 million Americans who don't go to church—was unveiled at the May 2-4 meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference.



Such internal matters were the major emphasis on the semi-annual gathering of American bishops. External issues expected to make news at the meeting, such as a statement by the full body of bishops on Southern Africa and a committee near-endorsement of the Equal Rights Amendment, never got off the ground.

BEFORE THE GENERAL meeting, the bishops' Administrative Board voted to withdraw the Southern Africa statement from consideration because of the rapidly changing situation in Rhodesia, South Africa and Namibia.

The decision to postpone consideration of the statement indicated "no lack of

conviction about the issue," said Archbishop John R. Quinn of San Francisco, NCCB-USCC president, at a press conference after the meeting, but rather "to face the realities of the situation."

The statement as proposed by the USCC Committee on Social Development and World Peace called on the U.S. government to restrict and discourage U.S. business from investing in South Africa and its trust territory, Namibia, and to abide by U.N. sanctions against Rhodesia.

The ERA question, brought up when the Ad Hoc Committee on Women in Church and Society asked to issue a statement in its own name supporting the ERA, was the subject of intense lobbying pro and con.

In its statement, the women's committee, chaired by Bishop Michael McAuliffe of Jefferson City, rejected charges that passage of the ERA would harm the family or adversely affect anti-abortion efforts. But the Administrative Committee decided instead to stand by a 1972 conference policy which concludes "the doctrinaire character and broad sweep of the amendment may very well destroy the unity essential to a stable family relationship."

BY FAR THE MAJOR topic of discussion at the bishops' meeting, however, was the plan of pastoral action for family ministry, which was approved unanimously after a preliminary (See BISHOPS SPOTLIGHT, Page 4)



AT BISHOPS' SESSION—U.S. bishops, meeting at the Palmer House Hotel in Chicago, study one of the proposals on their agenda. The semi-annual meeting of the National Conference of Catholic Bishops and the U.S. Catholic Conference drew 250 bishops. [NC photo by Richard Faverly]

Moro slaying stuns Pope

ROME—Pope Paul VI has expressed his sorrow and dismay over the "barbaric slaying" of Aldo Moro, five times Italian prime minister and president of the Christian Democrats (Italy's Catholic party).

Moro's body was found May 9 in a red Renault car near Italian Communist Party headquarters.

Moro, 61, was kidnapped by Italy's Red Brigades terrorists March 16 near his home in a Rome suburb.

Almost immediately the Vatican transmitted over Vatican Radio a statement condemning the murder and calling for "renewed solidarity and active brotherhood" among Italians.

POPE PAUL VI SENT a telegram to his vicar for Rome, Cardinal Ugo Poletti saying, "We cannot find adequate words to express our deep affliction and dismay over the barbaric slaying of Aldo Moro, which came about with disregard for every humanitarian appeal."

Pope Paul said he was raising "fervent prayer to invoke from divine goodness eternal peace on the statesman who, in his

various high posts, promoted generously with his gift of genius and with tireless solicitude, justice and peaceful social harmony."

He asked Cardinal Poletti to tell the Moro family that he was "particularly near them in this tragic hour" and that he participates "intimately in their inexpressible sorrow."

"The criminal kidnappers of Aldo Moro," said Vatican Radio, "ignored every humanitarian appeal with an open challenge to the entire nation, grieved and anxious, and brought to term their macabre death plans, the wickedness of which words cannot describe."

THE RADIO SAID that Moro's death and the death of his five-man police escort, slain during the kidnapping had "almost a sacrificial character."

Vatican spokesman Father Romeo Panciroli said that when Pope Paul was informed of Moro's death, he "did not have words to describe his consternation." The priest added that the pope went immediately to his private chapel to pray.

capsule news

Defections down

VATICAN CITY—The number of priests asking for laicization—release from priestly rights and duties—has decreased. But some requests for return to the lay state have reached the Vatican from permanent deacons, the Vatican's Doctrinal Congregation reported in the yearbook, *Attività Della Santa Sede* (Activity of the Holy See).

Nuns challenge

WASHINGTON—Network, a political lobby of Religious, primarily nuns, has challenged a Vatican congregation which recently said Religious should not take the lead in political action. "How can the church bind up wounds without addressing those structures which cause the wounds?" Dominican Sister Carol Coston, Network's executive director, asked in a prepared statement.

Pope's appeal

VATICAN CITY—Pope Paul VI urged the bishops of Nicaragua to answer "the call of the poorest" and to make themselves defenders of "those who lack a voice." But they should not let the church be used "for goals foreign to it," he said while receiving the Nicaraguan bishops in audience May 8.

Tax proposal

WASHINGTON—Congress is considering a controversial proposal to allow the 75 percent of all Americans who file a standard deduction tax form to deduct also their charitable contributions.

Raps speculations

LONDON, Ontario—Bishop G. Emmet Carter of London, Ontario, said theologians' speculations are not as authoritative as pronouncements from the Church's traditional magisterium, or teaching authority, made up of bishops and the pope. To hold otherwise, the bishop said, would doom the Church.

Dismisses jury

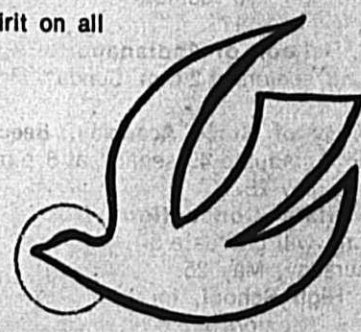
SANTA ANA, Calif.—Even those members of the deadlocked jury who voted to convict Dr. William B. Waddill, Jr., of murder in the death of a baby girl who survived a saline abortion attempt did not believe the prosecution's claim that Dr. Waddill strangled the baby to death, according to the jury's foreman, John Thomas. Superior Court Judge James K. Turner declared a mistrial and dismissed the jury May 5 after 11 days of deliberations. A majority of jurors favored acquittal.

Charismatic Mass of the Pentecost

WE INVITE YOU to gather at St. Mark's Church to celebrate the promise of God's Prophet, Joel:

"... I will pour out a portion of my spirit on all mankind..." (Acts 2:17)

"This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life." (1 John 1:1)



THE MONTHLY CHARISMATIC MASS WILL BE HELD THIS MONTH AT:

St. Mark's Church
6040 S. East Street

Celebrant: Fr. Herman Lutz
DATE: Saturday, May 13, 1978
TIME: 7:30 P.M.

Jesus Christ is the same yesterday, today, and forever. (Hebrews 13:8)

Three to be ordained for Archdiocese on May 20

Archbishop George J. Biskup will ordain three young men to the priesthood for the Archdiocese at 11 a.m. Saturday, May 20, in SS. Peter and Paul Cathedral.

The ordinands are Rev. Daniel F. Armstrong of Richmond; Rev. Steven Schafftlein of Floyds Knobs; and Rev. Kenneth Taylor of Indianapolis.

More than 100 priests are expected to serve as concelebrants with the Archbishop at the age-old ordination ritual.

Special music for the ceremonies will be under the direction of Charles Gardner, Archdiocesan Director of Music.

Archdiocesan high schools set graduation

A total of 1,266 seniors will be graduated from the 11 Catholic High schools in the Archdiocese this year, 110 fewer than in 1977.

Archbishop George J. Biskup, who rotates visits among the schools each year, will be present for commencement exercises at the Latin School, Chatard High School, Roncalli High School and Brebeuf Preparatory School, all in Indianapolis; Providence High School, Clarksville; and Shawe Memorial High School, Madison.

IN THE SCHOOLS where the Archbishop is not present, the Archdiocese will be represented by Father Gerald Gettelfinger, Superintendent of Education, and Stephen J. Noone, Director of the Department of Schools. Father Gettelfinger will also be present with the Archbishop at Providence and Shawe High Schools and Mr. Noone will be at Chatard.

In the seven interparochial schools, including the Latin School, there are 855 graduates with 411 in the four private schools. Two schools, Schulte High School, Terre Haute, and St. Mary Academy, Indianapolis, were closed at the end of the 1976-77 school year. Two others, the Latin School and Our Lady of Grace Academy will close this year.

COMMENCEMENT exercises at the schools are the following:

Brebeuf Preparatory School, Indianapolis, will graduate 155 seniors at 4 p.m. Sunday, May 14.

Providence High School, Clarksville, will graduate 166 seniors at 8 p.m. Wednesday, May 17.

Latin School of Indianapolis will graduate 21 seniors at 2 p.m. Sunday, May 21.

Our Lady of Grace Academy, Beech Grove, will graduate 49 seniors at 8 p.m. Thursday, May 25.

Immaculate Conception Academy, Oldenburg, will graduate 56 seniors at 10 a.m. Thursday, May 25.

Ritter High School, Indianapolis, will graduate 132 seniors at 8 p.m. Friday, May 26.

Roncalli High School, Indianapolis, will graduate 157 seniors at 7 p.m. Friday, May 26.

Scecina High School, Indianapolis, will graduate 179 seniors at 8 p.m. Friday, May 26.

Shawe Memorial High School, Madison, will graduate 24 seniors at 2 p.m. Sunday, May 28.

Chatard High School, Indianapolis, will graduate 176 seniors at 8 p.m. Tuesday, May 30.

After the ordination an informal reception for the newly ordained, their families and others in attendance will be held in the old Cathedral High School gymnasium at 14th and Meridian Streets.

Following is a brief biographical sketch of each of the three ordinands along with pertinent data on their respective First Masses and receptions.

Rev. Daniel F. Armstrong

Armstrong is the son of Mr. and Mrs. Foster Armstrong of St. Andrew parish, Richmond. He is a graduate of Richmond Senior High School and Le Mennais College, Alfred, Maine. He did post-graduate work at Manhattan College, New York, and studied theology at Toronto School of Theology in Ontario, Canada, where he earned a Master's degree in Catechetical Theology.

He will offer his First Mass in Holy Name Church, Beech Grove, at 6:30 p.m. (C.D.T.) on Saturday, May 20. Father David Kahle will be the homilist. Concelebrants will include Fathers Ambrose Schneider, James Wilmoth, Harry Tully, Karl Miltz, Harry Schneider, Blaise Hettich, O.S.B., Colman Grabert, O.S.B., and David Kahle. Serving as deacon will be Rev. Ralph Scheldler.

A reception will be held at 7:45 p.m. on May 20 in Father Hartman Hall.

Rev. Steven Schafftlein

Schafftlein is the son of Mr. and Mrs. Clarence Schafftlein of St. Mary-of-the-Knobs parish, Floyds Knobs, Ind.

He is a graduate of the Latin School, St. Meinrad College and St. Meinrad School of Theology, where he was awarded the Master of Divinity degree.

He will offer his First Mass in St. Mary-of-the-Knobs Church at 2 p.m. (E.D.T.) Sunday, May 21. Father James Byrne will give the homily. Concelebrants will be Fathers Paul Sweeney, William Munshower, Bernard Koopman, James Byrne and others. Rev. Paul Shikany will be the deacon.

A reception will follow after the Mass in

Jesuit counselor,

Fr. Ratterman, dies

INDIANAPOLIS—Father Patrick H. Ratterman, S.J., 62, a native of Cincinnati and a member of the Brebeuf Jesuit Community, died at his home here Thursday, May 4.

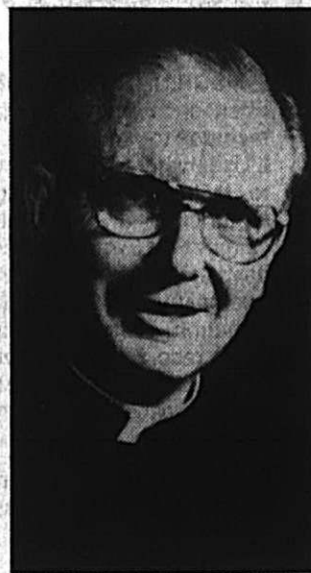
Funeral services were held in the Brebeuf Chapel on Monday, May 8.

For the past two years Father Ratterman had been working as a pastoral counselor at the Comprehensive Psychiatric Center, Inc., of Indianapolis. He had also been assisting at St. Thomas Aquinas Church.

Widely recognized as an author, lecturer and counselor, Father Ratterman was ordained to the priesthood on June 13, 1950, at West Baden by Archbishop Paul C. Schulte.

He served at Xavier University, Cincinnati, from 1952 to 1970 as dean of men, dean of students and vice-president for student affairs. After a serious heart attack in 1970, he withdrew from those duties, studied for six years and then came to Indianapolis.

Survivors include two brothers, Fred Ratterman of Cincinnati and George Ratterman of Kalewood, Colo.



Rev. Armstrong



Rev. Schafftlein



Rev. Taylor

the St. Mary-of-the-Knobs School Hall.

Rev. Kenneth E. Taylor

Taylor is the son of Mrs. Margaret Taylor of Holy Angels parish, Indianapolis.

