

Pope likes anti-abortion move in U.S.

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI has strongly commended the anti-abortion activities promoted by the church in the United States.

In a talk to a group of midwestern American bishops May 26, Pope Paul told them that abortion prepares the way for euthanasia, dangerous genetic engineering and general insensitivity to social needs.

The bishops, headed by Cardinal John Dearden of Detroit, were making their ad limina visits to the Vatican—visits required every five years to report on the state of their dioceses.

Pope Paul said that the interreligious character of America's pro-life movement is a source of worldwide honor.

He reminded the bishops that support of minorities, aid to the handicapped, educational work, assistance to the poor and defense of human rights must also form part of pro-life programs.

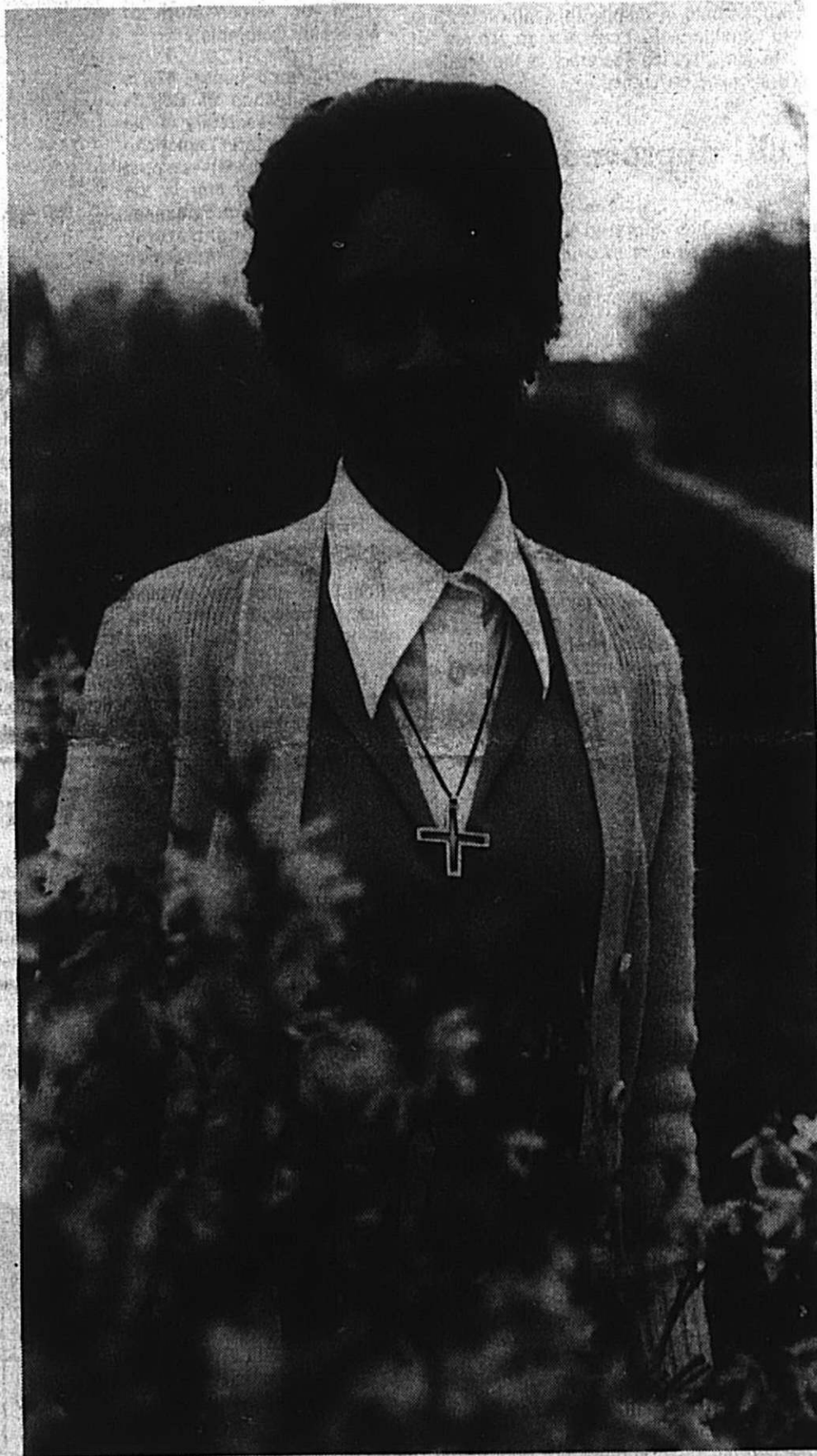
THE PONTIFF PRAISED the bishops for promoting activities aimed at the "eradication of hunger, the elimination of subhuman living conditions, and the promotion of programs on behalf of the poor, the elderly and minorities," as well as for "the improvement of the social order itself."

He endorsed natural family planning conferences organized in the United States to mark the 10th anniversary of his encyclical "Humanae Vitae" ("On Human Life"), in which he had reaffirmed traditional church teachings against the use of artificial means of contraception.

"In the name of Jesus Christ we thank you for your ministry at the service of life," said the pope to the bishops.

"Among your many activities at the service of life there is one which, especially at this juncture of history, deserves our strongest commendation and firmest support: It is the continuing struggle against what the Second Vatican

(See POPE LIKES, Page 2)



SR. DEMETRIA SMITH (Photo by John Wyand)

Document stresses 'a have rights'

BY JOHN MAHER

VATICAN CITY—"In the church there are not and cannot be foreigners," said Cardinal Sebastiano Baggio in introducing a new Vatican document, "The Church and People on the Move," by the Pontifical Commission for Migration and Tourism.

Cardinal Baggio, commission president, and Archbishop Emanuele Clarizio, commission pro-president, presented the 40-page document, which is in the form of a letter to bishops' conferences, at a press conference May 26.

"By the very nature of the ecclesiastical organism," Cardinal Baggio said, "all the faithful, to whatever nationality and condition they belong, possess an equal dignity and enjoy the same rights."

"From this concept, which makes use of plurality in unity, comes the necessity that minority groups be pastorally cared for with methods and institutions suited to their mentality, language and form of life, that is with a specific aim of pastoral activity, well structured in the pastoral activity of the whole local church."

The idea that all people, whatever their origin, have the same rights in the church everywhere, is central to the document, the cardinal said.

IN ADDITION TO bishops' conferences, Cardinal Baggio said, the document is addressed to priests, Brothers, Sisters and lay persons involved in the apostolate to emigrants, refugees, exiles and students abroad, sailors on rivers and oceans, workers and travelers on the sea, nomads, airline passengers and crews, airport workers, pilgrims, tourists and habitual users of the highways.

Archbishop Clarizio said that 500 million people each year spend at least some time away from their own homes.

As the document put it: "Although in different ways and to different degrees, travel has become the lot of the generality of people, to the impressive number of those immediately concerned must be added—and they are even more—those who are indirectly involved: in the first place, their families, and then the workers

(See NEW DOCUMENT, Page 8)

'Grief and joy' found by nun in service in Africa

BY MARY ANN WYAND

"Africa, perhaps the world's most mysterious continent, is a source of grief and joy for an Indianapolis missionary sister and nurse who calls Uganda her second home.

Sister Demetria Smith, the daughter of

Mr. and Mrs. Archie Smith of St. Rita parish, Indianapolis, first saw Uganda after she joined the Congregation of the Missionary Sisters of Our Lady of Africa, commonly known as the White Sisters, more than 20 years ago. Two decades later, she reflects on the happiness and sadness experienced living with an

isolated people in a tumultuous political arena, weaving fascinating stories about providing nursing care for villagers.

"We know you're going to help us," the Ugandan people would say, placing their trust and lives in Sister Demetria's care. Their faith in her as she struggled with primitive hospital facilities would

sometimes make her cry, just as a shared triumph would override despair.

"The more I speak about it (life in Uganda), the more grateful I am about all the Lord has done for me," Sister Demetria explained. "Hospitals are my calling and I like it (nursing) very much. It's been my

(See NUN FINDS, Page 7)

Medellin successor named

Lay contributions

MEXICO CITY—Priests and lay people in Mexico have contributed much to the discussions on the Third General Assembly of Latin American Bishops that will be held in Puebla this fall, according to Auxillary Bishop Alfredo Torres of Mexico City, the secretary of the Mexican Bishops' Conference.

No abortion funds

Bill approved

WASHINGTON—The House, by a 364-43 vote, has approved a bill to make it easier for parents to claim tax credits for payments to relatives for day care. The bill eliminates a technical problem which has been called the "anti-grandmother" clause.

Seek covenant

MAHWAH, N.J.—Participants in a Catholic-Episcopal consultation have unanimously urged their bishops to enter into a covenant agreement, committing the Newark Archdiocese and the Episcopal Diocese of Newark to intense ecumenical cooperation.

Attorney sues

PITTSBURGH—A Pittsburgh attorney, who claimed she was denied a job by Allegheny County commissioners because of her pro-abortion beliefs, has filed suit in U.S. District Court in Pittsburgh against two of the commissioners. Patricia Miller charged that Commissioners Thomas Foerster and Jim Flaherty had violated her constitutional rights in refusing to approve her hiring by the county's Department of Legal Services for the Elderly.

Archbishop Lopez, 42, is auxiliary bishop of Bogota and general secretary of the Council of Latin American Bishops (CELAM)—a post that has placed him in the center of a progressive-conservative controversy among Latin American churchmen.

Vatican sources indicate that the Medellin appointment is a sign of Vatican approval for the archbishop's policies within the council, where his term as general secretary expires in December.

HE HAS BEEN accused by progressives of trying to work against development of liberation theology, which links theological principles to action for social change.

He has also been accused of attempting to channel the October Third General Assembly of Latin American Bishops away from greater church social involvement, as expressed at their second assembly in Medellin in 1968.

Archbishop Lopez, however, has continually denied the charges. He has pledged that the assembly, to be held at Puebla, Mexico, will be conducted with full freedom of expression. Recently he was appointed secretary of the assembly by Pope Paul.

MERIT RONCALLI ACCOLADES—The faculty and students at Roncalli High School, Indianapolis, held an honor assembly and reception on Tuesday, May 11, to pay special tribute to three men who have dedicated 15 years to Catholic education at Roncalli. The three men—Bernard Dever [seated], principal; Robert Tully [left], athletic director; and Bernard Welmer, band and music director—joined the school's teaching staff in 1963 when it was still Chartrand High School. Before assuming the top position at the school in 1971, Mr. Dever taught in the business education department for two years, was appointed dean of students in 1965 and assistant principal in 1968. Prior to assuming the full-time job of athletic director, Mr. Tully taught classes and was baseball and football coach. Mr. Welmer organized the school's first band and has headed the music department in his tenure at Roncalli. [Photo by Sr. Mary Jonathan Schultz]

Wanderer Forum set

Council called the 'abominable crime' of abortion," said the pope.

"Disregard for the sacred character of life in the womb weakens the very fabric of civilization," he asserted.

"It prepares a mentality and even a public attitude that can lead to the acceptance of other practices which are against the fundamental rights of the individual."

HE SAID THAT a pro-abortion attitude can "completely undermine concern for those in want, manifesting itself in insensitivity to social needs."

"It can produce contempt for the elderly, to the point of advocating euthanasia. It can prepare the way for those forms of genetic engineering that go against life, the dangers of which are not yet fully known to the general public," he said.

"It is therefore very encouraging to see the great service you render to humanity by constantly holding up to your people the value of human life," said the pope.

"It is also a source of worldwide honor that, in your country, so many upright men and women of differing religious convictions are united in a profound respect for the laws of the Creator and Lord of life, and that by every means at their disposal they are endeavoring before the witness of history to take a definitive stand for human life," said the pontiff.

The pope told the bishops that the "summit" of their ministry for life lies in "leading your people to the fullness of eternal life: salvation in Christ."

The pope praised the American pro-life program as "splendid . . . sustained and united."

"Everything aimed at banishing discrimination in law or in fact, which is based on race, origin, color, culture, sex or religion is a service to life," said Pope Paul.

"When the rights of minorities are fostered, when the mentally or physically handicapped are assisted, when those on the margin of society are given a voice—in all these instances the dignity of human life, the fullness of human life and the sacredness of human life are furthered," said the 80-year-old pontiff.

CHURCH PROMOTION of Catholic schools and confrontation of local, national or international social issues are "a service to life," he said.

"In particular every contribution made to better the moral climate of society, to oppose permissiveness and hedonism, and all assistance to the family which is the source of new life effectively uphold the values of life," he added.

In endorsing natural family planning programs, the pope said that through them the church "gives witness not only to her fidelity to the design of the creator, but also to her faithful service to the human person."

The May 26 ad limina visit was the second of seven such visits which American bishops will make to Pope Paul this year.

In April the pope received the bishops of New York State. Through them he ordered all American bishops to grant permission for general absolution only when certain conditions are met and to obey Vatican directives on first confession before first Communion.

The May 26 group included bishops from Ohio, Michigan and Minnesota.

St. Gabriel parish forms divorced group

CONNERSVILLE, Ind. — St. Gabriel parish here is forming a support group for separated, divorced and remarried Catholics. The first meeting is scheduled for Thursday, June 8, at 7:30 p.m. in the school library.

Father Anton Braun, O.F.M., of Alverna Retreat Center, Indianapolis, will be the guest speaker.

This group will meet on the second Thursday of each month. For additional information, call Ann Bernzott, (317) 825-5692, or Father Harold Knueven, pastor of St. Gabriel's, (317) 825-3972.

ST. PAUL, Minn.—"The Living Church in History" will be the theme of the 14th annual National Wanderer Forum, scheduled for July 7-9 at the Radisson Hotel in St. Paul.

