

THE CRITERION

Archdiocese of Indianapolis

Vol. XVIII, No. 26

Indianapolis, Indiana

April 6, 1979

Cathedral to offer Easter Sunrise Service

An Easter Sunrise Service will be held for the first time at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, at 5:45 a.m. on Easter.

The service includes the service of light, the sung Easter proclamation, Scripture readings and inspirational song, the Baptismal renewal service and Mass. The ceremonies will begin in the chapel courtyard area.

Special arrangements for music and art are being provided through the Archdiocesan Office of Worship.

The celebration of this vigil for the Lord and joy at his rising is for Catholics of the archdiocese and for all Christians.

OTHER ARCHDIOCESAN parishes will open the Holy Week Triduum on Holy Thursday, April 12, with services that commemorate the institution of the Holy Eucharist with the Mass of the Lord's Supper. Adoration of the Blessed Sacrament will follow the liturgy.

On Good Friday, a day of fast and abstinence, readings and solemn prayers with adoration of the Cross and Holy Communion will mark the liturgical services.

The Triduum will conclude with the Easter vigil service on Holy Saturday with the blessing of new fire, new light and baptismal water and the Vigil Mass of the Resurrection.



PASSION RESTAGED—Local villagers and monks from a nearby monastery re-enact the Stations of the Cross on Good Friday at Kalwaria Zebrzydowska in southern Poland. (NC photo by Chris Niedenthal)

Priests to renew commitment on April 10

Some 200 priests of the Archdiocese of Indianapolis will be expected to join in celebrating the annual Mass of Priestly Commitment on Tuesday of Holy Week in SS. Peter and Paul Cathedral, Indianapolis.

The ceremonies will take place at 7:30 p.m., April 10, before a congregation of some 800 Religious and lay representatives from throughout the 39-county Indianapolis Archdiocese. Chartered buses will bring groups from several areas to share in this special liturgical event.

Following the homily by the principal concelebrant, Father Francis R. Tuohy, temporary archdiocesan administrator, all of the diocesan and religious order priests will renew their commitment to serve the people of God.

Each priest is called to build the Lord's Kingdom, and this liturgical celebration allows them the opportunity to pledge themselves to undertake this responsibility with renewed and increased enthusiasm.

IT IS ALSO through their participation in this annual event that the religious and lay leaders of the parishes and institutions served by the clergy in the archdiocese indicate their support of their priests by witnessing their rededication of the promise of service to the people of the archdiocese.

This special Mass is also the occasion when each parish throughout the archdiocese will receive the Holy Oils that will be used during the next year in the administration of the Sacraments of Baptism and the Anointing of the Sick, Confirmation and Holy Orders.

In the Old Testament, priests, prophets and kings were anointed with oil. In the New Testament, as the indication of every Christian's participation in the priestly, prophetic and royal mission of the Lord Jesus, the three specially blessed oils are administered to the members of the believing community.

The blessing of these oils will have been conducted by recently retired Archbishop George J. Biskup in a private ceremony. The distribution of the oils on this occasion indicates the unity of faith shared by the members of the church of the archdiocese of Indianapolis with their clergy.

OVERALL PLANS for the April 10 celebration are being made by the Archdiocesan Office of Worship with Father Stephen Jarrell, director. Music, under the direction of Charles Gardner, will be provided by a number of musicians and a choir composed of volunteer singers from throughout the archdiocese.

Seminarians of the archdiocese will assist at the liturgy as acolytes and ushers. A traditional informal reception will be held following the Mass in the former Cathedral High School gymnasium at 14th and Meridian Streets.

Joining Father Tuohy in the sanctuary of the Cathedral church will be the Archdiocesan Board of Consultors, Priest Department and Agency Directors, deans, a representative of the Religious community of St. Meinrad Archabbey, and members of the Cathedral clergy. Deacons of the Archdiocese of Indianapolis will assist in the celebration in accord with their order of ministry.

Catholics from throughout the Archdiocese are invited to participate in the Mass.

Holy Week schedule

In addition to the Easter Sunrise Service at the Cathedral, the three downtown parishes in Indianapolis announce their schedules for Holy Week beginning on Palm Sunday, April 8.

—Palm Sunday—SS. Peter and Paul Cathedral: Communal penance service at 4 p.m. on Saturday; distribution of palms at all Masses, 7:30, 9:30 and 11 a.m.; solemn blessing of palms and procession at the 11 o'clock Mass.

St. John Church: Anticipation Mass at 5:30 p.m. on Saturday; Palm Sunday Masses at 6, 8 and 11 a.m. and 5:30 p.m.; solemn blessing of palms and procession at the 11 a.m. Mass; distribution of palms at all Masses.

St. Mary Church: Anticipation Mass at 5:20 p.m. on Saturday; Masses at 8 and 10 a.m., noon, 2 p.m. (Spanish Mass) and 5:20 p.m.

—Holy Thursday—SS. Peter and Paul: Mass of the Lord's Supper at 5 p.m. with adoration until 8 p.m.

St. John: Mass of the Lord's Supper at 11:50 a.m. with reposition of the Blessed Sacrament until 6 p.m.

St. Mary: Mass and Holy Communion at noon; Mass and solemn services at 6 p.m.; Spanish Mass at 8 p.m.; confessions from 4:30 to 6 p.m.

—Good Friday—SS. Peter and Paul: Confessions from 12 to 1:45 p.m.; liturgical service, adoration of the cross and Holy Communion at 2 p.m.

St. John: Celebration of the Lord's Passion at 2 p.m. Confessions from noon until 2 p.m. and from 3 to 5 p.m.

St. Mary: Liturgical service at noon; Spanish services at 8 p.m.; confessions from 11 a.m. to noon and from 2 to 4 p.m.

—Holy Saturday—St. John: Confessions from noon to 5 p.m.; Easter Vigil services at 7:30 p.m.

St. Mary: Confessions from 5 to 7 p.m.; Easter Vigil at 7 p.m.

—Easter Sunday—SS. Peter and Paul Cathedral: Easter Sunrise Service at 5:45 a.m.; Easter Masses at 7:30, 9:30 and 11 a.m.

St. John: Easter Masses at 6, 8 and 11 a.m. and 5:30 p.m.

St. Mary: Masses at 8 and 10 a.m., noon, 2 p.m. (Spanish Mass) and 5:20 p.m.

looking inside

- Anti-Catholicism in America page 4
- "Populorum Progressio" in practice in Colombia page 5
- Easter feast ideas page 13
- Decency on television page 19
- Arnold and "Norma Rae" page 20

Offices closed

The Criterion offices will be closed on Good Friday, April 13.

Vatican directives pondered

Indiana bishops and religious leaders meet at Fatima

by Peter Feuerherd

"What are the urgent needs of the Catholic Church in Indiana?" was just one of the questions asked at the recent meeting of the heads of religious orders active in the state with the bishops of Indiana.

The meeting, held on April 2-3, at Fatima Retreat House in Indianapolis addressed the Vatican directives on the relationship of bishops to religious orders through the use of panels, lectures and discussions.

In attendance were representatives of all the men's and women's religious congregations of the state with Bishop William E. McManus of the Fort-Wayne-South Bend diocese, Evansville Bishop Francis R. Shea, Bishop Raymond J. Gallagher of Lafayette and Bishop Andrew G. Grutka of Gary. Father Francis Tuohy, administrator for the archdiocese of Indianapolis, was not able to attend due to a previous commitment.

The discussions of the Vatican directives (issued by Pope Paul VI in August, 1978) highlighted the ninth annual meeting of religious orders and the Indiana bishops. This meeting was the first time that representatives of the male religious orders attended the conference.

"A GREAT emphasis on collaboration, to dialogue, to mutually plan so that men and women Religious and the bishops can focus on the questions facing the church," were the reasons for the meetings, according to Sister Norma Rocklage, a Franciscan sister of Oldenburg, during her opening talk at the conference.

The important questions facing the conference, according to Sister Norma, are the problems posed by personnel shortages caused by the shrinkage in numbers of vocations. Also, the tensions caused by the need for religious community vs. the role of diocesan ministry and the role of women Religious in ministry were questions Sister Norma raised

in her opening talk.

Father Lawrence Mattingly, a Franciscan priest, explained that the church is still dealing with the opportunities and problems brought on by Vatican II. "We can no longer be comfortable in our place. New lines of relationship have developed and will continue to be developed. In the changes, we have discovered what the church is, that the 'church is us.'" Father Mattingly emphasized the importance of contributing the spiritual life of a religious community to the total spiritual life of the church.

THE DISCUSSIONS of the Vatican

Conference hears testimony

Communications strategy debated

by Nancy Frazier

"The problem is not one of having enough ideas, but how we are going to capably sift through them and come up with something that will be beneficial to the communications mission of the church in the United States."

Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind., chairman of the U.S. Catholic Conference Communication Committee, was discussing the imposing task his committee faces now that Catholic Communication Campaign hearings in four cities have ended.

"Many themes occurred and reoccurred during the hearings, but they were sometimes contradictory," the bishop said. "For example, many presenters stressed the importance of prime-time network television, while others emphasized the need to reach different audiences at different times."

The committee heard testimony from more than 140 people during seven days of hearings in Washington, Chicago, San Francisco and Los Angeles, and another 100 people submitted written testimony. The hearings were the first step in a process leading to the establishment of priorities for use of the national share of funds from the new Catholic Communication Campaign.

A SYNTHESIS of the recommendations

directives were initiated by two talks, one by Bishop Raymond Gallagher of Lafayette, the other by Sister Jeanette Holbach, a Victory Noll sister. The bishop and Sister Jeanette came to differing conclusions as far as what they saw emphasized in the document.

"The renewal of Vatican II has caused in some cases some sharp difficulties. What started out as a sincere desire to look in upon ourselves has perhaps become a difficult experience for many," Bishop Gallagher stated. "Do not become preoccupied with division," the bishop advised the conference participants.

"The document is a dangerous one, because it is calling us to something new. It is calling us to change; there is always some danger in change," explained Sister Jeanette, in her analysis of the document. "The document was aimed above all to assimilate the idea that church is communion. It says we have not operated as a communion church," continued the Victory Noll nun.

BISHOP GALLAGHER emphasized the aspect of structure in the church. "We recognize that structure is necessary if any (See FATIMA on page 13)

will be prepared by the bishops' Public Affairs Office and reviewed in May by a group of advisors appointed by Bishop Crowley. A staff report based on the synthesis and the advisors' responses will be reviewed by the Communication Committee at a meeting June 13-14 in Washington. The committee's final recommendations will be submitted to the bishops at their semi-annual general meeting in November.

Msgr. John P. Foley, editor of The Catholic Standard and Times in Philadelphia and the only Communication Committee member who attended all four hearings, said witnesses generally agreed on one thing—the need to develop "a national vision or strategy for the church's work in communications."

But there was little else on which they agreed. Jesuit Father Avery Dulles, a respected commentator on the theology of communications, touched on the possible problems the diversity of testimony could cause when he said: "There is a real danger that in the struggle among rival interest groups the communications effort of the Catholic Church in this country might be parceled out to limited constituencies and might consequently have very little total impact."

The witnesses' testimony ranged from broad

commentaries on the church's role in the world of modern media to very specific requests for funding particular projects. Some urged that the message be relevant to their particular interest group—Hispanics, singles, the handicapped, blacks, alcoholics, young people, divorced Catholics—whatever the media, while others politely battled over which media would most effectively convey the good news of Christ.

MSGR. FOLEY NOTED "basic differences" in testimony on whether the church should purchase broadcasting time or stay with the concept of free "sustaining" time on radio and TV; whether it should buy its own production facilities or concentrate on producing quality programs through others' facilities; and whether the emphasis should be on direct Catholic preaching through the media or on indirect evangelization through value-related drama and spot announcements.

Several witnesses in Chicago and elsewhere said the church has little time to lose if it hopes to catch up with the sophisticated equipment and skills already possessed by other denominations, but in San Francisco, Father Miles O'Brien Riley pleaded with the committee not to let the church adopt the tactics of the "televangelists" now popular among religious broadcasters.

The director of public relations and information for the Archdiocese of San Francisco condemned most current religious broadcasting as "blasphemous idolatry, a plastic parade of puffed-up preachers, selling cotton-candy Christianity with air-mail second collections."

Other witnesses split over the issue of whether funds should be primarily directed toward use of television, radio and other electronic media or toward sustenance and expansion of the Catholic press. Among proponents of electronic broadcasting, television was often referred to as "a pervasive influence in American society," but advocates of the press said their medium still provides the greatest benefit for the least amount of money.

CARDINAL JOHN CODY of Chicago and others called for serious deliberation before any decision about priorities and allocations are made. "Make no small plan," the cardinal advised. "When the entire church can perceive a national vision, then we will be ready to make the sacrifices that are required to accomplish the goal of 'sharing his joy.'"

The second day of the San Francisco hearings provided a good example of the electronic media at work on behalf of the church, as witnesses from as far away as (See COMMUNICATIONS on page 8)



PLEASE GIVE US 6 WEEKS
ADVANCE NOTICE

Name
New Address
City
State Zip
New Parish
Effective Date

ATTACH OLD
ADDRESS LABEL HERE
FOR CHANGE OF ADDRESS
OR INQUIRY

P.S. If you are receiving duplicate
copies please send both labels.

THE CRITERION
CIRCULATION DEPARTMENT
P.O. BOX 174
INDIANAPOLIS, IN 46206



SPEAKS TO BOAT PEOPLE—Some of the 2,700 boat people aboard the refugee ship Tung An anchored off Manila Bay listen to words of encouragement from Bishop Edwin B. Broderick, executive director of Catholic Relief Services. The bishop visited aboard the Tung An in order to view the conditions under which the refugees are living and to determine how CRS can ease their privation and suffering. (NC photo)



MARISA GUERIN

Diocesan CYO to meet this weekend

The 22nd annual archdiocesan CYO convention will be held this weekend, April 6 to 8, at Secenia Memorial High School, Indianapolis.

Entitled "Youth—God's Promise of Tomorrow—Today," the event will draw an estimated 400 Catholic youth from the 39 counties in the archdiocese of Indianapolis. They will come from cities and towns in central and southern Indiana.

The opening session will begin at 8 p.m., Friday, April 6. A 9 p.m. session on the agenda will be a "Meet the Candidates" gathering when candidates for archdiocesan CYO offices will present their platforms. Elections will be held on Sunday, April 8, at 1:30 p.m.

The general session on Saturday at 10 a.m. will feature Miss Marisa Guerin, national CYO director of Washington, D.C.

Later during the day on Saturday the young people will hear a number of panel discussions on issues that teen-agers in Indiana face. They will cover such topics as life in a small rural community, child abuse, friendship, relationships and CYO programs.

Social activities are also on the convention agenda. On Sunday the convention-goers will attend a celebration of the Eucharist at 10:30 a.m. followed by a banquet, installation of new officers and presentation of the Roger Graham Awards to outstanding young men and women of the CYO.

The Archdiocesan Youth Council officers who are responsible for the coordination of the convention this year are Tricia Franckhauser, president; Monica Matthews, vice president; Laura Hunt, recording secretary, all of Indianapolis; Jeannine Miller, Richmond, corresponding secretary; and Susan Decker, Terre Haute, dearmy coordinator.

The CYO is under the patronage of Father Francis R. Tuohy, archdiocesan administrator. William F. Kuntz is the executive director and Dennis L. Southerland is assistant executive director.

Pope praises family values

In three separate talks this week, Pope John Paul II told members of a Roman parish that society, the nation and the church are built on the foundations laid by parents, condemned the recent killings of public officials in Rome, London, the Netherlands and Spain, and reaffirmed the Second Vatican Council's recognition of the freedom of scientific research stressing that there is no opposition between faith and science.

On April 1, the pope made another of his Sunday visits to a Roman parish, San Bonaventura a Torre Spaccata, a lower-middle-class section of southeastern Rome.

The pope told the parishioners that they were seeing in the parish a support for their conscience and for their families.

"You want them to be stable, not to dissolve. You want them to be living hearths of love, near which man can warm himself every day," he said.

"Persevering in the sacramental marriage bond, you want to transmit life to your children and together with life human and Christian education. Each of you, dear parents, is profoundly aware of this great responsibility that is bound to the dignity of father and mother. You know that your own salvation and the salvation of your children depends on it," he said.

THE POPE SAID he knew parents asked themselves what kind of father or mother they are. He said he rejoiced with them in the progress their children made in school and in the development of their consciences.

"You want them to become truly 'men,'" he said. "And this, in great measure, depends on what they acquire in the paternal home. In this work, no one can take your place. Society, the nation, the church are built on the foundation that you lay."

During his Sunday Angelus talk April 1, the pontiff expressed "my profound condemnation for the too long chain of savage crimes which intensely offends the dignity and honor of man."

The pope was referring to the assassinations of a Christian Democratic provincial councillor, of a member of the British Parliament, of the British ambassador to the Netherlands and of a former mayor of Bilbao, Spain.

