

## Veto 'worries' tax credit supporters

BY JIM CASTELLI

WASHINGTON—Supporters of tuition tax credits are savoring the victory in one battle, but are wondering what war is ahead as they face the promise of a presidential veto.

On June 1, the House passed a tuition tax credit bill by a 237-158 vote after voting 209-194 to include credits for tuition paid to private, non-profit elementary and secondary schools.

The House bill would provide a credit for 25% of tuition up to \$50 in 1978 and \$100 in 1979, 1980 and 1981 for elementary and secondary schools and up to \$100 in 1978, \$150 in 1979 and \$250 in 1980 and 1981 for college tuition.

The House tax credit is not refundable, which means people too poor to pay taxes

cannot benefit from it. A tax credit bill that has passed the Senate Finance Committee includes a refundable credit, which means that people too poor to pay taxes can receive the credit in cash.

THE SENATE IS scheduled to take up tuition tax credits after it finishes a prolonged debate over labor law revisions.

But President Jimmy Carter, who believes tuition tax credits are inequitable and wasteful, has threatened a veto and Speaker of the House Thomas "Tip" O'Neill says the House would probably not be able to override a veto. Two-thirds of members present and voting are needed to override.

Secretary of Health, Education and Welfare Joseph Califano said the tuition tax credit bill was a "hollow gesture" and

predicted that the bill would be held unconstitutional by the courts on grounds that the credit for elementary and secondary schools, which are overwhelmingly religious, would violate the constitutional separation of church and state.

The U.S. Catholic Conference estimates that 75% of all private school children and that about one-fourth of all Catholic children are in Catholic schools. About 10% of all students are in private schools.

Califano said the bill would damage the search for constitutional means of helping parochial education.

He also noted that the number of congressmen voting for tuition tax credits for elementary and secondary schools has declined. On an earlier vote on whether to include elementary and secondary schools in a tuition tax credit bill in considering congressional budget limitations, the credits for the lower schools were approved by 199-173, a 26-vote margin, compared with a 15-vote margin on the final House vote.

FATHER JOHN MEYERS, president of the National Catholic Educational Association, however, predicted that "In (See VETO 'WORRIES,' Page 3)

## Curb arms, Pope's plea to nations

BY JEFF ENDREST

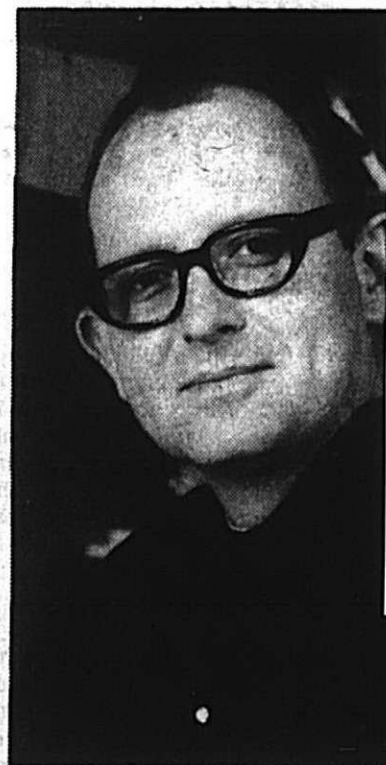
UNITED NATIONS—Pope Paul VI tried in a message to the United Nations June 6 to strike a balance between popular demand for disarmament and governmental concerns with legitimate defense of nations.

Declaring the multi-billion-dollar arms race in the world a "scandal," he called for a balanced but urgent program by nations to reduce the world's weaponry and build a peace strategy based on mutual trust.

Pope Paul's message was delivered by Archbishop Agostino Casaroli, during the U.N. special session on disarmament.

The archbishop, who is secretary of the Vatican's Council for the Public Affairs of the Church, was technically unable to deliver the message to the General Assembly itself, since the Vatican is only an observer and not a full member of the United Nations. So the assembly dissolved itself into a preparatory committee to hear the message.

THE PAPAL MESSAGE called for parallel ways to perfect methods of preventing and resolving conflict without war, and at the same time to render less (See CURB, Page 2)



ARCHABBOT TIMOTHY

## St. Meinrad monks elect Fr. Timothy

ST. MEINRAD, Ind.—Benedictine Father Timothy Sweeney has been elected the new archabbot of St. Meinrad Archabbey. He had served as the monastery's prior since 1975.

The election was held on Saturday, June 3. The 42-year-old priest succeeds Archabbot Gabriel Verkamp, who resigned recently after filling the post for 12 years. He is 78.

Archabbot Timothy is the seventh head of the St. Meinrad community in its 108-year history and the fourth to bear the title of archabbot.

A NATIVE OF INDIANAPOLIS, the new archabbot studied for the priesthood at St. Meinrad, where he was ordained in 1961. Later he earned post-graduate degrees at St. Anselm College in Rome and at the Catholic Institute in Paris.

He has taught philosophy at St. Meinrad since 1962 and served as junior master, novice master and subprior before being given the post of prior three years ago.

THE FORMAL INSTALLATION of the new archabbot will be held later this month on a date still to be determined. Archbishop George J. Biskup will be the presiding prelate.

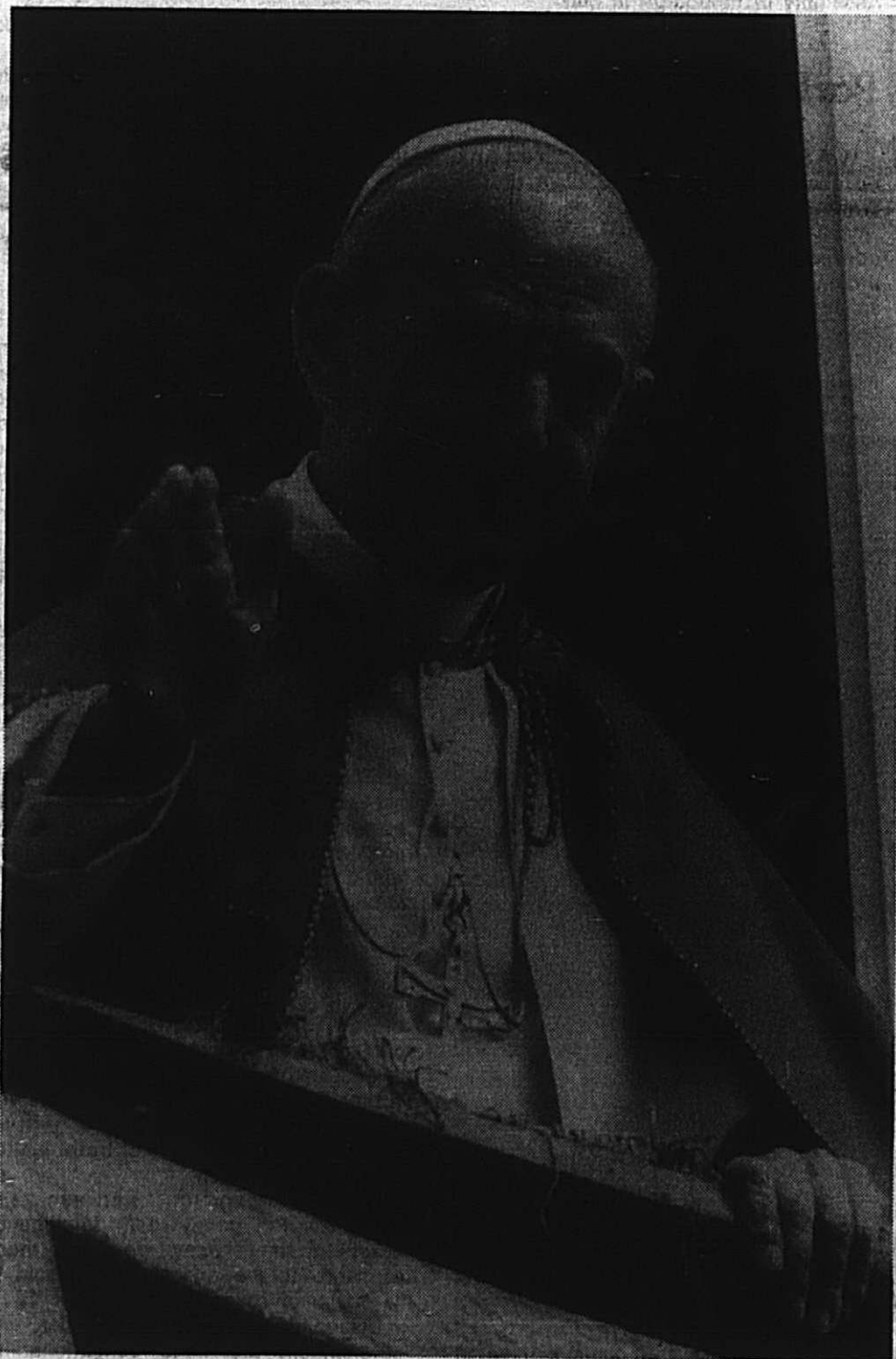
Archabbot Timothy, whose parents are deceased, has one brother, Father James J. Sweeney, pastor of Our Lady of Perpetual Help parish, New Albany.

## INSTALLATION

Archbishop George J. Biskup will officiate at ceremonies Saturday, June 10, at 1:30 p.m. at SS. Peter and Paul Cathedral, Indianapolis, when Sister Ann Margaret O'Hara, S.P., is installed as provincial of the St. Gabriel Province of the Sisters of Providence.

At the same time, Sister Jane Bodine, S.P., and Sister Marikay Duffy, S.P., will be installed as first and second councillors.

Concelebrating the Mass with Archbishop Biskup will be Bishop Francis Shea of the Evansville diocese, Bishop Raymond Gallagher of the Lafayette diocese and a large number of priests.



Labels armament race an international "scandal"



# —capsule news—

## Appeals to court

WASHINGTON—The Justice Department has asked the U.S. Supreme Court to affirm the National Labor Relations Board's jurisdiction over Catholic schools by overturning a lower court ruling involving the Chicago Archdiocese and the Fort Wayne-South Bend, Ind., Diocese.

## Abortion funding

WASHINGTON—The stage was set for another debate over abortion funding as the House Appropriations Committee voted to allow federal financing of abortions for poor women only when the life of the mother would be endangered if the pregnancy were carried to term.

## Deteriorating

MILAN, Italy—An Italian art expert has said that Leonardo da Vinci's renowned "Last Supper" is under attack from mildew. Carlo Bertelli, superintendent of art for the Lombardy region which includes Milan, said the mildew, caused by air

pollutants settling on the painting, will destroy the world's most famous representation of the Holy Thursday meal unless urgent action is taken.

## 'Blacklisted'

MANILA, Philippines—Cardinal Jaime Sin of Manila learned that he was apparently on a secret government "blacklist" of alleged subversives when he was temporarily stopped from leaving the Philippines May 14.

## Varied concerns

LOS ANGELES—Catholic parents in the Los Angeles Archdiocese are concerned about the influence of government on family life, inflation and taxes, the influence of media, pornography, peer influence, and values taught in schools, according to the 1,900 couples answering a poll of a parents' group. Results of the poll, conducted during May by the National Parents' Rights Coalition, were revealed at Family First Week at Loyola Marymount University in Los Angeles.

## Managuan clergy deplore harassment of missionaries

MANAGUA, Nicaragua—The priests' council of the Archdiocese of Managua has asked the Nicaraguan government's Interior Ministry to stop "harassing foreign missionaries, our brothers in evangelization."

In May the government of Gen. Anastasio Somoza barred the return of six priests: five Spanish Dominicans and one

(See related letter, Page 5)

U.S. priest, Father Bernard Survil from Greensburg, Pa., former chaplain at Cathedral High School, Indianapolis.

Archbishop Miguel Obando of Managua protested the ban and was able to secure the re-admission of four of the Spaniards.

Father Survil was returning from a visit to the United States when he was barred from re-entry. The Dominicans had attended a meeting of their order in Costa Rica.

Father Survil is on leave from Greensburg to work as an associate Maryknoll missionary. He is pastor of Guadalupe parish on the outskirts of Managua, populated by low-income families. He went to neighboring Honduras to await the outcome of Archbishop Obando's efforts.

THE PRIESTS' COUNCIL said June 4 that "we are deeply concerned and even anguished" by the government moves against the missionaries. It asked Interior Minister Jose A. Mora to let Father Survil and the remaining Dominican, Father Manuel Gonzalez Flecha, to come back.

"We consider the ban an act of injustice and arbitrary administration against the traditional hospitality of our nation and against the dignity of the persons involved, as well as a violation of the Church's right of free action for evangelization," the 27 priests on the council said.

## Group denounced

DUNEDIN, New Zealand—Two Australian bishops have publicly denounced the activities of a traditionalist Catholic group that calls itself the Catholic Research Center. The criticism came from Archbishop Launcelot Goody of Perth and Bishop William Murray of Wollongong.

## O'Hair repudiated

TUCSON, Ariz.—Madalyn Murray O'Hair has taken the city council of Tucson to task for opening its sessions with a prayer, but Mayor Lewis Murphy said that the practice will continue as long as he is in office. Meanwhile, in Austin it was announced that U.S. District Judge Jack Roberts has dismissed Mrs. O'Hair's suit seeking a crackdown on church-sponsored bingo games.

## Mixed marriages

EDINBURGH, Scotland—The Church of Scotland (Presbyterian) has decided to seek—as a matter of urgency—a "much more satisfactory arrangement" with the Roman Catholic Church in Scotland concerning mixed marriages. The issue was raised at the church's General Assembly in Edinburgh in May.