He is a graduate of the Latin School, St. Meinrad College and St. Mary's School of Theology, Baltimore, Maryland, where he was awarded a Master of Divinity degree.

He will offer his First Mass in Holy

Angels Church at 2 p.m. (E.S.T.) on Sunday, May 21. The homilist will be Father Boniface Hardin, O.S.B. Concelebrating, in addition to the homilist, will be Fathers Clarence Waldon, Michael Carr, Albert Ajamie and others. Rev. Albert Patrick will be the deacon.

Receptions for the newly ordained will be held at 4 p.m. at Holy Angels School and 6 p.m. at St. Maur's Theological Center.

Board to weigh 7 proposals

The 24-member Educational Planning Commission will present nine of 27 proposals developed by seven task forces of the Planning Commission for approval of the Archdiocesan board of education in Columbus on Tuesday, May 16.

The proposals, researched by the task forces, were submitted to 143 parish and 12 district Boards of Education throughout the Archdiocese for their consultation. The Archdiocesan board is expected to act on the proposals at the May meeting.

The Planning Commission, which is made up of clergy, Religious and lay members appointed by Archbishop George

J. Biskup, met in Indianapolis for three days in early April to begin finalizing the proposals.

Prior to this meeting, the Commission members had decided to divide the 27 proposals into three groupings, each directed at a specific segment of the issues facing Catholic education today.

AT THE APRIL MEETING, the Commission considered the consultation on the nine proposals in Group I, dealing with issues important for parish and district level educational planning, which will (See BOARD, Page 4)

Criterion Readers:

**"WHERE THERE'S A WILL,
THERE'S A WAY."**



Every Catholic should find a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

SAY IT THIS WAY:

"I give and bequeath to the Society for the Propagation of the Faith, 136 West Georgia Street, Indianapolis, Indiana, the sum of \$_____ for its missionary purposes."

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST. INDIANAPOLIS, IN 46225

—living the
questions—

Can the public view parish records?

BY FR. THOMAS C. WIDNER

At the American bishops' meeting in Chicago last week, Bishop Francis Shea of Evansville raised a question near the end of the three-day conference about public access to parish and diocesan records. What with the popularity of *Roots* and the interest of many in genealogy, church records have become prime targets of research on the part of people climbing their family trees. Bishop Shea spoke about such interest as "creating problems concerning the security of our records" and the "taxing burden on the clergy and other staff" who spend hours searching for other people's pasts.

Bishop Cletus O'Donnell of Madison, Wisc., responded by distinguishing First Communion, Confirmation and death records from baptismal and marriage records. The former, he said, are public. The latter he described as "private records between a Christian and a church" which "should not be open to anyone who wants to search."

I asked Msgr. John J. Doyle, Archdiocesan archivist, about the matter as well as Fr. Myles Smith, canon lawyer at the Archdiocesan tribunal.



MSGR. DOYLE SHOOK his head in dismay for he has often encountered the pastor reluctant to open up his records to individuals. Not long ago an article in *L'Osservatore Romano* even took the American hierarchy to task for not making church records available for historical and genealogical research. Fr. Smith quoted canon #1813 of the Code of Canon Law. This canon describes what it calls the principal public ecclesiastical documents as being (among others) baptism, confirmation, ordination, religious profession, marriage and death records. The canon even states that inspection of such records may be obtained through action in Church courts if necessary. Such records are public, not private.

Msgr. Doyle believes that reluctance to open some public records stems from fears of revealing "illegitimate children" in families. Last fall he addressed the Indiana Historical Society about Roman Catholic church records in North America. In researching the subject, he discovered that access to church records is totally up to the whim of the local pastor. A determined researcher might find himself having to take his case to the tribunal if he so chose.

Canon law again stipulates that all parish records should be made available in the diocesan archives. Most

are not.

AMONG GENEALOGISTS there is general knowledge that Roman Catholic church records are among the most difficult to get to. For whatever reason, many pastors regard the interest of researchers as an intrusion in a Holy of holies. It is too bad because a lot of genuine research, not simply genealogical, is not only being stifled, but a public relations vehicle is being ignored.

Msgr. Doyle suggests that parishes and pastors who are bothered by the research of individuals should simply do what any self-respecting center of research would do—charge a small fee for the time involved. Any archives or records center charges on a per name or per hour basis for such work. It is quite conventional and also helps to limit researchers to the genuine ones.

One other note: Msgr. Doyle often expresses frustration at the shortsightedness in parishes which fail to send copies of parish directories, anniversary books or booklets and the like to the diocesan archives for preservation. It has often been difficult to answer historical questions about a given parish due to such neglect in the past. It would be helpful in the future if parishes and institutions would include the archives on their mailing lists.

—opinion—

Quota system 'no solution' for discrimination

BY MORRIS S. CASUTO

There is probably little new to be said regarding the controversy over the program and policy implemented by the University of California Medical School at Davis which Allan Bakke has charged with discrimination.

The legal issues seem relatively clear. The Fourteenth Amendment to the Constitution provides: . . . "Nor shall any State deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the protection of the laws."

In addition, Title 42 of the United States Code Section 2000d provides "No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal assistance." Further, Section 1981, Title 42 of the United States Code, stresses that "all persons within the jurisdiction of the United States shall have the same right in

every State and Territory to make and enforce contracts, to sue, be parties, give evidence, and to the full and equal benefit of all laws and proceedings for the security of persons and property as is enjoyed by white citizens, and shall be subject to like punishment, pains, penalties, taxes, licenses, and exactions of every kind, and to no other."

Having cited what I consider to be clear and obvious legal precedents to determine the illegality of quotas, let me add that the great domestic (sociological, economic, political and moral) issues of our time still remain the inordinate difficulties minorities face in entering American society. These are the disproportionate wealth concentrated in a few individuals and families; the enormous percentage of unemployed among blacks and other minorities; and the specter of once great cities now almost the exclusive domain of either the very rich or the disenfranchised and virtually helpless.

While all these great issues must, indeed, be dealt with if our society is to maintain itself, I must point out that many organizations remain opposed and terribly concerned with the unfortunate and inaccurate path taken on the road towards equality. The road to equality in American society must not be the road of quotas and further discrimination.

IT IS CLEAR AND OBVIOUS that Bakke was precluded from consideration for a number of places because he is white. Had Bakke been a member of a minority group, the illegal nature of the action taken by the University would have been manifest. To quote Philip Kurland, the major author of the Anti-Defamation League's brief amicus "the Constitution and laws which forbid exclusion of blacks solely because they are black do not permit exclusion of whites because they are white."

It is the belief of the Anti-Defamation League that racial quotas are intrinsically malignant. There is no benign quota when measured against the individual who is deprived of the right to compete on equal terms because he was not a member of a preferred group.

Is such an individual any less the victim of discrimination? May we easily discount the pain and suffering attendant on an individual so deprived? Can we say, without the ache of moral conscience, that because Bakke's race had benefited unduly from past discrimination against minorities, he must now pay society's debt?

It should also be pointed out that while no one in their right mind denies the history of persecution which minorities have endured in this nation, the morality of a policy (not to mention its efficacy) which in effect says that societal parity can only be achieved by another instance of discrimination, is certainly open to question. The American people will just not buy that argument.

Our duty—Jews, Christians, all minorities, and, in fact, all Americans—is to forge an instrument for change which will not require a good person to defend a quota which is seen as the only way minorities can rise, or force others to protest an inequitable solution to the real problem of discrimination and thereby appear, however incorrectly, to support and defend privilege and inequality. The problems are enormously complex, and if, in effect, affirmative action is to succeed, it must not degenerate into the simple mechanism of quotas, which is exactly what the Bakke Case is all about.

[Morris S. Casuto is the Indiana Regional Director of the Anti-Defamation League of B'nai B'rith.]

Bishops spotlight (from 2)

discussion, an afternoon of workshops and several amendments.

The plan calls for diocesan planning for family programs beginning in 1979, implementation of parish programs and celebration of Family Year in 1980 followed by a decade of "reflection and research" toward the development of quality family life programs, and an emphasis on the family's social mission especially by Catholic participation in the White House Conference on Families in 1979.

But its major emphasis is on effecting a change in the individual family by helping them to become involved in "like-to-like ministry," such as divorced Catholics counseling the divorced and parents aiding other parents.

The Call to Action plan approved at the meeting puts a similar emphasis on individual actions, this time in the area of social justice.

The five-year plan, the U.S. bishops' response to the 1976 Call to Action conference held in Detroit, outlines Church and individual Catholic action required in six areas: education for justice; family life; the Church—people,

parish and community; economic justice; human rights; and world hunger.

It calls for convening conferences, issuing statements, establishing offices and other actions as a church response to those issues. But, it says, "we know as Christians that the most effective response to the ills of the world is ours to make, the duty to seek justice and equality resides with each of us."

Board (from 3)

begin in August of this year. The proposals treat such issues as adult education, Catholic schools, religious education of those not attending Catholic schools, and ongoing educational planning.

Following action by the Archdiocesan Board on the Planning Commission recommendations, the Group I proposals will be presented to Archbishop Bishop for his consideration and ratification. Upon ratification by the Archbishop, the proposals will become Archdiocesan Educational Policy and will be used by parish and district Boards of Education as a guide to their local three-year long-range educational planning process.

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—opinion—

Social policy on abortion compared to 'Holocaust'

BY MICHELE McRAE

Viewing "The Holocaust" and seeing one human being after another routinely massacred in such efficient manner was a shock to the system of caring people everywhere.

After the first couple of episodes, it gave one a feeling of numbness and powerlessness that one individual could even attempt to interfere with the system. A few did attempt, but it was "too little too late."

Many of us who have been active in the Right-to-Life movement have often in the past compared the atrocities of Hitler to our own social policy of abortion. There are many similarities in that it is some of our own American doctors and American people who are perpetrators of this crime and that we somehow must "dehumanize" the unborn child before we can accept abortion as the solution.

Many of us have already stood by as five years of legalized abortion and the loss of five million unborn lives have caused most of us to feel numb and powerless. But it doesn't have to be that way. Indiana Right to Life is organized to change our policy of abortion-on-demand and restore respect for life in this country. We have made giant strides and even the secular media, though still quite biased, have begun to admit that our strength is growing.

The print media most especially have taken note of this as articles in national publications have become quite common. The *New York Times* on Oct. 23, 1977, referred to us as "highly financed."

In the same newspaper a pro-abortion editorial on March 17, 1978, admitted that

"state and local governments are also feverish with anti-abortion activity." On Dec. 19, 1977, *Time* magazine headlined "New Limits on Abortion, Congress finds a compromise and the right-to-lifers come out ahead." *Newsweek* on Feb. 6 of this year referred to "the anti-abortion momentum that seems to be gathering."

Now is the time for us to believe in ourselves and our potential. We can change minds and most importantly we can, with the grace of God, change hearts. If each concerned person offered his talents to his local Right-to-Life group or helped to organize one in his community, we can live in peace knowing that we are not standing idly by.

To quote Congressman Henry Hyde, author of the amendment to restrict federal funding of abortion:

"When the time comes, as it surely will, when we face that terrible moment, the final judgment, I've often thought, as Fulton Sheen wrote, that it is a terrible moment of loneliness. You have no advocates there, you are there alone standing before God and a terror will rip your soul like nothing you can imagine. I really think that those in the pro-life movement will not be alone. I think there'll be a chorus of voices that have never been heard in this world, but are heard very beautifully and very loudly in the next world, and I think they will plead for everyone who has been in the movement. They will say to God, 'Spare them, because they loved us,' and God will look at us and say not, 'Did you succeed?' but 'Did you try?'"

(Mrs. McRae is president of Indiana Right-to-Life, Inc.)

—letters—

Deplores genetic screening

To the Editor:

Recently the Cincinnati Enquirer carried a series of articles on genetic engineering. They spoke about genetic screening of individuals, cloning, and "test-tube babies."

I found all of the articles disturbing. However, I feel that some of the statements in the article on genetic screening must be brought to light and more closely examined.

This article stated that genetic screening laws already exist in 46 states. The Chicago Bar Association has drawn up

a law to require marriage license applicants to undergo genetic screening in order "to reduce the number of non-productive members of our society." Scientist and DNA Nobel laureate Sir Francis Crick was quoted as saying "... no new-born infant should be declared human until it has passed certain tests regarding its genetic endowment and that if it fails these tests, it forfeits the right to live."

