

## Disarmament thorny issue

BY JIM CASTELLI

Based on average yearly figures, during the five weeks of the United Nations Special Session on Disarmament (May 23-June 28), the nations of the world will spend \$40 billion on arms.

The \$400 billion spent on arms each year is a special target for the United Nations, the United States and the Catholic Church for two reasons: they want to slow the arms race that makes nuclear war a constant threat and they want to free up part of that \$400 billion for development aid for poor nations.

The special session will mark the first time since 1932 that virtually all nations have joined in a disarmament conference. The session was sparked by pressure from Third World and non-aligned nations impatient with the peace of disarmament.

**THE SESSION IS NOT** a negotiating conference. It will debate and analyze the present arms situation, adopt a Declaration on Disarmament and a Program of Action on Disarmament and review the role of the United Nations and other international agencies in fostering disarmament.

The Catholic Church, from the Vatican to the United States through Europe and the Third World, has been a strong supporter of the special session.

The Vatican submitted a tough statement supporting disarmament in the planning stages of the session and Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, generally regarded as the Vatican's foreign minister, will address the special session.

On the eve of the special session, Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops, called on American Catholics to support the effort and called on the United States to "propose creative initiatives to control and reduce the global arms race."

Quoting from a Vatican statement to the United Nations in 1976, Archbishop Quinn called on delegates to the special session to "approach their task with an entirely new attitude, one which recognizes that (See DISARMAMENT ISSUE, Page 5)

## Cemetery Mass

The annual Memorial Day Mass for the Faithful Departed will be offered at the Priests' Circle in Calvary Cemetery, Indianapolis, at noon on Monday, May 29. Father James Wilmoth, pastor of Holy Name Church, Beech Grove, will be the celebrant. In case of inclement weather, the Mass will be held in the Mausoleum Chapel.



**CHAPLAIN AND DRIVER**—Father James Bonke, Catholic chaplain at the Indianapolis Motor Speedway, visited the track on a sunny day during a recent practice session. With Father Bonke above is prominent race driver Mario Andretti, who missed last week-end's qualification because of a commitment to compete in the Belgian Grand Prix, an event in which he got the checkered flag. In Andretti's absence, his entry in Sunday's "500" was qualified by fellow driver Mike Hlas, and the popular Andretti, who won the race in 1969, will be in the car when the starting flag is dropped Sunday. Father Bonke will give the traditional invocation before the race and will celebrate the two Masses at the Speedway that morning. Related Tacker item on Page 6. [Photo by Charles J. Schisla]

## Curbs urged on tax credit

WASHINGTON—Officials of organizations working for tuition tax credit legislation have unanimously expressed opposition to the use of those credits to pay for segregated education.

The officials were responding to an opinion issued by the U.S. Commission on Civil Rights which said passage of tuition tax credit legislation for students attending private elementary and secondary schools would "unconstitutionally subsidize" schools which discriminate on the basis of race.

Father John Meyers, president of the National Catholic Educational Association, called that claim a "red herring" because, he said, "it would be easy to write the safeguards into the law," so that parents sending their children to schools that discriminate would not be eligible for tax credits.

**THOSE SAFEGUARDS** had originally been in the House tuition tax credit proposal, said Father Patrick Farrell, representative for Catholic schools in the U.S. Catholic Conference education department. But they were eliminated when the House Ways and Means Committee cut elementary and secondary schools out of the proposal, he said. The USCC wants to see them put back into the bill.

Michael Swartz, associate executive (See CURBS URGED, Page 3)

## Family Planning seminars slated

Married and engaged couples in the New Albany and Tell City Deaneries will have an opportunity to learn methods of Natural Family Planning at two seminars to be held at Our Lady of Perpetual Help parish, New Albany, on June 24 and August 12. The two Saturday sessions will open at 9:30 a.m. and close at 3:30 p.m.

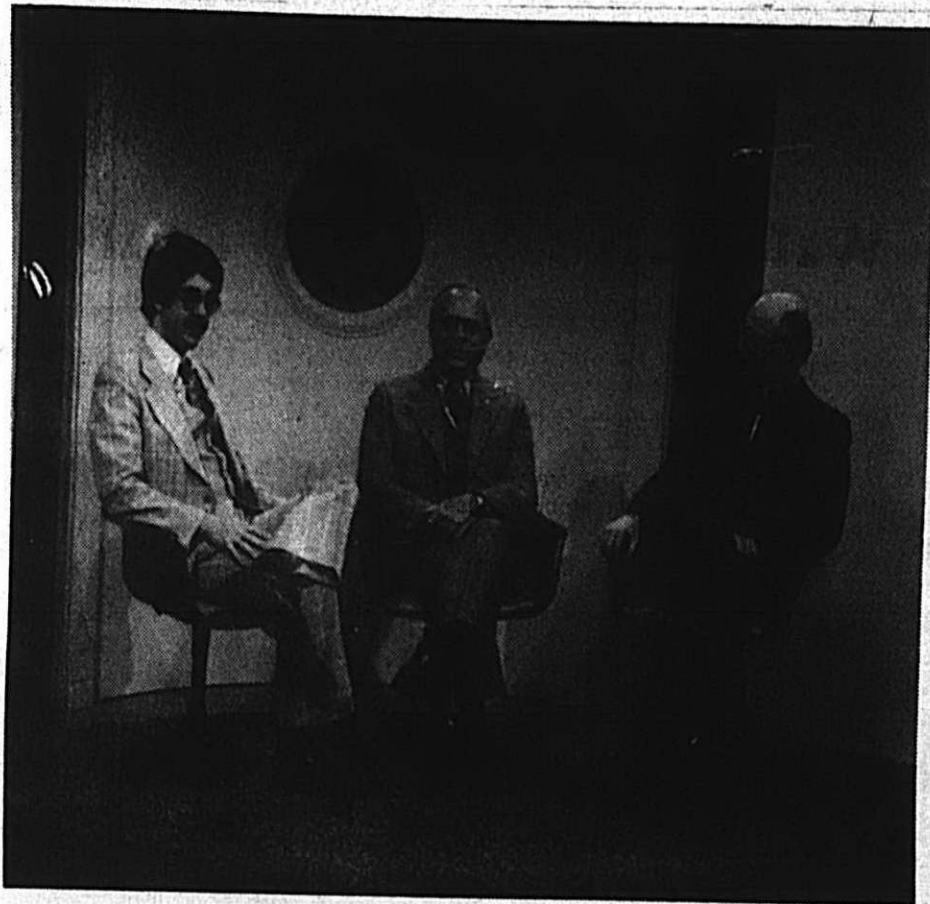
A New Albany Deanery committee is handling arrangements for the seminars, which are under the sponsorship of Archdiocesan Social Ministries. The Deanery Council of Catholic Women is cooperating in the project under the leadership of its president, Helen Haggard.

John and Kathy Bloodworth, teaching couple from the Louisville Couple-to-Couple League, will conduct the seminar.

Stephen Kramer, who directs the Family Life programs of Archdiocesan Social Ministries is hopeful that some 40 couples sign up for one of the two sessions and that some of the participants will accept further involvement as teaching couples on the deanery and parish level.

Interested persons are asked to contact Mr. and Mrs. Ray Buchelt in New Albany, 1-812-945-3459, or they may call Kramer, toll free, at 1-800-382-9088.





**FOCUS ON FAITH PANELISTS**—The three clergymen above are panelists for the popular "Focus on Faith" program for Sunday, May 28, and Sunday, June 4. On May 28 the topic will be "Heaven and Hell in Jewish-Christian Thought" and on June 4 "The Concept of Sin." The program is aired at 11 a.m. [EST] on WRTV, Channel 6 and is also carried on some 30 cable TV stations in the Midwest. Pictured, left to right, are Rabbi Jonathan Stein, Indianapolis Hebrew Congregation; Dr. Lester McAllister, Christian Theological Seminary; and Father Lawrence Moran, pastor of St. Joseph parish, Rockville. Father Moran is one of four "regular" Catholic panelists. The others are Msgr. R. T. Bosler, Father Robert Borchertmeyer and Sister Marie Werdmann, O.S.F. (Photo by Charles J. Schisla)

## Tense debate marks N.Y. meeting of American Jewish Committee

BY JO-ANN PRICE

NEW YORK—The debate over the Carter administration's Middle East arms package, Israel's survival, mass killings of Cambodians and the terrorist attack on El Al Airlines passengers in Paris dominated discussions at a tense 72nd annual meeting of the American Jewish Committee (May 17-21) in New York.

The meeting provided a national platform for Vice-President Walter Mondale to defend the administration's "painful decisions" involved in the Senate vote to sell jets to Saudi Arabia, Egypt and Israel as a package and as a means of enhancing prospects of Middle East peace.

His 30-minute speech before 1,000 Jewish leaders—an effort to reduce rancor among American Jews over the Senate debate—contained assurances that the special relationship between the United States and Israel would not be undermined.

"In the last four years alone, the United States has allocated \$10 billion in military and economic assistance to Israel, more than to any other nation," he noted.

**THE ARMS SALE**, described at the same dinner by Israeli Ambassador Simcha Dinitz as leaving American Jews "a little injured," came up frequently as the Middle East was discussed in and out of committee sessions.

At the start of the meeting, three speakers—Nadav Safran of Harvard University, Robert W. Tucker of Johns Hopkins University and Rita E. Hauser, a New York attorney—predicted that because of the sale, Arab countries would be less likely to make peace with Israel.

A keynote speaker, Bertram H. Gold, executive vice-president of the American Jewish Committee, cautioned, however, that the committee should moderate what he called "public paranoia" on the issue or lose its friends and allies.

Gold said the organization recently surveyed 1,100 American Jews about what was worrying them most about their identity. The survey found two major concerns: external security in terms of Israel's survival and threats of renewed anti-Semitism in the United States, and internal uncertainty related to Jewish family life, identity and quality of Jewish life.

**WITH THE "HOLOCAUST"** network TV show fresh in mind, the committee released preliminary findings of a survey of what viewers and non-viewers thought.

Three out of five viewers felt they understood better what happened to the Jews under Hitler as a result of the four-part program. But a noted Christian scholar, Franklin H. Littell of Temple University, warned another committee session that Christians still have to fill credibility gaps about Christian apathy during the genocide.

And with the specter of the killing of millions of Jews by the Nazis etched in memory, the committee formally condemned the reported mass murder of Cambodians by communist rulers. The resolution asked the United States to admit thousands of Cambodian refugees now in camps in Thailand.

As the meeting neared its end, the

### Missioners safe

ROME—Missionaries working in the area of Zaire recently invaded by rebels operating from bases outside the country have not been harmed, according to reports reaching Rome. Spokesmen said no missionary had been reported killed, wounded or kidnapped as of May 22.

### Returns to Taiwan

TRIPEI, Taiwan—Archbishop Edward Cassidy, papal pronuncio in China, returned to Taiwan after a four-year absence to represent the Holy See at the May 20 Inauguration in Taipei of President Chiang Ching-Kuc.

### Pact violated?

NEW YORK—The sentencing of a Lithuanian nationalist to a labor camp by a Soviet court was a violation of the Helsinki Agreement, according to a Lithuanian priest. Father Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid, said Balys Gajauskas was sentenced to 10 years in a Russian labor camp and five years of banishment from Lithuania.

### ERA protest

BALTIMORE—More than a dozen women from the Baltimore Task Force on the Status of Women in the Church gathered on the steps of the Baltimore archdiocesan headquarters May 21 to protest the U.S. bishops' failure to support the Equal Rights Amendment. They said they would withhold 12.5% of their Sunday offering until Archbishop William D. Borders expresses support for the ERA.

### 'Disastrous tangle'

SEATTLE, Wash.—The United States must make a "radical move" away from nuclear weaponry in order to reverse the "disastrous tangle" caused by the arms race, Archbishop Raymond G. Hunthausen of Seattle told a disarmament conference at St. Mark's Episcopal Cathedral in Seattle.

### Lawsuit settled

CHICAGO—An 18-month-old lawsuit between the Illinois Department of Children and Family Services and the Catholic Charities of six Illinois dioceses has been settled out of court.

### Score blackout

ROME—The bishops of Poland have asked parents, teachers and students to work against a blackout of information on current church life in Poland and on the historic contribution of the Church to Polish culture.

### Abortion warning

VATICAN CITY—Cardinal Antonio Poma, president of the Italian Bishops' Conference, said at the opening session of the bishops' plenary meeting (May 22) that liberalized abortion in Italy will lead to "destruction and ruin."

## Pope says Catholic press role 'undeniably important'

VATICAN CITY—Pope Paul VI said May 22 that the Catholic press has a role of "undeniable importance in the spreading of Christian principles and the defense of Catholic values."

In a speech to priests of the Sacred Heart of Jesus, an order celebrating its centenary of foundation, the pope urged the Catholic press not to let "ideas which do not conform to the mind of the Church or interests foreign to the apostolate" interfere with its work.

"WE ARE DEEPLY convinced," said the pope, "of the great function of the Catholic press. It has an undeniable importance in the spreading of Christian principles and the defense of Catholic values. It is very suitable for the formation of well-informed and authentic Christians."

Urging editors to work "constantly in

conformity with the Church's doctrinal and disciplinary directives," the pope said: "May ideas which do not conform to the mind of the Church or interests foreign to the apostolate never prevail over the honesty of your editorial work. May each of you be able to say with St. Paul, who is an outstanding example for journalists: 'Everything I do I do for the sake of the Gospel.'"

**THE POPE SAID THAT** Catholic journalism is a "delicate activity." He advised editors to "respect justice and charity" in gathering and reporting news.

"Please be careful of these requirements in your work, and evaluate not only the interest which publication of news might arouse, but also and above all, the effects which it could have on souls and the increase of their faith," said the Pontiff.



# Church, like West, faced with dilemma in Zaire

BY JOHN MAHER

ROME—"The Church, like the West, finds itself faced with a dilemma in Zaire," said a Catholic missionary in Rome.

"The Church can collaborate with Mobutu (Zairean President Mobutu Sese Seko)," said the missionary, who asked not to be identified. "Then it is sure of having religious freedom, collaboration between church and state and of avoiding Marxism.

"But, he said, 'to collaborate with Mobutu means to collaborate with a system in which at the lower levels there is much corruption, oppression, abuses.'"

THE MISSIONARY talked with NC News after French and Belgian paratroops, with U.S. logistical support, had landed in the southeast Zairean copper-mining town of Kolwezi to drive out anti-Mobutu forces who had invaded from neighboring countries.

The Church has to make a choice," the missionary said, "and I believe despite the regime's weaknesses, it's better to collaborate with Mobutu.

"Mobutu is not responsible for all the corruption. The country lacks an administrative apparatus. The state is not a flag, after all, it's men who have been formed, trained.

"If Mobutu goes, anarchy reigns."

THE MISSIONARY continued: "The real tragedy of Zaire, which the Western press has not lamented, is the thousands of Africans who died without knowing why. It's the thousands of Africans who are without work because the mines are closed.

"The Europeans are protected. Planes come in three days to fly them out."

He added sadly: "Zaire is a plaything between East and West."

The missionary said that the difficulties between Mobutu and Cardinal Joseph Malula of Kinshasa, who was accused of treason in 1971 and forced into exile for the four months "have been straightened out." Mobutu, who, in his Africanization program nationalized the country's Catholic schools in 1974, "has asked the Church to take over all the schools now," including the 25% that had always been state schools, the missionary said.

"THE SITUATION for the Church in Zaire in 1974-75," he explained, "was very hard but there was no persecution. It was rather a quarrel between brothers. Mobutu, who was educated in Catholic schools, is a bit of an emperor-sacristan.

"He wants to be both church and state. He wants to have his picture in the churches and he wanted to have the Zairean clergy be part of his political party, the Popular Revolutionary Movement. He wanted cells of the movement in seminaries and wanted the young clergy to be propagandists for the movement.

"The Church would have had all advantages, all privileges. But it's too dangerous for the Church to tie itself to a political movement. If there's a revolution, the Church is out.

"Mobutu would pay for bishops' trips around the country on the national airline. Mobutu has protected priests. Priests are, in a way, inviolable."