The conference will include talks by eight authors and educators in the fields of philosophy, morality and Catholic action. Keynoting

the gathering will be Warren Carroll, president of Christendom College in Triangle, Va.

The Wanderer Forum is a national meeting of conservative Catholics sponsored by the Wanderer Forum Foundation and The Wanderer, a lay-edited national weekly newspaper published in St. Paul.



"I'VE BEEN PASTOR OF THIS CHURCH FOR 30 YEARS, AND I'VE HAD A LOT OF ASSISTANTS REPORT TO ME..."

Pope reminds Christians of redemptive suffering

BY JOHN MUTHIG

ROME—Pope Paul VI, visibly suffering from arthritis, reminded thousands at a solemn Corpus Christi Mass in Rome May 28 that Christians can transform their

Catholic youth leader dies

J. Earl Owens, longtime Catholic youth leader in the Archdiocese, was buried this past Wednesday at Garland Brook cemetery, Columbus, following his death at age 83 on Sunday, May 28.

The funeral Mass was held at St. Philip Neri Church, Indianapolis, of which Owens had been a member.

Owens retired at age 60 due to health reasons and spent the next 18 years teaching science in Indianapolis parochial schools on a volunteer basis. He is credited with organizing the first Science Fair in the parochial schools in 1960. He also established two annual science scholarship awards through Our Lady of Fatima Council of the Knights of Columbus, of which he was a member.

In 1945 Owens had been appointed to the Archdiocesan Camp Committee and was largely responsible for the development of Camp Rancho Framasa in Brown County. He also received the first St. John Bosco Award presented in the Indianapolis Archdiocese.

He had been awarded the Bishop Chatard, Knights of Columbus, service award, the Catholic lay action award of the Indiana State Council, Knights of Columbus, and a certificate of appreciation from the national headquarters of the Catholic Committee on Scouting. Owens was a scoutmaster and merit badge counselor. He was a member of the Central Indiana Council organizer and extension committee of Boy Scouts and a former chairman of the Archdiocesan Scout Committee.

Owens leaves a widow, Mrs. Anne Bowman Owens, and two sons, Richard and Thomas, both of Indianapolis.

Parish report workshops offered

Workshops to assist pastors and parish administrators with parish and school annual reports will again be held during the first two weeks of June.

Harry Dearing, Archdiocesan business administrator, will conduct five workshops scattered throughout the Archdiocese. The schedule begins on Tuesday, June 6, at St. Michael parish, Brookville, at 7 p.m. (EST).

Workshops will follow at: Terre Haute Religious Education Center, Terre Haute, Wednesday, June 7, 7 p.m. (EST); Providence High School, Clarksville, Thursday, June 8, 7:30 p.m. (EDT); Ritter High School, Indianapolis, Tuesday, June 13, 7 p.m. (EST); Secina High School, Indianapolis, Thursday, June 15, 7 p.m. (EST).

pains and illnesses into redemptive acts.

At an evening Mass in the Basilica of St. Paul Outside-the-Walls, Pope Paul said that "In the Eucharist, Christians of all eras are given the opportunity to give a dimension of redemptive sacrifice to their daily Calvary of suffering, misunderstandings, illnesses, and death."

In this way, said the 80-year-old pope, personal sufferings are "linked with the passion of Christ by directing the life of each individual toward the resurrection on Easter morning."

The pope, who suffers from a degenerating arthritic condition in his hips and knees, moved slowly and with great difficulty within the immense sanctuary.

He had to be helped up and down steps by two Vatican masters of ceremonies.

"How we would like to speak this word of faith and hope to each of you personally, and especially to those of you who suffer from illnesses," exclaimed the pope during his homily.

"Pain is not useless. If it is united with the pain of Christ, human pain acquires a share in the redemptive value of the very passion of the son of God," said the pope.

At the end of Mass, the pope presided at a liturgy of the word and Benediction service before the Blessed Sacrament exposed in an ornate monstrance.

He urged Catholics to make the Eucharist the starting point for charitable actions. In the early church the Eucharistic meeting was the source of the communion in which the pagan world marvelled," said the pope.

"For us Christians in the 20th century, true love—love that can be seen, love that spreads and makes history—must flow from our participation in the Divine Supper."

The pope said that "what the world needs most perhaps is for Christians to raise aloud and with humble courage their prophetic voice of hope."

"It is precisely from an intense and aware Eucharistic life that their witness will draw its clarity and its warm, convincing ability to make a breach within human hearts," said the pontiff.

Swiss voters reject abortion

GENEVA, Switzerland—Swiss voters have once again rejected a law removing restrictions on abortion.

The vote in a nationwide referendum May 28 was 70% against the law.

Last September, Swiss voters rejected a bill that would have dropped criminal penalties for abortion in the first 12 weeks of pregnancy.

The law now rejected was passed by Parliament last June. It permitted abortion in cases in which a social worker certified that an abortion was necessary to spare the expectant mother "grave distress."

Proponents of legalized abortion were also opposed to the new law because they considered the required consultations humiliating to the woman.

As a result of the referendum, abortion remains regulated by a 1942 law which permits abortion only if two doctors agree that a pregnancy endangers a woman's life or threatens to impair her health severely.



PRAYER FOR VOCATIONS—At a 90th anniversary Mass at St. Patrick's Church in St. Johnsville, N.Y., Bishop Howard Hubbard leads a prayer for vocations to the priesthood. Only one priest was ordained in the diocese this year at a recent ordination. At left is Father William Schoofs, St. Patrick's pastor, who was marking his 30th anniversary as a priest. Only three priests were ordained this past month for the Archdiocese of Indianapolis. Prospects for the future measured against retirements reveal a continued decline in the number of potential candidates. [NC photo by Bruce J. Squires]

'Singing nun' deep in debt but not singing the blues

Luc Dominique, who gained fame as The Singing Nun, is deeply in debt and living on the little she earns as a guitar teacher.

The Belgian ex-novice who gained world renown in 1963 when her song, "Dominique," was at the top of the hit parade earned more than \$100,000 for her convent in Fichermont, Belgium. Today, she has nothing, and the Belgian tax agency claims she owes it more than \$126,000 in back taxes for her past earnings.

Though her debts and the tax claim trouble her, she says she is happy. She teaches children, and "I love the young," she said recently. Last year she recorded an album of 12 religious songs for children, and once a month she sings in various churches. She continues to compose and draws and keeps a diary.

HER EARNINGS, said the former star, often called Soeur Sourire (Sister Smile), were given away. They were deposited in the community to which she belonged.

"I couldn't keep any of it. But that's completely normal in the religious life. It really wasn't a problem to me," she said.

When she left the community in 1965 she was amazed to learn how successful her songs were and what the consequences of their popularity were for her.

"I considered myself more a singing nun for the service of the Lord and others than a star," she explained.

The piles of mail from admirers which she spent months answering convinced her there was more to her status than service.

Like other entertainers, she made tours in Europe and elsewhere, spent many hours in recording studios, and changed her name, from Luc-Gabrielle to Luc Dominique. Originally it had been Jeanine

Deckers. Her career was the subject of a movie, "The Singing Nun" in which Debbie Reynolds starred.

THERE WERE REPORTS that the onetime novice used drugs to get her through recording sessions.

Now in her mid-40s, "Sister Smile" frowned as she looked back. The movie, she said, was "absolutely idiotic." The songs that made her widely known were "amusing but without great artistic value," and the Soeur Sourire appellation was "a little bit ridiculous."

A member of the Dominican Third Order, an organization of lay persons, and having taken a vow of celibacy, Luc Dominique shares an apartment near Brussels with another Dominican, Sister Annie. Its living room has been made into a chapel.

Speaking of her struggle to pay her share of the apartment expenses and recalling her debts and the tax claim, Luc Dominique said, "The tax bureau will sell my apartment . . . In the end perhaps I'll go to jail. That would not be funny."

Pallottines increase funds, reduce costs

BALTIMORE—Streamlined fund-raising efforts by the Pallottine Fathers in Baltimore brought an increased rate of return in 1977 while reducing costs and sending more aid to domestic and overseas missions, an audit shows. The increase in rate of return—from 15 cents in donations for each piece of a mailing in 1976 to 46 cents in 1977—indicates that the bad publicity surrounding the order "hasn't hurt us at all," according to Father Oreste S. Pandola, provincial of the Immaculate Conception province and director of fund-raising operations.

—living the
questions—

A papal view of the sacredness of life

BY FR. THOMAS C. WIDNER

Among the more heartening messages proffered by the Holy Father was the one this past week which congratulated the American bishops for their work promoting the sacredness of human life. The pontiff spoke like a leader. He placed the effort in a total perspective. He affirmed and supported work being done on the local level.

In particular he praised the anti-abortion efforts occurring in the American Church. But in terms of content he noted that as only one aspect of defending human life.

Disregarding the sacred character of life, he stated, weakens the very fabric of civilization. It prepares a mentality and public attitude "leading to the acceptance of other practices against fundamental rights of the individual."

It is a shame that our society is so shallow that it doesn't see the demands it makes for what it claims to be individual rights (i.e., right to abortion) are really militating against individual rights.



"All efforts made to safeguard human rights," he went on, "actually benefit life itself." Pope Paul then named everything aimed at banishing discrimination, in law or in fact, based on race, origin, color, sex, or religion as these efforts. "When the rights of minorities are fostered, when the mentally or physically handicapped are assisted, when those on the margin of society are given a voice—the dignity of human life, the fullness of human life, and the sacredness of human life are furthered."

The hopefulness of these words should encourage the pro-life movement. Threats to the sacredness of life must be challenged at every level. Even though anti-abortion may be the prominent issue at this time, the real test of the worth of the pro-life movement will be its longer range defense of life at all levels. Otherwise it will lack the credibility and the integrity of a serious movement. It makes little sense to speak up for the unborn if the born are neglected.

Epiphany

From a layman: "It's easy for priests to get reassigned if they are unhappy with a parish or institution, or if they

want to get out of a situation they don't like. It seems all they have to do is request a change. But what does a parish do when its members would like for its priest to be changed because they are dissatisfied with his service of them?"

Why we don't live at the P.O.

Zingers Away! With its usual carelessness about informing the public, the Post Office has once again struck a blow for free enterprise by raising its rates, the most serious of which affect nonprofit mailers like the Criterion.

The cost of mailing the paper to subscribers increased this week by about 11%. But that's not all. We expect a regular annual increase in July. That is still to come and that increase will be 22% on top of the 11% this week.

So it looks something like this. In June of 1977, it cost the Criterion about \$440 per week to mail the paper to 40,000 plus subscribers. As of July, 1977, that increased to \$550. This week the cost will go up to about \$600. Beginning in July, it will be about \$740.

—question box—

Is the Pope deceiving himself?

BY MSGR. R. T. BOSLER

Q. The pope claims that he is infallible. Is he not deceiving himself? According to Ecclesiastes 7:20, "there is no man on earth so just as to do good and never sin."

A. You are confusing infallibility with impeccability, which means incapability to sin. We do not claim the pope is without sin; we don't claim he never makes mistakes in his teaching.

Most Catholics know that infallibility has nothing to do with sin, but many of us older Catholics grew up with the notion that the pope was incapable of error whenever he made a formal, public statement on faith or morals. It is this



false notion which is responsible for much of the consternation of those Catholics who were disturbed when they learned that Vatican Council II had reversed the teaching of previous popes (e.g. on religious freedom) or replaced a missal that a Tridentine pope had ordered never to be tampered with. A short explanation seems in order.

INFALLIBILITY, fundamentally, belongs to the Holy Spirit who guides the Church "to all truth." (John 16:13). It is another way of describing the faithfulness of Christ, who promised to be with the Church until the end.

Infallibility, therefore, is a gift to the whole Church. Vatican Council II, in the Constitution on the Church, expresses this clearly:

"The body of the faithful as a whole, anointed as they are by the Holy One (I John 2:20-27) cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality when 'from the bishops down to the last members of the laity' (quoting from St. Augustine) it shows universal agreement in matters of faith and morals."

How would we know for sure when the whole Church is in agreement? Here is where the pope enters the picture. If there is a crisis or a serious need for clarification of belief, the pope alone or together with his fellow bishops in a general council may define what it is the Church believes and teaches. This will be an infallible decision only if the pope wants to represent the whole Church and makes it clear beyond any doubt that he is defining something that must be believed by the whole Church. This does not happen very often.

The pope and bishops in council do not claim to act upon any private visions or inspirations. They are not above the Word of God, but in its service. They are the organ that speaks for the Church and when they are not sure that the Church is in agreement, they remain silent. That is why general councils do not settle a matter that is in dispute among theologians.

THE ORDINARY teaching of the Church does not lay claims to infallibility. It was made clear in Vatican Council II that the teaching was pastoral. And Pope Paul let it be known through others that his encyclical "Humanae Vitae" on birth control was not infallible. This does not mean that

the ordinary teaching of the Church is to be received lightly. No, it represents the best knowledge available at the time and must be accepted as the basis for further advancement in the understanding of revelation and how God's Word is to be applied to the problems of the day. This ordinary teaching advances the consensus within the Church and attempts to settle matters in dispute among its members. Usually it does, but sometimes advancement in knowledge and development of the understanding of revelation demand a change in the teaching.

The example I alluded to is one of the clearest. Vatican Council II reversed the teaching of the popes of the last century who taught that freedom of religion, freedom of speech and assembly were grave evils destructive of society. These popes and most of the leading Christians of their day did not understand those freedoms as we understand them today; they were reacting against the excesses of revolutionaries who seemed bent upon destroying Christian civilization.