## Parley in peril

WASHINGTON—The recent resignations of two top officials of the White House Conference on Families "make it less likely that a successful conference can be planned and programmed" by December, 1979, as scheduled, according to Msgr. Francis Lally, chairman of the Catholic Committee for the White House Conference on Families.

## Beef up security

VATICAN CITY—Vatican officials have beefed up security around the pope's quarters following the Aldo Moro kidnapping and assassination. Yet Pope Paul VI, the cardinals and other high Vatican officials remain among the most visible and least protected public figures in the world.

## Laud refugee aid

SYDNEY, Australia—As the 43rd refugee boat arrived in Darwin in mid-May, the Australian Catholic bishops commended the Australian government on the "sensitive way" it was handling refugees arriving from Indochina.

## Faces new trial

SANTA ANA, Calif.—Dr. William B. Waddill Jr. will stand trial again beginning Nov. 27 on charges that he strangled to death a baby girl who had survived a saline abortion he performed in March, 1977. His first trial ended in a mistrial.

## Curb (from 1)

Inhuman those wars that are not successfully avoided.

As a basic approach he urged the world's nations to strive for a balanced reduction of the arsenals of war without destroying the existing balance of power.

But he also said that this approach, while it would seem to be the path of political realism, "is not enough—the question of war and peace in fact presents itself today in new terms."

The pontiff warned that even though the "balance of power" approach has been able to avoid the worst and may do so for some time more, "to think that the arms race can thus go on indefinitely, without causing a catastrophe, would be a tragic illusion."

DISARMAMENT, Pope Paul said, calls for "an extraordinary effort of intelligence and political will" by all nations.

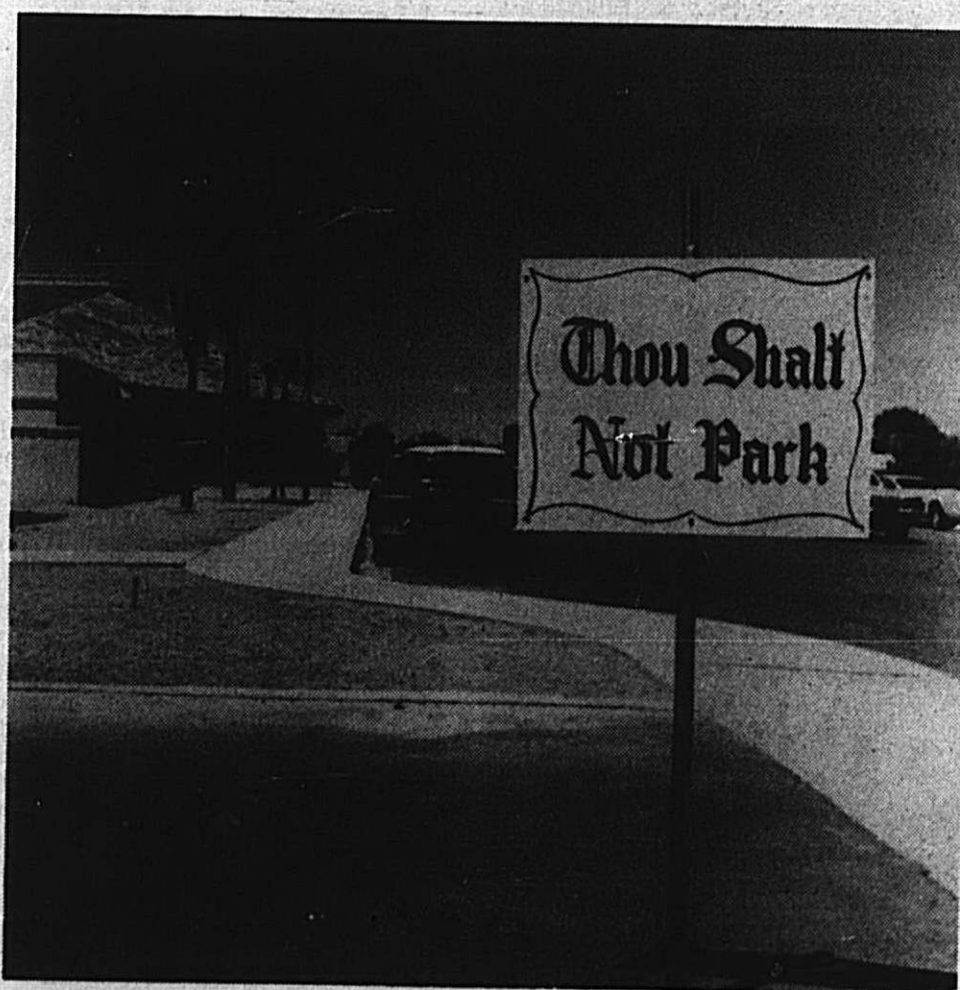
It is substantially a problem of mutual trust, he said. He suggested that solutions to technical aspects of disarmament are largely useless without curing at its source the situation that serves as "fertile soil for the proliferation of armaments."

Detente, he said, is a condition necessary for setting in motion a true process of disarmament. Balanced and properly supervised disarmament, in turn, would help detente to progress and grow stronger, he said.

The need to replace a balance of terror with a balance of trust and seek a sounder basis for world peace is recognized by all men with moral sensitivity, he said: "Even those who do not take God into account can and must recognize the fundamental exigencies of the moral law that God has written in the depths of human hearts and that must govern people's mutual relationships on the basis of truth, justice and love."

The disproportion between the resources in money and intelligence devoted to the service of death and those earmarked for the service of life, he said, is "a matter of scandal."

Disarmament, a new world order, and development are three obligations inseparably bound together, he said, and they require a new public outlook.



NEW COMMANDMENT—A "no parking" sign now becomes the eleventh commandment at the Church of Our Lady of Perpetual Help in Scottsdale, Ariz. [NC photo by Father Alan Malone]



# IRS shifts gears on 'voter education'

BY NANCY FRAZIER

WASHINGTON—The Internal Revenue Service has reversed itself on the question of whether tax-exempt non-profit organizations can question political candidates for public office about their views and publish the responses.

Stating that certain "voter education" activities would not jeopardize the tax-exempt status of so-called (c) (3) organizations, the IRS on June 2 revoked a month-old ruling which had said that the publication of candidates' responses to questions submitted by such organizations would constitute "participation in, or intervention in" a political campaign.

Under federal law, the tax-exempt groups are barred from participation in or intervening in any political campaign on

behalf of or in opposition to any candidate for public office.

**THE KEY PHRASE** in the new ruling, however, is "a wide variety of issues." Organizations still risk losing their tax-exempt status if members question candidates only on issues of interest to the organization and publish those answers. Also prohibited is the publication of voting records on a narrow range of issues about which the organization is concerned.

The IRS said that each case of political-related activity by a tax-exempt non-profit educational, religious or charitable group will be reviewed individually according to "all of the facts and circumstances of each case." But the tax agency gave four examples to illustrate how it will judge the cases.

It said two types of voter education work would be acceptable: publication, without editorial comment, of the voting records of members of Congress "on major legislative issues involving a wide range of subjects," and publication of a voters guide to candidates' views on a variety of issues.

But in two other examples, the IRS said publication of candidate responses to questions that showed a bias on certain issues and publication of voting records on a single issue, even without editorial comment, would be prohibited. It stresses that voters guides or listings of voting records must not show a bias "in content or structure" on any issue.

**THE NEW RULING** took effect June 2, but allows any organization which holds an "exemption letter" from the IRS and which indicated in its application for tax-exempt status that it would engage in the type of voter education activity that is now banned to continue that activity until Jan. 1, 1979. Church organizations are not required to seek exemption letters, an IRS spokesman said, so the ruling would be in effect now for them.

The earlier IRS ruling had received considerable criticism from representatives of such organizations as the U.S. Catholic Conference, the League of Women Voters, the American Bar Association, the National Council of Churches and the Catholic Press Association. Only hours before the ruling was issued, Rep. Philip M. Crane (R-Ill.) asked the House Ways and Means Committee to investigate the May 1 ruling.

## Veto 'worries' (from 1)

view of the great popular support for this legislation . . . President Carter will not dare carry out his threat of a veto—unless he chooses to sacrifice all respect for the wishes and rights of the people."

Much of the House debate on tuition tax credits for elementary and secondary schools focused on the impact the legislation would have on the public schools.

Tax credit opponents said the bill would hurt the public schools by drawing students away from public schools and by weakening support for bond issues to support public schools.

Tax credit supporters denied the charges. "This bill is in no way anti-public schools," Rep. James Delaney (D-N.Y.), chairman of the powerful House Rules Committee and a tax credit supporter, said during the debate.

Rep. Bill Frenzel (R-Minn.), co-sponsor of the amendment with Rep. Charles Vanik (D-Ohio), said the bill would "at best" preserve the status quo by allowing those already in private schools to stay there without "luring" students away from public schools.

**HOUSE MEMBERS**, regardless of how they voted on tuition tax credits, will soon have an opportunity to demonstrate their support for public schools when floor

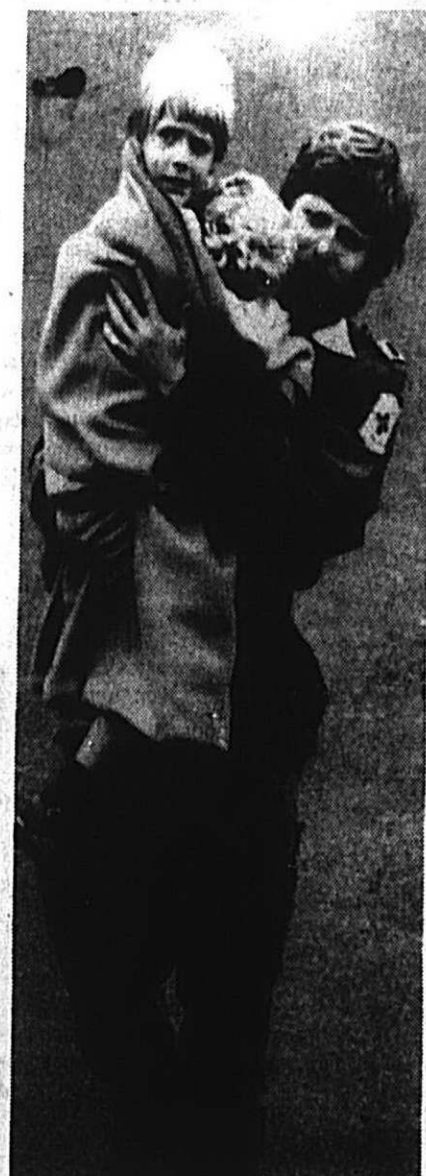
action begins on an extension of the Elementary and Secondary Education Act, the major source of federal funding for elementary and secondary schools.

The ESEA legislation, which funds a variety of programs, includes a large increase for compensatory education programs for economically and academically disadvantaged students. The bill authorizes spending of \$10.3 billion for 1979, rising to \$12.9 billion in 1982.

**The Senate is considering a similar bill. Both versions include \$400 million requested by the Carter administration for aid targeted on areas, particularly inner cities, with high concentrations of poverty.**

Both versions also include provisions requiring that spending for eligible students in private schools equal spending for children with identical needs in public schools and other provisions to speed up processing of complaints about failure to deliver aid to non-public school students.

In addition to those provisions, the Senate Human Resources Committee has approved an amendment written by Sen. Claiborne Pell (D-R.I.) to provide grants to private schools for books, transportation and auxiliary services which have been ruled constitutional at the state level.



**SAFE IN BELGIUM**—Two small children are carried away from a plane that brought them to safety in Brussels after a week of terror in Zaire's Shaba Province at the hands of rebels. (NC photo)

## Drinan measure would nullify law allowing newspaper office search

WASHINGTON—Father Robert F. Drinan, a Democratic congressman from Massachusetts, has introduced a bill to nullify a Supreme Court decision dealing with searches of newspaper offices.

The decision, handed down May 31, declared newspapers do not have any special right to be warned of an impending

court-approved search of their premises and cannot object in a court to such a search before it occurs.

**EARLY RESPONSES** from editors of diocesan newspapers throughout the country reveal widespread anger and objections to the decision.

Father Drinan assailed the court's action as "an alarming intrusion upon freedom of the press. It is only the latest example of our present Supreme Court's blatant disregard of First and Fourth Amendment protections," he said.

The bill he has introduced would prevent any person acting in the name of law enforcement from conducting any search or seizure of the premises of persons engaged in gathering news or in disseminating it without a prior permissive act by a court.

**ACCORDING TO THE** measure's provisions, a court asked for permission to search would have to consider any objections a newspaper might wish to put forward before granting the request. The court proceedings requirement would be waived only in instances in which law enforcement officers could offer acceptable evidence that a newspaper employee had committed or was engaged in committing a criminal offense.

Speaking on behalf of his bill, Father Drinan said "It is incumbent upon the Congress to recognize what the Supreme Court has unfortunately overlooked—the vital role of a free press in a free society."

## Bishops hit casino gambling

TALLAHASSEE, Fla.—Proposals to establish casino gambling in Florida were attacked by the Catholic bishops of the state in a statement made public June 9.

The experience of others, the prelates said, teaches that casino gambling is invariably accompanied by syndicated crime. Prostitution and the presence of loan-sharks are aspects of it, they said.

They also noted that the vast sums of money involved in casino gambling could be used to influence public officials improperly. When favors and concessions are purchased from public officials, they warned, corruption "tends to spread through many levels of public administration."

**THE PRELATES REJECTED** the contention of those who favor legalizing casino gambling that it is needed to compete with other tourist areas.

