

# THE CRITERION

Archdiocese of Indianapolis

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**PRAYING IN POLAND**—The sun streaming in through large arched windows highlights a few people in silent prayer in a church in Wadowice, Poland. In June Pope John Paul II, who was born

and reared in Wadowice, will return to his native land, a country where Catholicism thrives despite the government's official atheism. (NC photo by Chris Niedenthal)

# St. Ann Parish School in Terre Haute to close

TERRE HAUTE, Ind.—St. Ann Parish School, 14th and Locust Sts., will close at the end of the current semester, according to an announcement by the Parish Council following their meeting May 21. The closing had been recommended by the Parish Board of Education and the Pastor, Father Jeff Godecker. Ratification of the closing must still

be made by the Archdiocesan Board of Education.

St. Ann School is the oldest Catholic school still operating in Terre Haute and has been in its present location since 1906. In 1971 the school changed from a traditional approach to an open concept school with accent on individualized education and strong emphasis on the arts. In the last several years, children from all over the city had been enrolled.

**THE DECISION** to close was made necessary because of finances, according to Father Godecker. Rising educational costs because of inflation and the necessity of borrowing several thousand dollars to cover budget deficits from the previous year contributed to the closing.

Over the course of several weeks all segments of the parish and the school parents were given an opportunity to be heard. The decision was reached only after the needed enrollment and tuition guarantees for next year could not be met.

"The closing of the school is a setback for the parish," said Father Godecker in informing the congregation, "but it is also a challenge for growth, both personally and as a parish, a challenge to respond to the needs of the people in this parish and in this neighborhood."

**HE ALSO ANNOUNCED** that work has begun in planning an expanded religious education program for all the parish.

"We hope to provide some educational, spiritual and social activities that we don't currently offer," he added.

In speaking of the future of the parish, Father Godecker said, "There is a great deal to hope for and many reasons to be positive."

## Franciscan to be ordained

CLARKSVILLE, Ind.—Thomas A. Smith, a member of the Conventual Franciscan Order based at Mount Saint Francis, Ind., will be ordained to the priesthood at St. Anthony Church, Clarksville, on Friday, June 8, at 6 p.m. Auxiliary Bishop Charles G. Maloney of Louisville will preside at the ordination rites.

The newly ordained priest will be honored with a reception in the school cafeteria following the ordination Mass.

Father Bernard Gordon, pastor of St. Mary parish, Navilleton, will welcome the young priest to St. Mary's his home parish, for a Mass of Thanksgiving on Saturday, June 9, at 11 a.m. This will be an outdoor Mass and will also be followed by a reception.

The ordinand and his parents, Louis and Marie Smith of Borden, invite relatives and friends to join them in these times of celebration as he deepens his commitment and service to the church.



**PRESENTS AWARDS**—Father Jeff Godecker presents the Sam Newport award to Debbie Hanley at the Youth Ministry Recognition Dinner in Terre Haute.

## Youth Ministry Recognition Dinner held in Terre Haute

TERRE HAUTE, Ind.—The second annual Youth Ministry Recognition Dinner held recently at the Holiday Inn and sponsored by the Terre Haute District Center of Religious Education, honored several young Catholics of the Terre Haute deanery for their service in youth ministry in the last year.

The highlight of the banquet was the presentation of the Sam Newport Memorial Award to Debbie Hanley, 19, for her outstanding volunteer service to youth through parish involvement at St. Ann parish, work in the senior retreat program, monthly youth Masses at the Center, and other deanery activities.

Debbie was also this year's keynote speaker at the Oklahoma City Archdiocesan Youth Convention. She is a graduate of Schulte High School and is currently a student at Indiana State University.

**SAM NEWPORT**, in whose memory the award is made annually, was killed in a traffic accident in 1978 at the age of 31. He had been very active since high school years in all

phases of youth ministry in the area.

Also honored at the banquet were the members of the Youth Ministry Council of the Center: Susan Decker, president; Kathy Davis, vice-president; Mary Hall, secretary; David Pabst, treasurer.

Others receiving recognition were Lisa Gaither, Susan McCarthy, Pam Wittenauer, Karen Springman, Mike Church, Ann Ferrara, Shanna Smith, Kathy Hanley, Joe Durkee, Dawn Fowler, Julie Ross, John Steppe, Bob Durkee, Shelley Paulin, Barb Meissel and Chris Cota.

**THE YOUTH MINISTRY** Council works with the Center Youth Minister, Lorrie Scheidler, to coordinate youth activities within the deanery. They are all high school students drawn from each of the parishes.

James Wynne, president of the Terre Haute District Board of Catholic Education, presented Father Jeff Godecker, director of the center, with a gift, commending him for his years of service to young people of the Terre Haute area.

## Priest training program slated

A training program for priests interested in conducting The Parish Renewal Weekend will be held at Kent State University in Ohio, in conjunction with the Marriage Encounter Program.

The training program will be conducted by Jesuit Father Charles Gallagher and will run from Monday, July 2, through Thursday, July 5.

Tom and Jayne McGuinness, head of the Executive Board of National Marriage Encounter, have described the program as a "unique and powerful church conversion experience."

The program will examine how to create a sense of importance for the individual as a Catholic, how to transmit a sense of awe in being chosen by Jesus to be a Catholic and how to bring a sense of mission as Catholics to all people.

The purpose of the training program is to reconcile priests and people, begin a commitment to the church community, offer lay people a "down-to-earth" spirituality and to examine the role of evangelization as proclaimed by the bishops and the pope.

The cost of the weekend is \$125 which includes housing, meals and all materials. Priests that have not previously attended a Marriage Encounter Weekend are encouraged to attend.

Priests who want to attend are asked to make their checks payable to Marriage Encounter Resource Community and to send them to Father Charles Gallagher, S.J., M.E. Resource Community, 567 Morris Avenue, Elizabeth, N.J. 07208.



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## De Paul Society support urged

R. F. Benjamin, chairman of the Indianapolis Council of St. Vincent de Paul Society's \$100,000 Warehouse Fund Drive, in his second report meeting stated that cash and pledges totalling more than \$35,000 have now been received.

The drive, which is entering its third month, will assure the necessary income for the Society to operate its warehouse program from a more suitable location at the former Sacred Heart Grade School and to greatly enhance the program for volunteers as well as the hundreds of families and individuals receiving benefits each year.

Only the income received from the \$100,000 will be used to pay utilities, repairs and other services. No salaries, nor payment for goods, come from these donations. The warehouse is operated by volunteers for the benefit of the

entire Indianapolis community without regard to the race or religion of the needy person or family.

Donations of furniture, appliances, food and clothing are received and distributed through the warehouse.

According to Mr. Benjamin's report, progress on the drive is below expectations for this point. He encourages all the individuals who have received appeals to respond generously and as early as possible. The mailing address is St. Vincent de Paul Warehouse Fund, P.O. Box 19133, Indianapolis, IN 46219.

Plans for opening the new warehouse at Sacred Heart School in July are on schedule. The drive to reach the \$100,000 goal will continue until reached.



*subtle interplay between Polish state and the church*

# Pope John Paul to begin Polish trip June 2

by Jerry Filleau

Pope John Paul II billed his first return to Poland since his election as a "religious pilgrimage."

But the trip, scheduled for June 2-10, was also filled with political implications. It could hardly be otherwise in a country where the government censors religious news and puts other restrictions on religious activity.

The itinerary for the pope's trip called for it to begin with a one-day stop in Warsaw, capital of Poland, and one of the two archbishoprics headed by the country's most powerful religious figure, Cardinal Stefan Wyszyński. The pope planned to visit privately with top government officials and stay overnight in the cardinal-primate's Warsaw residence.

On June 3, the schedule called for Pope John Paul to go to Gniezno, Poland's primate's See, which is also headed by 77-year-old Cardinal Wyszyński. The highlight of the schedule was a visit to the tomb of St. Adalbert of Prague, one of Poland's earliest martyrs, who was killed in 997 while trying to convert the Prussians.

The itinerary called for June 4-6 to be spent at the Monastery of Jasna Góra (Hill of Light) overlooking the city of Czestochowa. Jasna Góra's shrine to Our Lady of Czestochowa is Poland's most famous shrine and the site of religious pilgrimages that every year draw hundreds of thousands of Poles.

Tradition says that its famous smoke-darkened icon of the madonna and child, also referred to as the "black madonna," was painted by St. Luke on a piece of wood from St. Joseph's carpentry shop.

The icon is the central symbol of the deep

devotion of Poles to Mary. Our Lady of Czestochowa was proclaimed Queen of Poland in 1656 and patroness of the country in 1966 when Polish Catholics celebrated the millennium of the birth of the Polish nation.

At Czestochowa the pope will participate in numerous religious celebrations and open the 169th assembly of the Polish Bishops' Conference.

**ON THE EVENING** of June 6, the pope will leave Czestochowa for his home archdiocese of Cracow, where he was born and raised and served as priest, bishop and cardinal.

He will remain based in Cracow until his departure from Poland June 10, but he will make at least two trips outside the city.

One, on June 7, will be to Oswiecim—better known by its German name of Auschwitz—where one of the worst Nazi death camps of World War II was established.

At Auschwitz, the pope will pray at the cell of Blessed Maximilian Kolbe, a Polish Franciscan priest who gave up his life in place of a Jewish fellow prisoner. He will then celebrate Mass at the nearby concentration camp of Brzezinka, which was known as Auschwitz II.

The next day the pope, a sportsman who loves mountain-climbing and skiing, will visit the city of Nowy Targ, high in the Carpathian Mountains just south of Cracow near the Czechoslovakian border.

Wherever he goes, the pope will celebrate Mass and lead in other religious ceremonies, some for the general public and others specifically oriented toward youth, priests, religious or other special groups.

On June 10, the last day of the visit, he will celebrate a special pontifical Mass in honor of St. Stanislaus. This year is the ninth century of the death of the martyr-saint, patron of Poland, who in 1079 was murdered by the Polish king because St. Stanislaus, then bishop of Cracow, opposed the king's policies.

From the time the Vatican and the Polish bishops announced Pope John Paul's visit, both emphasized the link between the visit and the ninth century of St. Stanislaus' death. In an apostolic letter to the bishops and people of Poland, the pope explicitly extended the celebration of the feast of St. Stanislaus—normally celebrated May 8—to the period of his trip.

The Stanislaus connection is not incidental or accidental.

**WHEN CARDINAL** Karol Wojtyła was archbishop of Cracow, he was involved for nearly seven years in preparations for the ninth century of the death of St. Stanislaus.

When Cardinal Wojtyła became Pope John Paul II, he began almost immediately to plan for his return to Poland, trying to make it

coincide with the May 8 national celebrations of the Feast of St. Stanislaus.

Communist authorities flatly refused. One top government spokesman admitted quite bluntly in Warsaw that the government feared a papal visit at that time would create a situation too volatile to handle.

In Poland, where the birth of the nation is reckoned from its conversion to Christianity in 966, St. Stanislaus has long been recognized as a special symbol of the autonomy of the Catholic religion over civil power. King Boleslaus the Bold, who killed St. Stanislaus, died in exile doing penance in a Hungarian monastery for his crime against the Catholic Church. For the Polish people two realities—language and religion—have remained as symbols of their cultural and national identity throughout the centuries as their political fortunes have been buffeted by the winds of history.

The Polish Communist government won a partial victory in preventing the first Polish pope from returning for the May celebrations of the Feast of St. Stanislaus. But the pope

(See POPE TRIP, page 10)

## Television networks prepare to cover pope's journey to homeland

U.S. networks are preparing to cover Pope John Paul II's trip to his native Poland June 2-10, although producers said the Pope's uncertain itinerary has made program scheduling difficult.

During this time, millions of Poles in the Catholic country will celebrate the return of

the Pope and mark the 900th anniversary of the martyrdom of St. Stanislaus, bishop and patron of Poland.

A proposed Polish accreditation fee for newsmen covering the Pope's trip, protested by the networks, has been dropped.

The Polish government had announced plans to charge reporters and producers \$350 apiece and technicians \$150 to cover the pope's visit. ABC and CBS had refused on principle to pay the fee. An NBC spokesman said only that his network had been negotiating with the Polish government.

"Unless there's something we don't know about, we'll send our reporters and producers," said a CBS spokesman after the fee was dropped. "The TV and radio pool will also cover the trip," said Mark Kramer of the CBS News Special events unit. He is acting as pool producer for the three television networks for the event.

Ray Kupiec, a producer for ABC, said his network now also plans to cover the pope's trip because the fee has been lifted.

Kupiec said about 25 to 30 people from ABC will cover the event in Poland and Peter Jennings may anchor the news from Warsaw and Cracow. He said he plans to use a spot on each evening news telecast. He also said he hopes there will be special coverage.

**KUPIEC SAID** ABC's plans had changed since the Polish government's decision to drop the fee. "Everyone in New York was complaining about it. If there was any fee we would not go. I'm pleased they have made that go away," he said.

If CBS and ABC had decided not to cover the event, they would have had to rely on satellite transmissions of Eurovision.

## NBC slates special on Pontiff

Highlights of the scheduled historic nine-day pilgrimage of Pope John Paul II to his home country, Poland, including taped coverage of the major part of the Mass the final day in Cracow, will be presented in a one-hour NBC religious special, "Pope John Paul II in Poland," Sunday, June 10 (12 noon-1 p.m. EST), on NBC-TV. Philip J. Scharper is the author-narrator.

NBC cameras will record some of the week's events, including the Pope's arrival in Warsaw June 2 and his visit to the Shrine of Our Lady of Czestochowa June 4. The program will conclude with special coverage, via satellite, of most of the Pontifical Mass to be held June 10 in Cracow in honor of St. Stanislaus.

"Pope John Paul II in Poland" will be produced by the NBC Television Religious Programs Unit in association with the Office for Film and Broadcasting of the United States Catholic Conference. Helen Marmor is executive producer; Robert Prialoux, director. The Rev. Patrick J. Sullivan, S.J., will represent the USCC in the production.



**CRADLE OF POLISH CHRISTIANITY**—The Cathedral at Gniezno, Poland, is known as the "cradle of Polish Christianity." On the second day of Pope John's historic trip to Poland, he will visit Gniezno, which in the year 1000 A.D. became Poland's first archdiocese. (NC photo by Chris Niedenthal)

## living the questions

## Vincent de Paul Society's fund raising a worthy cause

by Father Thomas C. Widner

The St. Vincent de Paul Society of Indianapolis reported this week that it has raised \$35,000 in its efforts toward establishing a firm base of operation for its warehouse in its new location at the old Sacred Heart grade school. The goal is \$100,000. The income will be used to pay utilities, repairs and services. It will not go toward salaries nor payment of goods. Yet the \$35,000 is below the expectations of the organization's progress at this time.

There are few causes I would be willing to get on a band wagon for but St. Vincent de Paul is one of them. While in parish work I came to believe that many of our parish organizations are

superfluous, but St. Vincent de Paul is not one of them. The men and women in the parish who volunteered their time through it and its sister organization, the Ladies of Charity, were among the most dedicated I have ever known.