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PHOTO MEDITATION



FAMILY PRAYER—A family gathers in the evening . . . to pray . . . as a family . . . There is a sense of peace . . . joy . . . and honest sharing . . . They use the Bible, rosary, and guitar . . . as resources and aids to prayer . . . A burning candle symbolizes the presence of Jesus Christ . . . Family prayer . . . a difficult challenge . . . in a racing world of centrifugal forces . . . pulling families apart . . . keeping them skimming the surface of things . . . Praying together . . . is an experience rich in creative potential . . . for discovering each other's depths . . . drawing together as a family . . . probing life's elusive mysteries . . . and becoming more sensitive to God's involvement . . . In all of life . . . To pray as a family . . . is to open family living . . . to the healing . . . freeing . . . enlivening presence . . . of Jesus' Spirit . . . To pray as a family . . . is consciously . . . deliberately . . . to open the door of our home . . . to Jesus Christ . . . who promised: "Where two or three are gathered in my name . . . I am there with them." (Matthew 18:20)

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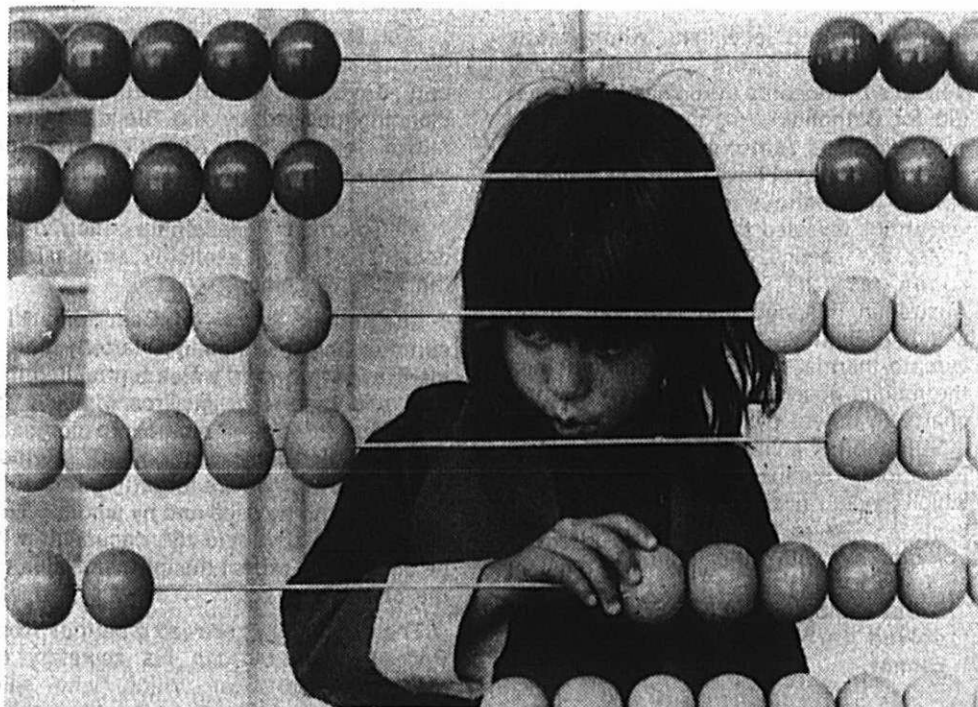
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CALCULATOR, BHUTAN-STYLE—The thinking cap is on but somehow things don't seem to be adding up for this preschooler in Paro, Bhutan. To help such youngsters UNICEF provides funds and equipment to train assistant teachers at a Preschool Care Training Center in Paro. The UN has declared 1979 the "International Year of the Child." [NC photo from UNICEF]

—washington
newsletter —

Arms and Jimmy Carter, or how to save defense money

BY JIM CASTELLI

WASHINGTON—May 19 marked the first anniversary of President Jimmy Carter's announcement of a new policy to reduce American arms sales. That anniversary, falling on the eve of the United Nations Special Session on Disarmament, offers a fitting time for a review of implementation of that policy.

Carter said that in the future arms transfers would be looked upon as "an exceptional foreign policy implement."

"In the future," he said, "the burden of persuasion will be on those who favor a particular sale rather than those who oppose it."

A year later, the administration and its critics read the same figures in different ways. The administration says that actual arms sales have decreased from \$9.3 billion to \$8.6 billion, although a report by the General Accounting Office, a congressional watchdog agency, said the \$9.3 billion figure was actually overstated by \$584 million, making the actual decrease \$66 million.

But Carter exempted arms sales to traditional U.S. allies and sales of technical services from his arms sale ceiling. So during the same year, arms sales to NATO, Japan, Australia and New Zealand increased from \$1.3 to \$1.5 billion. But the most dramatic increase came in sales of U.S. technical services, which rose from \$900 million to \$3 billion for countries such as Iran and Saudi Arabia.

THIS MEANS THAT overall arms sales rose from \$11.2 billion to \$13.2 billion, still well over half the world's arms sales.

The Institute for Policy Studies, a think tank based in Washington, said, "There have, with few exceptions, been no

significant changes in sales to specific regions or countries" and the justifications given for each arms sale are "shorter and more perfunctory than they were under Ford or Nixon."

"A Congressional Research Service report released in October of last year concluded that instead of being used as an exceptional foreign policy instrument, U.S. arms transfers continue to occur on a rather routine basis."

The Institute said the administration's arms policy is "full of gaps and contradictions."

"Most recently spokespeople for the administration have argued that congressional and other critics have simply expected too much too soon from President Carter's new policy," the Institute said.

"We conclude from this, however, not that we should be patient, but that Congress should resume its efforts to control U.S. arms sale policy in the direction of real and effective restraint."

The State Department marked the first anniversary of the Carter arms sales policy by saying it had refused \$1 billion in arms sale requests from 67 countries during the past year. The department acknowledged that some of the sales would have been refused even before the new policy.

Father J. Bryan Hehir, associate secretary for international justice and peace for the U.S. Catholic conference, is somewhat more patient than other administration critics. In recent testimony on defense spending, he commended the administration for its initial efforts and said "it was not to be expected that such a departure could show immediate results."

HE SAID the work of the new Arms Export Control Board "is immensely complicated by domestic pressures, by the momentum of the trade itself and by

—letters to the editor

Divita says Muthig overestimates Italians

To the Editor:

John Muthig's article in the May 26 *Criterion* overestimates the role of the Italian Christian Democrats and ignores the role of the Communists during the Moro kidnapping.

Muthig salutes the "tough Christian Democratic stand" against The Red Brigades. But that stand partially results from the Communists' tough stand. If the Christian Democrats and Communists had differed on the government's response to the terrorists, the Christian Democratic cabinet would have had to resign because it depends on Communist support in Parliament.

That no love exists between the Communists and the Red Brigades is clearly indicated by the Communist condemnation of the kidnapping, the dumping of Moro's body near Communist

Party headquarters (the act's significance was not lost on the party), and the attendance of high ranking Communist leaders at the Pope's Mass in St. John Lateran.

Ideological differences are not so sharply drawn in Italy as Muthig indicates. Moro himself worked out the deal with the Communists to obtain their support for a Christian Democratic government. He was kidnapped on the day Parliament was to confirm his work. Even Francesco Cossiga, Christian Democratic interior minister who resigned after the murder of his mentor, is related to Communist Party chief Enrico Berlinguer. Their grandfathers were brothers.

By the way, the caption to the picture on page 16 translates the poster as saying, "He lives in our hearts, in his faith and in freedom." It should be translated, "His faith in liberty lives in our hearts." "Liberty" is the motto of the Christian Democratic Party.

James J. Divita

Indianapolis

'Hold your fire!' says Mrs. Healey

To the Editor:

Critics of the Educational Planning Commission might do well to hold their fire until the end results appear.

Freed from any real or imagined threat from above—and constantly nudged to action by the "time frame"—there is every indication that individual parishes are industriously preparing their own specially tailored PLANS. Which is the ultimate aim of the whole process anyway.

Ellen Healey

Indianapolis

—the word this sunday—

By Father Donn Raabe

NINTH SUNDAY IN ORDINARY TIME

"Choices"

Deuteronomy 11:18, 26-28
Psalm 31:2-4, 17, 25
Romans 3:21-25, 28
Matthew 7:21-27

The choice of following Christ cannot be fulfilled with empty words. Just praying "Lord, Lord" isn't going to do it. Living a life like the Lord's is the only way to enter the Kingdom of God. Doing God's will alone leads to eternal life—not talking about it. So like Moses' blessing and curse, we have to choose between God and what's left. Saying "yes" to one thing means saying "no" to another. But thanks be to God that through Jesus Christ and the Holy Spirit we have the strength to say "yes" to God and follow in His ways if we want.

the relatively greater importance of arms exports to the economies of the United States and France."

Father Hehir has called the administration arms sale policy "a well-conceived and realistic attempt to strike a balance between those arms transfers that seemed clearly in the U.S. interest, for example, to NATO countries and Japan, and those that resulted from high pressure selling (or worse) by sales representatives of U.S. manufacturers or embassy and U.S. military representatives."

"It is not, however," he said, "as clear as it might be that arms sales are no longer being used as a convenient 'implement of foreign policy.'"

He pointed to the sale of \$1.2 billion in arms to Iran as "a case in point."

"It is obvious that in assessing the political and moral legitimacy of a given case it will be necessary to examine the local, regional and international context in which the sale is made," Father Hehir said.

He said the USCC was particularly concerned about arms sales to authoritarian countries who used their weapons against their own people. But he said that in cases such as arms sales to the Middle East, "the judgment . . . is a more complicated affair, politically and ethically."

In April, the Coalition for a New Foreign and Military Policy, which includes a number of church groups, called on Congress to set an \$8 billion a year total arms sale ceiling.

Developments such as these and the USCC testimony show that church groups, perhaps sparked by the U.S. Special Session on Disarmament, are stepping up pressure to help the Carter administration live up to its own arms sales policy.

Growing pains in family planning— naturally!

BY THOMAS J. BARBARIE

NEW YORK—While backers of natural family planning share a fundamental unity, differences are cropping up over several vital issues confronting the movement.

The differences surfaced at the May 23-24 natural family planning symposium in New York marking the 10th year since the issuance of Pope Paul VI's encyclical "Humanae Vitae" (On Human Life). Sponsored jointly by the Human Life and Natural Family Planning Foundation and the Bishops' Committee on Pro-Life Activities, the symposium drew about 300 people to hear some of the world's most knowledgeable authorities on natural family planning.

While some supporters of the movement shrug the disagreements off as the normal concomitants of growth—and the movement is growing rapidly—there is general agreement on the need for stepped-up research as the solution to some of the questions.

Dr. William A. Lynch of Boston, a member of the Human Life and Natural Family Planning Foundation board, issued a call at the symposium for more study of what is the preeminent question confronting natural family planning: the so-called "aging gamete" theory.

ACCORDING TO THE theory, birth defects and miscarriages are more likely to occur when couples abstain from sexual relations during the woman's presumed

fertile phase. Backers of the theory say that those couples will have relations at the limits of monthly fertility, thereby risking a conception which involves an aged gamete (a single sperm or ovum that is degenerating from having been too long in the woman's reproductive tract).

Dr. Rodrigo Guerrero of the Harvard University School of Public Health and the Universidad del Valle, Cali, Colombia, told the symposium of his research into the question, saying that fetal abnormalities are more prevalent in Catholic countries, where periodic abstinence is more likely to be practiced.

But even Dr. Guerrero's studies, which, along with others, have been used as a basis for an attack on the morality of natural family planning by German Redemptorist Father Bernard Haring, show a "low statistical probability" that abnormal conceptions will occur, according to Dr. Lynch.

The strongest criticism of the aging gamete theory came from Dr. Joseph Rotzer of Vocklabruck, Austria. Dr. Rotzer, who runs the Marriage Advisory Service in his home country and is considered one of the world's leading authorities on natural family planning, dismissed the aging gamete theory. "It is impossible for an aged egg to be fertilized," the Austrian doctor flatly stated.

Critics of Dr. Guerrero's studies, among them Dr. Thomas Hilgers of Creighton University, Omaha, Neb., say the flaw in the studies which attempt to show a correlation between abnormal conceptions and aged gametes is that they cannot actually establish when ovulation took place in the mother.

The studies "use a false reference point which has nothing to do with ovulation," Hilgers said.

IN A CONVERSATION with a journalist, Drs. Rotzer and Hilgers agreed that an ovum lives only eight to 12 hours in a woman after release, not for the three days which some backers of the aged gamete theory say.

Christine Mooney of Washington's Center for Life added that figures had been produced to show that in Ireland a certain birth defect shows up more frequently than in other countries and that this resulted from the use of rhythm. The

theory collapsed, she said, when it was found that the defect occurred among Ireland's Protestants at the same rate as it did for Catholics.

Differences among natural family planning devotees have generally centered around the various methods, and conversations revealed that some continue to prefer the cervical mucus method—also known as the Billings method for Australian husband and wife Drs. John and Lyn Billings—while others back the sympto-thermal method, which combines the mucus observations with temperature charts to detect ovulation.

Still another school holds that "cervical palpation"—manual detection of changes which occur in the womb's opening at ovulation—is to be preferred or used in combination with other methods.

But while some differences can be solved through research, others cannot.

One of those surfaced during a presentation on periodic abstinence by Dr. George E. Maloof of San Francisco, who classified as contraceptive behavior any sexual arousal between couples during the period in which they are abstaining from coitus because of the woman's fertility.

He was challenged on the point by John Kippley of Cincinnati, co-founder with his wife of the Couple to Couple League, which trains couples in natural family planning. "We are in an area where there is no clear teaching," Kippley told the symposium.

