



**BLESSING THE COFFIN**—Cardinal Carlo Confalonieri, 85-year-old dean of the College of Cardinals, blesses the coffin of Pope Paul VI. The senior cardinal was principal celebrant of the requiem

Mass which was concelebrated by 95 other cardinals. [NC photo by Arturo Mari]

## Anticipate an early end to conclave

BY JOHN MUTHIG

**VATICAN CITY**—As hundreds of the curious stream past Pope Paul's simple tomb below St. Peter's, the College of Cardinals has already unofficially begun electing his successor.

The commandant of the Swiss Guards and a small group of Vatican officials will not seal the oak conclave doors officially until 5 p.m. Aug. 25.

But the cardinals during their daily meetings in baroque, frescoed halls near the basilica have already begun the key process of getting to know one another and sizing up the leading candidates.

**THE CARDINALS** purposely made the period between the pope's death and the conclave as long as possible to cut down on the time they will have to spend sealed off from the outside world in electing Pope Paul's successor.

The lengthy pre-conclave period also allows input from the cardinals over age 80, whom Pope Paul excluded from the approaching election.

Actually none of the eight conclaves held in the last 132 years lasted more than four days.

And the upcoming election should not (See **EARLY END TO CONCLAVE**, Page 2)

## Compromise on women's ordination

# Lambeth Conference 'unites' Anglicans

BY ROBERT NOWELL

**CANTERBURY, England**—The 11th Lambeth Conference for all Anglican bishops, held July 22-Aug. 13 at Canterbury, concluded with the Anglican Communion more united than it was when it began.

This interpretation was confirmed at a press conference by Archbishop Donald Coggan of Canterbury, and was borne out by both the 35 resolutions the conference approved and by the relaxed and friendly atmosphere in which potentially contentious issues were discussed.

Of these, the most contentious was the ordination of women, on which the conference adopted a fairly lengthy resolution which recognized that the Anglican Communion can live together in amicable unity despite the differences of practice and conviction among its 25 member churches over this question.

In the resolution, adopted by a 318-37 vote with 17 abstentions and some 43 bishops absent from the debate, the

conference declared its acceptance both of those member churches that ordain women and of those which do not, and asked each to respect the other's convictions.

But the bishops rejected an amendment which would have recommended that the Anglican churches which have not yet ordained women should not do so for the next five years.

The conference called, however, for the utmost caution before any Anglican church takes the next logical step and consecrates a woman bishop. No such decision should be taken, the conference stated, without consulting the entire Anglican episcopate through the primates of the various member churches and without overwhelming support in both the church and the diocese concerned, "lest the bishop's office should become the cause for disunity instead of the focus for unity."

The bishops also tried to tackle the structural issues the whole agonizing debate over the ordination of women has brought to the surface. Involved here is the fact that the last Lambeth Conference, in 1968, led to the setting up of the Anglican Consultative Council, which was intended to provide a means of consultation during the 10-year interval between Lambeth conferences.

**BUT A NUMBER** of Anglicans have felt that the ACC did not tackle the question of the ordination of women satisfactorily and indeed made matters worse in 1971 by giving the bishop of Hong Kong the go-ahead to ordain women by the narrow margin of 24 votes to 22.

Thus in one resolution the conference advised member churches "not to take action regarding issues which are of concern to the whole Anglican Communion without consultation with a Lambeth Conference or with the episcopate through the primates' committee." (See **LAMBETH CONFERENCE**, Page 2)



**MAN IN CHARGE**—Cardinal Jean Villot, Vatican secretary of state and camerlengo [chamberlain], is the man in charge of handling the affairs of the Church until a new pope is elected. He will also officially convene the conclave on Aug. 25 to elect the new pontiff. [NC photo]



# Lambeth Conference (from 1)

mittee"—a pointed bypassing of the ACC. It went on to request the primates to initiate a study of the nature of authority within the Anglican Communion.

Analyzing this "complex and difficult subject," Archbishop Coggan told his fellow bishops that he felt the Anglican Communion was right to reject placing its center of authority either in the archbishop of Canterbury or in the Lambeth Conference or in the Anglican Consultative Council or in an Inter-Anglican doctrinal and theological commission (the establishment of which, with the label "advisory" firmly attached, was endorsed later by the conference).

"I DO NOT THINK there is a quick or easy answer to the question 'where is authority found?'" he said. "Nor do I think it is of the genius of Anglicanism to define too rigidly, though there is always, on the part of some of us, a craving for a rigid neatness."

"But I am coming to believe that the way forward in the coming years—and it may be a slow process—will be along two lines," he added. These would be for all the primates to meet "reasonably often"—"perhaps as frequently as once in two years"—for "leisurely thought, prayer and deep consultation," and for this primates' committee to be in the very closest and most intimate contact with the Anglican Consultative Council.

While the conference recognized that its acceptance of churches with women priests might disappoint the Catholic, Orthodox and Old Catholic churches, it warmly endorsed the work of the Anglican-Roman Catholic International Commission (ARCIC) and called the three agreed statements this body has drawn up on the Eucharist, on ministry and ordination and

on authority "a solid achievement . . . in which we can recognize the faith of our church."

Introducing the resolution, Archbishop Henry McAdoe of Dublin, Ireland, Anglican co-chairman of ARCIC, said an agreed statement is a totally new kind of document, born neither of compromise nor of a desire for calculated ambiguity but of a rigorous, hard and exhausting process of interrogation and examination that lasts at least two years and in which no relevant issue is avoided.

"Ten years' work will not bridge the gap of four centuries," he told the conference, "but it will form a stone in the arch of the bridge Christians must build if unity is to become a reality."

On mixed marriages, however, the conference found the general principles underlying the Catholic position "unacceptable to Anglicans" and stated firmly: "Equality of conscience as between partners in respect of all aspects of their marriage (and in particular with regard to the baptism and religious upbringing of children) is something to be affirmed both for its own sake and for the sake of an improved relationship between the churches."

The conference's debate on the Anglican Communion's relations with the World Council of Churches centered on the recent \$85,000 grant to the Rhodesian Patriotic Front by a controversial WCC program to combat racism.

The disquiet several bishops felt over this was allayed by adding to a resolution urging Anglican churches to reaffirm their support of the WCC an appeal to Christians everywhere "to re-examine as a matter of urgency their own attitude toward and their complicity with violence in its many forms and to take with the utmost seriousness the question which

the teaching of Jesus places against all violence in human relationships."

THAT ADDITION was taken from a strongly worded resolution on war and violence which described the use of the modern technology of war as "the most striking example of corporate sin and the prostitution of God's gifts" and which also called on all Christians "to protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations."

Equally strongly worded was a resolution on human rights which was originally a statement by the African Anglican bishops but which was taken over and re-written by the conference to apply throughout the world.

In its final form the resolution deplored and condemned as contrary to Christ's teaching and example the evils of racism and tribalism, economic exploitation and social injustices, torture, detention without trial and the taking of human lives—evils so rampant in some parts of the world, they said, "that they deter the development of a humane society."

They called on all governments to uphold human dignity and to defend human rights, including the exercise of freedom of speech, movement and worship, the right to be housed, freedom to work, the right to be educated and the right to eat.

The bishops urged all Anglicans to seek positive ways of educating themselves about the liberation struggles of peoples in many parts of the world, and they appealed to all Christians "to lend their support to those who struggle for human freedom and who press forward in some places at great personal risk" and not to abandon them "even if the struggle becomes violent."



TAKING A LICKING—David Mansell of Essex, England, gets an enthusiastic greeting from a canine named Penny during a recent visit with family friends to whom the dog belongs. (NC photo by Dennis Mansell)

## Early end to conclave (from 1)

be overly long either, despite the huge problems of the post-conciliar church and the size of the College of Cardinals. (Of 115 cardinals eligible to enter the secret conclave, only a handful are not expected to come.)

One reason for anticipating a short conclave is that many of the foreign cardinals seem determined to try to elect another Italian.

The last foreigner to wear the tiara was Dutchman Pope Adrian VI in 1522. And many cardinals seem to think that among current candidates only the Italians have the proper background for governing the Church.

Another reason for a quick election is that most cardinals know each other quite well already.

Many have participated in the Second Vatican Council as bishops—though few were cardinals at the time—and in the world synods of bishops, held in Rome every three years.

ALL ARE EXPECTED to come to Rome at least annually to participate in the yearly plenary assemblies of the various congregations and commissions of which they are members.

Finally, the vastly increased church communications since John XXIII died in

1963 have kept cardinals around the world informed generally on where their peers stand on key issues and what they have been up to in their own regions.

Some conclave cardinals from Western nations, say sources, are uneasy about how they will fare during the secret election. Many of the cells where cardinals will live will not have private bathrooms and many might not even have running water.

Papal election rules say that cells must be chosen by lot.

All cardinals are sworn to absolute secrecy, not only about what goes on in the conclave, but also about the general congregations.

Each had to take the following oath in the presence of his fellow cardinals:

"We cardinals of the Holy Roman Church . . . promise, bind ourselves and swear, as a body and individually, to observe exactly and faithfully all the norms contained in the apostolic constitution (on electing a new pope, issued by Pope Paul) . . . and scrupulously to observe secrecy concerning everything that shall be dealt with or decided in the congregations of cardinals, both before and after the conclave, and concerning anything that in any way may pertain to the election of the Roman pontiff."

Outside the halls of the general congregations, guessing continues about who will win the two-thirds plus one votes to become pope.

IN FRENCH CIRCLES, the leading candidate seems to be Cardinal Paolo Bertoli, 70, former papal diplomat and former head of the Congregation for Saints' Causes.

Still on everyone's list are Cardinal Sergio Pignedoli, head of the Vatican Secretariat for Non-Christians, and Cardinal Sebastiano Baggio, prefect of the Congregation for Bishops.

The leading non-Italian on the lists is still Argentine Cardinal Eduardo Pironio, prefect of the Congregation for Religious and one of 22 children of Italian parents.

All but 12 of the cardinals under 80 who can enter the conclave rooms, including all the American electors, became cardinals under Pope Paul and have never before been in a papal election.

Some of the American cardinals expressed a certain bewilderment about what awaited them in the conclave. But all of them seemed to share the spirit of Cardinal William Baum of Washington, who said he was "serenely confident" about the election and the future of the Church, guided by the Holy Spirit.



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## Tuition tax credit bill loses in Senate by a 56-41 vote

WASHINGTON—Only hours after both sides had predicted a close vote, the Senate defeated an effort to provide tax credits for tuition paid to private and elementary and secondary schools by a surprisingly strong 56-41 vote.

The Senate then approved tuition tax credits for college students by a 65-27 vote.

The measure now goes to conference to resolve differences with the House, which has passed a bill that includes credits for elementary and secondary school tuition.

The conference committee could conceivably revive the credit for elementary and secondary schools, but the House margin in support of the credits—209-184—was proportionately weaker than the Senate vote of opposition.

The Senate appointed conferees who support credits at the pre-college level.

Opponents of the credit argued that the Supreme Court has already ruled tax credits unconstitutional at the state level and would rule a federal credit unconstitutional as well.

After it dropped the credit for elementary and secondary schools, the Senate voted 85-10 to accept an amendment by Sen. Peter Domenici (R-N.M.) to urge the Department of Health, Education and Welfare to direct more aid to private schools through existing programs.

## ABCC luncheon for clergy slated

The annual luncheon for Archdiocesan priests hosted by Archdiocesan Black Catholics Concerned (ABCC) will be held at five different locations this year to better accommodate those priests who plan to attend.

The luncheon will begin at 12 noon at the following sites: **Connersville**, Miller's Cafeteria, 704 Eastern Ave., Wednesday, Aug. 23; **Clarksville**, Holiday Inn, I-65 and Eastern Ave., Thursday, Aug. 24; **Terre Haute**, St. Patrick parish, 1807 Poplar St., Thursday, Aug. 24; **Indianapolis**, (two sites) King's Table, 5502 E. Fall Creek Parkway, Wednesday, Aug. 30; and King's Table in Beechcrest Shopping Center, South Sherman Drive, Thursday, Aug. 31.

Priests are reminded to return their reservation cards by Monday, Aug. 21.

The luncheons are held to better familiarize the priests with the program of Black Catholics Concerned, both on the Archdiocesan and national levels.

The annual collection to assist the program will be held on the weekend of Saturday, Sept. 30, and Sunday, Oct. 1. Last year the collection netted \$12,000 toward the program. This year's goal is \$20,000.

Mrs. Amanda Strong is area chairman, and Archbishop George J. Biskup is on the national committee.