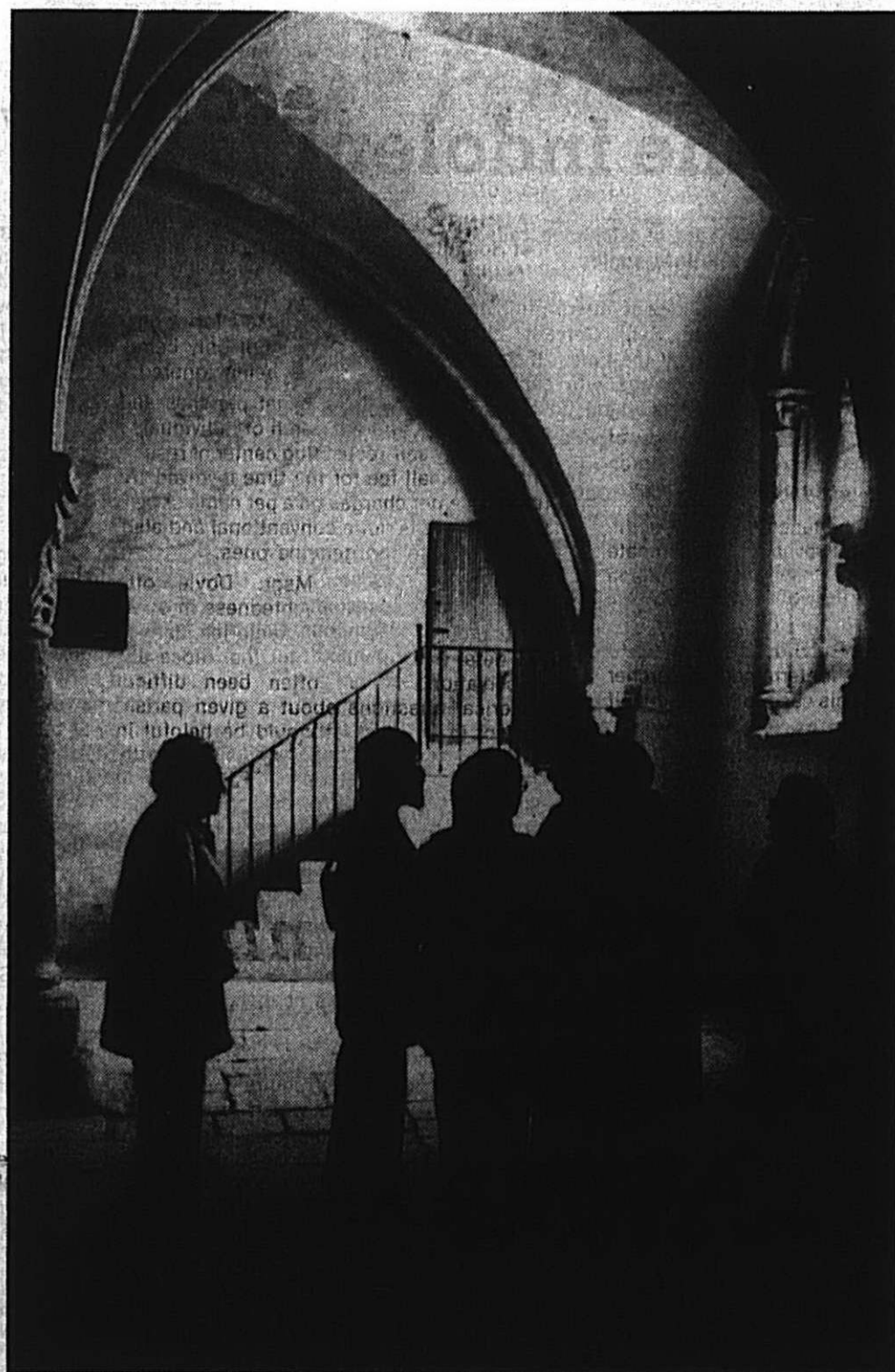
As Christians, we must be aware of any attempts at genetic manipulation. It bears a disturbing resemblance to the events portrayed in "Holocaust" on NBC. Genetic screening is just a far more subtle means of producing the same end—a supreme race of people.

It is bad enough that abortion is so lightly approached by so many today. However, it still remains an option that can be freely chosen by the individual.

It appears that our lawmakers are on the verge of depriving the individual of a freedom of choice in matters of reproduction. This would be a breach in every individual's rights. For many of us it would also be a breach in our moral codes. Reproduction must remain the option of every individual.

Marilyn G. Doll

Batesville, Ind.



ROOTS OF PENTECOST—The Cenacle or Upper Chamber is a Gothic Room built on the site of the Last Supper. Seven weeks after the Passion, the Holy Spirit appeared here to the assembled disciples. This was the origin of the Pentecost which the Church celebrates on May 14. [NC photo by Doug Landwehr]

Pope comments — the word on Pentecost this Sunday —

VATICAN CITY—Pope Paul VI has asked Catholics to mark the days before the feast of Pentecost (May 14) "with silence, reflection, and inner purification" in preparation to receive the "fire of the Holy Spirit."

Addressing thousands in St. Peter's Square before reciting the Regina Coeli, the pope said May 7 that the novena of prayer made by the apostles and the Virgin Mary before Pentecost "is an example which is still valid."

"It reminds us that this is a period of silence, of reflection, of inner purification and of self-education in order to be suitable, if not worthy, hosts of the fire of the Holy Spirit," said the pope.

He said that the "sorrows, difficulties, and bad experiences of life today" are good reason for everyone to re-enact the first Pentecost novena.

"More than ever before, we must unite with the body of the Church to obtain the energy of the Paraclete," said the pope.

By Father Donn Raabe

SOLEMNITY OF PENTECOST

"Come, Holy Spirit"

Acts 2:1-11
Psalm 104:1, 24, 29-31, 34
1 Corinthians 12:3-7, 12-13
John 20:19-23

Moved by the Spirit, the disciples spoke in many languages of the marvels God had accomplished in Jesus, the Lord. He is still at work accomplishing marvels in Jesus through each one of us, especially when we let Him or reflect on what He has been doing through us. There is one God, but so many ways He is at work for our salvation. All of it is the work of the Spirit for the upbuilding of Christ's Body to the glory of the Father so God may be "all in all," and that we might truly know that "in Him we live, and move and have our very being."

—the tacker—

'The quick brown fox and the indolent canine'

BY FRED W. FRIES

"Now is the time for all good men to come to the aid of their country."

From time immemorial, typing students have used this phrase as a practice drill to test out their speed and the mechanical condition of their machines.

In transmitting the national and international news to the Criterion and member newspapers over the teletype system, the National Catholic News Service in Washington uses a different, but equally familiar phrase, to check the printing clarity of the copy. The test phrase is "The quick brown fox jumped over the lazy dog's back 1234567890 times."

THE PHRASE PROVIDES a call-out of all the characters on the teleprinters in subscriber offices around the country. If any of the characters are not printing correctly or clearly, it can readily be detected as soon as the phrase is transmitted.

Recently the following came across the



Criterion tele-printer in straight "news story" form.

WASHINGTON—The quick brown fox jumped over the lazy dog's back.

It was not immediately determined whether the indolent canine was aware of the rapid forest denizen's action.

An informed source said it was doubtful whether the dog knew what was happening.

I've seen that lazy critter lie there and sleep through the noise of firecrackers exploding, the source said.

The source asked to remain unidentified.

After making his daring leap, the fox kept running.

There were unconfirmed reports of a brown streak across the western sky about the time of the jump, but whether that streak was the fox couldn't be learned.

"I looked out my kitchen window because I thought I heard one of the kids crying and just as I did, I saw this streak go flashing across the sky," said a resident of the area. "It was all brown and streaky."

The National Observatory said it

had received a lot of telephone calls, but no reliable information.

"Bunch of kooks kept interrupting my coffee break," said Sybil Cervant, chief bureaucrat on duty at the time. "If they're going to be seeing things, why can't they do it during regular working hours?"

Efforts to get an answer to Ms. Cervant's question were unavailing.

If indeed it was the brown fox who flashed across the sky after his daring leap over the dog, it would mark the first time such a thing has happened.

Previous leaps have been at low altitude.

'UP WITH PEOPLE' COMING TO INDIANAPOLIS—"Up With People," famed international singing group, is returning to Indianapolis May 19-30 after a two-year absence. The group will make some 24 appearances under the auspices of American Fletcher National Bank. Host families are needed to provide temporary lodging for the 200 college-age participants during their stay in the Hoosier capital. Those interested in participating in the host family program, even on a part-time basis, are asked to call 633-1543.

GOLDEN JUBILARIAN—Father Victor L. Dux, a member of the Benedictine community of Marmion Abbey, Illinois, is returning to his home parish, Holy Name, Beech Grove, on Sunday, May 21, to celebrate a Mass marking his 50th anniversary of ordination. The Mass will begin at 1:30 p.m. Relatives and friends are invited.

CEMETERY MASS SCHEDULE—George Rolfsen of St. Mark parish, Indianapolis, coordinator of Monthly Masses at Indianapolis Catholic cemeteries, has announced the 1978 schedule. (The Masses are not held in the winter and early spring because of the uncertainty of the weather.) They are offered on an alternating basis in the chapels of St. Joseph and Calvary Cemeteries at 2 p.m. on the third Wednesday of each month. Following is the complete schedule for the current year: May 17, St. Joseph; June 21, Calvary; July 19, St. Joseph; August 16, Calvary; Sept. 20, St. Joseph; and Oct. 18, Calvary. In addition to the monthly liturgy, hourly Masses will be held all day on All Souls Day, Nov. 2, from 8 a.m. until 6 p.m. in St. Joseph's chapel.

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—sunday scripture
readings—

Pentecost: a variety of divine gifts

BY FR. LOUIS A. RONGIONE, O.S.A.

"There are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good." [Second Reading: 1 Cor. 12:6-7]

The prophet Ezekiel has left us a record of an extraordinary vision. "I saw a hand stretched out to me, holding a scroll . . . it was written all over on both sides with dirges and laments and words of woe. And the Lord spoke: 'Eat this scroll, and be filled with it, and go speak to my people!' "So I ate it, and it tasted as sweet as honey." (Ez. 2:9 & 10; 3:1-3)

After having digested God's words, Ezekiel was commanded to convey God's message to the Jews: "Go to your fellow-countrymen and speak to them. 'Whether they listen or refuse to listen, say 'These are the words of the Lord.' " (lb. 3:11) Ezekiel continues with his vision: "A spirit lifted me and carried me along, and I went full of exaltation; the hand of the Lord strong upon me." (lb. 3:14)

THIS STIRRING VISION of Ezekiel is a preview of the first Pentecost. "When the day of Pentecost came, it found the brethren gathered in one place. Suddenly from up in the sky there came a noise like a strong, driving wind which was heard all through the house." (Acts 2:12)

It was the same spirit that filled both Ezekiel and the Apostles. It told them what to say to the people. It gave them the courage to say these things in the face of opposition, rejection, persecution, and death.

When the Holy Spirit descended upon the Apostles, they began boldly to preach "about the marvels God has accomplished." (Acts 2:11) Among the marvels accomplished by God is a distribution of gifts and ministries to every one of us. "There are different gifts but the same spirit; there are different ministries but the same Lord." (1 Cor. 12:4-5)

is useless for us to argue what professions or ministries contribute most to the benefit of society. It is idle to argue what gifts or personal endowments contribute most to self-improvement of the individual.

Let us acknowledge and be grateful for the variety of ministries and the multiplicity of gifts which the Holy Spirit has so generously distributed, and which we must use for the benefit of others as well as our own. "There are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good." (1 Cor. 12:6-7)

COMPARISONS ARE, indeed, odious. It

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—question box—

'Our teen-age son sometimes misses Mass'

BY MSGR. R.T. BOSLER

Q. We have a teen-age son who worries us no end. He attends Sunday Mass about once every six weeks, if that often. But when he does attend with us, he always receives Holy Communion. I am sure he doesn't go to confession first. How can he do this if he is guilty of mortal sin for missing Mass? What should we say to him?

A. I hope this does not shock you, but how do you know he is guilty of mortal sin? I am as unhappy as you are that your son and so many other teen-agers are taking the obligations of Sunday Mass so lightly. Somewhere along the line we let down our youth. We went through a period when some of our young priests and Religious, in reaction to the common practice of teaching that to miss Mass was always a mortal sin, taught that for some who got nothing out of the Mass it might be better to worship God by walking through the woods or doing a charitable deed. This was unfortunate.

If you have read my recent columns, you know that I have stressed the importance of Sunday Mass as a means of demonstrating our love for God and renewing our Christian commitment. But many of our young people have not yet understood this; they simply do not accept the fact that to neglect Sunday Mass can be seriously sinful. Therefore, when we see them receive Communion without con-



fession we must presume they are in good faith.

Rather than question your son about the state of his conscience, it might be better to compliment him and tell him how good it is to have him with you in church.

Studies have shown that a great many older teen-agers and young adults pass through an independence-seeking phase in which they stop attending Sunday Mass. Moral theologians today are calling attention to the rather obvious fact that we humans do experience a moral development in our lives and that this should be taken into consideration when judging the seriousness of sin. Should our expectations concerning Sunday Mass be the same for young people as for mature adults? We excuse them on many other grounds because of their immaturity.