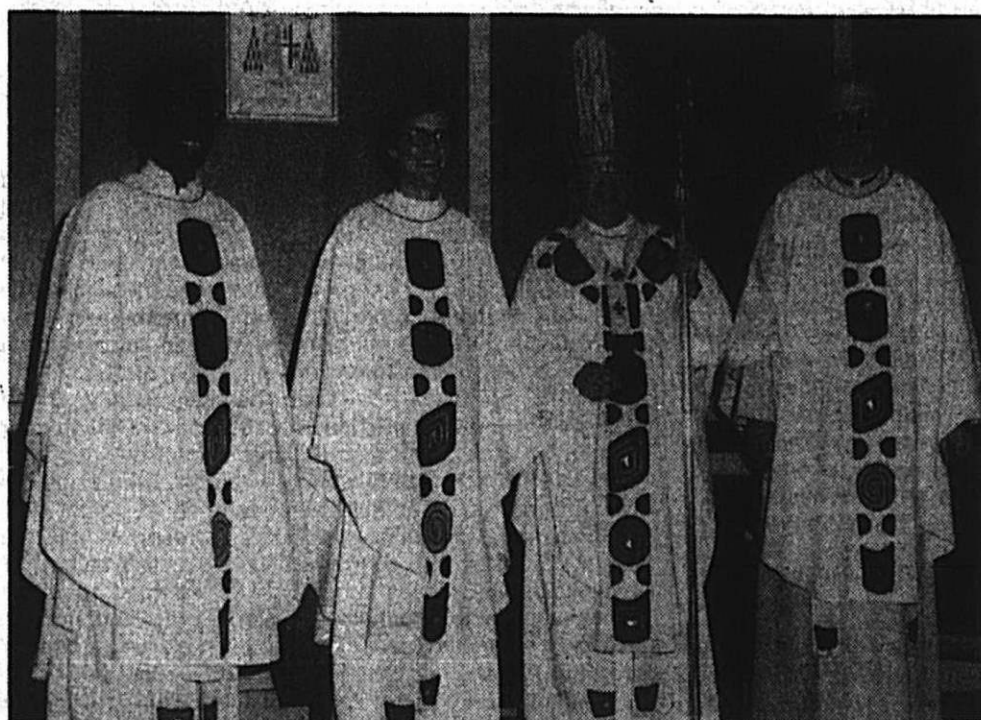
He noted that Belgium had been paving the way for eventual independence when a revolt in 1959 cut those plans short. There was an extensive network of schools and hospitals—mainly built up by Catholic missionaries—and the country had the highest literacy rate in Africa, although few people had university-level education.

MOBUTU, "an ex-sergeant who received his education in Catholic schools, was a convinced Catholic; is, in his heart, a friend of Belgium; is economically a liberal (in the free-market sense), but as a dictator, he must be nationalist to please and help the people," as a dictator, he must be nationalist to please and help the people," the missionary said. Dictatorial measures taken by Mobutu, he added, included expelling Belgians as symbols of oppression and colonialism, expropriating foreign-owned businesses and "launching the ideology of authenticity and attacking imported culture, that is European culture and the Western church."

The missionary continued: "When these moves failed, he restored friendship with Belgium, France and the United States, recalled foreign businessmen and made restitution to them, and made peace with the Church, giving back its schools.

"But meanwhile the country was on the verge of bankruptcy. The popularity of Mobutu was very much down and almost everywhere there were small efforts at revolt."

In 1975, worldwide economic recession set in, the missionary noted. "Copper prices went down. After the Vietnam war, the need for stocks of copper diminished. Copper is exported by (Third World) countries such as Zaire, Zambia and Chile. Instead of agreeing on how much each should produce, all tried to produce as much as possible. Zaire's economy is heavily dependent on copper and zinc production."



**ORDAINED FOR ARCHDIOCESE**—Archbishop George J. Biskup is pictured above in the Chancery following the ordination of three priests for the Archdiocese on Saturday, May 20. The newly-ordained are, left to right: Father Kenneth E. Taylor of Indianapolis, Father Steven Schafflein of Floyds Knobs, and Father Daniel F. Armstrong of Richmond. Some 75 priests concelebrated and an estimated 800 persons were in attendance at the colorful ceremony in SS. Peter and Paul Cathedral. Related column, page 4. [Photo by Fred W. Fries]

## Curbs urged (from 1)

director of the Catholic League for Religious and Civil Rights, said that tuition tax credits would decrease discrimination in schools, rather than increase it. "The ability to choose alternatives to public schools would be open to everyone" if the credits were approved, he said. "If low-income people have tax credits, many will choose non-public schools and there will be an even greater racial balance."

**ALL THREE MEN NOTED** that the commission said the subsidy of discrimination would occur because the Internal Revenue Service has "failed to carry out its civil rights enforcement responsibility" and has allowed private segregated schools to retain their tax exemptions.

"That's a whole different issue than tax credits," Schwartz said. "If a

school is willfully segregated, it ought to lose its tax exemption."

Father Meyers said NCEA research has shown that the percentage of black children attending Catholic schools is higher than the percentage of blacks in the United States who are Catholic. Although only about 2.1% of all black Americans are Catholic, he said, 7.2% of the children in U.S. Catholic schools are black.

Catholic schools have a "very good record" in providing non-discriminatory education, Father Farrell added. "Although the population of Catholic schools has been going down, the percentage of minority group members attending them has been increasing."

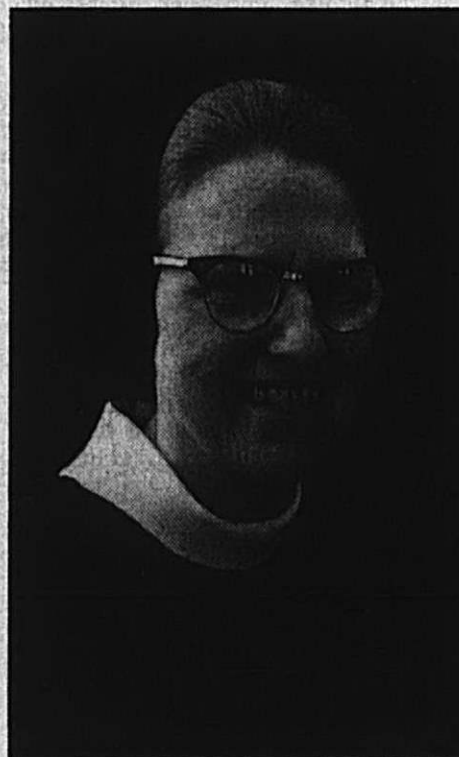
## Report Chinese prelate dead

VATICAN CITY—Chinese government officials have reportedly announced the death of a Vatican-appointed archbishop who presided over Communist efforts to divorce the Chinese church from Rome.

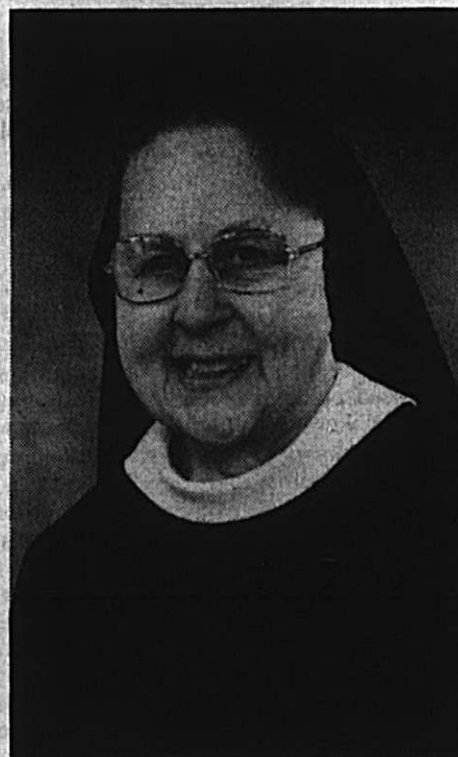
Officials in Peking told visiting Italian Transport Minister Vittorino Colombo that Archbishop Ignacius Pi Shu-Shih died May 16 at age 81.

Archbishop Pi, appointed archbishop of Mukden (now Shen-yang) by Pope Pius XII in 1949 and consecrated 10 days after proclamation of the People's Republic of China, headed the pro-Communist Catholic Patriotic Association since his election in the late 1950s.

At the government's bidding in 1960, Archbishop Pi consecrated 45 Chinese bishops, elected by the patriotic association without Vatican approval. When news of the consecrations reached Rome, the Vatican quickly announced that it would not accept the appointments.



**GOLDEN JUBILARIANS**—The two Sisters of St. Francis of Perpetual Adoration above will mark their Golden Jubilees at St. Francis Hospital Center on Saturday, May 27. Pictured are Sister Mary Henrita Laake, executive director of the hospital, left, and Sister M. Donata Tareweski, of the pastoral care department. The observance will include a morning Mass of Thanksgiving for clergy and Religious in the hospital chapel on May 27. In addition, a Golden Anniversary Tea will be held on Friday, May 26, from 2 p.m. to 4 p.m. in the Employees' Dining Room. Relatives and friends are invited to attend.





—living the  
questions—

## Church less clericalized? Guess again

BY FR. THOMAS C. WIDNER

Some random observations . . . Is the Church becoming more clericalized or less clericalized? In this Archdiocese it is the Priests' Senate which advises the Archbishop; we have a Vocation Office which will function with three full-time priests (no Religious women and no laymen); and there are many parishes in which the laity still are either forbidden to or refuse to take active leadership roles. It would be difficult to show that the Church continues to be anything other than a Church of clergy.

On the other hand, the clergy probably are the only ones with a broad enough view of the diocese to be able to provide that leadership. On the other hand, many laymen continue to passively sit back assuming that clergy will appear from nowhere to lead them or else are forbidden



from taking active roles by the autocratic policies of some priests . . .

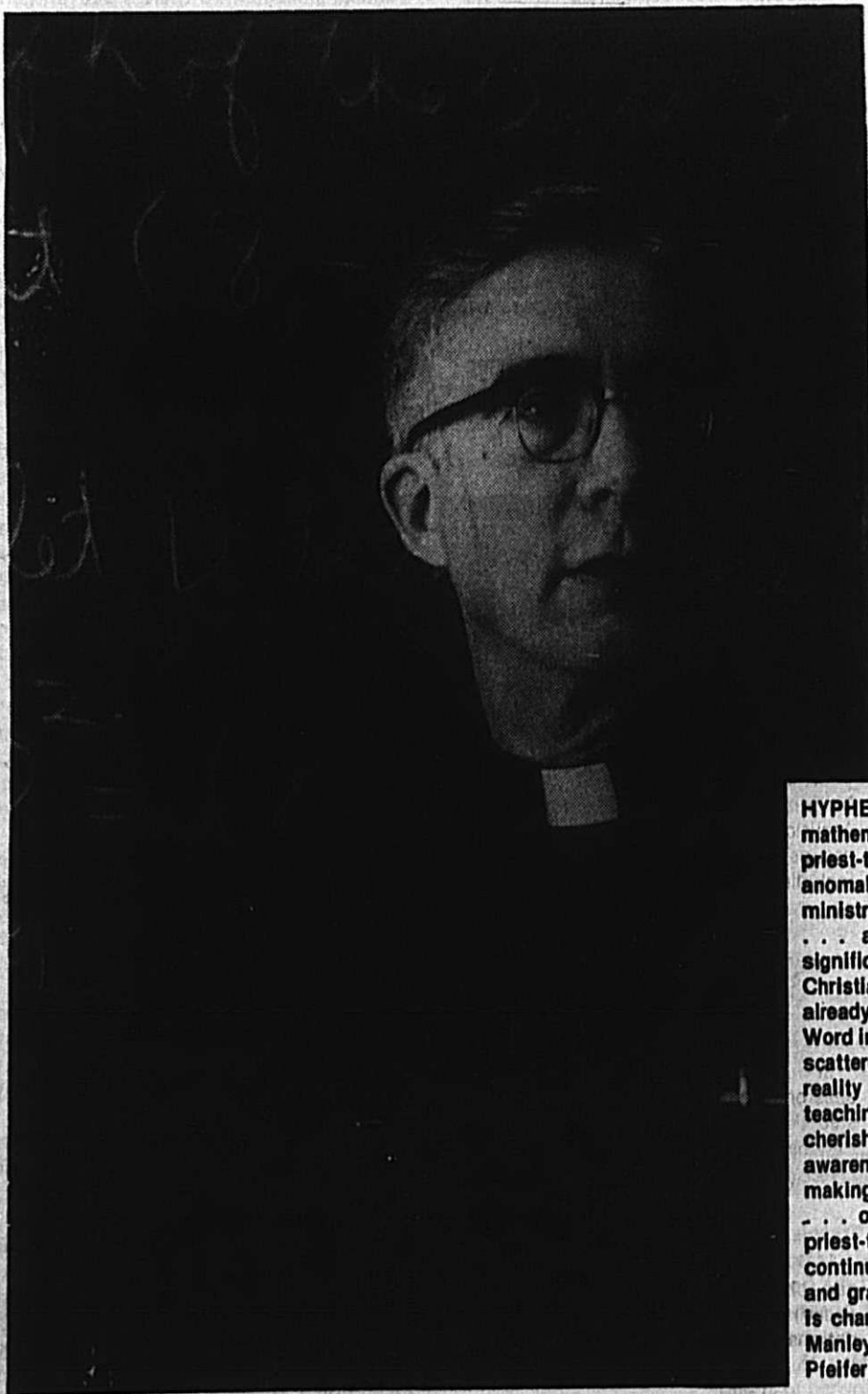
There is concern expressed about the certification and licensing of teachers and administrators in Catholic schools. The question is too basic to waste time arguing. As long as parents and others are going to insist that Catholic schools be academically competitive with public and other private schools, then Catholic schools had better keep up with minimal State requirements. Justice, moreover, demands that teachers who may move from Catholic schools to public schools be able to move along in degree of pay also. In order to do this, teachers need to teach in accredited schools. Not all Catholic schools are such. As long as these points are paramount, Catholic schools ought to respond. Otherwise, we might as well quit the business . . .

Youth programs in this Archdiocese are about to enter a Renaissance. One example of the kind of leadership which only priests can provide is the insistence on the part of priest moderators that the CYO live up to its four-

fold spirit of providing spiritual, cultural, social, and athletic support to young people. Some have wondered why there does not seem to be greater backing of the CYO from the clergy. Clergy are more concerned about "ministry to youth" rather than what many consider to be an over-indulgent, glorified athletic program. Advisory bodies to the CYO are assisting CYO leadership in renewing the organization . . .

For culture buffs . . . a play at the very tiny Broad Ripple Theatre Center in Indianapolis entitled *The Runner Stumbles* examines the spiritual and emotional depth (or lack of it) which people who devote their lives to others must have in order to succeed. Based on an actual 1911 Michigan trial of a priest arrested for murdering a nun, the drama by Milan Stitt suggests that "the race to be run" of which St. Paul speaks, requires more than just good will and the desire to be of help . . . Mary Gordon's first novel *Final Payments* is a sensitive account of a young woman's faith in herself, her Church, her friends, her God, being tested in the very real experience of being freed from nursing an invalid father through his death.

## PHOTO MEDITATION



## What have YOU done to promote vocations?

BY ALICE DAILEY

SS. Peter and Paul Cathedral in Indianapolis is a huge church, and needs many people to fill it. On a warm May Saturday the crowd there was great, but it should have been SRO. Why? Because three young men, in the rites of ordination, pledged their liberty, their intellects and their wills to ministry in God's service. Such ministry, by its very nature, involves us deeply.

These three young men—Fr. Kenny Taylor, Fr. Steve Schafflein and Fr. Dan Armstrong—have become links in the active ministry of the Roman Catholic Priesthood. Soon, one or another of them will be turning up in one or the other parishes throughout the Archdiocese of Indianapolis.

To them we will be entrusting our fears, our hopes for a happy eternity. We will look to them for the answers to all of our problems. For somehow, the popular conception seems to be that once a man dons that Roman collar and enters the ranks of his predecessors, he is endowed



with all the answers. He is assumed to be not only all-knowing but omnipresent.

But there are no tailor-made priests, cut to our specifications. There are only "men chosen from among men," humans, who, in this self-indulgent society, generously undertake a life of sacrifice. They may be often lonely, sometimes confused by what is expected of them—about their image to us and to the God they serve.

Are we any comfort whatsoever? When was the last time we thanked a priest for his service? Congratulated him upon a meaningful sermon? Threw our weight and support behind some project he was directed to undertake? Or has it been easier for us to rap, to criticize his temperament? To complain if he doesn't forsake other obligations to put us and our cause first?

Have we ever encouraged or nurtured a religious vocation among our young men? Or do we egg them on to fleeting fame on the football field; to a sound economic position? To a glittering marriage? In short, do we want priests, or don't we? If we want them, where else will they come from if not our homes?

So we have three newly ordained priests. If we pick up the challenge and assume our share of the burden, soon, we hope, it may be thirty-three.

**HYPHENATED PRIEST**—A Jesuit priest . . . teaches mathematics . . . to high-school students . . . A priest-teacher . . . a hyphenated priest . . . An anomaly to some . . . a priest, ordained to sacred ministry . . . teaching mathematics . . . Yet to others . . . a suggestive symbol . . . of the religious significance . . . of all created reality . . . To the Christian . . . what surfaces in the sacred . . . is already seeded in the secular . . . Christ is the creative Word in full flower . . . but seeds of the Word . . . are scattered profusely . . . in the rich soil of created reality . . . and human creativity . . . A priest teaching mathematics . . . may remind us . . . of a cherished part of our heritage . . . the ancient awareness . . . that all of life is sacramental . . . making visible and tangible . . . the creative presence . . . of the all-creating Word . . . The hyphenated priest-teacher . . . suggests the unhyphenated continuity . . . of creation and salvation . . . of nature and grace . . . of secular and sacred . . . "The world is charged . . . with the grandeur of God." (Gerald Manley Hopkins) . . . (Photo and text by Carl J. Pfeifer)

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—sunday scripture readings—

# Corpus Christi points up Eucharist's role of unity

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

declare the Feast until later on that year.