## Block to peace

**SALISBURY, Rhodesia**—"Certain central features" of the internal agreement signed in March by Rhodesian Prime Minister Ian Smith and moderate black leaders "make peace very difficult if not impossible to achieve," according to an analysis by the Rhodesian Catholic Justice and Peace Commission.

## Korean charge

**TOKYO**—The Japanese Catholic Council for Justice and Peace has published appeals from two Korean groups charging the Korean government with persecuting the Catholic Church and violating the rights of students and workers in that country.

## Ruling scheduled

**RALEIGH, N.C.**—Superior Court Judge Donald L. Smith is to rule September 1 in a church-state controversy involving state regulation of 63 Christian schools in North Carolina. Catholic school officials have stayed out of the dispute, in which education officials have brought suit against schools because of their failure to file written reports on their operations.



**SOCIAL MINISTRIES AND VIETNAMESE**—Mrs. Sue Ley [standing] and Vitus Kern [right] assist in the "paperwork" to begin the process whereby Vietnamese in the Archdiocese can apply for permanent residence status in the United States. With Mrs. Ley and Kern, both with Archdiocesan Social Ministries, are at the left, Than Nguyen of Lawrenceburg, Lien Nguyen of Seymour and Trang Do of Versailles. [Photo by Sr. Mary Jonathan Schultz]

## Viet refugees seek permanent status

About 350 Vietnamese refugees—men, women and children—who are now living and working in the Indianapolis Archdiocese are taking preliminary steps to apply for permanent residence status in the United States.

The work has been handled through the office of Archdiocesan Social Ministries under the direction of Mrs. Sue Ley, ASM program convener, and Vitus F. Kern, ASM assistant.

**MRS. LEY SAID THAT** special legislation (Public Law 95-145) is permitting "Indo-Chinese people to apply for the permanent residence status at this time. After a period of two years, these applicants have the option of applying for U.S. citizenship."

All of the paper work connected with the process has been done at ASM

headquarters, 915 N. Holmes, Indianapolis. Through the Hammond district office of the Immigration and Naturalization Service, an examiner from the Indianapolis office was assigned to interview each applicant who applied for the permanent residence status. The 350 applicants came from all sections of the Archdiocese.

**THE THREE-PART PROCESS** consisted of registration, fingerprinting and an interview with Miss Landa Camilli, Immigration examiner.

The family name of many of the applicants is "Nguyen," (pronounced "Wen"), but Mrs. Ley explained that this is a name much like "Smith" or "Jones" in the United States and that a large number of the Nguyens are not related.

## The 1978-79 Directory and Buyers' Guide for the Archdiocese of Indianapolis is now in preparation.

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## Advice for Pope

**LONDON**—Ten prominent Catholic scholars and theologians have appealed for a new pope who will abandon centralism in the church, bring different mentalities into the Italian-dominated Roman Curia, use the papal office as a primacy of service and encourage Christian unity.

## — the word this sunday —

By Father Donn Raabe

TWENTIETH SUNDAY  
IN ORDINARY TIME

"As He Is"

Isaiah 56: 1, 6-7

Psalms 67: 2-8

Romans 11: 13-15, 29-32

Matthew 15: 21-28

Today's Gospel situates Jesus in modern-day Lebanon. There he meets a non-Jewish lady who asks for His help. Because His sense of mission was that He had come for the "lost sheep of Israel," He avoided her. However, her persistence and something else changed His mind: It is not just the Jews who seek God and His mercy. Isaiah, centuries earlier (in the first reading), had predicted that it is an attitude of the heart put into practice that makes any person pleasing to God, or as the prophet Micah says it: "All God asks is that you act justly, love tenderly and walk humbly with your God." This was the call of the Jewish people—that through them all people might come to know God as He is. It was a gift which they received before Christ and especially in Christ. Created in Christ's image, in community, we all seek the face of God in our own way. The mission of the Church, its gift, is to so live in Christ that others will be attracted to know God as He is.



— living the questions —

# Pope Paul VI had the courage to stand up for justice and truth

BY FR. THOMAS C. WIDNER

## Long Live the Pope

Pope Paul VI will be remembered, I think, for keeping the Church one during a period in which it was not a unity. He will be remembered not just for his convictions, but for his fierce defense of all that seemed reasonable and just. He will be remembered for his principles. In an age which scorns logic, reason, principles and convictions, Pope Paul VI continues to be an example of courage.

In recounting the highlights of the man's life, I was amazed at the output of his mind, the force of his knowledge and the depth of his intellect. Somewhere I read an opinion which described Paul as a man who felt people could be convinced of the rightness of his words by the sheer logic of his reasoning. Not all were convinced.

But there is the documentation of the man's thoughts which will, I think, be as much a guide to future Catholic thought as the documents of the Second Vatican Council. Builders of a more just society will have to pay closer attention to *Populorum Progressio*. Defenders of family



life will regard *Humanae Vitae* for its appeal to strengthen family life long after our world has forgotten that our age used it as a tool for weakening the family.

And what of the next Pope? Whoever he is, it seems certain that an even greater trend toward Church unity will occur. By that I mean that I think on the universal level we will see the Church making greater efforts along ecumenical lines. That, I believe, will highlight the reign of the next Pope.

Moreover, it seems as though the next Pope will be likely to continue the general thrust of Paul's efforts. We might not exactly experience an "era of good feeling," but the next Pope is likely to spend much of his energy healing wounds.

## Alternatives to Abortion

A spokesman for Abortion Alternatives, who wished not to be identified, told me that the counselors for the service have been trained by Plus-Line, an agency of Archdiocesan Social Ministries, in turn an agency of Catholic Charities. Steve Kramer, ASM representative in family life, indicated that this is true, but said the problem with that particular independent group was the "day to day working out" of a service on the local level. In other words, Kramer was saying that members of Abortion

Alternatives had received the original training, but had, as an organization declined follow-up supervision through ASM.

The Abortion Alternatives spokeswoman explained that ASM had wanted the group to change the name of the service to be in line with other Birthline services throughout the Archdiocese. The Harrison County group, however, decided to go on its own and support itself on a local basis.

The irony to this is that many of the Birthline services will now have to find their own funding since the disastrous Catholic Charities appeal last December resulted in a 45% cutback in funding for ASM. Because Catholics of the Archdiocese responded poorly as an Archdiocese, many other services of ASM at the local level will have to come up with their own funding in order to continue operating.

With respect to Abortion Alternatives, Kramer indicated some conflict between the group and the Right to Life movement. Though Abortion Alternatives is an outgrowth of that movement, the Right to Life movement itself is in part a political response to a moral problem. Kramer sees the two operating at distinct levels, otherwise confusion sets in.

Kramer summed up the feeling of ASM for independent groups such as Abortion Alternatives by describing its members as "filled with generosity, but unwilling to accept the organizational discipline of the larger unit, the diocesan Church."

Services like Birthline, Abortion Alternatives, Matrix-Lifeline, Birthright and so on—if they are going to establish their credibility with the Church—are going to have to observe this discipline set up through the Church. The generosity of individuals at the local level needs to be backed up by the official recognition of the larger, diocesan Church. It is not that making our own individual efforts is bad. It is a question of purpose.

Why would we not want to be identified with the larger Church? The burden of proof, it seems to me, is on the local unit to prove itself capable of responding to the greater issue. Are we catholic or are we parochial?

— washington  
newsletter —

# Problems of aging society in spotlight as legislators weigh new tax relief bill

BY JIM CASTELLI

WASHINGTON—The congressional debate over a new tax bill has revived discussion of the financial problems of the

Social Security system, and any discussion of Social Security must lead to a broader discussion of the problems America faces as an aging society.

Low birth rates, lower mortality rates and the presence of the post-World War II baby boom will all combine to bring about the greying of America early in the 21st century.

Today, 11 percent of the population is over 65; in 2010, almost 20 percent of the population will be over 65. As a result of population shifts such as this and trends toward early retirement, the ratio of active workers to retired persons will drop from six to one today to three to one by 2030.

This raises serious questions about America's ability and will to find the resources to support its elderly. Despite the significant proportion of federal revenues going to the aged, the aged still have great needs; while they make up 11 percent of the population, they make up 29 percent of those living in poverty.

As the population ages, it will also shift



In make-up; women outlive men, and while women make up about 51 percent of the general population, there are 143 women over 65 for every 100 men.

This figure is important because the fastest growing group of poor people in the United States today is made up of middle-aged women left alone and without resources by widowhood or divorce.

Secretary of Health, Education and Welfare Joseph Califano cited four major questions raised by an aging population in testimony he gave recently before the Senate Special Committee on Aging:

—"How adequate are our definitions of 'old age' and 'retirement'?"

Califano said the use of age 65 to define "old age" may be arbitrary at a time when people are healthy and able to work well past that age.

At the same time, he said, many people with good pension programs are now able to retire early, perhaps at 55 after 30 years of work.

THESE FACTORS have left millions of people who are retired from full-time work but still want to work. He said more part-time jobs, phased retirement and incentives to work beyond 65 are needed.

—"Califano asked, "Should we restructure our existing, uncoordinated mechanisms, private and public, for providing income security to older Americans?"

He also asked, "Are we comfortable with a system in which some retirees pile up the maximum Social Security benefits on top of generous pensions, while other retirees have no pension income and find Social Security barely enough to get by on?"

"Or would it make more sense to recoup those tax benefits and apply them to more

generous and more widespread Social Security coverage?"

—"How shall we deliver the services older citizens need—particularly health care—more compassionately and efficiently?"

HE SAID WAYS must be found to provide better health care in the home and supervised residences for those who live alone but want to stay in their community.

—"What role shall families play in caring for their older members?" he asked.

Califano said the present system treats the elderly as individuals and not as members of families.

"Because families themselves are so various, our approaches must also be varied," he said. "For those who do live with relatives, for example, day care or respite service might be available to give the caring relative the freedom to leave home without worrying about the aged person."

He said supervised living arrangements for those who lived alone but near their families and volunteers trained to care for the elderly were also needed.

SOME PEOPLE WARN that one result of an aging population will be tension between generations if young working people feel the elderly are a burden.

But this concern is short-sighted. "Indeed, the elderly are ourselves—and our children," Califano said. "The commitments we make to the elderly of tomorrow are no less than the commitments which we all make to ourselves."

The U.S. Catholic bishops addressed the same concern in their 1975 statement, "Society and the Aged: Toward Reconciliation."

"In rejecting the elderly, we do more than perpetuate injustice; When we reject any stage of human life, we are in effect rejecting a part of ourselves and our connections with the human community," the bishops said.

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**HATS IN CONTRAST**—The pointed hats of cardinals and bishops were not the only hats to be seen at the funeral. Laborers in their hard hats were invited and seated with the official delegations. Pope Paul had visited these steel workers in the southern Italy town of Taranto in 1970. [NC photo by Arturo Mari]

## letters

### Fr. Champlin's Scripture quotes 'misleading,' reader contends

To the Editor:

I read with interest the article by Fr. Champlin on the Roman Charismatic group (Aug. 4). I also noticed several misleading quotes from the Scriptures.

He seems to put too much stress on the gift of tongues. This is a common trait of this movement. I do not doubt that some are blessed with this gift, but he did not fully quote St. Paul.

Fr. Champlin mentions that tongues is a gift of the Holy Spirit. First Corinthians gives nine gifts. What Fr. Champlin does not say is that the gift of tongues is mentioned eighth (1 Cor. 12:8-10). St. Paul also says that all gifts should be used together. He compares these gifts to the body and how all parts work together (1 Cor. 12:12-27).

As to where the gift of tongues fits in, St. Paul says, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, government, diversities of tongues" (1

Cor. 12:28 KJV). This is another example of the relative importance of tongues.

Chapter 14 states that prophecy is the gift of importance. Verses 3 and 4 say "But, he that prophesieth speaketh unto men to edification and exhortation, and comfort; he that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

The way that Fr. Champlin describes the meaning may be musical, but it does not fit the rules of order St. Paul puts down in verses 27 and 28. No more than three should speak in tongues. And only if there is an interpreter. If there is no interpreter the people should give silent praise to God.

Fr. Champlin ends by quoting 1 Cor. 14:18. "Thank my God I speak with tongues more than ye all." The next verse says "Yet in the church I rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

I do not argue with the gift of tongues being real. I just feel that too much im-

## question box

### Did the Gospel writers really 'tell it like it was'?

BY MSGR. R. T. BOSLER

**Q.** In one of your answers you said the Evangelists put words in the mouth of Jesus. This makes it sound as though the Gospels are contrived rather than true. If they were not going to tell it like it was, why not skip it altogether unless they planned to deceive?

**A.** The Evangelists wrote under the inspiration of the Holy Spirit to preserve for all time what the first Christians believed about Jesus and his message.