"We cannot believe," they said, "that our state, which is so rich in natural beauty and its wonderful climate, needs to employ such doubtful means to promote tourism."

The bishops said they spoke not only as responsible religious leaders but as citizens concerned about the long-range implications "which casino gambling would have for the quality of life of all the citizens of our state."

Their statement was issued only a short time after a licensed gambling casino opened in Atlantic City, N.J., over the objections of several of New Jersey's Catholic bishops.



"YOU LIGHT UP MY LIFE, MRS. RAFFERTY!"



—living the  
questions—

## Are we discouraging confession?

BY FR. THOMAS C. WIDNER

"Is the Church trying to discourage people from going to confession?"

That's the question put to me recently by a very disgruntled penitent who waited in line more than an hour to have his confession heard. The place was St. John's in downtown Indianapolis (which is probably the only place in the entire diocese where the hour-and-a-half allotted for Saturday confessions is fully taken up each week). The major sacramental duty at St. John's, even more than offering Mass, is hearing confessions.

The question about the Church seemingly discouraging confession is not, however, unique to St. John's. What few objections are made about the revised rite of penance seem to concern the time involved. On the other hand, priests have reported many experiences of people returning to the sacrament because a) the priest takes more time with them, and b) they don't have to hide in a darkened box and not see the priest.



PERHAPS WE PRIESTS need to speak to people more

often about the sacrament of penance and the time involved in making one's confession. The experience of priests very often is one of the penitent's desire to get in and get it over with, to hurry it up so that the priest doesn't recognize one, to do it as secretly and furtively as possible. Not everyone takes that approach, obviously, but the habits of some individuals' confession leads one to believe that confession is not a pleasant experience for most of us.

This does not imply that the penitent is insincere and not sorry for his sins. All it means is that our habit of going to confession is a "quickle" one.

Many people have been trained to think that going to confession is a rotten though necessary experience. Someone in the family has to take the garbage out and dump it. Everyone takes his turn, but no one likes to do it. So we do it as quickly as possible.

Even in the revised rite, confession needn't take 10 or 20 minutes, but it shouldn't be a 30-second close encounter either. My response to the gentleman who wondered if the Church was trying to discourage confession would be, "Yes, if all you are looking for is getting it over with in a hurry."

The problem lies in the seriousness with which we

regard the sacrament. Again, one gets the feeling that confession is a habit people have picked up—like smoking. It's something most of us don't like, but we don't know how to stop it. We do, indeed, have to fault past Catholic experiences which taught us to observe religious rituals without interiorizing them.

Are we interested in having a close encounter with Christ? Or is our attitude that of seeking a hit-and-run accident? Do we prepare for confession with some time spent examining our consciences? And do we enjoy the moment by listening to the priest comfort us with the words of Scripture at the beginning of our confession?

**NONE OF THIS** has to be of extraordinary length. But none of it can be done in an instant either. If we expect to spend an hour in church on Sunday, we ought to expect to spend a half hour preparing ourselves and making a confession at some other time. It's difficult to make sense of the sacrament when we combine it before Mass on the weekend.

Like anything worth doing, it takes time to do. Hopefully people will begin to see confession as something to take time for in its own right—not as something hastily accomplished five minutes before Mass.

—opinion—

## Anti-Semitism a practiced policy in the USSR

BY MORRIS S. CASUTO

It is rather difficult for any American and perhaps especially an American Jew, to write with any degree of objectivity about the Soviet Union.

While the military and political dangers which this nation (ranking second only to the United States in power and influence) presents to our nation and Western democracy are obvious, it is perhaps not as well known to the general public that the USSR is one of the few nations remaining on earth which still practices anti-Semitism as governmental policy.

One must look at the Soviet Union not only in terms of its military and political strength, but also in terms of how it treats its citizens who wish to stay as well as those who merely wish to exercise their right to leave a nation in which they feel neither comfortable nor wanted.

The sad and tragic plight of Soviet Jewry is, or at least should be, obvious to us all.

What is happening to Jews in the Soviet Union is also happening, albeit to a lesser degree, both to other nationalities and other religions. It is difficult to overstate the danger Soviet Jews face in their homeland.

While physical danger may not very well be part of this concern, unless a desire to emigrate is manifested, it is clear that there is enormous and growing danger that Soviet Jewry is slowly and inexorably

being consciously eradicated by Soviet policy. The inability to practice one's faith, the dearth of trained professionals, the unwillingness of Soviet authorities to allow Jews to publicly be Jewish, and the differentiation the Soviets have drawn between Russians and Jews (there are no Russian Jews in the Soviet Union), all should ring alarm bells in the minds of those who are concerned with human rights and values.

**THE STORY OF** Soviet cruelty, however, does not stop with Soviet Jews. The experience of Irina McClellan, the wife of an American university professor, is a case in point.

Mrs. McClellan met her husband, who is a professor of Russian History at the University of Virginia, in 1974 when he came to the Soviet Union on an exchange program. They were married, but Soviet authorities then refused, and continue to refuse, to permit her and her daughter to emigrate to America.

Time after time Irina and her daughter have demonstrated and pleaded with Soviet authorities to allow them to join her husband. Time after time this woman has been the subject of brutality, harassment and cruelty which confuses any objective and humane observer. During the most recent demonstration when she was detained for displaying a banner cut from a bedsheet, the police, while holding her for three hours, insulted her and, according to Mrs. McClellan, suggested that she should have hanged herself rather than the banner.

**ONE MAY ASK** why should we concern ourselves with this "relatively minor case" and devote any time to it. As a matter of fact, the petty brutality and inhumanity displayed by the Soviets in this case reflects a brutality of philosophy which Americans should take to heart and remember.

While I am not suggesting that the Soviets will always remain an implacable enemy, I believe it is extremely important for us to look at the way the Soviets treat their nationalities and the different religions within the Soviet Union to understand the dangers that this totalitarian system presents to us. This realization should make us far more sensitive to the reasons behind the growing chorus of demonstrations, petitions and other actions taken to free Soviet Jews and Christians as well as other ethnic nationalities from the bondage of this system by demanding that these groups be allowed to emigrate freely.



**DREAM FULFILLED**—The statue of Father Edward F. Sorin, founder of the University of Notre Dame in 1842, looks down on a grandniece as she meets the current president, Father Theodore M. Hesburgh. Madame Simone Sorin, 74, traveled to Indiana from the ancestral village of St. Malo, France, to fulfill a lifelong ambition of seeing the school her grandfather's brother started in a log cabin chapel for Indians and sons of fur traders. (NC photo)

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A DAY FOR FATHER—In Riverview Park in Dayton, Ohio, Joe Thompson plays with his young son, Mark

Anthony. Fathers' Day is observed on Sunday, June 18. [NC photo by Paul Tucker]

—washington  
newsletter

## Action seen in near future on National Health Insurance issue

BY JIM CASTELLI

WASHINGTON—Public debate over national health insurance has ebbed and flowed for the past decade, but there is a good chance that some form of national health insurance will become a reality in the not too distant future.

As Congress awaits the Carter administration national health insurance proposals and labor prepares a big push, public debate on the issue is again at a high point.

Some elements of the debate are familiar and predictable—the role of private insurance companies or voluntary hospitals, whether national health insurance should pay for abortions, what services should be covered.

But a heightened concern about inflation will focus a great deal of attention on the costs of national health insurance. Health care costs, particularly doctors' fees, have far outpaced the overall inflation rate; a hospital room that cost \$45 in 1965 costs \$200 today.

Costs will be attacked in several ways. The Carter administration has supported a nine percent ceiling on hospital cost increases. The Catholic Hospital Association has opposed the administration plan, calling instead for voluntary restraints, while the U.S. Catholic Conference and the National Conference of Catholic Charities have been more sympathetic.

The NCCC executive director, Msgr. Lawrence Corcoran, says that if cost controls are adopted, hospitals should not bear the brunt of the controls themselves, but should share it with physicians and

technicians. It seems likely that serious discussions of restrictions on physician and technician fees is not far off.

**SOME PEOPLE WOULD** cut the cost of national health insurance by attaching a series of deductibles which the patient must pay before his insurance takes over. The Catholic groups have opposed this approach. "All economic impediments to necessary health care should be eliminated," the USCC and NCCC said in joint testimony last October.

There will also be talk of using "cost-benefit analysis" in a national health insurance plan.

This is not all bad. For example, it is cheaper to prevent disease than to cure it; the American Catholic Church believes national health insurance should cover preventive care such as physical check-ups, eye and dental exams, chest X-rays and so on.

**But there is a danger that cost-benefit analysis will be used to justify withholding treatment from some patients on the grounds that it would not be justified economically.**

Church leaders have warned, for example, that the high costs of maintaining elderly patients may be used to attempt to justify euthanasia.

Several health experts discussed the implications of health care economics in a recent press conference and in a special issue of *Science*, a journal published by the American Academy for the Advancement of Science.

Dr. Howard Hiatt, dean of the Harvard

School of Public Health, said that because no one can pay for all possible health care, "we inevitably shall be asking, 'which of our citizens must be deprived of life-saving measures?' I am convinced we cannot evade this issue."

**"IT'S GOING ON NOW,"** according to Robert Ball of the National Academy of Sciences. "Doctors are deciding against extraordinary steps to keep persons alive. Or whether or not to give this or that person an organ. A lot more is done than is ever made formal."

Dr. Ernest Saward, professor of social medicine at the University of Rochester, estimates that "40 (million) or 50 million people are underserved by the health system because they don't have the means" to pay for care.

Since "medical care frequently does make the difference between sickness and health and life and death," Ball said, the "ability to pay is an unacceptable way to ration medical care in a democratic society."

The USCC, NCCC and CHA have all supported national health insurance as a means of assuring the basic human right to health care.

"The right of persons to health care further implies that such health care will be available and that the route of access to necessary and comprehensive care will not be strewn with impediments," the USCC and NCCC said in October.

Cost is a legitimate subject in discussing national health insurance. But the debate bears careful watching to see that financial costs are not cut at the expense of human costs.

— letters —

## Father Survil ousted again from parish

To the Editor:

Someone has said it's an unfair world. Here's one more illustration.

Last Sunday, General Somoza of Nicaragua was photographed at the high school graduation of his son in Connecticut, USA.

Last Sunday some 80 children were to have received their First Communion from my hands in my parish in Nicaragua. But as I returned from a vacation with my family in upstate New York in early May, I was turned away at the Managua Airport by Somoza officials. (Someone also brought to my attention that Congressman John Myers voted to continue military aid to General Somoza in June, 1977).

[Fr.] Bernard Survil, Pastor  
Santa Maria of Guadalupe Parish  
Cofradias, Nicaragua

The following is reprinted from *La Prensa*, newspaper in Managua, Nicaragua, Saturday, May 20, 1978:

Parishioners of the Parish of Santa Maria of Guadalupe, have complained to *La Prensa* that authorities have not allowed Father Bernard Survil, a U.S. citizen and a member of the Maryknoll Society, to enter the country.

The priest has lent his ministerial services to several communities for about a year and has earned the respect and love of the parishioners.

He left for the U.S. on March 28 with plans to visit his family and raise funds for his parish and "Catholic Radio." Some eight days ago he returned to Managua, but they did not let him leave his plane at Mercedes Airport. They sent him on to San Jose, Costa Rica, on the same plane. From there he traveled to Honduras where he is waiting with the hope that the authorities will allow him to enter.

The parishioners said that by not allowing a priest who has done nothing but good for these communities, the government is carrying on an open persecution of the Catholic Church.

The parish, outraged with this governmental decision, is demanding that the priest be allowed back in.

They also informed us that their pastor had not participated in political activity and that he dedicates himself to Godly work only.

## Write it down

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



—the tacker—

# Bradford class has 70th year reunion

BY FRED W. FRIES

Fifty years is a long time. We closed a recent Tacker column with this observation. While we were on vacation, however, we received an item in the mail that made us conclude that 50 years isn't such a long time after all.



The item came from Edna Kiesler of St. Michael parish, Bradford, who proudly announced that her First Communion class marked its 70th anniversary on June 4, a remarkable, if not unprecedented, record.

From an original class of 32, fifteen are still living, and nine were present for the reunion last Sunday.

In attendance was Father Albert Diezeman, pastor of St. Michael parish. Since their 60th anniversary, the class has been meeting each year for Mass and a pitch-in dinner at the home of Mrs. Kiesler, a classmate, who lives in Greenville, a "suburb" of Bradford.

AS IN PAST years, a number of relatives and close friends attended the reunion.

Members of the class were called upon to share memories of that First Communion day seven decades ago. All recalled vividly that members of the class were treated to what, in most cases at least, was their first automobile ride. All agreed that the car was a Studebaker and the owner was a Mr. Bochart from New Albany.

Mrs. Kiesler recalled that when the class marked its 50th anniversary in 1958, (21 were present), the celebration of the Mass of Thanksgiving was a classmate, Father James R. Jacobi, C.R., a missionary priest in Alabama, who has since passed away. She noted also that the original altar boys who served at the First Communion Mass in 1908 led the procession into the church on their 50th jubilee.

IN ADDITION TO Edna (Beach) Kiesler, the following were present at the 70th year observance last Sunday: George Baker, Ed Jacobi, Clem Uhl, Frank McGuirk, Fred Jacobi, Clara (Kiesler) Beach, Rose (Kiesler) Engle, and Agnes (Gettelfinger) Kiesler.