The selflessness exhibited by the men and women who made up the Vincentian society was a revelation and an inspiration to me personally. It is very disheartening to know that some parishes in the city have refused to acknowledge the presence of poor in their midst and have refused to follow-up on appeals for help for specific individuals made by the society.

The St. Vincent de Paul Society needs an affiliation in every parish in the Archdiocese, not just the city of



Indianapolis. Many parishes tend to bury their heads in the sand as if there were no need in some, for some do not believe the poor exist except in certain geographical locations.

It is ridiculous to imagine the impossibility of realizing the \$100,000 goal. I encourage the priests not only of Indianapolis, but of the whole Archdiocese to support the St. Vincent de Paul Society and its efforts to assist us in meeting the needs of the poor.

## One more down

Word that St. Ann School in Terre Haute has closed at the end of this school year for good brings dismay to supporters of Catholic education once again. Each time such an event occurs much is lost, not just to those immediately involved but to the whole Archdiocese.

The problem for the immediate situation is that St. Ann is the third school in Terre Haute to close in the past five years. Two grade schools and one high school have gone by the way. There are two Catholic grade schools left. Some have predicted that there will be no Catholic schools in the Terre Haute region within three to five more years.

Terre Haute Catholic schools have been no better and no worse than Catholic schools in the rest of the Archdiocese. Trouble has plagued them sooner, however, than other areas: Terre Haute may very well be a microcosm for Catholic education in the whole Archdiocese.

One source of leadership in the Terre Haute area claims that the principal problem in keeping schools open there is the division among the parishes. Terre Haute has fewer than 8,000 Catholics but has six parishes. That's one parish for every 1,300 people. That is a luxury found elsewhere in the Archdiocese only in the rural area of southeastern Indiana.

Parochialism would seem to be the enemy there as it is elsewhere. It is parochialism which keeps any parish fighting to keep all its resources even when it is financially and personnel-wise unable. It is parochialism which causes parishes not to be able to look beyond their own boundaries and share resources with parishes next door.

Whether or not predictions about Terre Haute schools come true is not the point. They are bound to come true if members of the Church anywhere think they can keep "the Good News" to themselves. When our schools and our parishes become only "ours" and not "everyone's," they will fail and fail miserably.

The Gospel was not given to some but to all. Once again the question is raised, "What is the purpose of our schools, anyway?" "Who are we serving?" "What is the role of our Catholic schools in our communities?"

Strengthening our Catholic schools requires the vision to see them as something more than safe harbors for our children. Men and women in our parishes need to become convinced of their worth as means of bringing Christ to all men. That means that all priests and all laymen and laywomen and all Religious as well must know what our schools can do and must break down the parochial walls which bind us to "doing our own thing."

## washington newsletter

## Brown decision has had impact on Catholic ethnics

by Jim Castelli

WASHINGTON—May 17 marked the 25th anniversary of the Supreme Court's landmark Brown decision which held that separate but equal schools were in fact unequal and unconstitutional.

Most discussion of that anniversary has centered on the gains blacks have made—and have yet to make—in the past quarter of a century.

Others, such as President Carter, have also spoken eloquently about the positive impact that decision had on white Southerners.

But the Brown decision also had an impact on the people who live next door to blacks in Northern cities—Catholic ethnics.

There has often been tension between

blacks and Catholics—such as in the dispute over school busing in Boston—and Catholic civil rights activists believe the church has not always done as much as it could to help blacks.

But at the same time, Catholics have provided significant support for black civil rights and the black movement has in turn helped Catholics.

A Harris poll conducted for the National Conference of Christians and Jews found Catholics less likely than Protestants or Jews to object to sending their children to school with blacks. It also found that blacks held a positive view of Catholic attitudes on race.

The poll found that 11 percent of Catholics, 16 percent of white Protestants and 21 percent of Jews objected to sending their children to school with blacks.

Thirty-five percent of Catholics, 30 percent of Protestants and 21 percent of Jews said they wanted their children to go to school with blacks.

Nineteen percent of Catholics, 21 percent of Protestants and 18 percent of Jews said their children already went to school with blacks.

**THE POLL FOUND** that while white non-Catholics rejected by 54-20 percent the view that "Catholics have a better attitude toward racial minorities than others," blacks were split 30-30 percent.

"In a number of places in America, of course," the poll said, "the Catholic Church has taken a very tough and courageous stand in behalf of black rights."

For example, Catholic school systems in places like New Orleans and Washington were desegregated well before the Brown decision.

The Catholic Church has also helped integrate public school systems. According to a survey conducted by the U.S. Catholic Conference, at least 89 of the 170 U.S. dioceses have policies prohibiting admission of students seeking to avoid public school desegregation programs.

During the late 50s and the 60s, Catholic interracial councils, eventually operating under the umbrella of the National Catholic



Conference for Interracial Justice, provided significant leadership for the civil rights movement.

**CATHOLICS WERE** amply represented at the March on Selma and helped organize the 1963 march on Washington. Catholics have been very visible in the civil rights effort—Sargent Shriver, Mathew Ahmann, Msgr. George Higgins, John McDermott; Tom Gibbons, Msgr. Geno Baroni and others come quickly to mind.

More recently, the U.S. bishops, acting on a recommendation from the Call to Action conference which capped their bicentennial program, have begun work on affirmative action guidelines to increase minority hiring in the U.S. Catholic Conference, the bishops' civil action arm. The guidelines will also serve as models—though not binding—for diocesan hiring policies.

It's also worth noting that one of the finest

civil rights research centers in the country can be found at the Catholic University law school—the Center for National Policy Review.

The center has just published a study on school desegregation that takes exception to other studies highlighting desegregation's negative impacts and arguing that it can work if it is carried out properly.

The study was written by Ronald Henderson and Mary von Euler of the National Institute of Education. They argue that "desegregation is a process, as is education itself."

If some desegregation efforts have led to "white flight" to the suburbs or failed to improve achievement, they wrote, other efforts have been successful.

The study cited factors which can make desegregation successful, including these:

- Social classes as well as races must be mixed.
- Integrated neighborhoods should be exempt from busing requirements.
- Desegregation works well when begun in early grades, poorest when begun in grades four through eight and best when begun in all grades at once.
- Good counseling and integrated staff and faculty are necessary for successful desegregation.

**BLACKS AND Catholics** have often been set against each other in Northern cities, especially in areas like school busing. One positive result of that tension, and the broader black civil rights movement, has been the emergence of Catholic awareness of ethnic and religious identity.

Many Catholics, such as Msgr. Baroni, have worked, with some success, to build black-ethnic coalitions in the cities.

A growing number of people, including Catholics like Msgr. Baroni and blacks like Eleanor Holmes Norton, head of the U.S. Equal Employment Opportunity Commission, believe a strong black-Catholic alliance is essential if conditions are to improve for both.

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a statement of belief from the class of '79

## Scecina High School senior class creed

The senior class at Scecina Memorial High School, Indianapolis, wrote a creed for their Baccalaureate Mass on May 20. Their graduation ceremonies were held on May 25. Father Ronald Ashmore, chaplain and instructor at Scecina, impressed by the statement of where high school seniors are today in their growth in faith thought it apropos for publication in the Criterion during this season of graduations.

### PROFESSION OF FAITH

composed by  
The Senior Class '79

We, Scecina's graduates of 1979, believe in one God who gives us life. He is creator of the world in which we live. He created our world for us to enjoy and not destroy. He is present in everything one sees and does. He touches every moment of our lives. He cares for his people, guiding them and protecting them—at times, in mysterious ways. He participates in each event of our lives. He offers us everlasting love and friendship. He forgives our failures and strengthens our efforts to grow to maturity.

Our God is a God who listens to his people and makes himself heard. He is discovered in the beauty of his creation, in the love of our family and friends, and in the daily events of our life. He is the Lord who has brought us to this day, watching over us as a father and gently nurturing us as a mother.

We believe the light of God's presence shines most clearly in Jesus, his son. He is our God who shares our human life. He knows our wants, our needs, and our desires. And he can sympathize with our weakness since he has experienced our life, our suffering, and our death.

He is a brother who gives an example of true humanity for us. He sets a straight path for us to follow, leading us back to his Father. He is our way, our life, and the very truth we search for. His Good News of life gives us confidence in ourselves and our ability to change and keep growing.

We believe that Jesus sent His Spirit to dwell in our hearts, strengthening our trust and love for him and one another. His Spirit is our Helper and Companion now and in the

years to come. He provides the initiative and sustains the drive for all knowledge, all faith, and all understanding. In the depths of our hearts, he calls us to share in a community of friendship with God and the people we meet in our journey through life.

We believe our God calls all people together as one human family to live peacefully in freedom, equality, and justice. We believe our country provides a good opportunity to live in this way. The times we have shared with our family, friends, and teachers were special moments of growth.

The respect, love and support our parents and family have shown us provide a solid foundation for our maturing character. We have been deeply touched by the compassion and understanding of our classmates and teachers. They all are God-given friends who have shared our struggles and our achievements, our joys and our happiness. They have helped us through troubles and sadness. And now we share with them a personal trust. Because of them, we believe in ourselves and our abilities. Because of their guidance and support, we are proud to be unique individuals we are.

And we, now, are confident in reaching out to new people and accepting the new experiences our life will bring. Because of the people who have touched our lives, we have come to believe that true, caring love is the greatest gift anyone can give or receive.

We believe in the church of Jesus Christ of which we are a part. We believe this church is a gathering of people in faith. With our brothers and sisters in this faith, we come to meet the Spirit of God in our world and learn to live without paralyzing fear. By the love and care we experience in this church, we come to

realize we are a gifted people. We believe that from this church comes the Scripture we read and the Gospel we preach.

We believe the Gospel of Jesus calls us to simplicity, service, and a youthful spirit of play. We believe in time spent in spreading this Good News to a doubting world and we look forward to passing on our faith to heal our troubled and wounded world. We believe the Catholic Church has strengthened our faith as a guide and a teacher. We cherish quiet moments with the Lord in which his life becomes our main source of joy and peace. We believe in special sacramental moments which reveal the mystery and depth of our life which we can celebrate yet never fully understand.

We believe in Scecina High School which is a visible symbol of God's unity and brotherhood. In our life at Scecina, we have experienced the life of our church. Our years here have helped us to achieve the knowledge, the faith, and the love we possess today. Here, we have learned to be reflective and to think.

The people we have met at Scecina have made a difference in our life for we have shared our joys and sorrows; we have struggled together and grown together—laughed, loved, and cried together. The close family of Scecina Memorial High School has made a difference that will remain in our hearts. We believe we have experienced, here, God's presence.

Finally, we believe that in our graduation from Scecina God calls us beyond high school years to find a place in his world. We accept the challenge of his call and with bold dreams we move onto roads with new goals. We trust that anything is possible with the help of God's grace.

We believe in every mistake, there is a lesson to be learned. In every failure, good that will come. We believe that our struggles and sacrifices will speak, with our courage and strength, that life is for living and giving without end.

**SILENT JOURNEY**—A hydrogen-filled balloon drifts serenely above a sea of clouds over the Swiss Alps, destination unknown. (NC photo from the Swiss National Tourist Office)

### reporter's view

## Seminary conference provides insight on Holocaust

by Peter Feuerherd

There are two major reactions I had after attending a part of the recent conference on the Holocaust, a shorthand term for the extermination by the Hitler regime of millions of Jews and other "undesirables."

The conference was held at the Christian Theological Seminary in Indianapolis.

What does the Holocaust mean to us living almost 35 years after the fact? My first reaction to this question was to search for a general social-political answer.

Father John Pawlikowski, who is on the advisory committee of the Secretariat for Catholic-Jewish Relations, provided some insight.

Father Pawlikowski calls the Holocaust "the beginning of a new era in history. It was the first rationally calculated attempt to combine political power with technology."

The priest explained that the barbarism that characterized the Holocaust was not irrational; it was carried out by the most intelligent and intellectual leaders of a society that was considered to be one of the most technically developed of that era. He explained that the "best and the brightest" of German society freely participated in genocide.

**ONE OF THE LESSONS** that can be learned from the Holocaust is that the most "advanced" societies are capable of atrocities.

The great tragedy of people being forced to relocate due to

political oppression and economic hardship continues unabated. The problem of refugees today has similarities to the pain and anguish suffered by the victims of the Holocaust during the Nazi era when the world turned its back on suffering.

Our own highly technological society does seem to be indifferent to the sufferings of those who are trying to flee oppression and poverty.

Our nation is an immigrant nation; we pride ourselves on the fact that as the Statue of Liberty proclaims, we have opened our doors to the "tired and poor" and the "huddled masses yearning to breathe free."

The recent difficulties experienced by the Vietnamese boat people, Haitian refugees, and Mexican nationals in their constant attempt to come to our shores, tell me that maybe the proclamation on the Statue of Liberty should be rewritten.

To reflect present reality, maybe it should proclaim "give me your poor (as long as they don't pose any threat to my job) and your huddled masses yearning to breathe free (as long as they don't remind me of something we would rather forget)."

**THE HOLOCAUST CONFERENCE** also touched me on a deeper, more personal level, especially after hearing Gerda Klein, a survivor of the death camps, speak on "How Was It Possible to Remain Human?"

Mrs. Klein, born in Czechoslovakia, was hauled off to a concentration camp with the rest of her family when she was a teen-age girl. Her family perished; she was the only one to survive.

"We speak about atrocities, about man's inhumanity to man, about all the systems that failed; we have no answers," she

asserted in her address.

The deaths that she saw all around her made her feel "that the world we were a part of was no longer."

The strength and humanity of her fellow inmates gave Mrs. Klein a hope in the goodness of people despite the brutality she witnessed.

"There was love there, friendship and caring, which gave me hope. This love was the balance to all the ugliness in the world."

**MRS. KLEIN GAINED** the type of knowledge that the finest universities could never give. She learned how to hope. "When it is really, really dark we see the brilliance of the stars," she asserted in her address.

She offered some insight into how it was to look at the world through the barbed wire fence of a concentration camp. Having another "boring evening at home" with her family became an unattainable dream.

Mrs. Klein survived. She married the American military officer who led the soldiers that liberated her death camp from the Nazis. Being able to enjoy her children and her grandchildren makes her constantly ask the question "Why am I so lucky, why am I so blessed?"

There is something so amazingly dignified and simple (in the best sense) about this woman. When we complain about the things that nag us, they all seem so pitifully small compared to what she endured.

The ironic thing is that Mrs. Klein has more of an appreciation for the beauty in life than most of us despite the fact she has experienced such ugliness.



*America, Europe and Asia represented*

# Pope appoints 14 to College of Cardinals

By Jerry FiltEAU

VATICAN CITY—Pope John Paul II will elevate 14 bishops to the College of Cardinals on June 30. He also named another prelate a cardinal "in pectore"—that is, secretly.

The name, which may or may not be made public at the time of the consistory, is believed by most Vatican observers to be that of an East European prelate. It is, possibly, Lithuanian Bishop Julijonas Steponavicius, apostolic administrator of Vilna, Soviet Union.