They were not like modern reporters or historians quoting precisely from the words of Jesus. They selected from the sayings of Jesus that had been handed down orally or in writing and from stories about his miracles and actions the material they needed to teach what they knew about Jesus. They wrote with a certain hindsight that came from the fuller understanding which they gained with the help of the Spirit after the Resurrection, Ascension and Pentecost.

Each Evangelist adapted, shortened or enlarged the material to present his own viewpoint and understanding of the Christ event. That is why we must study all four Gospels, for though they seem alike, each offers different insights into Jesus and his teaching.

The first Christians added to or enlarged the parables of Jesus to fit the circumstances of a growing, persecuted Church. They did not think they were doing anything dishonest or deceptive by adding these words to what Jesus had said, for they believed that the Resurrected One lived on and taught through them.

**Q.** I am disillusioned. Is it now accepted practice for the people to laugh out loud frequently and also applaud in church? That is like show business. I would like your opinion.

**A.** There are times when laughter and applause would be out of place in church—during the reading of Scripture and the Eucharistic prayer, for instance—and other times when such action might be acceptable, depending upon the kind of congregation and local custom.



Doubtless, you are old enough to remember the old-time parish mission, when the popular mission preacher would warm up his listeners by getting them to laugh uproariously at his funny stories. Or maybe you attended a papal Mass or at least heard how the enormous crowds in St. Peter's basilica would applaud and shout as the pope entered and left.

A little humor during the Sunday sermon or announcements helps keep attention to the message. And after an ordination or wedding it certainly seems appropriate to applaud. It is human to laugh and applaud, especially when we are happy and joyful, which is the way we ought to be when we come together to celebrate with Jesus before the Father. Somehow I just don't think God wants us to act like dumb animals when we worship.

**A.** As a Catholic I am very worried about something. I work in a drugstore, and sometimes I have to sell articles that will be used for contraception. One priest once told me I should quit my job. Is it necessary that I quit?

**A.** No. You have no obligation to inquire into the intentions of the purchasers of contraceptives. You may presume that they believe the use of the contraceptives is the right thing for them to do. This would be true of most of the non-Catholics and also the Catholics. At worst, what you would be doing would be remote cooperation in a doubtful sin of another. Don't worry about it.

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## 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.



### Decries work of 'Merchants of God'

To the Editor:

Worse than the horrors brought on this world by the merchants of death are the horrors brought on by the merchants of God.

It was the instigators of the Crusades of

importance is made of it. St. Paul feels that the key gift to the church is prophecy.

I close with this Scripture quote: "But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues. Let all things be done decently and in order" 1 Cor. 14:38-40.

Paul Yearwood

Indianapolis

the Middle Ages who led to the herding of the Jews of the cities of Europe into their synagogues. Then Hitler repeated this on a massive scale in the gas chambers, and the Christian world looked the other way.

Now our Evangelist President is supporting the Arab holocaust of the Jews by relentless pressure on Israel to put its fate in Arab hands.

The merchants of death who profit from the sale of arms are the obvious great malefactors against humanity. But even worse are the more insidious ones who promote the holocausts, but do so under the pretense of serving, not as merchants of death, but as the merchants of God.

Hyman Olken

Livermore, Calif.



—the tackler—

# Priest invalid does hospital counseling in wheelchair

BY FRED W. FRIES

An Archdiocesan priest who has been confined to a wheelchair for the past five years is now working as a part-time chaplain at Community Hospital, Indianapolis.

Father George Stahl, who was placed on sick leave in 1971 and now lives with a private family in Christ the King parish, does counseling work in the Hospital's rehabilitation section. Presently he works one day a week on a flexible schedule.



Father Stahl took the assignment on a trial basis at the suggestion of Father Joseph Kos, full-time Catholic chaplain at Community and a student at Secelna High School when Father Stahl was teaching religion there in the late 1950's.

"I THOUGHT THE IDEA had merit," Father Kos told the Criterion, "because we could tap Father Stahl's considerable talents and at the same time afford therapeutic benefits for both priest and patient."

Father Kos believes that the concept of a counselor in a wheelchair might create a special degree of empathy. "Time will tell," he added, "but I honestly feel that Father Stahl can add a significant dimension to our chaplaincy apostolate."

A major asset to Father Stahl in his hospital work is a battery-operated wheelchair which was purchased with donations from his former parishioners in the St. Paul Decatur County, area. The fund-raising effort for the purchase of the wheelchair as well as to finance ambulance transportation to and from the hospital was spearheaded by Ruth Pope and Tom and Jane Kelly.

Father Stahl did pastoral work in four different parishes during his career. In 1967 doctors diagnosed his illness as multiple sclerosis, but he continued pastoral work until 1971 when further deterioration in his condition forced his retirement.

FATHER STAHL IS HOPEFUL that he can "benefit people" in his hospital work. "If I help others," he said, "I know that I am helping myself."

Sometimes the situation may call for just a friendly greeting or a blessing, he said, but if a patient wants to talk or go to confession, I am ready to counsel with them. "I have a tin ear," he said with a



**STUDIES SCHEDULE**—Father George Stahl studies his schedule for Community Hospital patient visitation calls with Catholic chaplain, Father Joseph Kos. At the left is Mrs. William Kaiser, who assists Father Stahl in making his weekly rounds. [Photo by Fred W. Fries]

chuckle, "and if someone wants to fill it, I'm willing to listen."

**FOR THE PAST SEVEN** years Father Stahl has resided in the home of Mr. and Mrs. William Kaiser, 5620 Norwaldo Avenue. Mrs. Kaiser accompanies him on his visits to Community and provides physical assistance while he is making his rounds.

St. Meinrad classmates of Father Stahl (he was ordained in 1956) have joined him several times on special occasions in concelebrating Mass in the Kaiser residence. Last June a special telephonic hook-up was provided which permitted him to "participate" in the installation of a classmate, Bishop Joseph Hart, as Ordinary of the Diocese of Cheyenne, Wyoming.

**SEEK REPLACEMENT**—Mr. and Mrs. James Commons, members of St. Michael parish, Indianapolis, who live at 4305 Manning Road, are mourning the loss of a long-cherished outdoor statue of St. Francis of Assisi in the storm which swept central Indiana on June 25. A tree toppled over and shattered the cement keepsake, and they are looking for a replacement. Any Criterion reader who has such a statue which they would like to dispose or knows where one can be obtained is asked to call 283-8534.

**MARIAN COLLEGE REGISTRATION**—Registration is now underway for fall semester day and evening classes at Marian College. Classes will begin on Aug. 22 and continue through Dec. 15. A complete schedule can be obtained by calling 924-3291, Extension 218 or 225.

**AROUND AND ABOUT**—Ninety-one youngsters, aged four years through the fourth grade, attended the first annual Summer Bible School conducted August 7-11, at St. Lawrence parish, Indianapolis. . . . Joseph Schaedel has resigned his post as principal of St. Roch, Indianapolis, to begin studies for the priesthood at St. Meinrad.

**SINGLES CLUB DINNER**—The St. Matthew's Singles Club is sponsoring a dinner on Saturday evening, Aug. 26, at the Heritage House. Reservations may be made with Margaret Clements, 888-2195 with a deadline of Aug. 23.

**SPECIAL RECEPTION**—Father Gerald Kirkhoff is planning a homecoming Mass, supper and reception at St. Philip Neri parish, Indianapolis for Saturday, Sept. 9, for Archabbot Timothy Sweeney, O.S.B., a native son of the parish, who was elected last spring to head the St. Meinrad community. The supper and reception will follow the 5:30 p.m. Mass. Family and friends as well as former parishioners are invited to join in the celebration.

**MAKE RELIGIOUS PROFESSION**—Franciscan Sisters from Oldenburg making first profession on August 13 include Sister Betty Bond, Michelle Corliss, Maribeth Riedeman and Mary Jean Riestler. Sister Michelle is from St. Simon parish, Indianapolis, and Sister Maribeth is from St. Mary parish, Greensburg. Sister Betty and Sister Mary Jean are from Detroit. . . . Benedictine Sisters from Our Lady of Grace who made their first commitment recently include Sister Maria Joy Oberhausen (St. Anthony, Clarksville), Sister Marilyn Clare Merkel (St. Louis, Batesville), and Sister Mary Kay Greenawalt (St. Plus X, Indianapolis).

**DROPPING SUNDAY EVENING MASS**—Father Martin Peter has announced that St. Thomas Aquinas parish, Indianapolis, will drop the 5:30 p.m. Sunday evening Mass effective Sept. 3. The last Sunday evening Mass will be offered at the parish on Aug. 27. For the guidance of Criterion readers, below is a list of Indianapolis area parishes which still offer Sunday evening Masses.

St. Christopher	5:30 p.m.
St. Gabriel	6:00 p.m.
St. John	5:30 p.m.
St. Mary	5:20 p.m.
St. Rita	6:00 p.m.
St. Roch	6:30 p.m.
Little Flower	6:00 p.m.
Our Lady of Greenwood	5:00 p.m.

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## Criterion Readers:

There are two ways of thinking about the Missionary Church. The first is to think of the Church as having only the duty to preach truth, to baptize, to offer Mass, and to do the things we usually see done at home. This is not the only method of missionary work, nor is it even the right way to do it.

The other way is to prove we love people by adding some concern for the needs of their bodies as well as the proper concern for the needs of their souls. There will never be many souls saved if people are so degraded that they are starving. Unless you understand that missionaries must often first keep people alive before they can preach to them, you will never understand how much we need to help them. That is why we come to you asking for a penny for each meal you eat. Next time you sit down, ask yourself if the meal before you is worth a penny. Then send us your dollar at the end of the month to thank God for the 90 or more meals you ate that month.

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them—

† BLACK, Christopher J., 20, St. Joseph, Corydon, Aug. 7.

† BRYANT, Everette W., 27, St. Anthony, Indianapolis, Aug. 10.

† CAIN, J. Ralph, 73, St. Luke, Indianapolis, Aug. 12.

† CONSTANTINE, Finette (Madlin), 89, St. Augustine, Jeffersonville, Aug. 11.

† COUGHLAN, Margaret L., 82, St. Patrick, Indianapolis, Aug. 12.

† FISHER, Stanley A., 57, St. Ambrose, Seymour, Aug. 11.

† GIROLAMI, Osvaldo G., 73, St. Michael, Greenfield, Aug. 12.

† GLASS, Mary Agnes Roche, 68, Our Lady of Lourdes, Indianapolis, Aug. 14.

† GLENN, Anthony W., 84, Holy Angels, Indianapolis, Aug. 12.

† HAHUS, Alvin, 82, St. Augustine, Leopold, Aug. 7.

† HENDERZAHNS, Chris L., 85, St. Joseph, St. Joseph Hill, Aug. 9.

† HILDENBRAND, Albert, 86, St. Boniface, Fulda, Aug. 2.

† HODGE, LeRoy C., 60, St. Simon, Indianapolis, Aug. 9.

† JAMES, June Elizabeth, 55, St. Roch, Indianapolis, Aug. 11.

† KOCH, Mildred E. Smallwood, 83, St. Mary, New Albany, Aug. 9.

† LANDON, Georgina L. (Jetta), St. Mary, Indianapolis, Aug. 15.

† MERRYMAN, Anna, 79, St. Andrew, Richmond, Aug. 5.

† MESKER, Rita A., 60, St. Andrew, Richmond, Aug. 11.

† MILLER, Alma C., 76, St. Mary, New Albany, Aug. 7.

† MULHERN, Thomas F., St. John, Indianapolis, Aug. 12.

† PARMENTIER, John G., 80, St. Augustine Home Chapel, Indianapolis, Aug. 9.

† PIERCE, Anna Margaret, 68, St. Augustine, Jeffersonville, Aug. 10.

† PUTNAM, Norbert J., Sr., 70, St. Jude, Indianapolis, Aug. 9.

† REID, Harry C., 69, St. Margaret Mary, Terre Haute, Aug. 9.

† ROTH, Ada M., Holy Name, Beech Grove, Aug. 14.

† SCHAEFER, George F., 60, St. Joan of Arc, Indianapolis, Aug. 14.

† SPERZEL, Anna, 91, St. Augustine, Jeffersonville, Aug. 7.

† WELCH, Lenore D., 86, St. Joan of Arc, Indianapolis, Aug. 14.

## School Mass in New Albany

NEW ALBANY, Ind. — Faculties of schools in the New Albany District will be guests at the 2nd annual Beginning Liturgy to be held at 10 a.m. Monday, Aug. 21, at Our Lady of Perpetual Help parish, New Albany. A reception will follow in Wagner Hall.