Not able to make it, for one reason or another, were Elizabeth (Ems) Gettelfinger, Adolph Uhl, Flora (Gill) Poulter, Laura (Buickler) Book, Edith (Gill) Piers and Anthony Bauer.

We congratulate the 1908 First Communion class of St. Michael's parish, Bradford, on their 70th anniversary. Seventy years is really a long time.



BRADFORD FIRST COMMUNICANTS OF 1908—The above photo was taken in 1968—when the First Communion class of 1908 at St. Michael parish, Bradford, marked its 60th anniversary. Nine members of the class got together on June 4 to mark its 70th anniversary.

**REUNION RUNDOWN**—The 1928 graduating class of Cathedral High School will hold their 50th anniversary reunion on Saturday, June 17. Festivities will begin at 4 p.m. at Council 437, Knights of Columbus. For details contact W. L. [Larry] Sexton at 632-2384 or 635-2169. . . The Class of 1938 at St. Philip Neri School, Indianapolis, will mark its 40th anniversary this Saturday, June 10, at Garrison's Hall, 5002 Madison Ave. Classmates and spouses are invited. A Get-Acquainted Hour at 6 p.m. will precede the dinner. Leo Barnhorst, reunion chairman, can be reached at 257-8850 or 545-4201. The committee is still seeking the whereabouts of John Frisz, Mary Esser and Mary Lou [Williams] Brown. . . The 1928 graduates of Our Lady of Lourdes School, Indianapolis, will hold their 50th year reunion on Saturday, June 24, at Fatima Council Knights of Columbus, 1313 S. Post Road. Dinner will follow at 6 p.m. social hour. Dorothy Sifferlen, 357-3492, has further details. . . The eighth grade graduating class of 1938 at Holy Cross School, Indianapolis, has scheduled its 40th year reunion for Saturday, June 17, at Fatima Council, Knights of Columbus, 1313 S. Post Road. A reception and dinner will follow a 5:30 p.m. Mass at Holy Cross Church. Reservations should be made with Josephine Pich, 213 N. 14th Street, Beech Grove, Ind. 46107.

**FREE MOVIES**—The Indianapolis Department of Parks and Recreation will present a series of free movies at the Holiday House in Holiday Park on June 17 and June 18. The Kiddle Matinee on Saturday—from 10:30 a.m. until 12:30 p.m.—will include "Alexander and the Car with the Missing Headlight," "The Lorax," "The Baggs," "The Giving Tree" and "The Red Balloon." The show for adults is scheduled for Sunday beginning at 8 p.m. It will consist of a repeat of "The Red Balloon" and an Orson Welles classic, "The Third Man." Further particulars can be obtained by calling 255-1972.

**NAMES IN THE NEWS**—Don D. Hamachek, Administrator of St. Francis Hospital Center, Beech Grove, was recently appointed to the Greater Indianapolis Progress Committee by Mayor William H. Hudnut. . . Father Ephrem Carr, St. Meinrad Benedictine, recently received his doctorate in Sacred Theology from Sant' Anselmo in Rome.

**JUBILARIAN**—Monsignor William Lautner, a priest of the Evansville Diocese, will return to his home parish of St. Paul, Tell City, on Sunday, June 11, to celebrate a Mass of Thanksgiving on the occasion of his 40th anniversary of ordination. Relatives and friends are cordially invited to attend the 2:30 p.m. Mass and the reception to follow in the school cafeteria. He is presently the pastor of Blessed Sacrament Church, Oakland City.

**AROUND AND ABOUT**—Beginning this weekend, the summer schedule of Masses will be in effect at Holy Cross Church, Indianapolis, with a 5:30 p.m. Mass on Saturdays and a 9:30 a.m. Mass on Sundays. . . James P. Fohl of Cedar Grove has been named the recipient of a \$1,000 scholarship from the Indiana Association of Certified Public Accountants as the outstanding junior in accounting at Marian College. At the same time Donna C. Rahe of Batesville was selected for a \$400 scholarship from the Indianapolis Chapter of the American Society of Women Accountants as the outstanding junior woman in accounting at Marian.

**ADDENDA**—Several week ago we carried a story on our youth page announcing the election of Andy Mohr of St. Malachy parish, Brownsburg, as president of the Indianapolis Deaneries Youth Council. The story further identified Mohr as a student at Ritter High School. The high school affiliation of the other officers was not included in the story, and one of our readers was wondering if we might remedy this discrepancy. We assure the reader that the slight was unintentional and hasten to provide the missing data. Here are the other Council officers and their respective high schools: Margee McHugh, vice-president, Manual High School; Peter Corsaro, secretary, Manual High School; and Dave Schisla, treasurer, Chatard High School.

**MILESTONE**—Retired Archbishop Paul C. Schulte will mark the 63rd anniversary of his priestly ordination on Sunday, June 11. It is suggested that he be given a prayerful remembrance at weekend Masses. The former Archbishop of Indianapolis, who is 88 years of age, is living in retirement at St. Augustine Home.

**STATE TENNIS CHAMPION**—Courtney Lord, sophomore at Brebeuf Preparatory School, and daughter of Dr. and Mrs. Thomas J. Lord of St. Luke parish, Indianapolis, won the championship in singles at the annual Indiana State High School tennis tournament held last Saturday at North Central High School. She defeated North Central's Jane Klingaman, 4-6, 7-5, 6-2, in the title match.



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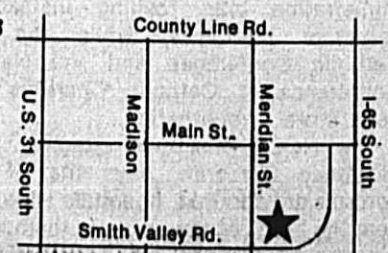
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— question box —

## Did Jesus lay claim to divinity?

BY MSGR. R. T. BOSLER

**Q.** According to St. John 12:49, is it not true that God sent Jesus to instruct people to worship God and keep his commandments and that nowhere in the Scriptures did Jesus say worship me or pray to me? In all his teachings he said to pray to the Father.

**A.** Well now, as Will Rogers used to say, let's look at the record. In the same Gospel of John you quote, Jesus is described as the Eternal Word made flesh who says, "Before Abraham was made I am," who claims to be one with the Father and, about prayer to Himself directs, "Anything you ask me in my name I will do."

In the Acts of the Apostles, in the story of the first martyr, it says: "As Stephen was being stoned he could be heard praying, 'Lord Jesus, receive my spirit.'"

St. Paul in Romans 10, writing of Jesus as the Lord, quotes from the prophet Joel: "Everyone who calls on the name of the Lord will be saved." He here equates the risen Jesus with Yahweh. To call on the name of the Lord, for the Hebrews, meant to pray to God. In I Corinthians, Paul greets as Christians "all those who, wherever they may be, call on the name of our Lord Jesus Christ, their Lord and ours." Clearer still, in II Corinthians, Paul tells us about when he was severely tempted: "Three times I begged the Lord that this might leave me. Then He said to me, 'My grace is sufficient for you, for in weakness power reaches perfection.'"



And so Paul boasts of his weakness "that the power of Christ may rest upon me." If St. Paul prayed to Jesus as to God Himself, we certainly have scriptural justification for doing so.

**Q.** Why do Catholics believe there is a purgatory even though it isn't mentioned in the Bible?

**A.** The word "purgatory," like the word "Trinity," does not appear in the Bible; they are, however, words the Church, with the guidance of the Spirit, invented to express ideas and truths contained in the Bible. From the very first days of the Church, Christians prayed for their dead, as we know from early Christian writings and inscriptions on tombs. From their Christian belief in the mercy and all-powerfulness of God they must have concluded that God's reconciling work is not restricted to this life but that He can reconcile after death those not yet fully prepared for the beatific vision through a process of purification.

What that process is we do not know. All that the Catholic Church has defined is that there is a purification for all "who died truly penitent in the love of God before satisfying for their sins through worthy fruits of penance."

**Q.** When were the dinosaurs created and why? You never hear anything about them in the biblical story of creation.

**A.** Your question shows that it is wrong to seek in the Genesis account of creation a description of how this earth and its life developed. The men who wrote the Bible stories about creation were inspired to reveal truths about God: that the stars and planets are not gods and goddesses but creations of the one and only God; that all He created is good; that He created mankind in His image and gave man dominion over nature, etc. The inspired writers were given no information about prehistory. The men of the Bible knew nothing about dinosaurs, for these reptiles had become extinct millions of years before biblical times.

Why dinosaurs were created is a problem we must leave to the scientists. All I am prepared to say is that the discovery of ancient fossils reveals to us how marvelous is God's plan of developing life out of matter and elevating it until it becomes spiritualized in man.

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## A helping hand at Holy Angels



Girls from Cadet Troop #861 of St. Matthew parish, Indianapolis, have been spending time of late decorating and painting a house across the street from Holy Angels rectory which will be used by the latter parish as a Clothes Closet for people in need of clothing. In the picture at the left, Susan Gallagher and Cindy Sherfick pause to pose, while in the picture at the right, Mrs. Linda Gallagher, moderator, interrupts Linda Fagan and Alice Sherfick. The scout troop is participating in the Arts-Challenge program in scouting.

## Political prisoners' wives stage hunger strike

SANTIAGO, Chile—Sixty-six wives of missing political prisoners went on a hunger strike in the Santiago office of UNICEF and in three Catholic churches in

the city at the end of May. Seventy-five others, including several Religious, later joined the strike, and two more churches were occupied.

## Criterion Readers:



For millions of Mission babies, there is nothing in the world to smile about. 109 Million children under the age of five live in extreme poverty in developing areas; some even further burdened by malnourishment, disease, or the uprooting effects of war.

The Mission Church is ever concerned about its children. Orphanages, maternity centers, education in hygiene and nutrition for young mothers are all part of the Church's mission in helping children to grow in an atmosphere of security, health, and love.

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## JOURNEY INTO LIGHT

Wilderness in 20th Century America

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



'In the Appalachian region as a whole, one out of every three families lives in a substandard house, which basically means no plumbing, no hot water, inadequate heating, and overcrowdedness.'

By Father Frank Ruff

He was a tiny lad for his five years. I'll never forget him. I've seen his reflection in a thousand children since that sunny afternoon when his mother invited me into their humble mountain home. The little fellow fascinated me as he drank his milk from a nipped coke bottle.

I was surprised that he had not been weaned from the bottle. But I was shocked 10 minutes later when he tapped a cigarette out of a pack, pulled a sulphur match out of his pocket, struck it across the linoleum floor, and lit and smoked his cigarette.

Not one sign of displeasure or surprise from his mother. Obviously this was a normal occurrence.

That was my first glimpse of the culture and life of Appalachian mountain folk. After 15 years of living in that culture, I recognize the remarkable freedom given here to children under 16. Freedom of spirit is big in Appalachia.

MOUNTAIN minstrel and former coal miner, Jim Stanley, who lives in Derbe, Va., expressed it well for most Appalachian parents who have had to struggle tenaciously for a livelihood. "Discipline I never did much of because I wanted them to be free. They only have

childhood once and when it's gone, it's gone. I want it to be an enjoyable childhood. They should be free and not burdened with grownup problems. A carefree life is my philosophy for kids."

As a missionary, I like to call Appalachia the "Heartland of the U.S.A." because it is like a great pumping heart for this nation. At times I consider the United States to be like Dr. Frankenstein's classic monster, a creature fashioned by human ingenuity. And like Frankenstein's voiceless creation, with its damaged brain, the United States has a defective organ too — its heart.

If the United States could speak, it would talk about its hurting heartland. It would tell of adolescent years when its growing body needed strength — how the great heartland of Appalachia provided the finest timber for homes in New England.

It would mention the Appalachian oil and gas — how its rich black coal stoked the steel mills and heavy industries in the North and powered trains to the West and South across the continent. It would claim that even today, its wounded heart is the critical factor in the energy squeeze, and that Appalachian coal again reigns supreme.

And yet, as verified in the pastoral letter, "This Land is Home to Me," pub-

lished by the Catholic bishops of the region, Appalachia, though rich in natural resources, is a land where too many mountain folk are poor and powerless. This great heartland which for a century and a half has pumped vital blood to the rest of the nation, making large corporations wealthy, is left with its own people impoverished.

**AS A WHOLE**, one out of every three families lives in a substandard house, which basically means no plumbing, no hot water, inadequate heating and overcrowdedness.

Natural resources and capital wealth are increasingly concentrated in the hands of a few individuals and absentee corporations. The number of doctors to serve medical needs is half the national average. The median family income of the nation is almost twice that of Appalachian families. Educational opportunities lag far behind the rest of the nation — the national figure for median school years completed for adults is 12.1; in Appalachia it is 9.1.

The Catholic bishops of the world have challenged us by reiterating that social justice is a constitutive element of the Gospel. Glenmary missionaries, with the assistance of hundreds of laymen, are struggling to bring adequate housing and

medical services to Appalachia.

More important, we are concerned about bringing them Jesus' spiritual message. The first settlers had strong religious values. Most of them trekked into the hill country carrying only a long-handled axe, a hunting rifle and a Bible.

But today, an estimated 60-65 percent of Appalachians do not attend church and are not on church rolls. There is as much mystery about their religious values as about the 80 million unchurched across the United States.

Did the greed of outside exploiters kill spirituality in Appalachia like the greed of hunters killed buffalo in the West?

Did abuse banish spiritual hope? Is the excessive freedom given children compensation for the repression their parents know will come as adults?

In their fight for civil and human rights, blacks, women, Indians and Chicanos have strong leadership which Appalachians do not have.