The symposium's closing moments focused on a five-year plan for research and development of natural family planning devised by the Bishops' Committee for Pro-Life Activities and the Human Life and Natural Family Planning Foundation. One conferee, Msgr. Charles E. McGroarty of Philadelphia criticized the document for not explicitly emphasizing the value of children.

Dr. Herbert Ratner of Oak Park, Ill., editor of Child and Family Quarterly, and a member of the group which formulated the plan, endorsed Msgr. McGroarty's call. "In our ardor for a new method to compete with artificial contraception," Dr. Ratner told NC News, "we are forgetting how this method could be used and by whom." The Illinois physician said the document will be changed to reflect the intrinsic value of the child.

The symposium received greetings from Pope Paul VI through his secretary of state, Cardinal Jean Villot, who said natural family planning should receive support from governments and international bodies. Backers of the movement complain that official institutions favor population control only through artificial means.

No Tacker

Fred W. Fries is on vacation. His Tacker column will be resumed in the issue of June 9.

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APA OFFICERS FOR 1978-79 SCHOOL YEAR—The officers for the Archdiocesan Principals Association met recently at Our Lady of Grace Convent, Beech Grove, for a planning session with the representatives and new officers of each district in the APA. The Archdiocesan officers include, from the left, Sister Marie Alexis Gelger, S.P., St. Simon, Indianapolis, secretary; William Carnes, St. Bartholomew, Columbus, second vice-president; Miss Joan Rogers, Holy Spirit, Indianapolis, first vice-president; Joseph Schaedel, St. Roch, Indianapolis, president; and Sister Julie Hampel, O.S.F., St. Monica, Indianapolis, treasurer.

Nun finds 'grief and joy' in Africa (from 1)

whole life."

SKILLED IN LANGUAGES and health care from extensive educational preparation in France, England and the United States, Sister Demetria Smith has lived outside America for 23 years with only brief returns for family visits or spiritual retreats with her order. Her arrival in Indianapolis this spring after six years in Uganda was "a real cultural shock because America has changed so much."

Long hours in lorry

As part of a traveling medical team, the registered nurse would spend long hours in the heat of tropical afternoon sun riding in a lorry (a bus, wagon or large open truck) over primitive village roadways to care for Ugandans in isolated areas.

"In Africa, you start in the morning to go 50 miles on a lorry," she said, "and you may still be traveling by late afternoon."

Setting up temporary clinics along the dusty roadside, Sister Demetria and several other registered nurses would treat fevers and snake bites, assist with childbirth, give injections, and provide care for a whole realm of other illnesses for as many as 200 people on a busy day. On some days, Sister Demetria admitted, there wasn't enough time to care for everyone needing medical attention.

"In the middle of a busy dispensary, I would have to leave other less ill patients to transport a seriously ill patient to the closest hospital," the missionary nurse explained. "The transportation problem there is really serious, and sometimes a chair on the back of a bicycle, a stretcher made from the bark of a banana tree, or a wheelbarrow might be used."

PREDOMINANT ILLNESSES in Uganda are malaria, typhoid, pneumonia, dysentery, malnutrition and measles, she said. Childbirth still claims a share of the deaths, malnutrition from poor diet is on the increase, and measles is a serious, often fatal, disease.

Primitive hospital facilities force the missionary medical team to "make do" with available resources, limiting the quality of medical care for Ugandan people.

"Materials are getting hard to get," Sister Demetria acknowledged, "and we have to make do with what we have. Linen is reused after it is boiled and washed by hand, and we aren't always able to wash our hands as often as we need to. We do have an isolation ward, but you continually have interaction with patients and visitors because Ugandans are a very social people."

A team approach

During her last assignment in Uganda, which ended earlier this year, the Roman Catholic nun worked with two young Dutch physicians, two other nurses, one midwife, and five trained assistants who could give out medicine, dress wounds, give injections and offer nutritional instructions after the doctors or nurses diagnosed a patient's condition.

"It's not fair to the people not to have a doctor," Sister Demetria emphasized,

remembering years without regular assistance from qualified medical doctors.

"The malnutrition problem is partly due to the political upheaval, which is frightening and depressing to the Ugandan people," the missionary nurse explained.

During a particularly dangerous period, one missionary colleague suddenly "disappeared" and was not heard from again. Concerned villagers often expressed fear for her safety, but she experienced no personal threats during Idi Amin's recent political upheaval.

Shrugging off further questions about Amin's rule, Sister Demetria expressed regret that political turmoil necessitated her return to the United States.

A Third World country, Uganda exports coffee, cotton and sugar in large quantities, but the Ugandan people reap no benefits from their country's thriving trade.

"Only recently, a U.S. Senate bill requested the United States to stop the purchase of coffee because export revenue to the country was being used for the purchase of ammunition," she said. "Because of this pending bill, the Americans had been advised to leave Uganda for a while. We were advised by the German Embassy to leave by February 15."

Now, the Indianapolis native is enjoying time with family and friends, fulfilling requested speaking engagements, preparing for a spiritual retreat, and studying Christian leadership at the Christian Theological Seminary and clinical pastoral education at Methodist Hospital. "I'm also helping out a little bit at St. Rita's parish," she added. "I may remain home in the United States until the end of 1978, then I'll probably go back to Uganda."

A 1950 GRADUATE of St. Agnes Academy, Sister Demetria Smith expressed interest in medicine and joined the St. Vincent Hospital staff as a surgical aide while pursuing the pre-medicine curriculum at the Indiana University extension in Indianapolis. Turning to the religious life, she took two years of formation with her order in Belleville, Illinois, then after first profession went to St. Joseph's Hospital in Lorain, Ohio, for a licensed practical nursing course.

Met Pope Pius XII

With her L.P.N. degree completed, Sister Demetria traveled to France to learn the maternal language of her professed organization, journeyed to Algiers, North Africa, during the third year of her religious formation, and was granted an audience with Pope Pius XII at the Vatican in 1957.

"In April 1958 I went to Uganda, East Africa, for the first time and spent four years there working as a nurse," she remembered.

Because "our superior general saw the necessity of us being as qualified as possible in whatever field we are in," further educational preparation for her career in religion and medicine meant returning to Europe for spiritual renewal followed by midwifery and registered nursing courses in England. As a registered nurse, Sister Demetria returned to Uganda to serve the medical and spiritual needs of the people.

Years later, she studied at the

Providence Hospital in Washington, D.C., "to learn the American way of nursing because I had been taught in England."

Back in Uganda in 1969, she provided nursing care for Ugandans until her own father became ill in 1972. A five-month visit in Indianapolis gave Sister Demetria time to nurse her father back to health, then she returned to Uganda for the last six-year period amid growing political unrest.

Medical care limited

During a portion of her missionary service, Sister Demetria worked with other nuns at the Villa Maria Hospital at Masaka, about 100 miles from the Ugandan capital of Kampala. The Mkozi Hospital, a 25-year-old facility in Nabusanke, Uganda, provided another work base for the missionary medical team, but primitive conditions there limited the quality of medical care available to Ugandans in that area.

"When I first went to Africa I worked under one of our sisters who is a qualified doctor, but for a three-year period we only had visiting doctors who came once or twice a week," the missionary nurse explained.

DESCRIBING her busy schedule of traveling to three dispensaries each week, Sister Demetria admitted that, "There were so often times when I couldn't cope. We were on the road a lot, handling the

transportation of patients. Sometimes I just managed one or two hours of prayer each day when I should have spent four hours in prayer a day."

Up at 5 a.m. or 5:30 a.m. to pray before Mass, Sister Demetria began her work day at 8 a.m. and would take a brief lunch break in mid-afternoon. "We sometimes stood up to eat," she reflected, "then we would be back on duty until 7 p.m." More prayer time filled the evening hours and provided a quiet finale to a long and busy day.

An international congregation, the Missionary Sisters of Our Lady of Africa sent a German and a French sister to Uganda when Sister Demetria worked there, and all learned the Ugandan language. Although she is black, Sister Demetria found that "social acceptance took years. It's like anything else. You have to prove yourself."

LOOKING BACK on 15 years in Africa, the Roman Catholic nun smiled and said, "I know why I am here. I know what the good Lord wants of us."

When she left Uganda in February, villagers bid her farewell with gifts of food. "You eat these good things," they told her, offering chickens, peanuts, pineapples and cabbage. "We want your 'mana' and 'tata' to find you nice and healthy."

Joys and sorrows of life in Uganda have convinced Sister Demetria Smith that her work as a missionary nurse is her gift to mankind, and she looks forward to returning there at the end of the year.

"I love the work, the people, the country . . ." she said. "I love Africa and everything in it."

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New document stresses the rights of all (from 1)

and personnel employed in the different sectors of travel, etc. But simply calling to mind the families spotlights something with far-reaching implications for humanity, society, morality and religion."

The document spoke also of the evolution of the world:

"The economy has become global; politics, to be realistic, assume worldwide dimensions; social life finds the centers of its animation at the world level. It is to this evolving world that reference must be made as well as to the fact of people on the move."

"Already it is impossible to remain indifferent to the intermingling of races, civilizations, cultures and ideologies. The world has become a small place, frontiers are tending to collapse, space is being reshaped, distances annihilated, life here has its repercussions in the farthest-flung spots: We are all living in the one village."

This mobility affects man profoundly, the document noted.

"The sense of temporaneity is an invitation to prefer the novel aspects of things, sometimes thereby obscuring the enduring nature and hierarchy of values. The spirit of man becomes curious and receptive, more alert and open, more ready for dialogue. In this climate, man can be brought to a deepening of his convictions, just as he can indulge in facile relativism."

WITH REGARD TO the influence of mobility on faith, it added:

"In certain situations however, religious practice is often compromised. The split between faith and culture, which is the 'drama of our time,' is heavily stressed there, making less easy the balance between the ways of a new life and yesterday's Christian ways. And the more quickly the passage is made from a family-type society, to one that is industrial, complex, dynamic and rich, the harsher the crises are and the more difficult it becomes to protect the unity of the personal conscience."

The church's work for man's salvation in a world on the move, the document said,

involves promoting and defending the rights of the human person.

"The central core of the church's statements is the dignity of the human person, without any possibility of discrimination," it said.

"From this springs those essential, universal and irrevocable rights which can be summarized as follows: the right to dwell freely in one's own country, to have a homeland, to move within it and to emigrate abroad, to settle in a new place for legitimate reasons, to live with one's own family everywhere, to have at one's disposal the goods necessary for life, the right of man to preserve and develop his own ethnic, cultural and linguistic patrimony, to profess his own religion publicly, and to be recognized and treated in accordance with his dignity as a person under all circumstances."

Among the goals for the local church in providing pastoral care for people on the move, the document listed:

—The church of departure should feel itself obliged to follow up members who, for whatever reason, move elsewhere;

—The church of arrival should be sensitive to its new duties of service to those who take up residence in its territory;

—Both should exercise their pastoral responsibility in a reciprocal manner.

"Looked at pastorally," the document

said, "dioceses and parishes are not just defined in geographical terms; they are called upon to stretch as far as their members go or live."

THE CLERGY SHOULD BE prepared, it said, from the seminary onward, to deal with people on the move.

"The extent and variety of tourists' trips cannot leave the Christian communities from which they depart indifferent. Educational ventures, both systematic and as occasions dictate, help to create the correct interior dispositions marked by human and Christian values."

With regard to receiving communities, the document said: "A 'warm welcome' is the expression of the church's charitableness understood in its profundity and universality. It takes in a whole series of attitudes which range from hospitality to understanding and prizing others, which is the psychological prerequisite for getting to know one another, free from prejudices, and for living together calmly in harmony. Furthermore, a welcome is translatable into Christian witness."

It added: "Even though people on the move require the creation of new institutions for evangelization, ordinary institutions are called upon to express the same sensitivity. Organizing this welcome, in a spirit of charity, thus leads parishes to be still more of a community, not an anonymous grouping or a mere spiritual service station."



'OUR TOWN' RESIDENTS—Hal Holbrook as the stage manager is flanked by Glynnis O'Connor and Robby Benson in Thornton Wilder's Pulitzer Prize-winning play, "Our Town," June 5 on NBC. The telecast marks the 40th anniversary of the play's Broadway debut. [NC photo]

Skutt elected to chair NCCJ

NEW YORK—V. J. Skutt, board chairman and chief executive officer of Mutual of Omaha Insurance Company, has been elected national Catholic co-chairman of the National Conference of Christians and Jews, an interfaith organization dedicated to increasing interreligious understanding and furthering interracial justice.

He will serve with Bernard J. Lasker, an investment banker who is Jewish co-chairman, William F. May, board chairman and chief executive officer of the American Can Company, Protestant co-chairman, and Nicholas V. Petrou, a Westinghouse Electric Company vice president, Eastern Orthodox co-chairman.

The conference's president, David Hyatt, has been elected president-elect of the International Council of Christians and Jews.

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JOURNEY INTO LIGHT

Individuality: A threat or blessing?

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



We're not just born outstanding

By Beryl Newman

As with all God's gifts it is difficult to define individuality in terms of threat or blessing. It is rather like addressing the question to life itself. Individuality, like life — and for that matter, the promise of salvation — is something we possess from the first moment of existence.

We are conceived, born, live, die and enter into eternity as individuals, special and distinct in person, mission and relationship to God. Individuality, as Carl Jung puts it, is the unique, singular essence of being which makes us not so much different from others — although it does that — as more wholly the person we are meant to be.

In itself it neither threatens nor blesses, but is a fact of being. It is what we do with it that decides how we are affected by it. Like salvation, if we are to claim it to the fullest, we need to understand what it means and recognize the obligation to activate and realize it in our lives. One could say that it lies latent, embryonic, until we call it into maturity in ourselves.