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## National President addresses Senate

## Working with Ordinary seen priests' council 'must'

"The key to the effectiveness of the priests' council is working with the Archbishop to develop a common mission statement for the Diocese of Indianapolis," Father James Ratigan, President of the National Federation of Priests' Councils (NFPC), told the Indianapolis Priests' Senate at its monthly meeting on August 7.

As a result of a Leadership Conference, which the NFPC presented this past June to representatives of priests' councils in Indiana, both Fr. Ratigan and the co-presenter, Dominican Sister Marjorie Tuite, were invited to give a special one-day workshop to members of the Indianapolis Priests' Senate. The focus of the workshop was to continue the thrust of the Leadership Conference in cultivating leadership skills among the presbyteral constituency.

**THE WORKSHOP BEGAN** with an examination of the official Church documents regarding presbyteral councils and a study of the theology of priests' senates. The federation's president emphasized that, while it is true that the priests' senate should address itself to the personal needs of priests, its primary thrust is expressed in terms of the total ministry of the Church at local, national and universal levels.

"The competency of the priests' senate, as outlined in the documents of the Church, is the pastoral ministry of the Church," Fr. Ratigan explained.

"While priests' councils have a power somewhat less than full legislative action

or parliamentary decision making, they must not permit this to downgrade the critical significance of the consultation in the Church."

Fr. Ratigan stated that priests' councils must discover "the power of consultation" with their bishops. "Consultation," he added, "is based on any commission or privilege; it is derived from the very nature of the Church as a people and as a communion of believers who share in the priestly office of Christ. Similarly, consultation reflects our belief in the universality of the gifts of the Spirit."

**A SIGNIFICANT ASPECT** of the Indianapolis workshop was the examination of various styles of leadership and coming to a new understanding of organizational styles.

Sr. Marjorie Tuite, an instructor at the Chicago Jesuit School of Theology, demonstrated that all groups, including the priests' senate, operate from a basic organization model. That which distinguishes the various models is the relationship between persons.

The Dominican nun described three organizational models: the hierarchical, the crowd, and the co-responsible model. In the hierarchical model, which places a high priority on effectiveness, the relationship of persons is one of dependence. In the crowd model, in which there is little accountability, persons relate only on a surface level and do not engage one another. In a co-responsible model the relationship is one of meeting the other as an equal partner.

"The important thing," Sr. Tuite

stated, "is to be able to recognize the model the priests' senate uses and be clear about it." She went on to explain that each model has its strengths and weaknesses. The senate should choose to make use of the model that best fits its purpose.

Regarding styles of leadership, Sr. Tuite further explained that each person has a primary style. Some people are essentially interested in the good of people. Others are more interested in the good of the organization. Still others have a basic concern in calling the group to accountability to the stated goal. "Every organization needs all three types within its leadership," she said.

**PRIESTS' Councils**, which first formed following the Second Vatican Council, have been evolving during the past decade.

In their early histories they addressed themselves more to the personal needs of priests. Today they are accepting the challenge to deal with the entire pastoral mission of the local church.

As part of the service of NFPC to its member councils, the federation has been conducting Leadership Conferences to increase the effectiveness of the priests' senates to address these new issues.

Fr. Ratigan reminded the Indianapolis Priests' Senate that it must also be concerned with the needs of the universal church.

"The Church is called to serve all society," he said. "While the priest may have a certain primary responsibility to the Catholic community he serves, nonetheless he has been sent by Christ and the Church to all people who comprise the larger community in which the parish community exists. The priests' senate must serve the whole community."

—cornucopia—

## Horoscopes are horrible, this Aquarian concludes

BY ALICE DAILEY

What the Ouija Board was to earlier generations, Signs of the Zodiac are to the present population. People are forever asking, "What sign were you born under?" Frankly, thousands of us were born under the sign, "Maternity Ward."

Any dabbling in the occult is, of course, a no-no with the Church. "Don't believe the stuff," she warns. Now that's asking a bit of sacrifice, especially when my horoscope keeps telling me how gorgeous and brilliant I am. But, anything for the Church, by Gemini!

Actually, I have noticed that the signs do get loused up now and then. As an Aquarian, one ardently enchanted with anything resembling sea green or ocean blue, you can imagine my surprise to be told, horoscopically, that I hate those colors.

One time, a star-gazing column in one of

the newspapers sternly warned me, "Illicit relationship risky. Better avoid it. Save face." Well, I'm not one to call a horoscope a liar, but the only triangles I've ever been involved with were the kind I pinned on babies. And believe me, they had nothing to do with saving face.

IT IS SOMEWHAT uncanny, though, the way the signs hit the nail on the head occasionally. "Something big is heading your way." How right. The car insurance due bill was in the mail.

Another message told me, "A stimulating experience is possible." That was the day I tried to plug in the toaster with damp fingers. Then there is an acquaintance who really throws the bull around. She's a Taurus.

A while back, when I was low and in need of a lift, I sneaked a peek at my horoscope to see what flattering message awaited me. It said, "You tend to be pigheaded and avaricious." I crumpled up the paper. The Church was right. Don't believe the silly stuff!



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# Steps to solving the divorce problem

**By Sister Josephine Stewart**  
NC News Service

If you are a divorced Catholic who feels lost, take heart. Thousands of divorced Catholics like you have experienced what you are going through and are meeting and speaking with one another all over the country in local churches and communities. They are ministering to one another and finding priests, sisters and lay people to listen to them and work with them. They are speaking out in the church and are being heard.

If you are a bishop, priest or canon lawyer working with marriage questions and problems, you deserve thanks for your work in response to the questions of theology, history, law and pastoral practice surrounding the issue of divorce and remarriage. But there is still much further to go. The work you are engaged in cannot be approached with too much intensity.

If you are not separated and divorced, please do not judge. The divorce rate in America and the Catholic Church is overwhelming. This clearly indicates that we have a big problem in the church and in society.

**BEHIND THE** overwhelming statistics of divorce is the emotional upheaval in the lives of each person who constitutes a statistic. Since marriage is usually a major personal investment, its breakup is accompanied by intense feelings. The longer and more involved the marriage, the greater the severity of the loss.

The person experiencing divorce is dealing with multiple simultaneous losses, each of which is a cause of deep grief. Some of these are loss of spouse, loss of job, loss of full-time homemaking and the necessity of obtaining other employment outside the home, loss of familiar sur-

roundings, loss of children or of a constant relationship with them, loss of location, loss of a support community, loss of feeling at home in the church community, loss of self-identity and self-esteem, and loss of familiar rituals, habits and roles.

A divorced friend recently told me, "When I divorced I experienced how judgmental we have all learned to be. I wanted to scream at those judging me and say to them, 'It could happen to you. You too have done all the wrong things I've done. How can you sit in judgment over me?' I wanted to scream especially at the people at church who avoided me and at the priests."

My friend was experiencing deep grief with each of the losses of his life but in addition he was feeling judged, condemned and labeled by society, church, family, friends. He experienced acutely the letter-of-the-law judgment by others.

**I HAVE ASKED** several persons to tell me about the causes of their divorces. I offer these comments as an invitation to reflect on the "divorce" and alienation that exists in your own life:

From a man: "I felt pressure to marry too soon for fear of not having another chance and because I didn't feel wanted by my parents. I was blinded by sexual desire and was too influenced by being in love to make a good decision. We didn't know each other, didn't take the time to like one another."

From a woman: "I felt smothered in the relationship. I went into marriage with unrealistic expectations, with the illusion that marriage would make me happy. I expected my husband to provide me with the happiness I had not gotten during my childhood."

From another man: "We were both immature when we married. I didn't understand myself or love myself or have

goals; eventually we had very different and conflicting goals and values."

**ANOTHER:** "As a boy I had not learned to trust. I carried this into our marriage and so I took the 'controlling role' in the relationship and tried to become a parent to my wife. She went along with being a child for a long time, but then she started becoming more independent and growing up and I was threatened by the changes in her."

These comments reveal that the breakdown of these marriages reflects both personal lacks and societal or communal lacks. The initial steps to solving the divorce problem are being taken through

more effective marriage preparation and through quality marriage enrichment. I believe that we as church are coming to grips with the means to solve the marriage-divorce problem.

Separated and divorced Catholics being full members of our church are and will continue to contribute significantly to this solution.

I propose that as long as we (myself included) use the copout of pointing the finger of blame at others, we will divert ourselves from the direction of solving the problem and enter into the hypocrisy so condemned by Jesus in the Gospel: "Judge not lest you be judged."

1978 by NC News Service

## Timely quotation

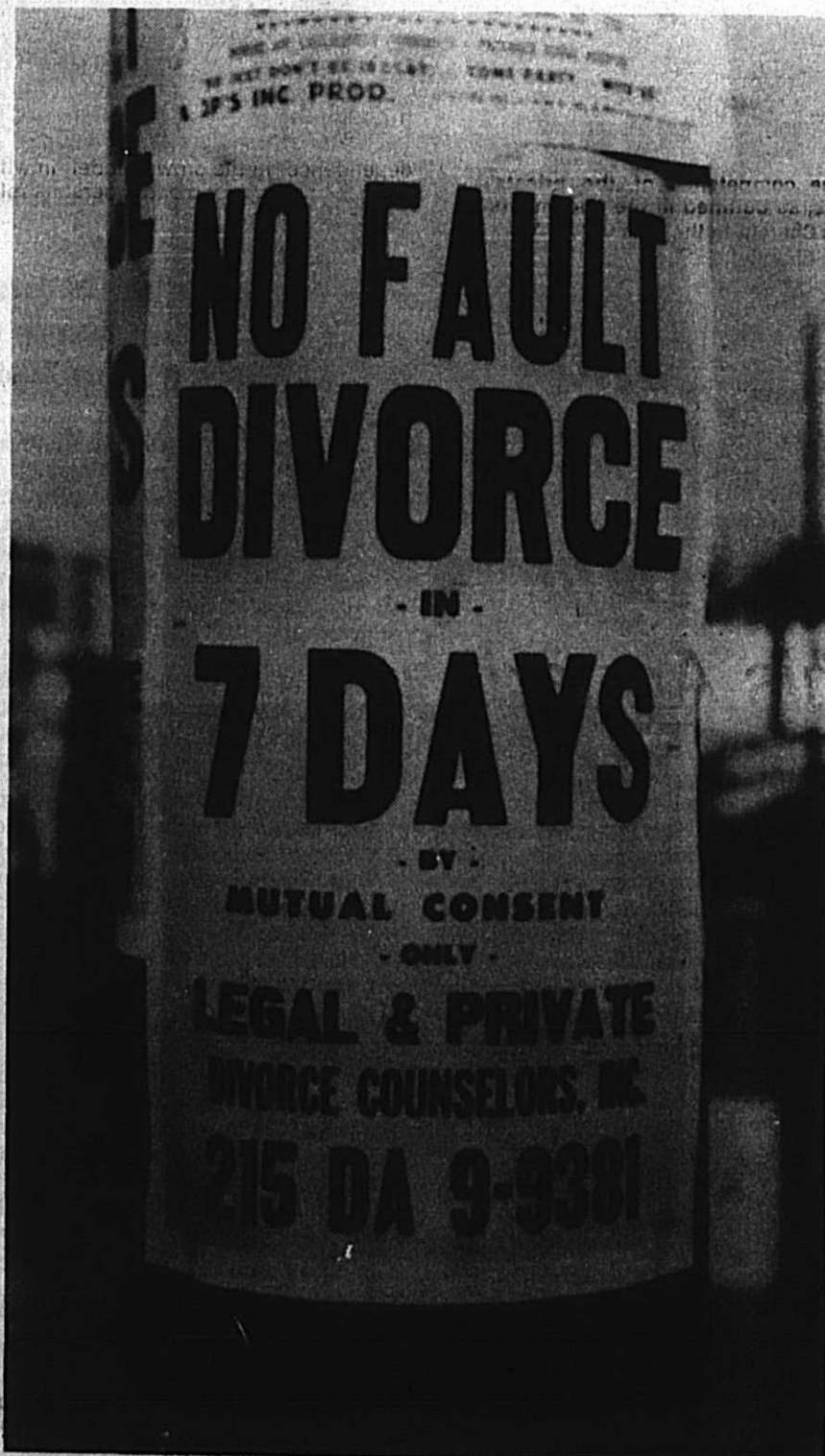
Quotation from "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1978.

"It remains a tragic fact that some marriages fail. We must approach those who suffer this agonizing experience with the compassion of Jesus himself. In some cases romanticism or immaturity may have prevented them from entering into real Christian marriages.

"But often enough 'broken mar-

riages' are sacramental, indissoluble unions. In this sensitive area the pastoral response of the church is especially needed and especially difficult to formulate.