But we missionaries have learned much about freedom and love from the mountain people, who, though economically depressed and overpowered for 200 years, have not lost their spirit. We are committed to work in Appalachia, foster social justice, empower the poor, and most of all, to share the Gospel of Jesus.

1978 by NC News Service



# 'Brother power' in the mountains of Appalachia

By Grace Cottrell

Brother Curt Kedley was laying floor tile and doing assorted carpentry in Iowa when he met a member of the Glenmary Home Missioners. That meeting became a crossroads in his life.

Young Kedley heard a whisper that became a call to rural ministry. He swapped the grasslands of the prairie for the hills and jagged mountains of Appalachia.

The modern missionary has his own way of preparing the ground for the seed of faith. It's quiet and low-key, but the result is a forceful, fruitful ministry.

As part of Glenmary's "brother power," he has spent the past four years in western North Carolina working with community leaders to set up day-camp programs for low-income children, sheltered workshops for the handicapped,

pounds. It was converted into cash by sales to building contractors and individual home owners.

The gift came when the mother of a participant in the association's program wrote to a relative asking for a donation. The relative, owner of a furniture factory, responded promptly. His donation filled nine cargo trailers.

Winning the confidence of an Appalachian community that is largely unchurched and barely acquainted with the Catholic Church involves service. This might mean awakening residents to their Christian responsibilities to the poor and the handicapped. It often means planning programs to solve problems of poverty, sickness or old age.

Brother Kedley's style is one of response to where the people are, what they see their needs to be, and what they'd like to have developed.

Brother Kedley's leadership and the seed money from Glenmary launched the Ashe County program. It is now funded

through state and federal channels as well as by the local community.

ANOTHER expression of Brother Kedley's modern approach to rural ministry is a test-tube house in which three individually proven economies were combined. For the first time, a single house has united solar heat, methane gas and diagonal studding (in lieu of upright).

A low-income family of five now lives in the test-tube house, which is monitored and frequently inspected by state and federal representatives. If it stands the test, the house will be a breakthrough, economically and ecologically, for people everywhere.

As chairman of the Blue Ridge Opportunity Commission, another agency seeded by Glenmary, Brother Kedley was a liaison between builders and lenders. This project and the program for the retarded are two major undertakings for

which he has been the catalyst. In a more subtle way, he has made the Catholic presence seen and felt by using volunteers to extend the ministry of the church.

Every summer, six to eight young men come to Jefferson, not as Catholics but as concerned friends. They are ready to patch a leaky pipe, haul a load of used clothing to a family in need, or run over the mountain to visit Aunt Hattie, who is old and lonely. By the time the ties of friendship are knotted, the volunteer is recognized as a Catholic, and "Ah, he's not a bad fellow at all."

It's the outstretch that enlarges the gateway to understanding and spirituality for thousands of mountain people. It's the extra reach that brings them through the open doors of the church. This is the task Brother Kedley is about. This the task of missionaries everywhere.

1978 by NC News Service



Brother Curt Kedley

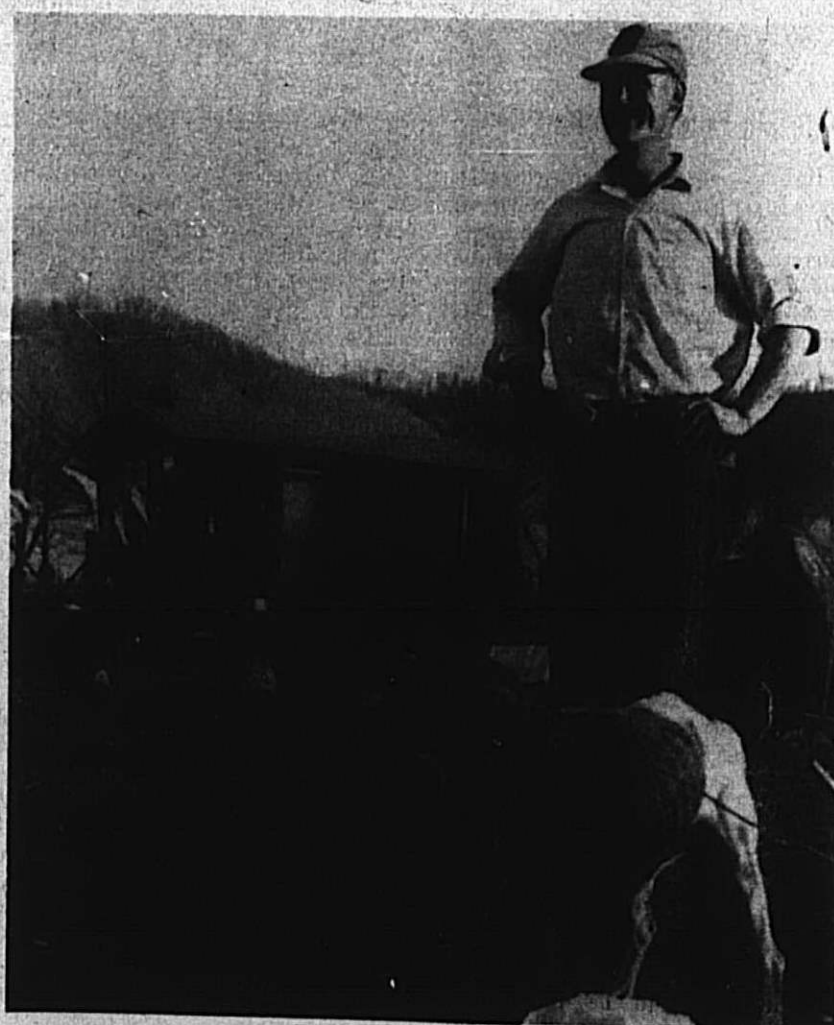
## Profile for today

a group home for the mentally retarded and demonstration housing that has become a model for other communities.

Brother Kedley started the Ashe County Adult Development Association in Jefferson, N.C. three years ago with seed money from Glenmary. The mentally retarded, 18 years or older, are taught community living and work skills. They receive a basic education and training that enables them to move into a more independent style of living. When they attain a certain level, some participate in sheltered workshop programs. Others transfer to group living that gradually prepares them to maintain a home of their own.

BECAUSE of the visible effect on the men and women in the program, it receives support and encouragement from parents, guardians and the community. A year ago this support was plain to see when nine tractor-trailer loads of unassembled cabinets and vanities were delivered to the association.

The unmatched, unfitted, uninventoried wood furniture weighed 396,000



**KNOW YOUR FAITH**



# California, last leg of the journey

By Father John J. Castelot

California was first settled by the Spanish in the 18th century, under the leadership of heroic Franciscan missionaries. Their leader, the most heroic of them all, was Fra Junipero Serra.

He was born on Nov. 24, 1713, in Petra on the Spanish island of Majorca. Junipero became a Franciscan priest and, after earning his doctorate in theology, was named to the Lullian University faculty. His future seemed assured, a life of quiet scholarship combined with pastoral work. In the latter area he distinguished himself as a dramatic, effective preacher. He loved the life and his students. Two of them, Francisco Palou and Juan Bautista Crespí, were to follow him to the ends of the earth.

But when he was 30, he decided to become a missionary. He induced Palou to join him. They landed at Vera Cruz, the port of Mexico, after a stormy voyage which left their little ship a shambles.

From there he walked 250 miles to Mexico City, taking only his clothes and breviary.

On the last leg of the journey an insect bit him but he paid no attention to it. It swelled and became infected; it never healed and caused him agonizing pain for the rest of his life.

AFTER A period of orientation at the Franciscan Convent of San Fernando, he was sent to the missions in the wild Sierra Gorda country to the north. He learned the Indians' language and labored strenuously at their evangelization for over eight years.

Then he took charge of the missions in Baja (lower) California. The new inspec-

tor general of the Indies, a Christian gentleman named Galvez, visited. He like Serra and dreamed of claiming Upper California for the faith and Spain.

It was an uncharted wilderness, although it was known to possess three fine ports: San Diego, Monterey, and what later would be San Francisco.

The expedition was carefully planned and painfully carried forth, with Serra and the civil governor, Portola, in command. Eventually, they reached San Diego and established a mission, one which would prove extremely troublesome, largely because of the Indians' hostility.

But Serra loved them and won them over, at least temporarily. Communica-

tions with Mexico were slow and hazardous, but this was just a first step; they were eager to find Monterey. Portola reached it by land, Serra by sea a few days later.

Junipero was ecstatic. It was a lovely spot and he made it his headquarters. Later it became capital of the Spanish territory.

JUNIPERO lost no time in converting the local Indians. Here he lived with joy and sorrow. Some of the civil governors were excellent men; others were thorns in his side.

One in particular was quite neurotic and finally Serra went back to Mexico City to explain the situation to the viceroy. When he arrived he was so sick and his leg so ulcerous that they forced him to bed. But not for long; the viceroy proved to be a man of highest caliber who accepted all of Serra's recommendations and sent a new governor to replace the troublemaker.

Serra's devotion to his Indians was well nigh incredible. When he learned at Monterey that the San Diego natives had burned the mission and killed, among others, a dear Franciscan friend, he begged the governor not to take reprisals.

He was ignored and appealed to the viceroy, who recognized the wisdom of his plea and acted on it, but not before some damage was done. It is impossible to tell in a short space all of Serra's accomplishments. Either personally or through others, he founded missions from San Diego to San Francisco, the joy of founding the latter going to his good friend Palou.

Age and infirmity caught up with him; the condition of his leg was intolerable and he had contracted an asthmatic condition which made even breathing painful. He died quietly in his little room at the mission near Monterey-Carmel on Aug. 28, 1784 at 71.

1978 by NC News Service

The Mission San Carlos Borromeo at Carmel, Calif., built in 1770, is believed to have been Father Serra's favorite mission. His body is buried beneath the altar.



## Missions—the cross in a new world

By Father Alfred McBride, O. Praem.

The Virginia Company of London devoted itself to opening up the Atlantic coast of North America. On Nov. 13, 1622, the members held a feast at the Merchant Taylor's Hall.

Before the dinner, they sat in St. Michael's Church in Cornhill to hear a sermon from John Donne, the dean of St. Paul's Cathedral. The dean told these 400 businessmen that their main work in crossing the Atlantic was not so much to make money as to win souls.

"God taught us to make ships, not to transport ourselves but to transport him. Let your sailors be missionaries, and you shall have made this island, which is but the suburbs of the old world, a bridge to the new. It shall join all to that world that shall never grow old, the kingdom of heaven."

This missionary spirit urged by Dean Donne coincided with the commercial development of the lands of the New World. The Spanish, Portuguese and French had already begun to make their way to the Western Hemisphere. French Jesuits, led by men such as Pere Marquette, were bringing Christ to the Indians in the

Great Lakes area of the United States.

FRANCISCANS, spurred by the inspiring work of Junipero Serra, worked in the Southwest and California — as well as in the Florida area.

The strong Catholic presence today in places such as the Upper Peninsula in Michigan, the waterways adjacent to the Great Lakes in states like Wisconsin, and the so-called Catholic line along the Mississippi, stretching all the way from parts of Iowa in the north down to St. Louis and finally down to New Orleans, is indebted to the Jesuit missionaries who penetrated the great Midwest heartland through Canada in the north and the Gulf ports in the south.

Eventually, the Midwest would be dominated by Catholic immigrants of German extraction, attracted by the rich farmlands, but originally it was selfless missionaries either ministering to French settlers in the Louisiana area or to the Indians farther north who settled the area for the Catholic Church.

The string of missions in California serve today as tourist attractions, but for the early Franciscans, they were outposts for the rooting of the Gospel in a strange milieu. The Franciscan strategy was as

old as that of St. Paul, setting up a network of Christian communities a day's journey apart. (Some of Paul's communities however, were farther apart than that.)

As for the original 13 colonies, there was no missionary activity in the strict sense. In the broader sense, yes, since the Catholic Church had no firm foothold in the beginning. There simply were not that many Catholics.

THE PRIESTS who came to serve the resident Catholic population possessed a technical mission status due to the smallness of the flock. But their work was one of maintenance more than conversion.

They did not come as a Xavier to call countless thousands of unbelievers to Christ. They came principally as maintainers of the faith to serve a group of people who already believed in Jesus and were committed to the Catholic Church.

Later, waves of Catholic immigrants (probably 50 percent of all immigrants after the Civil War) created a massive Catholic presence. This was less due to mission effort in the usual sense of proselytizing than to the sheer number of people transported on ocean-going vessels from Catholic lands.

But the efforts of missionaries among the Indians followed a classical pattern of apostolic spreading of the faith. Many of them suffered unbearable hardships and some died for their faith. Witness the story of the North American martyrs.

Out of their effort came the saintly Indian girl, Kateri Tekakwitha. It is a pity that our breezy, technology-formed consciousness and landscape has so covered over the first missions to U.S. soil. Freeways, gas guzzlers and fast-food operations cover up the sacrificial love that moved the first men who planted the cross in mid-America and the Southwest.

One need only retrace the work of Bishop Baraga of the Upper Peninsula in Michigan to sense the remarkable love the man had for Christ and for the people whom he served.

One thing to be noted about the missionaries of those days is that they seemed invariably to be men of the highest caliber, spiritually and intellectually — the kind of men who could be corporate managers in another time.

There is still lots of mission work to do at home and abroad. Let us hope the best and the brightest are still willing to try.

1978 by NC News Service



# A search for the unchurched— the results?

By Father Joseph M. Champlin

At this time last year the staff of St. John the Baptist Church, a 150-year-old parish on the north side of Syracuse, N.Y., was preparing to launch a month-long evangelization program in that area of the city.