"Because the loaf of bread is one, we, many though we are, are one body, for all we partake of the one loaf." (Second Reading: 1 Corinthians 10:17)

Though it is only a small station stop between Florence and Rome, the little town of Orvieto has one of the most beautiful cathedrals in the world. The reason for the building of so majestic a cathedral in so small a town has an interesting and miraculous connection with Sunday's feast, the Solemnity of Corpus Christi, or the Feast of the Body of Christ.

It was the year 1264. Pope Urban IV was staying at Orvieto and a humble Bohemian priest, on a pilgrimage to Rome, stopped off to say Mass at Bolsena, a small village not far from Orvieto.

When the priest broke the Sacred Host, blood flowed from it. So profuse was the flow of blood that it soaked through the corporal and the altar linens.

St. Thomas Aquinas who was also staying at Orvieto at that time, was sent to Bolsena to investigate the happening and report to the Pope. When St. Thomas confirmed the authenticity of this miraculous occurrence, a solemn procession was organized in which the blood soaked altar linens were carried and handed over to Pope Urban who met the procession at the outskirts of the town of Orvieto.

This was the first Corpus Christi procession, though the Pope did not

REVERENCE for the Body and Blood of Christ continues whether it be in the observance of the Feast of Corpus Christi or the daily reception of the Eucharist by the faithful.

In today's second reading, St. Paul stresses the unifying power of the Eucharist: "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf." (1 Corinthians 10:17) St. Augustine comments on this theme of unity and adds also the virtues of love and faith: "The faithful know and receive the Body of Christ . . . This bread the apostle sets forth where he says 'being many we are one body.' O Sacrament of mercy, O sign of Unity, O bond of love! Whoever wishes to live, let him draw near, believe, be incorporated, that he may be quickened." (On St. John's Gospel 26:13)

The Holy Eucharist is, indeed, the sacrament of unity. It unites the Christian with Christ, and it unites the Christian with his fellow Christians.


St. Paul uses the analogy of the loaf. Christ is the loaf. All who receive the one loaf, Christ, become one with Him and with all who receive Him. In receiving Holy Communion, we really eat Christ's Body and really drink His Blood.

The principal effect of receiving the Eucharist is, then, a union of love with Christ. In proportion to our dispositions, other effects also follow the reception of Holy Communion. One effect is an increase in sanctifying grace. Actual graces to carry out the daily duties and obligations of our state in life also follow upon a worthy reception of the Eucharist.

The Old Testament stressed levitical purity for those who ate sacrificial offerings and threatened with severe punishments those who ate unworthily: "The flesh of the thanksgiving sacrifice shall be eaten on the day it is offered . . . All who are clean may partake of this flesh. If, however, someone while in a state of uncleanness eats any of the flesh of a peace offering belonging to the Lord, that person shall be cut off from His people." (Leviticus 7:15 & 20). So also does St. Paul insist on the necessity of moral purity or the state of grace for those who receive Holy Communion: "Whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord." (1 Corinthians 11:27)

AS FOOD SUPPLIES energy and activity to the body, so does the Eucharist supply energy and activity to the life of the soul. As medicine is taken either to cure bodily illness or to immunize us against disease, so also does Holy Communion cure us of the spiritual sickness of venial sins and imperfections and the effects of past sins, and it makes us spiritually strong against future temptations.

Let us receive the Holy Eucharist fervently and frequently, heeding the words of Christ: "He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day." (John 6:54)



CHRIST OF THE DEEP—Underwater visitors to Pennekamp Park in the Florida Keys can get this view of Christ of the Deep, a nine-foot bronze statue whose upraised arms are only a few feet from the water's surface. Colorful tropical fish abound in the 100-square-mile preserve on the Atlantic side of the keys. [NC photo]

## Disarmament issue (from 1)

the nuclear arms race is a danger, an injustice, a mistake and an act of aggression against the poor of the world."

IN CONGRESSIONAL testimony, the U.S. Catholic Conference urged the United States to offer specific initiatives, such as:

—Offering to halt the testing, production and deployment of nuclear weapons for a year or until another special session is held and asking other nations to reciprocate.

—Halting the production of fissionable materials for nuclear weapons because it has already stockpiled all it could foreseeably use.

—Dismantling a specific number of nuclear weapons if other nations will pledge to do the same.

—Calling on the United Nations to establish an International Verification Agency under the U.N. secretary-general.

Adam Yarmolinsky, who heads a U.S. interagency task force on the special session, said the non-aligned nations assume completion of pending U.S.-Soviet talks on arms limitations and a

comprehensive test ban treaty as "a given." Their attitude is "What will you do next?" he said.

Yarmolinsky said that the United States would offer arms control initiatives, but he would not reveal details before the U.S. presentation.

He said that U.S. goals at the session include winning support for U.S. initiatives, gaining attention for the nine different sets of arms talks in which the United States is now involved, urging greater cooperation on the spread of nuclear weapons and reducing arms spending and making arms control a multilateral process involving more nations than just the United States and Soviet Union.

Yarmolinsky said that the United States could be hurt if consensus broke down at the session, if the non-aligned nations felt they were not being given adequate attention or if the Soviet Union tried to use the session for propaganda purposes. But he said five preparatory committee meetings were free of "polemics."

THE SPECIAL SESSION will also feel

pressure from the many non-governmental organizations which will be represented. Yarmolinsky said the session's planners wanted to make it a "media event" to publicize the dangers and costs of the arms race and wanted the non-governmental organizations to help.

On Memorial Day weekend, May 25-27, Mobilization for Survival, an American coalition of religious, peace and other groups will sponsor a series of activities, including an interdenominational religious convocation, calling on the world's leaders to eliminate nuclear weapons, end the arms race and transfer arms spending to human needs. Many in the demonstrations will also call for an end to the use of nuclear energy.

In comment on the U.N. special session, the Catholic bishops of Belgium said that Christians "must dare to break the spiral of violence and opt for the risks of disarmament over those of war."

The Vatican weekly, L'Osservatore Della Domenica, called arms spending statistics "figures of madness and absurdity" and especially lamented increased arms spending and stockpiling by developing nations.



—the tacker—

# Announce Masses for '500' visitors

BY FRED W. FRIES

Are you having out-of-town guests for the '500' and working on a tight schedule? Wondering where they might go to Mass and not miss out on any of the traditional race day social activities?

To obviate any possible conflicts, we are providing a handy guide to week-end Masses at St. Christopher Church and the two other churches in the Speedway area as well as at the three parishes in downtown Indianapolis.

Masses will be held at St. Christopher Church, 5301 W. 16th St., Speedway City, on the following schedule: Saturday, 5, 6:30 and 8 p.m.; Sunday, 12 noon and 5:30 p.m. (No morning Masses).

In addition, a Field Mass will be held for the general public at the south end of the infield at the track at 7 a.m. on Sunday morning. (Drivers, mechanics and other race personnel can attend a special Mass at 6 a.m. in Gasoline Alley).

Schedule of Masses for the week-end at the other two Speedway area churches and the downtown parishes is as follows:

St. Gabriel Church, 5318 Sunwood Drive (between High School Road and Moeller Road): Saturday, 6 and 8 p.m.; Sunday, 8 a.m., 12 noon and 6 p.m.

St. Michael Church, 3354 W. 30th St.: Saturday, 5:30 and 7:30 p.m.; Sunday, 7:30, 9, 10:30 and 11:45 a.m.

SS. Peter and Paul Cathedral, 14th and Meridian Sts.: Saturday, 5 p.m.; Sunday, 7:30 a.m., 9:30 a.m. and 11 a.m.

St. John Church, Capitol Ave. and Georgia St. (opposite Convention Center):

Saturday, 5:30 p.m.; Sunday, 6, 8 and 11 a.m. and 5:30 p.m.

St. Mary Church, New Jersey at Vermont St.: Saturday, 5:20 p.m.; Sunday, 8 and 10 a.m.; 12 noon, 2 p.m. (Spanish Mass), and 5:20 p.m.

As an added convenience, here is an updated listing of additional Indianapolis area parishes which offer a Sunday evening Mass on a regular schedule: St. Rita, 1733 Martindale Ave., 6 p.m.; St. Roch, 3600 S. Pennsylvania, 6:30 p.m.; Little Flower, 4720 E. 13th St., 6 p.m.; St. Thomas Aquinas, 4625 N. Kenwood Ave., 5:30 p.m.; and Our Lady of the Greenwood, Greenwood, Ind., 5 p.m.

**HONOR RITTER BAND**—The Ritter High School marching band is the only Catholic high school band which will participate in the annual "500" Festival Parade as well as in the pre-race activities connected with this year's Memorial Day classic.

**FOLK MUSIC CONCERT SET**—"The Gathering," folk music group at Christ the King parish, Indianapolis, will present a two-hour concert at 7:30 p.m., Sunday, June 4. The nine-member organization, formed in 1974, is heard at the 11:30 a.m. liturgy on Sunday mornings. Director Jim Funk has announced that a variety of selections will be presented with the emphasis on folk rock. Some solo work will be included. Admission is \$2, and tickets may be purchased from any member of the group or in the church foyer on the night of the concert.

**AROUND AND ABOUT**—Father Paul Maloney, C.P.P.S., a native son of St. Philip Neri parish, Indianapolis, was recently appointed to a four-year term as Procurator General of the Paulist Fathers. He has been engaged in parish work at St. Susanna's Church in Rome. . . . St. Luke's School, Indianapolis, recently received an Honor Certificate from the Freedoms Foundation of Valley Forge for an elaborate scrapbook which the pupils compiled on American History. . . . Marlon V. McPherson, a retired Army Major and a member of St. Thomas Council #1347, Hobart, Ind., received the "Catholic Lay Action Award" at the annual state convention of the Knights of Columbus held recently in Indianapolis.

**NAMED TO WOODS BOARD**—Sister Diane Ris, S.P., professor of Education at Morehead State University, and Brother Leo V. Ryan, dean of the College of Business Administration at Notre Dame University, have been named to the board of trustees at St. Mary-of-the-Woods College.

**MONTESSORI TEACHER PROGRAM SET AT WOODS**—St. Mary-of-the-Woods College is offering a two-part program for Montessori Teacher Education beginning Monday, June 26. A special one-week workshop will be held from June 26 to June 30 for parents and educators who wish to "implement the Montessori philosophy and methods into Early Childhood or Primary grade curricula." A second session, from June 26 to August 11, will lead to certification by the American Montessori Society. Inquiries should be directed to: Director of Summer Programs, St. Mary-of-the-Woods, Ind., 47876. The Montessori program at the Woods is under the supervision of Sister Michaleen Meyers, S.P.

**VOLUNTEER PROGRAM**—St. Francis Hospital Center is offering a special, summer volunteer program for high school students, ages 15 to 17. The program will begin Monday, June 5. Volunteers will be expected to work a minimum of four hours a week. Interested teen-agers should contact Volunteer Director Jan Moore, 783-8225.

**CLASS REUNIONS**—The Cathedral High School graduates of 1948 will hold their 30th year reunion on Friday, June 23, at Council 437, Knights of Columbus, 13th and Delaware Sts. John I. Bradshaw, Jr., informs us that, although the school is now co-educational, the reunion will be strictly a stag affair, as in the past. The fee is \$10 a person, which includes a catered dinner and free "suds." Checks should be mailed to Fred Hartmann, 111 E. 54th St., Indianapolis, Ind. 46220. . . . The 1968 graduating class of St. Mary Academy will hold their 10th year reunion on Saturday, June 10. Final details were not available at Criterion press time, but the contact is Ann (Cagany) Bosley, 352-1009. . . . The girls in the 1924 graduating class at Sacred Heart Grade School, Indianapolis, will hold a reunion at 1 p.m. Tuesday, June 13, at the Winchester Village Club Room, 8028 S. Madison Ave., Indianapolis. Specifics can be obtained from Wilma Patterson, 888-0728; Frieda (Schmalz) Benedict, 631-0793; or Helen (Biehl) Groves, 888-7424.

**NAMES IN THE NEWS**—Harry L. Bindner, president of American Fletcher National Bank and a member of St. Lawrence parish, Indianapolis, was recently appointed to the Board of Directors of Cathedral High School. . . . Sister Mary Margaret Funk, O.S.B., Archdiocesan Director of Religious Education, attended the annual meeting of Diocesan Directors in Milwaukee, Wisc., early in April. . . . Paul G. Plitz, a member of St. Michael parish, Indianapolis, recently completed a term as president of the Mental Health Association of Indiana.

## Criterion Readers:



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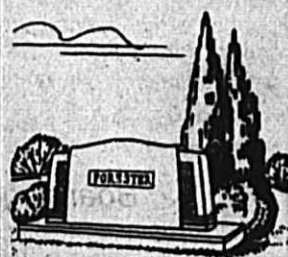
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# Inflation fight has social dangers

BY JIM CASTELLI

WASHINGTON—In an unusual alliance, President Carter, business leaders and AFL-CIO president George Meany all have said in recent weeks that inflation has replaced unemployment as the number one domestic issue.

There are two major reasons for this—a sharp jump in the inflation rate and encouraging progress in lowering the unemployment rate, which has dropped from 7.8% to 6% since Carter took office.

The renewed concern over inflation has led to demands that the federal government do something to reduce inflation, such as slashing the federal deficit or allowing the unemployment rate to rise again.

But religious leaders have often argued that cutting the budget deficit at the expense of social programs places a disproportionate burden of the battle against inflation on the poor.

THE AMERICAN BISHOPS addressed

the inflation-unemployment trade-off in their statement "The Economy—Human Dimensions," issued in November, 1975. They said such a trade-off was "not grounded in justice."

"Low unemployment and high inflation are not inevitable partners, as history and the experiences of other industrialized countries bear out," the bishops said. "Policy-makers should seek and use measures to combat inflation which do not rely upon high rates of joblessness. For many of our fellow citizens, the major protection against inflation is a decent job at decent wages."

Msr. Francis Lally, Secretary for Social Development and World Peace for the U.S. Catholic Conference (USCC), agrees that inflation has become the priority issue. He said he supports President Carter's program of seeking voluntary wage and price restraints to reduce inflation.

Religious leaders warn that even 6% unemployment is too high, especially when the unemployment rate for minorities is about double that and unemployment among minority teen-agers is about 35%.

Religious leaders have been cautious in their comments on inflation because they don't want to endanger future employment gains. For example, most major religious organizations, including the USCC and other important Catholic organizations, have supported the Humphrey-Hawkins bill, which sets a goal of 3% adult unemployment and 4% overall unemployment by 1983.

But religious leaders have opposed efforts to attach a specific inflation target (for example, 3% inflation by 1983) because they fear the inflation target would be met at the expense of the employment goals.

ACTUALLY, THE Humphrey-Hawkins bill—which has already passed the House and now faces a fight over an effort to attach a numerical inflation goal in the

Senate—includes several provisions aimed at reducing inflation. The bill would:

—Require the President to include a goal for price increases in his annual economic report.

—Establish an information system to monitor and serve as an early-warning system for inflationary developments.

—Require efforts to increase agricultural stockpiles and supplies of basic commodities to stabilize prices.

—Seek voluntary efforts to increase productivity by both Labor and Management.

—Strengthen federal anti-trust law to increase competition which can lower prices or keep them from rising so quickly.

—Reduce unnecessary federal regulation which causes inflation by increasing business costs.

Religious leaders have also pointed out that there is no simple solution to inflation and that rapidly rising prices in areas of necessity—foods, fuel, housing and health care—must be dealt with differently.

For example, the bishops' statement "The Right to a Decent Home" noted that rising interest rates significantly increase the cost of a home. "National monetary policy must insure an adequate supply of affordable credit for socially desirable purposes such as housing," the bishops said.

ON ANOTHER ISSUE, the National Catholic Rural Life Conference has often

pointed out that many food price increases can be traced to rising energy costs and patterns of land ownership which see family farms increasingly replaced by corporate ownership.

The rural life conference and other Church groups also say that rising energy costs and declining energy supplies show the need for a better national energy policy which will emphasize conservation and development of alternative energy resources such as solar power.

The USCC, the National Conference of Catholic Charities and the Catholic Hospital Association have all supported national health insurance and a national health system that limits health care price increases that have far outpaced general inflation rates.

A final point to put inflation in perspective: In a background paper prepared for the bishops in 1975, Robert Eisner, chairman of the economics department at Northwestern University, pointed out that inflation must be seen in the context of growth in personal income.

He said a high inflation rate accompanied by an even higher growth in personal income is better than a low inflation rate and no growth in income.

So far, personal income growth continues to outpace inflation, but the gap has been closing, with inflation outpacing income growth among low-income workers. It is one more area to watch closely as inflation dominates the daily headlines to measure whether the Churches' calls for economic justice are met.