"We must seek ways by which the church can mediate Christ's compassion to those who have suffered marital tragedy, but at the same time we may do nothing to undermine his teaching concerning the beauty and meaning of marriage and in particular his prophetic demands concerning the indissolubility of the unions of those who marry in the Lord. The church must ever be faithful to the command to serve the truth in love."





'Every  
human  
being  
has  
the  
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and  
right  
to  
be  
loved...'



**'In recent times a second powerful movement to assist marital and family stability is the Marriage Encounter movement.' Some 17,000 Marriage Encounter couples participate in a Mass for Vocations at the Los Angeles Coliseum ending the international convention of Marriage Encounter last June.**

**By Father Alfred McBride, O.Praem.**

Of all the institutions necessary for a coherent and productive society, none is more basic than the family. But just as all institutions of society are undergoing upheaval and unremitting criticism, so also is the family. The Research Guild Inc. reports that premarital sex may be engaged in by as many as 80 percent of young Americans, and the rates of extra-marital sex appear to include half of adult males and one out of every five women.

Practically all education is done outside the family. More than 60 percent of all married women are working wives. Fast food service and supermarket take-homes replace the skills of cooking. TV substitutes for what was once family self-entertainment. Day care centers watch over the children of those who decide to have children.

Families are getting smaller and smaller. America has about 30 million two-parent families and five million single parent families, an increase of 30 percent in the last decade. If the divorce rate continues at its present pace one might gloomily predict that almost no single American family will remain intact by 1995.

**THE WARNING** signals about the erosion of the American family began after the Second World War. The women's magazines carried articles titled, "Can This Marriage Be Saved?" Their

answer was yes. But very soon the titles changed to say, "Should This Marriage Be Saved?" And then the answer most often seemed to be no.

Religion throughout history has been a mainstay of the cohesion of the family. Religious norms and principles and ceremonies spoke to the fidelity of the man and woman to each other, the responsibility of the parents to care for their children, the accountability of children to their parents and the civic mindedness that should be the result of all of this.

Official church documents have perennially returned to the question of the sanctity and centrality of the family. The American bishops pastoral, "To Live In Christ Jesus," speaks out of this tradition: "Every human being has the need and right to be loved, to have a home where he or she can put down roots and grow. The family is the first and indispensable community in which this need is met. Today, when productivity, prestige or even physical attractiveness are regarded as the gauge of personal worth, the family has a special vocation to be a place where people are loved not for what they do or what they have but simply because they are."

**MUCH TO THE** credit of the American Catholic laity, from whom arose two major efforts to create a Christian family in a hostile secular milieu, there are outstanding processes available to Catholic couples to help them stabilize and enrich

their families and marriages. The Christian Family Movement, founded by Pat and Patty Crowley after World War II, brought insight, inspiration and proper adaptability to hundreds of thousands of Catholic families. Far from being just a discussion club for couples, it calls for a total commitment to Gospel values and teaches its adherents how to interpret the fast pace of contemporary life in the light of enduring spiritual principles. Its members offer each other mutual support and they are imbued with a sense of church both in its organizational and community aspects.

In recent times a second powerful movement to assist marital and family stability is the Marriage Encounter movement. Employing techniques developed by the human potential movement and varying forms of group dynamics, its adherents have wedded these insights to a profound call to faith and religious experience. This ingenious mix has worked remarkably well, causing a refreshing counter-cultural trend in family lifestyles and proving that the post-industrial technological age need not at all be an unfriendly ground for Christian marriage.

Much in the same spirit, the American church is gearing up for a massive public support of the family in the wake of the White House Conference on the family that is due in 1981. It looks as though, happily, the "born again" family may be upon us.



# 'Christian Marriage: Contract or Covenant'

By William E. May

A brilliant, yet unassuming Jesuit, has contributed significantly to the development of theology in this country. His name is Father Paul F. Palmer.

At present, Father Palmer is in residence at Fordham University where he continues his theological pursuits and writing.

His contribution consists principally in the many superb scholarly essays that he has contributed to such journals as *Theological Studies* and *Thought* and in the masterful, indispensable collections of texts that he edited with commentary under the general title, *Sources of Christian Theology*. These texts are superb because they provide English-speaking readers with the basic texts and documents that have shaped and continue to shape and control Catholic theological teaching.

IN THE development of these texts, Father Palmer reveals himself as an outstanding scholar, one who does not hesi-

tate, as he acknowledged, to include all pertinent documents, "even those that might tell against the Catholic position."

But even more, in the development of these texts he discloses himself as a Catholic theologian, making "no attempt to disguise the fact that we are writing as a Catholic theologian who necessarily has strong convictions on the unity and continuity of Catholic teaching." By this he meant that "unlike the biblical exegete and the secular historian, who are obliged by their science to leave open questions which the text itself does not close, the Catholic theologian must look back on the texts of Scripture and the documents of Christian tradition from the standpoint of the fully developed faith of the church."

Father Palmer's monumental studies in the sources of Christian theology were undertaken prior to Vatican II. And it is remarkable how deeply permeated they are with a spirit of authentic ecumenism and how pertinent they are today for understanding the Catholic teaching on the sacraments (the subject matter with which the volumes published dealt) and

the Catholic understanding of the sacramental principle.

IN THE YEARS since Vatican II, much of Father Palmer's writing has centered on moral questions, in particular on marriage as covenant. Here his monumental article "Christian Marriage: Contract or Covenant?" in the December 1972 *Theological Studies*, succinctly summarized by Father Palmer for the supplementary volume to the *New Catholic Encyclopedia*, stands as a landmark.

The examination of marriage as covenant that Father Palmer has done has opened doors for understanding this sacrament and has left a lasting mark in the pages of church history.

The Catholic people of this country owe much to this dedicated scholar. To read his essays and study carefully the rich mine of sources that he has made available is a thrilling experience. He shows us that the theologian, no matter what else he may be called upon to do, must make available the best of Christian reflection on the faith that has been entrusted by Christ to his church.

1978 by NC News Service



Father Paul F. Palmer

## The Crowleys: founders of CFM

By Father John J. Castellet

In an article in *AGAPE* (October 1975), official news magazine for the Christian Family Movement, Father Dennis Geaney wrote: "If I were to rank the four most important Catholics in this country, they would be: Bishop John Carroll . . . Cardinal James Gibbons . . . Dorothy Day and Patrick F. Crowley."

Just who was Patrick F. Crowley? He was Patty Crowley's husband. And who

was Patty Crowley? She was Pat's wife. One has to put it that way, because it was precisely as a married couple, a mother and father, that they achieved holiness and made a lasting impact on Catholic life in the United States and throughout the world.

About 30 years ago they became the principal founders of the Catholic Family Movement (CFM), an organization dedicated to the fostering of holy and happy family life and to the active exercise of the Christian ideal in the real world of

everyday living. And as Father Hesburgh of Notre Dame put it: "If we get canonized parents in this country, as I think we will, it will probably come as a result of this movement. The Christian Family Movement is one of the most providential things that is happening in the United States today."

PIUS XI, the pope of Catholic Action, had written: "The first and most important duty of Catholic lay action is the restoration of the family in Christ." But who will do this, and how? Really, only married couples have the competence to do so. Family life is one field in which the laity, regardless of the lack of graduate degrees and other professional qualifications, must be regarded as having the expert's knowledge and experience.

Marriage is the prime lay vocation. People who have chosen a celibate lifestyle may know the principles inside out and hence be in a position to advise and guide, but they simply do not have the experience or expertise necessary for the task.

The Crowleys had all the qualifications. They were a loving, dedicated couple, exemplary parents, convinced Catholics. The emergence of the CFM, largely under their initiative and guidance, furnished the method.

Like all movements, especially lay movements, it suffered growing pains, misunderstanding, opposition. But Pat Crowley possessed a keen mind, patience, humility and an irrepressible sense of humor which kept him from taking either himself or Patty too seriously. They had to work out objectives, a detailed program, an increasingly complex organization. This involved long discussions, compromise combined with firmness, experimentation, openness, a generous expenditure of energy and time — a real giving of self.

AS A SUCCESSFUL, wealthy corporation lawyer with offices in the Chicago Loop, Pat was a man of the world, and he showed that a man of the world in our affluent society could be at the same time an unworldly man, capable

of realizing in practice the ideals set forth in the Beatitudes. He was, together with Patty, truly a saint for our times and culture.

Under Pat's guidance, the movement grew to maturity and spread like wildfire. He traveled widely, in company with his family whenever possible, and wherever he went he made friends and introduced them to the CFM. Three round-the-world trips brought them and their program to Tanzania, Uganda, Brazil, Venezuela, Thailand, the Philippines, Taiwan, South Korea, Cameroon. A truly triumphant international gathering called *Familia 74* was held in Tanzania.

The world was their home, and all its people were their family, regardless of nationality, race or creed. Their own home was "home" for thousands of people from around the world; they were foster parents to students of over 100 different races or colors. This was an extension of the spirit that reigned in their own family, which always came first, in spite of the external activity. It was the spirit of the great St. Benedict, whose rule they adapted to their own circumstances.

Signal recognition came when they were chosen to serve on the papal commission studying the contraception issue. As a result of their wide experience, they sided with the majority of the commission and tried to persuade the pope to refrain from publishing *Humanae Vitae*. They could not in good conscience and wisdom have done otherwise. But they accepted the resultant disappointment in the same good spirit as they had accepted many others.

AN ESSENTIAL part of the CFM program is action, not just in the family, but in the neighborhood, the community, the nation, the world. Pat himself was active in politics, managing Eugene McCarthy's campaign in Illinois, among other things. Both he and Patty remained integral individuals, and Patty still runs a successful travel agency called SPACE.

And now that Pat is gone, she is still very much his wife, Mrs. CFM.

1978 by NC News



Mr. and Mrs. Patrick F. Crowley



# 'As we forgive those'

By Father Joseph M. Champlin

The reconciliation took place in a quiet country cemetery. They both loved this deceased man, although at different times and surely in different ways.

His first wife and the mother of his children was there — awkward, ill at ease, somewhat of a stranger after the decade or more of estrangement.

His widow was also present, drained by the nearly year-long decline of her cancer-ridden spouse, by death's expected, but still devastating arrival, and by the final burial experiences.

**SHE CLUTCHED** the neatly folded flag given to her as a memorial of his flying days in a war we hardly remember. Then this distressed woman moved to her husband's previous wife and said, "I'm glad you were here."

The other woman, likewise with red eyes and moistened cheeks, nodded and replied how good it was she could be present.

They looked directly into each other's faces, then embraced and sobbed in one another's arms.

Relatives and friends who knew the background wept as they witnessed this graveside healing. Bitterness, misunderstanding and alienation seemed to dissolve at that moment. It was a reconciliation achieved through the death of this man who always desired and considered himself to be a peacemaker.

**SOME MONTHS** have passed since that dramatic scene with probably no contact between the two women. Their hearts, however, must be more deeply at peace now because of the mutual forgiveness, a reconciliation communicated by an accepting embrace rather than a verbal explanation.

As Christians we are called to initiate their example.

"Forgive us our trespasses as we forgive those who trespass against us." We pray those words at every Mass and later exchange a gesture of peace to symbolize our oneness with all.

Jesus' words in Matthew's Gospel are clear: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at

the altar, go first to be reconciled with your brother, and then come and offer your gift. Lose no time; settle with your opponent while on your way" (Matthew 5, 23-25).

**THE LORD** not only preached, but practiced forgiveness. He prayed for his executioners: "Father, forgive them; they do not know what they are doing" (Luke 23, 34).

St. Stephen, one of Christ's earlier followers, similarly imitated his master as he was being stoned to death. "He fell to his knees and cried out in a loud voice, 'Lord, do not hold this sin against them'" (Acts 7, 60).

That willingness to forgive is a key to an authentic Christian marriage. Its importance needs to be taught and modeled for those about to exchange nuptial vows.

The Sadlier company has produced with the help of Worldwide Marriage Encounter a series of "Evenings for the Engaged" designed to do just that — teach and model.

In one of the sections, the text provides some tips for the couple after a fight or falling out. It recommends instead of "I'm sorry" or "I apologize," a more courageous and painful "Please, forgive me," or "Will you forgive me?"

The latter "is so humble. It doesn't say, 'I goofed,' or 'I made a mistake' or 'I was wrong.' It's much deeper than that. It is complete vulnerability. It places me in the

position of saying I am not worthy to be called your husband, your wife. To be exact, it places me at your mercy because you are free to say no....

"You really trust the other's goodness when you seek forgiveness."

A healing happens after such reconciliation. Wounds close and the mutual love grows deeper, even if different.