Earlier the forward thinking pastor, Msgr. Charles Eckermann, had proposed an extensive effort for reaching out to the unchurched and updating the census. His proposal included long-range, short-term and immediate goals, the procedure to be observed, the tasks to be done, the staff needed and an estimated budget of \$5,800 to cover salaries and other expenses.

The staff made suggestions, then endorsed the document and sent it on to the parish council for approval.

Msgr. Eckermann obtained the summer services of four Sisters of St. Joseph and three seminarians who, together with the three resident priests, did the actual visitation of homes during July.

As a first step the staff divided the parish into four geographic areas. They then examined the previous census, the current envelope list, the public school religious education registration records and the recent Catholic high school enrollment data. From all these sources the director assembled a group of 868 homes for visits in that single month.

**THE MORE** immediate preparation for July's outreach labors included two weekend homilies, the development of an attractive brochure, an appeal to many for prayer and a two-day orientation session at the pastor's cottage.

This last step, a Thursday night through Saturday morning experience, sought to provide the workers with information about marriage annulment procedures, enhance their listening skills and foster a prayerful, enthusiastic spirit for the forthcoming project. Two outside experts, a priest from the marriage tribunal and a counseling psychologist from nearby LeMoyne College, supplied the input about their respective fields of endeavor.

On July 5, the missionaries (the pastor one of them) began their calls, working each day from 1:30 until 4:30 p.m., breaking for dinner, then resuming the visits from 6:30 until 8:30 p.m. On Saturday, they gave about two hours to the program; on Sunday everyone had a day off.

At the month's end, the visitors assembled for debriefing and an evaluation of the four-weeks' work.

The results?

— A little more than half the homes were visited with someone at home; in the other cases either no one was in the house (the callers left a brochure) or the former parishioners had moved.

— **THE MISSIONARIES** unearthed an abundance of spiritual needs among parishioners. For example, 30 confined persons requested Communion be brought to their homes; three dozen individuals were referred to the church's social service representative; 40 people with marriage cases or conscience problems asked for a priest's assistance.

Feedback from the parishioners contacted led to several practical recommendations for the future:

— An ongoing, year-round home visitation;

— A follow-up to those problems or concerns aired by people;

— Rotation of Communion calls between priests and sister ministers of the Eucharist to offer the sick or shut-in with an opportunity for penance and the anointing of the sick;

— More frequent home Eucharists;

— Greater awareness of Italian-speaking parishioners;

— An occasional Latin Mass;

— A parish newsletter to promote communication with the inactive people of St. John's;

— Continued parental involvement in the church's sacramental preparation programs.

Actual costs amounted to \$3,800. The staff judged this money well spent and the sustained modern missionary efforts in July amply rewarded.

1978 by NC News Service



## Discussion questions

1. Discuss this statement made by a man from Appalachia: "A carefree life is my philosophy for kids."

2. Have you observed inequities in the United States first-hand? As a Christian, what kind of obligation do you have to help close the gaps? Considering your place in society and your own family obligations, what kind of action can you take? Discuss these questions in a group setting if possible.

3. Define evangelization. Discuss.

4. In your own parish and city, what is being done to foster evangelization?

5. Why does the need for missions exist in such an affluent land as the United States? Discuss.

6. Discuss this statement made by John Donne in 1622: "God taught us to make ships, not to transport ourselves but to

transport him. Let your sailors be missionaries, and you shall have made this island, which is but the suburbs of the old world, a bridge to the new. It shall join all to that world that shall never grow old, the kingdom of heaven." Can his message be carried over into our 20th century?

7. How was missionary work accomplished in the United States when our land was new?

8. Define the two ways missionary work was accomplished.

9. Compare the problems of the modern missionary in the United States today with those of the 17th century.

10. Discuss the values of service in missionary work.

11. Who was Fra Junipero Serra?

12. What were some of the hardships he endured during his years as a missionary?



## —remember them—

† BRINKMAN, Mary F., 95, Our Lady of Lourdes, Indianapolis, June 6.

† DOWNS, Mary C., 75, Sacred Heart, Jeffersonville, May 31.

† FISCHESSE, Charles J., St. Lawrence, Indianapolis, May 31.

† GAVAGHAN, Nora, 87, Holy Cross, Indianapolis, June 5.

† GORMAN, Hazel A., 79, St. Mary, Indianapolis, June 5.

† HIRSCHMAN, Helen M., 71, St. Joseph, Terre Haute, June 3.

† HOGAN, Leona M., 82, Sacred Heart, Indianapolis, May 31.

† JINES, Arthur, 78, St. Anthony, Indianapolis, June 2.

† LaFLEUR, Wendell R., 71, St. Mary, Indianapolis, June 1.

† LUDEWIG, James W., 75, SS. Peter and Paul Cathedral, Indianapolis, May 31.

† MERL, Lorene, Little Flower, Indianapolis, June 2.

† PROVENZANO, Salvatore, St. Christopher, Indianapolis, June 3.

† REYES, Mary Staunton, 77, St. Mary, Richmond, June 1.

† ROBERTS, Mary Ann, 50, St. Lawrence, Indianapolis, June 7.

† SANTORO, Victor Augustus, Christ the King, Indianapolis, June 5.

† SCHMOLL, Albert A., 75, St. Mark, Indianapolis, June 6.

† SCHOMMER, Meinrad A., St. Michael, Indianapolis, June 6.

† STONE, Ralph, 80, Our Lady of the Greenwood, Greenwood, June 1.

† THOMS, Mabel W., 84, Our Lady of Lourdes, Indianapolis, June 5.

† WEBER, Virgil B., 85, St. Augustine, Jeffersonville, May 30.

† WEST, Marie A., 71, Our Lady of the Greenwood, Greenwood, June 3.

† WILLEY, Quentin R., 76, St. John, Indianapolis, June 5.

## Pope John anniversary

VATICAN CITY—Pope Paul VI marked the 15th anniversary of the death of Pope John XXIII on June 3 by presiding at a Mass in St. Peter's Basilica for his predecessor.

Among those present at the Mass, celebrated by Cardinal Gabriel Marie Garrone, prefect of the Vatican Congregation for Catholic Education, were 84-year-old Giuseppe Roncalli, Pope John's only surviving brother; a nephew, Father Giovanni Battista Roncalli; and a niece, Sister Anna Roncalli, a member of the Missionary Sisters of Verona who works in Richmond, Va.

Also present were 27 cardinals and about 30 bishops and archbishops.

## Education Workshops scheduled

The Board of Education Support Team (BEST) in conjunction with the Office of Catholic Education has announced the dates of the New Board Member In-service Workshops for June.

The workshops are designed to help new board members better understand their role as members of a parish or district board of education. In addition, the workshop will include a segment on the educational planning process currently in progress in the Archdiocese of Indianapolis.

The workshops are scheduled from 7 p.m. to 10 p.m. at the following sites: Monday, June 26, at Scelina High School, Indianapolis (Indianapolis area); Tuesday, June 27 at Our Lady of Providence High School, Clarksville (Southern); Wednesday, June 28 at St. Gabriel, Connersville (Eastern); and Thursday, June 29 at St. Patrick, Terre Haute (Western).

## Woods rites held for ex-teacher

ST. MARY-OF-THE-WOODS, Ind. — The Mass of the Resurrection was celebrated on Thursday, June 1, for Sister Marian Bernice Burke, S.P., 79, who died on May 30. Father Eugene A. Burke, C.S.C., of Niles, Mich., a nephew, was the celebrant.

A native of Chicago, Sister Marian Bernice entered the Sisters of Providence in 1917 and professed her first vows in 1919. During her 30-year teaching career she taught in schools in Washington, D.C., the Chicago area and in Indianapolis at St. Agnes Academy, St. Philip Neri and St. Thomas Aquinas Schools.

She is survived by one sister, Mrs. James Carney of Oak Brook, Ill.

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—cornucopia—

## Strictly for the birds!

BY ALICE DAILEY

Insomnia, they say, is for the birds, and believe me on that dark morning, they must have had it. Who else would start in SINGING at four a.m.? But then they had hit the sack at 8:30 the night before, about four whole hours ahead of me.

So many people are "into" insomnia, and so numerous are the antidotes offered, I decided to give them a try.

Rule One: "Relax completely. Let each body member go completely limp." I started with the feet. One foot went so limp,



developed a cramp in it. I creaked around the bedroom floor for five minutes, then turned in again.

Rule Two: "Let the hands hang loose." They went to sleep, but the rest of me didn't. Shaking them to get the blood circulating, I knocked off a bed lamp. I turned on one side until my shoulder bone bored a hole through the mattress. Flipping over, I stayed that way until that hip bone groaned. All the while, inside my head, a silly tune from pre-rock days kept going around.

You are my sunshine, my only sunshine.

Advice Number Three was 'to count sheep. So who has a meadow to put 'em all in? Well then, say the Rosary. I'm no theologian, but it didn't seem kosher to use prayer as a lullaby. O.K. then, how about a little transcendental meditation? Keep repeating one word over and over. No, not that word, Alice. Let's watch the language, please.

You make me happy when skies are gray.

"Shut up!" I ordered my subconscious. A little quiet elsewhere might have helped, too. Snores throughout the house were noisier than a rock festival. Someone must have been dreaming in Russian. That grunt, shoo, grunt, shoo sounded like "Marche Slav."

Outside, the cardinals—not the ecclesiastical kind—were at it, chirping up a storm. How could they be such a joy in the daytime, but such a pain in the dark? A couple of fools, trying to put themselves out of existence, were drag racing along the street. Morning paper boys yelled at each other a block apart.

You'll never know, dear, how much I love you.

"Oh, for heaven's sake," I groaned, "flip the record over."

Rule Number Four advised, "Fantasize." Why not? At the rate I was going, there wouldn't be an ounce of pep left in me during the day so why not fantasize and make it good? Great things began happening. Throngs of people were crowding into the Expo Center. It was an autograph party. Mine! The Governor and Mayor were elbowing each other, trying to muscle ahead to where my book was displayed.

"Just a minute, Your Honor," I whispered. "Protocol, you know. I'll get to you in a minute."

Sharp pealing blasted through the dream. With fear clutching like a hiatal hernia, I jumped out of bed and grabbed the telephone.

"S'matter?" a woman croaked "Din-chagithemeats?"

"W H A T?"

"Dincha git them eats? Or didja fergit?"

"Who are you trying to reach?"

"Oh, you don't know nuthin. You're so dumb." Bang!

With dawn's early light showing, I crawled back into bed. My head sang triumphantly. Please don't take my sunshine away.



**TIME FOR HOME TREASURES SALE**—The Guardian Angel Guild will conduct its annual home treasures sale on Saturday, June 10, from 9 a.m. until 2 p.m. at St. Thomas Aquinas School, Indianapolis. Elsie Fornefeld, at the left, is chairman of the event. She and Helen Scherrer, Betty Dreyer and Eloise Hudson, area chairmen, display some of the articles to be sold. The funds from the sale are directed toward special education for Archdiocesan students on the high school level.

## —the word this sunday—

By Father Donn Raabe

TENTH SUNDAY IN ORDINARY TIME

"Follow Me"

Hosea 6:3-6  
Psalm 50:1, 8, 12-15  
Romans 4:18-25  
Matthew 9:9-13

Today's readings balance last week's, which spoke of putting faith into practice. The human tendency is to go to the extreme of "doing" instead of "being." It's easier for us to become "work-aholics" than to spend time with each other. To follow Jesus means to do the works of faith in relationship—not avoiding others, but being with them and for them for their good. That's why He spent time with sinners rather than get so caught up with being in church all the time. Sure, His prayer was essential as was worship in the temple but His prayer and worship would have been meaningless without "rubbing elbows" in the "market places" of everyday life.

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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 9 & 10

The ST-PARK-FAIR, sponsored jointly by St. Thomas Aquinas Church, Fairview Presbyterian and University Park Christian Churches and the Butler-Tarkington Neighborhood Association, will be held from 5 to 11 p.m. on Friday and 2 to 11 p.m. on Saturday.

The Fair, featuring a fish fry, music and a variety of activities will be held at the intersection of the three churches at 46th Street and Kenwood Avenue, Indianapolis. It will be moved inside in case of rain.

## June 9-11

Our Lady of the Greenwood parish, Greenwood, will sponsor its annual summer festival on the parish grounds throughout the afternoon and evening. A chicken dinner will be served on Sunday beginning at noon.

## June 10

A rummage sale will be held at St. Philip Nerl School, 535 Eastern Ave., Indianapolis, from 9 a.m. until 3:30 p.m.

The Guardian Angel Guild will hold its annual home treasures sale at St. Thomas Aquinas School, Indianapolis, from 9 a.m. until 2 p.m. Funds from the sale are used to assist students in special education on the high school level.

## June 10 & 11

Joseph Lomangino, known around the world as "The Blind Apostle of Our Lady," will lecture on the Blessed Virgin's apparitions at Garabandal, Spain, at Chatard High School, Indianapolis, from 7 to 9 p.m. on Saturday and from 1 to 3 p.m. on Sunday. Admission is free.

Lomangino, who has dedicated his life to preach God's love for all peoples and the necessity for prayer and repentance, has lectured in 30 states and 12 foreign countries.

Sister Loretta Ann, O.P., of the Marian Center, Detroit, will speak on the Rosary and the message of Fatima at St. Joan of Arc Church, Indianapolis. Sister Loretta Ann's presentation will follow a holy hour which will begin at 1:45. Children are encouraged to attend with their parents.