Q. In the past, the Passion of our Lord revealed by St. Luke said that there were two thieves on the cross with him: one repentant, one not. Now when we read the Passion on Palm Sunday, it says there were two insurgents on the cross with our Lord, who also ridiculed him. This new version disturbs me very much. Why has it been changed? Did St. Luke come out of the blue to say it wasn't so?

A. St. Luke's account of the passion still has the consoling story about the repentant criminal, as he is called in the new translation. (Our old translation called him a "malefactor" and "robber.") Luke's passion story, however, is not read on every Palm Sunday, but every third Palm Sunday. This year St. Matthew's passion

was read, and next year St. Mark's will be read. Neither Matthew nor Mark knows anything about the repentant criminal.

The Gospels reflect different traditions about Jesus, and each evangelist has his own theological approach. Mark's account of the passion is full of gloom and sorrow. Matthew uses the story to prove that Jesus is the Messiah and the Son of God. Luke invites readers to be another Simon of

Cyrene, carrying their cross after Jesus, and to see themselves in the weakness of Peter and in the hope of the good thief. St. John's Gospel, which is read every year on Good Friday, does not mention Simon of Cyrene and merely states that "two others" were crucified with Jesus, "one on either side, Jesus in the middle."

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Announce retreat slate at Mount

MT. ST. FRANCIS, Ind. — preached retreats to be conducted at Mt. St. Francis Contemporary Christian Retreat Center this summer. will form the basis for the According to Father

Fintan Cantwell, O.F.M. Conv., retreat director, the Franciscan retreat staff chose this theme in response to the "considerable amount of confusion in the minds of the faithful making retreats at the Mount as they try to cope with spiritual renewal in their lives and a changing Church."

The following is the summer retreat schedule at the Mount:

Men: June 9 to 11 and August 11 to 13; Sisters: July 3 to 11 and July 17 to 21; Young Adults (18 to 35): July 23 to 25; Handicapped Persons: July 28 to 30.

In addition to Father Fintan, the retreat team is composed of Father Barnabas Kannenburg, Father Ray Mallett and Father Ralph Murtaugh.

Further information and registration forms are available from the Center, phone (812) 923-8819, 8820 or 5768.

To visit UN

UNITED NATIONS—Archbishop Agostino Casaroli, Pope Paul VI's secretary for public affairs, will visit the United Nations during its special session on disarmament.



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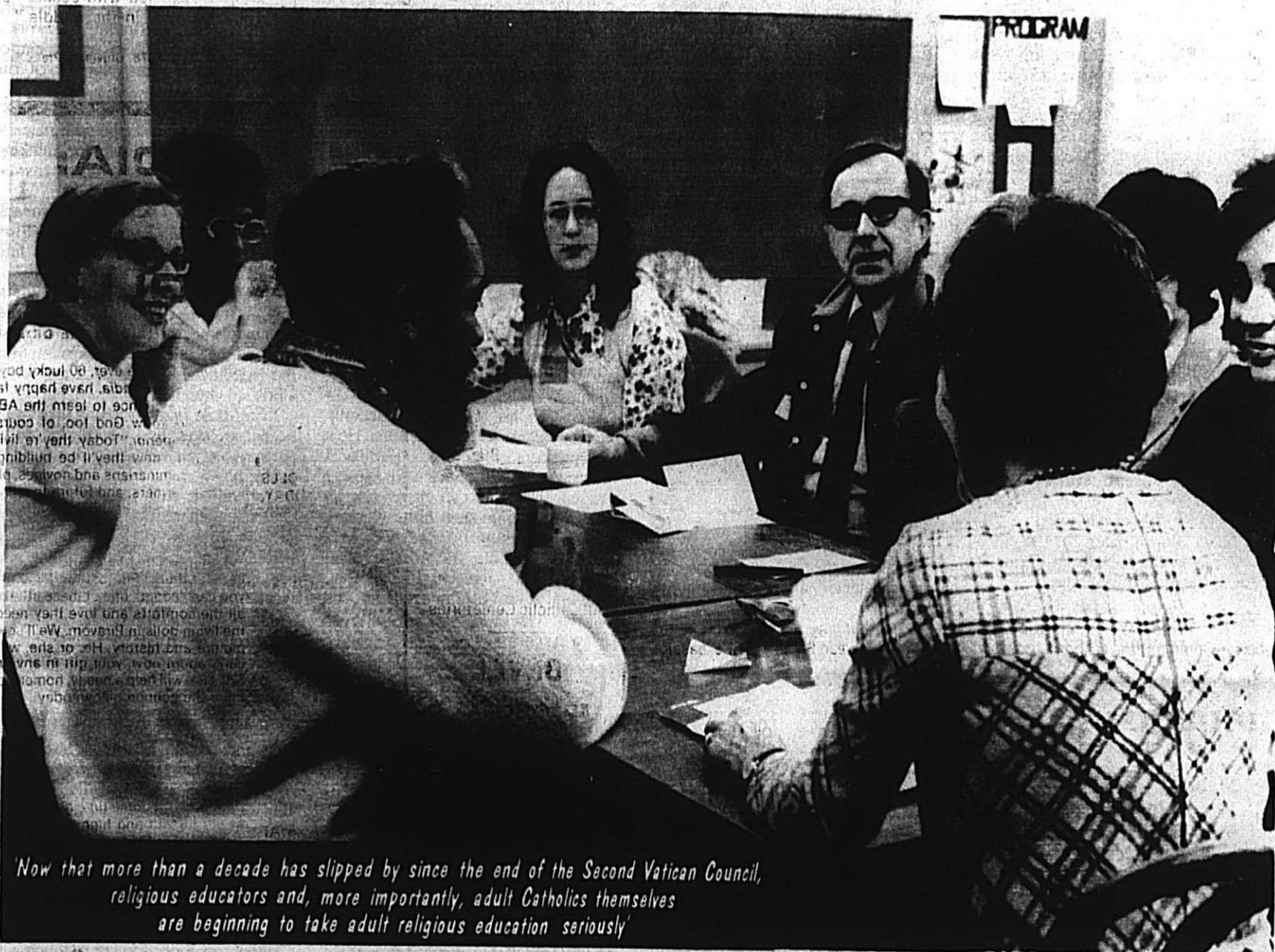
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'Now that more than a decade has slipped by since the end of the Second Vatican Council, religious educators and, more importantly, adult Catholics themselves are beginning to take adult religious education seriously'

Keeping up:

'Things are getting all rearranged'

By Mitchel B. Finley

In 1967, Paul Bergevin, now professor emeritus of adult education at Indiana University, published *A Philosophy for Adult Education*. In that book Bergevin said, "The one big, or maybe not so big, educational meal taken as children can hardly be expected to sustain us through a lifetime full of challenge and change and adjustment."

Now that more than a decade has slipped by since the end of the Second Vatican Council, religious educators and, more importantly, adult Catholics themselves are beginning to take adult religious education seriously. Fewer Catholics are surprised when they hear it said that children are not likely to get excited about religion classes unless they see adults become enthusiastic about their own continuing religious education.

MY EXPERIENCE as a professional

religious educator taught me that not a few Catholics today are still trying to get by on the small religious educational meal they took as children. Yet more and more are realizing that life, the world, the church, and they themselves have changed a great deal since they were in school.

Some time back, a friend of mine, a man in his 50s, remarked to me that he felt no need to participate in any form of adult religious education.

I replied: "As a professional man you keep up with the most recent developments in your profession. You attend conventions and conferences and read professional journals. If you did not do this you would soon be less than fully qualified to offer the best quality service to those who come to you."

"YET YOU think you can live your faith, the most important reality in life,

using the same knowledge you left high school or college with so many years ago. It is imprudent, to say the least, for a person of your age and maturity to be walking around with the understanding of our faith that belongs to an 18-year-old who lived in a church very different from the one we now know."

Much to my gratification, my friend signed up for a series of evening classes on the church since Vatican II. Later that year, while participating in a Bible study group, he approached me again. He chuckled and said, "Mitch, you should start billing these adult religious education classes as dangerous."

I asked why he felt that way, and he replied that the knowledge he had gained about his faith had caused him to re-examine his understanding of himself as a Christian completely.

He now felt that if he was going to try sincerely to be faithful to his baptismal

commitment to Christ, he would have to give more time and attention to his parish and become more concerned about helping those with special needs.

"My life was pretty comfortable — and now look," he said, "things are getting all rearranged."

BUT THE clincher was that my friend said he felt more at peace with himself, his family and with God. Deciding to learn more about his Catholic faith had, indeed, been "dangerous."

My friend found that he had to become responsible for his life in ways that he had never thought of before. He saw that his faith was important to all that he did, so he could no longer let the currents of everyday life control his existence. This mature man became more anxious to follow Christ and let the Gospel be the guiding light in his life.

1978 by NC News Service

Father Raymond E. Brown: a scholar's scholar

By A.E.P. Wall

Every author likes to have his books read. Father Raymond E. Brown, the Sulpician priest who is a world-famed Scripture scholar, wishes more of his critics would read what he has to say.

That is because he is so often lambasted for what somebody thinks he said. As an editor, I have received any number of his writings, speeches or recorded conversations.

Father Brown is a scholar's scholar, author of many books, highly regarded by his peers, recipient of numerous honors. Because he writes about the Bible, and because the Bible is so central in the lives of Christians, his scholarly writings attract wide popular interest.

HE LIVES today in a modest apartment in his native New York City, where he is Auburn professor of biblical studies at Union Theological Seminary. He will spend the last five months of this year working in the Holy Land, and the first half of next year teaching in Rome.

Father Brown is 50 years old. When he was 15, his family moved to Florida. He had always wanted to teach, and the late Archbishop Joseph Hurley of St. Augustine was interested in having priests in the field of education.

(Father Brown later served as an advisor to Archbishop Hurley during the Second Vatican Council.)

WHILE HE was in the seminary, young Raymond Brown became

interested in Scripture, largely through his own reading. He told Archbishop Hurley about his developing interest, and the archbishop agreed to release him to the Sulpicians so he could zero in on that interest.

As a student, Raymond Brown read widely in Italian and French but found



Father Raymond Brown

that Catholic Scripture scholars had not yet produced much in English.

It was uncommon in the early 1950s for priests to study in secular universities. Father Brown, ordained in 1953, had earned a master's degree at the Catholic University of America. In 1955 he received his doctorate in sacred theology from St. Mary's Seminary and University, the Sulpician institution in Baltimore. But the Sulpicians encouraged him to earn a doctorate at Johns Hopkins University, where Father Brown studied under W.F. Albright, who was then internationally regarded as the dean of biblical studies.

"Even in Rome, authorities were aware of how good Albright was," Father Brown recalled. "He interested me in the Dead Sea Scrolls, and I won a year's fellowship to study in Israel."

HE WENT ON to earn a licentiate in sacred Scripture from the Pontifical Biblical Commission in Rome in 1959. Later, in 1972, he was named a member of that commission.

Since then his honors have literally been too numerous to detail here. He's been president of the Catholic Biblical Association and of the Society for Biblical Literature. He has received eight honorary doctorates from such universities as Louvain in Belgium, Edinburgh in Scotland, and Uppsala in Sweden. The *Jerome Biblical Commentary*, which he co-edited, is standard in its field. His studies of John for the Anchor Bible are known everywhere.

Father Brown says that Scripture may serve in various ways. It may serve as a spiritual guide, for example, but it also can provide a critical understanding of how the early Christian community grew, differed and struggled.

"We cannot understand God's revelation in Jesus Christ," he said recently, "unless we study Scripture. This work is extraordinarily important to the church in understanding the plurality of our time."

SOME PERSONS, he said, may use the Bible as a substitute for thinking. "The Bible is not just a set of answers that people look up."

"I hope we can construct a reasonable understanding of Christianity in the first century. I'm working now on a little book on the church as represented in John's Gospel and Epistles. I want to trace its traditions, examine how it struggled in its understanding of Jesus, how it handled the tremendous opposition from the synagogue and even from other Christian churches."

"For those first Christians there were no pat answers, and we should not be paralyzed when we face a new kind of problem."

"There are two Christian outlooks. One thinks that all of the answers were there at the beginning. The other thinks that all of the answers came only gradually, and are still coming from the combination of human struggle and the inspiration of the Holy Spirit."

1978 by NC News Service

Bible:

The word of God comes alive

By Father Alfred McBride, O.Praem.

The Bible does not show us how the heavens go, but how to go to heaven.

In a word, the Bible is not a book of science in the modern sense so much as an account of God's saving work among people.

The composition of the Bible was a long and complex process. For one thing, it was holy word before it was Holy Writ. Men spoke the divine word. Then it was committed to the written page. In the case of the early books of the Bible, the time distance between spoken and written text was considerably longer than in the later works.

A HUNDRED years ago, observations such as these would have seemed shocking. To question the scientific validity of the Bible would have flown in the face of the conviction that there can be no error in Scripture.