1978 by NC News Service

## Discussion questions

1. With regard to divorce, discuss the statement, "Please do not judge."

2. What is being done for divorced persons in your parish? If you are a divorced person and feel that this is a neglected area in your parish, examine the possibility of getting something started.

3. Why should one have compassion for those who have experienced divorce? Discuss.

4. What are some of the threats to family life today? What can be done to counteract them? Discuss.

5. Discuss this statement, "Every human being has the need and right to be loved, to have a home where he or she can put down roots and grow."

6. What is the church doing to preserve and stabilize family life?







**ELECTED**—New officers of the Archdiocesan board of education for 1978-79 were installed Wednesday night at the board's monthly meeting in Columbus. Pictured left to right are: secretary, Fr. Joseph Riedman, Indianapolis East district representative; vice-president, Mary McGuire, Indianapolis Central district representative; president, Fr. Clifford Vogelsang, Richmond district representative.



**PLAN HOSPITAL FASHION FESTIVAL**—Sister Mary Henrita, executive director of St. Francis Hospital Center, Beech Grove, displays plans for a new pediatric department to Mrs. Morris Thomas (left), auxiliary president, and Mrs. Robert Deltch, chairman of the hospital's fashion festival. The August 26 festival which includes a style show and luncheon will be held at the Hyatt Regency. It will benefit the pediatric unit now under construction at the Hospital Center. Ticket information may be obtained by calling 782-8192.

## More ecumenical initiative urged

NEW HAVEN, Conn.—A leading Lutheran theologian has said he hopes the next pope will be willing "to take more risks in the ecumenical area than Pope Paul was willing to take." Although he praised the late Pope Paul VI's "progressive" ecumenical stance, George Lindbeck of the Yale Divinity School in New Haven added, "By risks, I mean taking the lead in encouraging Catholics to make specific ecumenical proposals . . . saying that if other Christian bodies are willing to agree to

such and such, then we are willing to do such and such."

### Open letter issued

TORONTO—The Canada-CELAM Working Group has issued an open letter saying Latin American bishops should "reaffirm the commitments taken by Christians in their struggles for liberation within the critical reality which exists in Latin America today."

## Arms bill nears \$4 billion

WASHINGTON — World arms expenditures amounted to \$398.9 billion in 1976, up to 28.1 billion from 1975, according to a government report. The report shows that in 1967, both the developed and developing nations spent about twice as much on arms as on public education and health, but by 1976 the developed nations had more than doubled their health

and education spending to the point where it far out-paced military spending.

### At rites

VATICAN CITY—Father George H. Clements, pastor of Holy Angels parish in a Chicago ghetto, attended the funeral of Pope Paul VI as a representative of the U.S. black community.

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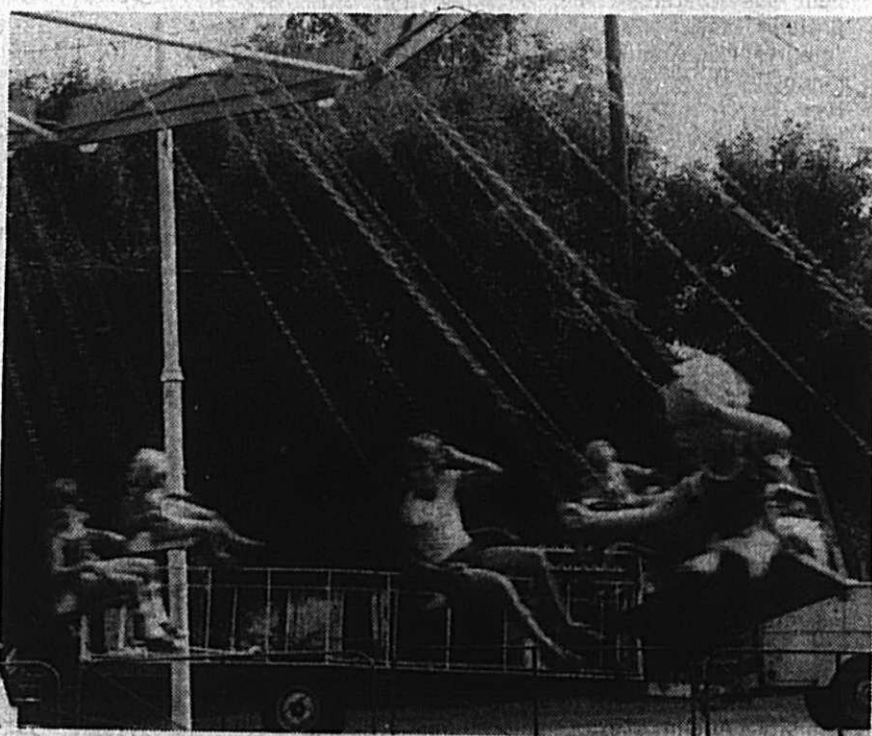
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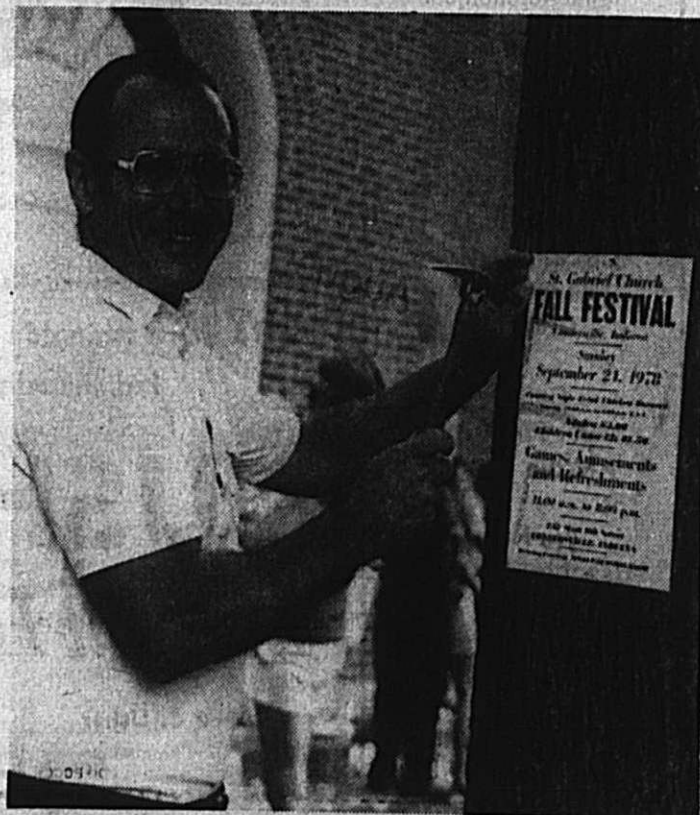
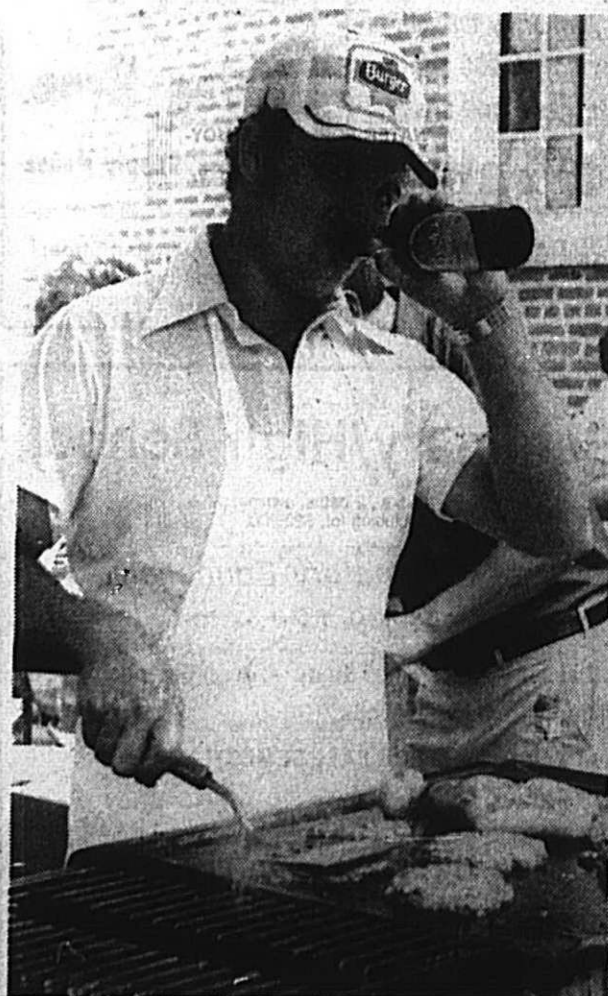
Fr. William Engbers  
Pastor



new alsace, indiana

## st. paul parish picnic

A hot and humid Sunday afternoon could only bring people outdoors. At New Alsace they came to enjoy the annual parish picnic at St. Paul's Church, called "the biggest and the best" in the Archdiocese. The rural church, about 30 miles west of Cincinnati off I-74 was founded in 1833 and the many visitors found fun and pleasure in the cool of her abundant trees. Children examine their prizes, visitors mingle before the church, and hamburgers and beer make the day tasty. Rides whirl youngsters, too. The picnic joy never ends and even Fr. Harold Knueven, pastor of St. Gabriel, Connersville, spends his time at St. Paul's (his home parish) by advertising St. Gabriel's parish picnic next month.





# 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.

## august 18-19

St. Gabriel's Home-School Association, Indianapolis, is holding a rummage sale in the school cafeteria, 6000 W. 34th St., from 9 a.m. until 5 p.m. All kinds of new and used items will be available.

## august 20

The CYO unit of St. Gabriel parish, Indianapolis, will have an ice

cream social in the back parking lot of the school, 6000 West 34th St., from 7 to 10 p.m. The social features games and prizes for all ages.

Father Robert Mazzola and his parishioners at St. Rose of Lima Church, Franklin, invite former parishioners and friends to join them in an observance of the 110th anniversary of the parish. A Liturgy of Thanksgiving is planned for 4:30 p.m. and all former pastors and deacons are invited to concelebrate. At 5:30 p.m. a pitch-in supper will be held in Camelot Hall. Parishioners are asked to bring casseroles and desserts. Ham and beverages will be provided.

A card party sponsored by the Women's Club of St. Patrick parish, Indianapolis, will be held in the parish hall at 2 p.m. Admission is \$1.

## august 21

The regular meeting of separated, divorced and remarried Catholics for persons living in Indianapolis' southside will be held at Holy Name School, Beech Grove, at 7:30 p.m.

## august 22

Msgr. R. T. Bosler will direct the "Over 50 Day of Reflection" at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information contact Fatima, (317) 545-7681.

## august 23

Marian College, Indianapolis, is offering a beginning sign language class for those interested in learning to communicate with the deaf. The 30 hours of instruction will provide a basic understanding of sign language and will be offered on Monday and Wednesday evenings from 6:30 to 7:20 p.m. with the first class slated on August 23. For additional information and/or registration contact the registrar at Marian, (317) 924-3291.

## august 23-24

The Athletic Club at Chatard High School, Indianapolis, is sponsoring a garage sale at the school from 8 a.m. to 6 p.m.

## august 25

Roncalli High School, Indianapolis, will host its second annual Fall Bash beginning with a buffet of Jug's fried chicken dinner served from 7 to 9 p.m. From 9 p.m. until midnight there will be dancing in the cafeteria and games in the gym.

Tickets for the evening are \$8 per person until August 21. Tickets are available any weekday at the school office, 787-8277. Tickets at the door will be \$10. Proceeds will be used for the final payment of improvements on the Roncalli football stadium.

## august 25-26

Our Lady of Every Day Circle, Daughters of Isabella, will hold a garage sale at 350 N. 13th Ave., Beech Grove, on Friday evening and Saturday from 8 a.m. until 4 p.m.

## august 25-27

St. Andrew parish, Indianapolis, will sponsor an August Festival from 6 to 11 p.m. Friday, 1 to 11 p.m. Saturday and 1:30 to 11 p.m.

Sunday. The festival features a different menu daily and games of all kinds.

A Tobit weekend for engaged couples is scheduled at Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis. A donation of \$35 per person is asked to cover expenses. For more information contact the Center, (317) 257-7338.

## august 26

The Ladies Auxiliary Court 173, Knights of St. Peter Claver, will hold a rummage sale at St. Francis de Sales Church basement. Anyone having clean, usable clothing for the sale is asked to contact Mabel Brown, 926-2051, or Theresa Jefferson, 897-8765.