The pope made the announcement May 26. No new cardinals were named from the United States. Canadian Archbishop G. Emmett Carter of Toronto and Mexican Archbishop Ernesto Corripio Ahumada of Mexico City were the only two North Americans on the list.

The list included six Italians, two Poles, and one prelate each from France, Ireland, Japan and Vietnam.

Five of the 14 hold offices in the Roman Curia, the Vatican's central administration. The other nine head archdioceses.

The youngest of the new cardinals is 52-year-old Archbishop Franciszek Macharski of Cracow, Poland, the successor of Pope John Paul II in the ancient Cracow See.

The oldest is Archbishop Joseph Asajiro Satowaki of Nagasaki, Japan, who is 75.

**THE 14 NEW** cardinals will bring the number in the college to 135. It will bring the number of those under 80 years old, and thus eligible to vote for a new pope, to the maximum number of 120.

Currently there are 107 cardinals under 80, but Cardinal Frantisek Tomasek of Prague, Czechoslovakia, will be 80 on June 30, the day scheduled for the consistory.

The maximum number of 120 cardinals eligible to vote for a new pope was set by Pope Paul VI, who also established 80 as the maximum age for papal electors.

This is the complete list of the newly named cardinals:

—Italian Archbishop Agostino Casaroli, 64, recently named to head the papal Secretariat of State and the Council for the Public Affairs of the Church.

—Italian Archbishop Giuseppe Caprio, 64, president of the Administration of the Patrimony of the Holy See.

—Italian Patriarch Marco Ce, 53, of Venice, named to that See by Pope John Paul II after it was vacated by the election of Cardinal Albino Luciani as Pope John Paul I.

—Italian Archbishop Emano Righi Lambertini, 73, papal nuncio to France since 1969 and special papal envoy as permanent observer to the Council of Europe.

—Italian Archbishop Ernesto Civardi, 72, secretary of the Vatican Congregation for Bishops and secretary of the College of Cardinals. In the latter post, Archbishop Civardi was also secretary for the two conclaves in 1978 that elected Popes John Paul I and John Paul II. It is a long church tradition that a new pope makes the conclave secretary a cardinal.

—Italian Archbishop Anastasio Alberto Ballestrero, 65, of Turin, a member of the Discalced Carmelite Order, who was recently named president of the Italian Bishops' Conference.

—POLISH BISHOP Wladislaw Rubin, 61, auxiliary of Gniezno, Poland, and general secretary of the Synod of Bishops at the Vatican.

—Canadian Archbishop G. Emmett Carter, 67, of Toronto.

—Mexican Archbishop Ernesto Corripio Ahumada, 59, of Mexico City, one of the largest Catholic archdioceses in the world.

—French Archbishop Roger Etchegaray, 56, of Marseilles, who is also president of the French Bishops' Conference.

—Irish Archbishop Tomas O'Fiaich, 55, of Armagh, Northern Ireland, which is the spiritual see of the island of Ireland.

—Vietnamese Archbishop Joseph-Marie Trinh Van Can, 58, who has headed the Archdiocese of Hanoi for the past six months.

—Japanese Cardinal Joseph Asajiro Satowaki, 75, of Nagasaki, president of the Japanese Bishops' Conference.

Only five of the new cardinals are younger than the pope, who just turned 59 in May. The average age of the new cardinals is 63.

When they enter the college on June 30, they will reduce the average age of the whole college from 70.8 to almost exactly 70 years.

Archbishop Macharski, who turned 52 in May, will become the third-youngest cardinal in the college, after Cardinal Antonio Ribeiro of Lisbon, Portugal, who just turned 51, and Cardinal Jaime Sin of Manila, Philippines, who will be 51 in August.

**THERE WERE** no surprises among the

Vatican officials named. Archbishops Casaroli and Caprio had just been given posts in early May that normally carry the rank of cardinal. The naming of Archbishop Civardi followed the tradition of new popes raising to cardinal the secretary of the conclave. It means, however, that Archbishop Civardi will almost certainly be given a new Vatican post.

Archbishop Lambertini's position heading the important Paris nunciature almost assured him of a red hat. His observer post on the Council of Europe may also gain new importance with approaching direct elections for the European Parliament.

Bishop Rubin is considered a highly respected and personal friend of the pope. The position of general secretary of the Synod of Bishops does not traditionally carry a cardinal's hat, but Pope John Paul has indicated several times that he wants to increase the importance of the synod. The general secretary is the first in command after the pope, who is president of the synod.

Bishop Rubin's reception of the red hat also increases the speculation that Pope John Paul

is grooming him eventually to succeed strong but aging Cardinal Stefan Wyszyński of Warsaw as primate of Poland. The bishop's synod post has brought him into personal contact with an international range of bishops scarcely matched by any other Vatican official, and this would be an invaluable asset for anyone called to fill Cardinal Wyszyński's shoes.

The archdiocesan prelates given the red hat were also no surprise.

All of them head major sees, most of which have had a long tradition of being headed by cardinals. There were no new cardinals named in South America or Africa as no cardinals on either of these continents have died recently. Similarly, the United States has held steady with 12 cardinals for several years now. Asia's two new cardinals partially offset the deaths of four Asian cardinals since February of 1978.

The new names increase the voting weight of the European cardinals, which recently has been running neck-and-neck with the combined voting weight of the rest of the world's cardinals.

Currently, there are 53 Europeans with votes and 54 from the Americas, Africa, Asia and Oceania.

With 10 new Europeans coming in and one European reaching his 80th birthday on June 30 there will be 62 Europeans eligible to enter a conclave. The total from the other continents will go from 54 to 58.

North America (U.S. and Canada) will have 16 cardinals of whom 13 are under 80. Latin America (including Mexico and the Caribbean) will have 24 with 20 under 80. Africa will have 12, all under 80; Asia 10, all under 80; and Oceania three, all under 80.

## Cardinal secretly named

VATICAN CITY—When Pope John Paul II announced that he will make 14 new cardinals on June 30, he also said that he also named a 15th "in pectore," secretly.

"In pectore" is Latin for "in the breast" or, more loosely, "in the heart."

Though the name of the secret cardinal is known with certainty only by the pope, most Vatican watchers immediately assumed it was a bishop in a Communist-ruled country where believers face severe persecution. Pope Paul VI named four such cardinals.

Many observers quickly focused on Bishop Julijonas Steponavicius, apostolic administrator of that part of the Lithuanian Archdiocese of Vilna which is within the borders of the Soviet Union. (The other portion of the archdiocese remains in Poland, where the whole archdiocese was before World War II.)

In the Vatican yearbook, the 68-year-old bishop's stark situation is summarized by the one word, "impedito"—impeded from exercising his authority.

In 1961, he was reportedly placed under house arrest for refusing to ordain three candidates for the priesthood who were sponsored by the government. Since then, he has been listed in the official Vatican yearbook as "impedito" from fulfilling his office. In 1964, the yearbook listed him as apostolic administrator of Vilna.

But the bishop, deprived of his passport and denied a residence permit for Vilna, has been living since 1961 in Zagor, a small settlement in a different diocese.

One of the most dramatic cases involving a cardinal named "in pectore" in recent times came in 1976. Pope Paul VI announced names of 19 cardinals and named two more "in pectore." On the day of the consistory (March 24), Archbishop Joseph-Marie Trinh Nhu Khue of Hanoi, Vietnam, arrived in Rome and received his cardinal's hat while still dressed in the purple robes of a bishop.

He arrived in Rome so shortly before the consistory that there was no time to fashion the red cardinal's robes for him.

Cardinal Trinh died late last year, and his successor, Archbishop Joseph-Marie Trinh Van Can, is among the new cardinals-designate.

Cardinal Frantisek Tomasek of Prague, Czechoslovakia, was also named "in pectore" in 1976, but his name was not revealed until later, after the Czechoslovakian government recognized him as archbishop of Prague.

Pope Paul VI earlier named two other East Europeans "in pectore." Pope John XXIII named three cardinals "in pectore."

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## Court rules against Jersey school aid

WASHINGTON—A New Jersey law giving tax deductions to parents of children in church-related elementary and secondary schools is unconstitutional, the Supreme Court has ruled.

The court upheld—by refusing to hear an appeal—two lower court rulings which said that income tax deductions could not be given.

Msgr. Wilfrid Paradis, U.S. Catholic Conference secretary for education, said the USCC would "review its strategy" of tax credit support as a result of the court's decision, and may or may not change its approach.

HE SAID he was "very

disappointed" in the decision and would have preferred that the court had a chance to rule on a federal tax credit bill passed by Congress.

The New Jersey law provided a \$1,000 state income tax deduction for each child in private elementary or secondary school, but the actual cash savings to parents was \$20-25 per child depending on the parents' tax bracket.

The Supreme Court voted 6-3 to refuse to hear the case. Four votes are necessary for the court to hear arguments. Chief Justice Warren Burger and Justices Byron White and William Rehnquist voted to hear the case.

U.S. District Court Judge H. Curtis Neanor held the New Jersey law unconstitutional in February, 1978, and was affirmed by the Third Circuit Court of Appeals in Philadelphia in January, 1979.

A group called Public Funds for Public Education—an umbrella-group representing the New Jersey Civil Liberties Union, the American Jewish Congress, the New Jersey Educational Association and other groups—argued that the law provided unconstitutional aid to religion.

NEANOR agreed saying the law gave the parent-taxpayer "a financial reward

from the state for sending his child to a non-public school. Since the vast majority of those schools in New Jersey are religiously affiliated, it follows that this income tax provision has the direct effect of aiding religion."

There are 753 private schools in New Jersey; 715 are church-related and most are Catholic.

The state argued that the law was constitutional because the amount of aid was minimal. But Neanor said "The amount of the benefit is irrelevant. Government may not aid religion—it is not that government may aid religion only a little bit."



50th WEDDING ANNIVERSARY—Arthur and Cecilia Ringle Kramer are celebrating their 50th wedding anniversary with a Mass at St. Francis de Sales Church in Indianapolis on Sunday, June 10, at 11 a.m. There will be a reception immediately following until 2 p.m. The couple was married at St. Mary Church, Lanesville, in 1929. They rode the interurban to Indianapolis where they settled on 21st Street. They now have seven children all living in Indianapolis.

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## question box

## Does Genesis tell us where Cain's wife came from?

by Msgr. R. T. Bosler

*Q. I've asked several people, including clergymen, this question, and I still have no answer: God created Adam and Eve. They had two sons: Cain and Abel. Cain killed Abel. Then in Genesis 4:16 Cain went away and lived in a land called "Wandering." east of Eden. Then Cain took a wife. Who was this woman?*

A. You mean where did she come from, who were her parents? I had your problem when I was a youngster. The answer I got from "Sister" was that Adam and Eve had other children and that Cain married one of his sisters, God permitting this to get the human race going. But then there was the problem of the many people who Cain feared might kill him. In Genesis 4 there is also



the account of how God banished Cain, who then expresses fear that if he becomes "a restless wanderer on the earth anyone may kill me at sight."

All these problems disappear when we accept the fact that the first chapters of the Book of Genesis are not describing how God created the world and how human life began; rather, they are stories—parables like those Jesus used—to teach what God wanted humans to be and how their turning against God led to their turning against each other so that ultimately what should have been one human family became scattered nations, misunderstanding and hating one another, as graphically depicted in the story of the Tower of Babel.

The story of Cain and Abel was not meant to be history but a magnificent piece of inspired poetic insight which describes the malice of sin and its consequences.

*Q. I heard of a sad case of a mother who died after giving birth to twins because her religion forbids blood transfusions. This religion claims the Bible forbids transfusions. As a Catholic I also believe in the Bible, but are we allowed to have blood transfusions?*

A. Of course you are. Most likely you are referring to the Jehovah's Witnesses, who have their own peculiar interpretation of a text from Genesis 8:34. This attributes to God the following advice to Noah: "Every creature that lives and moves shall be food for you; I give them all, as once I gave you all green plants. But you must not eat the flesh with the life, which is the blood, still in it."

If you try to explain to Jehovah's Witnesses, as I have, that their prohibition against eating blood is part of the Old Testament, they will

argue that this law did not come from Moses but came from Noah and, therefore, applies to the whole human race.

Here again we have a problem arising from the mistake of reading the first chapters of Genesis as though they were history and not stories used to teach religious truths and practices. This reference to blood, like the story of God resting on the seventh day, was something woven into traditional stories by the temple priests in the fifth or sixth centuries B.C. to emphasize the sacredness of cultic practices.

Even were the text to be taken as strict historical fact, the Witnesses have no grounds for applying it to blood transfusions. Those Jews who scrupulously follow kosher food laws are not opposed to transfusions.



## Liturgy is the celebration of the presence of the Spirit

JUNE 3, 1979  
PENTECOST SUNDAY

Acts 2:1-11  
1 Corinthians 12:3-7, 12-13  
John 20: 19-23

by Rev. Richard J. Butler

The first result of the coming of the Spirit on Pentecost as recorded in the Acts of the Apostles is the understanding that bridges divisions of language. Parthians, Medes and Elamites—indeed, people from widely varied languages—all heard the apostles speaking in their own language. The marvels God has accomplished are understood by all through the power of the Spirit.

It was centuries before that an opposite story was recorded. In the early days of creation, people had begun to build marvels for themselves in the tower of Babel and punishment from God descended in the scattering of the peoples by the confusion of their language. No longer could they communicate and thus their distance from each other grew.

As we struggle in each age to analyze and describe the manner of God's interaction with men and women, it is amazing to discover how simply the revelation of God describes it all!

We are one and at peace and communicating when the Spirit is among us. We are divided and distant and unable to communicate when sin grips us and when we build ourselves up to compete with the marvels of God's creation.

**PERHAPS NOWHERE** is this as critical as in the very arena where we come to grips with the presence of the Spirit and where we communicate the power of that presence. In liturgy, we celebrate the presence of the Spirit. Liturgy is only effective when it springs

from a community conscious that this celebration is the action of the Spirit.

The structure of our ritual emphasizes this. Thus, in the eucharistic prayer we call on the Spirit to be present to the gifts of bread and wine that they may become the Body and Blood of the Lord, and we call on the Spirit to be present to the gathered people, that they may be the Church, the Mystical Body of Christ. Each of the sacraments and all of liturgy include awareness of the Spirit.

Fittingly, today's readings which begin with the Pentecost story of the Spirit conclude with the message of the forgiveness of sins through the power of the Spirit.

**IN THE SACRAMENT** of Reconciliation, this awareness of forgiveness as primarily God's action, can often be the key that opens up the power of the liturgy to those who are otherwise confused. How often we still talk of this sacrament as confession; drawing emphasis on one of the elements of the sacrament. This has value for, indeed, our confession of sin is very much a part of the liturgy; but this can be misleading if we begin to think that confession is the primary element. It can sometimes seem as if the whole action is that we confess and our thoughts center only on what we do.

The ritual reminds us in the words of absolution that God, the Father of mercies . . . "sent the Holy Spirit among us for the forgiveness of sin." This is indeed the primary action being celebrated in this sacrament and this is why we call it a celebration. When this is our focus, the grace is thwarted by our making our own efforts a marvel greater than the action of the Spirit.

