

CRITERION

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MARCH 3, 1978



REPORT MADE ON CHARITIES APPEAL—Father Lawrence Voelker, Archdiocesan Director of Catholic Charities, has announced that cash and pledges in the recent annual Catholic Charities Appeal amounted to \$151,818.07—only 55% of the goal of \$275,839 set at the beginning of the drive. The figure includes \$24,000 still due from last year's pledges. Pictured with Father Voelker is Michael Garvey, general chairman of this year's appeal. The Board of Directors agreed to allocate funding of the various member agencies on an equitable basis. Other photos and an itemized report on the appeal can be found on Page 6.

Legislative Update

What follows is the status of Indiana legislation as of Wednesday morning, March 1. The following bills were of particular concern to the Indiana Catholic Conference:

S.B. 177—Abortion Regulation: this bill which provides for a 24 hour waiting period for minors who seek an abortion passed the Senate, 39-8, and is on its way to Governor Bowen.

H.B. 1142—Child Abuse: Sponsor Dennis Avery (D-Evanville) and the Senate concurred on the bill; after an 83-4 vote, it is on its way to the Governor.

H.B. 1028—Juvenile Code Revision: passed the Senate, 84-1, and is on its way to Governor Bowen.

S.B. 171—Landlord-Tenant: defeated in the House, 45-52.

H.B. 1210—Tax Credits for Non-public Schools: yet to receive House

approval, this bill would increase tax credits for contributors to higher education only. Amendments which would have extended that to elementary and secondary education were defeated early in the session.

H.B. 1405—Township Poor Relief: the bill remained in conference committee at Critter press time.

H.B. 1224—Youth pornography: this bill is on its way to Governor Bowen.

S.B. 492—Aid to Innocent Victims of Crime: a bill from the 1977 session vetoed by Governor Bowen, the Senate overrode the Governor's veto last year. The House on Monday of this past week overrode the veto, 52-42.

All of the above bills have had Indiana Catholic Conference support with the exception of S.B. 177. No position was taken on that bill.

ALUMNI HEAR GLOWING REPORT

'77 a bad year? Not at St. Meinrad

BY FRED W. FRIES

The year 1977 may have been a bad year for the national economy, but it was a good year for St. Meinrad.

This was the report given by an official of the Archdiocese who addressed the 11th annual alumni dinner-meeting on Monday evening at the Monastory Downey, Knights of Columbus, Indianapolis. An estimated 125 priest and lay members of the Alumni Association were in attendance.

In a "State of the Holy Hill" message, Father Richard Hindle, Vice Rector of the School of Theology, told the alumni that both the College and the School of Theology were enjoying capacity enrollment, "something very few seminaries can say in this day and age."

IN ADDITION, Father Richard stated that generosity to the institution in the way of donations and bequests has been outstanding, "permitting us to concentrate on our principal purpose—improving the quality of education for our seminary students."

Plans for the construction of a new monastery have been temporarily shelved, he said, "because of more urgent priorities." Some people are calling us the "shabby Abbey," he added with a wry smile, "but we are confident that some day our dream of a new monastery will be realized."

On the academic front, Father Richard mentioned a new self-evaluation process being used "with great success." Under the process students submit a detailed evaluation of themselves, which is reviewed by faculty members. Personal interviews are then conducted with the individual student, and a final appraisal is sent to the bishop of the student's home



AT ALUMNI DINNER—Lay alumnus Glenn O'Connor of St. Matthew parish, Indianapolis, was master-of-ceremonies at Monday's St. Meinrad Alumni dinner at Monastory Downey Council, Knights of Columbus. At the left are Fr. Harold Kneuen, pastor of St. Gabriel parish, Connersville, general chairman, and Archabbat Gabriel Vankamp, who headed the St. Meinrad delegation. (Photo by Chuck Schisla)

diocese.

"We find the process very beneficial," Father Richard stated, "because it tends to highlight both the weak and strong points in the individual seminarian and provides an objective evaluation."

THE MASTER-OF-CEREMONIES for the evening was Glenn O'Connor, a lay alumnus from St. Matthew parish. Archabbat Gabriel Vankamp thanked the alumni for their loyalty and support for their Alma Mater.

Retired Archabbat Bonaventura Knebel, now engaged in development work for the Archdiocese, was among the other St. Meinrad officials in attendance.

Archbishop George J. Biskup, who is recuperating from a recent appendectomy, sent his regrets at not

being able to be present. Father Francis Tuohy, Vicar General, spoke briefly in his absence, voicing the appreciation of the Archdiocese for St. Meinrad's "indispensable" role in the Church's ministry.

The dinner closed on the traditional nostalgic note with singing of the St. Meinrad Song—composed 47 years ago by major seminarians Edwin Sahn (melody) and Robert Hartman (lyrics). Father Sahn, now living in retirement, was present at the Monday gathering, but Father Hartman died last November.