## august 27

The southern Indiana group of divorced, separated and remarried Catholics will meet at Providence High School, Clarksville, at 7:30 p.m. All interested persons are invited to attend.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 8:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 8:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 8:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## To observe anniversary

Mr. and Mrs. Joseph Matthews will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Philip Neri Church, Indianapolis, at 11 a.m. on Sunday, Aug. 20.

A family dinner will be held after the Mass. There will be no reception because of Mrs. Matthews' recent hospitalization.

Joseph Matthews and Mary Elizabeth Carrico were married at St. Margaret Mary Church, Terre Haute, on August 20, 1928. They have two children, Patricia Gedig and Kenneth Matthews, both of Indianapolis. There are 12 grandchildren and two great grandchildren.

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## Timothy Feeney, M.D. joins Carmel group

Carmel Obstetricians and Gynecologists, Inc. (Phillip N. Eskew, Jr., M.D. and David J. Kenley, M.D.) would like to announce the association of Timothy Feeney, M.D. on July 3, 1978. Dr. Feeney, son of Francis M. and Helen Feeney is a life-long resident of the north side of Indianapolis and graduated from Cathedral High School in 1963. He received his pre-medical training at St. Edward's University, Austin, Texas, and completed medical school at the Autonomous University of Guadalajara in Guadalajara, Mexico. Dr. Feeney then joined the OB/GYN Department at St. Vincent Hospital, where he finished his residency training in May, 1978.



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# cyo

## Talent Show set Sunday

Twenty acts compete this Sunday, August 20, at 7:30 p.m. at the Garfield Park Amphitheater in the 25th Annual CYO Talent Contest.

Contestants perform in four categories: Vocal, Instrumental, Dance and Variety. Prizes for the Best Act of the Show as well as for first and second place in each division will be awarded at the conclusion of the show.

ANDY MOHR, Indianapolis Deaneries Youth Council President, and the

other Youth Council Officers will emcee the Show.

The order of appearance will be as follows:

"Equinox," Holy Spirit, (Vocal Group and Band); "Me and My Shadow," St. Michael (Variety); Casey Hayes, St. Catherine, (Piano Solo); "That's Entertainment," Kathy Byrum, St. Luke (Dance Solo); Kent Blanford, Lewis Studer, St. Michael, (Vocal Duet); Star Trek, Holy Spirit (Variety Group); and Tony Lee, St. Mark (Piano Solo).

Also Star Wars, St. Jude (Dance Group); Judy Caric, Ann Jelase, Holy Name (Vocal Duet); Kelly Hayes, Kevin Hayes and Peggy Hayes, St. Catherine (Variety); Jenny Berry, St. Catherine (Piano Solo); Mary Lee Lechner, Holy Name (Dance Solo); and Mark Cain, St. Mary's, Rushville, (Vocal Solo).

Also Don Poorman, St. Lawrence, (Variety, Magic Act); Cathy Lamperski, St. Catherine (Flute Solo); Zippidy, Do-Do, St. Catherine, (Dance Group); Evening Out, St. Michael, (Variety Skit); Kathy Doerr, Mary Dwyer, Nativity (Piano and Flute-Instrumental); Eileen Henby, St. Mary, Rushville (Baton Solo-Variety); Jim Capehart and Susan Rainbolt, Holy Family, New Albany, (Dance Duet).

## 250 CYO grid coaches meet for briefing Aug. 22

Some 250 CYO football coaches are expected to attend their annual pre-season meeting next Tuesday, August 22, at 8 p.m. at the Brebeuf High School Cafeteria.

CYO football rules and other pertinent information regarding the upcoming season and jamboree will be distributed at the meeting.

Three speakers will address the group. They are: Dr. David B. Kenney, a member of the CYO Board of Directors, a parent, a former football player and coach

and a long-time football team physician; Mr. Edward J. Fillenwarth, Jr. a former member and president of the CYO Board of Directors, a parent, a former CYO participant and athlete and local attorney; and, Fr. Mark Svarczkopf, a former athlete and present cyo priest Moderator. These men will speak about the different responsibilities of an adult Supervisor in the CYO.

The CYO jamboree is scheduled for Saturday, September 9, and the league opens Sunday, September 10.



**GOLDEN WEDDING OBSERVANCE**—Mr. and Mrs. Maurice J. Grantz, Sr., will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. John the Baptist Church, Starlight, on Sunday, Aug. 27. Following the Mass a luncheon and reception will be held in the school hall. Maurice Grantz and Agnes Koetter were married on August 28, 1928, at Holy Trinity Church, New Albany. They have four children including Maurice J., Jr., Ronald E. and Rose Marie McCartin, all of Borden, and Robert L. Grantz of Jeffersonville. The couple requests no gifts.

## Note 70th anniversary

**FERDINAND, Ind.** — Two Benedictine Sisters of the Convent Immaculate Conception here recently celebrated the 70th anniversary of their religious profession. Sister Claudia Backert and Sister Hilda Godecker made their first vows on July 30, 1908.

Sister Hilda, a native of Starlight, Ind., has spent most of her life as a teacher and administrator. Special guests for the celebration included her sisters Mrs. Margaret Murray of New Albany and Sister Salesia Godecker of C.I.C. and a great niece, Sister Mary Sue Freiburger of Our Lady of Grace Convent, Beech Grove.

Sister Claudia was born in Rouelles, France, and came with her parents late in the 19th century to the United States where they settled in Vincennes. Sister Claudia is a teacher and artist. She did painting and other types of art work at St. Paul Hermitage, Beech Grove in 1963 and 1964. She also taught school at Assumption, Indianapolis, and St. Paul, Tell City.



**DIES AT AGE 100**—Sister Engelberta Hammerle, the oldest member of the Sisters of St. Francis, Oldenburg, died two months before her 101st birthday at the Oldenburg motherhouse. The Mass of Christian burial was celebrated for Sister Engelberta on Tuesday, Aug. 8. She had been a Franciscan for 77 years. A niece, Sister Ruth Ellen Trossman, is also a member of the Congregation. Sister Engelberta, born at Yorkville in 1877, taught elementary school children in Indiana, Missouri and Ohio. In the Indianapolis Archdiocese she taught at St. Mary, Lanesville; St. Mary, North Vernon; St. Gabriel, Connersville; and St. Andrew, Richmond.

## Sr. Gertrude Miriam dies

**ST. MARY-OF-THE-WOODS, Ind.** — The Mass of the Resurrection was celebrated on Tuesday, Aug. 8, for Sister Gertrude Miriam Cunningham, S.P., in the Church of the Immaculate Conception here. She died Friday, Aug. 4.

Born in Davless County in 1894, Sister Gertrude Miriam entered the novitiate of the Sisters of Providence from Loogootee in 1912 and pronounced her first vows in

1915.

She had a long teaching career in primary and middle grades in schools staffed by the Sisters of Providence in California, Illinois and Indiana.

Survivors include two sisters and two brothers: Sister Mary Paschal at St. Mary-of-the-Woods, Alice in Long Beach, Calif., and Ray and Louis Cunningham, both of San Bernardino, Calif.

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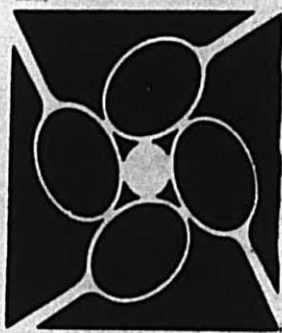
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# today's music

## by charlie martin

How much of himself does an artist reveal in his music? This was my first reaction after listening to Rod Steward's latest release, "I Was Only Joking." The song is a reflective ballad built around some talented lead guitar work. Much of Steward's music paints an image of a sexually promiscuous, hotel-crashing singer with little concern for anything or anyone else. Yet his latest singles show signs of a mellowing attitude toward life, plus an upgrade in musical ability.

Whether this song is autobiographical or not cannot be decided, but its message is still important. The opening verse speaks of a rebellious person who sees no purpose for rules or responsibility.

Life is for what you can get out of it, and if anyone gets hurt along the way, it may be unfortunate, but it is just part of life. Time is forever, and what cannot be attained today, can be taken tomorrow.

THE SONG THEN enters a new reflectiveness about such a lifestyle. Where does such behavior lead one? With such an attitude, can one discover meaning in life? Steward intimates that life has become a joke and he has to laugh, for it is his only way to hide from his fears. Yet these fears tell him a message that cannot be escaped: Life has become foolish, and he feels like a loser, and he realizes that "I could never win."

In the final verse, he wonders if love is still a possibility. Loneliness and emptiness are the only

available friends and as this phase of life ends, he chooses to withdraw from the stage of music and, he infers, even from the stage of active life.

The song asks: Are our current behavior patterns and lifestyle choices what we truly want, and if not, how can we change them?

Sometimes honesty reveals that we are not living at all the way we desire, and we do want to bring about some change. It is important to realize that we are not prisoners of our past, and new patterns of relating, working, or just sharing with others are possible.

Yet no change will occur

unless we are willing to work toward a new future. All of us need goals that challenge our potentials. Too often we sell ourselves short of what we do have the ability to accomplish.

There are times when we are unsure if we can attain our goals, but we'll never know unless we try. Such effort will mean moving past any feelings of self-pity about our current life condition to a new trust of self. It will do little good to complain about how much we dislike a situation, for instance, a type of job, unless we actively choose to do something about it, like make positive steps to find another job.

Failure is always a possibility, but if we do fail, we still will gain additional information that can be integrated into an adjusted view of our goals. But without trying, this information will never be available.

A VALUABLE gauge of our life situation is our happiness. I speak not just of happiness as a feeling. Happiness is much more

than a feeling. Happiness includes a sense of purpose, plus a realization that each today is our opportunity to affect the lives of others.

Sadness is often contrasted with happiness, but emptiness would be a more descriptive opposite. Happiness flows from a life that is growing in purpose, commitment and interaction with others. Taking away such assets leaves the type of emptiness that this song talks about, the type of emptiness that leads to statements like, "I could never win."

God invites us to accept our humanity and deepen our sense of happiness. Steward's song exemplifies one level of this process, the stage of evaluation. The next step is action. If we sense a need for further growth, then we need to risk those steps that can make this happiness a reality. If we choose to do so, we can move forward toward goals that will enhance our lives. The choice is ours. God's invitation and promise of support are real, but the responsibility lies with us.

### "I WAS ONLY JOKING"

Ever since I was a kid at school  
I messed around with all the rules  
Apologized then realized, I'm not different after all  
Me and the boys thought we had it such,  
Valentines all of us  
My dad said we looked ridiculous, but boy, we broke some hearts

In and out of jobs, running free, wagin' war with society  
Dumb blank faces stared back at me, but nothing ever changed

Promises made in the heat of the night, creepin' home before  
It got too light

I've wasted all that precious time, and blamed it on the wine  
I was only jokin', my dear, lookin' for a way to hide my fears  
What kind of fool was I—I could never win

Never found any compromise, collected lovers like butterflies

Illusions of that grand first prize, are slowly wearin' thin  
Susie baby you were good to me, giving love unselfishly  
But you took it all too seriously, I guess it has to end  
I was only jokin', my dear, lookin' for a way to hide my fears  
What kind of fool was I—I could never win

Now you ask me if I'm sincere, that's the question that I  
always fear

Verse seven is never clear, but I'll tell you what you want to hear

I'll try to give you all you want, but giving love is not my  
strongest point

If that's the case it's pointless goin' on, I'd rather be alone  
Because what I'm doin' must be wrong, pourin' my heart out  
in a song

Ownin' up for prosperity, for the whole damn world to see  
Quietly now while I turn a page, Act One is over without  
costume change

The principal would like to leave the stage, the crowd don't understand

Written by Rod Steward  
Sung by Rod Steward  
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Eyes of Laura Mars  
Foul Play

C	Grease	B
A-3	Heaven Can Wait	A-2
	Hooper	B
	Hot Lead and Cold Feet	A-1
	International Velvet	A-2
	Jaws 2	A-3
	The Magic of Lassie	A-1
	Sgt. Pepper's Lonely Hearts Club Band	A-3
	The End	C
	Who'll Stop the Rain?	A-3

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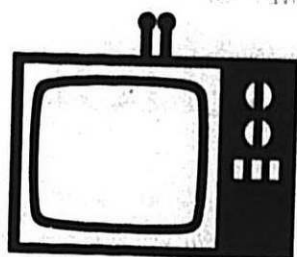
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## tv news and reviews

NEW YORK—If you feel that there is something radically wrong with the public school system, you are one of a growing majority of American taxpayers. The reasons for this widespread concern—and what can be done to improve the situation—are the subject of a three-part CBS News special, "Is Anybody Out There Learning?: A Report Card on Public Education," airing Tuesday, Wednesday and Thursday, Aug. 22-24, at 8-9 p.m. on CBS.