To emphasize a long and tedious composing of the text undermined the centuries-old positions on biblical authorship. How could Moses have written the first five books, if the final text did not appear until long after he was dead?

Fear of such new ideas was based not only on their upsetting content, but also on what other more serious challenges might come. (That fear was indeed warranted, as the modernist movement proved.)

What bred such ideas? They began with Protestant biblical scholars' use of what is called "criticism." Egged on by

the new scientific attitude to life, literature and history, and abetted by archeological discoveries of ancient non-biblical texts, as well as a new mastery of ancient languages, the scholars developed a critical — that is, a rational look at the human and relative side — approach to the Bible.

In some cases they took so human an approach that they tended to devalue the religious side of Scripture. This found a popular form in Renan's *Life of Christ*, in which Jesus is seen simply as a great moral teacher, not messiah, Son of God and savior.

AS CATHOLIC scholars began to show interest in the Protestant work, the official church expressed fear and great caution. Leo XIII wrote, "The sense of Holy Scripture can nowhere be found incorrupt outside the church. One cannot expect to find it in faithless writers who only gnaw at the bark of Scripture and never attain its pith."

Still the pope was not totally opposed. Eventually, the great Dominican, Joseph La Grange, opened a biblical institute in Jerusalem to foster such critical studies in Catholic circles.

The advent of the modernist crisis in the first decade of this century set the Catholic biblical movement back. The French priest, Alfred Loisy, took such extreme positions on biblical interpretation, that an equally severe reaction came from the church.

Pius X, intent on protecting Catholic teaching, issued statements more

interested in saving the faith of the people than in conserving the rights of scholarly science.

Given the emotional excess of some scholars (and their systematic deceit in a few cases), the pope's reaction is understandable. The unfortunate result was that the good use of scholarship was banned because of the misuse of a few.

ALL THIS was changed in 1943 by Pius XII in his encyclical, *Divino Afflante Spiritu*. He saluted the statements of past popes, said the time of fear was over and urged Catholic scholars to use modern studies in their work. He encouraged scholars to use the analysis

of literary forms to solve historical problems and to make new translations of the Bible from the original languages.

In 1955 the secretary of the Pontifical Biblical Commission stated that Catholic scholars now had complete freedom in the matter of biblical studies except where the interpretation dealt with the substance of faith and morals.

One of the happy results of this liberation is the extent to which it has helped Catholics in general to get in touch with the Bible and its spiritual riches. The work of the scholars was to clear away the historical and cultural walls that shut out the light of the Holy Spirit so that the blessed word may speak once again to the believer.

The courage of the scholars is to be commended and the blessing of the church is to be welcomed. More importantly, the benefit to a living faith is to be celebrated.

1978 by NC News Service



Pope Pius XII:

guided the church through World War II

By Father John J. Castelot

The fact that modern Catholics cannot believe there have been incompetent, unworthy, even scandalous popes in church history is an eloquent tribute to the popes we have known in the 20th century.

All have been outstanding men, models for their flock, wise leaders, edifyingly holy. Pius XII was one of an illustrious line, but he had the added, excruciatingly trying, task of guiding the church through the horrors of World War II, with his children on both sides of the conflict.

Eugenio Maria Giuseppe Giovanni Pacelli was born in Rome on March 2, 1876, the second of four children. After his ordination in 1899 he studied canon law and was awarded a doctorate in canon and civil law. In 1917 he was consecrated archbishop and sent as nuncio to Bavaria, thus beginning a long involvement in and acquaintance with German affairs of state. Named nuncio to Germany in 1920, he signed concordats with Bavaria (1924) and Prussia (1929). In

the latter year he was created a cardinal and in 1930 became papal secretary of state.

ON MARCH 2, 1939, he was elected pope, and immediately attempted to prevent the outbreak of war. He left no stone unturned. But it was to no avail. He did manage to save Rome from devasta-

Profile in history

tion, adamantly refusing to leave the Vatican and continued his efforts to act as mediator.

In the meantime people were suffering on all sides and he set up an organization to help them. It did so indiscriminately, reaching out to POW's, DP's, internees, refugees, hungry and homeless, victims of political and racial oppression. In 1944, papal soup kitchens served 3,600,000 people a month. It helped 52,000 refugees regain their homes, received almost 10 million inquiries about missing

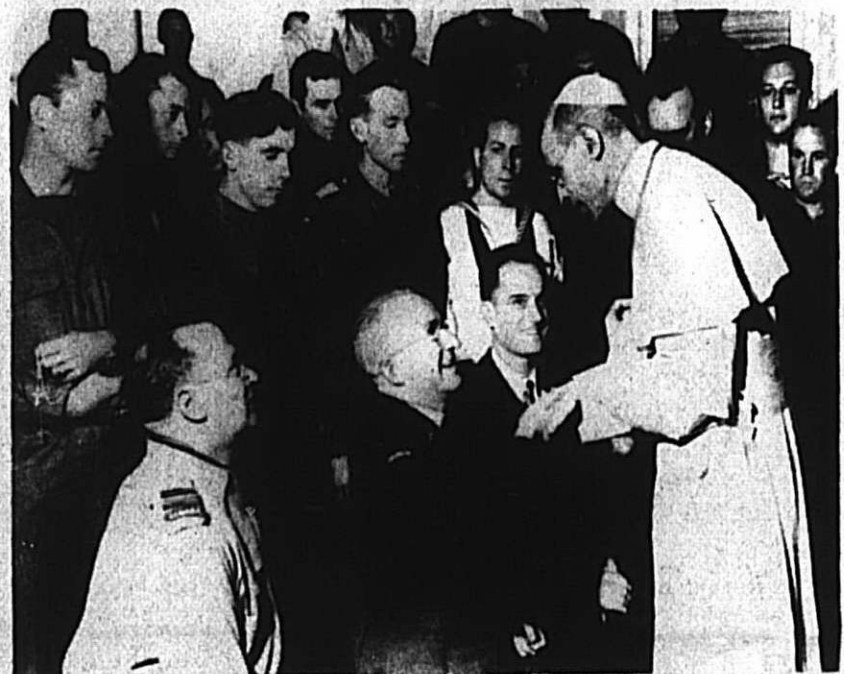
A timely quotation

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

"We rejoice in friends, in being alive, in being treated as persons rather than things, in knowing the truth. In this we

are rejoicing in being ourselves, images of God called to be his children.

"Truth and life, love and peace, justice and friendship go into what it means to be human. Morality, then, is not simply something imposed on us from without, but is ingrained in our being; it is the way we accept our humanity as restored to us in Christ."



Pope Pius XII, the former Cardinal Eugenio Pacelli, is flanked by Vatican dignitaries and papal guards as he emerges from the Sistine Chapel to make his first public appearance in papal robes following his election in 1939. The pope grants an audience to a group of Canadian military (below) in 1944 during the final months of the war in Europe.

persons and sent out over 11 million of its own.

In answer to some recent slanderous charges that Pius was indifferent to the plight of the Jews, one can only point to the extraordinary facts. He donated all of his private funds to them in urgent circumstances. Religious houses sheltered almost 5,000 homeless Jews and a special agency worked on 37,000 cases of Jews about whom information was being sought. Aided by the Catholic Refugee Committee in the United States, he tendered financial aid in excess of \$4 million. International Jewish leaders have been loud in grateful praise.

AS POPE he saw the religious implications of all phases of modern life: education, politics, sociology, government, medicine, the sciences. While he tended to be overly cautious in some areas, he was neither reactionary nor obscurantist, and left doors open.

So voluminous were his proclamations that we can single out only one, the revolutionary 1943 encyclical, "Divino Afflante Spiritu," the Magna Carta of modern Catholic biblical scholarship. This landmark work ushered in an era characterized as a new Golden Age of scriptural studies. It gave the green light to Catholic scholars and urged them to avail themselves of methods which Protestants

(and others) had been using effectively for decades.

As St. Augustine said, the Christian teacher must begin his preparation by studying "tropes," figures of speech. For example, the parables of our Lord are not necessarily taken from actual events — though in many cases it is quite probable that they were.

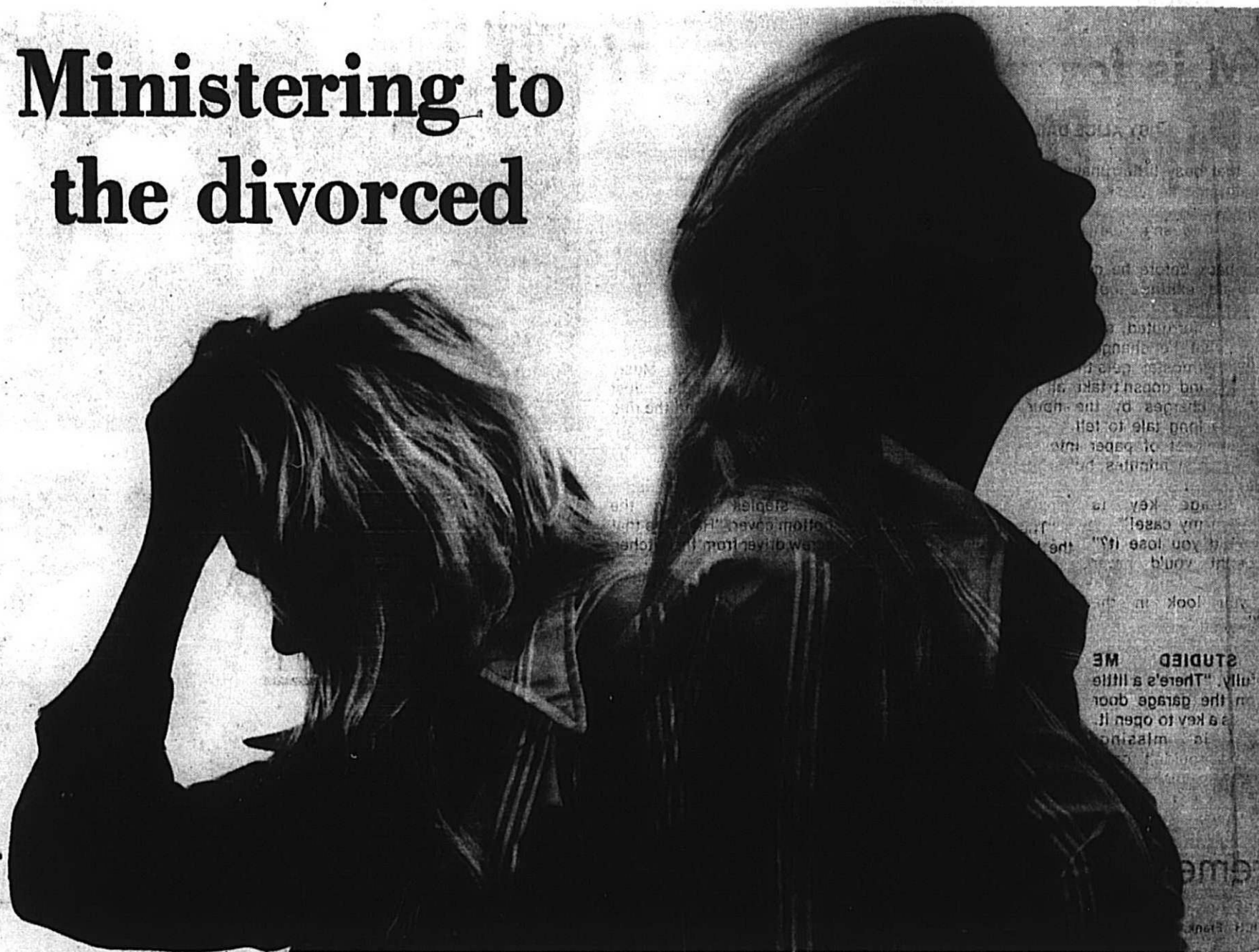
NOT SURPRISINGLY, the encyclical was a scandal to many who, as in every age, insisted on being more Catholic than the church and suggested it be put on the Index. But for 35 years it has borne abundant fruit, and Catholic scholarship has gained universal respect.

On Nov. 1, 1950, Pius defined the doctrine of Mary's Assumption in a carefully worded encyclical. In 1957 he relaxed the regulations regarding the eucharistic fast, thus prompting more general sharing in the sacrament.

He was learned, holy, ascetic, dedicated, indefatigable — and always the diplomat. When my mother and I had an audience with him in 1957, he turned to her and asked me: "And this is your sister?" He was canonized on the spot — a bit prematurely, although he did die the following year, and a lady in Connecticut grieved for a dear friend in far-off Castelgandolfo.

1978 by NC News Service

Ministering to the divorced



By Father Joseph M. Champlin

On a Friday night at the beginning of Lent this year, our parish reached out to touch some very hurting people — divorced Catholics.

Several weeks prior to that evening we covered the area with publicity about this session on "Divorce and Remarriage in the Catholic Church." A combination press release and fact sheet was sent to local secular newspapers as well as to surrounding parishes for inclusion on their weekly bulletin.