61 I THINK we are inclined to equate individuality with the pursuit of self-

esteem and professional accomplishment or a kind of stubborn non-conformity and "I've got to be me" assertiveness. This kind of ego-building may make us feel more comfortable in our world, but we realize our individuality, I believe, to

The truly individual person is one who lives and acts in harmony with that inner being'

the degree that we are able to reconcile the person we are with the image of God in which we are created. The truly "individual" person is one who lives and acts in harmony with that inner being.

Individuality is a question of responsible choices and decisions and, above all, integrity. It is a seeking out, a being true to one's "essence of being."

I like to think of it as the gift of a priceless jewel, given each of us with the guarantee that it is ours alone, selected and cut in our image. Every facet represents a facet of our being. Every brilliant sparkle reflects the brilliance of the soul. The gift is gratuitous; all that is required is acceptance, but all the same a responsibility is incurred.

So singular a gift must surely be cherished, its luster preserved, its facets pondered so that the implications become clearer. Surely, one would be conscious of an obligation beyond mere gratitude, to prove worthy of the vision and bring that sparkling and beautiful image to reality in oneself.

AND THIS entails a lifetime of reflection and steady growth in self-knowledge, an increasing awareness of how we stand before God. It means facing responsibility for what we do and the kind of person we are, not in a negative, breast-striking, "mea culpa" sense, but in the assurance that we have the capacity to shape ourselves and our lifestyle more nearly to what we are meant to be.

"Today more than ever, we need to understand the nature of individuality.

We are involved in a terrible negation of the individual in the reliance on computerization and mass control systems in almost every level of society. More and more, too, the moral responsibility of individuals is being replaced by welfare programs and public organizations or government policy.

Insidiously, this affects our view of ourselves as persons of individual worth, capable of making viable decisions on the things that matter. We who are Christians are immeasurably fortunate in that our individuality is reinforced in our faith.

The Gospel message is intensely personal, calling for an individual response and constantly reaffirming the importance of each person in God's view. And in Christ we can observe an individuality honed to perfection, one so in harmony with God's life in him that they are utterly one.

The call to individuality is a call to spirituality. If there are risks attached they are those that always accompany the pursuit of truth in a faithless world. And if we are to develop our individual maturity and finally realize God's image in us, we really have no option but to respond with all that we are.

Religious freedom is still a burning issue

By Father Alfred McBride, O.Praem.

"God wants no compulsory service. On the contrary, he loves a free, willing heart that serves him with a joyful soul and does joyfully what is right."

Claus Felbinger, 16th century martyr

Although freedom has always been a Christian ideal in theory, it has been a difficult one to put in practice by politicians and churchmen of all persuasions.

We know that Romans persecuted the early Christians and refused them freedom of religion. But then Christians adopted a hard line against persons of other religions once the power was in their hands.

The Reformation is a sorry tale of deprivation of religious freedom by both Protestants and Catholics. Think of Bloody Mary Tudor in England and the ruthless Thomas Cromwell in Ireland. In our own day, statutes against Catholics still exist on the books in Switzerland and similar statutes against Protestants are on the books in Spain.

While neither of these countries implement their outdated laws to any

great extent, neither have they struck them from the record. Totalitarian regimes, such as Russia and Communist China pay lip service to freedom of religion, but in fact curtail its expansion and make every effort to suppress it. Political respectability requires up-front admission of religious freedom, though in practice it is forbidden in one country that has the largest land mass in the world, and another country that has the largest population.

THE INQUISITION may have happily disappeared, but the issue of religious freedom is still very much alive. Vatican Council II felt it was so important that it devoted one of its major decrees to the matter. In the course of two years, five corrected versions of the text were produced. The council Fathers publicly debated the issue three times, during which 120 speeches were made. Six hundred handwritten interventions were handed into the committee preparing the final decree. A great many of the observers at the council were consulted as to their opinions on the matter.

The document, in effect, removes the note of compulsion from religious beliefs and practices. It eliminated the double standard of demanding freedom for Catholics in a country where they are a minority, while denying a similar freedom for other religious minorities in countries where Catholics are in control. It speaks of religious freedom as a human right, of the boundaries and limits of government in matters religious and geopolitical.

One way to see the dramatic difference in thinking on the matter of religious freedom is to compare a statement from the Synod of Toulouse (1299) and its treatment of heretics and the far different teaching of Vatican II.

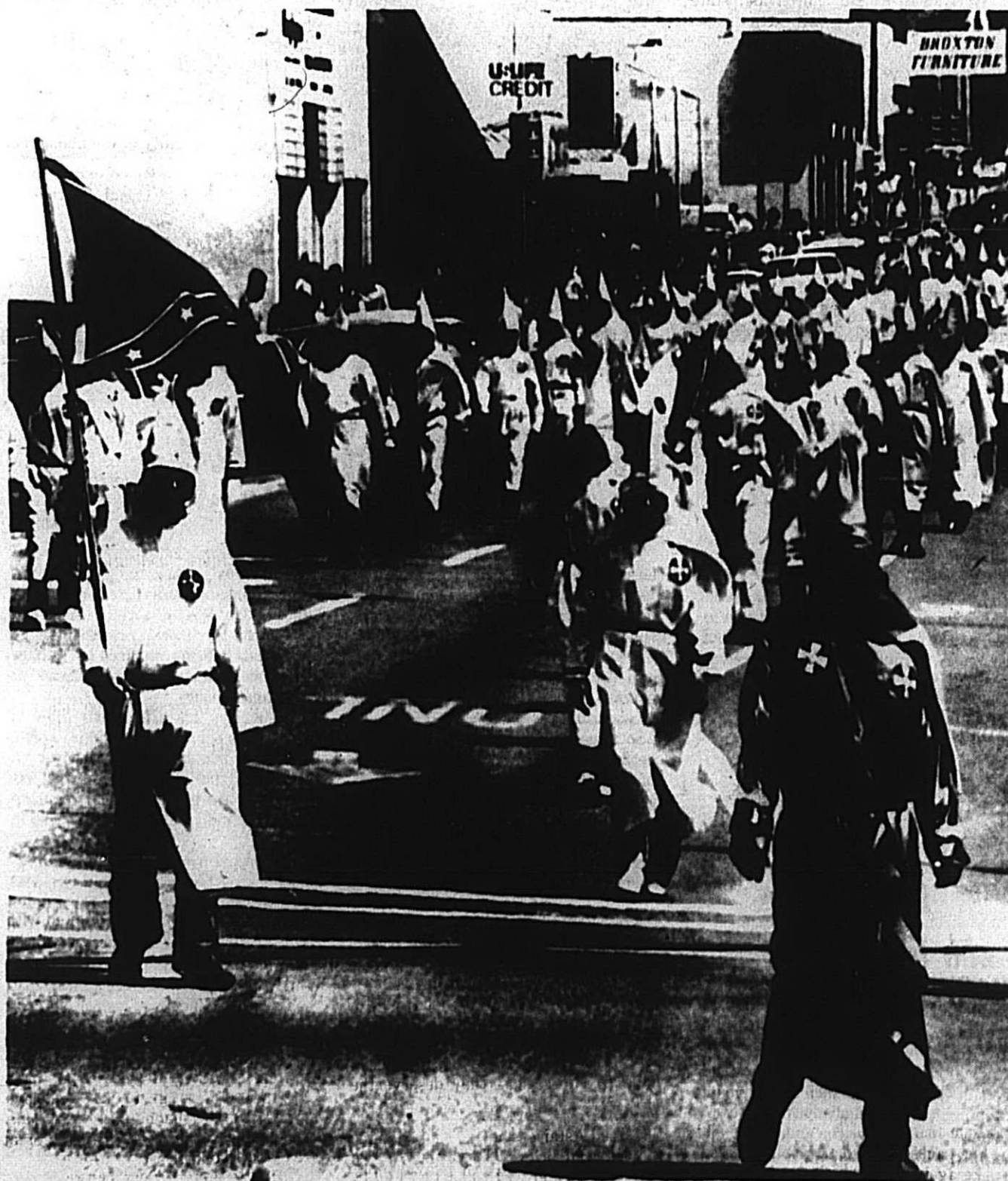
Synod of Toulouse — "Whoever allows a heretic to stay on his property either for money or any other cause, if he confesses or is convicted, loses his property forever, and his body is to be handed over to the civil authority for punishment. The house where a heretic is found must be torn down and the property must be confiscated. If anyone who is tainted with heresy, freely gives up the heresy, he is not allowed to live in

the house where he formerly lived, in case the house is under suspicion of heresy."

VATICAN II — "The human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs...All people are bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom."

The inspiring words of Vatican II should be a warrant for all people of good will to look for the truth, while at the same time to be aware of the freedom this demands and the struggle it requires. For freedom, Jesus has set us free. May we seek it and use it wisely.

1978 by NC News Service



Father McBride writes that modern-day religious persecution continues in such totalitarian countries as Russia and Communist China. Closer to home, the Klu Klux Klan symbolizes all those who would deny freedom to certain religious groups. In this photo, the Klan marches through Pensacola, Fla., prior to a Saturday night cross burning ceremony in 1975.

'Religious freedom is rooted in human dignity'

By Father John J. Castelot

The early 1960s were known in some circles as the Johannine Age, profoundly influenced as they were by Pope John XXIII in Rome, John F. Kennedy in Washington, and Jesuit Father John Courtney Murray.

You may never have heard of John Courtney Murray (1904-1967). Theologians' names do not appear in the news media frequently, but their quiet work

Profile in history

has an impact far beyond what the public imagines. Murray worked and suffered for years to formulate a realistic doctrine of religious freedom and the church-state relationship. The result was Vatican II's historic "Declaration on Religious Freedom," a doctrine which brought together American experience and classical Roman theory in a long overdue alliance.

Born in New York, he was educated at Boston College, Woodstock College (Md.) and the Gregorian University in Rome. At Woodstock he formed a deep, lasting friendship with a Jesuit theologian, Father Gustave Weigel.

IN 1945 Cardinal Mooney of Detroit urged Father Murray to work on a serious study of the Catholic position on church-state relations. The published results alarmed the traditionalists, who used the American Ecclesiastical Review to publish their sometimes acrimonious reactions. Their position was the generally accepted one.

It held that both church and state were perfect societies, each with its own sphere of competence. However, since the church is supernatural as well as natural, it is by nature and purpose superior to the state. Ideally, there should be one religion in the world, the Roman Catholic, and it should be the state religion.

Realistically, however, when this is not the case, as in the United States, religions should be protected by the

state, especially minority religions like Roman Catholicism. This smacked of illogical opportunism, with the church demanding religious freedom when it was a minority while not admitting religious freedom in principle.

Murray's position was that church-state relations were historically conditioned in every age and could not be absolutized. One could not take the situation that existed in the Christian Middle Ages, a situation which was itself determined by historical circumstances, and make it the absolute, unalterable, divinely ordained standard. Theology simply cannot ignore history. It should work out a set of principles that would so transcend history as to be validly applicable to a wide variety of situations.

THE STATE has no authority to coerce men in their choice of a creed, likewise the church in its spiritual mission does not rely on the power of the state for its development and life. The

Father John Courtney Murray,
chief source of Vatican II's

'Declaration on Religious Freedom'

church is entitled to freedom to preach the Gospel and to appeal to conscience.

If religious freedom is to make any sense, it should be rooted, not in variable historical circumstances, but ultimately in the dignity of the human person. While it is true that "error has no rights," it is likewise true that error is rarely found in the abstract. It always exists in persons, and persons in error, precisely because they are persons, do have rights.

Unable to counter his arguments rationally, opponents played their hole card. They drummed up enough support in Rome to have him silenced. Word



came from his superiors in 1954 that he was no longer to write anything on the subject. He could have rebelled, but he did not. He never even referred to the ban.

In his continued teaching at Woodstock, he concentrated on a different area, the problem of God. His fortitude and humble obedience were rewarded when he was asked to participate in Vatican II as a peritus (theological expert). Here he made a singular contribution, winning the admiration of all. The American hierarchy, which had always been sympathetic to his position, rallied to it and sponsored its adoption by the council in the landmark "Declaration on Religious Freedom."

Of the document, Father Albert Broderic was to say that its chief sponsors were the American bishops, its chief source American.

It really affirmed a basic Christian principle: the dignity of the human person. A document of which to be proud; a man of whom to be proud and to whom to be grateful.

1978 by NC News Service

'My gift is from God': actress Helen Hayes

By Angela M. Schreiber

Thoughtfulness, graciousness, humility and gentleness seem to walk hand-in-hand with people who attain true greatness. And when one encounters such a person, however briefly, one is keenly reminded of the beauty inherent in mankind.

Yesterday I spoke with such a person. She is the First Lady of the American Stage — Helen Hayes.

Profile for today

At the last minute, the person who was to write this article was unable to do it. I sent Miss Hayes a mail-o-gram asking her if she could grant me a telephone interview. She called the next afternoon. Her first consideration was not of herself and her busy schedule, but of helping me to fulfill my commitment.

Born in Washington, D.C., Helen Hayes' extraordinary talent came to light when she was a student under the Dominican nuns at Sacred Heart parochial school. Her mother encouraged her and soon her brilliant career began.

Her success story is well known.

YET, ABOUT famous people, we often wonder what the person behind the public image is really like. Opening

the doors of oneself is difficult for those of us who are not in the public eye; it must be even more difficult for public figures. But Helen Hayes shares her thoughts so naturally that one quickly feels at home with her.

I asked her how she views the current stress on individual development. "Today, young people do not have the chance I had," she observed. "The lucky ones may do one fine role, enjoy a brief moment of success, then wait for another vehicle. Opportunity to develop individuality as actors and actresses is often limited. Our world is highly competitive and so many gifted people are seeking success. But I suppose this is true of every profession."