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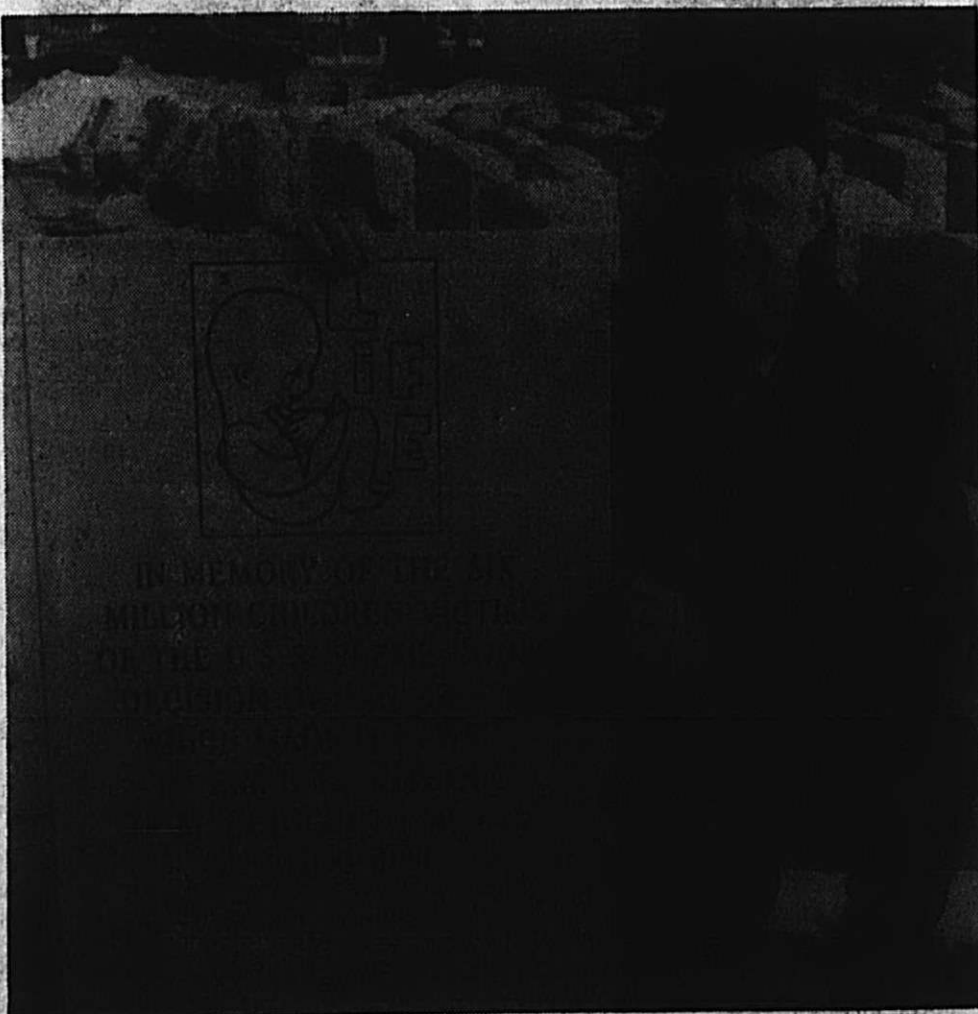
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LIFE MONUMENT—Hayes Estep of Portsmouth, Ohio, displays a monument he inscribed for the Ministers for Life, a Carter County, Ky., pro-life organization. Two such monuments will be erected in the county. [NC photo]



—question box—

## Why did they alter ritual of ordination?

BY MSGR. R. T. BOSLER

Q. I recently read that the new rite of ordination does not give the priest the power to offer sacrifice, nor to forgive sins, nor to bless and consecrate. Why have Catholic aspects of the priesthood been cut out?

A. They have not been cut out. You have been reading the accusations of disgruntled ultraconservatives who refuse to accept the changes made in the Mass and other liturgical rites.

On June 18, 1968, Pope Paul approved the new rites for ordinations of bishops, priests and deacons. These new rites reflect the fuller understanding of the Church gained through Vatican Council II and are a return in part to ancient ordination rites that better express the Scriptural understanding of the New Testament priesthood. The new rite for ordaining priests emphasizes the unity of the priest with Christ as teacher, priest and king, building up the Church as the people of God, the body of Christ and the temple of the Holy Spirit.

The act of ordination consists in the



laying on of the hands of the bishop, assisted by his concelebrating priests. The bishop prays that the Holy Spirit give the office of presbyterate to the candidates. He describes what the powers of that office are in an introduction preceding the imposition of hands. Among those powers he lists the offering of the Sacrifice of the Mass, the preaching of the Gospel, the forgiving of sins and blessing and consecrating.

Those who criticize the new rite point out the fact that the candidate for orders no longer is handed the chalice and host. This particular action, which was not part of the ancient ordination rites, was eliminated because of the confusion it caused.

Prior to the new rite there was controversy among theologians over whether the offering of the instruments was an essential part of the ordination or whether the imposition of the hands was the actual ordination.

Because of the uncertainty, some priests had doubts about the validity of their ordination when they were not sure whether their fingers actually touched the chalice and host, and there were cases when ordination was given again conditionally to eliminate such doubts. The new rite puts all the emphasis on the silent imposing of hands and makes it an un-

forgettable moment for those being ordained and the people who watch.

Q. I would be interested to know how the Catholic Church views Baptism by immersion.

A. Most favorably. The new rite of Baptism of infants was issued with a general instruction on Baptism. In this instruction, which presumably applies to the Baptism of adults as well, two forms of Baptism are acceptable—by immersion or by infusion (pouring)—but immersion is preferred because it symbolizes better a participation in the death and resurrection with Christ. Immersion of infants may one day become common in the Catholic Church, but I predict considerable reluctance to immersion of adults, though I know one priest who baptized a convert by immersing him in a river.

Baptism of adults by immersion was the common method in the early church. However, the "Didache" or "Teaching of the Apostles," a second-century Christian book describing the traditional forms of liturgical worship, mentions that whenever Baptism by immersion was difficult, Baptism by infusion would suffice. As time went on, immersion must have been considered difficult in most cases, since infusion became the common method.

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—not by bread alone—

## Planning a big party? Here are a few tips

BY CYNTHIA DEWES

Celebration is the name of the game at this time of year. Graduations, weddings and showers, testimonial dinners, bowling banquets are all happy times to share with family and friends. Ideally, the memorable party will offer just the right combination of entertainment, good food and drink, and congenial company, but the preparation for these affairs can range from hit-and-miss to over-organized.

If we're short on time, or maybe just not brave enough to take on the planning of a big party, we might hire caterers. Or we could make the party planning and financing a committee affair, doling out jobs to family or club members.

Since one of the most loving ways to celebrate a wedding or graduation is to make it a "homemade" affair, we could plan and save ahead to do it ourselves, trying to skirt fatigue, bankruptcy and possible estrangement from loved ones as

we go. This is not only possible, but pleasant, especially if we know a few tricks.

**THE REFRESHMENT** serving table can be decorated economically and yet attractively with a sheet in the bridal (or graduation) colors, covered by about 2½ yards of nylon net. The net is 72" wide and can be cut to fit the length of the table.

Another idea is to baste cafe curtains together and hang them around the sides of the table, removing them later for use on windows. An attractive wedding or graduation cake can serve as the table centerpiece, saving the cost of flowers. Order a smaller wedding cake and fill out the remainder of servings needed with decorated sheet cakes. With candles and a punch-bowl the table will be complete. It's a good idea to mark a wedding cake at the back of the bottom tier to show the bride and groom where to cut the first slice. And have a damp cloth handy to wipe the cake knife occasionally.

You can count on about 70 to 80% of the invited guests appearing at a medium to large wedding. To plan accordingly, there are 20 servings of nuts or bulk puff mints to a pound, and paper plates, cups and napkins can be bought cheaper in quantity from a paper products company.

A delicious and easy punch to serve on any occasion is made by spooning 3 pints of lime sherbet into a punchbowl and letting it soften for about 5 minutes. Then slowly pour in six 16 oz. bottles of 7 Up, stirring slightly. Float scoops of 1 more pint of lime sherbet on top. This makes about 36 punch cup servings, if the kids don't get at it first.

An inexpensive but really good punch to serve a larger number of people is:

### Basic Fruit Punch

9 packages Kool-Aid  
5 lbs. sugar  
2 46-oz cans Hawaiian Punch (choose a flavor to complement the color of the Kool-Aid: citrus/green; pineapple/yellow; red punch/red; orange/orange)  
1 quart ginger ale  
2 6 oz. cans frozen lemonade

Mix above ingredients. Add 18 quarts

water. You can mix the basic recipe and place 32 oz. of mix in containers. As you need it, add the 32 oz. of mix to 9 cups water. The mix freezes well and can be made ahead of time. This punch is popular with all ages, and the recipe will make 150 to 175 servings.

A pretty ice ring to float in the fruit punch can be made in a jello mold. Half fill the mold with water and freeze. Then place slices of oranges, lemons, limes and maraschino cherries in an attractive design on top. Add about an inch of water and put back into the freezer for at least 3 days. You need 2 rings for 1 batch of punch.

For parties where Junior and his crafty little pals won't be around to dip into the punchbowl behind your back, we offer a great Whisky Sour Punch:

### Whisky Sour Punch

1 c. brown sugar  
1 c. lemon juice  
2 c. orange juice (made from frozen concentrate is O.K.)  
1 quart bottle booze

Mix all of the above. When serving, add 1½ large bottles of ginger ale. This makes 1 large punchbowl of whisky sours. Two batches make a gallon before the soda and ginger ale are added. Before filling the punch cups, spear ½ slice orange and 1 maraschino cherry on a toothpick and place one toothpick in each cup.

If you are intent on impressing fringe acquaintances you can serve:

### Champagne Punch

2 6 oz cans frozen orange juice concentrate  
1 6 oz. can frozen lemonade concentrate  
6 c. cold water  
1 fifth of champagne  
1 10 oz. package frozen sliced strawberries, just thawed

NOW THAT WE ARE fortified with some ideas for decorations and refreshments, we can plan the guest list.

Remember that if you invite congenial people, the entertainment will take care of itself. Of course, this excludes relatives, who are obligatory and may present a problem in any combination. But have fun and don't forget to take lots of pictures.

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# You can help renew society, Pontiff tells Italian youth

VATICAN CITY—Pope Paul VI told young members of Italian Catholic Action that they can do much to renew a society "marked by acts of inhuman violence, which are sad signs of decadence and generators of death."

Pope Paul received in audience about 10,000 young members of the

organization on May 20, a week after he had attended the state funeral for murdered former Prime Minister Aldo Moro.

"You all know how much this, our time, needs renewal," the pope told the young people. They can do much to renew society, he said, if they allow them-

selves "to be guided by the spirit of God."

RECALLING THAT the previous Sunday was Pentecost, the pope spoke of fruits of the Holy Spirit, singling out "the first three, which are the most fundamental" as cited in St. Paul's letter to the Galatians:

"First of all, love. Of it we can indeed say that it is not only one virtue among the others, but that it contains in itself the whole sum of what composes Christian newness."

He added: "Our aim is to build a 'civilization of love.' But remember well that nothing can build a world of

love but love itself, which is at the same time the end and means, and therefore the unique substance of the human being with a Christian dimension."

"In the second place, the spirit creates joy and joy is effusive. This too is a testimony which you can and must offer to the men of our time, often made cold and unhappy by egoism. Let your happiness derive not only from your green years, which indeed pass away, but have a solid guarantee of unending duration through being rooted in the Lord."

"Finally, peace," the pope said. He added: "Be you also, beloved youngsters, artisans of peace, you who are the hope of a better tomorrow, in the measure in which you commit yourselves today to a life not only of respect but of authentic goodness toward all."

## — remember them —

† CARMACK, Harriet L., Holy Name, Beech Grove, May 19. † LYONS, John W., 75, St. Thomas Aquinas, Indianapolis, May 18.

† COLE Bertha, 88, Our Lady of Perpetual Help, New Albany, May 18. † MATTINGLY, Mary L., 89, Holy Cross, Indianapolis, May 20.

† CROWELL, Walter A., St. Gabriel, Connersville, May 18. † PEAY, Willard R., 60, St. Christopher, Indianapolis, May 17.

† DAVEY, Joseph F., 84, St. Joseph, Terre Haute, May 22. † SEYFRIED, Wilfred (Jake), 77, St. Joan of Arc, Indianapolis, May 22.

† DOWLING, Edward Savage, 80, St. Thomas Aquinas, Indianapolis, May 19. † SCHROEDER, Amelia C., Immaculate Heart, Indianapolis, May 24.

† GLOTZBACH, Josephine, 96, St. Mary, Lanesville, May 15. † SMITH, Arthur V., 52, Holy Cross, Indianapolis, May 20.

† KIEFER, Carl L., 81, St. Mary, Navilleton, May 18. † TOBY, Henry, 93, St. John, Starlight, May 15.

† KIRBY, Rose Mary, 39, Sacred Heart, Terre Haute, May 15. † TOLER, Bryant James, five months, Holy Angels, Indianapolis, May 22.

† KLIMCZAK, Stanislaw, 64, St. Gabriel, Indianapolis, May 17. † ZOLL, Oscar, St. Paul's, Tell City, May 20.

## Downey Council K of C to note 25th anniversary

INDIANAPOLIS — Monsignor Downey Council #3660, Knights of Columbus, will observe the 25th anniversary of its founding on Saturday, June 10.

The celebration will include a Mass of Thanksgiving at 5 p.m. in Sacred Heart Church, followed by a Dinner Dance at the Council headquarters at 511 E. Thompson Road. Archbishop Biskup will be the principal concelebrant of the liturgy, and the Ambassadors under the direction of Joseph Rathz will provide special music.

The dinner will be preceded by a reception beginning at 6:30 p.m. Guest speaker will be John W. McDevitt, past Supreme Knight from New Haven, Conn. The Ted Lang Orchestra will play for the dance.

Tickets, at \$10 each, may be secured by calling the Council at 784-3660. John Cox is the general chairman.

## Rites are held at the Woods for ex-teacher

ST. MARY-OF-THE-WOODS, Ind. — Sister Marie Isabel Sullivan, 82, died on May 19 at St. Mary-of-the-Woods Infirmary.

The former Cecilia Sullivan was born in Chicago and entered the Novitiate of the Sisters of Providence in 1915.

The Mass of the Resurrection was offered on May 20, in the Church of the Immaculate Conception, followed by burial in the convent cemetery.

She taught the junior high grades and was assigned during most of her teaching career to schools staffed by the Sisters of Providence in the Chicago area.

A sister-in-law, Mrs. Alice Sullivan of Chicago, is the closest survivor.

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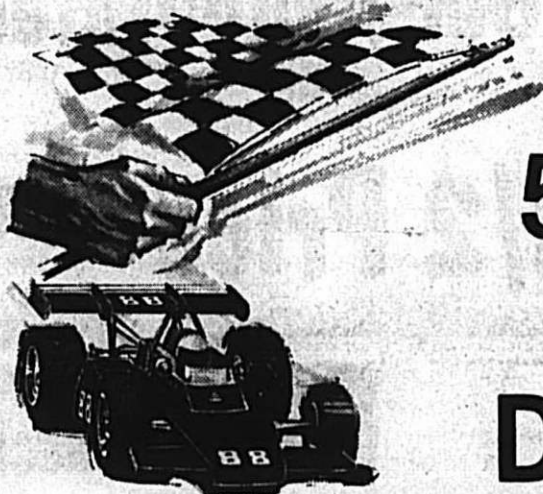
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## JOURNEY INTO LIGHT

Values and pitfalls of the media.

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



# Why prime time is not so prime?

*Media serving human values possible?*

By Russell Shaw

According to author, curmudgeon and Christian convert Malcolm Muggeridge, the communications media are "an integral part of our disintegrating way of life."

According to a document issued by the Vatican in 1971, "the church sees these media as 'gifts of God.'"

Who's right? Are media gifts of God or reflectors of a disintegrating society? Why the gap between promise and performance in the media? What — if anything — can concerned people do about it?

From different points of view, both Muggeridge and the Vatican document are right about the media, at least to some extent.

Broadly speaking, Muggeridge, himself a frequent performer on British and American television, was sketching the reality of much — though certainly not all — of what today graces TV sets, movie screens and other channels of mass communication. The litany of complaint (too much violence and sex, materialism, hedonism, etc.) is familiar and largely justified.

IN EQUALLY broad terms, the Vatican's 1971 Pastoral Instruction on Social Communications was pointing to the ideal of what-might-have-been and what-might-yet-be: communications media truly and consistently at the service of human values.

Why aren't they — at least more often than is now the case?

There are many reasons. In the United States one of the most important is money.

There is a great deal of it to be made in the commercial communications world. And it appears that money, rather than considerations of artistic quality and social responsibility, usually has the final word on media policy.

So, for example, commercial television has been called a medium whose basic purpose is to bring people with things to sell into contact with people who may be persuaded to buy them. What counts most isn't the intrinsic excellence of a program but its capacity to attract potential customers.

Complaints about media go even further and deeper. One of the most serious is that they are imposing their values on society.