THE ANNOUNCEMENT mentioned two basic presentations: One, "A Shattered Dream and a Hope for the Future," by a gifted priest-writer-lecturer from a nearby college campus; the other, "Remarriage in the Catholic Church," by my partner in the parish who has considerable experience with marriage annulments.

Our invitation was intended to be open, cordial and caring. It read in part:

"Residents in the area are most welcome. The evening naturally should prove helpful to those who in fact are divorced and perhaps even remarried. Others, as well, however, should find it beneficial in understanding the situations of friends or relatives who have been through a divorce and are now single again or remarried.

"There is no fee or donation expected. The program, of course, will have special relevance for Catholics or divorced individuals whose marriage involved or involves a Roman Catholic. Nevertheless, the presentations will be of a sufficiently general nature, particularly the initial one, to be informative and useful for those who are not Catholics."

A GOOD, but not overwhelming, crowd of 50 people responded. They sat, rather silent and solemn beforehand, quite unlike our normally talkative, happy and friendly groups which gather in this church hall.

We were not surprised. For these people came with painful memories, many that involved the church, and some of them even felt quite alienated from Catholicism. They very likely wondered: Would tonight be merely another chapter of frustration or rejection in their frequently wounded lives?

It was not.

TWO HOURS later a middle-aged woman walked out with the grateful comment: "For the first time since my divorce, I don't feel guilty."

After both lectures the group applauded vigorously.

Participants posed question after question.

The lecturers gave truly superior presentations. Father J. Murray Elwood, chaplain at a large state university in the kickoff talk, sketched some of the reasons for marital breakup, e.g., "impossible dreams or unrealistic expectations," described the ideal Jesus established for marriage, and touched on some of the pain involved in a separation or divorce.

IN THE LAST section, he made no pretense of adequately grasping the hurts of his listeners, but instead said he wished merely to reflect what must be some of their burdens. Thus, to illustrate, Father Elwood cited anxiety for the future ("Who will pay the bills?") and loneliness ("Sleeping single in a double bed").

For the second presentation, my col-

league at the parish, Father David Baehr, outlined in a careful, gentle and clear manner Catholic Church law on matrimony, the realities of divorce in today's world and our reasonable annulment procedures in the Syracuse Diocese. His listeners kept him busy with specific inquiries for half an hour until we decided the general meeting should

come to an end.

In the weeks which followed some of these people received the sacraments for the first time in many years; others began procedures for securing a church annulment. All in all, this was one of our better adult educational efforts in the parish, an evening which bore much fruit.

1978 by NC News Service

Discussion questions

1. Discuss this statement: "The one big, or maybe not so big, educational meal taken as children can hardly be expected to sustain us through a lifetime full of challenge and change and adjustment."

2. Discuss with your children their views on religious education. Do they see this as an important subject? Do they enjoy their religious education classes, or are they bored? If they are bored, what bores them about their classes? Refrain from arguing with them if they are negative. Listen to them. Then begin to think about what you might do to help them realize that learning about their religion is important.

3. Do you belong to any adult group concerned with learning more about your faith? If you have a very busy schedule which has kept you from considering such a step seriously, re-examine your schedule and try to fit such an endeavor into it.

4. Examine your own attitude about religion. What reflections of it do you observe in your home?

5. What kind of book is the Bible?

6. What did Protestant biblical scholars begin? What did this finally lead to with regard to the Catholic Church?

7. What caused the modernist crisis in the first decade of this century? What was Pope Leo XIII's reaction? What was the result?

8. Why is Pope Pius XII's encyclical, *Divino Afflante Spiritu*, such an important encyclical?

9. What kind of man was Pope Pius XII?

10. What is Father Raymond Brown contributing to the church today?

11. Discuss this statement by Father Brown: "There are two Christian outlooks. One thinks that all of the answers were there at the beginning. The other thinks that all of the answers came only gradually, and are still coming from the combination of human struggle and the inspiration of the Holy Spirit."

12. The church is reaching out to divorced Catholics and trying to learn how to be more effective. How does this fit in with ongoing learning and Christian development?

—cornucopia—

'M is for Moms who write'

BY ALICE DAILEY

Time—that busy little runaway—was graciously handing me an interlude to knock out something really noble for Mother's Day. My spouse had business elsewhere, and the furnace man wasn't due until 12:30. Beautiful.

"I'll be back before he comes," friend husband said, exiting, "but if he should pop in early, be -"

"- sure," I interrupted, shoving him out the door, "that he changes the filters, checks the thermostat, gets the whine out of the motor and doesn't take all night."

"Well, he charges by the hour and always has a long tale to tell."

I rolled a sheet of paper into the typewriter. In what seemed to be only minutes, hubby was back. In fact, it was only minutes.

"The garage key is missing from my case!"

"Where did you lose it?"

"I thought you'd never ask."

"Did you look in the garage?"

HE STUDIED ME thoughtfully. "There's a little gadget on the garage door which needs a key to open it. The key is missing. Therefore, I couldn't open the garage to look for the garage key."

"Did you try the grass?"
"The grass, the driveway, the bushes."

"Well, take the spare," I suggested.

"And leave the key around somewhere just begging for larceny?" He snapped his fingers. "Down my chair, that's it. The key case slipped out of my pocket while I was watching TV." "With your eyes shut and snoring. I remember."

WHILE HE RUMMAGED around in the chair, I typed my opening line. "Mothers" the thing began, "are not fathers yet, but the ERA is working on it."

A muffled blast came from the living room. "Now my ring slipped off and went through a seam in the lining."

"Don't go away," I whispered to the Muse. "Look, it's simple. Just upend the chair, and the ring will roll out."

"I tried that, but it won't work. See." Some staple-happy worker had fired about 200 staples through the bottom cover. "Hand me that screw driver from the kitchen drawer, will you?" I handed it. "I need something stronger. How about the pliers?"

"Blowtorch while I'm at it? Scalpel?"

He tugged away and managed to get a corner of the cover loose. "There the ring! Caught up on that coil. Now don't push, you'll just shove it in farther. Got a piece of wire handy?"

"If by 'handy' you mean down in the basement, yes."

"Oh, I'll get it." He reappeared. "Got one of those little jelly lids you hang on to?"

"Make any difference whether it's grape or raspberry?"

After some delicate prodding which would put a safecracker to shame, a satisfying thunk hit the lid. Slipping the ring onto his finger, father said, "Well that proves one thing. The key's not in there."

BACK AT THE TYPEWRITER, I tried a different tack, "M is for the Moms who try to write." Guess Who was back



again waving something at me. "Guess what? I took the key off in the car last night, so I wouldn't have to shut the motor off in the rain. Slipped it into my pocket and forgot. Sorry."

Halfway out the door he decided, "You know, it's almost noon. Think I'd better eat before I go?"

Resisting the impulse to spread Paris Green on his sandwich, I grappled with all the little literary goodies tumbling around in my head. Somewhere in there a terrific ending was teetering.

Finishing his lunch, father finally made it out to his car, out to the street, and honked at the furnace man who was pulling into the driveway.

Hurriedly, I typed, "Moms were made to see that furnace men do the job right; listen to their latest plight, and hope it doesn't take all night."



"YOU KNOW THAT AD THAT SAYS IF YOU WANNA CAPTURE SOMEONE'S ATTENTION, WHISPER? WELL, DURING ENGLISH CLASS I CAPTURED SISTER MATILDA!"

—remember them—

† BAERTICH, Frank, 77, St. Pius, Troy, May 3.

† BATLINER, Minnie, 81, St. Mary-of-the-Knobs, Floyds Knobs, May 3.

† BELLOWS, Caroline Y., 57, St. Patrick, Salem, May 3.

† BRANDENBURG, Thomas H., 62, St. Mary, Richmond, May 6.

† CADWALLADER, Francis J., 69, St. Philip Neri, Indianapolis, May 5.

† DeWEESE, William, Jr., 68, Little Flower, Indianapolis, May 9.

† FARLEY, William F., 76, St. Matthew, Indianapolis, May 8.

† FOLTZ, Helena M., 84, St. Paul Hermitage Chapel, Beech Grove, May 10.

† FOX, Albert J., 94, SS. Peter and Paul Cathedral, Indianapolis, May 9.

† FRENCH, Doris L., 52, Sacred Heart, Indianapolis, May 8.

† GIRDLEY, John F., 60, Our Lady of the Greenwood, Greenwood, May 8.

† GREEN, Patricia Ann, 49, St. Francis de Sales, Indianapolis, May 10.

† HORSTMAN, Josephine, 89, St. Mary, Rushville, April 28.

† HURM, Edwin F., 75, St. Paul, Tell City, April 29.

† JETER, William C., 76, St. Patrick, Terre Haute, May 5.

† JOYCE, Dorothy R., 73, St. Luke, Indianapolis, May 10.

† LANDWERLEN, Martin J., 81, St. Luke, Indianapolis, May 5.

† MATTINGLY, James B., 58, Most Precious Blood, New Middletown, May 4.

† MUNCHEL, Leo A., 68, Holy Guardian Angel, Cedar Grove, May 5.

† RATTERMAN, Father Patrick J., S.J., 62, Brebeuf Preparatory School Chapel, Indianapolis, May 8.

† RICE, Gertrude Jane Auten, St. Leonard, West Terre Haute, May 5.

† RUSSELL, Justin Gregory, Infant, St. Simon, Indianapolis, May 5.

† SCHONECKER, Katherine (Keating), 80, SS. Peter and Paul Cathedral, Indianapolis, May 5.

† WILLINGHAM, Lt. John M., 48, St. Joseph, Indianapolis, May 8.

† WORKMAN, William L. N., II, St. Joan of Arc, Indianapolis, May 5.

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— washington
newsletter —

Government boosts mental health care

BY JIM CASTELLI

WASHINGTON—One American in seven needs mental health care at some point in his life; at any one moment, 20% of the population—particularly the poor, non-whites, women and separated and divorced persons—suffer from symptoms of depression.

These findings by the President's Commission on Mental Health outline the scope of the problem. The commission also offered recommendations for help, including more funding for community mental health centers; shifting away from huge mental hospitals to smaller, community-based centers; training more people to become mental health professionals; and inclusion of coverage of mental health care in national insurance.

But the commission has also offered two approaches of special significance for Catholics. First, the commission emphasized the importance of community support systems such as family, neighborhood, church and voluntary associations in maintaining and improving mental health; second, the commission



recognized that racial, ethnic and cultural backgrounds must be considered in dealing with mental health problems.

NEITHER OF THESE points is new; they have been made many times before by professionals close to ethnic and minority communities. But the commission report marks a recognition of their value by the government, and that recognition can have a positive impact on mental health care in the future.

The commission's full report includes a report on ethnics prepared by experts in the field, including people from the School of Social Service at the Catholic University of America.

The report notes that there are 50 million Americans with an Eastern or Southern European ethnic background.

Many of these people share the problems of people traditionally thought of as "minorities"—blacks, Hispanics, American Indians and Asian-Americans—in that they cannot find mental health or other social service professionals who speak their language or understand their culture.

As a result, ethnics shy away from treatment and do not receive the treatment they need. But, the commission says, "In addition to many untreated problems, the lack of culturally compatible services has diminished the support for mental health services and research that should be forthcoming from European-American communities.

"It also means that many European-American communities continue to respond with fear and uncertainty at the thought of the mentally ill in their midst."

THE REPORT'S EMPHASIS on community support systems represents a "breakthrough," according to Paul Asciolla, executive director of the National Italian-American Foundation, who also contributed to the report.

"Families, friends and neighbors are usually the first people to whom a person with a mental or emotional problem will

turn or from whom support will be forthcoming," the commission said. "Children, adolescents and the elderly frequently benefit most from this personal assistance and support.

"This is especially true in racial and ethnic communities which over the years have developed strong, culturally sensitive networks of support. Regardless of their form, families serve as buffers between their members and the larger society and can make important contributions to personal mental health."

"More people with emotional problems turn initially to clergy and other religious leaders and to traditional folk healers such as medicine men and curanderos (folk healers in some Hispanic cultures) than to health professionals," the commission said.

SCHOOLS, CHURCHES, the justice system, doctors, employers, unions, fraternal and civic organizations and self-help groups, such as Alcoholics Anonymous all help people deal with

mental health problems, the report said. These supports also help reduce the stigma attached to those who seek help for mental health problems, the commission said.

The commission urged that "A major effort be developed in the area of personal and community supports which will:

— "Recognize and strengthen the natural networks to which people belong and on which they depend.

— "Identify the potential social support that formal institutions within the community can provide.

— "Improve the linkages between community support networks and formal mental health services.

— "Initiate research to increase our knowledge of informal and formal community support systems and networks."

Giordano and Asciolla agree that the commission report marks only a beginning in making professional mental health care providers more sensitive to minority and ethnic needs; but they also agree it is a good beginning.