"My gift is from God. To develop as an individual myself, I had to use it. It has opened so many doors for me. I am truly blessed."

Miss Hayes combined a career and family long before it was fashionable. She observed that it was difficult. "I don't think I did it so well. It seemed that I never had enough time with them."

"But your marriage was happy. And certainly you have done well with your son," I said.

A lilt came into her voice as she replied, "Oh yes. He is such a fine young man — the delight of my life. And my Charlie (her husband), I loved him so."

She paused a moment, and when she spoke again it was with sadness. "My

Mary was with us such a little while. If she had lived, what would she have been like?" For a brief moment she brought the past to the present. "She was joy. Mary was delicious."

"WHEN POLIO struck, it was so final. Nineteen years is such a little while. I've thought that perhaps if I had been with her more, it might never have... But then, it must have been God's will. Not too long after it happened, Dr. Salk found a vaccine. He told me Mary's death had spurred the research on. Perhaps, because of Mary, the vaccine was found sooner. When I look for God's reason for taking her, I think this may be the answer."

Then I asked her how her faith affected her career. "I don't think it has. My faith and career are so much a part of me that I can't imagine a separation. I have never thought about this before... No, wait. Of course it has affected my career. This profession demands dedication, not only to oneself but also to those with whom you work. And it calls for consideration of others. My fellow actors, crew people, directors deserve my best efforts and good disposition. And there's the audience. They have paid to see us; they deserve the best we can give."

"Fred Astaire is an excellent example of one who brings Christianity to the world of theater. Both in his private life

and career he is considerate and conscientious. He is devoted to his wife and family. And his dedication to his work as well as his consideration for those involved in his endeavors endears him to all."

Helen Hayes' dedication and consideration for others is well known at the Catholic University of America in Washington, D.C. When she played there in "Good Morning, Miss Dove," she asked to stay in the dorms. A phone was, of course, placed by her bed. She immediately requested to be billed for calls. And she would hear nothing of special meals.

In 1971, she bade farewell to the stage medium in "Long Days Journey into Night" by Eugene O'Neill. It was a fitting choice. O'Neill had been her very good friend. And she made her farewell in the city where she had begun. Again, she was with the Dominicans. At her last curtain call, she was presented with a single yellow rose — a rose that she placed on the altar of Our Lady.

Her farewell to the stage was by no means a farewell to the theater. Today millions watch her on television and in motion pictures.

But I shall always remember her as a lady whose rare gift seems to have enhanced her humanness — and a lady who handles her precious gift with great care and thankfulness.

1978 by NC News Service

How to increase concern— the 15-minute Bible break

By Father Joseph M. Champlin

A business man in Ohio rises on Wednesday mornings at 5:30, showers and shaves, then drives to his church for an hour of Scripture study. He and his dozen Presbyterian colleagues have regularly met at the 6:30 starting time for over a year. Their backgrounds are diverse, but they discovered this common, prayerful reading of God's word has led them to a loving concern for each other's individual needs.

A limousine driver at the St. Louis airport plugs a tape deck into the cigarette lighter of his large van. This is not particularly unusual, but the stack of recordings on the dash board are all Gospel songs. Moreover, the driver does not hesitate to say "Praise the Lord" or tell the passengers about his conversion to Jesus or stress how his approach to life and others has changed.

A married woman and mother in her early 30s, living near Los Angeles, gets up before her spouse and children at daybreak. In quiet and aloneness, she then reads the Bible and prays for a solid hour. Once alienated from church, this daily prayerful study has restored great peace to her inner life and deepened her love for the family.

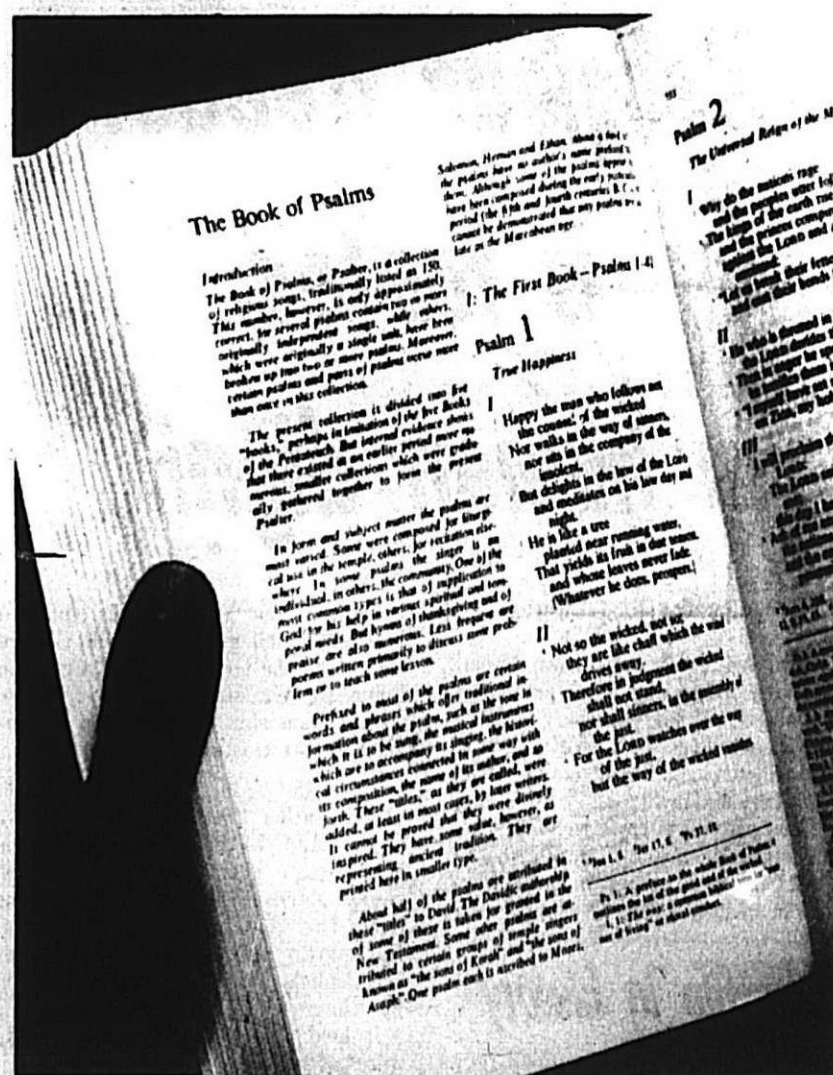
THOSE cross-country examples typify the interest in Bible reading and

common prayer which has swept over the United States during the past decade. Many Roman Catholics, more scripturally oriented since Vatican II, have likewise been caught up in this praiseworthy movement.

In a practical paperback, "Reading Scripture as the Word of God," (Servant Books, 237 North Michigan, South Bend, Ind. 46601), George Martin suggests several specific ways to help us in our approach.

First of all, he recommends 15 minutes daily reading of Scripture. The reader during such a session should neither seek "to cover a certain amount of material nor...attempt to milk the last ounce of meaning from every single verse."

Instead, Martin views this as "careful reading, with pauses to reflect on the meaning of what is being read. It is slow reading, leisurely reading, with attention to detail and nuance. It is reading with a deliberate yet natural pace, that



allows us to linger over a single striking verse or thought before counting on."

Why 15 minutes? Five minutes, according to Martin, "is too little to really immerse oneself in the word of God; a half an hour is too long for most of us to sustain an alert and a prayerful reading, at least in the beginning."

SECONDLY, the author urges study of the Bible. "God does not call all of us to become Scripture scholars, but he does expect us to use the means available to better understand his word to us."

I have found an examination of the day's assigned readings for Mass as found in the lectionary, done with the aid of a commentary, a simple way to begin. This procedure, which requires only 15 to 30 minutes, has proved very beneficial for both my individual prayer life and my weekday preaching at the Eucharist.

The Pelican New Testament Commentaries (Penguin Books Inc., 7110

Ambassador Road, Baltimore, Md., 21207) serves well in this capacity. Despite the fine print, they offer valuable insights and interesting references without entering into burdensome, confusing details.

Martin, finally, encourages Christians to pray with the Bible. One way is to "read a portion from Scripture, then think about it, then respond to God in prayer."

There are, of course, unlimited other methods for praying in general and, more specifically, with Scripture. George Martin reminds us, however, of the Our Father, of New and Old Testament, prayers or hymns of adoration and praise, e.g., (Rv. 4,8, Phil. 2,6-11; Col. 1,15-20; Ex. 15,1-18), and particularly of the psalms.

Individual, prayerful study of the Bible eventually should lead us to a greater love and concern for our neighbor.

1978 by NC News Service

Discussion questions

1. Discuss this statement: "We are conceived, born, live, die and enter into eternity as individuals, special and distinct in person, mission and relationship to God."

2. Reflect upon how your individuality has affected your life. When has it been a threat? When has it been a blessing?

3. Reflect upon the statement, "I've got to be me." Is this what individuality means? Or is there something left unsaid and unthought of in this statement? Discuss.

4. Discuss this statement: "Individuality is a question of responsible choices and decisions and above all, integrity. It is a seeking out and being true to one's 'essence of being.'"

5. Is developing individuality an ongoing pursuit?

6. Discuss this statement: "The call to individuality is a call to spirituality."

7. Why has the Christian ideal of religious freedom been such a difficult one to practice? Discuss.

8. How do we see the lack of religious freedom in the modern world? What are the results of lack of religious freedom?

9. Compare the two church documents, Synod of Toulouse (1229), and the Vatican II document, "Declaration on Religious Freedom." Is there a parallel between the development of the church and the development of the individual? Discuss.

10. Discuss this statement: "For freedom, Jesus set us free."

11. What was Father John Courtney Murray's contribution to the development of the Vatican II document, "Declaration on Religious Freedom"?

12. Discuss this statement: "Theology simply cannot ignore history. It should

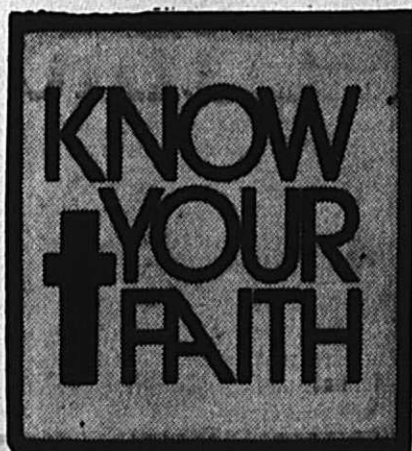
work out a set of principles that would so transcend history as to be validly applicable to a wide variety of situations."

13. In examining Father John Courtney Murray's development of his own individuality, what can we learn from it? Can you apply anything from it to your own life?

14. Discuss Helen Hayes' statement: "My faith and my career are so much a part of me that I can't imagine a separation."

15. How does your faith intertwine with your career? Is your business life or home life affected by your faith? In what ways?

16. As an ongoing project, you might consider reading Scripture passages for 15 minutes each day or sharing 15 minutes daily with family Scripture reading and reflection.



—remember them—

- † BEAVIN, Robert S., 62, St. Joseph, St. Joseph Hill, May 22.
 † BELLES, Gerald K., 58, St. Susanna, Plainfield, May 30.
 † BOLDUC, Arthur A., 54, St. Paul, Sellersburg, May 23.
 † DIERSING, Helen Elizabeth, 61, St. Mark, Indianapolis, May 30.
 † DWENGER, Edward, 76, St. Margaret Mary, Terre Haute, May 25.
 † GREGORY, Joseph D., 76, St. Margaret Mary, Terre Haute, May 25.
 † HAYNES, Ollie, 64, St. Plus X, Indianapolis, May 30.
 † HOLLE, Ruby Crystal, 82, Holy Name, Beech Grove, May 26.
 † KENDALL, Catherine E., 68, SS. Peter and Paul Cathedral, Indianapolis, May 26.
 † KLEPPER, Dallas, 52, Sacred Heart, Indianapolis, May 26.
 † LUESING, Margaret L., 93, St. Patrick, Terre Haute, May 24.
- † MAHAN, Katherine, 64, St. Paul, Sellersburg, May 23.
 † MAIO, Domenico, 92, St. Jude, Indianapolis, May 27.
 † MORGENROTH, Emma Brubeck, St. Mary, New Albany, May 23.
 † OENBRINK, Elizabeth E., 71, St. Mary, New Albany, May 25.
 † OWENS, J. Earl, 83, St. Phillip Neri, Indianapolis, May 31.
 † PEARSON, Wayne E., 21, Sacred Heart, Terre Haute, May 24.
 † SCHROEDER, Amelia C., Immaculate Heart, Indianapolis, May 24.
 † SEXTON, Ann M., St. Thomas Aquinas, Indianapolis, May 29.
 † SPITZER, Colette, 85, St. Benedict, Terre Haute, May 26.
 † WACKER, N. Eileen, 36, St. Mark, Indianapolis, May 30.
 † WALTER, Joseph, St. Mary, Lanesville, May 26.
 † WILLETT, Mary Clara, 71, St. Anthony, Clarksville, May 23.

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NEW GUILD OFFICERS—The St. John Bosco Guild held its annual Mass and luncheon meeting on May 11. Father Donald Schneider celebrated the Mass at St. John Church in downtown Indianapolis. New officers of the Guild pause in front of the church following the Mass. They include, from the left, Mrs. Ernest DeFabis, president; Mrs. Robert Mohr, secretary; Mrs. Richard LaFave, treasurer; and Mrs. Donald Stuhldreher, president-elect. Mrs. Paul Corsaro, vice-president, was not present. After the luncheon at LaScala's Restaurant, Mrs. Richard Poe, outgoing president, presented a check for \$5,400 to Denny Southerland, assistant executive director of the CYO, to help finance youth programs. Southerland expressed appreciation to the Guild for its part in providing more than 300,000 hours of adult leadership during the past year.