"I pray and hope that everyone may understand that a just and well-ordered society cannot be established through hatred and violence," he added.

"MAY THE APPROACH of the days of

the passion of the Lord, who died for our salvation, reconciling us to God and obtaining for us his pardon, be a stimulus to renewed commitment to promote brotherhood and love among men," he said.

"Contemporary man experiences the threat of a spiritual impassiveness and even of the death of conscience. And this death is something more profound than sin. It is the killing of the sense of sin," he added.

"So many factors concur today to kill conscience in the men of our time. And this corresponds to the reality which Christ called 'sin against the Holy Spirit.' This sin begins when the word of the cross no longer speaks to man as the ultimate cry of love, which was 'he power to tear hearts,'" said the pope.

SPEAKING IN French to members of the European Physical Society March 30, Pope John Paul said "the church wishes to encourage the just freedom of your research in its proper object and method according to 'the legitimate autonomy of learning and especially of science,' recalled by the Second Vatican Council."

"Science in itself is good since it is knowledge of the world which is good, created and looked upon by the Creator with satisfaction, as the Book of Genesis says: 'God saw that all he had created was good,'" he added.

"ORIGINAL SIN has not completely altered this first goodness. Human knowledge (See *FAMILY* on page 15)

Citizen networks flex statewide political muscle

by Val Dillon

Much like the proverbial sleeping giant, a large body of Catholic citizenry in Indiana is beginning to awaken and flex its political muscle.

Organized into grassroots networks, some 1,500 of them are discovering that in numbers there is political strength. A spot survey around the five dioceses now reveals that there are about 150 networks now functioning. They are located in every major city—ten in Indianapolis alone—and in many middle-sized cities and towns.

More fascinating, the map is dotted with tiny networks in less populated spots: Osceola, Granger and Rensselaer. . . Delphi and Flora, Fowler and Oxford. . . Greenfield, Hamlet and North Judson. . . Bicknell, St. Croix, New Haven, to name a few.

Those who make up the networks are as varied as the communities from which they come. A broad cross section of "concerned Catholics"—and an occasional "concerned" Baptist or Lutheran—include shop owners and corporation executives, retired couples and young marrieds, plant workers, dentists, nurses, accountants, school teachers, sisters, a few pastors, office workers, salesmen, farmers and a virtual army of housewives.

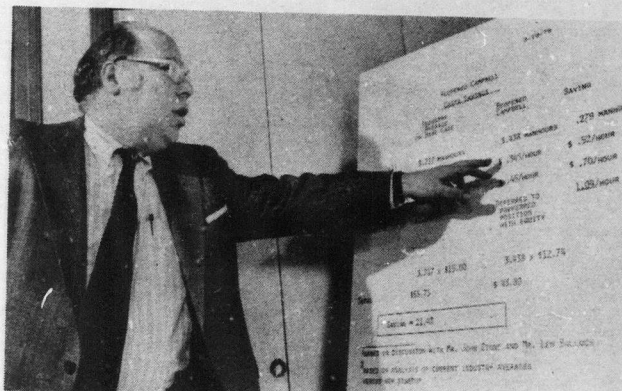
FOR THE MOST part, they are not political veterans. "It's the first time I've ever done anything like this," is an oft-repeated comment. "My first direct exposure to government since school days," says another. But there are a few "old pros": a former state senator a mayoral candidate, an ex-county commissioner and some precinct committeemen and women.

During this session as networkers, they have studied issues from abortion to education for the handicapped to landlord-tenant relations to juvenile justice. They tracked bills at the Statehouse; made "action-alert" calls to those on their telephone tree; expressed their views—sometimes vehemently—to their legislators.

What has been the reaction to this experience? Judging from random comments, it's been "interesting," "fun," "informative," "satisfying," "time consuming," "enjoyable," "educational."

Said one elated lady: "Guess what I did today? I've never done anything like this in my whole life!" Another explains: "It's my first exposure to government since school days." "I'm devouring the information," says another.

For those outside Indianapolis, one problem (See *NETWORKS* on page 14)



YOUNGSTOWN PLAN—At a press conference in Washington, Robert Brandwein of Policy and Management Associates goes over a chart outlining plans to reopen a steel mill in Youngstown, Ohio, which was closed in 1977. The Carter administration has refused to grant \$245 million in loan guarantees to the Ecumenical Coalition of the Mahoning Valley, a group of Catholic, Protestant and Jewish leaders, which has developed a plan to reopen the mill under community and worker ownership. Father Edward Slanton (right), director of the coalition, discusses a point at the press conference. (NC photos)



by Fr. Thomas C. Widner

"We don't have to worry about the federal government getting involved—now we can concentrate on justice."

Those words of Father Gerald Gettelfinger, superintendent of education in the Archdiocese, were quoted in last week's *Criterion* in response to the Supreme Court decision of March 21 ruling that lay teachers employed by church-related schools are not covered by the National Labor Relations Act.

The decision upheld a lower court ruling in a case involving the Catholic bishop of Chicago and the Diocese of Fort Wayne-South Bend, Ind.

Jim Castelli, whose column *Washington Newsletter* appears in these pages, saw in the decision a "strange" victory for the American Catholic bishops. Last week Castelli stated that the court treated the legal question in a way that "only reaffirmed what Catholic officials believe are some of the worst elements of past school-aid decisions, holding that virtually any government involvement in a church-run school creates an unconstitutional church-state entanglement."

The decision, Castelli believes, may bear the seeds of future defeats.

FATHER GETTELFINGER'S observation is correct. So is Castelli's. One wonders if the issue would ever have arisen, however, had the Church—especially we in the local Church, parish, parish school—been practicing all along what it preaches. Many complain that we are good at preaching justice for others but poor at practicing it ourselves for our own. The result is often a "credibility gap" between ourselves and those we seek to serve in the world.

Castelli is concerned about the Church getting what she can out of the government. And, true enough, not all government involvement may necessarily be unconstitutional. But is it even desirable?

When Catholic people turn to the state for assistance in operating Catholic schools, are we not recognizing an erosion of support by the very individuals who want them? What value does the Catholic school then have for those who insist upon their continuance?

History is relevant here. Catholic schools began because Catholics wanted to preserve the tradition of faith in their



living the questions

Schools and social justice

Catholic families. It is not that such people no longer exist. The problem is how many. In addition, the problem is one of purpose. Choices are made by not doing something and when Catholic parents do not send their children to Catholic schools, they are making choices against them.

THE ISSUE IS COMPLEX, however. There are other means by which the tradition of one's Catholic faith can be preserved. Unlike the past, the Catholic school is not the only available means for parents to support the faith of their children. As the cost of sending a child to a parochial school increases, families may choose to support their children's faith through alternate means.

So what of the justice issue regarding the Supreme Court decision? There should be a message for our own Archdiocese. We cannot, in justice, pay teachers less than their worth. We cannot deal with professional administrators and teachers as if they were volunteer help. School is not an avocation. It is a business and it costs.

To continue operating our Catholic schools, we must learn to be fair and just in our employment practices, including our pay scales. In this respect bishops, pastors, principals should have more than a passing familiarity with the social teachings of the Church.

Further, Catholic schools need the support of all members of a parish. That support needs to be intelligent and informed. It should recognize the need for justice in dealing with the professional staff of its school. It should also recognize the place of the school as one of several means of continuing the tradition of the faith. Where schools are viable in these two areas, they should be encouraged.

The world's a stage

While a student at Marian College, I became active in the drama program built up so carefully by Sister Mary Jane Peine, carried on by Robert Moran, Don Johnson, Sister Francesca Thompson and others. The memories of the early

60's are like jewels in a ring. The individuals who are a part of that memory are also jewel-like—Bob Moran, seen locally in dramatics and on television; Pat Palmer, happily married somewhere out West; Mike Thompson, also happily married in Fort Wayne; Marie Mastruserio, seen on "As the World Turns" and in television commercials. There were many others; the list could go on.

One of that group, however, remained in the area and himself began a tradition which continues.

Ray Day's theatrical productions at Providence High School in Clarksville have to be matched against not only the best high school productions, but even against college productions. The theatre department at Providence has to be the envy of high schools for miles around. Ray's work has earned the respect not only of others in education, but also professional theatre people in the Falls Cities area.

This past weekend he opened his 17th annual musical. He sat back a bit in producing "Pippin," because producing, directing and acting as musical director have begun to wear him down. He left the directing up to his talented associate, Rebecca Reiser.

The productions at Providence are ambitious. The discipline achieved among high school students is remarkable. For Terre Haute, Indianapolis, and Richmond area fans, the trip to Clarksville is well made. It is an experience in a love affair with Ray, his school, his students, his fellow teachers and their faith.

"Pippin" is remarkable also for the performance of Tom Light, last year's Tevye in "Fiddler On the Roof." Tom will be studying theatre at Catholic University next year. This talented young man is likely to have a professional career in the theatre ahead of him if he pursues it. In portraying the young Pippin, Light revealed professional know-how far beyond the average high school or college level actor.

"Pippin" rewrites history by weaving a tale of the son of Charlemagne, a young man in search of himself. The production has only this weekend to run. If there are tickets left, go see it. Take your friends with you. And begin planning now for next year's Ray Day production.

washington newsletter

Church leaders debate the extent of anti-Catholic feeling in modern America

by Jim Castelli

WASHINGTON—A recent Harris poll found that Americans believe, by 89-4%, that

there is no discrimination against Catholics in the United States.

At the same time, a number of Catholics and non-Catholics alike have charged that anti-Catholicism in America is widespread; some claim to see anti-Catholic conspiracies from the White House on down.

But the evidence indicates that the truth lies in between; there is much more anti-Catholicism than most Americans would like to admit, but not nearly as much as those who believe in conspiracies see.

The Harris poll itself helps put the issue in perspective. It found traces of latent anti-Catholicism and a denial of past discrimination against Catholics. But it also found that anti-Catholic discrimination is not nearly as serious as discrimination against Jews, blacks or Hispanics.

More perspective is provided by Msgr. John Tracy Ellis, an expert on the history of the Catholic Church in America. He says there were five major waves of anti-Catholicism in the United States between the 1840s and the 1940s.



HE SAYS there has been a decline in anti-Catholic prejudice since the election of the first Catholic president, John Kennedy, in 1960. But, he says, there seems to be a revival of anti-Catholicism lately.

Msgr. Ellis says it would be naive to believe there is no anti-Catholicism in America. It persists in "the two extremes of society"—the uneducated poor of Appalachia and the intellectuals—has been.

Much of the recent discussion of anti-Catholicism has focused on political issues—abortion, tuition tax credits and government regulation of church institutions.

But Msgr. George Higgins, U.S. Catholic Conference secretary for special concerns and a veteran of Catholic involvement in public affairs, points out that it is dangerous to attribute motives.

"IT IS A mistake to accuse a particular politician of being anti-Catholic simply because he happens to disagree with the 'Catholic' position on a specific matter of public policy," he said. "Not every politician who is opposed to tax credits, for example, or to a constitutional amendment on the abortion issue is anti-Catholic."

"Nor is every politician who is in favor of tax credits and a constitutional amendment necessarily well disposed toward Catholicism."

Many of the actions often branded "anti-Catholic" really affect other religious and ethnic groups as well. On one level, an increasingly secular society often has little patience for believers of any kind.

Part of the problem is a general lack of understanding of the values of cultural pluralism and the role of the voluntary sector.

For example, Msgr. Geno Baroni, an assistant secretary of housing and urban development, says that while he is convinced his boss, President Carter, understands the importance of family, neighborhood and ethnic and cultural diversity in making public policy, much of the federal bureaucracy does not.

"One of my biggest frustrations," he said a

year ago, "is the new level of policymakers coming into government who are ignoring the values of families" and networks of informal support systems.

IN THE PAST year or so several government efforts to regulate some aspects of church affairs have been called "anti-Catholic" or "anti-religious." Some people, such as Father J. Bryan Hehir of the U.S. Catholic Conference, argue that "complexity, not conspiracy" is the source of the growing number of church-state conflicts.

One lobbyist for a Catholic organization offers two more human reasons for government regulations which aggravate church-state tensions.

First, he says, most regulations are written by lower level career bureaucrats who are isolated from political considerations. Some of these people simply take a very conservative approach to interpreting church-state law, he says.

BUT BEYOND that, he says, other bureaucrats even farther removed often bend over backwards to make sure they don't allow more than the regulations permit; as a result, they sometimes allow less.

But two recent developments indicate that the federal government is beginning to respond to at least some of the concerns raised by Catholics.

Last fall, Eleanor Holmes Norton, head of the Equal Employment Opportunity Commission, told NC News Service that she would begin an investigation into "executive suite discrimination" against Catholics and Jews some time after the first of the year.

Even more recently, the U.S. Commission on Civil Rights has scheduled a two-day consultation on religious discrimination on April 9 and 10.

The meeting was prompted in part by the Catholic League for Religious and Civil Rights, which urged Congress to hold up the commission's funding if it did not look into religious discrimination.

THE CRITERION
Archdiocese of Indianapolis

520 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
20¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Fr. Thomas C. Widner, editor & general
manager; Dennis R. Jones, associate
general manager; Sr. Mary Jonathan
Schultz, OSB, administrative assistant;
Peter Feuerherd, news reporter; Agnes
Johnson, circulation director; Marguerite
Derry, advertising sales.

Published weekly except last week
in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.

letters

Marian 'a center of religious faith'

To the editor:

Last week a letter appeared in the Carbon, Marian College's weekly publication, concerning an article which appeared in the Criterion. It has been suggested that the Carbon forwarded this article to you.

The following is the article as it appeared in our publication:

An editorial comment purporting a "lack of identity" at Marian College recently appeared in the Criterion. Father Thomas C. Widner raised the question of "whether or not Catholic colleges have any value at all as centers of religious faith for 18-22 year olds."

These statements quite naturally aroused much concern here at Marian, and several people, including President Gatto, responded with letters to the Criterion. However, Father Widner's original statements would seem to indicate a "gap" exists between Marian's image as seen by those in the college community and the image viewed by those outside the community.

As members of the 18-22 year old group (those ages should surely be extended) we, the students, might do well to present our

opinions. When Father Widner asks if higher quality education and emphasis on religious faith are incompatible, I have to reply that they are not. I challenge anyone to convince me that my education has suffered because I chose to attend Marian College.

The competence of the faculty and their genuine concern for the students are traits which give Marian considerable advantages over other schools. Similarly, I can review my personal biography and see the development of a stronger religious faith, as a result of attending Marian College. Somehow, it is satisfying to recognize a personal faith, and acknowledge this faith with insight gained through study in a philosophy course, a sociology course, and a theology course. Certainly there are numerous opportunities for worship through ministry and church services as well.

Perhaps an historical view of spirituality is necessary. I doubt that those who experience spiritual awareness are a minority here, and I further suggest that Marian College is a "center of religious faith." It is possible that religiosity does not manifest itself in the same way it did 15 years ago, and failure to recognize this fact is bound to result in a perceived lack of spirituality.

Many people, myself included, believe that Marian is not lacking in this respect, and maybe it is our responsibility to make others aware of our belief.

Ron Dye
Student, Marian College

Indianapolis

Appreciation

To the Editor:

I would like to voice my appreciation of the publishing of *Redemptor Hominis* in its entirety. This was a real service to the readers of *The Criterion*.

Pauline Bengtson

Sioux Falls, S.D.

No excuse for an athiest

To the editor:

In Christ Jesus is the whole content of the Old and the New Testament, all in the one Body. All is made final and brought into perfection in the birth and in the Body of Christ in whose Body dwells the fullness of God. And God is love.

Giving up on the power of God is giving up on everything that is in His power to do. Consider all that He is doing in the universe. The person of Christ is divine, so it is in His power to perfect any other person as far as God is concerned.

God didn't set up a draft system for drafting members into His kingdom. Becoming a member of God's kingdom is a voluntary action on the part of fallen man for improving and changing his place in eternity. To remain in and preserve his place in God's kingdom man cannot pick up his cross and then drop it for some worldly pleasure or comfort or object. God will relieve man from his cross when they come face to face. Then man will receive his reward for his faithfulness in what he allowed his Creator to do for his fallen nature.

Those who do not take advantage of or those who fall away from Christ's presence and healing power in the church are still what they were. They may be perfected in their own eyes, but human beings are not their own judge of what they are in God's eyes.

The kingdom of God is an eternal kingdom in which man is to be a part. Do those who have dropped out of the Church believe that the Creator is a part-time Creator or that He has stopped bringing all things into perfection.

There is absolutely no excuse for an eternal being to remain an atheist or to be indifferent in what God can do and has done. The evidence is too visible to ignore and the resurrection will be no result of any man-made power.