Another man identified with the school song—Father John Thuis, O.S.B., St. Meinrad's perennial "Music Man," at whose request the song was composed—could not be present because his health did not permit him to make the trip.

GALLUP CONFIRMS ROLE OF CATHOLIC PRESS

Faith 'stronger' among readers

NEW YORK—Those who read the Catholic press are in closer alignment with the Church's teachings than those who don't, a new national study by the Gallup Poll shows.

The study found that was the case in regard to a number of key subjects, including abortion, ecumenism, birth control, divorce, and changes brought about by Vatican Council II.

For the study, Gallup contacted 1,405 Catholic households nationally and included both readers and non-readers of the Catholic press, along with persons who attend church frequently, who attend church occasionally, and who never attend church.

The study was made public by the Catholic Press Association, for which it was done by Gallup with a grant from Lilly Endowment, Inc., of Indianapolis.

In general, those who read the Catholic press rate their religious beliefs as being more important to them than those who don't read the Catholic press, the study found.

NATIONALLY, 54% of all Catholics questioned said they consider their religious beliefs to be "very important" to them. But the figure increased to as high as 78% among even moderate readers of diocesan newspapers and up to 75% among heavy readers of national Catholic publications.

Almost two thirds of Catholics who regard their religious beliefs as "very important" had read their diocesan newspapers in the 12-month period covered by the study.

Readers of diocesan newspapers are clearly more supportive of the Church's position on abortion than those who aren't Catholic press readers, the study showed.

Nationally, 47% of all Catholics questioned said that there should be no change in the Church's abortion position. But 62% of heavy readers of the Catholic press held that position.

On the other hand, while 44% of those interviewed said the Church should relax its abortion stand, only 33% of those who are heavy readers of Catholic newspapers took that position.

The study also showed that Catholic press readers are more ecumenically minded and more supportive of changes in the Church after Vatican Council II.

On birth control, 73% of those interviewed favored some form of artificial means. Among heavy readers of Catholic papers, fewer—64%—favored it.

On divorce, 69% of those interviewed nationally said divorced persons should be allowed to remarry in the Church. But among heavy readers of the Catholic press, 59% took that stand.

About half of those interviewed—48%—were familiar with and had read the newspaper for their diocese in the 12-month period tested. Among those with a college education, the figure rose to 54%.

READERSHIP in general tended to be highest among persons with a college background, women, Mid-

western residents, older persons, those who are married and those who place considerable importance on their religious beliefs and are active in Church affairs.

Readers listed the following subjects as being those they would most like to see covered in their diocesan newspaper: teen-age and youth problems, marriage and divorce, drugs and alcohol, family, education and schools, abortion, right to life, birth control, health and medicine, dating and sex. All those subjects were favored by at least 35% of diocesan press readers, with teen-age and youth problems drawing the highest figure, 57%.

One of the key problems facing the Catholic press is a decline in young readers, the study showed. Despite their higher level of education, far fewer young adults—33%—than older adults—64%—could name their diocesan newspaper and had read it in the past 12 months.

Almost all of those interviewed said they saw problems in the Church. Only 5% said that they saw no problems. According to the study, Catholics are most concerned about retaining membership in the Church, division within the Church and the declining number of priests and nuns.

In general, readers of the diocesan press said they liked their newspapers, with 75% saying they found them attractive and easy to read, and 64% saying the newspapers helped them to understand Catholicism.

The chief criticism was that the diocesan press "sticks too closely to official Church positions," a view expressed by 64%, and that the papers don't deal enough with controversial subject matter, a view expressed by 61%.

The study indicated that Catholics may be getting more of their current

(Continued on Page 5)

TWO SENATE BILLS 'NECK AND NECK'

Tuition tax credits: the race is on

BY CLIFF FOSTER

WASHINGTON—Rival bills to help tuition-paying parents and students are racing neck and neck to the Senate floor, while identical measures in the House are still at the starting gate.

In a surprise move, the Senate Finance Committee February 23 approved 14 to 1 a modified version of the tuition tax credit bill sponsored by Sens. Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.). The bill would allow a tax credit of up to \$500 for tuition paid to virtually all schools, colleges and universities, public and nonpublic.

Only Sen. Lloyd Bentsen (D-Tex.) opposed the bill. Sen. Harry F. Byrd (Ind-Va.) voted present.

THE EVENING BEFORE, the education subcommittee of the Senate Human Resources Committee approved a version of the Packwood-Moynihan bill and President Carter's proposal, but no action has yet been taken on either.

The tuition tax credit, as approved by the Senate Finance Committee, would take effect August 1, 1978. Initially, it would allow taxpayers a maximum \$250 credit for tuition paid to accredited colleges and universities.