In this view, a relative handful of peo-

ple in the communications world, with no accountability to the public, play a crucial role in shaping national attitudes and priorities according to their preferences and prejudices.

An interreligious group in San Antonio, protesting the ABC television show "Soap," put it this way in an advertisement last fall in the city's daily newspapers:

"WHEN A FEW men who manage America's television networks...deliberately set out to alter traditional standards of propriety through entertainment programming practices, for strictly commercial motives, it raises the grave question of who is ultimately accountable for network program directions."

Media apologists have a stock answer for critics: If you don't like it, don't watch (or listen or read).

Valid up to a point, this nonetheless ignores a central fact — the pervasiveness of media today. They reach everywhere in contemporary society, and it's literally impossible to avoid their effects, if not on oneself, then certainly on others and on the tone and orientation of society as a whole.

There are no simple solutions to the problems involved here. Rigid censorship, governmental or private, is certainly not the answer (although media are too quick to cry "Censorship" whenever restraint — even self-restraint — is urged on them).

Fundamental changes are required. It's evident, for example, that a restructuring of the television industry is long overdue to provide for an effective, continuing public voice in policy and programming. Yet nothing like that is on the horizon. In the meantime it's important that individuals and groups at least play an active advocacy role — telling the media what they think and urging them to live up to their responsibilities.

Education is another part of the solution. A reasonably sophisticated understanding of media is perhaps the best form of insurance against being taken advantage of and exploited. This points to the need for serious media education efforts by schools, churches, parents and others.

Somebody once said war is too important to be left to the generals. In the same way one might say that today communications is too important to be left exclusively to the communicators.

1978 by NC News Service



# Pope John, a blessed inspiration

By Father John J. Castelot

At age 72, when most men are thinking seriously about retiring, if they haven't already done so, Angelo Giuseppe Roncalli was elected pope. Many thought that he was purposely chosen as a sort of interim pontiff to give the most likely candidate a few years to become just a bit more eligible.

Besides being old, he was easy-going, affable, supposedly capable of being manipulated by the defenders of the status quo. Not that he was a nobody; far

## Profile in history

from it. He was genuinely holy and extremely intelligent, with a distinguished diplomatic career in difficult posts.

But he would make no waves, it was thought; he was "safe." How the Holy Spirit must chuckle at the carefully contrived maneuvers of his instruments. It was time for a new Pentecost and he would use John XXIII to initiate it. The new pope produced not just a wave but a tidal wave which swept the church — and, as history will surely demonstrate,

the world — into a new era.

Pope John's beginnings were, to put it mildly, undistinguished. He was born in Bergamo, Italy, in 1881, third of 13 children in a family of sharecroppers.

After attending a Roman seminary on a scholarship, he was ordained on Aug. 10, 1904.

Early in his priesthood he became involved in Catholic Action and was sensitized to the plight of workers.

**DURING WORLD War I** he served the sick and wounded as a sergeant in the medical corps and later as a lieutenant in the chaplains' corps. In 1921, Pope Benedict XV appointed him director of the Society of the Propagation of the Faith in Italy and in 1925 he was consecrated archbishop and named apostolic visitor to Bulgaria.

Thus began a diplomatic career which brought him next to Turkey and Greece as apostolic delegate. No armchair diplomat, he learned to speak Bulgarian, Turkish, modern Greek, and Russian. He was later named nuncio to Paris.

In 1953 he was made a cardinal and received the red biretta, together with the Grand Cross of the French Legion of Honor, in the Elysee Place on Jan. 15, the day of his appointment as Patriarch of Venice.



In a short time both clergy and people came to love him. He was a lovable man, genuinely humble, unaffectedly simple, impatient with pomp and ostentation, warm and caring.

His accomplishments at Venice were considerable, but God had even greater plans for him. He was elected pope on Oct. 28, 1958 and immediately started moving in new directions.

**IN FOUR** consistories he brought the number of cardinals from 51 to 87 with the obvious intention of internationalizing that body. There followed a synod for the diocese of Rome, the first in history; the establishment of a commission for the revision of canon law; and the convocation of an ecumenical council, Vatican II, a real bombshell which was vigorously and openly opposed in some quarters. His seven encyclicals covered a

wide variety of subjects, one of them, *Pacem in Terris* (1963), provoking worldwide discussion. He set up the Secretariat for Promoting Christian Unity and gave dynamic impetus to ecumenism.

I shall never forget his opening words at an audience I attended at Castelgandolfo: "It is so good to see my bambini come to visit their old Papa." And he meant it.

For about a year before his death Pope John suffered intensely from what he knew was gastric cancer, but he never slowed his pace. His last appearance at his window was on May 22, 1963, and his death on June 3 plunged the whole world into mourning. Everyone felt he had lost a truly great friend, a friend who had taught humanity to hope and to plan for the future.

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# John's startling announcement: Vatican II



By Father Alfred McBride, O.Praem.

John XXIII had only been pope 90 days when he startled the world with the announcement of the 21st ecumenical council. At what would normally have been a tranquil liturgy at the Roman Basilica of St. Paul's Outside the Walls, Pope John shook his listeners with his stated intention to convene a council to promote the unity of all Christian peoples.

Four years later on the feast of Mary, the Mother of God, Oct. 11, 1962, 3,000 bishops gathered with the pope to open the council. The 80-year-old John chided the prophets of gloom and doom and spoke of the world's need for the medicine of mercy. He advised the bishops to take a pastoral view of their work and not to engage in sterile academic controversies. He urged them to be large hearted and bold in their outlook.

This they would indeed have to be. During the four years of preparation for the council, 70 documents were composed by 10 commissions. This material was meant to be the subject matter for debate and approval by the council Fathers. The 10 commissions controlled the content of the debate materials on liturgy, church, ecumenism, etc. Much of the original material prepared was ultra conservative in tone and lacking the pastoral broadmindedness called for by Pope John.

**THE COUNCIL.** Fathers found that

69 of the 70 original documents bore a text-bookish tone that provided little or no room for fresh and daring thinking. The weight of the Constantinian and Tridentine periods of church history hung heavy on the materials and threatened to prevent the 20th-century church from finding its own voice.

Fortunately, the document on liturgy did have a progressive tone. Moreover, it was the kind of reforming document that would have the most immediate impact on the rank-and-file Catholic. As the debate on this document took place, it became clear that the winds of renewal were strong in the council hall. As was an amusing sidelight — council Fathers discoursing in Ciceronian Latin about the need to use vernacular tongues in worship.

The progressive members of the council gradually began to prevail. By the time the debate on the sources of revelation was on the floor, almost two-thirds of the bishops voted to reject the original document. Pope John ordered it rewritten. Meanwhile, the composition of the preparatory committees changed so that fresh thinking would appear in the proposed council documents (called schemas).

Pope John died after the first session. Paul VI was elected to succeed him. His splendid opening speech to the second session of the council affirmed these goals for the council: renewal of the church, the unity of all Christians, dialogue with the world. It was during this session that the document on the

church was discussed and the question of collegiality arose. Collegiality implied that the bishops shared in the authority of the pope to rule the church. At the beginning of the third session, Pope Paul concelebrated with 24 bishops to demonstrate his commitment to collegiality.

**MIDWAY** through the fourth session in the autumn of 1965, Pope Paul flew to the United Nations in New York, rejoicing in the knowledge that the council had just approved the document on religious freedom. The council would be discussing the document on "Community of Nations and the Building Up of Peace" while he urged the U.N. delegations to join him in the struggle for peace. "No more war! No more war!"

Clearly Vatican II has been the greatest religious event of the 20th century so far and one of the peak experiences in the history of the Catholic Church. Unlike other councils which were called to settle doctrinal difficulties and dogmatic problems, this one was convened to promote the spiritual renewal of the church and to find a way to offer its loving warmth and service to all people of good will.

Only the perspective of time can reveal how successful will be its dream and which of its decisions are the most far reaching. One thing is certain. It has provided a talking ground between church and world. May peace and love come from that discussion.

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# Converting airwaves to Christ

By Father Thurston Davis, S.J.

We all know the work of the historic Franciscan, Fray Junipero Serra of California. Countless other forgotten Franciscans labored in the "sainted" cities (like San Antonio, San Diego, Santa Fe and San Bernardino) that dot our West and Southwest.

Two of these friars, exploring in the snowy Sierras, came on a vast meadowland, now Las Vegas, Nev. It would have pleased them if they could have foreseen that in 1978 a Franciscan Center, directed by Father Louis Vitale, serves the 60,000 black migrants from the South who work in hotels and casinos in Las Vegas.

Another Franciscan, Father Agnellus Andrew, is of that pioneer breed. He is a communicator of the Word, a prime mover in the church's effort to bring radio and television to the service of Christ and the Gospel. The Franciscan Communication Center in Los Angeles owes much to his inspiration.

Father Andrew is a Scot with the face and manner of a great thespian. The roots of his work are in Great Britain, but the stout tree that grows from those roots has branches spreading around the world. One reason is that for more than 10 years Father Andrew has been the

## Profile for today

wide-travelling president of the international society of Catholic communication workers, named UNDA — the Latin word for "wave," hence for the airwaves.

FATHER ANDREW lives at St. Gabriel's, the Catholic Radio and Television Station Centre, in Hatch End, Middlesex, a London suburb. (The Archangel Gabriel, who blows his trumpet for the Lord, is a fitting patron for this priest and his veteran colleagues who have taught so many, from all over the globe, to blow their horns, too, for the kingdom.)

St. Gabriel's is a training school for fledgling as well as practiced communicators. They come from the farthest places on every continent to learn at Hatch End the skills of radio and television engineering, programming and production. Africa, Taiwan, Canada, the United

States, India and Latin America send lay people, priests and sisters to learn from St. Gabriel and Father Andrew. Groups of bishops, rabbis and businessmen have been their students, too.

How did all this begin?

As a young priest, Father Andrew was speaking one day to a large group of workers at a factory gate in Manchester. It was during their lunch break, and he was overheard by a pair of British Broadcasting Corporation (BBC) people who happened by. What the BBCers heard they obviously liked, and back in London they talked about their talent-find. An offer soon came, and before long Father Andrew was part of a BBC "brain trust," and for 10 years director of all its religious programming.

FATHER ANDREW has a distinguished and memorable voice. Many of us are used to hearing it on broadcasts of the Holy Father's Christmas Midnight Mass from Rome. If it is so familiar a voice, there is a reason. It was he who commented by radio to the English-speaking world at the opening of the 1950 Holy Year, in the time of Pius XII. He did the same just three years ago, by satellite television transmission, when Paul VI inaugurated the Holy Year of 1975.

A career in radio and television sounds glamorous. It is, indeed, exciting and interesting. But no one knows better than Father Andrew that the glamor weighs little against the hard, professional work, the frustrations and the budget-balancing that go into a single effective program for Christ's kingdom.

Tirelessly, all over the world, in his travels as UNDA's president, Father



Father Asnellus Andrew

Andrew has urged his disciples and imitators to bolster their courage, improve their professionalism, and beg the funds they need to carry on this apostolate of communication of the Good News. He is the enemy of shoddy performances, saying again and again: "Third-rate work, even when blessed with holy water, is third-rate work!"

His own example of dedicated profes-

sionalism is one of the richest resources of church communication today. But let us not end on that pious note. Father Andrew, follower of the poor St. Francis that he is, would want to shout out loud and clear how sorely the church today needs dollars, yen, francs, pesetas, escudos and pounds sterling in order to make waves in the world of broadcasting.

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## Timely quote

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.

"MANY INSTITUTIONS of society have roles to play in realizing the vision we have attempted to sketch here. In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life. They can and should help create the conditions in which values flourish in human lives and persons committed to Christian goals can pursue them

without hindrance, without surrendering their rights, and with full opportunity to transmit their principles to future generations.

"The obligation of creating these conditions rests in different ways upon different elements in society...

Upon the media, education, and all who transmit information and help form attitudes:

- to be deeply committed to the truth;
- to be respectful of persons and scrupulous to avoid advocating or inculcating false and corrosive values;
- to be eager to foster such community-building values as justice, charity, and the understanding that all human beings have a claim upon the goods of human life."



# Sacrament and service— visibility via television

By Father Joseph M. Champlin

Thomas Joseph Costello had holy oil spread over his hands at the Syracuse Cathedral in the spring of 1954. On a March afternoon of this year, in the same church, the same chrism was poured over his head.

At the first ceremony, the thin young man with the Princetonian haircut became Father Costello. During the second liturgy, a heavier, older, grayer man became the Most Rev. Thomas J. Costello, titular bishop of Perdices and auxiliary bishop of Syracuse.

On both occasions a capacity congregation in the Gothic cathedral looked on as this gifted individual received the sacrament of Holy Orders. Thousands more, however, watched his ordination as a bishop, thanks to the modern marvels of color television.

The planning committee kept a key issue in mind as members discussed at the initial meeting the time and place for the liturgy: Can we obtain live television coverage and, if so, what would be the optimum hour for the video audience?

The answer to the first inquiry was affirmative; they then judged 4 p.m. to 6 p.m. would be the most attractive, feasible time slot.

Bishop Costello selected for his motto, "As One Who Serves," words of Jesus uttered at the Last Supper. That concept of service, together with the notion of sacrament became twin themes emphasized throughout the ordination.

THE RITUAL itself, of course, by word, action, symbol and music underscores those fundamental truths about the office of bishop. The planning committee's goal nevertheless was to give in the celebration maximum emphasis and visibility to those realities of sacrament and service.

The Sunday before ordination, Father Costello blessed his episcopal insignia at the major Mass in Our Lady of Lourdes parish, the church at which he served as pastor when appointed bishop. Assigned parishioners transported the ring, mitre and crozier or staff (carved out of mahogany by a local artisan and member of this congregation) to the cathedral for the ceremony.

These people carried them in procession, placed the objects on a specially prepared table at the sanctuary's edge and handed their insignia over to the ordaining bishop at the appropriate moment.

A young candidate for Confirmation from Our Lady of Lourdes performed a similar function with a silver vessel containing the sacred chrism. She brought this before the altar when Bishop Costello's head was about to be anointed; soon, he will carry the same receptacle to that young lady and anoint her forehead with oil as the class receives the Holy Spirit in Confirmation.

The formal instruction addressed to the clergy and the people present as well as to the bishop elect clearly calls him to a life of service for others. However, our committee attempted to dramatize and personalize this message after the ordaining prelate had completed his verbal exhortation.

FOUR GROUPS of people from the



diocese stood before Bishop Costello representing those he will serve: persons in the religious ministry, the family, the single state and individuals who are single again. A representative first read a challenging petition to him, then a second delegate offered a supportive pledge.

As the initial group left the sanctuary, the congregation sang, "All I ask of you is forever to remember me as loving you." The second cluster followed with another petition and pledge; next the third group and, finally, the Singles Again representatives. After each unit finished its statements, the community repeated the brief song.

"In the name of all those who now find themselves single again, we look to you Bishop Costello to foster within the church community a deeper sense of understanding of the pain of loss, a greater acceptance of all who feel lonely, and a spirit of hope for all who need to rediscover meaning in life."

"In return we pledge to you our cooperation...."

"All I ask of you..."

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**KNOW YOUR FAITH**

## Discussion questions

1. DISCUSS these statements: "The communications media are 'an integral part of our disintegrating way of life.' "
2. How can we cope with what is happening in media today? Discuss.
3. Discuss this statement: "Communications are too important to be left exclusively to the communicators."
4. Why did Pope John XXIII call for the Ecumenical Council? Discuss.
5. What was the purpose of Vatican II?
6. How has Vatican II affected church

- communication with the rest of the world? Discuss.
7. What kind of man was Pope John XXIII?
8. What were some of Pope John XXIII's accomplishments?
9. Who is Father Agnellus Andrew?
10. Discuss the effects of radio and television on people today.
11. What is the place of the church in modern media? Discuss.
12. Discuss this statement: "Third-rate work, even when blessed with holy water, is third-rate work!"



# double-take

Below are twin crossword puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. However, only in No. 1 across (Heavenly Exodus Food: Manna and Exodus leader: Moses) does the top clue apply to the first and second puzzles, respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle. If one looks ahead, it is possible to work the dual

puzzle with a minimum of retracing.

"Double-Take" is the brainchild of Harry Schuck of St. Mary parish, North Vernon.