Liberty

Harry L. Geis

CHRISTIAN HEROES—Six women have been chosen by nine church magazines as "living Christian heroes worthy of recognition" for a special article in their April issues. The group includes, clockwise from upper left, Dorothy Day, Barbara Ward, Annie Jagge, Lee Tai-Young, Corrie ten Boom, and Mother Teresa of Calcutta, center. (NC photo from Interchurch Features)

Colombian project model of self-help

Pope Paul VI's encyclical a vehicle for rural development in Latin America

POPAYAN, Colombia—"Populorum Progressio," the Latin name of the encyclical Pope Paul VI wrote on the development of peoples, has real meaning for 847 Colombian families who benefited from a fund he established following his 1968 visit to Colombia.

Information provided by the Inter-American Development Bank (IDB), one of the international agencies involved in the fund, gives a picture of the effect of the fund on the lives of several families.

The Serna family is one of them. Dubernay, the father, is a proud man as he talks in earnest of the farming community at La Eugenia, a ranch near Popayan given to 20 poor families five years ago. At the time they inhabited the village of La Tejada, making barely a subsistence living from seasonal work and handicrafts.

He is proud, he says, because he owns the plot and the modest house on it. Every family does. They also have cattle and raise crops on the community land. They share in the profits and receive a salary. The children of these families who also help with the farm chores, attend school regularly, unlike many peasant children who have to quit in order to work and survive.

AT LA CORONA, the Lazo family has a similar story to tell, attesting to the success of the \$1 million Populorum Progressio Fund. It came at the time Colombian government had

undertaken a rural development program and was willing to lend further help.

To gather more technical facilities and expertise, the administration of the fund was entrusted in 1969 to the IDB. Ulises Valdes, who supervised the project for the IDB, calls it "one of the most successful we have had, particularly for the social impact that it has initiated."

What is the success?

The way people work, the members say. La Eugenia, where the Serna family lives, is a cattle ranch and farm in which heads of families rotate responsibilities for the operation. Whoever is responsible holds weekly meetings with all the other farmers and with advisers from the Colombian Institute of Land Reform (INCORA).

"It was hard at the beginning, people were not used to working together as a community," Serna says. "But training has helped to solve our problems, particularly in administration. The sales of milk and produce go to the general fund that pays expenses and salaries, besides financing the training of our children."

Most rural communities are dependent on the middle man or the local "boss" for the sale of their products and their basic needs.

POPE PAUL talked to 200,000 farmers during the International Eucharistic Congress

of 1968 held in Colombia. He defended their right to land and a living wage.

As a practical demonstration of his concern, the Pope had some Vatican properties in Paris sold. With the proceeds he established the fund.

On March 26, 1969, during an audience at St. Peter's, Pope Paul said:

"Two years ago on this date we published our encyclical, 'Populorum Progressio,' in order to awaken consciences more deeply to the drama of hundreds of millions of our brothers who suffer hunger, disease, illiteracy and misery. We demanded with insistence that the means be provided to allow them to organize . . . for their full development."

Seven hundred sharecropper families were chosen to be resettled in some 35,000 acres in a beautiful but rugged area. Land was bought and the project was under way by 1973.

The idea was to spur the Colombian land reform program (the government gave \$1 million more and INCORA another \$2 million) by forming community farms, fostering education and training, and developing agro-industries.

THE TRAINING involved reading and writing for 4,300 persons, administration, accounting, and identifying and solving problems. In the more advanced stages, the program included the organization of 30 community enterprises, technical aid, credit, (See COLOMBIA on page 15)



the active list

april 6

The College Chorale of St. Mary-of-the-Woods will present the Faure "Requiem" at 8 p.m. in the Church of the Immaculate Conception on the SMWC campus. Soloists are Providence Sister Marie Brendan Harvey and Patricia Kaspar.

The Indianapolis Cursillo Movement is having an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

april 6-7

The Altar Society of St. Roch parish, Indianapolis, will hold a spring rummage sale from 1 to 5 p.m. on Friday and 9 a.m. to 1 p.m. on Saturday.

april 6-15

The Auxiliary of St. Francis Hospital Center, Beech Grove, is conducting an Easter basket sale for the benefit of the hospital. Baskets are available in the hospital lobby, the crossover and the cafeteria.

april 7

Children and grandchildren of Marian College alumni will hold Easter eggs on the college's south campus. The event, open only to dependents of Marian alumni, will begin at Doyle Hall at 10:30 a.m. A fee of 25 cents per child will be charged.

Butler University's Jordan Ballot

performs at 11 a.m. and 2:30 p.m. in the Lilly Theater at the Children's Museum, Indianapolis. The stars of the show are 10-17-year-old dancers. Tickets are 75 cents.

"Concerto In A Minor Dispute," a children's theatre production by the Improvisation Workshop actors, will be given at 2:30 p.m. in the Marian College Peine Arena Theatre. Susan Close, a senior art major at Marian, wrote the play. Admission is free.

A Monte Carlo Night will be held at the Knights of Columbus Hall, 4332 N. German Church Road, Indianapolis, from 8 p.m. to 2 a.m.

The parishioners of St. Simon Church, 8400 E. Roy Road, Indianapolis, will present a dramatization of the Passion Gospel during the 7 p.m. liturgy. Anyone interested in witnessing the drama is invited to attend.

april 8

The 12-voice Marian Madrigals of Marian College, Indianapolis, will sing English, German and Italian madrigals at 8 p.m. in the Stokely Music Hall on campus. The concert is free and open to the public.

Slide-tape shows will be presented in the Centennial Room at the President Benjamin Harrison Memorial Home, 1230 N. Delaware, Indianapolis, at 2 p.m. "From Cabin to Condominium" will show Indianapolis architecture from earliest days to the present; "Urban to Suburban" will document the progress of Indianapolis. The program is free and open to the public.

The Indianapolis Chapter of the

United Ostomy Association, a social and emotional rehabilitation organization for people with ileostomy, colostomy and ileoanal surgery, will meet at 3 p.m. in conference room "B" at Winona Memorial Hospital, 3232 N. Meridian. Dr. Clarence Ehrlich will be guest speaker.

april 8, 11

Special Lenten programs in archdiocesan parishes will conclude this week with the following:

► April 8: At St. John Church, Indianapolis, a trumpet and organ concert by John Charles Thomas and Carol Ann Esselhorn at 5 p.m.

► Inter-parish penance services will be held at Immaculate Conception parish, Millhouse, St. John, Ogwood, and St. Maurice. Napoleon, Msgr. Joseph Brokhage, Father Earl Felman, Father Bernard Voges, pastors, and three other priests will be the confessors.

► April 8: The adult education committee of St. Barnabas parish, Indianapolis, will present "The Shroud of Turin—Is it the Lord?" from 7 to 9 p.m.

2 column/9 point

Richard W. Radez has assumed responsibility as a volunteer chairman of the Heart Association's "Walk-Run-Jog for Heart" for the second year. The event will be held on Saturday, April 21, at the Indianapolis Motor Speedway. Nearly 5,000 people participated and raised more than \$58,000 last year for heart programs. Radez, a graduate of Cathedral High School, is a stockbroker and president of the Indianapolis Jogging Club.

Don D. Hamachek, Jr., has been named administrator of Terre Haute Regional Hospital. His father, Don, Sr., holds a similar position at St. Francis Hospital Center, Beech Grove. The ministry of acolyte was administered to Don E. McLaughlin by Bishop Edward W. O'Rourke of the Peoria, Ill., diocese on March 21. He is the son of Mr. and Mrs. Thomas E. McLaughlin of Indianapolis. Eli Suskind art instructor at Marian College, was awarded the "Best in Show" and the "Museum Purchase Award" at the Fort Wayne Museum of Art's annual Tri-Kappa regional art exhibition. Waring C. Lynch, son of Mr. and Mrs. Waring L. Lynch of Beech Grove, was one of two St. Louis University students to receive a certificate citing excellence in undergraduate chemical research. He received his certificate at an awards night banquet sponsored by the St. Louis section of the American Chemical Society. Mike Lehoskey, instrumental music director at Chatham High School and director of the North District junior band, Indianapolis, will be the trumpet soloist for Easter services at SS. Peter and Paul Cathedral, Christ the King and St. Joan of Arc Churches on Holy Saturday and Easter Sunday. Three members of the Archdiocesan Board of Education will be cited by the National Association of Boards of Education at the National Catholic Education Association Convention in Philadelphia April 16 to 19. Recognized "for their contributions to educational policymaking in their diocesan schools" the three are William Bruns, Mrs. Agnes Nedeff and Father Clarence Waldon. The national office of the Catholic Knights of America has named the William Dewey Dauby family of St. Paul parish, Tell City, the 100 percent C.K. of A. family of the year. The Daubys have four children and 11 grandchildren. Angel Sierra, a third-year theologian in the St. Meinrad School of Theology, was recently elected president of the Mid-West Hispanic Seminarian Association. Sierra will be ordained a deacon on April 8 in Our Lady of Guadalupe parish, Silvis, Ill., for the Diocese of Peoria.

in the school cafeteria. Speaker is Bob Tremmel. No admission charge.

► April 11: At Immaculate Heart of Mary parish, a talk on "Why Did Jesus Die? Did God Need a Victim?" by Benedictine Father Hilary Ottensmeyer at 8 p.m.

► April 11: A celebration of the Eastern Rite Mass at St. Paul Catholic Center, Bloomington, at 4:30 p.m. with Father Albert Ajajme, pastor of St. Monica Church, Indianapolis, as the celebrant.

► April 11: A penance service at St. Maurice parish, Decatur County, at 7:30 p.m. Confessors will be Msgr. Joseph Brokhage, Father Michael Carr and Father Ron Ashmore.

april 9

The last in a series of six reading workshops at Marian College, Indianapolis, will be geared toward administrators, reading specialists or teachers responsible for guiding a school program. Entitled "Designing a School Program," the workshop will be held from 4 to 7 p.m.

april 9, 10

A Seder Service will be held at Fatima Retreat House, 5535 E. 56th St., Indianapolis, from 6 to 10 p.m. on April 9. Father Karl Miltz and Rabbi Jonathan Stein will be in charge of the service.

On April 10 the "Over-50" day of recollection will be held at Fatima. Providence Sister Mary Pius Regnier will speak on "Praying with the Word of God."

april 10

The Ave Maria Guild will hold its monthly meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove. The meeting opens with a dessert with Mrs. Elwood Ellis and Mrs. Rollie Walters serving as hostesses.

St. Lawrence School, Indianapolis, invites all parents interested in enrolling their child in the first grade for 1979-80 to a Coffee at 9:15 a.m. For more information call 547-3762 or 546-4065.

The topic for this week's mature living seminar at Marian College is "The Coming of the Clone (The Future Now)." The speaker is Nicholas Puricha, Ph.D., of the biology department at Marian. The discussion series for senior citizens is from 10 a.m. to 2 p.m.

april 11

A luncheon/card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin with luncheon at 11:30 a.m. Card games commence at 12:30 p.m.

april 12

The northside group of SDRS will meet at St. Joan of Arc parish center, 4217 N. Central, Indianapolis, for a social evening beginning at 7:30 o'clock.

april 14

An introductory Charismatic workshop retreat for Sisters of Indiana will be held at Alverna Center, Indianapolis, from 8 a.m. to 4 p.m. The workshop is intended to provide an opportunity for Sisters to learn more about the Charismatic renewal. The registration fee is \$12 and the number of registrants is limited. Call Sister Sue Jenkins, 317-283-2819, for reservations.

april 15

An Easter sunrise service will be held at 6:30 a.m. at the Southport High School fieldhouse. The cast is composed of 9 adults and 28 high school students and the pageant director is Rose Marie (Kern) Dawson.

MARQUETTE MANOR OFFERS MORE THAN A CONDOMINIUM OR ORDINARY APARTMENT COMPLEX.

Exclusively for people 62 and over. Independent living in gracious surroundings in prestigious northwest Indianapolis location. One-time residency fee, beginning at \$26,000, guarantees lifetime occupancy and future security. Easily affordable monthly service fee covers maintenance, utilities, personal services, amenities too numerous to list. On-premise health care center. Model apartment open daily. Accepting applications for future occupancy.

**MARQUETTE
MANOR**

Telephone 298-9700
for details.



Richard Radez

St. Barnabas Church
8300 Rahke Road, Indianapolis

The Shroud of Turin— Is it the Lord?

Speaker: Bob Tremmel

Palm Sunday, April 8

7:00-9:00 p.m.

(In the School Cafeteria)

—No Admission Fee—

Light Refreshments Served

Sponsored by:

The Adult Education Committee

Announcing

Volume II (1856-1894)

of the

History of the Sisters of Providence

Saint Mary-of-the-Woods, Indiana

by Sister Eugenia Logan, S.P.

Binding

Hardback cover.....\$9.00 per copy
Softback cover.....\$7.00 per copy

Copies may be procured at—

Fatima Retreat House

5353 East 56th Street
Indianapolis, IN 46226

Or ordered from—

Sisters of Providence

Sisters St. Mary-of-the-Woods, IN 47876
c/o Sister Eugenia Logan

(Add \$.75 postage for mailing each copy)

cornucopia

Department store adventure

by Alice Dailey

"See what I got for 20% off" my husband announced gleefully.

I peered up under the brim of his new cap. "Where did your eyes go?"

"It is a trifle big" he admitted, "but the saleswoman said 'grab it up and then exchange it at one of our branches. They'll be happy to do it.'"

I shook my head. "Could you, just once, get something that fits? No letting out; no taking in?"

"Look who's talking. How about that time you bought a dress so tight the zipper wouldn't stay shut?"

"I had a purpose in mind. Dieting down to fit it."

"It took you so long to lose two pounds the thing went out of style—"



FRANCISCAN FATHER Richard Kaley will return to Terre Haute April 9-11 to give a *Holy Week Mini-Renewal* at St. Joseph's Parish. He is pictured during an Evening of Renewal on March 31 for the men of St. Benedict's Parish there. Vocation Director for the Conventual Franciscans, Father Richard has recently been elected *Notice Master* of his Province. (Photo by Fr. Louis Manna, OFM Conv.)

Young IU graduate to supervise CYO summer camps

by Peter Feuerherd

CYO Executive Director Bill Kuntz has announced the appointment of Miss Michele Goodrich as an administrative assistant for the archdiocesan staff of the CYO.

Miss Goodrich, an Indiana University graduate with a bachelor of arts in speech communication and a master's

degree in recreation and park administration, joined the CYO as a volunteer camp program director last summer and began her current duties on Jan. 2 of this year.

"I have a dual responsibility," Miss Goodrich says, "to supervise the operation of the programs of both CYO summer camps in Brown County and to assist in the organization of spiritual weekend retreat programs."

The CYO camp program is a big responsibility. Over 1,500 children are involved in the program each summer. There are 43 counselor jobs available, and the administrative assistant has already processed over 100 applications. With all these applicants to choose from, what does Miss Goodrich look for in a camp counselor?

"I try to look for people with a sincere desire to work with children. I don't look for skills as much as attitude. The skills that are necessary can be learned in our one-week training program. I want a mature individual; not someone who is going to need a counselor."

The IU graduate is helping to lay the groundwork for the teen-age weekend retreat program that she hopes will be in full operation by next fall. The retreat process that CYO hopes to implement is the nationally popular "Search" program. St. Joan of Arc parish, with the help of Mr. and Mrs. Jerry Clark, has already instituted a pilot "Search" weekend and follow-up.

The "Search" weekend runs from Friday evening to Sunday (See CYO on page 14).

Washington Square in the morning."

He said grimly, "We'll see."

TO MAKE A short story long, that store did have the right size. The clerk said crisply, "Let's see. You paid \$8 for that cap, plus tax. This one is \$10, plus tax. You owe me \$2.08."

"Now just a minute. The saleslady told me yesterday—"

"That was yesterday, sir. The sale is over. Kaput."

The atmosphere was starting to steam. "I tell you she insisted I could exchange it—"

"Just a minute, sir. I'll get the manager."

The "manager" was all of 20, and loaded with neck chains and bracelets. She came swooshing over. "May I help?"

The sad story was repeated again like a broken record.

"No problem," she said, initialing the sales slip. "Even exchange."

My husband smiled triumphantly.

BACK HOME, he started to hang the cap in a closet, then got the strangest look on his face. "What do you know. I must have bought this at the end of the season last year and forgot about it." "This" was an exact replica. He looked speculative. "I don't suppose you'd want to take—"

"Wash your mouth out" I hissed, shoving him and both caps into the closet.

CRITERION READERS:

A BIG

THANK YOU

TO ALL OUR FRIENDS WHO ANSWERED OUR
LENTEN SACRIFICE APPEAL
SO GENEROUSLY!

NOW

WE ARE ANXIOUSLY AWAITING AN
EQUALLY GENEROUS RESPONSE FROM
ALL OUR OTHER FRIENDS!