Marian hosts workshop
in economic education

An Economic Education Workshop for junior and senior high school teachers of business education, home economics and social studies will be held on the Marian College campus June 19 to 30.

Sponsored by Marian College in cooperation with IPI, Purdue-West Lafayette and Wabash College, the workshop is supported by the Indiana Council for Economic Education and Marian College.

Thirty full-tuition scholarships are available along with three graduate credits from IPI or Purdue. Teachers will be selected on the basis of their interest in economic education and their potential for assuming leadership roles in disseminating the information in their home schools.

Purposes of the workshop, designed for the teacher with little or no background in economics, are:

- understand basic economic concepts and the functioning of our economic system;
- become familiar with materials and resources that are available to aid in the reaching of economic concepts in the classroom;
- integrate consumer and economic concepts into the regular curriculum activity

through the development of a curriculum or work unit suitable for classroom implementation.

Application deadline is June 6. Information is available from the Public Information Office at Marian College, 924-3291.

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St. Vincent appoints
new administrator

St. Vincent Hospital and Health Care Center, Indianapolis, has announced the appointment of Sister Theresa Peck to the position of administrator recently vacated by Sister Gertrude Bastnager.



Sister Theresa came to St. Vincent from St. Mary's Medical Center in Evansville, Indiana, where she had been administrator since 1974. She has also served as administrator of St. Joseph Hospital in Alton, Illinois, and Seton Home Health Services in London, Kentucky. Sister Theresa received her R.N. from St. Mary's Hospital in Milwaukee, Wisconsin, her B.S. in nursing from Marillac College in Normandy, Missouri, and her M.B.A. in Health Care Administration from George Washington University in Washington, D.C.

Sister Gertrude Bastnager left St. Vincent to assume the position of councillor-at-large for the East Central Province of the Daughters of Charity of St. Vincent de Paul. She will also serve as administrator of St. Mary's Medical Center in Evansville, Indiana.

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Gibault breaks ground for residence facility

TERRE HAUTE, Ind.—The official groundbreaking ceremonies for Gibault School's Sherer Hall were held on Wednesday, May 27, on the campus of Gibault School.

Sherer Hall is named in honor of Forrest and Hazel Sherer, longtime supporters of Gibault School and is the fourth and final new residence hall that will be built on the campus. Construction is scheduled for completion later this year.

GIBAULT'S youngest boys (10 and 11 year olds) will live in Sherer Hall. The hall is designed to house a total of 24 boys in two separate units, with 12 boys and one full-time Child Care Worker (house parent) in each unit.

The hall will be a two-level structure with living quarters on the upper level and recreation, laundry, and kitchen areas on the lower level.

Sherer Hall replaces the old Chartrand Hall, which was built in 1922 and was razed earlier this spring.

Contractors for Sherer Hall are: General Contractor: Major and Sons, Clinton; Plumbing and Heating: Jay Pfleging Plumbing and Heating Co.; Electrical: Midwest Electrical Contractors. Architects are Medland and Miller, Logansport, Ind.

IN THE LATE 1960's Gibault School was visited by a national study commission which was investigating residential child-caring institutions. Although impressed with the Gibault program, the commission members strongly urged Gibault School to upgrade its residential facilities.

To accomplish this goal, a

Development Council and full-time Development Office were established. A major capital improvement campaign was initiated, the first phase of which was the construction of four new residence halls. Forrest Sherer agreed to serve as the Chairman of the Development Council, a position he still holds today.

Under the leadership of Sherer and the other Development Council members (largely prominent Terre Haute business leaders), Gibault School began to raise the money necessary for the construction of the four halls. The first hall, Knights Hall, was completed in 1976.

A fund drive for the fourth and final hall, Sherer Hall, was announced in September, 1976. Robert Boyer, Executive Vice-President of Merchants National Bank, and John Haley, President of Haley Bros. Construction Co., served as Co-Chairmen of the drive.

Funds for Sherer Hall have been raised largely from private donations. With donations for Sherer Hall being received almost daily, and with a few pledges still to be completed, the fund drive should be completed later this year.



AT GIBAULT GROUNDBREAKING—Ground for the "Forrest and Hazel Sherer Hall" is broken by (left to right): Robert Boyer, Chairman of the Sherer Hall Fund Drive, Forrest Sherer, Mrs. Hazel Sherer, Brother Thomas Balihazor, Gibault's Director, and one of the future residents of Sherer Hall.

Loyals wed 50 years

Benjamin and Margaret Loyal will celebrate their 50th wedding anniversary Sunday, June 18, in Holy Spirit Catholic Church, Indianapolis, at the 12 o'clock Mass.

A reception from 1 to 4 p.m. will be held in the school gym. Hosting the reception are the couple's four children including Benjamin Loyal, Jr., Rolla, Mo.; Eileen Redmeier, New Palestine; Charles Loyal and Sue Ann Miller, Indianapolis. Relatives and friends are invited.

Liturgy workshop at Aquinas

A workshop in liturgy planning will be presented by Joe Zsigray on Saturday, June 17, from 1-4 p.m. at St. Thomas Aquinas Church, Indianapolis.

This workshop will focus on a basic theory for planning liturgies which will be beneficial for all who are involved in the ministries of the liturgical team. This includes commentators,

lectors, lay ministers of the Eucharist, ushers and greeters, musicians, and clergy.

Zsigray is a nationally known composer of hymns, psalms, and service music. His works are distributed through North American Liturgy Resources. He also works as a consultant at St. Barnabas Parish, Northfield,

Ohio, Sacred Heart Parish, Elyria, Ohio, and the Campus Ministry Office at Oberlin College. He is a member of the Sacred Music Commission for the Diocese of Cleveland and the founder and trustee of the Institute for Liturgical Development of Ohio.

The fee for this workshop is \$5.00, with no advance registration required.

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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.

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

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 \$6 per couple. At the door they will be \$7. For further information, call 856-7027 or 856-7371.

June 4

Boy Scout Troop 175 of Christ the King parish, Indianapolis, will benefit from a country sausage and pancake breakfast in the school cafeteria from 8:30 a.m. to 1 p.m. Tickets, at \$1.75, will be available at

June 3

The parish of St. Ann, 2850 S.

the door.

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.

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.

June 7-9

St. Susanna parish, Plainfield, will sponsor a rummage and bake

sale at 1212 E. Main St., from 8 a.m. to 8 p.m. on Wednesday; 8 a.m. to 5 p.m. on Thursday; and from 8 a.m. to 1 p.m. on Friday.

which will begin at 1:45. Children are encouraged to attend with their parents.

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

June 8

A card party will be held in St. Philip Neri parish hall, 550 N. Rural St., at 2 p.m. There will be only one 10-minute break between games.

June 9-11

A men's retreat will be held at Mount Saint Francis Retreat Center beginning with registration on Friday evening. For information and/or reservations write the Center, Mount Saint Francis, IN 47146, or phone (812) 923-8819.

June 11

Our Lady of Hope Hospital Guild will sponsor its annual card party at 2 p.m. in the Little Flower parish auditorium. Tickets are \$1.25. Proceeds assist Catholic chaplains in public hospitals.

socials

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



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SPRING FESTIVAL '78—Susie Renn, at the left, and Ginger Combs display the quilt that will be featured at the annual Providence spring festival at Our Lady of Providence High School, Clarksville, on Saturday and Sunday, June 3 and 4. The quilt was made by Mrs. Francis Schueler of Lanesville. The two-day festival will run from 2 until 11 p.m. on Saturday and from 11 a.m. until 11 p.m. on Sunday. The festival is a fund-raising event for Providence High School owned by the New Albany [Southern Indiana] Deanery which is made up of 18 parishes.

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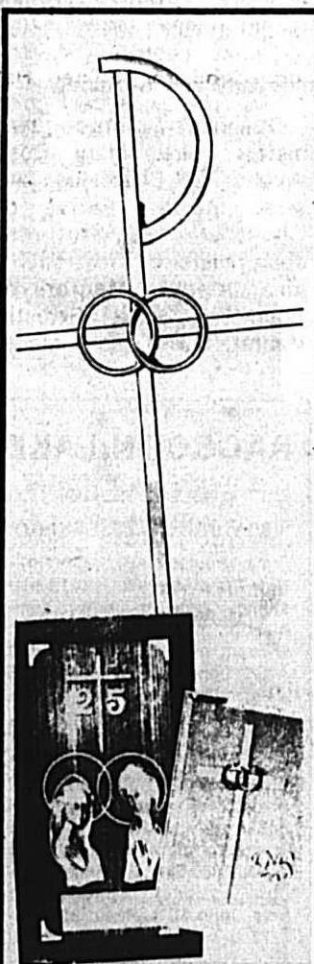
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cyo

Play-offs begin for baseball teams



TABLE TENNIS TEAM CHAMPIONS—Above are the members of the Table Tennis team from St. Catherine parish, Indianapolis, which recently captured the 1978 CYO team championship in the Indianapolis Deaneries. In the back row are Priest Moderator Father Harry Monroe and Coach Eva Corsaro. In the second row at the extreme right is Moderator Bernie Price and in the front row Coaches Joe Lamperski and Jim McHugh.

Four CYO baseball teams move into league play-offs today, Friday, June 2, at Monsignor Downey Field, Indianapolis.

On Friday, St. Gabriel plays St. Susanna at 5:30 p.m. at Monsignor Downey #1 Field while defending champion St. Pius X plays Little Flower (Blue) on Monsignor Downey #2 Field also at 5:30 p.m.

The title game is slated for Monday, June 5, at 5:30 p.m. at Monsignor Downey #1 Field.

A post-season tourney is also being played. Eleven Cadet teams entered this competition. The title game is scheduled for Sunday, June 4 at 1 p.m. at Scecina Memorial High School.



TO MARK 50TH ANNIVERSARY—Mr. and Mrs. Leo Clouser will mark their 50th wedding anniversary with a Mass of Thanksgiving at 6 p.m. Saturday, June 10, in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. A reception will follow at the Wingate Apartments, 38th St. and Milthoeffer Road. Friends and relatives are invited. The couple's children include Mary Ellen Mahlin, Martha Ann Bowling, Rose Safranek, Annette Sulters, Trudie McMasters and Leo Clouser, Jr.

Three Benedictines to observe anniversaries

FERDINAND, Ind. — Three Benedictine Sisters of the Convent of the Immaculate Conception here will observe the 25th anniversary of their religious vows at a Mass of Thanksgiving in the Convent chapel on Saturday, June 10, at 2 p.m.

The jubiliarians include Sister Mary Karen Hill, Sister Geneva Stumler and Sister Mary Shella Engleman.

Sister Mary Karen, a native of Madison, has taught music in schools in the Evansville diocese and the Indianapolis Archdiocese.

Sister Geneva, whose parents reside at Borden,

has served as principal and teacher in the Evansville diocese and as director of religious education in the Archdiocese.

Sister Mary Shella is a native of Loogootee and has taught in a number of schools in the Evansville diocese.

Sr. Damian dies at Ferdinand

FERDINAND, Ind. — Funeral services for Sister Damian Maurer, O.S.B., 70, of the Convent of the Immaculate Conception here

were held Saturday, May 27. She died on Thursday, May 25.

Sister Damian's last assignment was on the faculty of Marian Heights Academy where she taught German. She also taught on the elementary school and college levels. In the Arch-

diocese, Sister Damian taught at Our Lady of Grace Academy in Beech Grove, Tell City and Seymour.

Survivors include two sisters, Mrs. Mary Rose Wagner of Evansville and Mrs. Martha Fuller of Chandler; two brothers, John Maurer of Troy, Mich., and Joseph Maurer of Boonville. Sister Celestin Maurer, O.S.B., is a niece.

CORRECTION!

An advertisement last week seeking applicants for the CYO Summer Camp at Brown County incorrectly noted the cost as being \$55 per week. The actual cost is \$60 per week. The CYO apologizes for any difficulties this may have created.

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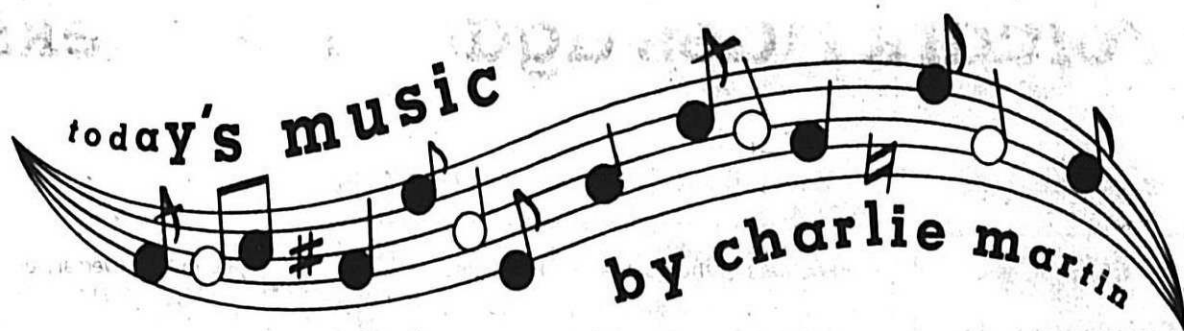
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Because of the printing dates, these columns are written several weeks in advance. Consequently, this column on the Church's remembrance of Pentecost will appear after its liturgical celebration. Yet it seems appropriate to comment on a remembrance so important to our lives today.