The Criterion is offering a \$10 cash prize for working the puzzle correctly. If more than one correct answer is submitted, the winner will be determined by lot. The deadline for entries is Friday, June 9. They should be mailed to: Double-Take, c/o The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

## ACROSS

1. Heavenly Exodus Food  
Exodus leader
6. task or duty  
Kalakh (Var.)
11. omit a vowel  
fatty acid ingredient
12. countryside area  
very nimble
13. tear apart  
a lump of
14. steel element  
Italian river
16. inner self (Freud)  
thing (pronoun)
17. four (R. Num.)  
United Nations (abbr.)
18. not high  
young boy
19. night before  
employ, make \_\_\_\_\_ of
20. lank or thin  
gull-like bird
23. soil worker  
gentle, kindly
25. steep or soak flax  
color tint
27. not bright, as light  
God (L.)
28. bring agreement  
list of proceedings
31. Isaac's eldest son  
snakes
34. cheer leader's yell  
a beverage

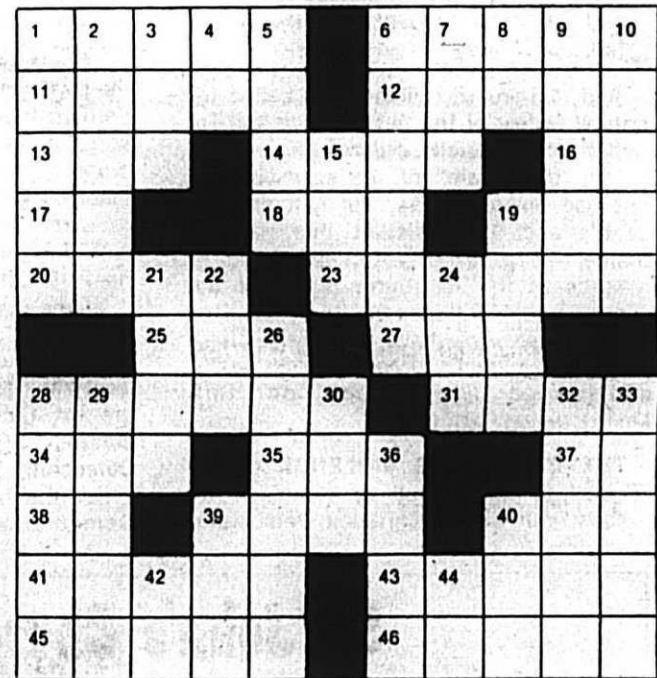
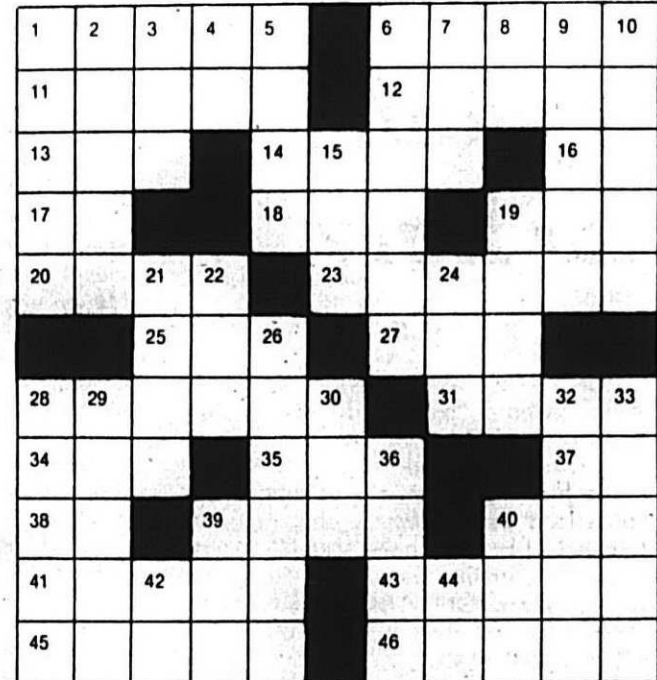
## DOWN

35. ailing  
fruit drink
37. boat (abbr.)  
in that place
38. bushel (abbr.)  
atop of
39. California university  
Arabian gulf
40. winglike part  
head covering
41. "to the \_\_\_\_\_ brothers"  
hedge apple, \_\_\_\_\_ orange
43. Indiana for example  
willow species
45. led again  
Sicily volcano (poss.)
46. puts into order  
one who sows

## DOWN

1. earn with effort  
autocrat (Great \_\_\_\_\_)
2. by one's self  
dry land (\_\_\_\_\_ branch)
3. mere taste  
pointed hook part
4. man's nickname  
compass point
5. aquatic mammal  
indigo dye
6. cock \_\_\_\_\_ twice  
sincere, frank
7. Attila, the \_\_\_\_\_  
time gone by
8. either, \_\_\_\_\_  
weight unit (Ch.)

9. to lift up  
living
10. born before another  
other (Gr. form)
15. pestiferous rodent  
decay
19. shade trees  
bushy plants (Jap.)
21. arched entryway  
ostrich-like bird (S.A.)
22. religious sister  
new, recent (Gr.)
24. teacher's group (abbr.)  
a fib
26. bartered, exchanged  
authoritative rules
28. cornmeal mush (Mex.)  
grape \_\_\_\_\_ (vines)
29. the reason for or of  
a jennet
30. every bit of  
destroyer escort (abbr.)
32. to ease up  
kind of bed
33. speak or say  
really are suns
36. young girl  
son of Seth
39. our country (abbr.)  
years old
40. atmosphere  
gee, \_\_\_\_\_
42. adjective article  
man's nickname
44. toward  
is true



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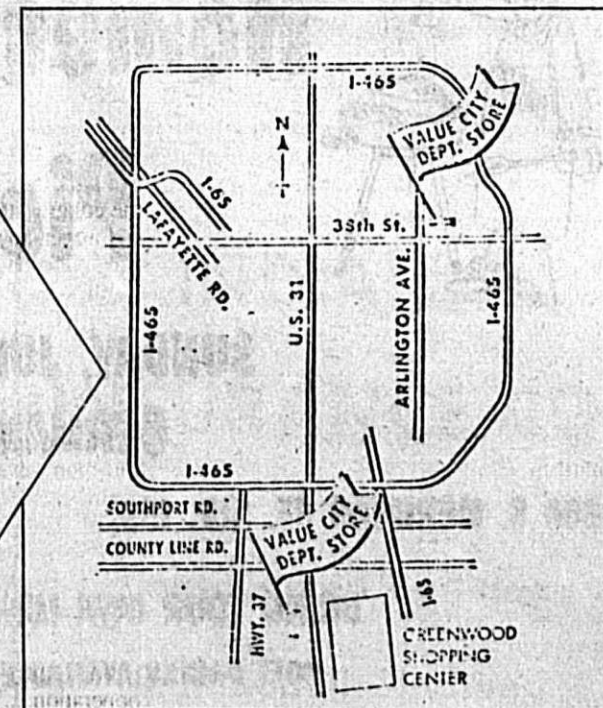
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# Killing of Moro a 'stain' for Italy

BY JOHN MUTHIG

ROME—The assassination of Aldo Moro, called a "bloodstain" dishonoring Italy by Pope Paul VI, has left a deep imprint on the nation.

The blood of Moro and of other slain police and party officials could be the seedbed for a revival in the scandal-ridden, dispirited Christian Democratic Party, the Catholic party that has ruled Italy for three decades but has steadily lost power to the left in recent years.

Pope Paul VI has indicated in word and action that he wants to take a new interest in Italy.

And millions of Italians have called for critical review of the past decade and for restoration of public order.

The "bloodstain" of the assassination has had repercussions. Yet just how indelible and time-resistant this national drama will be is not yet clear.

Much of the long-term effect of the assassination will depend on what Red Brigades terrorists have in store for Italy during the summer, a period traditionally undisturbed by politics on this Mediterranean peninsula.

THE ESCALATING VIOLENCE of the "Brigatisti" has killed or wounded 80 judges, journalists, Christian Democratic

Party workers, police and industrialists in recent years.

Surely the greatest impact of the assassination is felt by the Christian Democrats. Not only have they lost Moro, the only party leader reportedly capable of negotiating with Italy's second-place Communist Party, but they have also seen the political crippling of one of the party's ablest and most respected men, Francesco Cossiga.

As interior minister, Cossiga controlled massive violent demonstrations staged by leftwingers throughout Italy last spring.

He resigned after the Cossiga-led police search for Moro, one of the most massive manhunts in history, failed to save Moro's life or even to turn up any significant evidence on his kidnappers.

Nevertheless, to the party's credit, the government did not cave in on its decision not to negotiate for Moro's life with the terrorists. They had demanded release of 13 leftist prisoners in exchange for the 61-year-old former prime minister.

The tough Christian Democratic stand in the war of nerves with the terrorists has boosted the Christian Democrats' public image, badly sagging in recent years as a result of the Lockheed pay-off scandal, economic woes and rising crime rates.

Italians paid unusual public homage to the party and to Moro, its fallen president. Foreign tourists in Rome who expressed surprise that the public's grief was not more manifest were unaware of the pains taken even by Christian Democratic voters to avoid personal, public identification with the Christian Democrats in Italy's heavy leftist climate in recent years.

At the state funeral May 13, Christian Democratic youth groups publicly exalted Moro as a martyr, placing him on the same level with Father Luigi Sturzo, founder of a pre-war Catholic party, and Alcide de Gasperi, Italy's post-war Christian Democratic leader.

For the first time in years, Christian Democratic white banners were



POSTER MEMORIAL—A youth pastes posters bearing a portrait of Aldo Moro in downtown Rome just hours after the body of the former premier was found chained and riddled with bullets in the back of a car. The poster, issued by the Christian Democratic Party, reads: Aldo Moro has been assassinated. He lives in our hearts, in his faith and in freedom. [NC photo]

prominently paraded through big-city streets, given over in recent times to demonstrations by leftists.

THOUSANDS OF ORDINARY Italians left spring flowers and written testimonies at the sites associated with the kidnapping: Via Mario Fani near the Moro home in a quiet residential quarter where on March 16 Moro was kidnapped and his five-man escort killed; Via Michelangelo Caetani in the city's center where Moro's body was abandoned in a Renault May 9; and the bucolic cemetery of Torrita Tiberina where Moro's body rests in a mausoleum lent by a friend.

The family rejected all public honors for Moro and held a private funeral May 10 at Torrita, where they have a villa.

Pope Paul's unprecedented presence at the Moro state funeral in St. John Lateran Basilica indicated to many that the pope may be reconsidering his 15-year-old policy of quietly moving the Church and the Vatican away from open support of the Christian Democrats.

In the same speech in which he called the assassination a bloodstain, the pope said that his "pastoral interest in and paternal affection for (Italy) increases as the times become sadder."

Just how the pope's interest and affection might be translated into concrete terms is yet unknown.

It is ironic, however, that the assassination of Moro might be triggering a reassessment of the Church's political stance.

Moro was an almost daily communicant and close pre-war associate of Pope Paul in a Catholic university group. Yet he generally rejected the idea of seeking the involvement and support of Church officials for the party.

AS WAS WIDELY EXPECTED, after the assassination, the Christian Democrats scored a victory in town council and mayoral elections throughout Italy May 14-15.

The Christian Democrats took 42.5% of the vote, compared with 38.9% in the 1976 national elections, even though they traditionally have a poorer showing in local elections. The Communists took an unexpectedly harsh beating, dropping from 35.6% of the vote in 1976 to 26.5%. The Socialists gained 4% from 9.2% in 1976 to 13.3%.

Compared with the last local elections, in 1972, Communists and Socialists were about the same, and Christian Democrats

gained more than 5%—indicating a popular shift away from the more radical parties of the right and left.

It is clear, however, that if the Christian Democrats want to regain meaningful support from the Church or from the public it will have to give signs now of its own conversion. And it will have to do so without Moro, the party's chief theoretician and inspiration for the past two decades.

That conversion will have to include a new seriousness about the Christian ideals which underpin the party's philosophy, a reorganization of the nation's chaotic security forces which will guarantee law and order without repressing basic human rights, and a self-assuredness which will permit the party to work out national solutions arrived at in collaboration with the Communists, yet not dictated by the leftists.

## —the word this sunday—

By Father Donn Raabe

SOLEMNITY OF CORPUS CHRISTI

Deuteronomy 8:2-3, 14-16  
Psalm 147:12-15, 19-20  
1 Corinthians 10:16-17  
John 6:51-58

In this feast we celebrate the Lord's sharing of His life with us through the Eucharistic Species. The Lord, present for our salvation, is the Lord of the Church. The Church is the body of Christ. Christ is present through the life and ministry of the Church. It is through faith that we recognize Christ present among us. It is Christ Who offers praise to the Father: In Christ, the Church joins that praise offering in its thanksgiving meal—the Eucharist. To celebrate this feast means also to celebrate who we are in Christ. We do not just celebrate Christ present in and through the Eucharistic Species of bread and wine. But we also celebrate our faith that allows us to be partakers in Christ—we are His Body and that allows us to recognize Him present and calls us to stretch to see Him present, in many other ways and persons, even those who do not specifically profess faith in Him.

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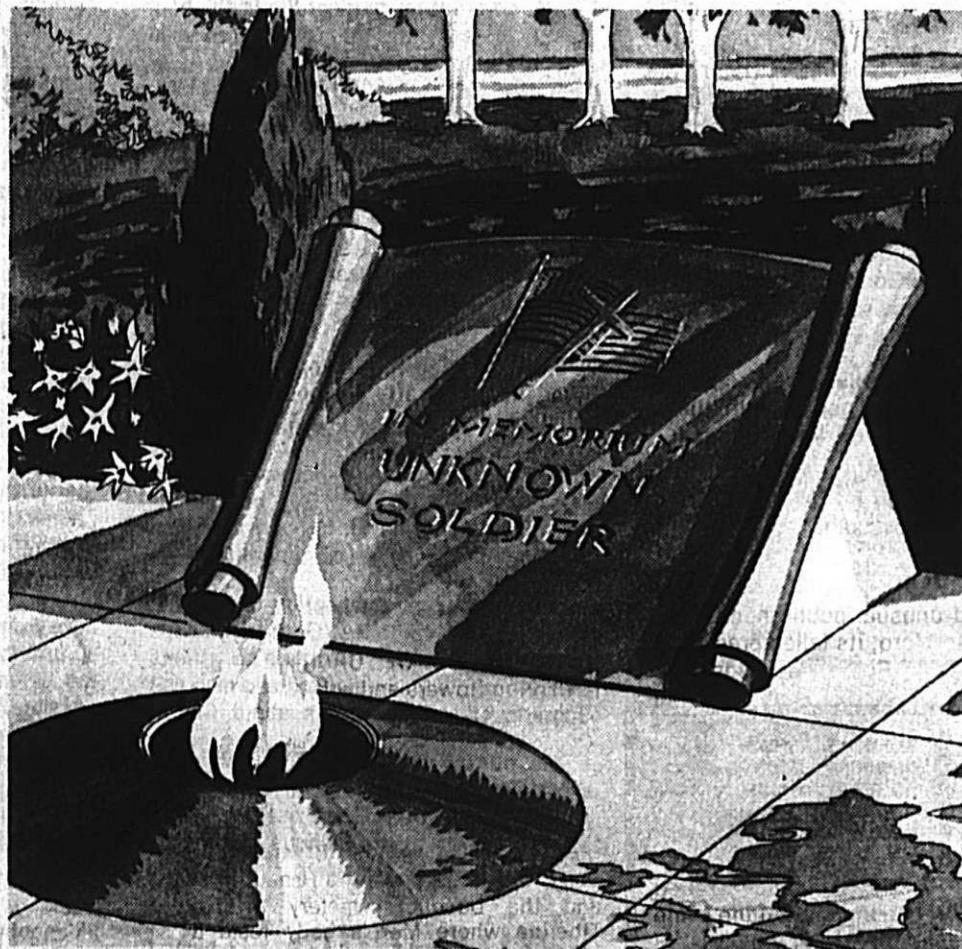
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## French bishops 'clarify' church doctrine on Jesus

PARIS—The Doctrinal Committee of the French Bishops' Conference has issued a statement clarifying what the church believes about Jesus.

The committee said that it issued the statement to help the many Christians who are disturbed by an oversimplified explanation of what various current books are trying to say about Jesus.

Although the committee did not single it out, one of the most popular religious works in Europe in the past few years has been a book by Swiss-born theologian Father Hans Kung, "On Being a Christian," which tries to avoid traditional terminology in discussing who Christ is and what he means to modern man. A

number of critics have charged that the book fails to affirm clearly and unambiguously certain traditional Christian beliefs about Jesus.

"Despite the difficulties which the church cannot help but encounter in expounding the mystery of Christ," said the statement, "the church has always affirmed (certain) truths."

"In its prayer and its professions of faith, the church has always confessed that Jesus is true God and true man, that he died and rose and that he is man's only savior."

"A PERSON CANNOT be a Christian if

he does not profess this fundamental truth of faith," said the Doctrinal Committee.

The committee said that Christians are "troubled by certain new interpretations" of the mystery of Jesus.

"It is necessary and urgent to repeat the common faith of the church," said the statement, "the true faith of Christ was not invented only today."

The committee said that the truth about Jesus is found in the Bible when read according to church tradition.

It especially insisted on a clear statement of the truth that Jesus is Son of God.

"It is this truth," said the committee, which sometimes appeared to be denied or "made to taste sweeter" in modern books on Jesus.

"Often if it is not denied outright, the terms used do not bring it across with enough clarity," said the statement.

"If Jesus of Nazareth, born of the Virgin Mary, was not the only Son of God, he would not be the savior but only a prophet among others," said the committee.

Following the publication of Father Kung's book, the West German bishops asked him to clarify whether he affirms that Jesus Christ is truly God and man and upholds church teachings about Christ.