The grace of the Spirit can be for each of us what it was for the disciples on the evening of that first day of the week—an hour to hear the Lord Jesus announce "Peace."

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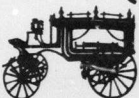
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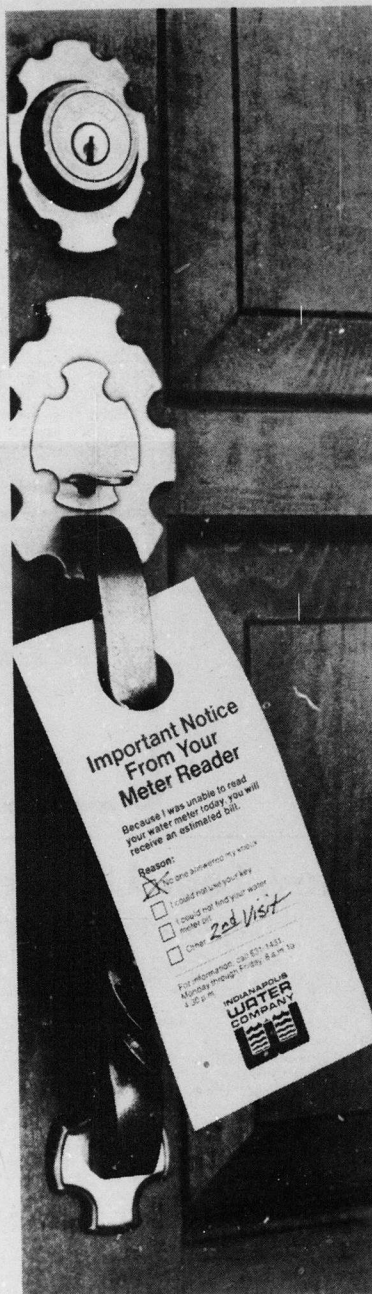


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## Pope trip (from 3)

simply turned the tables by extending the celebration of the feast to coincide with his visit.

The chess-like moves are in many ways, typical of the subtle interplay between church and state that has taken place since Poland came under Moscow's sway at the end of World War II.

The government since then has harassed

practicing Catholics, interminably delayed building permits for new churches, censored religious news, tried to promote pro-government "Catholic" groups (such as the church-condemned Pax organization), restricted religious education and catechetical training, outlawed certain Catholic organizations, tried to impose heavy taxes on seminaries and other church-run institutions,

tried drafting seminarians into special ideological military cadres. All has been to little or no avail in terms of lessening Catholic fervor.

Poland may be the only country in the world where between 80 and 90 percent of the population attends Mass every Sunday—many in the open air because of a lack of churches.

While vocations to the priesthood and Religious life have declined dramatically in the past decade in most areas where the church is firmly established, Poland's seminaries have had to turn candidates away for lack of room. Nearly 100 new Polish priests a year head for foreign mission fields.

**BECAUSE POLAND** is Catholic and Communist and because the pope's visit will be the first papal visit to a Communist country, many observers will be watching closely for

concrete signs of the new pope's approach to the Communist world.

While welcoming the approaching visit in their public statements, Polish authorities have carefully tried to play down its importance. A government effort to impose a \$350 accreditation tax on journalists—abandoned after protests by journalists and Western governments—has been interpreted as a desire to limit the world news flow about the event.

Polish dissidents complained of government efforts to prevent people from traveling to Warsaw, Gniezno, Czestochowa or Cracow to see the pope in person.

Whatever the long-term implications or effects, the papal visit is not likely to result in any dramatic, immediate changes, even within Poland. The Poles live under one of the freer governments within the ambit of the Soviet Union, and they are practical about it.

A common saying in Poland since the Polish pope's election is:

"God is in heaven and the pope is in the Vatican, but Moscow is just across the border."

## remember them

- \* ALTENSCHULTE, Frances C., 70, St. Andrew, Richmond, May 23.
- \* BAUER, Joseph E., 59, St. Roch, Indianapolis, May 29.
- \* BELEW, William D., 39, Our Lady of Perpetual Help, New Albany, May 22.
- \* BISHOP, Mary Dolores (Dede), 20, St. Mary, North Vernon, May 22.
- \* BLASCHKE, Catherine R., St. Ann, Indianapolis, May 29.
- \* BREWER, Neoma, 74, St. Leonard, West Terre Haute, May 29.
- \* CAMPBELL, Ethel Mae, 89, St. Augustine, Jeffersonville, May 24.
- \* CHAPMAN, L.R. "Shorty", 66, St. Paul, Tell City, May 19.
- \* CURRAN, Edith C., 87, St. Patrick, Terre Haute, May 21.
- \* DeCAMP, Emma Jean, 65, Annunciation, Brazil, May 22.
- \* DIPPEL, Margaret H., 79, Nativity, Indianapolis, May 26.
- \* EICKMEIER, Marie P., 82, Sacred Heart, Terre Haute, May 29.
- \* FANNING, Lawrence E., 82, Holy Cross, Indianapolis, May 29.
- \* FEENEY, Louis W., 71, St. Matthew, Indianapolis, May 24.
- \* FOOSE, Joseph V., 92, Sacred Heart, Indianapolis, May 22.
- \* HARPE, Jewell, 83, St. Paul, Tell City, May 22.
- \* JAHRRRIES, Harry J., 77, St. Michael, Madison, May 8.
- \* KIESER, Gloria Jean, 37, St. Mary Cemetery, Tell City, May 21.
- \* KIRALY, Andrew E., 74, Holy Spirit, Indianapolis, May 23.
- \* LAWSON, John, 91, Holy Family, New Albany, May 21.
- \* McCARTHY, Michael C., Calvary Cemetery Mausoleum Chapel, Indianapolis, May 23.
- \* McCLELLAND, Douglas Alexander (Mac), Holy Name, Beech Grove, May 26.
- \* McLEISH, John, 92, Sacred Heart, Clinton, May 22.
- \* MILES, Charles L., 74, Holy Cross, Indianapolis, May 29.
- \* MOORE, Mary Jane, 54, Our Lady of Lourdes, Indianapolis, May 30.
- \* MUNGAVIN, Robert J., 68, St. Mary, Richmond, May 23.
- \* NOLAN, Col. William F., 64, St. Columba, Columbus, May 22.
- \* RESCH, Edward (Chet), 73, St. Augustine, Jeffersonville, May 22.
- \* RODEWIG, Henry J., 56, Holy Family, New Albany, May 21.
- \* SCHOTT, Mildred A., 66, Holy Guardian Angel, Cedar Grove, May 22.
- \* SCHWEGMAN, Alois J., 77, St. Mary-of-the-Rock, R.R. 2, Batesville.
- \* SMITH, Michael H., 72, St. Patrick, Indianapolis, May 26.
- \* SMITH, Raymond C., 64, St. Ann, Terre Haute, May 26.

### Nora Voelker dies at 74

BEECH GROVE, Ind.—Mrs. Nora Voelker, mother of Father Lawrence Voelker, director of Catholic Charities of the Indianapolis Archdiocese, died at St. Paul Hermitage here on Wednesday morning, May 23. She was 74.

Father Voelker and a large number of fellow priests celebrated the funeral liturgy in the Hermitage chapel on Friday, May 25.

In addition to her priest son, Mrs. Voelker is survived by a daughter, Mrs. Beverly Ralston, and one brother, Les Rush.

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*Celebrating human gifts:*

## Selflessness and generosity of spirit

By Sally Wall

Thinking of oneself is a leisure-time activity. And few of us live a whole life without experiencing some periods of intense responsibility, whether it is caring for small children in the home or putting in extra hours on the job.

Among our family's dearest friends is a couple who have eight children, two of whom are severely retarded but who have always lived at home. Though our friends never have expressed such feelings to us, there certainly must be times when they are tired, discouraged and perhaps even resentful. But thinking of themselves never seems to play a very great part in their busy, dedicated lives.

**REFLECTING ON** the difficult, demanding times we've experienced, usually we can remember many occasions when we were helped by others. Someone, somewhere took the time to get us over a rough spot or provide a moment of ease or comfort.

Generations of poets have reminded us we are not islands unto ourselves.

Through all the seasons of our lives we experience the ebb and flow of giving and receiving. When the exchange is free, loving and generous it is an occasion of spiritual grace and growth for both sides.

Sometimes, however, we can become caught up in endless demands on our time and attention to the extent we feel we've lost control over our own lives.

**IN A LECTURE** recently, Sister Jean Reardon of Chicago put the matter in perspective. "We aren't truly saying yes until we are able to say no," she said.

Our yes is diminished when it is always our answer and we are drawn into spending energy on many trivialities at the expense of a less than full response to our deeper capabilities.

Overbusyness, also, can become an ego trip drawing attention to ourselves and the apparent evidence of our being caring persons. It is not unpleasant to be the recipient of gratitude and praise and Jesus reminds us when we display our acts of penance and charity we have received a reward in that recognition.

Perhaps more often than giving too much, if we examine ourselves, we will find we give from our surplus, whether it is a lot or little. Seldom, if ever, do we actually empty the last copper from our pockets or give up our own wish to satisfy the want of another.

**A FAMILIAR** cartoon depicts a Boy Scout trying to help a little old lady cross a busy street when she obviously doesn't want to go. Our need and desire to help others must meet a complementary need and desire in those to be helped. We should meet with sensitivity and understanding the human reaction of another's resistance to dependency.

In our city we have many churches and organizations which provide free food or other assistance to needy persons. In the literature of one it was said, "The greatest poverty of the poor is not that they have nothing, but that they can give nothing."

Secure in the comfort of my own middle-class existence, I sympathized with that apparent truism until one day.

**I WAS** discussing with another woman the problem of transporting a load of heavy canned foodstuffs from a donating church to the distribution center.

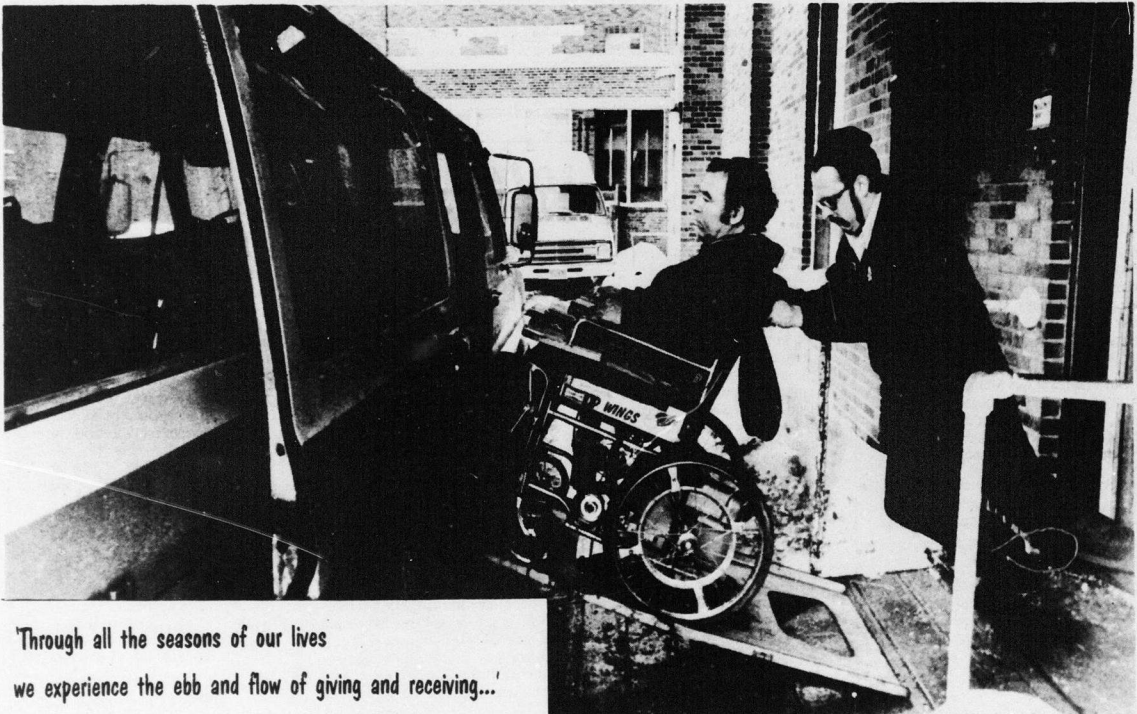
The woman with whom I spoke obviously was not much better off than the clients we served. She looked worn and frail, and used a cane to walk.

She said she'd be glad to see that the food was delivered and it would be no problem because she'd use her "wagon." Since it was not a small job I jumped to the conclusion she meant her station wagon even though it startled me to think she owned one.

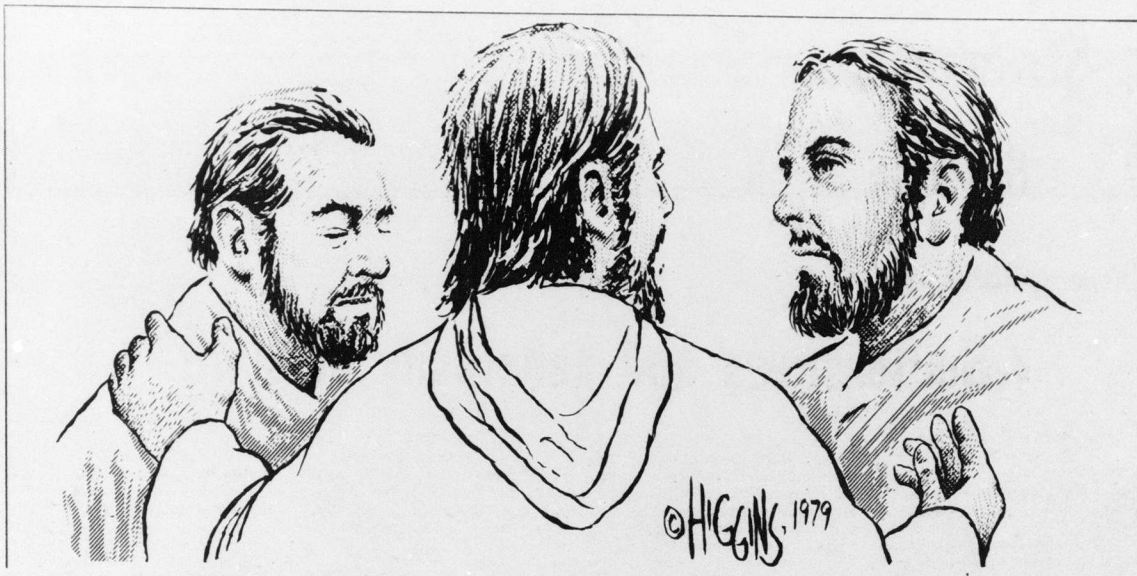
In the next few minutes of our conversation, I found she literally meant her wagon which she was willing to pull a mile, fully loaded, through city streets so that the hungry would be fed.

We are, none of us, so poor we have nothing to give. And none of us is so rich we can ignore or fail to celebrate the human gifts of selflessness, generosity of spirit, and dignity.