Further, these columns have focused on several types of music. This column marks the first time the emphasis has been the field of classical music. Each type of music uses certain structures to convey its message. The world of classical music is an experience in the intensity of sound images, the subtleties of melodic patterns, and the genius for creative interpretation of our feelings. Even if one's musical taste is for more contemporary sounds, there is still a powerful impact in listening to Beethoven's Ninth Symphony, for in doing so, there is discovered a feeling of unity with the artist and the message he offers.

THE "SONG OF JOY" is an adaptation of the final part of this symphony. It is an exhortation to the human spirit to recognize that the bonds of human brotherhood extend to each person. Framed in Beethoven's dynamic use of sound imagery, it presents a plea for belief in the human family and the goals it must continually attempt to reach. The song challenges each listener to affirm the

possibilities for human growth and to walk faithfully toward the goal of world unity. It incorporates true Gospel concepts, and thus, fully human ideals and values.

The core of this song is "spirit." It seems to possess a power of life of its own that engages our feeling and thought processes. Recently, we as the Church paused to remember the gift of God's Spirit. But what is

this "Spirit" we remember, and how does this divine presence relate to the other realities we name "spirit?"

While this column has neither the length nor the competence to develop a theology of God's Spirit, I do turn to the song and the feelings it engenders for some reflections. The witness of the Scriptures often ties together the concept of Spirit and life. The book of Genesis refers to Spirit as the "life-breath of God." This image of the Spirit implies that the presence of God is the principle of all life, and that life is united in its origin and destiny.

John's Gospel speaks of the Spirit as a personal presence of God that strengthens each believer. The gift of the Spirit breaks down fears that inhibit our loving and reaching out to others. It is the Spirit that insures the words of the song can be realized, "that no man must stand alone with hands held out before him."

Yet only those who refuse to see would fail to notice the division that characterizes human existence today. The goals of the song remain alive, speak well of a yearning that captures our dreams. We continue to listen for the "one mighty voice" that raises the song of peace, understanding and world unity. It is precisely in the celebration of Pentecost that we realize both our current world condition, and

are able to restate these dreams.

THE SPIRIT OF GOD remains the center of life in each person, and even in the face of hatred, injustice and oppression this life does not die. The Spirit is a principle of life that cries out in each person for the fullness of being. Pentecost becomes both the challenge and the enabling power so that we can live the words of the song. Indeed, the possibility is real: We can reach out to the lives of our brothers and sisters with "a love that endures forevermore!"

Ultimately, God's Spirit is an aspect of God beyond all description for it is part of that total mystery we encounter within God's presence. Beethoven's symphony is a celebration of what the Spirit's presence can mean. In remembering Pentecost this year, we see the world situation, the task still to be accomplished, and dream: Today we walk forward to embrace all three.

SONG OF JOY

Come, sing a song of joy for peace shall come my brother.
Sing, sing a song of joy for men shall love each other.
That day will come just as sure as hearts that are pure are hearts set free.
No man must stand alone with hands held out before him.
Reach out and take them in yours with love that endures forevermore.
Then sing a song of joy for love and understanding.

Come, sing a song of joy for peace shall come my brother.
Sing, sing a song of joy for men shall love each other.
That day will come just as sure as hearts that are pure are hearts set free.
No man must stand alone with hands held out before him.

Come, sing a song of joy, of freedom tell the story.
Sing, sing a song of joy for mankind in his glory.
One mighty voice that will raise a song that will ring forevermore.
Then sing a song of joy for love and understanding.

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—tv programs—

Ross Poldark rides again this week!

NEW YORK—Last summer, PBS broadcast a British-made historical adventure series called "Poldark." A swashbuckler with plenty of action and romance, it attracted a large following. Now, in 13 new episodes, the further adventures of "Poldark II" will air, starting Sunday, June 4, at 9-10 p.m. on PBS.

The series had opened last summer with the return of Captain Ross Poldark from soldiering in the American Revolution. The countryside of his native Cornwall was in great turmoil, with the new business interests of the Industrial Revolution taking control from the old aristocracy of the landed gentry.

Ross was faced with the immediate problems of paying off the large debts left by his dying father, repairing the crumbling family estate and making a profit from an abandoned copper mine. In the process, he lost his fiancée to one of the newly rich business upstarts and wound up marrying instead a bright, young urchin he had rescued from penury.

"POLDARK II" begins where the series ended last summer. The British government is more concerned about containing the French Revolution abroad than it is about solving the problems of economic unrest and unemployment at home. For Ross and his friends, it is a constant battle to keep the banks and industrialists from taking what they have.

As in the previous programs, the worth of the series lies in its skillful ability to relate the personal stories of its large cast of intriguing characters to a vibrant period of historical change. As romantic costume epic, it is superb adult entertainment—great characterization, fine acting and satisfying care in production detail.

The program's historical

sense is integral to the action, however, as viewers learn about the influence of political ideas and social movements. For instance, one of the reasons there was not a revolution in England at this time was because of the sense of hope given the poor by the spread of Wesleyan Methodism.

For those who missed the first series, Alistair Cooke of "Masterpiece Theatre" is on hand to help keep the characters straight and the history neat.

Of all the repeats coming up over the summer months, one that merits special attention is the rebroadcast of Thornton Wilder's Pulitzer Prize-winning play, "Our Town." The magnificent production shown last spring airs again Monday, June 5, at 9-11 p.m. on NBC.

Hal Holbrook stars as the Stage Manager who introduces us to the Webb and Gibbs families of Grover's Corners, N.H. Beginning in the first decade of the present century, the play

shows us the recurring cycle of life and death as shared by ordinary Americans. Its emphasis is on the positive virtues of home and family, of friends and neighbors, and of simple, everyday humanity that make life worth living.

Veteran producer-director George Schaefer has succeeded admirably in projecting the play's warmth and affection without any false notes of cloying sentimentality. The cast is a complete pleasure to watch and includes Ned Beatty, Barbara Bel Geddes, Ronny Cox and Sada Thompson, consummate performers all.

American business isn't often considered prime material for television entertainment. But this dramatization of one of the biggest corporate frauds in the history of American finance is more fascinating than any cops-and-robbers show could imagine: \$2 billion worth, in fact.

How fiddling with a computer generated that kind of money is shown on "Billion Dollar Bubble," airing Thursday, June 8, at 10-11 p.m. on NBC.

The dramatization is based upon an actual occurrence that will be vividly recalled by readers of the financial pages. In April 1973, the Equity Funding Life Insurance Corporation was discovered by auditors to have manufactured 62,000 fictitious insurance policies which it had then used as collateral to raise cash.

The news caused the collapse of the insurance company's parent firm, the Equity Funding Corporation of America, and the stockholders of the company took a \$2 billion bath, something that is not forgotten in a hurry.

How all this happened and why makes unusually provocative viewing, even if you're not the slightest bit interested in high finance.

TV Programs of Note

Sunday, June 4, 7-8 p.m. (ABC) "Roll of Thunder, Hear My Cry." The concluding part of a miniseries about a courageous black family in the rural south of 1933 and their struggle for dignity.

Sunday, June 4, 8-11:15 p.m. (ABC) "Eleanor and Franklin: The White House Years." With Jane Alexander and Edward Herrmann as the Roosevelts, this award-winning dramatization deserves its repeat airing.

Tuesday, June 6, 8-9 p.m. (PBS) "The Priceless Treasure of Dresden." An exhibition of 700 masterworks from collections in East Germany currently touring the U.S. is the subject of this documentary.

Tuesday, June 6, 10-11 p.m. (ABC) "20-20." Premiere of the ABC News magazine program which is touted as a heavyweight contender for the high ratings of CBS's "60 Minutes."

Thursday, June 8, 8-9 p.m. (PBS) "Mother, Flag and Apple Pie." The youth revolution of the '60s is re-

examined by Ben Wattenberg in this edition of "In Search of the Real America."

Religious Broadcasting Highlights

Radio: Sunday, June 4. "Guideline" (NBC) presents the first of three interviews on the pontificate of Pope Paul VI with Father James V. Schall, a Jesuit priest and theologian currently assigned to Georgetown University. For many years Father Schall taught in Rome and was a close

observer of the pope. He recently published a book on the subject titled "The Sixth Paul," which coincides with the celebration this month of the 15th anniversary of Pope Paul's coronation. In this first interview Father Schall will discuss the condition of the church in 1963 at the time of Pope Paul's accession. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

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COMMUNICATED WITH ALIENS—Sister Lucy [Pamela Franklin, left] and Sister Anna [Amzie Strickland] report that they sighted an unidentified flying object and communicated with aliens, in "Sighting 4013: The St. Hilary Incident" on the fact-based series "Project U.F.O.," Sunday, June 4 on NBC. [NC photo]

—viewing
with arnold—

"Coming Home" an untidy mix

BY JAMES W. ARNOLD

"Coming Home" is a movie about the Vietnam War—well, less about the war itself than its impact on a few California marines and their women—that rather untidily mixes several major themes: politics, infidelity and the rehabilitation of the war-damaged.

The political issue is whether the war was a "good" one to begin with, and also whether it was correctly or morally carried out. Secondary, but also important, are the home-front questions: was it acceptably patriotic to protest the war, and did the majority have the right to oppress and harass the dissenters? These are all tough, complicated questions, and they may not be fully answered for a long time. "Coming Home" has no doubts. Its answers are the conventional wisdom of 1978. The war was rotten, the protestors were right, and the oppression of the dissenters was vicious.

More disturbing than this easy, predictable simplism, however, is the tendency to carry over political feelings to other areas where they have little relevance.

The infidelity problem for example, has been central to war stories for thousands of years. Will the lonely spouse, separated from the partner by vast gulfs of

space and time, remain loyal? It matters little whether the war is in ancient Troy or Vietnam: the human truth is that separation is a

threat to even the greatest love, and part of the trauma of any war, whether the war itself is stupid or glorious.

SIMILARLY, the effects of war on its participants is terrifyingly ambiguous. The experience of killing changes the soldier; the experience of isolation/independence changes the wife. Will they still know each other? Will they be able to communicate, much less pick up their lives together? And what of the combat veterans with horrible mental and physical wounds? Can life ever be the same for them? If not, will they and their loved ones be able to cope with the changes, and find that life is still somehow meaningful? World War II was presumably an acceptable war, but these problems were no easier, as we discovered in powerful films like "Best Years of Our Lives" and "The Men."

"Coming Home" crucially stresses the idea that all these things were somehow different or worse because of the wickedness of Vietnam. It's a sentimental mistake.

One doubts that sexual infidelity is somehow better because the war is unjust, or that a paraplegic veteran feels better because he has lost the use of half his body in a heroic war instead of one that turned sour. War is, let's face it, lousy. It's a lack of human perspective, this sophomore zeal to extend the judgment of the war to every malaise in its wake, that weakens this movie at its center.

Otherwise, "Coming Home" earns respect for its seriousness, but it's just not up to its subject. It focuses on a somewhat shallow, conventional officer's wife (Jane Fonda) who opts for volunteer work in a veteran's hospital in 1968 while her gung-ho husband (Bruce Dern) is in Vietnam. (The scenes were shot with many real patients in a private hospital: the government wouldn't let the filmmakers



SUPERMAN IN BROOKLYN—Jamesie (James Andronica), standing center, presides over a birthday party for his children as his brother, Nunzio (David Proval) and his mother (Morgana King) look on in a scene from "Nunzio," a Universal release. The heart-warming story tells of a gentle, retarded young man who works as a delivery boy and fantasizes that he is Superman. [NC photo]

on to any of its properties.) She matures through this contact with war's realities and the anguish of the men, especially a paraplegic former classmate (Jon Voight), with whom she eventually begins an affair. It's never really clear why, but there are political overtones: she's just returned from a Hong Kong visit with Dern, who has become depressed by the war; a young patient has just committed suicide; the angry Voight has just been arrested for chaining himself in protest to the gates of the Marine recruit depot.

NAIVELY, the pair expect to end their relationship when Dern returns. But he finds out about it, and goes berserk (partly also from his inability to live with the fact that he fell short of his self-image as a hero). Fortunately, he doesn't shoot everybody in sight (an originally planned ending to the story), but merely walks into the surf a la James Mason. The point is clear: the strong adapt and survive; the weak cannot change, and are destroyed. The sensitive Voight has the meatiest role, and more significant than the Vietnam aspect is the film's careful attention to the problems of

the handicapped.

DESPITE THE flaws in the committee-written script attributed to Waldo Salt ("Midnight Cowboy"), "Coming Home" is given an evocative look and vigorous editing style by the director-camera team of Hal Ashby

and Haskell Wexler ("Bound for Glory").

Less laudable is the background score of rock hits from the 1960's, which do little but add period authenticity at the cost of clumsy comment and distraction. [Rating: B—Objectionable in part for all]



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—tv films this week—

RAFFERTY AND THE HIGH-WAY HUSTLERS [1975] (NBC Friday, June 2): No matter what you call it (in theaters, where it played sparsely, it was "Rafferty and the Gold Dust Twins"), this little comedy about a klutzy driving-test examiner and a couple of Hippie chicks who force him to drive them to New Orleans is ill-conceived and ill-executed. Among those wasted, unfortunately, are Alan Arkin and Sally Kellerman. Not recom-

mended.
THE SPIKES GANG [1974] (CBS, Tuesday, June 6): This is an interesting idea by the gifted writing team of Irving Ravetch and Harriet Frank ("Hud," "The Reivers," "Conrack"), but it fails to get intelligent development. Three young men befriend a western bank robber, who teaches them the trade, then turns on them as a bounty hunter after he is pardoned. With Lee Marvin, Ron Howard and Gary Grimes. Not recommended.

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