The priest, who teaches at Tubingen, West Germany, has recently completed another book, "Does God Exist?" which he says responds to the bishops' questions.

## 'Pacem in Terris' anniversary noted

DAVENPORT, Iowa—Pope John XXIII's encyclical, "Pacem in Terris" (Peace on Earth) was called "the most outstanding piece of Catholic social teaching in the 20th century" at a Mass in Davenport marking its 15th anniversary.

Preaching at the Mass, held in the chapel of St. Ambrose College May 11, Father J. Bryan Hehir said the "fundamental contribution" of the encyclical was that "it set front and center everything we mean by the social commitment of Christians," which is "to protect the sacredness of the human person."

Father Hehir, associate secretary for international justice and peace of the United States Catholic Conference, described the papal document as "a personalized letter, but also a public letter about the public order that must be built. It gives us a moral vision of our life as a human community," he said.

The place of the word "peace" as the first of the encyclical is appropriate, said Father Hehir, because it is the key word. Nothing in the vision can be realized, he explained, unless peace is maintained. That peace, which was envisioned as "the development of the moral capacity to control the power we have created" makes the defense of the rights of individuals possible, he said.

That development, which entails an end to the arms race, is "broader and deeper than anything we have been able to create. But it still stands as a sign of hope, Father Hehir asserted.

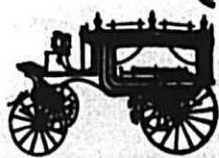
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## Calix induction scheduled May 28

Archdiocesan Social Ministries has announced that Calix Induction ceremonies will be held Sunday, May 28, in St. Francis Hospital Chapel, Beech Grove.

Calix (Latin for chalice) was founded in 1947 as an organization to help alcoholics use the resources of the Church to achieve total abstinence.

Members meet together as Catholics on common spiritual ground to seek guidance in practical living and specific application of the Christian virtues.

Membership in Calix, which has spread

throughout the world, is open to both men and women alcoholics.

Present officers of the Indianapolis chapter are: Virginia L. Vest, president; Thomas Meier, vice-president; Marie B. Kern, secretary; and Jack Merrill, treasurer.

Details about the induction ceremony on May 28 may be obtained from Archdiocesan Social Ministries, 634-1913.

## Bp. Gumbleton Woods speaker

ST. MARY-OF-THE-WOODS, Ind. — Bishop Thomas J. Gumbleton, Auxiliary Bishop of Detroit, will speak here on Tuesday, June 6, on "The Arms Race: A Moral Dilemma for Christians." The 6:45 p.m. talk to be held in the Church of the Immaculate Conception, will be followed by a question and answer session.

Bishop Gumbleton has been actively engaged in current social issues such as poverty programs, civil rights, question of war and peace, the rights of the oppressed. Board member and Vice-president of Bread for the World, Board member of Clergy and Laity Concerned, of the Executive Committee of International Consultation on Non-Violence, of Pax Christi, and the Michigan Welfare Reform Coalition, Bishop Gumbleton has a long record of active participation in justice issues.

The public is invited to Bishop Gumbleton's talk.



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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 27

Holy Trinity parish, Indianapolis, will sponsor a dinner-dance at the West Side K of C hall. There will be a cash bar from 6 to 7 p.m., followed by a smorgasbord dinner from 7 to 9 p.m. Dancing, with music furnished by Frank Jack's Polka Band, will begin at 9 p.m. and continue until 1 a.m.

## may 28

The divorced and separated Catholics group of southern Indiana will meet at Providence High School, Clarksville, at 7:30 p.m.

The date for the May meeting of the Third Order of St. Francis, Terre Haute, has been rescheduled from May 21 to May 28 because of a conflicting date with the annual meeting of the Terre Haute Church Federation.

The meeting of the tertiaries will follow May devotions at St. Joseph Church at 3 p.m.

## may 31-june 1

Activities for the coming week under the auspices of Archdiocesan Social Ministries, 915 N. Holmes Ave., Indianapolis, include the following:

—May 28: Alcoholism Help and

Information "Recovery" meeting, 2 p.m., ASM office.

—May 31: AHI "Not Sure" meeting, 7 p.m., ASM office, and "AA" meeting 8:30 p.m., ASM office.

—June 1: Simeana meeting at Our Lady of Perpetual Help rectory, New Albany, 11 a.m.

—June 1: Happy Irish meeting at St. Patrick's rectory, Terre Haute, 11 a.m.

## june 1

Free University lectures introduce Free U's 200 summer courses with featured guest speakers. Registration available for those who want to enroll in classes. Bethlehem Lutheran Church, 52nd and Central, at 7 p.m. Free Admission. St. Joan of Arc and Immaculate Heart parishes, Indianapolis, are participating in these courses, which include ballet and disco dance. Additional courses are held at many city-wide church locations. Contact Fran Stricker, Free University Catalog Editor, 4485 Marcy Lane, Apt. 219, Indianapolis, IN 46205, (317) 253-3328.

## june 2

All interested persons are invited to attend the monthly Charismatic Mass, to be held at Marian College

at 7:30 p.m.

The Cursillo movement of Indianapolis will have an Ultreya at Holy Cross parish in the Orange Room of the parish house at 7:30 p.m.

St. Joan of Arc Home-School Association, Indianapolis, will host a farewell reception in the parish social hall honoring Sister Joseph Fillenwarth, S.P., the school's principal. The reception is scheduled for 8 p.m.

## june 3

The parish of St. Ann, 2850 S. Holt Road, Indianapolis, will sponsor a "Summer Fun" dance from 9 p.m. to 1 a.m. Music will be by Wally Cravens' "First Time Ever" band. Tickets purchased in advance are \$8 per couple. At the door they will be \$7. For further information, call 858-7027 or 858-7371.

## june 2-4

A retreat for the widow, widower, single parent and divorced will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, with Father Anton Braun, O.F.M., directing the program. The theme for the weekend will be "We Are All Called to Live the Gospel Life."

## june 4

The Knights and Ladies of St.

Peter Claver #97 are sponsoring the annual southern dinner at St. Rita parish, Indianapolis, from noon until 5 p.m. Adult tickets are \$2.75 and children under 12, \$1.50.

St. Thomas Aquinas Home and School Association will have a reception in honor of Sister Betty Sloan, S.P., from 1 to 3 p.m. in the school gym. Sister Betty has resigned as principal of the school after ten years in the position. She has been at St. Thomas 14 years, teaching on the junior high level four years prior to becoming principal. The reception is open to the public.

Holy Angels School-Parent Association will present "In the Rapture," a program by a 90-voice choir in song and drama at 7:30 p.m. at the school, 2822 Northwestern Ave., Indianapolis. Admission will be by free-will offering.

## 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. Phillip parish hall, 3 p.m.



**PREPARE FOR FESTIVAL**—The annual festival at St. Patrick parish, Indianapolis, will be held on Thursday, Friday and Saturday, June 1, 2 and 3. The first two days the event will run from 5 to 10 p.m. On Saturday it will begin at noon and continue until late evening. Shown here are Father Michael Bradley, pastor, and Miss Josephine Slinger, chairman of the awards committee, as they make arrangements for festival publicity.

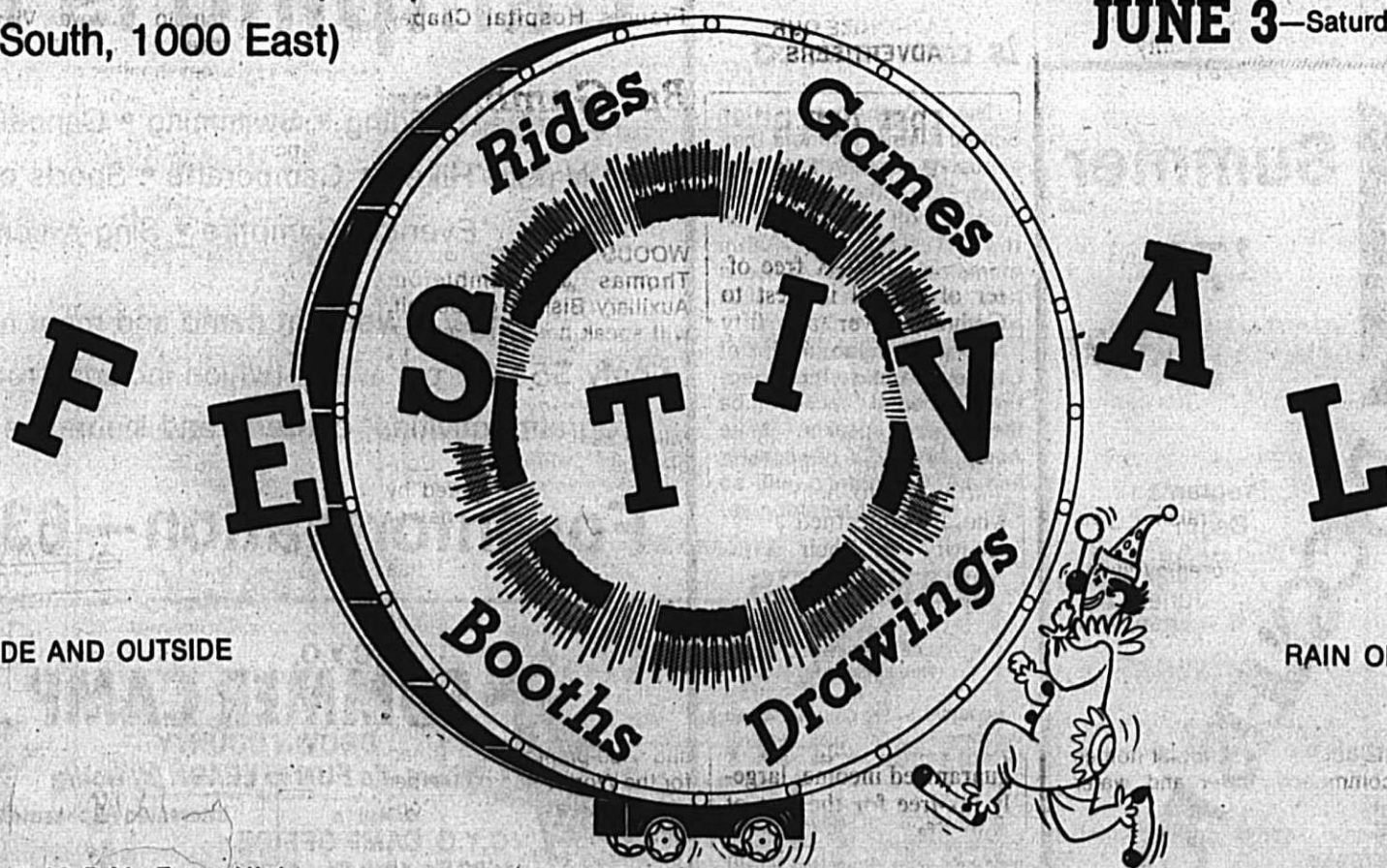
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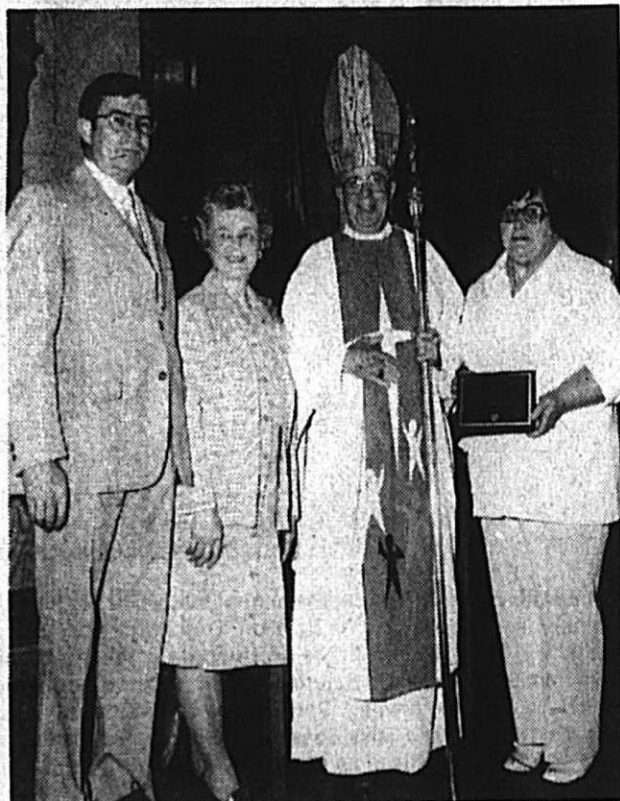
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## St. Simon, St. Pius track winners

St. Simon and St. Pius X Track and Field Meet held at Marshall High School. The Eastsiders took top honors among the Class "A" trophies in the recent City-wide Cadet Boys' and Girls' events.



**CITATION PRESENTED**—Pictured above with Archbishop George J. Biskup is Mrs. Margaret Bewsey [far right] after receiving for her daughter, Mrs. Bernie Price, St. Catherine parish, the first Mel Olvey Memorial Citation presented by Little Flower parish to an outstanding CYO Junior Moderator. Also in the picture are Joseph Delaney, Chairman of the Mel Olvey Memorial Citation Committee and Mrs. Mel Olvey. The award was presented in conjunction with the CYO Monsignor Albert Busald Award presentation at St. Philip Neri Church on May 8.

Boys, the Class "B" Boys, and the Class "B" Girls as well as the Boys' overall team trophy while St. Pius X posted the best total among Class "C" Boys, Class "A" Girls and Class "C" Girls, and also posted the best overall score among the girls.

**ST. SIMON** ran up 279½ points in the boys' competition, easily outdistancing St. Pius X with a total of 131½ points. The Eastsiders reversed the tables, however, in the girls' events totalling 180 to second place St. Simon's 141.

New records were posted by the following: Tim Robinson, St. Lawrence, Boys' Class "A" 440 Yard Run: 54.2; and Jeff Williams, Holy Spirit, Boys' Class "C" High Jump: 4' 10".

**IN THE GIRLS** competition, new records were posted by the following: Brenda Breunig, St. Pius X, Class B 440 Yard Run: 1:04.2; Maryann Osborne, St. Michael Class "B" Baseball Throw: 194' 3"; and Liz Maginn, Holy Spirit, Class "C" 100 Yard Dash: 12.6.

## CHS reunion is announced

The Cathedral High School Alumni will hold their annual reunion on Saturday, June 24. Activities will include a golf tournament on the William S. Sahm municipal course. A social hour and dinner will follow on campus at 6:30 p.m.

Joseph Dezellan, mayor of Lafayette and former long-time Cathedral coach, will be the guest speaker. Mike Ahern, WISH-TV newscaster and a CHS alumnus, will be the master-of-ceremonies.

## STANDINGS

### CADET BASEBALL (Through May 19)

**DIVISION I**—St. Gabriel 7-0; St. Susanna 7-1; St. Luke 5-4; St. Michael 4-4; Immaculate Heart "B" 2-4; St. Christopher 2-4; St. Monica 0-5; All Saints 0-6.

**DIVISION II**—St. Pius X 6-0; Immaculate Heart "A" 5-2; Christ the King 4-2; St. Philip Neri 2-3; St. Simon 2-3; St. Matthew 1-3; St. Lawrence 0-3; Little Flower (Gold) 0-4.

**DIVISION III**—Little Flower (Blue) 7-0; Central Catholic 4-1; Holy Spirit 4-1; St. Jude 4-2; Our Lady of Lourdes 2-4; Holy Name 1-4; St. Barnabas 1-4; Nativity 1-5; St. Mark 0-3.



**BUSALD AWARD WINNERS**—Pictured with Archbishop George J. Biskup above are the 1978 recipients of the Monsignor Albert Busald Award presented May 8, at St. Philip Neri Church. The award honors adults for outstanding youth work. The recipients are, left to right, first row: Carl Summers, St. Gabriel; Urban J. Albright, St. Ann; Dr. and Mrs. Edward F. Steinmetz, Immaculate Heart of Mary; Mrs. Rita Noel, St. Michael; Larry Shuman, St. Pius X; James Curtis, St. Pius X; and Garland Barr, St. Pius X. Second row: Charles J. Schisla, St. Andrew; Ray L. Johnson, Our Lady of Lourdes; Gerald J. Gootee, St. Ann; Robert W. Hillman, St. Mark; Stephen R. Beck, St. Michael; Paul S. Deak, Holy Name; Anthony E. Garr, Holy Name; Robert De Hoff, St. Catherine; and Joseph H. Shaw, St. James. Third row: James P. Sommers, St. Jude; Thomas R. Greer, St. Bernadette; John E. Gannon, St. Bernadette; James Ancelot, St. Philip Neri, Archbishop Biskup; Alexander H. Rodger, St. Lawrence; George M. Bindner, St. Lawrence; and John W. Flynn, St. Matthew. Not present for the photograph were Mrs. Ann W. Ely, Immaculate Heart of Mary, and Eddie Meyer, St. Matthew.