1979 by NC News Service



*'Through all the seasons of our lives  
we experience the ebb and flow of giving and receiving...'*



## The pretensions of James and John

By Father John J. Castelot

The first disciples of Jesus do not get very flattering attention in the synoptic Gospels, especially in Mark. Three predictions of the passion are used to subdivide the second part of this Gospel, and each one is followed by an indication of the serious misunderstanding of his followers.

Peter's reaction to the first prediction earned him a sharp reprimand, and now, after the third, it is the turn of the other two in the inner circle, James and John, to show their naive, but understandable, incomprehension.

**ZEBEDEE'S** sons, James and John, approached him. "Teacher, we want you to grant our request." "What is it?" he asked. They replied, "See to it that we sit, one at your right and the other at your left, when you come into your glory" (Mark 10, 35-37).

Their impertinence proved too much for Matthew, who changed the script so as to have their mother make the request for them. Luke omitted it. Matthew's version is not without its humor, at least in our day, when a favorite theme of Jewish comedians is that of the Jewish mother — the type so determined that her twin baby boys are going to be successful that she glowingly introduces them (in the playpen yet) as "the doctor" and "the lawyer."

But whether it was Mama who wanted to make sure that her boys got into the front office or they made the request themselves, it set the scene for some extremely important Gospel teaching.

**JESUS TOLD** them, "Can you drink the cup I shall drink or be baptized in the same bath of pain as I?"

"We can," they told him.

Jesus said in response, "From the cup I drink of you shall drink; the bath I am immersed in you shall share. But as for sitting at my right or my left, that is not mine to give; it is for those to whom it has been reserved" (Mark 10, 38-40); and Matthew adds "by my Father" (20, 23).

It is not for Jesus to hand out political plums to his friends in a kingdom of their earth-bound imagining. It is for him to do his Father's will, to suffer and even die if need be, and to leave the rest in God's hands. And if anyone would share his mission, his destiny, that is the path he must follow, too. Mark's Gospel is the Gospel of the cross, not unpromising, but uncompromising, challenging, demanding.

**THE NARRATIVE** goes on to tell that "the other 10, on hearing this, became indignant at James and John."

One is strongly tempted to suspect that their indignation was caused not so much by the brothers' presumption and lack of understanding as by the fact that these two had beat them to the draw in asking for privileged positions.

That may be why Jesus got them all

together for his ensuing instruction. People in authority in this world's societies, he told them, lord it over their subordinates. They pull rank, insist on privilege, indulge in all sorts of power plays, use every possible means to stay on top.

But God's reign is not a power structure, a multinational corporation, a "kingdom" in the usual sense of the term. It is, at bottom, a mysterious force, God's saving love at work in the hearts and souls of people. It cannot be described in a complex diagram or a series of flow-charts.

**CONSEQUENTLY:** "It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all" (Mark 10, 43-44).

What a revolutionary concept of

authority. No wonder the disciples found it difficult to grasp. It ran counter to everything in their experience of societies, great or small. But Jesus was not out to confirm them in their preconceived notions.

Quite the contrary; he had the difficult task of radically changing those ideas. They needed a new model of authority and he gave them one: himself. "The Son of Man has not come to be served but to serve — to give his life in ransom for the many."

Not only was he instructing his immediate disciples in the Christian concept of authority; he was telling everyone that following him was often going to entail the relinquishing of long-cherished ideas, something people find difficult in the extreme. But that is the way of discipleship, the way of the cross.

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## KYF synopsis

It is nearly impossible to go through life without having to think of other people. And it is just as impossible to avoid having another's help upon occasion. People are interdependent. It is important to be aware of another and lend support when it is needed. But it is equally important to understand one's own limitations.

Sally Wall points out in her article this week, "Our yes is diminished when it is always our answer and we are drawn into spending energy on many trivialities at the expense of a less than full response to our deeper capabilities... Overbusyness, also, can become an ego trip drawing attention to ourselves and the apparent evidence of our being caring persons." She leads us to examine, too, how often we go beyond what is convenient for us,

**THE BIBLICAL** text interprets the story of James and John. They approached Jesus and asked, "See to it that we sit, one at the right and the other at your left, when you come into your glory" (Mark 10, 35-37). Jesus answered them, "From the cup I drink of you shall drink. The bath I am immersed in you shall share. But as for sitting at my right or my left, that is not mine to give; it is for those to whom it has been reserved" (Mark 10, 38-40).

At this point, the apostles still did not understand that Jesus was not speaking of a kingdom on earth, but his kingdom in heaven. The other apostles were furious when they learned that James and John had asked for special places. Were they, perhaps, indignant because of the brothers' presumption and lack of understanding or by the

fact that these two had beat them to the draw in asking for privileged positions?

Jesus, certainly, is the most perfect example of giving of oneself. He loved us so much that he gave his life for us so that we could share his kingdom. And like the apostles, if we are to join him eternally, we must love. And we must bear sorrow and pain. Giving to another, reaching out to support, going beyond without regard to convenience, is one of the things Jesus asks of us.

Francis de Sales, a 17th-century saint, led people to the Father by way of his love for them and by his gentleness and understanding. Over three centuries have passed since his death, yet his writings are still leading this generation to God's kingdom.



# St. Francis de Sales:

## His books introduced many to a devout life

By Mary C. Maher

We humans are greatly influenced by our heroes and heroines. Francis De Sales was named after Francis of Assisi. His hero was chosen for him. And his admiration for the saint continued throughout his lifetime.

Francis, the eldest of 13 children, was born in Savoy in 1567. Early in life, his gentleness was evident. He was also an excellent and bright student. When he was very young, he began his theological and philosophical studies. Before he reached his teens, he had decided that he would devote his life to the church.

WHEN HE was about 18, he experienced an agonizing temptation to despair. There was nothing that meant more to him than the love of God, but he was obsessed with the fear that he had lost God's grace and was doomed to hate him with the damned for all eternity.

One day he cried in anguish, "Lord, if I am never to see thee in heaven, this at least grant me, that I may never curse nor blaspheme thy holy name. If I may not love thee in the other world — for in hell none praise thee — let me at least every instant of my brief existence here love thee as much as I can."

Immediately after this plea, in the Church of St. Etienne des Gres, as he humbly prayed, all fear and despair left and he was filled with deep peace. This trial prepared him to understand and deal tenderly with the spiritual difficulties and temptations of others he would meet.

TO PLEASE his father, he studied law. At 24, he took his final degree and became a doctor of law at Padua, Italy. Francis was the eldest son and his father had always expected that his son would have a fine career, marry and become the father of a family. His bride had even been chosen for him, a lovely girl. And while Francis was always courteous and a perfect gentleman, it finally became evident to his father that forcing marriage on Francis was ill advised.

At this point, Francis had confided his desire for the priesthood only to his mother, his cousin, Canon Louis de Sales, and a few intimate friends. When he told his father what he wanted to do, Francis' father was violently opposed. Finally, however, he relented.

The gentleness in Francis remained with him throughout his lifetime. And although he was a learned man, his sermons and his writings were understandable and clear to ordinary people. His love

for all people was genuine, the sinners and the devout. That is said with deliberation for some good people loved only the potentiality in sinners to become good. They loved instrumentally. Francis de Sales loved with a genuine acceptance of persons in sin. He believed that individuals were sacred in themselves. Surely he learned a great deal about this from St. Francis of Assisi, for whom he was named.

His *The Introduction to a Devout Life* and *The Treatise on the Love of God* were masterpieces published during his lifetime. The former was immediately recognized as a classic. It has consistently maintained that reputation. This work is in sharp contrast to the works of contemporary authors who regarded perfection as attainable only by withdrawal from the world, for Francis set forth a spirituality compatible with life in the world.

And *The Introduction to a Devout Life* is as applicable to people today as it was in the 17th century. This book gives one a clear understanding of the importance that a gentle disposition and loving qualities can have to move others. Francis believed that gentleness prepared people for acceptance of themselves and of God.

IN REGARD to evangelization, Francis de Sales cannot be surpassed. He does not use gentleness in a manipulative way to lead others to God. His kind of gentle-

### Spiritual masters

ness was love — love for all his fellow human beings simply because we are all God's children. And that kind of love is contagious.

During his lifetime, he touched many and gently showed them the path that leads to our Father. And though he has been dead for over three centuries, his words continue to lead people to God. No wonder it was so easy for the church to declare him a saint.

1979 by NC News Service



## Children's Story Hour: James and John

By Janaan Manternach

One day two of Jesus' closest friends, James and John, asked Jesus if they could talk with him alone. There was something important that they wanted to ask him.

When the three of them were by themselves, James and John said to Jesus, "Teacher, there is something we would like you to do for us." "What is it?" Jesus asked.

James and John looked at each other and then requested boldly, "See to it that we have places of honor in your

kingdom. Let us sit beside you and your throne, one of us on your right, the other on your left."

THE TWO brothers believed Jesus was the Messiah, the great leader the Jewish people had expected for so long. They were sure Jesus, as Messiah, would drive out the Roman armies and set up a new government. It would be a Jewish kingdom. Jesus would be king. They wanted to be right next to the king.

Jesus sighed, "You do not know what you are asking," he said. What Jesus saw coming was not the overthrow of the

Romans but his own suffering and death. He knew his enemies were plotting against him in Jerusalem.

Jesus admired his two friends, even if their ambitions disappointed him. "Are you able to suffer with me? Can you drink the cup of sorrow I shall drink? Will you be baptized in the same bath of pain as I?"

"We can," answered James bravely. "Yes, we will," John agreed. Jesus was pleased. He smiled at them. They were true friends. "You shall drink from the same cup of sorrow as I. The painful bath I will be immersed in you shall share. But it is not up to me to decide who will sit at my right or left. That is my Father's decision."

WHEN THE other 10 disciples heard what James and John had asked Jesus, they were angry. Who did James and John think they were, trying to get top positions in Jesus' kingdom? There was a bitter argument among them about who should be first.

Jesus saw his disciples arguing with one another. He called them all together around him. "Look," he said, "you know how people usually act who have authority. Just observe the Romans. Those in authority make their impor-

ance felt. They lord it over everyone else.

"It cannot be like that with you. Any one of you who wants to be great must serve the others. Whoever wants to be in the first place, needs to become everyone's servant. The greatest among you is the one who serves the needs of all.

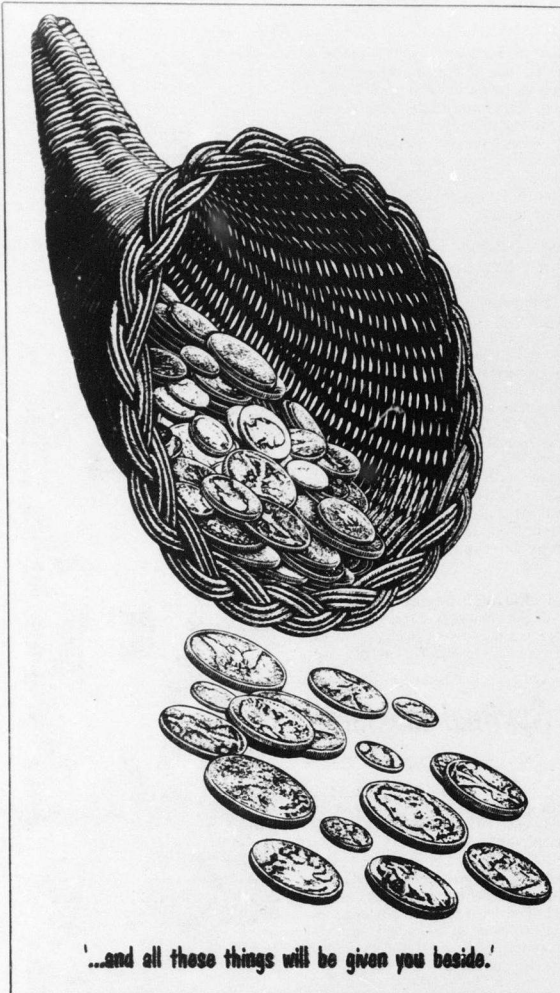
"HAVEN'T YOU understood anything from being with me? I have not come to be served and waited on. I came to serve, to be the servant of all. I am with you to serve you in whatever ways you need. I am willing to give my life for you, for everyone."

James and John were embarrassed. So were the other 10. They were not exactly sure what Jesus meant. But they knew that his idea of being great was not at all what they had in mind. Who ever heard of a king or ruler being everyone's servant? Where did anyone see people in authority, people with power, serving the needs of those under them?

They wondered for a long time about what Jesus meant. They watched him more closely. Only gradually did they learn from his example that greatness in God's eyes was measured by service of others. In God's kingdom authority was service, power was love.

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## And for parents using 'story hour' with their children

1. Where do you fit in your family — the oldest, the middle child, the youngest? Are there times when you feel the place you have in the "ranks" is the least desirable? Are there times when you'd like to get your parents alone and request that they give you a high ranking position next to theirs in the family? Do you think this position would give you power and authority — no more running around at another's beck and call — no more doing things for others? Instead the others will be expected to do things for you. Imagine what you would ask to have power and authority to do. In what ways would you like others to serve you? On a 4" by 6" card write what you feel and think. Share and discuss with your parents, your teacher or another adult friend, then read together the story "James and John."

2. After reading the story of James and John with someone, discuss it using the following or other questions:

— Why did James and John want to talk to Jesus alone?  
— How did the request that the two brothers made of Jesus reveal that they

didn't understand who Jesus was?

— How did Jesus respond to James' and John's request?

— How did the brothers feel about Jesus' questions?

— What did Jesus finally promise them?

— How did the other disciples feel about what had gone on between James, John and Jesus?

— How did Jesus deal with the anger that had grown up in the disciples because of James' and John's request?

— What was different about Jesus' idea of being great and the disciples' idea?

— How did the disciples gradually discover that greatness in God's eyes was measured by service of others?

— How do you feel about greatness and authority? Do you see it as a wielding of power or as a means of loving service?

3. Act out the story of "James and John." Afterwards talk with someone about the feelings that came to you about Jesus, about the disciples as you were dramatizing the event.

# Get back more than we give?

By Father Joseph Champlin

During the past year or so this writer has described on several occasions a sacrificial giving or tithing program in his parish and the positive spiritual as well as financial results of that approach.

Here are two practical illustrations of it, actual instances in which the generous persons discovered that giving to others, seemingly so painful, instead truly brings deep peace. Moreover, in both cases these words of Jesus were unexpectedly fulfilled: "Seek first his kingship over you, his way of holiness, and all these things will be given you beside" (Matthew 6.33).

**NOTE** In each case the motivation: a simple decision to be more generous with God, to give back to the Lord a greater share of our possessions, to offer thanks for such abundant gifts received from above by presenting a personal gift which has something of a bite to it. There was no, "If I give more, God will bless me more," even though that happened.

The first example came to me in the mail. A few weeks prior to my departure from the parish, this hand-printed, anonymous letter for me arrived via the postal service.