## 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.

## June 11-15

Activities under the direction of Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, include the following:

June 11: Pre-Cana session at 12:30 p.m., 623 E. North St.

June 11: Alcoholism Help and Information "Recovery" meeting, 2 p.m., ASM office.

June 13: Simeon meeting for Holy Trinity parish, Indianapolis, 7 p.m., ASM office.

June 13: Committee meeting for the Campaign for Human Development, 7:30 p.m., ASM.

June 15: Simeon meeting at Cathedral's nutrition site, Indianapolis, 10 a.m.

June 15: Happy Irish meeting, St. Patrick rectory, Terre Haute, 11 a.m.

June 15: Indianapolis St. Vincent

dePaul general membership meeting, St. Lawrence parish, Indianapolis, 7 p.m.

June 15: AHI "AA" meeting, 1 p.m., ASM.

covered dish and her own table service.

The picnic will be held at St. Paul Hermitage in the event of rain.

with a celebration of the Mass at 5:30 p.m. A dinner will follow at 6:30 p.m. Tickets are \$1.50.

## June 14

The monthly luncheon and card party at St. Mark parish hall, Edgewood Ave. and U.S. 31S, Indianapolis, will begin with the luncheon at 11:30 a.m. Card games will follow the luncheon at 12:30 p.m.

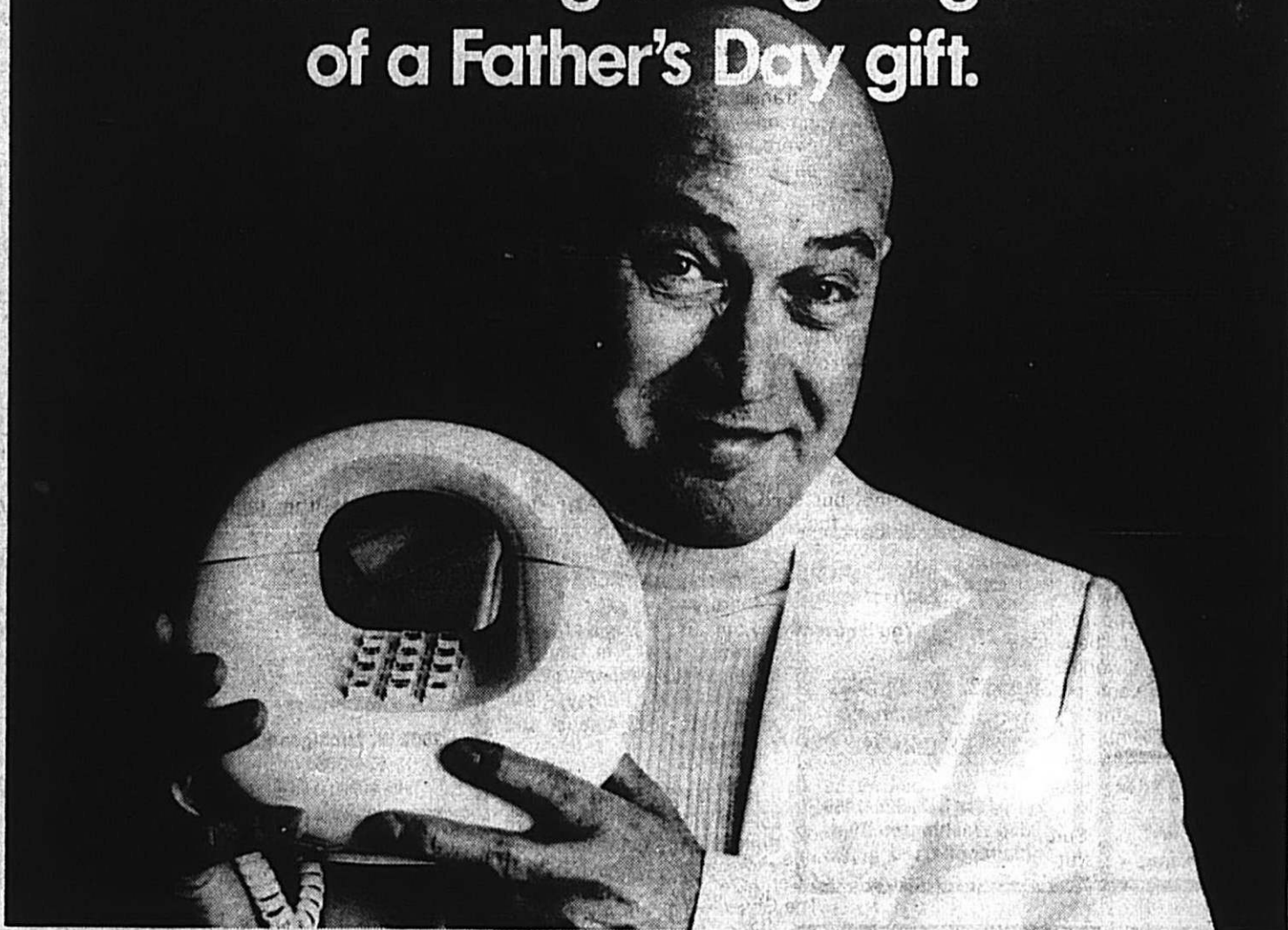
The Mother Theodore Circle, Daughters of Isabella, will have an evening of recollection at the K of C Hall, 13th and Delaware Sts., Indianapolis. The program will open

## June 16-18

Holy Angels parish, Indianapolis, will hold its annual summer festival from 5 to 11 p.m. on Friday and Saturday and from 1 p.m. until 9 p.m. on Sunday. Good food, games and activities for all ages will provide festival entertainment.

Little Flower parish, Indianapolis, will sponsor its annual festival on Friday, Saturday and Sunday. Dinners will be served each evening. Entertainment will feature "Poor Jack" rides.

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**GOLDEN ANNIVERSARY CELEBRATION**—Mr. and Mrs. Edward E. Tunny will celebrate their 50th wedding anniversary Saturday, June 10, at 2:30 p.m. with a thanksgiving and renewal Mass at Holy Spirit Church, Indianapolis. Following the Mass the couple's five children will host a dinner reception and dance at the St. Joseph Council K of C hall. Mr. Tunny and the former Emma L. Herbert were married at Immaculate Conception Church, Millhouses, on June 27, 1928, "the only clear day in the month of June that year." Their children include Ervin T., William A., Sr., James E. Tunny, and Marita C. Carter, all of Indianapolis, and Generose L. Holland of Greenfield.

## CYO sets first girls' cheerleading camp

The first CYO Archdiocesan girls' cheerleading

### 4th in a row for St. Pius X

The team from St. Pius X extended their reign as the CYO Cadet Baseball Champions by capturing their fourth consecutive title last Monday at Scecina Memorial High School.

Once again, the victim was the St. Gabriel team with St. Pius X defeating their westside rival, 8-5, in the league final game.

St. Pius X jumped to an early 1-0 lead in the top of the second inning, but St. Gabriel tied the game in the bottom of the third. With one run in the fourth and three more in the fifth inning, St. Pius X built a formidable 5-1 lead.

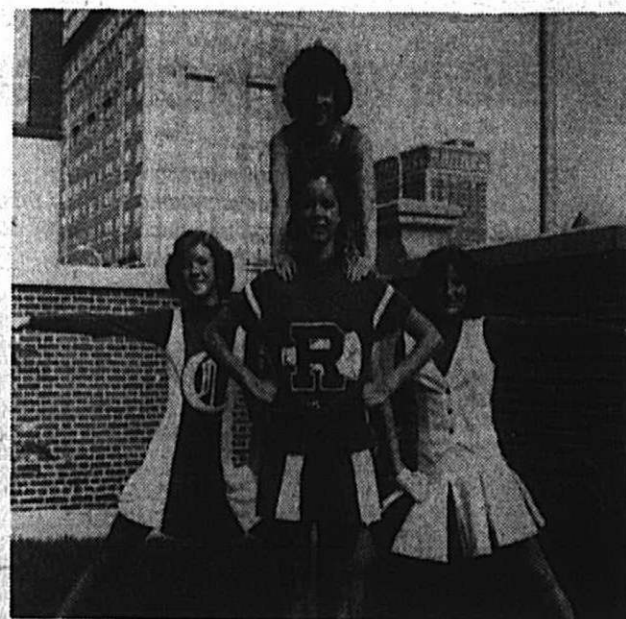
camp will be held this year at Camp Rancho Framasa in Brown County from Tuesday, July 4, through Friday, July 7.

The program is designed to help cheerleaders in age groups from fifth grade to high school freshmen. Cheerleaders from the Indianapolis Catholic high schools will direct classes on a one-to-one basis as well as in small groups.

The balanced program of required classes and electives will give campgoers the opportunity to choose courses in techniques, new chants, acrobatics and tumbling, pom pom routines and other areas of cheerleading.

The flyer announcing the cheerleading camp promises the girls four days of "new cheering experiences, new friendships, full camp life and fun."

Applications and/or information about the program can be obtained from Mrs. Connie Hagist, 2614 W. 44th St., Indianapolis 46208, phone (317) 293-9084.



**CHEERLEADING ROUTINE**—Four cheerleaders, among those who will assist at the CYO cheerleading camp at Camp Rancho Framasa in Brown County July 4 to 7, demonstrate one of their routines. The girls include in front left to right, Anne Sullivan, Chatard; Nancy Pich, Roncalli; and Cindy Riley, Scecina. On top is Terry Foresman, Cathedral. [Staff photo by Sr. Mary Jonathan Schultz]

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### Prelate detained

SANTIAGO, Chile — Mexico has denied entry to Archbishop Hilarion Capucchi, former Melchite-Rite patriarchal vicar for Jerusalem, sources close to Cardinal Raul Silva of Santiago said.

**THE NORTHSIDE** powerhouse also added three more runs in the top of the seventh inning. In the sixth and seventh innings, St. Gabriel staged a comeback by scoring four runs.

Tim Thoman pitched 6 2/3 innings to gain the win for St. Pius X. Greg Norris was the pitcher of record for St. Gabriel.

Four St. Pius X batters collected two hits each in leading their team. They were: Chris Farney, Bill Ackerman, Ted Labus and Tim Huss.

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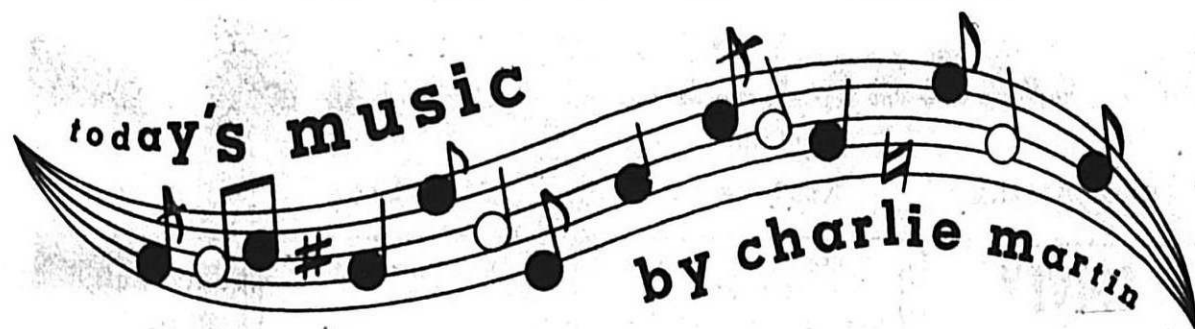
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## CHORUS

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Take time to tell me you really care  
And feel sad tomorrow together  
I'll always love you  
Forever, forever.

There'll always be sunshine when I look at you  
Something I can't explain

Just the things that you do  
And if you get lonely phone me

And take a second to give to me the magic you make.

## REPEAT CHORUS

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Heatwave's "Always and Forever" is a gentle, romantic ballad. The tempo is slow and reflective, creating a collage of romantic images. In some ways, the song speaks well of the powerful emotional level of being in love. In other words, it establishes some questions that need to be asked, for there are times when love is much more than sunshine and smiles.



The central idea of the song is stated in its title: One person pledges his or her love to another "always and forever." Even in its literal sense, there is a certain magic in the statement. Such love commitments create powerful emotional responses in the people involved. There is a sense of closeness that defies articulation and a life-renewing bond of unity in such a promise.

HOWEVER, OUR HUMAN feelings are complex, can change, and then be re-experienced on a different level. This can be true for the feeling of closeness that lovers share. Real love does not depend on feelings only, but rather looks to the trust, honesty, and openness invested in the relationship.

Further, there seems to be a natural rhythm in relationships, just as there are rhythms to all of life around us. There are times when we feel very close to a person we love. Yet other times we experience more emotional space rather than that previously felt closeness.

Such feelings of emotional distance can be threatening to individuals within a love relationship. But this distance can be part of the natural growth within the relationship. Love relationships based on real commitment can see this space as an opportunity for dialogue, a time for the sharing of other feelings that are also part of the relationship.

Indeed, there can be some pain, but with this perspective, both partners know that their relationship is not falling apart.

There will be times when the certain sunshine does not radiate. Yet, the belief that each person places in the relationship can bring a new and even closer sense of unity.

Another important line is, "Take time to tell me you really care." Nothing destroys a relationship more than taking it for granted. Assumptions hold little validity between people whose investment in a relationship depends on strong communication. Loving is a commitment that grows from both action and word, and assumptions on either level harm relationship growth.