CATHOLIC HOME AND MISSIONS
FOREIGN

136 WEST GEORGIA ST.

INDIANAPOLIS, IN 46225

Travel Two Thousand Years
in Only Fifteen Days to the
HOLY LAND

with the Bible as your guide,
book, under the direction of
FATHER JACK W. PORTER

Veteran International Traveler;
Historian, Professor, Author, St.
Paul the Apostle Parish, Greencastle



\$1607 New York June 18th

Holy Scripture comes alive for you as you walk the Way of the Cross. Your faith takes deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan Valley from atop the Mount of Olives, visit Nazareth, Cana, Mount of Beatitudes, many other holy places.

PAPAL AUDIENCE

Come in the Holy Land! On your way you'll stop for a pilgrim's audience with the Holy Father and a thorough tour of the Vatican and Rome.

On your return you'll trace the steps of St. Paul at Athens and Corinth in Greece. The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Rev. Jack W. Porter, Ph.D.
121 Paul the Apostle Rectory
Greencastle, Indiana 46135

Please send your colorful folder:

Name _____
Address _____
City _____ Zip _____

Developing intimacy with God involves risk

by Msgr. R.T. Bosler

Q. It is clear that God wants to have fellowship and close intimacy with man. Then why is it he does not instantly reveal himself in all his fullness to the man who in deep sincerity seeks him? Instead, he seems to make man go through great struggles of intellect to probe the meaning of Scripture, the proper translations of words, etc. In short, why study theology if what God wants is to be known and a man wants to know him? I don't withhold myself from the friend who makes it perfectly clear that my friendship is wanted.

A. No, and I am sure that you secretly sympathize with the workers in the Gospel



parable who grumbled because they had worked all day in the hot sun and received no more pay than did those who worked for only one hour in the cool of the late afternoon.

Another parable you might sympathize with is that of the elder son who resented his father giving expressions of affection to the prodigal son that he, the faithful one, had never received. God doesn't love and respond to love the way we humans do. That seems to be the main point of the two parables, and most of us who are aware of our sinfulness are grateful that it is so, even though we don't understand it.

Or ponder for a moment over what happened when God did unite himself fully, intimately, personally with a man—Jesus of Nazareth. Even the Christ was tempted, had doubts in the garden, and felt abandoned on the cross.

"If it is possible let this cup pass me by." "My God, my God, why have you forsaken me."

The death by crucifixion and the resurrection of Jesus were to be the ultimate manifestations of God's love for his human creatures, and only a few more than 500 had a personal experience of the resurrected Jesus.

Some sort of answer to your problem may be found in Paul's letter to the Corinthians: "The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God... Yes, Jews demand signs and Greeks look for wisdom, but we preach Christ crucified—a stumbling block to Jews and an absurdity to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For God's folly is wiser than men, and his weakness more powerful than men" (1 Corinthians 1:18-25).

It is by faith, the gift of the Spirit, that we know and experience God's love for us and his invitation to intimacy with him. Faith is not certainty as we humans ordinarily understand that experience, but a risk and a challenge—a challenge to seek understanding of what we know through faith. So your question is altogether valid.

Your question could be put another way: Why did not God give complete knowledge to mankind from the very beginning?

Human life would be boring if there were nothing more to learn. And wouldn't marriage be an awful bore if there were no growth in intimacy, knowledge and love of one another after the vows were made? Love is an invitation for more, and therefore in the one

loved a lack of knowledge struggles to know more.

Try out thoughts like these to seek some understanding about intimacy with God, which is a divine mystery we only know through faith.

Communications (from 2)

Alaska gave testimony to and answered questions from the committee. That interaction was made possible by a video satellite network in selected cities in 12 Western states.

Although no two witnesses said the same thing, some recommendations received support from more than one presenter. Among popular suggestions were plans for improved media training of both practitioners and consumers; development of an information-sharing network among dioceses and religious groups; and an increased religious role in monitoring and responding to the actions of federal agencies and Congress related to communications.

And although the committee's role was not widely mentioned, most of the witnesses would probably agree with the comments of Frank DeRosa, director of public information for the Diocese of Brooklyn, N.Y., and one of the first to testify in Washington, who spoke of the "difficult but crucial" task of establishing priorities for the Catholic Communication Campaign funds.

Death and life themes dominate liturgical season

by Rev. Richard J. Butler

APRIL 8, 1979
PASSION (PALM) SUNDAY

Isaiah 50:4-7
Philippians 2:6-11
Mark 14:1, 15-47

Throughout the season of Lent there has been an alternating of death and life themes. There was the death of the desert and the life of the transfiguration. There was the death of the money changers expelled from the temple and there was the life of the promise that the destroyed temple would be rebuilt.

This Sunday, the paradox of death and life echoes loudly. Indeed, the very ambiguity of the title mirrors the conflict. It is Passion Sunday when in a singular manner the Word focuses on suffering and death, yet it is on Palm Sunday when the triumphal entry to Jerusalem is celebrated in word and movement.

Celebration of this great moment of the (See PALM SUNDAY on page 15)

APRIL 12-15, 1979
EASTER TRIDUUM
(Thursday—Sunday)

Lectinary Nos. 40, 41, 42

Sometimes the most significant points are revealed in somewhat accidental ways. An example concerns the triduum of Holy Thursday, Good Friday, and the Vigil. As we prepare to celebrate these events leading to Easter, we can discover in the liturgical books—Sacramentary and Lectinary—that they are labeled not as a part of Lent but rather as a part, indeed the central part, of the Easter event itself.

It may seem like a simple point but it can seriously reorient our liturgical celebration if we take the point to heart. The evening Mass of the Lord's Supper, the Passion of the Lord, and the Easter Vigil constitute the basic Easter event. While each has its particular accent, each should be seen in the prism of the

(See EASTER on page 15)

This free booklet tells why every father should make a will ... even if he's young and healthy!

Sixteen pages, clearly written and colorfully illustrated, tell why you should make your will and how to go about it. Charts on page 3 show what your heirs can lose if you die without a will. Page 5 discusses why you need a lawyer's help in drawing up your will. Page 6 goes into detail about how to start and what to include. No father, young or old, should neglect his will. Maryknoll's booklet will convince you!

Mail the coupon for
your free copy today!



Free Booklet on Wills

Maryknoll Fathers
104 Elm Ave. Wyoming
Cincinnati, Ohio 45215

Dear Fathers:

Please send me your booklet on making a will. I understand there is no obligation.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP CODE _____



This is the warehouse from which we distribute used furniture, appliances and clothing to the poor, the destitute and the abandoned in our community. We need a more suitable building.

CAN YOU HELP??

St. Vincent de Paul Society — Indianapolis Council

Yes, I want to help. Enclosed is my gift of \$ _____

Name _____

Street _____

City _____

NOTE — All gifts are tax deductible

Make check payable to:

SVDP Warehouse Fund
Mail: P.O. Box 19133
Indianapolis, IN 46219

Is boredom a result of commitment or a lack of it?

By Beryl Newman

It is laughable to imagine anyone seriously suggesting that Christian commitment might be responsible for boredom. The whole thrust of the Gospel is that commitment to the word of God is precisely the answer to the purposelessness and emptiness in which boredom takes root.

Of course, boredom is the direct opposite of commitment. Yet we do hear of Christians complaining of being doomed to a boring marriage because of their religious belief, for instance, or of being trapped in some tedious occupation because of a religious vow, of life becoming joyless because of stricter moral standards than common in our society, of religious observances deteriorating into the hum-drum.

But the idea that such boredom could be allied to our commitment indicates not only a confusion of thinking, but a misapprehension of the nature of commitment. The fact is that boredom and commitment are contradictory terms.

ONE DOES NOT grow bored with something to which one is committed. It is simply not possible. It is possible, on the other hand, to be bored when we do not believe in what we are doing or why we are doing it, or see it as something added to our lives that is less important than our real purpose in life.

Students, for instance, may become bored with classes because they are not convinced that their subjects bear sufficient relationship to what they perceive as their future calling. Married persons may complain of boredom when they have lost sight of the real meaning of marriage, or have never really appreciated its spiritual dimensions or what is present in the marriage as it is lived day-to-day.

We may then speak of commitment when it never really existed. We seem to be using the word more and more loosely. Sometimes people undertake certain tasks, assume certain roles, adopt certain lifestyles, less from conviction of the rightness of such a course than from the need to adapt to what they believe is

expected of them, or what will enhance their reputation, prestige and so on. We are, unfortunately, all vulnerable to the temptation to impress others.

Often we refer to commitment and sometimes wryly speak of being stuck with it. But that is not commitment in the religious context. Christian commitment is not something imposed or obligatory, nor can it be entered into unwillingly. It is the willing bondage of oneself to the way of Christ and the teaching of the Gospels in whatever circumstance of life we find ourselves.

IT IS LIVING with a vision. A vision of Christ crucified and resurrected; of Christ suffering on in mankind and transcending the human dimension. If there is not at least a hint of such a



*'If we are bored in our so-called apostolate, it is
not because of commitment but the lack of it.
And then the problem is not so perplexing.'*

vision, there cannot be commitment.

A rather obscure research scientist was once asked if his lifelong dedication to work where progress was almost imperceptible and failure common, had not been tedious — if, in fact, he had not grown bored with it.

"**I HAVE NEVER** given boredom a thought," he replied. "There have been times when I have been tired to death, exhausted. But bored? Never."

He was far too involved in the intensely challenging process of probing the limitless complexities of life and its mysteries. Even the most trivial data were

imbued with significance because of their relation to the whole.

"I may never make a great breakthrough," he continued, "but what I do lays foundations for others, steps on which they can advance. It all builds toward an end that most of the time is hidden from us."

He lived with and worked toward a vision of the day when man would understand all there is to know of life. He worked out of his own darkness into the hope of light. Christians, too, are involved in the exciting revelation of the mysteries of life and for us the vision is even more important. We are concerned

not only with the visible aspects of life but its spiritual source and end.

And we need to search out that vision and, finding it, renew and refresh it from time to time so that when we speak of commitment we will realize to what we are committed as Christians. That is why a knowledge of the Scriptures, prayer and spiritual reading are so important to us.

If we are bored in our so-called apostolate, it is not because of commitment but the lack of it. And then the problem is not so perplexing. Our question is not self-defeating. There is always an answer to the boredom of lack of commitment.

1979 by NC News Service

The disciples have just witnessed the multiplication of loaves and the feeding of a considerable crowd. Here in the boat with them is the one who performed this marvel, and they are all upset because they have forgotten to bring bread'

Blind to the point of exasperation



By Father John J. Castelot

There is a fairly large segment of the Gospel of Mark which has been called the Loaves Section (6,31-8,21, with 8,22-26 as an appendix, but a meaningful one). The author has gathered together here for catechetical purposes quite a bit of originally isolated material, so isolated that it is often difficult to discern the logical sequence. The one common link is the mention of "bread" in the several subsections, with the two interpretations of the multiplication of loaves as the theme-setters.

It is this rather loose method of composition that accounts for the special difficulty of 8,13-21. The second multiplication account (8,1-9) was followed immediately by the recrossing of the lake and the aggressive demand of the Pharisees for a "sign" (8,10-12). And now the little group was back in the boat again, upset because they had forgotten to bring bread with them. Mark qualifies his remark about their not having any bread by adding: "except for the one loaf they had none with them in the boat" (8,14). One is tempted to suspect that he

was suggesting that, having Jesus with them, they had the one loaf that really matters, the eucharistic Lord.

AT ANY RATE, their predicament occasioned no little consternation and some bickering among themselves, as is suggested by 8,16, which would follow more logically after 8,14, even though the Greek is none too clear and has given rise to several alternative translations. But in between 14 and 16, Mark has put a puzzling remark, which Luke has used in a very different and much more logical context. Jesus instructed them: "Keep your eyes open! Be on your guard against the yeast of the Pharisees and the yeast of Herod" (8,18). The saying seems to have been attracted to this "Loaves Section" because of the mention of yeast. But surely Mark had more in mind than that.

Matthew (16,5) substituted Sadducees for Herod and explains the yeast as a figure for the teaching of Jesus' adversaries (16,12). Luke (12,1) interprets it as a reference to the hypocrisy of the Pharisees. Among the Jews yeast had become a popular symbol for corruption,

for corrosive influences, and it is in this general sense that Mark seems to intend it here.

The disciples have just witnessed the multiplication of loaves and the feeding of a considerable crowd. Here in the boat with them is the one who performed this marvel, and they are all upset because they've forgotten to bring bread. In other words, they have missed the whole point of the miracle and are just as blind as Jesus' ill-disposed foes. This is the "yeast" about which he is warning them, and he goes on to make the point painfully clear by asking them no less than seven insistent questions. He is patient with them, but one can sense, too, something close to exasperation, as his last question would indicate: "Do you still not understand?" (8,21)

IN THE SWEEP of events in Mark's Gospel, there is at this point a definite impression of impending tragedy. John the Baptist, the forerunner and personal forerunner of Jesus' career, has been beheaded. Jesus has been rejected by his official adversaries, his relatives, and his own townspeople, and now his disciples

fail to recognize him.

There is something sharply ironic in his question to them: "Do you still not see or comprehend? Are your minds completely blinded? Have you eyes but no sight? Ears but no hearing?" For these expressions are simply a paraphrase of the way he characterized "those outside" in 4,11-12. And before long, these, his chosen ones, would abandon him in his darkest hour. Only the resurrection will open their ears and eyes to the full truth.

This would seem to be Mark's catechetical point. It is not that the disciples were obtuse or ill-disposed. It is rather that they simply could not comprehend the mystery of Christ without faith. And neither could — or can — Mark's Christian readers. They must accept and treasure God's gift of faith and walk bravely in that "dark light." Mark underscores this lesson by ending his Gospel, not with reassuring appearances of the risen Lord, but with the latter's promise that the disciples verses of this chapter, 16,9-20, are a later, although canonical, addition).

© 1979 by NC News Service

'Who is Jesus really,' the disciples wondered

By Janaan Manternach

One day Jesus and his disciples were crossing the Sea of Galilee in a fishing boat. It was soon after Jesus had fed the huge crowd with a few loaves and fishes.

Jesus and his friends had just had an argument with the Pharisees. The Pharisees were good men, devout Jews,

Children's story hour

but they felt Jesus was breaking God's law. So they kept asking Jesus for some sign that would prove that he was close to God and an orthodox Jew.

Jesus grew weary of their constant demands for some special sign. He knew no unusual sign would help them. They should be able to tell from what he said and did that God was with him. So he got into a boat with his friends and left the puzzled Pharisees standing on the shore.

JESUS WAS relieved to be alone with his friends. They all enjoyed these quiet moments together. They all loved the sea, with its refreshing breezes and rhythmic waves. With his friends Jesus felt at home and could forget the arguments of the Pharisees.

At quiet times like this, Jesus talked with his friends about things that touched him deeply. He shared with them his deepest thoughts and feelings. He also taught them about God and God's ways.

This time he was warning them against the kind of thinking the Pharisees used. They always wanted proofs, signs. They

seemed locked into their own ways of thinking, their own narrow ideas. They could not see that Jesus' love for people showed how close he was to God.

Jesus hoped his closest friends would understand, even if the learned Pharisees did not. But as he chatted with his friends this day in the boat on Galilee's beautiful sea, it became clear that even these men did not understand who he really was. In some ways they thought like the Pharisees did. Even they, who were so close to him, did not recognize how close God was to him.

JESUS WAS disappointed and hurt. He asked them, "Do you still not see or understand? Are your minds completely blinded? Have you eyes but no sight? Ears but no hearing?"

They were silent. Jesus went on, "Do you remember when I broke the five loaves for the five thousand, how many baskets of fragments you gathered up?"

They answered sheepishly, "Twelve."

Then Jesus said to them with a weary sigh, "Do you still not understand?"

Jesus must have looked back sadly over the past months. These were the 12 men he had chosen to be his close friends. He had spent days and weeks teaching them. They had walked with him along the roads and through the villages of Galilee.

They had watched him go out of his way to help people who were sick, frightened or poor. They had heard him speak of God's love and forgiveness. They had seen him go out to sinners to forgive them. They had watched him sit down and eat with public sinners who were condemned by people like the Pharisees. They had seen him go up to lepers, whom everyone else avoided.

THEY HAD SEEN how kind he was with people and how compassionate he was with anyone who was suffering. They

had seen him heal, forgive, comfort, strengthen, encourage, teach. What he taught people about God's love could be seen in his own care for everyone in need. If anyone was close to God, Jesus certainly was. If God was with anyone, he surely was with Jesus.

But even the disciples with whom Jesus had shared so much did not understand. Like the Pharisees, they, too, wanted more signs.

As they sailed across to the other shore, Jesus and his friends were silent. The disciples knew Jesus was disappointed with them. They sensed his frustration. They wondered in silence about Jesus. Just who was he? What was there about him that they could never quite understand?

"Who is this," they thought to themselves, "our friend and teacher?" We are so close to him, yet we do not fully understand him. Who is he, really?"