"Every Sunday at Mass when the collection basket came my way I tossed in one dollar — up until a year ago. I had a small family and no debts except for a small mortgage on my house. My annual salary was in excess of \$14,000, so I certainly could have afforded to give more, but I was blinded by materialism. I did not want everything on earth, but there were many things I needed to make me 'happy.' These had become the driving force and center of my life.

"**THEN THERE** was that gentleman who spoke one Sunday about giving back to the Lord, followed closely by the death of a friend at 27. Finally, I realized that I could not hold on to these worldly goods that I was striving for, even if I lived long enough to attain them.

"I decided to increase my offering and found that giving more did not cause me

pain, as I had always thought, but rather gave me pleasure. Those feelings are at a peak when I see how our parish has been able to reach farther out to those in need of the basics for survival.

"Does the Lord give back to us more than we give? I prayed that if this was so I would receive spiritual blessings and increased faith... These prayers were answered. In addition, three separate events within 10 months of that first increased offering resulted in my annual salary increasing by 36 percent.

"**SACRIFICIAL** giving has given me a chance to release the pressure associated with living in and for the future and brought me closer to living each day as God gives them — that is one by one."

The second illustration occurred at the conclusion of a lecture on "The Church Here and Abroad" during the recent Los Angeles Religious Education Congress.

In the presentation, I mentioned how a parish family gave me \$50 before leaving last summer on a six-week lecture tour of South Africa and Rhodesia. That crisp, new bill was not for my personal pleasure, but for "one of our African brothers or sisters in need."

This substantial sum had a bite to it. The donors planned to use the amount for needed new curtains, but judged someone in the Third World needed the money more.

**A LARGE** middle-class family, expelled without warning from Uganda, fearful of their lives, penniless and homeless in Nairobi, Kenya, ultimately received the gift. They later wrote and expressed gratitude to their "brother and sister" in the United States.

After my remarks, a young married woman stopped me and said, "I want you to buy those curtains for that family in your parish." She then handed over a check for \$50.

This \$50 is now on its way to the curtainless couple in Fulton. It has circled the globe and, unless I miss my guess, will probably begin another trip soon.

1979 by NC News Service

## Discussion questions

1. In what ways have you served others in your lifetime?

2. In what ways have other people helped you get through difficult periods?

3. Why is it important to know how to receive as well as to give? Discuss.

4. Discuss this statement from Sally Wall's article, "Seldom, if ever, do we actually empty the last copper from our pockets or give up our own wish to satisfy the want of another."

5. Reflect upon Jesus' statement: "The Son of Man has not come to be served but to serve — to give his life in

ransom for the many." How does this relate to the main topic this week, "Giving Oneself and Thinking of Oneself?" Discuss.

6. Discuss this statement in Mary Maher's article about Saint Francis de Sales: "Francis believed that gentleness prepared people for acceptance of themselves and God."

7. Why must one accept oneself before one can help another? Discuss.

8. In reading the profile of Saint Francis de Sales, do you find in his philosophy anything that you might be able to bring into your life?



# Pope issues norms for ecclesiastical colleges

by Agostino Bono

WASHINGTON—Pope John Paul II has issued new norms for Catholic ecclesiastical universities and faculties which encourage greater contact by theologians with non-believing scholars of other academic disciplines.

The greater contact should be part of efforts to evaluate new information and see if it can be helpful in communicating doctrine to contemporary people, said the pope in an apostolic constitution called "Sapientia Christiana" (Christian Wisdom).

"New sciences and new discoveries pose new problems that involve the sacred disciplines and demand an answer," said the constitution.

"Those engaged in sacred sciences should therefore maintain contact with scholars of other disciplines, whether these be believers or not, and should try to evaluate and interpret the latter's affirmations and judge them in the light of revealed truth," it added.

"From this assiduous contact with reality, theologians are also encouraged to seek a more suitable way of communicating doctrine to their contemporaries working in other various fields of knowledge," said the constitution.

"This will be very useful so that among the people of God religious practice and uprightness of soul may proceed at an equal pace with progress of science and technology," it said.

The constitution was signed April 13 but not published by

the Vatican until May 25. It was issued simultaneously in the United States by the National Conference of Catholic Bishops in Washington.

**THE DOCUMENT** is accompanied by a set of norms for application issued by the Vatican's Congregation for Catholic Education.

Ecclesiastical universities and faculties are defined as "those which have been canonically erected or approved by the Apostolic See, which foster and teach sacred doctrine and the sciences connected therewith, and which have the right to confer academic degrees by the authority of the Holy See."

The norms directly pertain to eight institutions in the United States, said a statement issued by the U.S. Catholic Conference.

The eight institutions are St. Mary's Seminary and University School of Theology, Baltimore; the Jesuit School of Theology at Berkeley, Calif.; Weston College School of Theology, Cambridge, Mass.; the Jesuit School of Theology in Chicago; St. Mary of the Lake Faculty of Theology at St. Mary of the Lake Seminary, Mundelein, Ill.; the Pontifical Faculty of Philosophy at Mount St. Michael's College, Spokane, Wash.; the Catholic University of America School of Religious Studies and School of Philosophy in Washington; and the Pontifical Faculty of Theology at the Dominican House of Studies in Washington.

The constitution is an effort to adjust Catholic education to the "great changes" that have taken place "not only in civil

society but also in the church herself" in the past 50 years, said the document.

**EVENTS SUCH** as Vatican II "have affected both the internal life of the church and her external relationships with Christians of other churches, with non-Christians, and with non-believers, as well as with those in favor of a more human civilization," it added.

Ecumenical questions, relations with non-Christians and problems arising from contemporary atheism "are to be scrupulously studied," said the constitution.

Revealed truth is to be studied in such a way that, "without any change of truth, there is adaption to the nature and character of every culture, taking special account of the philosophy and the wisdom of various peoples," it said.

"Fidelity to the magisterium (teaching authority) of the church is always to be emphasized" and "hypothetical or personal opinions which come from new research are to be modestly presented as such," said the constitution.

**OTHER ASPECTS** of the constitution include:

—Statutes of ecclesiastical institutions must be approved by the Vatican Congregation for Catholic Education.

—The bishops' conferences in each country are responsible for seeing that the constitution's norms are followed.

—The rector and president of each institution must be named or confirmed by the education congregation.

—In hiring teachers, institutions should take into account the requirements of other universities in the area.

—Before a teacher is given a permanent post, he must receive approval from the Vatican.

—The statutes of each institution must clearly state the reasons for which a teacher can be suspended or fired.

—Teachers, officials and staff assistants should receive "suitable remuneration, taking account of the customs in the local area, and also taking into consideration social security and insurance protection."

—Diocesan and religious orders' theological study centers are encouraged to

become affiliated with sacred theology faculties.

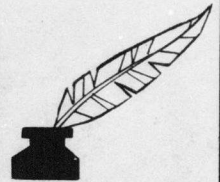
—Teachers of a sacred or related discipline should have a canonical doctorate. If the

doctorate is not canonical, a teacher will usually be required to have a canonical licentiate.

**THE NORMS** take effect

on the first day of the 1980-81 academic year or of the 1981 academic year, depending on the start of the school year in each country. Ecclesiastical institutions have until Jan. 1, 1981, to present the education congregation with revised statutes incorporating the new norms unless given an extension by the congregation.

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# Natural Family Planning an alternative to the pill

by Peter Feuerherd

The birth control pill, once hailed as the answer to the problems of overpopulation, sexual frigidity and teen-age pregnancies, has recently been shown by researchers to be a contributing cause of cancer and blood clots in women who use the widely prescribed contraceptive device. Other artificial means are less effective and also can have harmful side effects.

Natural Family Planning, as taught by the Couple-to-Couple League (an international, interfaith organization) is claimed to be a method that has the same effectiveness as the pill in regulating pregnancy, is safe and natural, and is sanctioned by all major religions.

The process of Natural Family Planning (NFP) is much more accurate than the old calendar rhythm method. NFP refers to the practice of spacing pregnancies according to an informed awareness of a woman's fertility cycle.

This "fertility awareness" consists of measuring the primary signs that indicate a woman's fertility periods: changes in the cervix, the cervical mucus and the basal body temperature.

After attending classes that will enable a couple eventually to chart accurately these signs, a couple can regulate the times that they have sexual intercourse, abstaining during fertile times if they want to avoid pregnancy, or making love during this fertile time if they desire a child.

THESE THREE signs together constitute the basis for NFP. The method is known as a "Sympto-thermal" process because it incorporates all of the three known signs that indicate a woman's fertility.

Robert and Susanne Sperback initiated the Couple-to-Couple League in Indianapolis. They, along with Mark and Cathy Carnes, are the two couples who have gone through the Couple-to-Couple League's program for teaching certification in central Indiana. Both couples are currently active in teaching NFP to interested couples in the Indianapolis area.

The benefits of NFP go beyond simply regulating pregnancy, according to the two couples. "It has many intangible values, the unseen values that you cannot be told about unless you experience it yourself. The most important of these is the closeness of the relationship that you have," says Robert Sperback. "It helps to unite a man and a woman to the fullest degree," he continues.

Mark Carnes adds, "There are definite values associated with natural family planning. There is a great deal of emphasis these days on what is referred to as the 'contraceptive mentality,' the idea that your fertility is something that you have total control over.

"Fertility is even looked upon by many people as a problem that needs to be eliminated; we think it should be looked upon more as a gift to be understood rather than a problem."

SUSANNE SPERBACK emphasizes that NFP, although many times confused with the often maligned rhythm method, is different because it takes into account variations in an individual woman's cycle. "The old calendar rhythm was basically based on averages derived from a 'typical' 28-day cycle. Most women got very leery because there is hardly anyone who has a normal 28-day cycle. NFP takes into consideration that most women are 'irregular'; it is not based on an average but on present-day fact.

"The three signs give you added insurance. Cross-checking the signs gives you added

accuracy," she continues.

Robert Sperback explains that NFP can help to bring a couple closer together. "The neat thing about the husband and wife as a team is that the husband knows as much about the fertility cycle as his wife does."

Cathy Carnes asserts that NFP helps to affirm the value of womanhood in this age of feminism. "I feel very affirmed by my husband in using this method; I am a woman and he is accepting that aspect of me. That is very gratifying to me."

Does the period of abstinence prescribed by NFP cause an unbearable strain on the marital relationship? Both couples believe that, if anything, that period helps to improve their sex lives.

"Just because there is an absence of sex does not mean that there is an absence of love," says Susan Sperback. "Too many people confuse sex with love. I look upon sex as an expression of the genuine overflow of the love that we have for each other."

"SEXUALITY IS AN appetite. If we sat down and ate food every time we got the urge (See FAMILY PLANNING, page 17)



NFP COUPLES—Mark and Cathy Carnes (above) and Robert and Susanne Sperback (below) are the two certified Natural Family Planning instructors for the Couple-to-Couple League in central Indiana.

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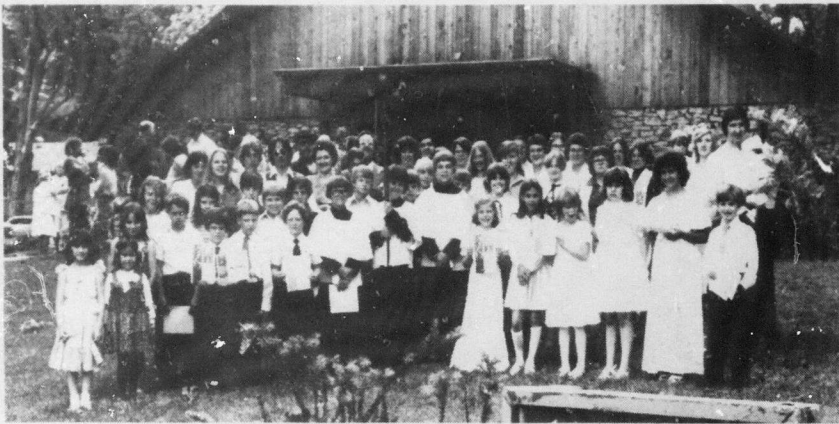
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**SACRAMENT SUNDAY AT SALEM**—St. Patrick parish at Salem observed "Sacrament Sunday" on May 20. This may be a "first" for the Indianapolis Archdiocese. On that day all persons in the parish who had received one of the sacraments for the first time during the past year were recognized at Mass and honored at a brunch in the parish hall following the Mass. Included among the group were

babies who had been baptized, those who had received the Sacrament of Reconciliation, members of the First Communion and Confirmation classes, a couple married in the church, and a convert. "The day was also planned for everyone to think about the sacraments they have received through the years," said Father Carmen Petrone, who is co-pastor with Father Gerald Renn.

## Family Planning (from 16)

to eat, it wouldn't be good for us. NFP does not interfere with spontaneity; the love between the couple is always there," explains Robert Sperback.

"It is like a honeymoon courtship time every month. That's the way we look at it. It is almost a renewal of the courtship," he continues.

Cathy Carnes explains, "The difficult time of abstaining can be the growing edge of your marriage. It is a time when both the husband and the wife need to be understanding of each other; there's a creative tension in that it raises the question 'How do you express your love other than through sexual intercourse?' We try to work with couples to help develop ways that are unique to their own marriage."

"The greatest value in NFP, according to Robert Sperback, is in its 'marriage-building entities, NFP," he says, "will become a way of life with you. The husband begins to take an active role."

His wife interjects and explains more fully, "In most other methods it is exclusively up to the wife. There really isn't a unity in methods like the pill and the IUD."

CATHY CARNES IS a nurse; her

husband, Mark, is an engineer. "One of the things that struck me about this method is that it is well-founded in scientific research. There is a secure feeling in knowing that. Couple-to-Couple League has ongoing research all of the time," she says.

Mrs. Sperback explains about her and her husband's work in teaching the method. "It is definitely very rewarding work. It is exciting to watch people coming away from the pill and the IUD and see the freedom that comes from using NFP. All of them have had positive results; we have never had anyone in our classes who have come away with a negative attitude."

Both couples believe that it is important for couples, clergy, and doctors to find out about NFP. They feel it is especially important for doctors and clergy to know about the method because of their role in counseling couples.

Classes in Natural Family Planning will be conducted in Indianapolis starting Sunday, June 3, at 2 p.m. at St. Gabriel parish and on Tuesday, July 17, at 7 p.m. at St. Lawrence parish. The full course consists of four classes. For more information contact the Sperbacks at 247-5847, or the Carneses at 545-9987.

## CYO baseball results

Holy Spirit and Immaculate Heart of Mary "Blue" played for the CYO Cadet baseball championship at Msgr. Downey Field on May 30. Game results were not available for this week's paper.

In the semi-final games played last Friday, Holy Spirit, coached by Jim Row, advanced to the finals by beating St. Pius X, 4-2. Jim Borgman is the coach for St. Pius.

The second semi-final game saw Immaculate Heart of Mary "Blue" defeat Little Flower, 5-2. IHM coach is Matt Schnorr and Mark Snell is Little Flower coach.

Action began Tuesday, May 29, at various sites as 13 teams played in the CYO Cadet post-season tournament.

The championship game is scheduled for Sunday, June 3, at Secena Memorial High School field at 4 p.m.