IT IS NOT ALWAYS possible each day to tell all the people we love that we care, but we need to discover special ways to convey this commitment as often as possible. Doing so unleashes a powerful catalyst for further sharing of love in their own lives, and in a world that needs so much healing, each act of

ELECTED—New officers for APARE (Archdiocesan Association of Parish Administrators of Religious Education) are: Matt Hayes, Director of Religious Education at St. Thomas Aquinas parish, Indianapolis, President; Mary Jo Thomas-Day, Director of Religious Education at St. Monica parish, Indianapolis, Vice-President; Don Kurre, Director of Religious Education at St. Lawrence parish, Indianapolis, Secretary-Treasurer.

love makes a real difference.

Romantic love is neither the beginning nor the end of love's meaning. Romantic love creates new ways for understanding and appreciating our emotions. It can be powerful in its drawing people together, thus forming new individual enrichment.

Yet love leads beyond feelings to mystery. Our loving is an invitation to experience more fully the mystery of God's love, God's presence in our lives. As Paul says so well in his letter to his friends at Ephesus, to gain a glimpse of God is to know a power who is able to

do so much more for us than we can ever ask for, or even think of, and whose love is greater than every depth of feeling in our hearts. Ultimately, all of our loving participates in this mystery, in his total loving.

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## Father Donnul notes jubilee

Father Donnul Suttman, O.F.M., a native son of St. John's parish, Enclisburg, recently observed the 25th anniversary of his ordination.

The celebration was held at Bishop Luers High School, Cincinnati, where Father Suttman served as principal from 1964 until his resignation this spring.

The jubilarian was ordained at Holy Family monastery in Oldenburg, and also did graduate work at the theologate there.

A sister, Mrs. Anthony Doll, resides in Batesville and a brother, A. T. Suttman, in Xenia, O.

## Charismatic seminars set

The Catholic Charismatic Renewal Life in the Spirit seminars will begin Monday, June 12, at St. Simon parish, Indianapolis, at 7:30 p.m. The seminars, under the direction of Father Mark Weaver, O.F.M. Conv., will be held in the school library.

The series of meetings will continue on Mondays and Thursdays for three consecutive weeks concluding on June 29.

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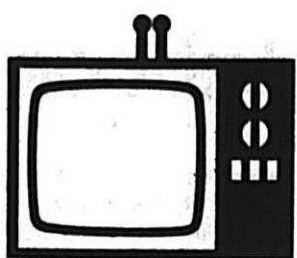
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## tv news and reviews

### state of the unions

Labor unions are getting it from both sides today—conservatives say union demands lead to inflation and liberals find them unresponsive to the needs of their members. Characteristically, Ben Wattenberg couldn't disagree more and explains why during the course of "The State of the Unions," airing Tuesday, June 13 at 8-9 p.m. on PBS.

Lest we forget, Wattenberg puts the matter into the historical perspective of what it was like for workers before unions, describing the dehumanizing conditions of life for a typical steelworker at the turn of the century, working 12 hours a day, seven days a week, for 17 cents an hour.

No question but that unions have improved the lot of all workers—not just the 20 percent who belong to a union—because any group of workers can unionize if the employer does not treat them fairly. Without unions, Wattenberg points out, the pressure of business competition would lead inevitably to cutting labor costs as the easiest way to increase profits.

As a matter of fact, Wattenberg says, unions have forced American companies to increase productivity by investing in modern technology which benefits both business and labor.

The point is that unions make management find more healthy solutions to problems than squeezing labor.

This may sound like a lot

of dull generalization but nothing about Ben Wattenberg's series, "In Search of the Real America," could ever be considered anything but lively and stimulating—or infuriating if you don't happen to agree with what is being said.

This is because Wattenberg has a genuine flair for dramatizing ideas and using concrete examples instead of appealing only to abstract statistics. Integrating all kinds of visual techniques from animation to docudrama, his style can as easily encompass a clip of "Our Miss Brooks" as it can a sensitive interview with Cesar Chavez.

This kind of popular advocacy journalism is rare to television. Wattenberg says unabashedly: "I'm a fan of trade unionism American-style" arguing that its contribution to the free enterprise system has resulted in "capitalism with a human face." It doesn't matter whether you agree or not with his position—it is the way he presents his case that leads a viewer to reflect more deeply on an important subject.

### religious broadcasting highlights

Radio: Sunday, June 11, "Guideline" (NBC)—Presents the second of three interviews on the pontificate of Pope Paul VI with Father James V. Schall, a Jesuit



**INCARCERATION**—Arrest and deportation is the fate that awaits huge numbers of illegal Mexican aliens who cross the border into the United States seeking a better life for themselves and a more hopeful future for their children. Their poignant story is told in "The Unwanted," airing over PBS June 20. [NC Photo]

### tv programs of note

Sunday, June 11, 8-9 p.m. troubled government  
(ABC) "1968: A Crack in Time." Cliff Robertson hosts this ABC News special which examines the dramatic social and cultural events of 10 years ago.

Thursday, June 15, 9-10 p.m. (PBS) "Ved Mehta's India." A blind Indian author makes a personal journey to his native land reporting on the everyday life of the people rather than their

### the norman conquests

Drama critic Walter Kerr prefers to think of comedy as tragedy in the reverse—opposite sides of the same coin, as it were. Laughing to keep from crying at the mess people can make of their lives is "The Norman Conquests," a three-part British comedy for adult viewers, premiering June 14 at 9-11 p.m. on PBS.

If you find British humor illusive and sexual farce distasteful, read no further. Not only is it very British in its understated, dead-pan manner but its battle between the sexes is rather rude. Add to that the fact that you must see the other two parts of the play in order to fully understand it, and you are presented not so much with a viewing choice as with a commitment of six hours of your life.

**THE PLOT SITUATION** may not sound too encouraging. Norman, a romantic charmer seemingly without a shred of moral scruple, spends a weekend trying to seduce his long-suffering wife, her sister, and sister-in-law. The complications are infinite and at times hilarious.

What playwright Alan Ayckbourn is really up to—and what rewards one's patience—are the characters of the six people who are involved in this absurd situation. As the vantage point is shifted from the three locations featured each night—dining room, living room and finally the garden—we see beneath the surface humor to the pain and desperation of each.

The acting here is extraordinary, especially that of Tom Conti who gradually makes clear the tragedy of Norman who loves no one and who is loved by no one. But make no mistake, it's not everyone's cup of tea.

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with arnold

# 'The End' violates Hollywood taboos

BY JAMES W. ARNOLD

Death and disease are two of the subjects one doesn't take lightly in American culture, because we genuinely fear them, and religion is a third, because Americans have always taken religion seriously, and we have a sort of unwritten truce that is helpful to the democratic spirit: I won't knock your religion if you won't knock mine.

"The End" is an important movie because it violates all these taboos in search of comedy, although it's hardly the first to try. It also marks the first really unusual creative effort by the production team built around Burt Reynolds, who is slowly becoming a pop culture figure to reckon with. Until now, Reynolds and his people have been breaking in with unpretentious, good-ole-boy Southern car-chase comedies ("Gator," "Smokey and the Bandit," etc.) that have been enormous box-office hits. The I.Q. level of "The End" is no higher, but whenever somebody makes a film about death, they're automatically moving up in class.



string, essentially because there is one person (his teen-

age daughter) who loves him.

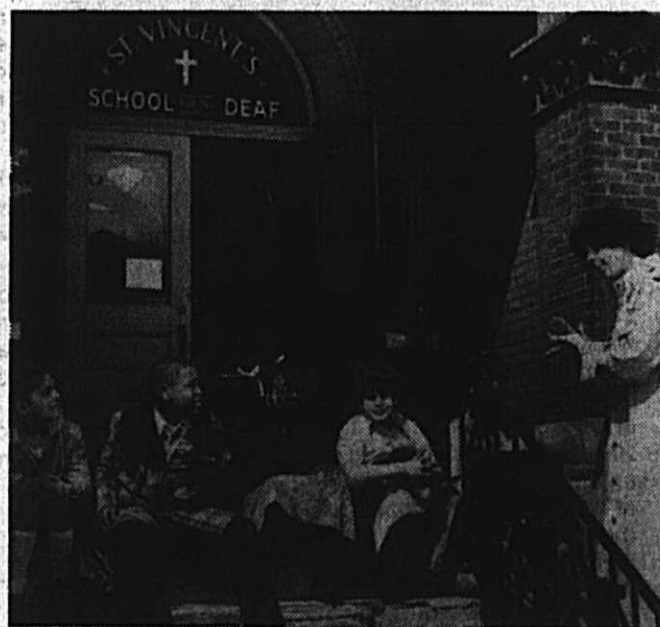
To make this very sad story funny requires not only wit and insight but a willingness to offend all the sacred institutions connected with health, dying and the hereafter. Reynolds (as star and director) and company have lots of schoolboy courage but not enough skill and sensitivity. It's one of those films where the participants are obviously breaking each other up and appealing to similar appetites in the audience, as in the Mel Brooks movies. But at its best, which isn't often, "The End" is a passable collection of satirical skits in a college fraternity show.

"THE END'S" basic joke is that the doomed hero (Reynolds) gets no real help from anyone, including himself (his fake macho facade quickly dissolves into tears), the medics, organized religion, his business partner (David Steinberg), his distracted and liberated ex-wife (Joanne Woodward), his dingy girl friend (Sally Field), or his fuzzy disconnected parents (Myrna Loy and Pat O'Brien).

Most of the gags are built off the harrowing impossibility of getting comfort from self-centered incompetents.

Aside from his daughter (Kristy McNichol), who never learns the truth, his best friend turns out to be a lunatic (Dom DeLuise) he meets in a short stay in a mental hospital.

everyone (aside from black comedy fanatics) will find something repulsive about "The End." Given the subject and the juvenile bravado of its creature, that was inevitable. But the attempt itself earns a few points. It reminds us, in its whacko way, of the loneliness of man in the face of final truths, and the absurd inadequacy of modern lifestyles to prepare us for the Day of Judgment. [Rating: C—condemned]



MOVIE SET—Children in the forthcoming MGM movie "Voices" sit on the steps of St. Vincent Academy High School in Newark, N.J., during a break in the filming and watch as a real life instructor, Maria Contardo, of the Bruce Street School for the Deaf, teaches them sign language. Overnight the high school was transformed into a movie set and the name changed to St. Vincent's School for the Deaf. [NC photo by D. J. Zehnder]

## —tv films this week—

SCRIPTED BY Jerry Belson, an ex-TV sitcom writer (his biggest previous film was "Smile"), "The End" was a special challenge because it had been floating around Hollywood for years without picking up a backer. It's easy to see why. It's about a young man who discovers he has a fatal disease and only a year to live, and that there is nothing in his typically vapid life to help him cope. Then he tries to commit suicide, with a singular lack of imagination and success. Finally he opts to live out the

**VANISHING POINT** (1971) (CBS, Saturday, June 10): A ludicrous but exhilarating whizbang of a car chase movie that works in about every trend in contemporary movies, but especially the theme of the existential anti-hero who wants only to be free, and leads the cops of three states on an exhausting, thrill-heavy whirl through the towns and

vistas of the desert west. Occasionally both silly and raunchy, but very visual and exciting, VP has become a youth cult film. Recommended for action fans, but not younger children.

**SHOOTOUT** (1971) (ABC, Sunday, June 11): Gregory Peck in perhaps his most forgettable western, a revenge-theme tale that mixes a classic plot (gun-slinger burdened by dependent women) with a lot of contemporary sadism, violence and sex. Not recommended.

**PLAY IT AGAIN, SAM** (1972) (CBS, Tuesday, June 13): Woody Allen (with Diane Keaton) in the bright film version of his Broadway comedy about a shy, intelligent movie nut whose admiration of Humphrey Bogart gets in the way of his romantic life. While the subject is occasionally risqué, the film is very moral, with the playboy ideal and mixed-up sex mores as clear targets of the fun. Solid movie comedy, but don't expect the Marx Brothers. Satisfactory for adults and mature youth.

**UP THE SANDBOX** (1972) (CBS, Wednesday, June 14): Irwin Kershner's funny and occasionally moving film of a Paul Zindel script that sympathetically describes the plight of a young urban housewife (Barbra Streisand) who fantasizes herself leading a much more exciting life. While the basic theme is women's liberation, the film is also movingly anti-abortion, as the heroine realizes her pregnancy is in conflict with the values of the age as well as the over-population concerns of her professor-husband. Recommended for perceptive adults, mature youth and all Streisand fans.

The movie's best bits have DeLuise cheerfully trying to help Reynolds kill himself (by jumping off a not-tall-enough tower, squeezing his skull in the mechanism of a folding bed, etc.).

All of this, of course, is gallows humor laid on broadly. There is the additional problem of taste: bathroom jokes, sex jokes, jokes at the expense of the old, crippled and insane. The DeLuise character turns out to be the incarnation of the Ultimate Polish Joke, a man who has gone nuts by being taunted by them all his life and who tells us an endless repertoire of the worst of them. When Reynolds tries to go to Confession, the priest is a callow unsure youth (Robby Benson) who is more impressed than shocked by Reynolds' sins.

**THE CONFESSION** sequence, of course, is outrageous because it breaks the truce: It profanes a sacred rite in a specific religion, which happens to be ours. But there's little doubt that the Reynolds character is trying to make things up with God only out of sheer panic, and that the laid-back character of the priest is getting in his way. Both are legitimate satirical points.

Similarly, it's satire not of God but of man when, in his final suicide attempt, Reynolds swims out into the Pacific (to the score of Sinatra's "My Way"), then changes his mind and prays for help, promising God 50% of the profits from his business and to keep all the commandments, though he can remember only two of them. Reynolds is a sinner for George Burns' God.

Ultimately, almost

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