1979 by NC News Service



Hindu mystic Ramakrishna

The embodiment of all the past religious thought of India

By Mary C. Maher

Ramakrishna (1836-1886) is perhaps the best known Hindu mystic of modern times. His teaching was spiritual in character.

Ramakrishna was born of a Brahman couple, the fourth of five children. Religious lore has it that previous to his birth his mother received a divine visitation which told her of the special character of her son. As a child (his name was then Gadadhar), he showed an extraordinary artistic taste and was said to have had mystical ecstasies which revealed much reality to him. He was a highly sensitive youth. Later in his life, his "anima," the feminine sensitivity which Carl Jung stressed as highly evolved in most religious people, was the basis of his understanding of the feminine side of God.

When a teen-ager, he went to Calcutta to a school which his older brother had started. However, he was not greatly moved by academic things. He sought wisdom more in the natural world. He became known as Ramakrishna. "Rama" was originally a character in an old Indian Sanskrit epic who gathered his army to fight a demon from among the animals of the forest. "Krishna" is the chief speaker in the Bhagavad-Gita, the well known Hindu religious text. From these two characters and the meanings of their lives, Ramakrishna was well named as his life brought together the love of nature and inner mysticism.

RAMAKRISHNA became a priest in the Kali temple near Calcutta where he spent 12 years in uninterrupted prayer and meditation. He married and then began the study of Vedanta, a Hindu philosophical system. He experienced what he was thereafter to stress throughout his life: the non-duality of being. Faith and reason were not opposed, neither were the urges of body and soul opposed in his mind.

Spiritual masters

He later studied Islam and had visions of God as Allah; finally he studied Christianity and claimed to have had visions of Jesus. He believed strongly in the centrality of all religions. He dedicated himself without reserve to the reconciliation of all humankind. He sought to unify the East with the West by locating the primeval force he believed at the heart of all religion.

Ramakrishna believed that in all that existed, including joy and sorrow and with them all the forms of life in humankind and in the universe, there is one who is a perpetual birth. The creation of this world takes place anew each instant. Religion is therefore never accomplished; it is a ceaseless action and involves the will to strive — like the outpouring of a spring and never a stagnant pond.

THIS RELIGIOUS leader was not a social hero like his fellow Indians, Gandhi and Tagore. But he profoundly influenced religious life in India. His famous disciple, Swami Vivekananda said, "It was no new truths that Ramakrishna came to preach, though the advent brought old truths to light. In other words, he was the embodiment of all the past religious thought of India."

Every age has its great thinkers. Certainly, while Ramakrishna was not of the Christian tradition, he was a searcher of truth.

The Vatican II document, "Declaration on the Relationship of the Church to Non-Christian Religions," states: "From ancient times down to the present, there has existed among diverse peoples a certain perception of that hidden power which hovers over the course of things and over the events of human life, at times, indeed, recognition can be found of a Supreme Divinity and of a Supreme Father too. Such a perception and such a recognition instill the lives of these peoples with a profound religious sense. Religions bound up with cultural advancement have struggled to reply to these same questions with more refined concepts and in more highly developed language."

"Thus in Hinduism men contemplate the divine mystery and express it through an unspent fruitfulness of myths and through searching philosophical inquiry. They seek release from the anguish of our condition through ascetical practices or deep meditation or a loving, trusting flight toward God."

1979 by NC News Service

Communion from the cup

An option many parishioners welcome, but it can take some preparation

By Father Joseph M. Champlin

During the past seven years, parishioners at Holy Family Church in Fulton, N.Y., have had many opportunities to drink our Lord's precious blood from the chalice during mass — on Thanksgiving, Holy Thursday and every weekday as well as at special occasions like weddings, funerals and home liturgies.

We reacted, consequently, with real interest to the American bishops' recent discussion and vote on the optional extension of this practice to Sunday celebrations.

According to our custom, the 600-plus people who gathered for last fall's Thanksgiving Mass enjoyed the alternative of communicating from the cup. That procedure even with such a crowd never has presented us with any logistical problems or undue delays.

HOWEVER, OUR staff decided to offer this same option at all the masses on one weekend as a kind of experiment to determine the advisability of extending the practice to Sunday liturgies. Since the feast of Christ the King is one of those special parish or family celebrations for us, I judged it fell under the category of occasions already approved by our bishops in previous legislation.

We learned several things through this single weekend experience:

— The need for catechesis: Despite the many occasions and frequent feasts when Communion has been distributed here under both kinds and even though we printed an explanatory note in the previous week's bulletin, a good number seemed confused or questioned why we introduced this procedure.

— Over the last half dozen years we have occasionally preached on or explained the theological and historical background of Communion from the chalice. Our Christ the King experiment simply underscored the truth that instructions of this type must be repeated over and over before new or renewed ways become fully understood and accepted by the mass of parishioners.

— The time required: A great concern for parish leaders in this matter naturally

centers around the time factor. If the practice, especially in large parishes, greatly prolongs the length of mass, then it causes problems with tight Sunday schedules and will alienate those who, unfortunately, look frequently at their watches during weekend Eucharists.

— **WE FOUND** the actual distribution required few, if any added moments. There were no lines waiting for the chalice after the hosts had been communicated. Since we employed several ministers of the cup and many parishioners did not choose to receive under both kinds, the situation worked out quite well.

— The mechanics of preparing and cleansing the chalices may delay the liturgy, but both of these can be handled expeditiously with proper organization.

— Preparation and purification of vessels. Following the directives of our American bishops we consecrated most of the wine in a large silver pouring pitcher, filling three other chalices from it. Quite by accidental necessity, the ministers discovered this attractive vessel would fit comfortably into the tabernacle.

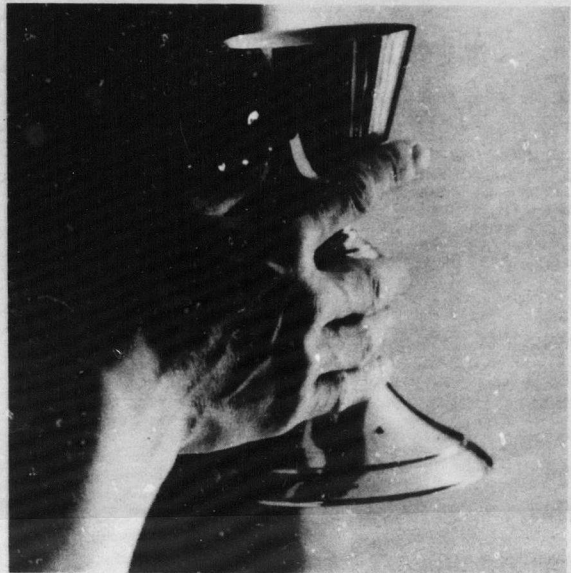
That made the problem of the remaining precious blood after Communion no problem.

PURIFICATION of the chalices was done generally in the sacristy at the sacristarium. The order of Mass specifically provides for this alternative.

Number 140 reads: "It is also permitted to wash the vessels after Mass when the people have left, especially if there are several vessels. In this case, after Communion, they may be covered and placed on a corporal either on the altar or on the side table."

— Extra ministers of Communion: As a thumb rule, twice as many ministers of the cup are required as distributors of the host. Otherwise there will be substantial delays.

These added personnel assisted with the preparation and purification of the Eucharist and vessels as described above. That resulted in an efficient operation, but also a crowded sanctuary. Considerable thought and prior training needs to be given this function, if those multiple



ministers are not to become a distraction during worship.

— Concern about hygiene: Documentation from the U.S. bishops' Committee on the Liturgy included an interesting note which should reassure those troubled by the spread of germs from common drinking from the cup. The American Medical Association, through its Department of Medicine and

Religion, has stated: "It is the position of the AMA that, as far as we know, there have been no cases of transmission of germs to communicants using a common cup. The alcoholic content of the wine, plus the hygienic practice of wiping the cup and turning it to a new position for each communicant seems to remove any danger."

1979 by NC News Service

For parents and children after reading 'story hour'

Discussion questions

1. How do you define "commitment"? If you are part of a group or family discussion, compare the definitions and discuss.

2. Define "boredom" using the above procedure. Then list the things in life that bore you.

3. Are there one or more items on your list that are connected with your Christian commitment? If so, examine this item carefully. Ask yourself why you are bored.

4. Discuss this statement: "Married persons may complain of boredom when they have lost sight of the real meaning of marriage, or have never really appreci-

ated its spiritual dimensions or what is present in the marriage as it is lived day-to-day."

5. What is the lesson we learn from the Loaves Section (Mark 6,31-8,21-26)?

6. Discuss the value of comparing Scripture passages on the same topic from the various Gospels.

7. Why, do you think, we must have assistance with the interpretation of Scripture? Discuss.

8. Why is it valuable to understand something of religions other than Christian religions? Discuss.

9. Of what importance is liturgy to you? Discuss.

1. After reading the story "Friends Slow to Understand" together, discuss it using the following or other questions.

Why did Jesus feel a need to get away from his questioners, the Pharisees?

When Jesus was alone with the disciples, his friends, what did he share with them? What, particularly, was he concerned about when he talked with them this time?

What were the disciples, Jesus' closest friends, unable to understand about him?

How did Jesus feel about the lack of understanding in his friends?

Why is it hard to understand how the

disciples could be so lacking in an understanding of who Jesus is?

Who do you say Jesus is?

2. Make a list of all the things that you feel you know about someone that you are with a lot. Make another list of all the things that you feel you don't know about the person. Do you feel the things you don't know about the person are more or less important than the things you do know? In what way is your situation both like and unlike that of the disciples who weren't able to understand the most important thing about Jesus?

3. Write a short story that tells how you learned that Jesus is God.

KNOW YOUR FAITH

Easter feast ideas

by Cynthia Dewes

"Free at last, free at last, thank God almighty, I'm free at last." Thus quoted Reverend Martin Luther King in one of his most moving speeches. He was speaking in fact of the Christian Easter experience, because Easter frees us from our burdens of being human. We are joyful on Easter after the sacrifices of Lent, a premonition of eternal joy with God after the struggles of earthly life.

The coincidence of springtime with Easter provides more symbolism for our celebration. The Easter bunny, fuzzy baby chicks, colored eggs and flowers lift our hearts. So after the long winter of Lent we make the Easter feast something really special.

EASTER baskets are great fun for parents and children alike. They lead to glorious memories, bad teeth and an urgent need for

using up hard-cooked eggs. An appropriate solution for "what to do with all these eggs," if you can get the children to part with them, is to make creamed eggs for Easter breakfast.

Creamed Eggs

1 1/2 cups dried beef (frazzled in a little butter) or 1 1/2 cups cubed cooked ham
1/4 tsp. dry mustard (optional)
3 tbsps. butter
1 1/2 cups milk
6 hard-cooked eggs, quartered
Salt and Pepper

Melt butter over medium heat. Add flour and seasonings and stir to make a paste. Gradually add milk, stirring constantly until you have a thickened white sauce. Fold eggs and meat into hot sauce and serve over toast or patty shells.

A traditional and delicious hot bread to serve with the eggs for Easter breakfast is hot cross buns. Their icing crosses remind us of the reason for our feast.

Raisin-Whole Wheat Hot Cross Buns

1 1/2 c. seedless raisins
1 tsp. grated lemon peel
1 tsp. cinnamon
2 packages dry yeast
1/4 c. warm water
1/2 c. milk, scalded
2 eggs beaten
1/2 c. brown sugar, packed
1/2 c. soft butter or margarine
1 1/2 tsp. salt
1 c. whole wheat flour (sift before measuring)
3 c. flour

Combine raisins with lemon peel and cinnamon. Dissolve yeast in warm water in a small, warm bowl. Combine hot milk, brown sugar, butter and salt. Add whole wheat flour and beat until smooth. Add raisins. Then 2 1/2 cups of the other flour, eggs and yeast. Beat until well blended.

Cover and let rise in warm place for 1 hour, 45 minutes, or until doubled. Knead on floured board about 10 minutes, adding flour if necessary. Roll dough 1/2 inch thick on floured board. Cut into rounds with 2 1/2 inch cutter. Shape into smooth balls. (You can do this by sight, but the cutter will help to make your rolls uniform.) Place on lightly

greased baking sheet. Brush with melted butter. Let rise about 1 hour. 45 minutes until doubled. Bake 15 to 20 minutes in 400 degree oven. Cool and mark crosses on top with confectioners' sugar frosting. Makes 2 dozen.

IF YOU have any appetite left after a gala breakfast and marshmallow bunnies, you are ready for Easter dinner. Enjoy a menu of baked ham, candied sweet potatoes, buttered asparagus and an overnight fruit salad like this one:

California Salad

1 c. seedless green grapes (canned or fresh)
1 1/3 c. (11 oz. can) mandarin oranges, drained
2 1/2 c. pineapple tidbits, drained
1 c. tiny marshmallows
1 3/4 c. can
1/4 t. salt

Stir salt into sour cream. Combine other 5 ingredients. Fold in sour cream and chill overnight. Serves 8. This salad keeps well for several days in the refrigerator.

With hot rolls and a white wine you now have a meal fit for the King of Kings. A simple dessert like sherberts in two or three flavors (for the color effect) may be in order. For larger appetites a fruit pie is always welcome, and rhubarb in a sure sign of spring.

Rhubarb Crunch Pie

3 c. rhubarb, cut up in bowl
2 eggs, beaten
2 tbsps. milk
1 1/2 c. sugar
1 tbsps. butter
3 tbsps. flour
1/2 tsp. salt
1/4 tsp. nutmeg

Combine the above and place in an unbaked pie shell. Top with the following Topping Mixture:

1/2 c. butter
1 c. flour
1/2 c. brown sugar

Work like crumbs. Bake pie 10 minutes at 460 degrees, then 30 minutes at 325 degrees.

After the feast, when the baby ducklings are turned loose and plastic grass and sticky chocolate are all cleaned up—then in the quiet of reflection we hear the Alleluias. Welcome to hope and springtime.

Fatima (from 2)

organization is going to survive. The document tells me that the structure should be preserved. That is not to say that others are serfs—we are all equal in talent and dedication. In the final analysis, Christ chose Peter so that salvation comes through the organization."

Bishop Gallagher continued, "The bishop functions by virtue of the providence of God. He is charged with the serious sharing of the salvation of the world. As democratic as we might wish to be, we can not sacrifice our responsibilities. God in his providence has arranged it thus."

SISTER JEANETTE discussed three areas of tension that plague the work of the church. One of these areas is the role of authority. "Authority demands dialogue. Most religious today look at obedience and authority differently than we did before."

The concept of authority has changed since Vatican II, according to the Victory Noll sister. These changes include a more horizontal view of authority, with shared decision making, versus the pyramid approach of leadership that makes leadership decisions in isolation. Sister Jeanette emphasized the

concept of "interdependence" as the way she believes authority should be exercised in the church.

Bishop Gallagher stated that the Vatican directives call for "cooperation and genuine communication so that the end results will be the establishment of the people of God to be responsive to the challenge that the world has given us." The bishop called the document a plea for the church "to respond to basics, fundamentals, and broad concerns with loyalty to God, and loyalty to the church."

Sister Jeanette called the position of women in the church a tension that ought to be soothed. "No matter how we look at it today, women are not part of the decision-making church. Laity and women are excluded, or if included, are there in token fashion." She called for a more active role for women Religious in the decision-making process of the church.

The third area of tension that Sister Jeanette mentioned is in the area of personnel placement and setting of priorities in the diocesan church. She agreed with the Vatican directives which call for more planning between bishops and the leadership of religious communities in setting priorities.

SEEK AID FOR TALBOT HOUSE

For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worthwhile endeavor are invited to use the coupon below.

HERE'S MY CONTRIBUTION

Date _____ 19 _____

Talbot House, Inc.
1424 Central Avenue
Indianapolis, IN 46202

Please accept \$ _____ as my contribution to the effort of the Talbot House.

I understand that my donation will be used to further the cause of helping recovering alcoholics in any way the Board of Directors deems best.

Make checks payable to:
Talbot House, Inc.

(signed) _____

(address) _____

(Contributions are tax deductible)

(city) _____

(zip) _____

WICKER SALE!



- Baskets
- Furniture
- Accessories
- Bath-Accessories
- Beds-Headboards

Ask About Our Lay-a-ways
We have just received a truckload of wicker. Buy now and save!
Example: Willow Wicker Swing, includes 36" chain, tension spring & ceiling hook. Reg. \$99.00
Sale \$59.00

Open: Daily 10 to 6 Phone 1-675-2938
Sunday 12 to 6
A pleasant drive from anywhere



School House
of
Educated
Wicker

Hobbs, Indiana...on
State Road 28 Between
Tipton & Elwood
9 mi. East of US 31 on State Road 28

Grinstein Funeral Home, Inc.



SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON

Embalmer

The oldest Funeral Establishment in Indianapolis.