Reunion slated

OLDENBURG, Ind.—The Franciscan Sisters here will hold a reunion for former members of their congregation, their husbands and children on Saturday, May 20. The day will open with Mass at 11 a.m. followed by an afternoon picnic.

Sister Ruth Mary Forthofer, Indianapolis member of the homecoming committee, said that 175 invitations have been sent for the event.

"We welcome all those who have ever called Oldenburg home," she said.

Last year over 100 women attended a reception for former community members, including entrants from 1935.

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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 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 chill supper and ham sandwiches will be served beginning at 6:30 p.m. Games will begin at 7 p.m.

may 16

The Newman Guild of Butler University, Indianapolis, will have a luncheon meeting at noon at the Cambridge Inn, 6843 Lake Plaza Drive, E. 71st and Highway 37.

may 16-18

A mid-week retreat for women will be conducted at Mount Saint Francis Retreat Center, west of New Albany. For information phone (812) 923-8819.

may 17

Sister Luke Crawford, S.P., will direct the program for Leisure Day at Fatima Retreat House.

may 19-21

"Jesus Christ, Sacrament of God's Love" is the theme for the women's weekend retreat at Fatima Retreat House, Indianapolis. The conferences will be given by Father Charles Kline of St. Joseph parish, Lebanon, Ind.

A Gestalt Workshop will be conducted at Alverna Retreat Center, Indianapolis, under the

direction of Lorrie Peterson, Ph.D., a Gestalt therapist from Chicago. Tuition, room and board for this workshop is \$75.

may 20

St. Ambrose parish, Seymour, will hold its "Spring Fling Festival" from 2 until 10 p.m. in the school gymnasium. A bean supper will be served from 5 to 7 p.m. The festival features, food, crafts and games of all kinds with a special \$1,000 prize.

socials

MONDAY: St. Ann, 6:30 p.m.;

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

may 12 & 13

Holy Trinity parish, 903 N. Holmes, Indianapolis, will hold a rummage sale from 10 a.m. to 7 p.m. on Friday and from 10 a.m. to 1 p.m. on Saturday.

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 13

The Ladies Club of St. Michael parish, Charlestown, will sponsor a Mother's Day Bazaar at the First Bank building.

The monthly Charismatic Mass will be celebrated at St. Mark Church, Edgewood Ave. and U.S. 31S, Indianapolis, at 7 p.m.

may 14-18

Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, will sponsor the following activities:

—May 14: Alcoholism Help and Information "Recovery" meeting, 2 p.m., ASM office.

—May 17: Simeon meeting at Holy Angels parish, Indianapolis, 7:30 p.m.

—May 17: AHI "Not Sure" meeting at 7 p.m. and "AA" meeting, 8:30 p.m., ASM.

—May 18: Simeon meeting for Cathedral parish, 10 a.m., Cathedral Nutrition Site.

—May 18: Happy Irish meeting at St. Patrick rectory, Terre Haute, 11 a.m.

may 15

Our Lady of Every Day Circle, Daughters of Isabella, will meet at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:45 p.m.

M. Landwerlen dies at age 81

The funeral liturgy for Martin Landwerlen, 81, was held at St. Luke Church, Indianapolis, on Friday, May 5. His son, Father Paul Landwerlen, pastor of St. Thomas More parish, Mooresville, was the principal celebrant of the Mass.

In addition to Father Landwerlen, other survivors include Mr. Landwerlen's wife, Mildred K.; sons, Robert L., Thomas L. and Richard F. Landwerlen, all of Indianapolis; a sister, Frances Landwerlen, and two brothers, Leo and Frank Landwerlen.

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Kickball

CYO Kickball teams compete in league play-offs or post-season tournaments in all leagues next week.

In the Junior League, a champion will be crowned Tuesday, May 16, at Little Flower at 5:30 p.m. Both the Cadet A and Cadet B championship games are slated for Wednesday, May 17, at Little Flower at 4:30 p.m. and 5:30 p.m., respectively.

On Thursday, May 18, the 56A and 56B title games are scheduled at Christ the King at 4:30 p.m. and 5:30 p.m., respectively.

Division champions and runners-up play in the Junior, Cadet A and 56A play-off. All teams in the Cadet B and 56B compete in their respective post-season tournaments.

Track

Participants advancing to the finals in the CYO Boys and Girls Track Meet gather at John Marshall High School Sunday, May 14, at 12 noon. Preliminary rounds of this Track Meet were run off Thursday, May 11, also at Marshall High School.

Admission to the meet will be \$2 for a family, 75c for adults and 50c for grade school children.

Anyone interested in assisting at the meet should call the CYO Office, 632-9311.

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HONORED BY CYO—The young people above were the recipients of certificates for noteworthy contributions to the CYO during the past year. Second from left in the front row is Colleen McNulty, who was honored as the "CYO'er of the Year." Pictured, left to right are: front row, Ann Papesh, Miss McNulty, Patti Brinkers and Sheila Klein; second row, Janet Madden, Tricia Frankhauser and Peter Corsaro; third row, Mike Monfreda, Cathy Lamperski, Jeannine Miller and Helen Swarbrick; fourth row, Jeff Woehler, Ron Martin, Mark Gallo and Tim Donahue.

Black pupils attend retreat

About 100 black seventh and eighth graders from various parishes got an insight into priestly and religious vocations at the annual retreat sponsored by the Archdiocesan Black Catholics Concerned. The observance was held during the latter part of April at Fatima Retreat House.

Conducting the conferences was Brother Roy Smith, a member of the Congregation of the Holy Cross who is a native of Indianapolis and a graduate of Cathedral High School.

One of the features of the retreat was a panel discussion on "Alternatives in Vocations," which was led by Father Joseph Bell, O.S.B., a member of the St. Maur community and principal of St. Rita School. One of the panelists was Deacon Kenneth Taylor, who

is to be ordained to the priesthood by Archbishop George J. Biskup on May 20. Father John LaBauve, S.V.D., pastor of St. Rita

parish, and Father Clarence Waldon, pastor of Holy Angels parish, celebrated the closing liturgy.

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Meeting set

The Indianapolis Deanery Youth Council will meet at 7:30 p.m. Monday, May 15, at the CYO Office. Election of officers will be on the agenda.

Rites are held for teacher

ST. MARY-OF-THE-WOODS, Ind. — The Liturgy of the Resurrection was celebrated for Sister Winifred Ann Mullaney, S.P., at the Church of the Immaculate Conception on Thursday, May 4. Sister Winifred Ann died in Indianapolis on Tuesday, May 2.

She was an eighth grade and high school teacher. In the Archdiocese she taught at Schulte High School, Terre Haute; Our Lady of Providence High School, Clarksville, St. John Academy, Ladywood-St. Agnes School and Immaculate Heart of Mary School, all in Indianapolis.

Survivors include a sister, Mrs. A. J. Miller, and a brother, John Mullaney, both of Indianapolis.

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today's music

by charlie martin

Friends enrich our lives in many ways, including the sharing of their favorite music. The above song of Kenny Loggins was suggested by a friend who realized its true-to-life content. The artist, Kenny Loggins, is best known as part of the duo, Loggins and Messina, but is now singing on his own. The song comes from his latest album, "Celebrate Me Home."

The story in the song relates the happenings of an unreciprocated love. Gradually, the one person discovers that what others are telling him is correct that the other person has been untrue to her love for him, or at least, she has not been completely honest about the level of emotional involvement in their own relationship.

Consequently, the one person is feeling a sense of brokenness and emptiness, a feeling that leads to the question, "Why do people lie?" Another way to state the question might be, "How can another be careless with trust and personal vulnerability?"

However the question is stated, it implies real pain, fear and a need for healing.

THE SONG IS rich in content for comment. When we enter into any type of love relationship, many possible roads for growth develop.



Not every relationship leads toward a full or lasting commitment. Building a relationship does not happen quickly. Authentic investment of trust, openness and love occurs one step at a time. Even those who "fall in love at

first sight" eventually have to backtrack and make these gradual investments.

Our persons are complex and need time and space to reveal themselves to another. Real love commitment brings this time and space, and even gives life to a relationship that is experiencing a "dry spell." Our growth in relationships is parallel to the growth we see in nature: more often than a steady, even growth, we grow in spurts. A shower of love brings a newness of growth, while at other times we live at a certain plateau of sharing before growing to a new and fuller way of relating.

The song stresses how responsible we should be toward our relationships.

What we say and how we

act toward another should reflect the type of commitment the relationship holds. Otherwise, these actions and words can lead to misinterpretation, and even be seen as lies by another. And in the words of the song, "lying only breaks people's hearts, and tears their lives apart." This occurrence within a relationship does not necessarily imply that the

relationship will end, but it does state well the responsibility we assume in telling another, "I love you!"

Further, the line, "In my eyes a revelation," also speaks clearly of life experience. How well a person's eyes reflect what is happening in their lives. The old saying, "The eyes are the windows of the soul," states real wisdom. Our eyes cannot hide the joy, the pain, the fear, the confusion or the dreams happening in our lives. Their light shows forth the heart's depth of feelings, feelings that can be shared to create a bond of unity in relationships.

AT TIMES we try to hide these feelings from others, and sometimes even from ourselves. Yet, loving another frees him or her to let the inner light shine, and in every case it is a beautiful light. Fears, pain and confusion discover a path of healing when allowed to co-exist with caring and the touch of understanding. A new light begins to shine in our eyes.

Perhaps this is the deeper message of the song, that even when people feel that they have been cheated or lied to in life, we are called to rekindle the spark of love's light. It can only be done with patience and gentleness, belief in ourselves and the God who gives healing even in the experience of brokenness. With such faith we can continue to be both the reflection and bearers of love's light.

WHY DO PEOPLE LIE?

Why do people lie? Lying only breaks their hearts
And tears their lives apart
Makin' them cry—tell me why
Not even if I tried
Even if I lied a little
Oh, I know she'd leave me
She'd stay by my side
Tell me why
Do the people say
"She ain't loving you anyway
So why you keep believin', brother?
She'll keep makin' her time
Right before your eyes
Tell me why they gotta lie

When I looked
I had to look again
In my eyes a revelation
In her arms the fascination of a friend

Now I let 'em know
When people say, "I told you so"
I say, "Learnin' don't come easy, baby
And I been making like a fool!"
Tell me why is it true? Why?
Tell me why do people lie?

Written by: Kenny Loggins and Eva Elin
Sung by: Kenny Loggins
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Since his death in 1968 the many blessings and favors received through his intercession have brought thousands and thousands of believers to call on his loving help in time of need. And on May 25th, in every corner of the world prayers will be said for his beatification.

We invite you to join in these prayers. Not only on May 25th, but during any time of distress for peace of mind and body, for any troubles that come your way. Padre Pio is a saintly friend to those who call on him. The Lord entrusted him with a profound message, and this message is kept alive today. Come share it with us.

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—tv programs— You can't afford to miss this one on PBS

NEW YORK—Perhaps the "Meet the Press" type of interview show is not your cup of tea. This exchange between journalists and four presidential press secretaries is entirely another matter. If you are at all interested in political matters, you can't afford to miss "Some of the Presidents' Men" airing Tuesday, May 16, at 10-11 p.m. on PBS.

The event was the recent Presidential Press Secretaries Forum taped at Gonzaga University in Spokane, Washington. The four presidential spokesmen were Pierre Salinger (Kennedy), George Reedy (Johnson), Ron Ziegler (Nixon), and Ron Nesson (Ford). The press was represented by Liz Trotta of NBC News and Seymour Hersh of the New York Times.

Once the easy preliminaries were over—the generalizations about being "honest conduits of information" and as "simply saying what the president would say"—the gloves were off, and sparks flew when the reporters began to probe into areas, such as Vietnam and Watergate, in which they asked about deliberate deceptions.

In one way or another, the forum kept returning to basic questions of morality and public policy. The questions weren't answered satisfactorily—one couldn't have expected them to be on such a public platform—but they were raised and the importance of the President's press spokesman in shaping events became quite obvious. Even if you're not in the least interested in politics, you will find the change in personality of the participants before the debate and during the heat of argument fascinating.

Not so many years ago, the population explosion was blamed for everything from world hunger to mental illness. These were all scare stories without substance, says social commentator Ben Wattenberg, who attempts to set the record straight in "The Bomb That Fizzled," airing Thursday, May 18, at 8:30-9 p.m. on PBS.

The population crisis was simply a numbers game, with vastly exaggerated projections of wall-to-wall people and exhausted resources. In actual point of fact, Wattenberg says, "the number of children per family has not only been declining in America for the past 20 years, but for the past 180 years."

Not everyone will accept his figures and their interpretation—they are challenged on the program by a spokesman for Zero Population Growth—but it is obvious that the past rhetoric about population growth was misguided. Moreover, Wattenberg shows it was a dangerous idea because it misdirected the search for solutions to the real problems of world

hunger, poverty and mismanagement of resources.