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# the active list

June 1

An Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, will begin at 7:30 p.m. The program is under the direction of the Indianapolis Cursillo Movement.

Holy Spirit Church, 7241 E. 10th St., Indianapolis, is the site for the First Friday nocturnal adoration. It begins at 9 p.m. Friday and ends at 6 a.m. Saturday. Different parishes are responsible for various hours throughout

the night. Anyone interested is invited to attend.

A Mass of Thanksgiving to the Holy Spirit will be held at Holy Spirit Church, 7243 E. 10th St., Indianapolis, at 8 p.m. The Mass will follow a soup and bread supper at 6 p.m. Co-sponsors for the evening are the Charismatic Renewal, the Cursillo and Central Indiana Marriage Encounter.

June 1, 2

The annual festival at St. Patrick's



parish, 936 Prospect, Indianapolis, will be in progress from 5 to 10 a.m. on Friday and from noon throughout the evening on Saturday. Homemade noodles and chicken dinners will be served on Saturday beginning at 5 p.m. Tickets are \$2 for adults and \$1.25 for children up to eighth grade. There will also be rides and games for all ages.

June 2

The Brebeuf Preparatory School class of 1969 will hold its ten-year reunion at the Shrine Horse Patrol, West 106th St., Indianapolis, beginning at 4 p.m. Admission is \$7.50 per person. All members of the class, their spouses and friends and other Brebeuf classes are invited. Contact John J. Sullivan, 632-1348, for further information.

June 2-3

The Providence spring festival will be

held from 2 to 11 p.m. on Saturday and from 11 a.m. to 11 p.m. on Sunday at Providence High School, Highway 131, Clarksville. Fried chicken and dumplings will be served on Sunday from 11 a.m. to 5 p.m. See the festival ad on page 10.

June 3

St. Barnabas Church, Indianapolis, will have its annual parish picnic at Germania Park, 8600 S. Meridian. The park opens at 11 a.m. A noon Mass will be followed by food, games and contests. There is a \$3.50 per family admission. Families should bring their own food. The public is invited.

Maurwood Lake, 4400 Northwestern Ave., Indianapolis, will host an open house of the lake, lake facilities and the nearby Benedictine Monastery from noon until 6 p.m. The entire 176.6-acre complex operated by the Benedictine monks of St. Mary Monastery will be

open to the public to see. The day will be punctuated by activities and exhibits designed to provide fun and entertainment. Mayor William H. Hudnut will be there at 1 p.m. for opening ceremonies of the Peace Game: soccer tournaments. A rain date has been scheduled for June 15 with the same hours.

IWA professional wrestling will be held at Holy Cross Center, 125 Oriental, Indianapolis, at 7 p.m. There will be four matches. See the ad on page 19 for more details.

June 2, 6

Activities scheduled for SDRC in the Indianapolis area include the following:

- June 2: Meeting of the teen group, run by and for teenagers with an adult helper, from 1 to 3 p.m. at Alverno Center, 8140 Spring Mill Road.
- June 6: Westside meeting at St. Gabriel parish, 6000 W. 34th St., at 7:30 a.m. Father George Knab is the speaker.
- June 6: Southside meeting at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove. Marilu Clark is the speaker.

June 6

The regularly scheduled card party will be held at St. Philip Neri parish community room at 1 p.m. This is a bacon and egg party. The public is invited.

June 7

Sister Adele Beecham and Sister Therese Whitsett will be honored at a reception in Holy Cross Hall, Indianapolis, at 7:30 p.m. Sister Adele has served as principal and Sister Therese as a teacher at Holy Cross Central School for the last seven years. They are

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leaving to begin ministries in different areas. Friends, co-workers and former students are invited to attend.

## June 7-10

Programs in the Intensive Journal Process will be available at Alverna Center, 8140 Spring Mill Road, Indianapolis. The two workshops of Life Context and Feedback Meditation will be conducted on successive days June 7 through June 10. Write or call the Center, 317-257-7338, for information.

## June 8

A Monte Carlo night will be held at St. Patrick parish, Indianapolis, beginning at 7:30 p.m. The event is for the benefit of St. John Mission Church in Spencer. The public is invited.

## June 8, 9, 10

The summer festival at Our Lady of the Greenwood parish, Greenwood, will be in progress at the parish. A chicken

dinner will be served on Sunday, beginning at 11 a.m. An ad on page 19 gives more details about the festival.

## June 8-10

A leisurely daylong retreat for men of all ages will be held at Mount Saint Francis Center near New Albany. For details and reservations write the Center at Mount Saint Francis, Ind. 47346, phone 812-923-0810 or 8818.

A Serenity Retreat for men (AA and Alanon) will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Rip Collins will direct the program. For information call Fatima, 317-345-7481.

## June 9

Boy Scout Troop 125 of St. Philip Neri parish is conducting a rummage sale at the parish, 335 Eastern Ave., Indianapolis, from 9 a.m. to 2:30 p.m. The public is extended an invitation to the sale.

## June 10

The Ladies of St. Peter Claver, Court 173, of St. Francis de Sales parish, Indianapolis, are sponsoring a day of reflection from 10 a.m. until 4 p.m. The program includes the celebration of the liturgy and luncheon. Call 926-9125 for reservations.

Centra, Indans Marriage Encounter will sponsor an information night at St. Pius X parish, Indianapolis. Interested couples are invited to contact Kathy and Dave Clark, 317-897-1528, for further details.

The fifth annual shut-in Mass at St. Veronica Church, Foxhall and Northwestern Ave., Indianapolis, will be held at 2 p.m. During the Mass there will be an opportunity to receive the Sacrament of the Anointing. Tommy Finn, a bed patient and a member of Our Lady of Lourdes parish, will give the homily. Parishes are requested to provide transportation for their own parishioners.

## June 11-18

A proscribed retreat with a thematic approach to the "Prophets of Israel" for Sisters will be conducted at Mount Saint Francis Center near New Albany. Complete information is available by calling the Center, 812-923-0810 or 8818.

## socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.

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FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall,

6:30 p.m.; Holy Name Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6

p.m.; K of C Council 437, 6 p.m.; ST. JOE: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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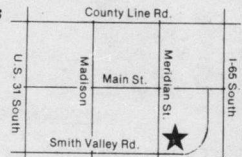
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Sister Janice Niinisto, a Carmelite sister, will make her profession of solemn vows at the liturgy of the Eucharist on June 10, at the Carmelite Monastery in Indianapolis. Sister Janice is the daughter of Mr. and Mrs. Raymond Niinisto of Conneaut, Ohio.

Archabbott Gabriel Verkamp and Father Theodore Heck, Benedictine Fathers of St. Meinrad Archabbey, will celebrate the anniversary of their golden jubilee of ordination to the priesthood at 9:30 a.m. on Sunday, June 10, with a con-celebrated Mass. A buffet dinner will be served for relatives, friends and guests in the monastery refectory at noon to celebrate the occasion.

Father Paul Landwerlen, pastor of St. Thomas More Church, Mooresville, will mark the silver jubilee of his ordination to the priesthood on June 3. A special Mass will be celebrated at 3 p.m. on that Sunday, followed by a reception at the parish hall. Friends of Father Landwerlen are invited to attend.

The St. Paul's Junior High Band of Tell City traveled to Indianapolis May 6 to compete in the CYO music contest where they earned a superior rating for the fourth consecutive year.

The band is under the direction of James Ashby, and is composed of sixth, seventh and eighth graders. . . The College Student Union of St. Meinrad College held its annual student government elections. The new president of CSU is Marc Alexander, a college junior studying for the Diocese of Honolulu. . .

Theresa Lynn Braden, Thomas Michael Funk, Mary Michele Hampton and Marylynn M. McKinley, all of Indianapolis, and Michael Raymond Haynes of Greenwood graduated with honors from St. Joseph's College in Rensselaer. . . The eighth grade graduating class of 1943 of St. Anthony School in Indianapolis is having a reunion on Saturday, June 2, starting with Mass at 5:30 p.m. at St. Anthony's. A buffet supper will follow the Mass at Boarini's. The organizing committee includes Patricia Manning Berger, Eloise Dugan Lanman and Mary Alice Grande Boarini. . . Mr. and Mrs. Carl J. Roessinger will celebrate their 40th wedding anniversary at Christ the King Church in Indianapolis at a liturgy beginning at 7:30 p.m. on June 9, followed by a reception at the home of a daughter, Mr. and Mrs. Robert Crisp of 6635 Lowanna Way. Mrs. Crisp with her sister and brothers and their families are hosting the reception. They include Mary Beth and John W. Adams, Stephen J. and James C. Roessinger. . . Jennifer L. Hilmes of Indianapolis has been named a recipient of an Indiana University-Bloomington National Merit Scholarship. Ranked seventh in a graduating class of 217 at Chatard High School, Miss Hilmes plans to major in biological sciences (pre-med) at IU. She is National Honor Society secretary, French Club president, International Student Leadership Institute member, a St. Vincent Hospital volunteer and a participant in four variety shows. The Merit Scholars were selected from among 4,000 finalists in this year's competition. The more than 4,200 awards being offered in 1979 have a total value of over \$13 million and are supported by some 600 organizations and institutions. . .

Ann P. Brosnan was awarded the Mother Theodore Guerin Medallion by St. Mary-of-the-Woods College. Ms. Brosnan is the director of regional affairs for the U.S. Department of Commerce and is an alumna of St. Mary-of-the-Woods. The recipient is the 38th outstanding woman to receive the award named in honor of the foundress of the college. The award was first presented to Sister Mary Joseph Pomeroy, a Providence Sister, in 1966. . . St. Francis Hospital in Beech Grove has recognized Elmer Butcher, engineering, for 20 years of service to the hospital; Thelma Tipton, dietary, for 15 years of service; Kay Rees, Dinah Sears, Catherine Elliott and Betty Earls, nursing. Vendell Campbell, administration and Terry Fraser, computer center, for 10 years of service. . . Effective June 1 the archdiocesan A-V Resource Center at the Office of Catholic Education, 131 S. Capitol, Indianapolis, will be closed for the summer.

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# Monte Carlo Night



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# 'Giraffe,' despite beautiful scenery, misses opportunity

First there was Elsa the Lion, the star of the book and movie, "Born Free." Now it's Daisy, the 450-pound, two-month-old giraffe whose story is told in

"The Last Giraffe," airing Thursday, June 7, at 9-11 p.m. on CBS.

For the family audience, the program proves to be a mixed

bag. Filmed in Kenya, the scenery is gorgeous and the natural beauty of the animals in their exotic habitat is breathtaking.

The message is likewise fine—wildlife are not pets but part of a natural order to be preserved. The example shown is the devastation visited by

poachers and land developers upon the last few herds of the Rothschild giraffes, exquisite creatures of ponderous grace.

On a first drive through the Kenyan game park, one of the characters remarks about feeling "a respect for animals that I had only reserved for people." It is this idea that dominates the film to the detriment of the actors who appear to be downright silly.

The script rather than bad

acting seems the real culprit here. There is a romance that feminists will find chauvinistic, an attitude that Africans will find patronizing, and a main character (Susan Anspach) that

everyone will find downright irritating.

Chalk this one up as a missed opportunity. But, as we said, the scenery is gorgeous and the beauty of the animals is breathtaking.

## religious broadcasting

TELEVISION: Sunday, June 3—"For Our Times" (CBS)—"Pope John Paul II Visits Poland" (working title). Taped excerpts via satellite of the arrival June 2 of Pope John Paul II in Warsaw to celebrate the 900th anniversary of the martyrdom of St. Stanislaus, Poland's patron saint. In a previously recorded interview Cardinal John Krol of Philadelphia, who will also be present, describes the life of the church in Poland today and the religious faith of Polish Catholics. (Check local listings for time.)

RADIO: Sunday, June 3—"Guideline" (NBC)—Continues its current series of interviews exploring the tenets, values and beliefs of three of

the world's great religions, Islam, Judaism and Christianity. Today's guest will be Byron L. Haines, director for the Task Force on Christian-Moslem Relations for the National Council of Churches. Haines will discuss the new forms of dialogue which are emerging between Christians and Moslems in the United States. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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



TALL TALE—A beautiful giraffe named Daisy peers in on the household of Betty and Jock Leslie-Melville, portrayed by Susan Anspach and Simon Ward, from a second-story window in "The Last

Giraffe," a true-life drama focusing on an effort to save the endangered Rothschild giraffe of Kenya. The drama, filmed on location in Kenya, will be presented June 7 on CBS. (NC photo)

tuned in

## Television decency organization fails to look at context

by James Breig

I got another letter from "Disgusted" the other day. "Disgusted" writes to me a lot. I can only assume that "Disgusted" has a real name which he or she chooses not to share with me. To have been christened "Disgusted" is too much for me to believe—and I've believed some weird names in my day. My wife, for instance, swears she once met a man named B.O. Tinklepott, who blithely told her, "Call me B.O."

"Disgusted" wrote to me this time in response to a column of several weeks ago about the

National Federation for Decency. The NFD, based in Tupelo Miss., is an organization that fights objectionable television programming.

In that column, in case you were out of town, I expressed some mixed emotions about the NFD. While I admire its purpose and some of its methods, I am less enamored of one of its favorite means of deciding which shows are the worst. That means is to count up swear words or appearances by biked-in lasses. To determine quality on the basis of quantity, to my mind, is deceptive.

Anyway, "Disgusted" wrote to say, "You are a bit too far out." This came on the heels of a friend who accused me of being to the right of John Wayne. "Why don't you let the NFD have a good word!" she asked, "instead of saying other factors—subject matter, delicacy, time period—must enter in when deciding how to judge a program. May God deliver us."

I INVITE you to go back over "Disgusted's" argument. In other words, if I am reading him or her correctly, the NFD should judge what's worthwhile, not the viewer employing such silly yardsticks as the topic, how it's handled, what time the show is on and so forth.

"Just to see people having intercourse on the TV ought to discredit everything else," "Disgusted" opined. I would like to know what stations "Disgusted" is watching. I've seen a lot of garbage on television, but intercourse has yet to appear. But there's part of the problem: hysteria where there should be some reasoned judgment.

I am also in receipt of a letter from NFD's executive director, Rev. Donald Wildmon. In a lengthy refutation, he attacked

some of my views on the NFD and then went on:

"Sure, we have flaws. I don't know many monitoring processes which do not have some flaws, including the Nielsens. If you can give us a system without flaws, then please do so. Believe me, we will be the first to use it."

MY OBJECTION to the NFD system continues to be its reliance on counting without reference to the context of the number. To tell me there were X number of scenes of seduction on TV during a certain period may shock me; to tell me they occurred during shows about the Bible, Shakespeare's plays or documentaries on the dangers of adultery changes the entire

perspective. The NFD gives me the number, never the context.

But let me repeat what I said in that first column: the NFD is doing much good work by

causing people to think about what they see, by disturbing networks and advertisers enough to reflect on what they are showing, and by keeping in (See BREIG on page 22)

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## television highlights

## Kuralt's 'On the Road' authentic folk television

In a week dominated by reruns, you have to look at the listings a little harder to find something worth watching on the tube.