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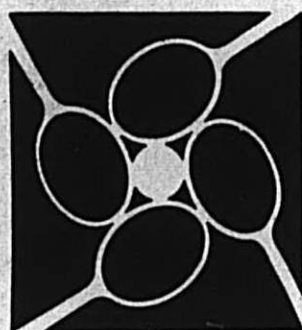
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Motion picture themes often do well in the popular music listings. The best example of success by this type of song was last year's song of the year, "You Light Up My Life." David Gates' recording of "Goodbye Girl," from the movie of the same name, also has done well on the charts. Gates is more famous as the lead singer and composer for the group, Bread, but who now does some singing on his own.

A quick glance at the song's lyrics will show that it deals with a familiar problem in relationships. There are times when all of us have to say goodbye to people we love.

The song infers an even more painful reality, that sometimes these goodbyes signal the end of the relationships themselves. Faced with this possibility, one can question if relationships are worth the pain of loss, or the hurt of rejection.

Further, there are natural processes when goodbyes flow from a change of location or life situation.

For many people in schools, May and June bring a separation from relationships that have been significantly life-giving during the past four years. While this is an example of a natural process that leads to separation, these goodbyes do cause uncertainties about the future.



**REFLECTION ON** the difficulty of facing our goodbyes leads to several concepts. Leaving people who have been a personal basis of affirmation and security is scary. We wonder if we will be able to find other people who will fulfill these needs. We may question if we will fit in with the new people we will meet.

We realize that we will miss the many small things

our friends bring into our lives: their smiles, encouragement and support, the strong feeling of belonging they create within us. We see that these aspects of our life that have appeared so certain in the past, now no longer appear so secure.

Certainly our goodbyes should teach us more about our relationships. When goodbyes are difficult, they also point to the importance of previous commitments.

That we have been able to grow close to others reflects both our needs and potentials. Because the relationships we are leaving have been important, we can be assured that future relationships will also be supportive. Wherever we go, we bring our past experiences of giving and sharing, and thus our enhanced potentials to do so again.

The song also states, "goodbye doesn't mean forever." There is truth in the statement that we are never the same when we have been authentically loved. Indeed, the variables surrounding the extent of our sharing with another may change.

When a friend is far away, we cannot drop by any time we feel like it. Yet, real friendships face the pain of goodbyes by compensating for some of these variables.

Opportunities to share thoughts and feelings may be lessened, but by using opportunities for communicating, relationships can grow to new levels of closeness. However, there are no magic formulas.

Goodbyes do cause painfulness and how this hurt can be creatively used in a relationship depends on prior openness and commitment. Again the song

says, "Tho' we may be so far apart, you will still have my heart." Such a promise will bring meaning no matter what the distance separating friends.

**OUR GOODBYES TELL US** more about the importance of our "nows." Relationships are gifts and each day is the time to offer the support we can share with each other. Circumstances can change and our "tomorrows" may alter what we can give to people currently part of our lives. There is a sadness in knowing that we have failed to share with another what was ours to give. In the words of the song, we should not "fight the love" we feel for others, but risk to find ways to share it appropriately. How many times do we hide behind fears of rejection or inadequacy when we could be reaching out, today, to others?

I suspect that our goodbyes will always bring some ambiguity and uncertainty. Perhaps our most creative hope is to fill each relationship with trust and love. Doing this insures that the pain we may face in goodbyes will be an affirmation of what has been shared, and a promise of what can be shared for a future still to unfold.

© 1978, NC News Service

## "GOODBYE GIRL"

(From the MGM-Warner Bros. Release of the Neil Simon Production, "The Goodbye Girl")

All your life you've waited for love to come and stay  
And now that I have found you  
You must not slip away  
I know it's hard believin' the words you've heard before  
But darlin' you must trust them just once more.

'Cause baby goodbye  
Doesn't mean forever  
Let me tell you goodbye doesn't mean we'll never be together again

If you wake up and I'm not there  
I won't be long away  
'Cause the things you do my goodbye girl  
Will bring me back to you.

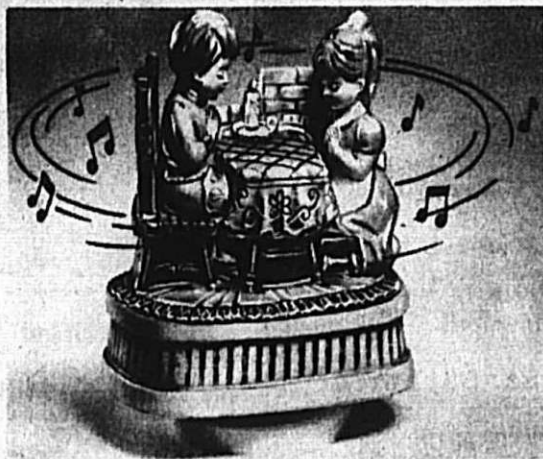
I know you've been taken, afraid to hurt again  
You fight the love you feel for me instead of givin' in  
But I can wait forever  
For helpin' you to see  
That I was meant for you and you for me.  
So remember goodbye  
Doesn't mean forever  
Let me tell you goodbye doesn't mean we'll never be together again.

Tho' we may be so far apart  
You still will have my heart  
So forget your past my goodbye girl  
'Cause now you're home at last.

Recorded by David Gree

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"... the plan of the Lord stands forever,  
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—tv programs—

# Here's one the whole family will enjoy

NEW YORK—Family viewers are being offered a superior television experience with "Roll of Thunder, Hear My Cry," a special miniseries initiated by the children's division of ABC, airing Friday, June 2, 8-9 p.m.; Saturday, June 3, 8-9 p.m.; and Sunday, June 4, 7-8 p.m., on ABC.

This is the story of 13-year-old Cassie Logan and what it was like to be black and poor in the rural South during the Depression. Cassie has the strength of a loving family—parents, grandmother and three brothers—but during the course of the troubled year of 1933 she must learn on her own to cope with the hurts of prejudice.

Based on Mildred Taylor's award-winning children's novel, the production will remind many viewers of the quiet dignity of another children's award novel—"Sounder." The TV drama is a bit more episodic—in the background, Cassie's father leads a boycott of other blacks against a redneck merchant—but the message is clear, showing not only an oppressive system but the promise of a better future. The production is faithful

to the period and the cast is entirely convincing. Youngsters may find it hard to understand some scenes, such as Cassie's being thrown off the sidewalk into the street to let a white girl pass or the inferior conditions of a segregated classroom. Although the ending affirms that prejudice can be overcome, parents will find the series a good opportunity for a family discussion on our troubled heritage of race relations.

Herman Melville's "Moby Dick" has given countless students of literature the endless quest of defining the metaphor of the great white whale. Closer to most of us, however, is Melville's story about "Bartleby the Scrivener," airing Tuesday, May 30, at 9-10 p.m. on PBS.

Bartleby is a 19th-century dropout who elects to give up the routine chores of business by answering his employer's directives about the work he is to do with the recurring response: "I would prefer not to."

The story is told by the puzzled employer, a Wall Street lawyer who has hired Bartleby to copy court

documents. Bartleby "prefers" at first not to be used in any other capacity than copyist, then he "prefers" not to copy, and finally when he is fired, he "prefers" not to leave the premises. He is arrested and in prison "prefers" not to do anything, not even to eat.

Melville has given us a picture of modern alienation in the extreme. Israel Horowitz's adaptation centers on the bemusement of the employer in trying to understand his recalcitrant clerk. This role, as performed by Nicholas Kepros, is amusing in its bewilderment and ultimate exasperation at Bartleby's apparently diffident behavior.

The key to the success of the story is Bartleby's but as played by Joel Colodner the role lacks the needed weight, especially as it nears its fateful end. The fault is less due to Colodner than to Horowitz who seems more interested in irony than in the clerk's pathetic condition.

This effort of the Maryland public TV station, using the talents of a Baltimore repertory group, is a flawed version of a classic.

Regardless of its flaws, however, it is better than the slick network renderings of best-selling pulp melodramas.

## TV Programs of Note

Monday, May 29, 8-11 p.m. (NBC) "Happy Birthday, Bob." An all-star 75th birthday tribute to Bob Hope, taped at the Kennedy Center in Washington.

Tuesday, May 30, 8-9 p.m. (NBC) "Dan Haggerty Goes to the Circus." The star of "Grizzly Adams" is the on-camera host of this special offering of performances by world-famous circus acts.

Wednesday, May 31, 9-10:30 p.m. (PBS) "Tartuffe." New York's Circle in the Square Theater performs Moliere's 17th century comedy about a religious hypocrite and a credulous disciple.

Thursday, June 1, 9-10 p.m. (PBS) "Who Pays for Paradise?" The tourist industry in many Third World nations brings in badly needed revenue but often creates serious social problems.

Religious Broadcasting Highlights—Radio: Sunday, May 28, "Guideline" (NBC) presents Rosemary Haughton, a prominent English Catholic lecturer and author of numerous theological works reflective of the post-Vatican Council spirit of Catholicism, which are addressed as much to those outside the Church as to her fellow Catholics. A mother of 10 whose achievements include writing fiction and poetry and maintaining a broad and active interest in the sociological, ecological and economic issues of our time, Mrs. Haughton presents the final segment in a four-part series of conversation-talks on the theme, "Dare We Think of Mary?" Her subject today is "Challenge to Wisdom." (Check local listings for time.)



MODERN PASSION PLAY—Helen Hayes talks with producer Bill Cosmas on the set of "The Guardian," a contemporary Passion Play done in mime and modern dance which will be broadcast June 18 on NBC. Miss Hayes will introduce the production which is a presentation of the U.S. Catholic Conference. [NC photo]

—media notebook

## Networks looking to fall

NEW YORK — It's that time of the year again when the network executives start calling the signals for what will play on the TV screens of America in the fall. From now until whenever the season starts in September, the networks will be jockeying for position, eyeing their rivals' schedules and tinkering with their own.

ABC, the ratings leader, is in the commanding position, cancelling three shows (only one of which will be missed, Abe Vigoda's family series, "Fish") and adding five new ones. Of these only one sounds like a major addition to prime-time schedule: "Battle Star: Galactica," a science-fantasy whose special effects are straight out of "Star Wars."

CBS DID RADICAL surgery on its floundering second-place lineup, dropping seven and substituting eight, none of which sounds on paper any better than the program replaced. Mary Tyler Moore in a weekly variety show, though welcome for her many fans, doesn't seem any great leap forward in television concepts.

NBC, in trying to shake its last-place position in the ratings, will eliminate eight shows, including the moderately successful "Life and Times of Grizzly Adams." Of the eight replacements, only "W.E.B.," a behind-the-scenes look at the operation of a fictional network, seems to offer anything even slightly new. One wonders how close this series will be to the critical stance of the "Network" movie from which it seems to have sprung.

Overall there does not seem to be very much that is exciting, let alone innovative, in the schedules of prime-time series announced by the three networks. Most of it sounds about as worthwhile as all the tired reruns and failed pilots we'll be watching over the summer.

Without having seen any of the new shows, one can conclude from reading the synopses released by the network promotion department that crime is out and girls are in. An example of how creative TV programmers can be is seen in the fact that both NBC and

CBS will have series about airline stewardesses.

THE MINISERIES has by now become an accepted part of the prime time schedule and NBC has announced a number of what it calls "Big Events," including a 25-hour adaptation of James Michener's best seller, "Centennial." Children's programming is another area that is being upgraded in occasional quality productions—yet Saturday morning remains disappointingly the same ghetto of cheap animation.

The most interesting development of all in network competition is in the area of news programming. The success of CBS's "60 Minutes" has led to the introduction of a number of news-magazine shows that will be vying for viewers this fall. ABC will be trying out its version, "20-20," next week, June 6, and shortly after NBC will phase in "Weekend."

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

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# 'Greek Tycoon' embarrassing movie

BY JAMES W. ARNOLD

"The Greek Tycoon" is an embarrassing movie about the world-famous relationship between the late Aristotle Onassis and Jacqueline Kennedy, somewhat coyly and pointlessly disguised under fictional names and minor historical divergences.

It's not embarrassing so much as a film—after all, there is venerable Anthony Quinn doing his Greek philosopher-peasant routine, there is gorgeous Jacqueline Bisset posing memorably in an eye-numbing collection of gowns, bathed in exotic soft light; there are the Greek Islands not so much photographed as caressed by the camera, and the whole story is covered with layers of surface elegance that would make Cary Grant and Grace Kelly seem like castoff kids from "Welcome Back, Kotter." Yet even with all these assets, it's not much livelier than a travelogue. It's not a movie Ari Onassis would have invested in.

The real embarrassment, however, is that so much has been lavished (\$6.5 million just in cash) on telling the story of self-absorbed, indulgent, spoiled people who are so incredibly vapid, dull and boring. Perhaps in real life it was not so, but writer Mort Fine has discovered (uncovered?) practically nothing of interest, and one possibility is that there was nothing to find.

QUINN'S Theo Tomasis comes across as a kind of pale, combination of Zorba the Greek and the Godfather. He spends most of the film wandering among the crowds of relatives and VIP's on his fabulous yacht (a \$20 million cruiser, easily the



star of the show, provided by millionaire William Levitt) hugging people, admiring female posteriors and doing impromptu Greek dances.

He collects oil tankers and mistresses, considers it vulgar to give his wife a divorce (she eventually kills herself), and tries to educate his beloved son (Edward Albert) into the fatcat-eat-fatcat shipping business. In an unbelievable early conversation, the boy in essence says thanks, Dad, but I'd like to build my fleet of tankers my own way. Very earthy, relevant stuff.

Theo is clearly interested in Liz Cassidy (Ms. Bisset) when she shows up at a late 1950's bash on the yacht with her senator husband (James Franciscus), and pursues her even when Cassidy is President and before she is widowed by assassination. But it hardly seems a great love story.

The film, if it suggests anything, implies mainly that Liz was a beautiful collectible who added another triumph to the old man's insufferable ego, in fact that he may have married her to avoid a jail term being considered by the U.S. government. For her part, Liz appears to have wanted to escape the burden of being a Cassidy, and to hide in the comfortable shelter of one of the world's most isolated palaces and largest fortunes. Golly, Daddy, is that all there is?

**THE SUPERFICIAL** "fictional" cover allows the film to ignore some

secondary real-life problems, like the Kennedy children and Onassis' formidable daughter. But history and complexity are obviously not what the producers had in mind. This is no "Eleanor and Franklin." They want to bring us in as voyeurs on all those delicious moments rumored in the gossip journals, without even token journalistic responsibility. We get not even a 30-day guarantee of the truth. We get the legend, but it's a shallow legend. Henry VIII and Napoleon and Howard Hughes have little to fear.

Among the juicy scenes: Theo's proposal of a marriage contract which offers fabulous sums in exchange for a concession of ten nights together per month; a wedding-night boudoir hassle which ends with Liz storming off and declaring that this will not be one of the ten nights. Otherwise, the taste is better than in, say, "The Betsy."

Most of the film's action is in ludicrous family brawls: Theo has fights, at one time or other, with Liz as well as

his son and brother. The script also seems wildly amused by his free use of peasant language.

"Tycoon," had it been better, might have been

termed a ripoff, an exploitation of our impoverished interest in the affairs of the Mighty. But rip is too strong: it's more like a ripple. [C—Condemned]



**OPERA PREMIER**—David Hogan, as St. Ignatius Loyola, contemplates the first woman Jesuit, Isabel Roser, sung by Libby Gossage, in the world premier of "Dear Ignatius, Dear Isabel," an opera at St. Ignatius parish in Baltimore. Based on actual correspondence between Ignatius Loyola, founder of the Jesuit order, and Mrs. Roser, the widow of a Spanish nobleman, the opera was commissioned by Loyola College of Baltimore for the school's 125th anniversary. [NC photo by Robert H. Davis]

## —tv films this week—

**FROM NOON TILL THREE** (CBS, Saturday, May 27): Frank Gilroy's amusing offbeat western about a casual three-hour romance between an outlaw and a widow (Charles Bronson, Jill Ireland) that becomes a legend, chiefly because the outlaw leaves the lady to rescue his pals and gets killed. The gimmick is that he really survives, but no one wants him or believes him, including the widow, because sentimental myth is better than the banal truth. Seduction and suicide are not very funny plot

ingredients, but this is a sophisticated, witty comment on pop culture. Satisfactory for adults with a taste for something different.

**A BOY NAMED CHARLIE BROWN** (1969) (CBS, Monday, May 29): The first feature-length theatrical film based on Charles Schulz' ubiquitous "Peanuts" brigade, this one has Charlie trying to shed his loser image in a pressure-packed national spelling bee for second-graders. Nothing here to disappoint Peanuts fans of all ages.

## —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
Amsterdam Kill, The	A-3	House Calls	A-3
Betsy, The	C	Julia	A-2
Blue Collar	C	One and Only, The	B
Boys In Company C, The	B	Pretty Baby	C
Close Encounters of the Third Kind	A-2	Rabbit Test	C
Coming Home	B	Saturday Night Fever	A-4
Crossed Swords	A-2	Smokey and the Bandit	A-3
F.I.S.T.	A-3	Sorcerer	A-3
FM	A-3	Star Wars	A-2
		Unmarried Woman, An	B

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