Founded 1854

1601 E. New York Street, Indianapolis, Indiana 46201
(317) 632-5374

Taxes Figured in Your Home

Or in our office by appointment. Save time, trouble and money!

Call or Come In

AAA Tax Service 631-4669

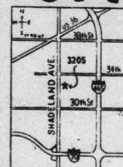
3621 E. Michigan St.

10% Discount With this Coupon

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

... by the yard or by the roll.
Shop in our new 6,000 sq. ft. fabric warehouse and save!



OPEN DAILY
10 a.m. - 6 p.m.
SATURDAY
10-4 p.m.

Circle Fabric
Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

Networks (from 3)

seems to be getting through on the toll-free 800-numbers to Senate and House.

"We call and call and get nothing but busy signals," is a typical complaint. "Sometimes I try for a whole day," says Helen Wehner, contact at SS. Peter and Paul network, Merrillville. Instead, networkers write letters and hope they arrive on time.

MANY CONTACT their legislators when they get home for weekends. But one individual has an even more direct approach. Her daughter babysits for their legislator's family so she runs notes over for her mother!

So heavy has been the influx of calls at the Statehouse, those who answer the switchboards have begun to ask: Is this an organized call-in? One elderly networker answered this with some indignation: "I am calling for **myself**; these are **my** views! I am acting on principle!"

That, perhaps, is the key. It seems clear that network members are expressing views based on **their own** convictions. Said one Anderson network member: "I'm a landlord, and I favored all three landlord-tenant bills, though not everyone in my situation does. I would welcome those bills—the duties and rights of each side need to be put on paper."

Anyone who believes that Catholics are

"one-issue" oriented (abortion, school aid) would be amazed at the variety of bills they have supported. Said pro-lifers from the Lafayette diocese: "We're especially concerned about abortion legislation. But when we say we're 'pro-life,' it means we're also concerned about housing, the elderly, the juvenile code and other issues."

NOR DO THEY feel obliged to agree with all I.C.C. positions. Several older networkers questioned the township trustee/poor relief position. "The township trustee knows his people; we might not be treated the same at the county seat." And a woman whose husband is an Indiana Public Service official wondered: "What happens if people use their utility subsidy for other things?"

Gregory Roth, contact person at St. Margaret Mary, Terre Haute, notes that it is "difficult to contact legislators on many bills at once. This tends to dilute the response." However, he expresses the view of many networkers: "We're learning the ins and outs of nudging our representatives to vote as we want."

Perhaps the most striking thing about the network system is evidence of a growing political sophistication. Many members have expressed anger at the failure of some key bills

and, particularly, the power of Speaker of the House Kermit Burrows, who failed to allow those bills for floor consideration. But they are not discouraged.

John Groppe, contact person at St. Augustine's, Rensselaer, put it plainly: "We're steeled to expect some disappointment. You can't expect to get your bill through the first time around."

"It takes a year to know your worth," states Lorraine Smith of St. Benedict's, Evansville. "Twenty-five of our 32 members had never done this before. But we're finding out—you have to do it. No one is going to hand the people of St. Benedict's what we need—we have to ask for it."

NOR IS OWEN Sweeney of St. Joan of

Arc, Indianapolis, discouraged. "You can call on our people again. We want those housing bills and others—we'll have a better chance next year."

Already, some networks are planning post-legislative meetings. Lorraine Smith plans to bring networkers and legislators from their district together.

"We'll ask legislators two questions: One, how much did you pay attention to what we said? Two, how can we become more effective as local lobbyists?"

The Rensselaer network plans to discuss in depth the political process. And also, says John Groppe, "to share a moment of prayer, because we believe what we're doing is an exercise in the application of the Spirit."

CYO (from 7)

morning. It is designed to develop community and bring teen-agers closer to the church. As Miss Goodrich explains, "The 'Search' is teen-agers ministering to teen-agers. We want to say to the teen-agers that 'God loves you' and 'the church cares about you.'"

The program is designed so that teen-age leaders play an active role in giving talks. CYO

is currently working on developing "core" groups of young people who will be able to provide leadership for future retreats.

"We want to focus on the parish. We'll run the program through a couple of parishes so that there will be a follow-up. Our hope is that there will be three or four people in each parish who have been in the

program so that it will develop from them," explains Miss Goodrich.

What about the problem of getting teen-agers interested? The CYO organizer explains how positive the response to "Search" has been thus far. "All the teenagers that we asked to help in the program were all so flattered. They really do want to be involved."

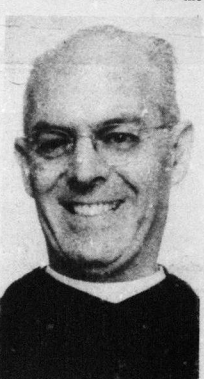
Father Paschal Boland, Benedictine monk, dies

Father Paschal Boland, a Benedictine monk of St. Meinrad Archabbey, died unexpectedly on Sunday, April 1, at the abbey. A celebrated funeral liturgy was held in the abbey church on Wednesday, April 4.

Father Paschal, 67, had been general manager and publisher of Marriage Magazine until his retirement in 1976. He was elected to the Academy of Catholic Authors in 1946, and wrote a weekly syndicated column, "The Week in Liturgy," which appeared in 18 diocesan newspapers around the country.

Born in Fort Wayne, Father Paschal grew up in Indianapolis where he attended Holy Cross school and Cathedral High school. He entered St. Meinrad in 1928 where he completed minor and major seminary training.

He was professed as a monk in 1935 and was ordained a priest in 1938. He held the



Father Paschal

posts of spiritual director of the high school seminary and professor of ascetical and mystical theology at St. Meinrad School of Theology.

The Benedictine priest served as spiritual director of the major seminary from 1946

to 1955. In August, 1951, Father Paschal was appointed novice master of the brother novices and superior of the junior professed brothers.

He also served as trustee of St. Meinrad College and School of Theology in 1971 and was named to the monastery's long-range planning committee.

He is survived by three sisters, Mrs. John E. McMahon and Mrs. Bruno Beltrame, both of Indianapolis, and Mrs. G.F. Cooney of Detroit.

*remember
them*

† BARRETT, Katherine, St. Mary, Danville, April 2.

† CHILES, Roy C., 81, St. Mary, Richmond, April 2.

† GEISERT, Thaddeus R., 53, St. Lawrence, Lawrenceburg, March 31.

† GROENE, Leila Ann, 75, St. Augustine Home Chapel, Indianapolis, April 3.

† HURT, James W., St. Paul Hermitage Chapel, Beech Grove, March 28.

† JONES, Mary A., 67, St. Gabriel, Connersville, March 27.

† KINDLER, Dorothy, 64, Sacred Heart, Terre Haute, March 26.

† MESSANG, Minnie, 85, St. Lawrence, Lawrenceburg, March 30.

† MORAN, Myrtha, 80, St. Mary, Rushville, March 26.

† REILLY, Irene W., 78, St. Benedict, Terre Haute, March 31.

† SASSO, Esther, 68, Sacred Heart, Terre Haute, March 30.

† SHERRY, John James, St. Mary, Richmond, April 2.

† TUTTLE, Clyde E., 84, Holy Name, Beech Grove, March 30.

† VOLPATTI, Linda L., 73, St. Christopher, Speedway, March 31.

† WALLACE, George E., 65, St. Augustine, Jeffersonville, March 28.

† WEISS, Marie, 81, St. Andrew, Richmond, April 2.

† ZIEGLER, Louis William, 82, St. Joseph, Corydon, March 26.

Foam

**CUT ANY SIZE
ANY SHAPE
WHILE - U - WAIT**

Soft lumpy old cushions made like new before your eyes. Bring your old cushions and we will measure, cut and replace.

**Average Sofa
Cushion
23"x23"x4" - \$5.00**



**Prices gladly given
PHONE 888-5315**

**CUSHIONS MADE
ANY SIZE FOR SOFAS
RECREATION VEHICLES
AND VANS**

New Cushions - Include New Foam, Labor, Zipper & Your choice of Fabric. Large Selection of Luxurious Upholstery Fabrics.

24x34x4 \$17.90
24x34x4 \$19.90
24x72x4 \$30.90
24x72x4 \$36.90
Bags of Scrap Foam \$5.00

THE FOAM FIRM

137 S. MADISON
GREENWOOD
888-5315

Daily 10-6 Sat. 10-4

☆ *Now Open* ☆
Shipments Arriving Daily

**First Communion
Sets — \$6.50**

HOURS:

Monday, Tuesday, Wednesday and Saturday
8:30 a.m.-5:30 p.m.

Thursday and Friday—8:30 a.m.-8:00 p.m.

Master Charge & Visa Card Honored

—Notary Public Service—

Manier Religious Supply, Inc.
Bluff Road at Pleasant Run Pkwy.

"Across from Holy Cross Cemetery"

788-4228



CUSTOM VANS OUR SPECIALTY
WE WILL MODIFY TO YOUR SPECS
OR DESIGN ONE FOR YOU!

**FULL LINE OF ACCESSORIES.
CHECK OUR PRICES FIRST.
TWO DAY SERVICE BY APPT.**



299-0977
5729 W. 85th - Park 100
Indianapolis

PLAINLY A MATTER OF CHOICE

In Shirley Funerals,
selection of standards
depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers
FUNERALS

Eighty-One
1898-1979
Years

Indianapolis, Indiana

Colombia (from 5)

and the building of homes, schools and health centers.

The Populorum Progressio Fund surpassed its expectations. But to the joys of land ownership were added the tears of tragedy during the early stages for the 847 families who benefited.

The fund was established by Pope Paul VI after he visited Colombia in 1968.

From information provided by the Inter-American Development Bank (IDB), one of the international agencies involved in the project, here is a summary of the effect the fund has had on the families involved.

Bishop Raul Zambrano of Facatativa, Colombia, died along with five other leaders of the project when their small plane crashed during an inspection visit to one of the potential farm sites.

"Bishop Zambrano had incredible qualities, for he knew so much about his people and about farming; he really pushed for the project in the most trying times," said Ulises Valdes, who coordinated the work for the IDB.

AMONG THOSE in the project are Luis Alberto Lazo, his wife and their six children, ages 2 to 13. Before, they lived as sharecroppers. His job was never secure, their home was a makeshift shack. Conditions were not much better when they moved into La Corona, the farm that was to be theirs along with six other families.

"The farm house was abandoned, almost dilapidated, and we lived there for almost a year until each family secured a plot and could build its own house. We helped each other, and also had help from INCORA. Soon my plot was

under production of corn, bananas, vegetables and a few coffee trees. We also raised chickens and small livestock," he said.

INCORA is Colombia's Institute for Land Reform.

Lazo is grateful for the financial help he and his neighbors at La Corona received.

"And we can repay because the sugarcane field yields a good harvest. The 100 head of cattle and dairy cows produce more income besides milk for our families. We even have a fund for emergencies," said Lazo.

His wife, Otilia, shares his gratitude. "Everything has changed. We women learned homemaking and how to really help in farmwork. We now can take better care of our children. They are the ones that benefit the most, you know."

SILVINA AND Paulo Emilio Lucumi and their five children, ages 3 to 10, moved to another site in La Eugenia. Paulo Emilio barely made a living as a potter. Silvina remembers sleepless nights in their shack with no electricity, no water, no sanitary facilities. The children were sick most of the time.

"Now my husband is happy, the children are healthy. We have a secure income and he likes working in the cooperative," she adds.

The families in the papal program share now in the social and economic mainstream of the nation. They produce and contribute to society. In exchange, they improve their living conditions.

Silvina feels that the most important thing is that they can provide for the health and the education of their children.

Valdes gives this overview: "For the first

time in their lives, they have an income that makes them feel the dignity of human beings."

Statistics kept by the project managers support his contention. Before joining the farms of the Populorum Progressio Fund, these families had an average income of \$180 a year. By 1975 their work in the project brought them an average of \$1,100.

THE INITIAL aims had been amply surpassed when the IDB made the final disbursement of the papal fund in December 1975. To the original 35,000 acres were added 9,000 more. The 30 community businesses

originally planned increased to 57. And the original 700 families with 4,300 members were increased to 847 families with 6,602 members.

When establishing the \$1-million fund after his 1968 visit to Colombia, Pope Paul VI stated: "Our wish is that this modest contribution become a concrete symbol of Christ's call to help those who suffer, and that it will encourage all those who work for the development of people."

The fund receives private and government contributions and it is being replenished by the loan repayments of the families in the project.

Family (from 3)

of the world is a way of sharing in the knowledge of the Creator. It constitutes, therefore, a first degree of resemblance of man to God, an act of respect toward him," said the pope.

The pope noted that the universe is a harmonious whole in which ecological imbalance harms man.

"The scholar will, therefore, not treat nature as a slave," he said.

To prevent science and technology from being used against man by tyrannical powers "an addition of soul" is needed, "a new breath of the spirit, a fidelity to the moral norms which regulate man's life," he said.

The pope urged the scientists to use their prestige to insure that the implications of

scientific discoveries be submitted to moral norms for the protection and development of human life.

The pope said the church teaches that there is a link between faith and science.

"And one of the founders of modern science, Galileo, wrote that 'Holy Scripture and nature proceed, both, from the divine word: the one, as being dictated by the Holy Spirit, and the other as the faithful executor of the orders of God,'" said the pope.

If scientific research proceeds according to methods of absolute rigor and remains faithful to its proper object, and if Scripture is read according to the directives of the church, "there can be no opposition between faith and science," the pope said.

Palm Sunday (from 8)

church year might well be conditioned by a reflection and a reservation. A problem develops as we enter this one-hour of the one cycle of the church's life.

Many can be confused and tempted to think we are celebrating an hour already past; we are reliving the passion and death of the Lord. It is as though we pretend it is two thousand years ago, seven days short of Easter, and Calvary is to be revisited.

THE MEDIA has conditioned us to replays and all too often the paradoxes of death and life that alternate in this liturgy are treated simply as replays. That is where a reservation must be made. Replays may be good for television, but they are not good for liturgy.

We take memory of Jesus' passion in Word and we take memory of his triumphal entry into Jerusalem in symbol, not as trips to the past, but in order to focus on the present and direct ourselves to the future.

The real death and life paradox that the

liturgy today brings forth is the paradox of our own lives. We live in the reality of death, suffering and sin and we live in the reality of hope, joy and a new life in the risen Christ.

THE PROCLAMATION of the passion of Jesus should not simply bring us back to the hours of Calvary; it should awaken us to the reliving of that passion in the daily life of 1979—in the nations torn by war and tension, in the ghettos broken by racism and hatred, in the personal lives of the addicted and the crippled, the divorced and the imprisoned, the arrogant and the manipulators.

The triumphal joy of the parade of palms is not simply a mirror of centuries past; it is very much a mirror of newborn infants washed in baptism, of senior citizens finding purpose and strength through the prayer of the church, of struggling families catching glimpses of hope in the preaching of the Word, of victims of oppression being encouraged to rise for justice by the witness of the church.

experience them.

Recent years have seen efforts to improve this, but still most go from Sunday to Sunday and bypass the triduum. Perhaps our labeling has contributed to the problem.

Many had called these days the end of Lent. (Who reads the final chapter of a book when they know the ending?) Rather, when seen as the Easter event and not as past but rather as a present event, the triduum gains significance and challenge for all to share.

THE LITURGIES of these days are determined not only by selections of readings but also by timing. Thus, on Thursday we wait until evening and celebrate all together. On Saturday there is a void and only after sunset do the Alleluia chant and the flame of the paschal candle merge to bring to a climax the covenant with which the triduum began.

It is a process that yearly echoes forth the life of the church and it can be a process that brings our lives into the new life of Christ.

Garden Statuary

Pompeian Stone



St. Francis — 36" tall
Natural \$ 80.25
Antique Green 104.33
— Other Sizes Available —

Lady of Grace — 24"
..... 29.95

Many Religious Subjects
Available — \$13.00 and up
St. Joseph — St. Jude — Madonnas
St. Anthony — Sacred Heart — Etc.

Open 9:30-5:30 Except Sunday

Krieg Bros.

Catholic Supply House
(2 blocks South of Monument Circle)
119 S. Meridian Street
Indianapolis, IN 46225
(317) 638-3416

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

May they rest in peace



Marguerite Baquie
Margaret Buey
Helen Burns
Gertrude Condon
Thomas A. Corcoran
Albert J. Fox
Anna E. Keller
Bertha Kochert
Lillian Kuebler
Joseph Pardieck
Clarence F. Witting

What did all these people have in common? They remembered the education of students for the priesthood in their wills. We recommend them to your prayers.

For information on Estate Planning, Annuities, Bequests or Trusts write: Rev. Louis Range, O.S.B., Saint Meinrad Seminary, St. Meinrad, IN 47577.

Easter (from 8)

total death and resurrection.

Thus, the Last Supper is not simply a meal the night before," anticipating the sufferings of Calvary; it is a covenant ritual bringing present to us the risen Christ reigning now in heaven; welcoming us to his community and challenging us with the mandatum of service one another.