It's an unexpected bonus to find a program as enjoyable

and satisfying as the "CBS Reports: On the Road with Charles Kuralt," airing Friday, June 8, at 10-11 p.m. on CBS.

If the title sounds familiar, it's because Kuralt's "On the

Road" is a regular feature of the "CBS Evening News with Walter Cronkite" and it's not the first time Kuralt has joined some of his pieces for solo airing.

Kuralt works the human interest beat. He reports on the uniqueness of ordinary people in straightforward fashion without any of the smirking condescension that other journalists might bring to it.

The theme behind this collection of recent "On the Road" profiles is that of people, mostly old, leading productive lives, helping themselves and others.

The 10 vignettes begin with Clovis Watkins of Miamisburg, Ohio, who spent three years building a steam callopie to entertain people at county fairs and local festivities—a segment as delightful to listen to as to watch.

And so on through the other features, such as the women of North Platte, Neb., who ran an extraordinary canteen for the troop trains which stopped there during World War II—shown in home movies of the time with such details as "Back Alive in '45" painted on one of the troop cars.

The concluding segment shows the Thanksgiving reunion of the Chandler family of Prairie, Miss.—an only-in-America story of a poor sharecropper and his wife who saw their nine children through college and into professional

positions across the country.

What Kuralt finds "on the road" are American originals, as different as our neighbors and as real as our relatives. The result is as close to folk television as the networks ever get—a mosaic of American life more authentic and recognizable than any of its prime-time competitors.

★★★

If you are at all interested in the creative process, be sure to watch "A Place to Be," airing Sunday, June 3, at 8-9 p.m. on PBS.

Subtitled "The Construction of the East Building of the National Gallery of Art, 1968-1978," this documentary may

not sound very inviting but it offers much more than a concrete-and-marble view of the building of a museum.

It is essentially a human portrait of the energy and talent that went into this construction—from the imagination of the architects and skill of the construction workers to the art of the late Alexander Calder, Henry Moore, Jean Dubuffet, and all the other artists who produced work especially for this structure.

The intention of architect I.M. Pei was to design "a place to be" rather than a structure "to look at." His plans and the problems of the construction

workers in achieving them—as well as the difficulties of the artists working to such monumental scale—are filmed in fascinating detail by Charles Guggenheim and Steve York.

When the program viewers see the East Building finally completed and opened to the public, they will be satisfied that Pei and his collaborators have achieved the aim of creating "a place to be."

The building is a gift to the nation from the Mellon family which presented it to the president "for the use and enjoyment of the people of the United States."

The film is not only an introduction to a national treasure of art—it is an invitation to visit.

## Breig (from 20)

the public eye the issue of TV's power for influencing us, negatively and positively.

Still, I am nagged by problems. For instance, NFD has forsaken all other fights for the moment to deal with CBS' proposed showing of a TV movie based on the novel "Flesh and Blood." Incest was a sub-theme of the book. So the NFD began a campaign to keep the movie off CBS.

Why? Because it might deal with incest. Whether the movie did or not, NFD didn't know. If it did, the NFD had no way of knowing how it was handled. Are we to assume any treatment of incest on TV is taboo in the NFD's eyes?

From the NFD came the release: "The National Federation for Decency says it has succeeded in its effort to get CBS to remove incest as a theme. . . . The NFD has been trying to persuade the network not to air the movie with incest."

From CBS came the statement: "There have been

no changes in 'Flesh and Blood' as a result of the NFD. We pay no attention to complaints from people who haven't seen the show in question."

AND HERE I am, caught in the middle. Am I to follow the NFD lead? Their aims, surely, are quite similar to my own: getting TV to be responsive to viewers and more responsible to the nation. Or should I believe CBS? It is not going to cave in to pressure from those who judge without seeing. I agreed with that stance when NBC took it with regard to "Jesus of Nazareth."

I do not want TV to be bland nothingness, afraid to deal with hard issues and delicate topics. That's what I'm afraid the NFD would have. Neither do I want TV to be full of such junk as has been regularly surfacing. That appears to be the direction the networks are headed in.

Maybe what I need is another letter from "Disgusted." Sign me, "Confused."

today's  
music

## For those in love there are no short-cuts

by Charlie Martin

England Dan and John Ford Coley need no introduction to listeners of pop music. They have recorded several Top-10 hits, but their current release, "Love Is The Answer," may be their best sound yet.

Written by Todd Rundgren, this song builds with enthusiasm and ends like a hand-clapping spiritual. The listener is drawn into the song's message and spirit through carefully planned musical dynamics. The song's message is a Gospel synthesis put to music.

"When you feel afraid, love one another; when you've lost your way, love one another; when your hopes run out, love one another."

Rarely has a song etched more clearly the challenges of living today, the healings that we all need, and the power of love to respond to these challenges.

Within this song lies an additional challenge that we honestly examine our lifestyles. Each of us seeks the best possible life situation. Often such goals do not come easily, for we search out several different paths, trying to discern which approach to life fits us best. Some of these paths are long and perhaps even lonely.

Consequently, we are tempted to take some of the "short cuts" mentioned in the song. We give up on the goals we want to reach. We compromise our desired levels of honesty and integrity, and even the way we want to be a disciple and follower of Christ. We discover within us a willingness to "settle for less" than we know that we are capable of being.

BUT FOR those who would choose to love there are no short-cuts. Love always remains the work of a decision that directs all our interactions with others. Love includes several powerfully positive feelings, but it also requires discipline. We may not always feel like doing the dishes for a tired mother or wife, listening to a friend who is down, putting

off a personal want in favor of responding to another. Yet love gives a way to move us to respond to others even when other ways of acting seem more appealing.

Further, those who love take risks. Lovers avoid short cuts in building the important avenues of communication necessary for authentic relationships. In doing so, many parts of oneself are understood with new depth. Few of us enjoy facing our selfishness or self-centered pride, but the person who loves opens himself to seeing these darker elements within us. Lovers know that the light of love illumines one's total self, even the parts one would rather not acknowledge.

NEITHER does love back away from the uncertainties, restlessness, and ambiguities in our lives. As the song states, we cannot solve all the mysteries of our existence. "Who knows why someday we all must die—we are all homeless boys and girls." But it is here that the song challenges us most personally: do not look for answers for that which transcends the bounds of

reason, but instead search the knowings of your heart for new ways of insight into life's mysteries.

The power of this song is a translation of the power of the Gospel. It leaves us uncomfortable as it reminds us of what we could be and mirrors what we are not. But today is our new day. It is neither a day to bemoan past short cuts

through life's promise nor a time to be lost in daydreams about what might be.

Many fellow searching, lonely and homeless brothers and sisters need help in finding their Father, and within us is the power to share our own direction. Now is the time to act out both the power and the challenge of saying to others, "love is the answer."

## LOVE IS THE ANSWER

Name your price/A ticket to paradise/I can't stay here any more/And I've looked high and low/I've been from shore to shore/If there's a short cut I'd have found it/But there's no easy way around it/Light of the world, shine on me/Love is the answer/Shine on us all/Set us free/Love is the answer/Who knows why/Someday we all must die/We're all homeless boys and girls/And we are never heard/It's such a lonely world/People turn their heads/And walk on by/Tell me it is worth just another try/Are we alive/Or just a dying plane/What are the chances/Ask the man in your heart for the answers/And when you feel afraid/Love one another/When you've lost your way/Love one another/And when you're all alone/Love one another/And when you're far from home/Love one another/And when you're down and out/Love one another/And when your hopes run out/Love one another/And when you need a friend/Love one another/And when you're near the end, love/We got to love/We got to love one another.

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viewing with arnold

# Woody Allen's ode to the 'Big Apple'

## a mild disappointment

by James W. Arnold

Woody Allen's "Manhattan" is a mild disappointment—a modestly bright, but familiar and unenlightening comedy in which Woody's insecure Jewish intellectual character, essentially himself, is turned loose amid the changing/declining mores of his favorite city's rootless upper middle class.

The milieu has been visited often, in various styles, by recent movies, including Allen's own "Annie Hall" and "Interiors." The people range in age from 20 to 45, they are well-educated, affluent urbanites who spend a lot of time at galleries, concerts, movies and bookstores.

They are talented academics, artists or writers. They are usually on second or third marriages and getting restless again. Between self-indulgences, they try very hard to love their precocious children, and go to shrinks who seem sicker than they are. Only the characters' names—and their relative states of desperation—are changed in such films as "Unmarried Woman," "Girlfriends," "Mr. Goodbar," "Slow Dancing in the Big City," and others.

"Manhattan" is disappointing because Allen—who has reached demigod status in the media as a genius of both comedy and cinema—makes no significant breakthrough, or even evolutionary development, in either content or form. If anything, he is repeating the pattern, adding only fresh jokes in the Allen style.

Just as Jack Benny had wounded-ego or stinging gags, Woody has them about psychoanalysis, sexual inadequacy, or his fondness for obscure intellectual movies.

**THE STORY** is about three people who are unable to make up their minds about romantic relationships. Isaac Davis (Woody himself) is a hip TV comedy writer, twice-divorced, who is involved in an affair with a 17-year-old high school senior (Mariel Hemingway). He feels guilty about it, and is trying to end it.

His best friend Yale (Michael Murphy) is married but has been smitten by Mary (Diane Keaton), a flaky but attractive, brainy divorcee. (Keaton plays

the part she always plays).

He is a college professor; she is a magazine journalist. He loves his wife, he says, but he can't get Mary off his mind. She doesn't know if she wants him to leave his wife or not. The hesitant triangle is completed when Isaac and Mary meet, hit it off, and suffer confusion about their true feelings.

For anyone with a reasonable moral perspective, this is ripe material for satire. It seems especially so when you add the ingredient that Isaac's most recent ex-wife (Meryl Streep) is gay, and now raising their son with a female partner.

"Two mothers are fine," says Mary in true liberated fashion.

"Few people," Isaac disagrees, "manage to survive one."

The ex-wife is threatening to write a book that threatens to humiliate Isaac even more. The violation of privacy, someone says, is the new pornography.

**WELL, YOU** can take it as satire and moral comment, if you like. But Allen seems mainly amused at the complexity and temporariness of modern entanglements. Nobody is really put down, and the lesbian arrangement is

quite dignified. (The humor comes mostly from Isaac's "old-fashioned" nervousness about it).

Finally, in fact, we're asked to accept Isaac's love for the high school girl as genuine, touching and probably the best thing for him. Their affair is really the most daring thing about "Manhattan," but one slight nudge in any direction would've made it nastily laughable.

She, of course, is seen as one of the "new kids" who is much more mature than any of the adults. But Ms. Hemingway doesn't work for me: she's gawky and stiff, and besides, what can be said of anyone who doesn't know the difference between Veronica Lake and Rita Hayworth?

Allen shot the film in black and white, for no clear reason except affectation. The lack of color relates not to nostalgia or old movies or even mood; it seems mainly an excuse for cameraman Gordon Willis to shoot some exquisite silhouettes and cityscape night scenes.

The background of lush symphonic arrangements of George Gershwin songs is awfully nice to listen to but otherwise irrelevant. It almost seems as if Allen concocted the

whole show to remind us again of Gershwin, and how suitable the music is to Gotham locales and tempos.

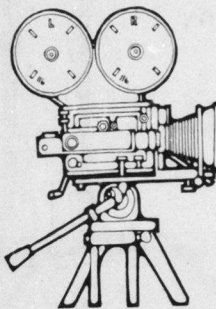
**IN THIS** mood, Allen is a relatively rarified taste, with his endless verbalizations about the hangups of the urban elite and jokes about Radcliffe girls. Strindberg, Mahler and Ingmar Bergman. He also has his requisite Catholic joke: "Why can't people mate for life, like pigeons or Catholics?"

The verbal wit, ultimately,

and the magical chemistry between Keaton and Allen, is all that elevates "Manhattan" above the competition. Incidentally, he wastes a great line on Hemingway, when he says that she is God's answer to Job—the beauty that makes all life bearable and unnecessary of explanation.

Like the movie itself, it is sensitive intelligence in search of a worthy subject. **NCOMP Rating: A-4**—morally unobjectionable for adults with reservations.

## film ratings



- |  |     |
|--|-----|
| Battlestar Galactica   | A-1 |
| The Champ  | 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   |
| Grease   | B   |
| Harvester Street   | B   |
| (Although the illicit love affair portrayed in the film is not condoned, strictly speaking, the graphic and glossily romantic way in which it is depicted is offensive.) |     |
| Hardcore   | C   |
| A Little Romance   | A-2 |
| Love at First Bite   | B   |
| (Has an almost unremitting vulgarity of language and a certain air of moral sleaziness.)   |     |
| Manhattan  | A-4 |
| The North Avenue   |     |
| Irregulars   | A-1 |
| The Prisoner of Zenda  | A-2 |
| Superman   | A-2 |
| Voices   | A-3 |
| Walk Proud   | A-3 |
| Winter Kills   | C   |
| (Attempts to hold the viewer's interest by graphic sex and violence and by the shameful and unscrupulous exploitation of an historical event.)                           |     |

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

A-1, usually unobjectionable for general patronage.

A-2, usually unobjectionable for adults and adolescents.

A-3, usually unobjectionable for adults.

A-4, usually unobjectionable for adults, with reservations but 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, usually objectionable in part for all.

C, condoned.

## tv film fare

### The Man Who Would Be King

(1976) (NBC, Saturday, June 2): John Huston's cinematically spectacular version of the Kipling story about a pair of rascally ex-soldiers (Sean Connery, Michael Caine) who plan to parlay their military expertise into literal kingship in the remote Indian wilds beyond the Himalayas. The scheme works even better than they had hoped: they are mistaken for gods, but deity proves to be a double-edged sword. Huston directs mostly for comedy and swashbuckle, and Connery and Caine make good chemistry together as Victorian heroes. Satisfactory entertainment for adults and mature youth.

**A Fine Pair** (1969) (NBC, Sunday, June 3): A bumbling and tedious Italian-made film

about a New York police detective (Rock Hudson) who falls in love with a beautiful crook (Claudia Cardinale) and ends up joining her as a jewel thief. The funny intentions are lost in vast quantities of incompetence. *Not recommended.*

**Jeremy** (1973) (NBC, Monday, June 4): This was one of the first 1970's "sensitive" teen-age love stories and the first to co-star Robby Benson (as a shy New York cellist) and Glynnis O'Connor (as a ballet student from Detroit). They meet, share their anguish, fall in love, and are forced to part. The romantic fantasy is too much, and the feature film career of documentary director Arthur Barron never took off as predicted. *Strictly for romantics or movie history buffs.*



**DISNEY FAVORITE**—Pongo, the Dalmatian daddy, is congratulated by Nanny Cook, Anita and Roger, as he gives his 15th puppy in "101 Dalmatians," the popular Walt Disney feature-length cartoon which has been re-released. Adapted from the

Dodie Smith novel, the hilarious story deals with a villainous woman who steals Dalmatians to make fur coats and how the dogs join forces to foil her plot. (NC photo)

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