Most of us have no idea of what it means to live in a world without sound. In this short but effective documentary, we not only learn to empathize with the deaf and the hearing-impaired but also to respect their needs and recognize their achievements. The program, "The Silent Minority," airs Saturday, May 20, at 9:30-10 p.m. on PBS.

This film is mainly about people, and that is the reason it is so easy to watch. The program is centered in a Madison, Wisc., community for the deaf, and we have the opportunity to meet some interesting individuals: Robert Pagel, a printer and writer for Deaf American magazine; Jean Hauser, a licensed airplane pilot, and Jean Cordano, a medical technician.

The Cordano family, in particular, are a pleasure to know. Both parents and two of the three children have some degree of hearing impairment.

Far from regarding this as a handicap, they are all actively involved in work, school and community to a degree that could make many of us feel disadvantaged.

What comes across most strongly in this program is that the deaf want to be part of society just like everybody else. Their greatest burden is that the public misunderstands their need so that they are underemployed and have limited educational prospects. Programs such as this will help the public to realize that the deaf can and should lead full and normal lives.

Saturday, May 13, 8:30-9 p.m. (PBS) "Blue Collar Capitalism"—In 1975, the GAF Corporation closed its

asbestos mine but the workers decided to buy the company and work for themselves, the success of which is shown in this documentary.

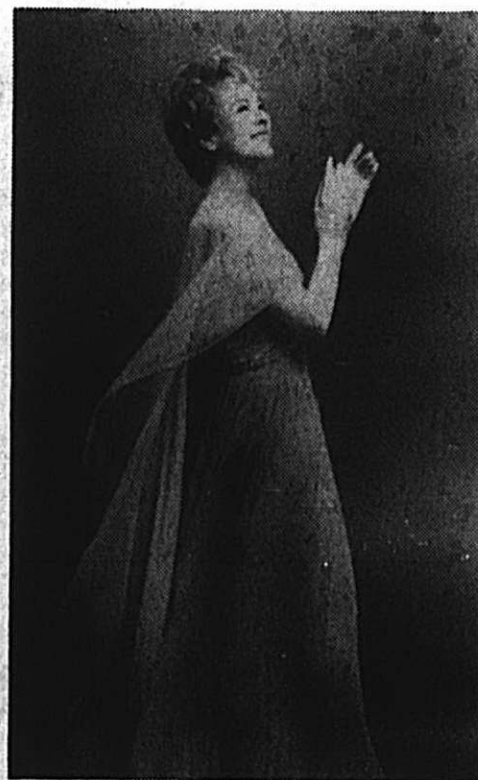
Sunday, May 14, 11-11:30 a.m. (CBS) "Camera Three"—A program on the music of Elizabeth Swados, a young composer and lyricist whose eclectic work has been highly acclaimed.

Monday, May 15, 6-6:30 p.m. (PBS) "Zoom"—One segment of this entertainment show for young people shows the kind of mistakes that happen when a program is being taped.

Saturday, May 20, 9-9:30 p.m. (PBS) "Sing a Sign"—The beauty of sign language and the creative talents of the deaf are demonstrated in sing-sign, dance, mime and comedy skits.

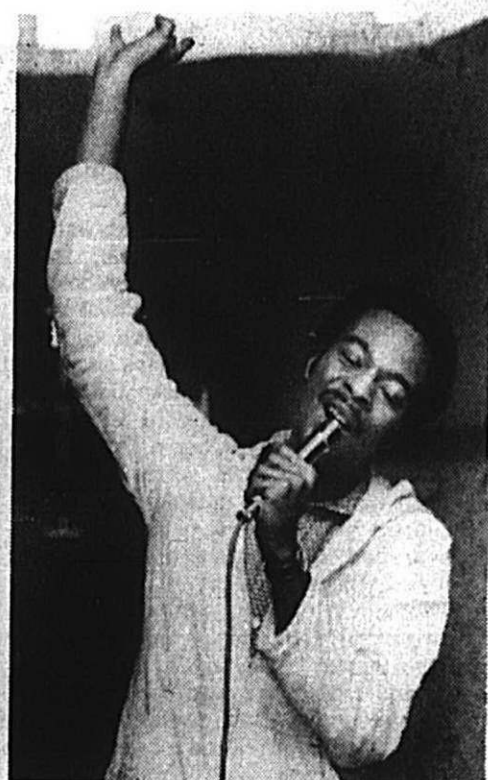
Religious Broadcasting Highlights—Radio: Sunday, May 14, "Guidelines" (NBC) presents Mrs. Rosemary Haughton, a prominent English Catholic lecturer and author of numerous theological works reflective of the post-Vatican Council spirit of Catholicism, which were addressed as much to those outside the Church 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 presents the second in a four-part series of conversation-talks on the theme, "Dare We Think of Mary?" Her subject today is "The Liberated Woman."

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



SPEAKING OF MUSIC—The "incomparable" Hildegard, as she was billed in the 40s, is a practicing Catholic, still singing in night clubs and is 72. The singer, who attended St. John's Cathedral High School and Marquette University in Milwaukee, wants to keep performing at least until she is 80. Grayson Warren Brown [right], liturgist and composer from Brooklyn who wrote "Mass for a Soulful People" leads the congregation in a song at a three-day Black Catholic Liturgy Workshop at St. Charles Borromeo Church in Harlem. [NC photo]

Fifty years ago the St. Meinrad Abbey Chancel Choir presented a concert in the Cathedral High School auditorium.



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'F.I.S.T.' is a beast of a movie

BY JAMES W. ARNOLD

"F.I.S.T." is a great sprawling beast of a 2½-hour movie that tries to squeeze in the basic stormy history of the Teamsters' Union amid an old-fashioned story typical of the Warner's gangster movies of the 1930's. It's like trying to put a hippopotamus in Saran Wrap tied with a ribbon: the wonder is not that there are gaps and tears but that you end up with an even partially packaged hippo.

This is, of course, Sylvester Stallone's follow-up to "Rocky": again, he is the major writer and star, which helps to explain the old-style gangster elements. Stallone has obviously admired and researched the gutsy scenarios of Hollywood's golden age.

This time, teamed with still another strong director, Norman Jewison ("Fiddler on the Roof," "Superstar," "Rollerball"), he's tried to get in too much, and the last hour or so hastens into stereotypes, an oversimplified history of labor corruption that makes the recent "Blue Collar" look like a Ph.D. dissertation.

THE PLOT of "F.I.S.T." is the quintessential American tragimelodrama. Poor but idealistic youth and best friend take on the forces of corruption and injustice and eventually succeed so well that they become the new forces of corruption and injustice. Best friend realizes this, hero does not. Best friend testifies against hero, but is killed by thugs without hero's knowledge. Hero winds up alone, an obstacle both to new reformers and new power-grabbers, and thus is eliminated, a victim of the cycle of competition and "success."

In "F.I.S.T.," the subject is a labor union from the late 1930's to about 1960, loosely based on the teamsters and leaders like Jimmy Hoffa and Dave Beck, from their early achievements in organizing against tough, predatory business opposition to their fatal links with the Mob, their growth/decline into Fat Labor, their investigation by the politically ambitious Kennedys and finally Hoffa's mysterious assassination - disappearance.

The film ends rather clumsily: the Hoffa character, Johnny Kovak

(Stallone), is apparently murdered, then there is a cut to a freeway and a truck bearing the sticker, "Where's Johnny?" Thus, the movie expects the audience to make the ties to the Hoffa case on its own and fill in the missing blanks.

ALTHOUGH THE subject is labor, it's the archetypal gangster movie plot, from the old Cagney-Pat O'Brien films to "The Godfather"—the Corleone epic,

especially, in style and tone, has been a great influence. But the structure has been applied to other subjects as well, ranging from the newspaper business ("Citizen Kane") to revolutionary politics ("Viva Zapata"). The formula obviously is capable of producing good films: the key is how thoroughly the characters and their relationships are explored, and how imaginatively the major confrontations are

staged.

NOT ONLY DO those early scenes capture the genuine feeling of labor's original justice and idealism, but also the atmosphere of ethnic working-class life both in the plants and at home.

Locations in Dubuque, moodily photographed by the brilliant Laszlo Kavaes, stand in effectively for 1930's Cleveland, and director Jewison gets a real nostalgic quality in such moments as the men walking home at sunset along the railroad tracks, or Stallone calling on his Lithuanian girl friend (Melinda Dillon) while the neighbors, sitting on their porches and stoops drinking beer in the summer evening, good-naturedly heckle him.

The final scenes in

1950's Washington seem hurried and predictable, despite a creditable performance by Rod Steiger as the not very likeable crime-busting senator who sees what Kovak has become but knows nothing of his history or struggle.

Morally, "F.I.S.T." is disturbingly ambiguous. It suggests that all labor, not just this one union, has become soft, prosperous and manipulative of its members, and extends its general cynicism toward politicians. It also prefers to admire Kovak-Hoffa, who for all his mistakes always fought for the good of his men, rather than others whose aims were more narrowly selfish. Right or wrong, it may help us to greater caution in allotting good guy and bad guy roles in real life. [Rating not available]

—tv films this week—

FUTUREWORLD (1976) (ABC, Friday, May 12): The mildly entertaining sequel to "Westworld," in which investigative reporters Peter Fonda and Blythe Danner find a mad scientist who is planning to replace all of the nasty people in the world with robot duplicates programmed for peace and common sense. This sci-fi is pleasantly above average in humor, imagination, and human touches. **Satisfactory for adults and mature youth.**

BREAKHEART PASS (1976) (CBS, Saturday, May 13): A totally dumb combination of western, old-fashioned whodunit and train movie, which may nevertheless be enjoyed for its corny clichés and action bits. The large, good cast, including stonefaced superhero Charles Bronson, seems to want to get it over in a hurry. **Not recommended.**

BRANNIGAN (1975) (CBS, Sunday, May 14): John Wayne at his tough cop, right-wing worst, as a sock-it-to-'em Chicago detective sent on a mission to England, where he teaches the refined British some good old American gutter morals. The more you really

understand law, and what it means, the more you'll hate this movie. **Not recommended.**

IT'S A MAD, MAD, MAD, MAD WORLD (1963) (CBS, Tuesday, May 16): Some of the great comedians rush about southern California, looking for illegal treasure buried by Jimmy Durante, in Stanley Kramer's raucous tribute to old-time slapstick, which is also a parable on human greed. Somewhat exhaustingly over-produced, and originally shot for display in Cinerama, still one of the funniest movies of all-time. **Highly recommended for all ages.**

THE LINCOLN CONSPIRACY (1977) (NBC, Tuesday, May 16): This is another of those tame but listless exploitation films that make the neighborhood circuit and sometimes come home to die on TV. It's a weakly documented, dully enacted expose of the "real" story behind the assassination of Lincoln. It fails to use its good cast intelligently, and is more related to contemporary paranoia than solid historical fact. **Not recommended.**

—movie ratings—

[The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.]

American Hot Wax	A-3	Goodbye Girl, The	B
Annie Hall	A-3	Julia	A-2
Betsy, The	C	Looking for Mr. Goodbar	C
Car, The	A-3	Pete's Dragon	A-1
Choirboys, The	C	Rabbit Test	C
Close Encounters of the Third Kind	A-2	Saturday Night Fever	A-4
Coma	A-3	Smokey and the Bandit	A-3
Fury, The	C	Star Wars	A-2
		Unmarried Woman, An	B

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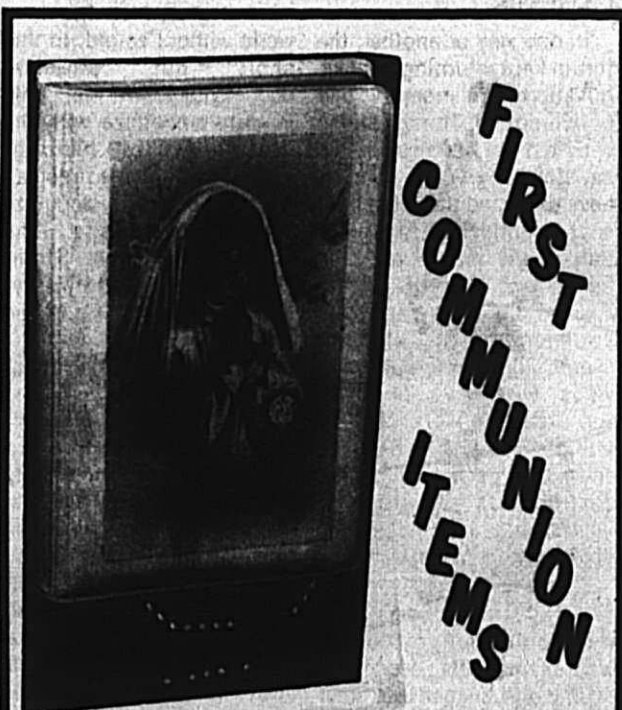
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