Good Friday is "good" precisely because the cross we celebrate is the victorious cross, true, we recall the death on the cross, but we do so as a people redeemed by the Christ who has conquered death and called us to life.

THE RESURRECTION of Easter is not an escape to the joy of heaven, but a realistic celebration rooted firmly in the cross of death and the existence of suffering, pain and death in the present everyday world of our lives.

For all the centrality of these three liturgies to the whole Christian life, we should not forget that only a fraction of Christians ever

today's
music

Song tells us to live for the present moment

by Charlie Martin

The John Travolta-Lily Tomlin film "Moment By Moment" also gives us the above song by the same name. The song borrows Yvonne Elliman's voice from the Saturday Night Fever world of disco for this more romantic tune.

The message of the song is clear. For as much as we enjoy planning the future or remembering the past, the decisions that direct our lives are formed in the present.

While both the past and the future add meaning to our present, we must live in the now, and let the moment by moment unfolding of our lives guide us. Today's opportunities, today's changes, and today's choices are where life is most importantly found.

There is a certain attractiveness to this message. It is easy to devalue the worth of what we can do today because it seems that our todays are always with us.

Further, when we are down, and life seems like a burden, it is much easier to drift into some romanticism for tomorrow or a nostalgic memory from the past. The task of meeting today's challenges looks like too much work.



HOWEVER, life speeds by

fleeting for one lost in daydreams or wishful thinking. Those who risk involvement with life discover escapism's shallowness. Time is precious. What we do today will be the difference for what meaning our memories will possess for tomorrow. Sadness is the chief reward for a person who only remembers what he or she might have done.

This attitude of living each day fully builds purpose for our lives. But another perspective also must be considered. Our lives flow forward like a circle and are not unlinked with the past.

Each of us has set goals, made decisions and formed previous commitments. These aspects of our lives are not readily set aside because of a new opportunity arising today.

What we decide to take a chance on today should be conditioned by the directions our lives hold from the past. A significant example is found in our relationships. We cannot trade friends like pawns in a chess game.

If we love another, we simply cannot drop this relationship

because of meeting a new, exciting person. Depth in relationships depends not on numbers of friends but how we work at keeping our relationships alive and growing. Love is a continuous decision. We may make space for a new person in our lives but not at the cost of excluding a former relationship.

A FULL life blends today's opportunities with yesterday's choices. Without such a blend life becomes a game of chance played to fulfill one's passing whims. Responsibility and purposefulness become deteriorated by selfishness. Such selfishness leads to a world of one, a restless spirit who often knows the pain of loneliness.

For those of us attempting to form a Christian lifestyle, the blend of today's action with yesterday's commitments guides our discipleship. We perceive that God's presence gives us strength to keep living the commitments while also providing courage to act as we must today.

Thus we are freed to live our lives in a more total, whole way. Such wholeness finds

Though our love is like a winding road of uncertainty/I long to trust your smile/And all the ways you feel touching me/For moment by moment/Our life time goes on/Til one day our some days are gone/Look at us two drifters with a dream/Scared to see it through/But we're happy now/I might be beautiful if we do/For moment by moment/The choices we make/Depend on the chances we take./Oh for moment, moment by moment/Our life time goes on/Til one day our some days are gone/For moment, moment by moment/The choices we make/Depend on the chances we take.

© 1978 by Red Cow Music, Inc.
Administered by Chappell Co., Inc.
International Copyright secured.
All Rights Reserved. Used by permission

Pittsboro

State Bank
of Lizton

Lizton, Pittsboro and
Brownsburg, Indiana

Member F.D.I.C.

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Richmond

Cutter Agencies
Inc.

Insurance — Real Estate
35 N. Eighth St. Ph. 966-0553

30 Years of Service!
Harrington-Hoch
Inc.

Insurance—General and Life
1126 Main St. 962-9502
322 Second St. Phone: 467-4

Neff & Nusbaum

Footwear for ALL
The Family

7th & Main Sts. Ph. 2-2619

Patronize Our
Advertisers



Wayne Dairy Products Inc.

Terre Haute

2 LOCATIONS
11TH & LOCUST STS. &
HONEY CREEK SQUARE

GREAT SOT Open 19 Hours
a Day
7 Days a Week
More Than The Price Is Right

For Complete Building
Material Needs See ...

Powell-Stephenson

Lumber

2723 So. 7th St. 235-6263

Hahn Shoes
INC.

"Folks Trust Us"

21 - 23 Meadows Center

Patronize
Our
Advertisers

John Hockett's
VIGO DODGE, Inc.

"Where Every Day
is Sale Day"

Monaco — Polara
Charger — Coronet
Dart — Trucks

4120 Dixie Bee Rd.
Terre Haute 234-2615

Hey, Look Us Over
... Spring Will Be Here Soon

There's no place in Indiana like VanBibber Lake for those great weekends, retirement or raising your family.

We have 390 acres of water for you to enjoy swimming, skiing or fishing.

We have travel trailers including nice camp sites from \$7,000 to \$14,000.

We have mobile homes including nice shady lots from \$12,500 to \$19,000.

We have modular homes from \$33,000 to \$42,000.

All travel trailers, mobile homes and modular homes are connected to our community sewer and water systems. No well or septic worries for you.

Let us show you around and we think you will agree that there's no place like ...

VanBibber Lake

8 miles northwest of Greencastle
45 miles west of Indianapolis

739-6441

Same Day Service Between Indianapolis,
Anderson, Muncie, Hartford City,
Bluffton, Ft. Wayne and Auburn
Renner's Express,
INC.
"Pick-Up Today—Deliver Today"
635-9312 1350 S. West St.
INDIANAPOLIS, IND.

Madison

Madison
FIRST PERSONAL
SAVINGS & LOAN ASSN.
Member of the Federal Reserve System, State of Indiana, and National Automated Clearing House Association
Main & Jefferson 265-3421

Plainfield



THE FIRST
NATIONAL
BANK and
Trust Company
of Plainfield

"A Good Bank to Grow With"

Tell City

Werner Drug Co.

(Walgreen Agency)

Edw. Pavlin and R. V. Schneider

Phone K1 7-5586

627 Main St. Tell City, Ind.

Lawrenceburg

Let Us Be Of Service To You

Home Furniture &
Appliance Co. Inc.

Hwy. 50 West 537-0610

Greensburg

Porters-
Oliger-Pearson

FUNERAL HOME
Thomas Porter, Director
302 N. Franklin 663-2192

Shadeland Interiors

Lakewood Village Shopping Center

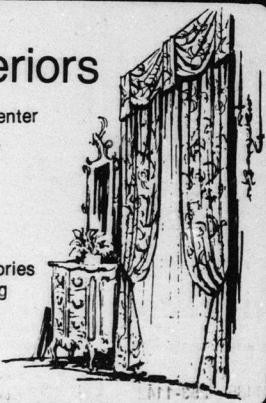
71st and St. Rd. 37

842-4252

Featuring
Fine Furniture — Decorative Accessories
Custom Draperies — Wallcovering

Designer

Bill Evans



Classified Directory

Brookville



Pepsi
Pours
It On!

Martinsville

**Hayes Pharmacy,
Inc.**

Gene Hayes John Thomas
"Prescription Specialists"
Martinsville Mooresville

Batesville

**Nobbe Chevrolet-
Oldsmobile, Inc.**
Nobbe Oil Co., Inc.
Batesville, Indiana 47006

New Castle

**Citizens Federal
Savings & Loan
Association**
(Across From Court House)
New Castle, Ind.

Columbus

Vetter's Home
Entertainment
Center
2523 Central 372-7833

For MEN'S and BOYS'
CLOTHING
In Columbus . . . See

Dell Bros.

416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

Patronize Our
Advertisers

Franklin



**Woods
Buick-Pontiac**

Inc.

BUICK



U.S. 31 North
Franklin, Ind.
Ph. 736-7171

For Rent

1 BEDROOM APARTMENTS—Starting at
\$198.00. Now Renting "Tera West
Apartments, 34th & Moeller Rd. 293-0244

Remodeling

COOMER ROOFING CO.
ROOFS and GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bonded and Insured
636-7261

Brownsburg

**BROWNSBURG
HARDWARE, INC.**
Lucas and Glidden Paints
Electrical and Plumbing Supplies
Brownsburg Shopping Center
904 E. Main St. 862-4587

Milan

**CHRIS VOLZ
MOTORS, INC.**

Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA
Phone
Office 2791 — Service 3891

Private Nursing

CATHOLIC REGISTERED NURSE with 10
years experience will do private nursing—
days. 290-5789

Miscellaneous

CATHOLICS SEEKING A MATE—
Meet other Catholics through our
Correspondence Club. Over 20
years service. Send stamped self-
addressed envelope to: Catholic
Services, P.O. Box 22669, Denver
Colorado 80222.

Can Goods and Usable
Men's Clothes Including
Work Clothes Always
Welcome at Talbot
House, 1424 Central, Ph.
635-1192.

HAULING—Light weight
hauling, moving, incinerator
emptied or replaced, trash pick-
up anytime.

CAMBELL HAULING
3515 Lindbergh Dr. 784-5620

Auto Parts

**Wilson Auto
Parts & Service**

2302 E. 38th St.
Complete Auto Service
Front End Alignment
HOURS:
Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.
253-2779

Electrical

**Feeney
Electric
Co., Inc.**
Licensed—Bonded
Insured
100 amp & 200 amp Services
Rewiring & Electrical Maintenance
546-4791 485-4214

Electrical



LICENSED—BONDED—INSURED
FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE
• 60 & 100 AMP SERVICE
• RANGE & DRYER OUTLETS
• AIR COND. WIRING
• REWIRING & REPAIRING
• ELECTRIC HEAT
• BURGLAR ALARMS
J. C. ELECTRIC CO.
South & East North & West
787-4485—253-1142

Help Wanted

PART TIME EARNINGS

Plasma donors earn \$10 each
visit, twice weekly \$5 new
donor bonus with appointment
and this ad. Call 635-1266.

BLOOD PLASMA SERVICE
365 N. Illinois St.
7:30 a.m. to 1:30 p.m.
Physician in attendance

Patronize Our
Advertisers

Want to Buy

ANTIQUES WANTED—Oriental
Rugs, Furniture, Glassware,
Diamond Rings, Sterling Silverware,
Electric Trains, Guns, Wicker,
Anything Antique. Mr. Sexson—
283-8371.

Remodeling

**SPIVEY
Construction, Inc.**

361 E. TROY AVE.
Attics Finished
New Rooms Added
Gutters — Plumbing
Garages — Furnaces
Complete Job

CALL FOR
FREE
ESTIMATE

ST.
6-4337
ST.
4-1942

RUSCO

Storm Windows and Doors

Free Estimates

Replacement Windows
Awnings
Awning Windows
Porch Enclosures
Siding - Jalousies
Roofing - Guttering

We Repair All Makes
Storm Sash

639-6559

Carrico Home
Improvement Co.
2508 W. Mich., Indpls.

Plumbing



**Joe's
Plumbing**

24 Hour Service
No job too big
or small.
Downspout and Sewer
Openings

Joe Fowler
356-2735

Plumbing

**Copeland
Pump & Valve Repair**

All types of pumps and
valves, de-watering
flooded basements. Well
pumps and sump pumps
repaired or replaced.

Free Estimates
Call 784-7771

Parish Classified

Christ the King

"Buy The Best For Less"
at
Richards Market Basket
2350 E. 52nd St. at Keytone 251-9263

**FARMER'S
Jewelry and Gift Shop**
Accutone and Bulova Watches
Cross Pens, Gifts, Keys Made
U.S. Post Office 20
Remember Loved Ones With Gibson Cards
Keystone Plaza—2320 N. Keystone
Phone 255-9070

Sacred Heart

**MILLER'S
REGAL MARKET**
"Serving the Southside Since 1909"
Terrace at Madison Ave.

St. Ann

WALTER'S PHARMACY
Cor. Holt St. at Farnsworth
244-9090
• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •

St. Simon

VICTOR PHARMACY
Free Prescription Delivery
8057 E. 38th St. 897-3990

St. John

**JOHNSON LUGGAGE
& PURSE REPAIR**
• REPAIR ALL LEATHER GOODS, COATS,
ZIPPER •
513 Illinois Bldg. 631-4883

St. Catherine

AERO HELP!
TERMITE &
PEST CONTROL
"STATE WIDE"
786-0456
1729 SHELBY

St. Christopher

ROSNER PHARMACY
THE RXALL DRUG STORE
16th and Main Speedway, Ind
PHONE 244-0241
FREE PRESCRIPTION DELIVERY

St. Jude

HEIDENREICH
We Phone Flowers Anywhere
5220 Madison Ave. 787-7241
Member St. Jude
"THE TELEPHONE FLORIST"

**ORME'S
Carpets and Interiors**
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
5505 S. Meridian St. ST 6-1471

St. Lawrence

AIDELECTRONICS
Sales and Service
We Service All Makes
Hrs. Daily 9 a.m. to 7 p.m.
Sat. 9 a.m. to 1 p.m.
4721 N. Franklin Rd. 547-1384

St. Mark

**We Love
To
Serve
You**

ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 784-0664

St. Matthew

Maxwell Food Market, Inc.
Featuring Choice Beef-Deli
& Excellent Party Trays
Fresh Produce Daily
5450 North Emerson Way

St. Philip Neri

Wolfe Shell Service Station
1845 E. Michigan
Exp. Lub. — Tire-Battery
Serv. — Wash — Simonize
★ SERVICE CALLS ★
262-8987

**JORDAN
Funeral Home**

"Home of Personal Service"
2428 E. 10th St. 636-4304
John R. Sowers, Owner 636-4305

television highlights

Show examines holocaust

There is a Jewish legend that God always keeps 36 righteous individuals on earth to do good. Even during the horrors of the Holocaust, there were such individuals—the righteous few who acted to save those marked for death by the Nazis.

"Avenue of the Just," a documentary program honoring individual Christians who risked their lives to protect Jews during that terrible period, is being broadcast on Palm Sunday, April 8, at 11:30 a.m.-12:30 p.m. on ABC.

The program's title is the name given to a path within Jerusalem's Yad Vashem Memorial to the Six Million, which is lined with trees

planted to commemorate the valor of "righteous Christians."

Featuring footage shot in Europe, the United States and Israel, the documentary interviews 10 Christians who acted as a matter of conscience and religious belief on behalf of those persecuted by the Nazis. A Dutch pastor, a French priest, a German widow, a Belgian mother and the others speak not of their courage but of the tragedy that more were not saved.

One of the most moving of these interviews is that of Alex Roslan, who rescued three young brothers from the Warsaw ghetto, kept them with his family and daily lived in fear of being betrayed by an informer.

The program closes with a rare interview of Otto Frank, the father of Anne Frank, who recalls how his family and four other Jews lived in hiding for two years before they, and the Christians who assisted them, were betrayed. He considers it his mission to tell the teenagers who read his daughter's diary "not to forget. We have to work together against prejudice and discrimination."

The film is an eloquent reminder of those Christians who were faithful to their belief and had the moral courage to act in the face of such overwhelming injustice. Implicit is

the question of why there were not more.

The program, produced by the Anti-Defamation League, is being presented on ABC in cooperation with the National Council of Churches of Christ, the U.S. Catholic Conference, the Southern Baptist Convention and the Jewish Theological Seminary.

An annual event in Chicago during the Christmas season is a performance of Handel's "The Messiah." What is unusual about this is that the audience comprises the chorus performing in "The Do It Yourself Messiah," airing Saturday, April 14, at 9-10 p.m. on PBS.

Joining professional soloists and orchestra under conductor Margaret Hills were 2,683 non-professional singers who last Christmas filled the grand acoustic space of Orchestra Hall with the grandeur of Handel's oratorio.

The program, produced and directed by Christopher Lukas, is interested in why people come to this event. A Felician College nun explains that for her the oratorio's salvation history is a religious experience, made "even more personal" by singing it with such a large group.

Another participant, a

psychiatrist, sees this annual event as a way of providing a sense of community in our current, complex world where there is not much chance for interaction between people. For him, it recaptures the feeling of camaraderie that he knew as a boy and misses today.

Some participate because it has the fun and excitement of a spontaneous happening. Others see it as fulfilling some spiritual need or opportunity for musical expression. Whatever the reason, "The Do It Yourself Messiah" is a rich experience of diverse people coming together and sharing their enjoyment of beautiful music.

National Library Week is a suitable time to have a look at the largest library in the world. Taking the viewer on the grand tour of its diverse collections and vast holdings is "The Library of Congress: A Portrait of an American Institution," airing Tuesday, April 10, at 9-10:30 p.m. on PBS.

The size of the library is nothing short of gargantuan. It subscribes to 117,000 periodicals. It houses 18 million books and adds 7,000 volumes to this number every working day. The average time it takes for a user to get a book is 45 minutes.