There are problems aplenty in the schools as seen in declining standardized test scores, the rise of violence and drugs, the vogue of automatic promotion regardless of how poor a student's performance. The tragic result of all this is that perhaps some 15 percent of the more than three million public high school graduates of the class of 1978 are functional illiterates who cannot read or write well enough to hold a job.

The opening hour focuses on the schools in Denver, and interviews three representative families—black, white and Chicano. How is it possible, one parent wants to know, that her son is in the 10th grade when he only has a fourth-grade reading level? The second hour tries to answer this and the related causes for our schools' failing grade.

**noqmdoIT**  
IF YOU CAN only afford one hour of your time for this TV report, tune in Thursday to see some of the positive ways in which public education can be improved. There is nothing magic about any of these solutions, but at least the situation is not yet hopeless. A few of the solutions suggested are minimum competency testing for both students and teachers, the end of automatic "social

Isn't healthy," adding the common sense prescription: "Take only in moderation."

THE DECLINING quality of public education is complex and certainly important enough to demand this three-hour treatment. The public is simply not getting its money's worth—an annual \$80.7 billion in school taxes, not counting the money spent on welfare or crime prevention for those who leave school unprepared to contribute to society.

The three-part series—anchored solidly by Walter Cronkite with Charles Collingwood and David Culhane as field correspondents—sums up by saying that our kids "deserve a better education than they are now getting." This CBS News presentation pinpoints much of what went wrong and ways to get back on the track; it merits our full attention and deserves our thanks.

promotion," parental volunteer programs, in-service teacher training with master teachers, and alternative education for problem students.

For some, the most interesting part of the program will be its examination of television and how it can be used to support education. "Sesame Street" is the best example of TV utilization but there are other such programs already in use and many more coming.

But for most kids, TV is part of the problem. They simply watch too much when they should be doing other things. Parents will have to exercise more control over the set, teachers will have to learn to use it rather than simply fight it, and TV producers will have to improve their children's programming. CBS News goes on record, however, by saying that "too much TV

## media notebook

# Documentary specials on Pope Paul outstanding

BY T. FABRE

NEW YORK—The secular media reported on the death of Pope Paul VI with the dignity and solemnity befitting his spiritual office. The broadcast media in particular brought the sad news to millions of Americans with an immediacy that we have come to take for granted as part of modern life.

Perhaps most noteworthy in all the coverage of the pope's death and the speculation about his successor were the various

documentary specials assessing his reign and its place in the history of the times.

Too often the recent past remains in our memory with the passions of the times unscrutinized and the web of events disconnected. These short TV retrospectives of Paul's reign replayed this past but with a new perspective. Those who watched could surely appreciate better the divisive nature of the times and the unifying role of Paul.

It was a period of change, of "updating" the church to serve better the needs of the modern world. It was all so familiar and yet one had the sense of history in seeing how it all fit together. The Second Vatican Council, the dramatic speech against war at the United Nations, the insistence on church unity, the championing of the poor and the workers against the rich and the powerful, the insistence upon the sacredness of human life—Christ's message speaking to "the people of God on pilgrimage."

During the 15 years Paul sat on the throne of Peter, the world suffered through war and revolution, natural disasters and man-made exploitation of the spirit. Through it all, Paul held the

center against the extremes of accommodation to the world and insulation from it. He not only helped preserve the church in perilous times but he left it stronger than when he assumed office.

There is a need for such documentary works on the life of the church, and fortunately such a film on Paul VI has just been completed; it will be ready for distribution in September. It is a 28-minute, color film titled "Pilgrim Pastor" which gives not only the theological dimension lacking in the TV broadcasts but also a much closer look at the man who was Paul VI.

The film, produced by the U.S. Catholic Conference with the assistance of Serra International and the American Board of Catholic Missions, is available for purchase or rental.

What is somewhat surprising is that an institution as rich in history as the church has not been more aware of the need of visual documentation in an age of images. There is no central archive set aside for the purpose of preserving the films or pictures documenting the growth of the church in America.

In order to get footage for the "Pilgrim Pastor" film, it was necessary to go to stock libraries of news footage—not exactly prime visual material. Fortunately, enough other material from private collections here and in Rome was available.

This raises the question of what has happened to all the old Catholic films that were made years ago—from commercial enterprises to the home movies of pious life in an earlier time. There is even some doubt that such quality film productions as those of the National Council of Catholic Men produced within the last 25 years are extant even in private collections.

We have many excellent Catholic producers today, such as the Franciscans and the Paulists, but where can a filmmaker go to find the visual record of the church's recent past? More to the point, what of today? How can we encourage the production of documentaries dealing with the church as a living institution, or the life of a diocese, or portraits of Catholic leaders? Perhaps the starting place is a National Catholic Center of Visual Documentation.

## tv film fare

Sunday, Aug. 20, 9 p.m. (ABC) "Joe Kidd" [1972] Clint Eastwood applies his particular brand of problem-solving to some Eastern landgrabbing interests led by Robert Duvall, who are exploiting a group of Mexican-Americans. The "message" is standard justice-of-the-gun Eastwood; in "Joe Kidd" at least audiences accustomed to the Western myth will dismiss his antics as simple fantasy. [A-3—Morally unobjectionable for adults.]

Wednesday, Aug. 23, 9 p.m. (CBS) "The Parallax

View" [1974] Warren Beatty plays an unorthodox investigative reporter who witnessed the assassination of a presidential-minded U.S. senator, and is gradually made aware of the likelihood that the murder was the work of a nationwide conspiracy. While a bit contrived, "The Parallax View" is a classic political chiller that makes clever use of a number of the current political conspiracy theories without pretending to be a serious statement on the subject. [A-3—Morally unobjectionable for adults.]

## religious broadcasting highlights

TELEVISION: Sunday, Aug. 20, "Directions" 12:30 p.m. EDT, "Los Escondidos—The Hidden Ones" (ABC)—In this rebroadcast, ABC News takes up the question of the illegal aliens from the perspective of those most affected, and least consulted, the illegals themselves.

Unlike other recent television treatments of this difficult subject, "Los Escondidos" keeps its focus squarely on the human beings most directly involved—60 of whom are Mexicans—and endeavors to place their plight in a human context larger than the sheerly economic questions of job threats and free government services, which to this point have dominated the debate.

Based on extensive on-site interviews with two Mexican-American families in the Los Angeles area, both of whom include illegal aliens, "Los Escondidos" explores the reasons for

their coming to the United States, the job possibilities that exist for them, the closeness of their family structures, their contribution to American society today and the anguished problems that their illegal status daily imposes upon them.

Integral to the program is an interview with Bishop Rene Gracida of Pensacola-Tallahassee, Fla., chairman of the U.S. bishops' Committee on Migration and Tourism, who underscores the inequities the illegals must live under.

"Los Escondidos—The Hidden Ones" was produced by ABC News in cooperation with the U.S. Catholic Conference Office for Film and Broadcasting. (Check local listings for exact time.)

RADIO: Sunday, Aug. 20, "Guideline" (NBC) continues the current series of interviews with nuns in ministry today. The series will explore some of the many occupations both inside and outside

traditional church structures in which nuns are involved and how the continuity of their religious lifestyle informs that work. Guest is Sister Mary de Sales Collins, a Sister of Charity who works with young unwed mothers at the New York Foundling Hospital. She will

discuss the epidemic of teen-age pregnancies in our society today and some causes and solutions for this problem. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

## tv programs of note

Monday, Aug. 21, 9-11 p.m. (PBS) "The Yeoman of the Guard." Gilbert and Sullivan's most serious light opera involving love and intrigue in 17th century London is presented in a new BBC production.

Friday, Aug. 25, 9-11 p.m. (CBS) "1968." Correspondent Harry Reasoner returns to CBS News with this re-examination of the watershed year of 1968—a year of political, cultural and social upheaval whose impact is still felt today.

Saturday, Aug. 26, 1:30-1:56 p.m. (CBS) "Geronimo Jones." A young Indian boy is torn between his pride in his heritage and the demands of today's society—best scene: watching a TV Western with his old grandfather.

Saturday, Aug. 26, 9-11 p.m. (CBS) "Mary Jane Harper Cried Last Night." A rebroadcast of a gripping drama about child abuse in which a young mother takes out her emotional problems on her daughter.

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# 'Revenge of the Pink Panther'

BY JAMES W. ARNOLD

Seeing another "Pink Panther" is not all that different from seeing another Laurel and Hardy, Three Stooges or Jerry Lewis movie. They're not great each time—although usually some gag sequences stick in the memory. But part of the joy is simply watching madcap old friends do their shtick.

"Revenge of the Pink Panther," which is the sixth in this 14-year-old series, the fifth with Peter Sellers as Inspector Clouseau, is predictably outrageous, silly and messy. The ratio of solid laughs per pound of sweating energy by the participants is somewhat lower than usual, and that's a little sad, because it gives the world's humorless Clouseau-haters a little more ammunition.

This is a truly unique series, not only because it's a throwback to the childhood of the movies, but because it's the product of mature film talents like Sellers and writer-producer-director Blake Edwards, who use it as kind of an annuity. It's easy for them, which is probably part of the trouble.

**PEOPLE KNOW** Clouseau now as well as they know Roadrunner and Tom and Jerry. At least in his 1970's adventures, he has become a cartoon figure; in fact, animated titles starring the Inspector and the super-cool Panther in a Tom and Jerry routine are part of the formula or ritual in each episode. Also required are the Armageddon-like karate combats between Clouseau and his faithful servant Cato ("the little yellow swine"), the frustration of Herbert



Lom as Clouseau's half-mad police superior; the fruitless attempts by bad guys to eliminate the ever-lucky Clouseau; and jokes built around the inept hero's Frenchified English ("foon" for phone, "loo" for law) and outlandish disguises.

In most of these numbers, by now beloved to diehard fans, the invention is beginning to wane. But there are precious exceptions, probably enough to keep the series alive for another chance. E.g., in the matter of disguise, Sellers does his well-worn toothy Chinaman

bit, plays a couple of scenes in a dress, and appears as a peg-legged Swedish sailor with an inflatable rubber parrot on his shoulder. But in contrast to this nonsense, he does a wickedly absurd bit as a padded Marlon Brando godfather and an hysterical Toulouse-Lautrec (on his knees, singing "Thank Heaven for Little Girls").

Lom, compared to the last film, is relatively restrained, but he has one magnificent scene in which he delivers a eulogy for Clouseau. He presumes the man is dead, and is laughing instead of crying, but the weeping mourners can't tell the difference. It's crazily ingenious, and there probably isn't another conceivable character setup for doing such a scene in all of film literature.

The scenes with Cato (Burt Kwouk) are particularly thin this time. Ringmaster Edwards is reduced to a repeat of the sawing-a-hole-in-the-floor gag, and later having Kwouk rush about the narrow streets of Hong Kong driving an ice-cream cart while wearing eyeglasses he can't see through. The glasses are an ancient slapstick device, always good for an extended run of bumps, crashes, missed steps and doors, even missing the glass while pouring a drink, and of course, eventually driving off the dock into the bay. But it reads funnier than it looks.

The plot this time mixes in a little movie satire [the Mel Brooks syndrome?] as Clouseau becomes the target of a big shot French Connection [Robert Webber], a businessman - drug supplier.

He tries to have Clouseau assassinated to prove his clout to an American mobster (veteran Paul Stewart, who imitates Brando on still another level). Dyan Cannon is aboard for glamour appeal, in an innocent role like the ones Lamarr and Lamour

used to have in Bob Hope movies.

WHETHER "Revenge" is appropriate for kids depends mainly on whether you think cartoon-type violence (endless falls through walls,

glass, floors, etc.) is harmful. One scene, set in a Chinese brothel, is neither funny, useful or tasteful, but then good taste is not a Clouseau movie trademark. A sure sign of desperation (as it is also for Neil Simon)

is the use of names as a source of yuks. Thus, Ms. Cannon is Simone Legree; a seedy nightspot is called the Club Foot; the drug exchange occurs in the Lee-Kee shipyards. Clouseau's disguise-maker is named Auguste Balls, and one can imagine what the writers do with that. But with old friends, one is reasonably tolerant, and hopes next time for a rebound to the nonsense we know and love. [Rating: A-3—Morally unobjectionable for adults]



**SMUGGLING PLOT**—In what appears to be an innocent dockside meeting of old Marine Corps buddies, newspaperman John Converse (Michael Moriarty) and merchant seaman Ray Hicks (Nick Nolte) hatch a plot to smuggle heroin into the United States from Vietnam in "Who'll Stop the Rain." The film is a United Artists release. [NC photo]

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