For scholars, it is "the library of last resort"—having material not available anywhere else. It has books on all subjects in all languages from all countries. Although it continues to use a card catalogue system, many users prefer the speed of computer printouts.

The library, however, does not simply limit itself to printed material. Its holdings contain all media: 32 million manuscripts and documents from presidents to Groucho Marx, 8 million photographs, 3 million maps, 250,000 motion pictures, among a myriad of other items.

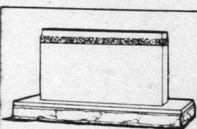
The documentary shows how the Library of Congress serves its primary function as a research service for Congress. It employs nearly a thousand researchers who answer some 2,000 questions daily from legislators and their staffs.

Our genial host and knowledgeable guide on this fascinating tour is Sir Huw Wheldon, former head of BBC Television. Whatever irony there may be in the fact that the program was conceived and initiated by an Englishman, viewers can be thankful that PBS presented this portrait of such an American subject.

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



WEDDING PORTRAIT—Linda Purl and Shaun Cassidy play two retarded young people who marry in spite of the doubts and fears of those who don't understand in "Like Normal People," a true love story. The movie will be presented April 13 on ABC. (INC photo)



MONUMENTS AND MARKERS

NOW OPEN

Monday thru Saturday
8:30 a.m.-5:30 p.m.

Master Charge & Visa Cards Honored
Notary Public Service

MANIER
MEMORIALS, INC.

Bluff Road
at Pleasant Run Pkwy.
788-4228

tv programs of note

Sunday, April 8, 1 p.m.
(Channel 40, Indianapolis)
"You Shall Be My Wit-

ness" The first of four consecutive programs produced at the National Conference on the Charismatic Renewal in the Catholic Church and taped at the University of Notre Dame presents Father John Bertolucci of New York explaining what the Charismatic Renewal is and what God is saying to the people who are involved.

Sunday, April 8, 1:30-3 p.m. (NBC) "Giselle." The Bolshoi Ballet company's interpretation of the classic dance about the doomed romance of an innocent girl was taped on the stage of the Bolshoi Theater in Moscow with commentary by Edward Villella of the New York City Ballet company.

Monday, April 9, 10-12:30 p.m. (ABC) "Academy Awards." Johnny Carson is the master of ceremonies for the live broadcast of the 51st Annual Academy Awards presentation.

Wednesday, April 11, 8-10:30 p.m. (PBS) "Measure for Measure." The BBC Shakespeare series presents one of his dark comedies, depicting a world where sexual relationships between unmarried people are punished by death.

We Wish You
A
Very Happy Easter
from
All the Gals
at

Penelope's

MoneyMover

24 Hour Teller

The best
around-the-clock
banking.

Indiana National Bank

Member FDIC

Happy Easter
to
My Friends
and Customers

JOANN ANGELOPOLOUS
DRESS APPAREL
2306 East South County Line Road
Indianapolis, Indiana 46227
Phone (317) 888-6664



Sincerely
Joann

tuned in

Concludes 'mixed emotions' about television 'decency' organization

by James Breig

On prime-time television between Sept. 10 and Dec. 2, 1978, four people drank milkshakes. During that same period, the word "damn" was spoken 333 times. On the three major networks, there were a total of 93 acts of suggested intercourse outside of marriage.

The source of these statistics is the National Federation for Decency, a Mississippi-based organization dedicated to cleaning up TV. A rather young group, NFD has rapidly gained stature. Their criticism and praise of programs often make news across the country and, most recently, their objections to an ad have resulted (according to them anyway) in the ad's disappearance.

JAMES H. DREW
Corporation
Indianapolis, Ind.

BECKER
ROOFING CO.
ROOFING — SIDING
GUTTERING
"Above everything else,
you need a good roof!"
• Free Estimates •
2902 W. Michigan St.
636-0666
Jim Giblin, Owner

FROST
UPHOLSTERERS

Fabrics at Discount Prices
Fabrics Shown in Our Showroom or Your Home
— Work Guaranteed —

4024 E. Michigan St. 353-1217

G. H. Herrmann
Funeral Homes

1505 South East Street

632-8488

(INDIANAPOLIS, INDIANA)

5141 Madison Avenue

787-7211



The commercial in question is the Noxzema shaving cream pitch featuring double entendres pouted by a curvaceous model. Noxell Corporation, the parent company, is removing the ad, according to NFD, as a result of protests from NFD's members. Other successes claimed by NFD include inducing Sears and Ford to withdraw their sponsorship from objectionable programming.

FROM MY use of "according to" and "claims," you may detect some hesitancy on my part to align myself with NFD. Indeed, I have very mixed emotions about the group.

On the one hand, NFD is doing something about television, an effort I endorse when so many others are wringing their hands without taking any action. And I have no objection to their going after sponsors and publicly identifying those who permit their ads to run on junk programming. Television survives because of commercials, so to direct protest at sponsors is a legitimate means of changing poor programming.

On the other hand, when we enter the fuzzy area of what constitutes "poor" programming, I tend to part company with NFD. For example, their list of the "ten least constructive programs" includes, rightfully so, such shows as "Dallas" and "Three's Company." But it also contains "Good Times" and "One Day at a Time."

Neither of these is a favorite of mine, but I suspect many consider their focus on single-parent families to be constructive.

THEN TURN to the list of the "top ten constructive programs." To include here the World Series and Monday night football is ludicrous.

The top show is "Greatest Heroes of the Bible," the NBC mini-series retelling Old Testament stories.

Was that series really constructive? It is interesting to consider a review which appeared in Logos Journal, a

magazine for charismatics. The reviewer called "Greatest Heroes" an "insult" with "distracting departures from Scripture . . . There was laziness, a lack of scholarship. This was a sloppy, banal, commercialized exploitation of the public's new interest in the Scriptures."

That captures my opinion pretty well. Can such a series, well-intentioned or not, be considered constructive? Yet I imagine NFD, fundamentalist in persuasion and led by a minister, included it almost automatically.

broadcasting highlights

RADIO: Sunday, April 8, "Guideline" (NBC) continues its current series of lenten faith-sharing dialogues on the role of prayer in the life of the Christian today. The subject of this sixth dialogue is prayer and the cross. Guests are Father Peter Mann, a British priest and theologian currently working in the United States, and Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

TELEVISION: Sunday, April 8, 10-11 a.m. "Palm Sunday Liturgy from St. Patrick's Cathedral" (NBC)—In special recognition of the 100th anniversary of St. Patrick's Cathedral in New York, NBC will broadcast live the principal liturgy on Palm Sunday from the cathedral. Cardinal Terence Cooke will celebrate the Mass, Capuchin Father Dacian Dee is homilist and music will be by the St. Patrick's Cathedral choir under the direction of John Grady. The choir consists of 75 voices plus an instrumental group. Produced in cooperation with the USCC Office for Film and Broadcasting.

In its figures on profanity, NFD is placed in the ironic position of having to reveal all the words it objects to. The result is a list I cannot reprint here because it would be too offensive.

I ALSO question the relevance of a list that informs me that the World Series was among the least sex-oriented programs. And NFD most obviously displays its fundamentalist prejudices when it includes incidents of alcohol consumption.

The bottom line: I have more than a little hesitance going by such lists which make no allowance for quality of a program but proceed simply on the basis of the mechanical recording of statistics. Merely to tell me a program contains sexual references or profanity (and therefore should be condemned) does not provide for other factors—subject matter, delicacy, time period—which must enter in when deciding how to judge a program.

NFD (which can be contacted by writing PO Box 1398, Tupelo, MS 38801) has some major flaws going for it. That it has succeeded indicates once again how fed up viewers are becoming with second-rate, offensive and imitative programming. Anyone who shows them a way to object can capture their support.



film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage;
A-2, morally unobjectionable for adults and adolescents;
A-3, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);
B, morally objectionable in part for all;
C, condemned.)

Agatha A-3
Bedknobs and Broomsticks A-1
Buck Rogers A-2
The China Syndrome A-2
The Deer Hunter B

(The film has a single instance of nudity, contains rough language, and graphically depicts the consequences of Russian roulette.)

Every Which Way But Loose B
(Contains unremitting violence and a low moral tone.)

Fast Break A-3
Hair A-4
Halloween B

(Contains nudity and offensive violence.)

Heaven Can Wait A-2
Murder By Decree A-3
Norma Rae A-3

The North Ave. Irregulars A-1
The Passage C

(Contains excessive violence and brutality.)

The Promise A-3
Same Time, Next Year B

(The adult-fantasy level makes somewhat less offensive the condoning of this particular brand of adultery, but there remains something intrinsically objectionable about the film's premise.)

Superman A-2
Take Down A-2
The Warriors C

(The film contains extensive violence and glorifies vicious behavior.)

Chateau de Repos, Inc.

Small private nursing home in quiet surroundings near Lafayette Square shopping center. Excellent care and food. No Medicare or Medicaid references.

Phone 293-1554

5055 West 52nd Street, Indianapolis

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

—Maternity Program (Live In Optional)
—Educational Program
—Pre Natal Clinic
—New Born Infant Care
—Licensed Child Placement
—Professional Counseling
—Out Patient Services

Single Parenthood
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.



Funded by the United Way, Daughters of Isabella and service fees.

(Non Sectarian Service)

viewing with arnold

Sally Field stars in 'message movie'

by James W. Arnold

"Norma Rae" goes one step farther in the new wave of films about women: like "Julia," it casts woman as social heroine, only in the nitty-gritty context of today rather than in the remote and somewhat idealized past of the elite upper-class. It also marks a return to do-good themes which have been as scarce in the 1970's as sermons about world hunger and the South American missions.

The movie can also be perceived as the latest in a very long recent series of films about working class people ("F.I.S.T.," "Blue Collar," "Bloodbrothers," "Deer Hunter") and the first to take a positive, upbeat view of labor unions.

"Norma" is the second - in - a - row impressive movie for Sally Field, TV's one-time airborne nun (the first was "Heroes"), and a breakthrough for Ron Leibman who, despite his current success in "Kaz," has largely been typecast as a comic New York weirdo.

They play, convincingly and movingly, indeed at Oscar-level velocity, an unlikely pair of models - for - our - time: a poor Southern factory worker and a Northern labor organizer who combine talents and energy to overthrow routinely oppressive conditions in a smalltown textile mill.

ALL THIS is strangely idealistic for today's film scene, which is generally split between the raunchy and the juvenile. But it's sheer consistency for director Martin Ritt, who hasn't changed a hair since his young liberal days when he managed to get on the Hollywood blacklist.

With one exception his last five films have been "The Molly Maguires," "Great White Hope," "Sounder," "Conrack" and "The Front" -

all dealing with heroic figures standing up against economic and/or racial injustice in the name of decency and humanity.

Ritt, who went to St. John's University, obviously makes movies with a moral purpose, whatever his current theology. Here he is also reunited with the sensitive husband-wife writing team of Irving Ravetch and Harriet Frank, with whom he did "Conrack" as well as the memorable Paul Newman films, "Hud" and "Hombre,"

which were also stories of character and ethical choice.

"NORMA" is, of course, mostly a true story, based on the improbable heroics of Crystal Lee Jordan, a figure in the famous strike against the J. P. Stevens mill at Roanoke Rapids, N.C.

The film project ran into legal difficulties and is now fictionalized in many details. But it still illustrates the theme that made Ms. Jordan admired: that an ordinary woman who has largely wasted her early life can pull her act together in her thirties and achieve small but solid gains for those who, like herself, are victims of a cruel economic system.

The heroine and her family work in a paternalistic mill typical of the rural South. They are underpaid, unprotected, likely victims of "brown lung" from fibers in the air and deafness from incessant factory noise.

It never occurs to them to complain—working beats not working, and protests are met with indifference or hostility. Norma is bright but uneducated; her personal life is messed up. She is a widow with two children, one illegitimate, and has a reputation for promiscuity. Life is boring, oppressive and pointless.

The film describes the effort of Leibman, a cheerful but dedicated outsider, to crack the tradition of fear and subservience to establish a union. He's a lot like a missionary whose first and most effective convert is Norma.

Another part of the story is the conflict between the new activist Norma and her newly acquired, easy-going husband (Beau Bridges). He mistrusts Leibman, is skeptical of change and has a traditional view of the place of women.

But this is a typical Ritt movie: all the major characters are sympathetic, love dominates relationships, and if there is attraction between Leibman and Field, it is repressed, unspoken, and all the more affecting.

FOR ALL its uplift, the movie has powerful moments. But none are melodramatic, all arise naturally from the situation. In one delightful sequence, Leibman simply walks through the mill to ensure that his union notices are properly posted; beneath his genial wisecracks, he seethes. He has some fine New York Jewish lines, but it is the health and common sense of his character that keeps the movie from pretention and preachiness.

But overall, "Norma" belongs to Ms. Field. Ritt and the writers have given her a half-dozen wonderful scenes which she brings off with an earthy, youthful charm few other actresses (except possibly

Clayburgh) could manage.

The best is a boffo sequence in which she is fired (for copying an illegal company notice from the board) but refuses to leave the plant. She stands on a machine as the police come for her and raises a hastily scrawled "union" sign in a silent plea to her fellow workers. Slowly they react, and the din of the mill softens to silence. It's a great image, of

course, of the brotherhood and sisterhood of labor—a sensitivity that in 1979 seems sadly antique.

One of Ritt's gifts is what he can achieve with silence in this visual medium. There are characters who exist only as faces, yet whom we feel we know in moving depth. And one of the most touching scenes is a family funeral in which we watch faces, but not a word is

spoken.

"Norma" is a non-sensational, non-violent message movie, but it is filled with people hungering and thirsting after justice and a better life, and uniting to achieve it. If that isn't entertainment, it's the audience that has lost its vision. **NCMP Rating: A-3—morally unobjectionable for adults.**



tv film fare

THUNDERBOLT AND LIGHTFOOT (1974) (ABC, Sunday, April 8): Clint Eastwood, Jeff Bridges and George Kennedy as a mixed bag of bank robbers who lose their loot, and have to return and execute an outlandish vault break-in a second time. Heavy violence considerably outweighs the lightweight moral tone. This was the debut film of director Michael ("The Deer Hunter") Cimino. *Not recommended.*

JESUS OF NAZARETH (1977) (NBC, 4th and concluding part, Sunday, April 8): Franco Zeffirelli's absorbing life of Christ (with Robert Powell as Jesus) goes beyond the specifics of the New Testament to explore the people and the time with depth and complexity. The \$18 million production has its flaws, but it is certainly the most adult version of Christ's life to reach television. *Highly recommended for adults and mature youth.*

DELIVERANCE (1972)

(NBC, Monday, April 9): John Boorman's exciting and provocative film of James Dickey's parable of four modern suburbanite males who face the grim basics of life in a weekend canoe trip down a wild river in backwoods Georgia. While the film is more artful than sensational, the content is often brutal, with a homosexual rape scene that may be traumatizing for sensitive viewers. *Satisfactory for adults.*

THE POSEIDON ADVENTURE (1972) (NBC, Tuesday, April 10): Irwin Allen's schlock film, based on Paul Gallico's novel, about a giant ocean-liner upside-down in the Mediterranean with the survivors struggling to get "up" to the bottom of the ship. The mix is a bit of DeMille spectacle, a distempered dash of Ingmar Bergman theology and symbolism, and vast amounts of Mickey Mouse. *Satisfactory entertainment for lovers of camp and movie extravagance.*

Fieber & Reilly

Insurance Agency, Inc.

R. C. Hayford

"Constant Professional Service"

207 N. Delaware 636-2511

Indianapolis, Ind.

SCHWINN® RALEIGH

Sales & Service

Everything for the serious cyclist and the fun-loving bike rider... of any age!

- Complete line of accessories
- Exchanges • New catalogs
- Factory trained repair technicians • Parts and supplies
- Skateboards, parts & accessories

5506 Madison Avenue at Egler

Indianapolis, Indiana 46227

786-9244

Hours: 10 AM - 8 PM Mon - Sat

Closed Sundays

Run begin at any age.



George Dudgeon's

feeney mortuaries

Our Family

Serving Your Family

Since 1916

Feeney-Kirby Mortuary

1901 N. Meridian St. 923-4504

Feeney-Hornak Mortuaries

Shadeland

1307 N. Shadeland
353-6101

Keystone

71st at Keystone
257-4271

Indianapolis



Harry Feeney



Mike Hornak



Mike Feeney

A Marriage Encounter . . .

Over 2,000 Central Indiana couples and priests have found a deeper meaning in their sacraments of Matrimony and Holy Orders through Marriage Encounter . . .

so can you!

Marriage Encounter weekends sponsored by Central Indiana Marriage Encounter are currently being held in Indianapolis and Kokomo.

For more information contact:

Paul and Gloria Willaert
9025 Washington Blvd.
Indianapolis, IN 46240
317-844-1803

or contact your parish contact couple in the Indianapolis or Lafayette dioceses.