On August 1, 1980, the maximum credit would rise to \$500 per student and would apply to public and nonpublic elementary and secondary school tuition as well.

The following August 1, the credit would extend to graduate and vocational school tuition.

The original Packwood-Moynihan bill would have allowed a tax credit of up to \$500 per student for tuition paid to all levels of education, public and nonpublic. It was to have taken effect on January 1, 1980, at a start-up cost of \$4.7 billion.

The revised version was hammered out by Sens. Packwood, Moynihan, Abraham Ribicoff (D-Conn.) and William Roth (R-Del.), who is the sponsor of a \$250 college tuition tax credit bill. It was attached as an amendment to a House-passed wool tariff bill, prompting one Packwood staff member to remark: "We pulled the wool over the President's eyes."

THE ADMINISTRATION opposes tuition tax credits as financially wasteful and says they provide funds to people who do not really need them. In an attempt to head off congressional action on tuition tax credits, it proposed a nearly \$1.5 billion increase in college loan, grant and work study programs targeted to middle-income families, who are now largely ineligible for federal education aid.

The bill approved by the Senate human resources subcommittee costs about \$300 million more than the Administration proposal and includes some changes in the formula used to determine eligibility for federal aid.

But unlike the Packwood-Moynihan bill, and a companion measure in the House sponsored by Rep. Bill Frenzel (R-Minn.), the Pell bill does not apply to elementary and secondary school tuition. Tax credit opponents claim that the Packwood-Moynihan bill is unconstitutional because it gives a tax break to the parents of nonpublic school children. Seventy-five percent of the nation's nonpublic schools are affiliated with the Catholic Church.

Apparently referring to the constitutional issue, Packwood said, "It's a race to the court house and we're winning it."

"This is a strong message to the President and House Ways and Means

Committee that the middle class needs help and the way to do it is through tuition tax credits," he added.

John Colvin, counsel to the Senate Finance Committee, said tuition tax credit supporters wanted to gain a procedural and psychological edge by approving the Packwood-Moynihan bill before the Senate Human Resources Committee could act on the rival Pell bill.

"It's a foot race," he said. "Both committees are working full tilt to beat the other to the floor."

Special choir

As in past years, a mixed-voice choir is being formed to sing at the annual Chism Mass to be held at 7:30 p.m. Tuesday, March 21, in St. Peter and Paul Cathedral.

The first practice will be held at 7:30 p.m. Tuesday, March 14, at Little Flower Church, according to Charles Gardner, who is coordinating the music program. The second practice is scheduled for 6:15 p.m. on March 21, in the Cathedral preceding the Mass itself.

For additional information contact Gardner at (317) 357-8352 (days) or (317) 359-3571 (evenings). Those wishing to participate but unable to attend the first practice, should call Gardner so that other arrangements can be made.

Riddles pro-abortionists in Right to Life address

BY RUTH ANN HANLEY

"The question is what does a caring, humane society do for its unwanted people, the dispossessed, the very poor, the very old, the handicapped, the no longer useful."

—Honorable Henry Hyde

Calling for a continuing commitment to the "ultimate goal of respect for life," Congressman Henry Hyde (R-Ill.), author of the Hyde Amendment, punctured the popular arguments of pro-abortionists in an address last Saturday at the Indiana Right to Life Convention.

Some 250 persons from all parts of the state attended the parley in the Atkinson Hotel, Indianapolis.

They heard Representative Hyde, the principal speaker, outline the medical, theological, political, environmental and sociological thrusts aimed at the unborn child and methodically dispose of each one.

DRAWING SUPPORT from the state-wide audience of right-to-lifers, he hit the most difficult part of a commitment to life, "its continuing demand on your time. It isn't that this is fun," he said. "It isn't that we enjoy contention and being challenged and issuing challenges. But if you really believe that the unborn is human life, not a chicken, and not a multiplying bundle of cells, . . . you have an absolute duty to try and protect it."

"In Germany," he continued, "when the Nazis were exterminating Jews and treating them as sub-human, you



CONGRESSMAN HYDE

had a duty, an absolute duty to try and protect that human life. In the days of the Civil War black people were held as chattel by decree of that same Supreme Court that has held that there is not protection for preborn life if the mother wants to destroy it. You had a duty if you believed that black people were human beings, not chattel, to do something about it. And all the cry then of the defenders of slavery was

(Continued on Page 2)

Riddles pro-abortionists

(Continued from Page 1)
 "You're trying to impose your theology on us."
 "That same cry was raised at Selma when people marched in behalf of civil rights: 'You're trying to impose your religion.' Well, if you take religion,

morality and concepts of morality out of legislation, then what's the arbiter of right and wrong? Force."
 Listening to the Congressman were many people who give "should" and "ought" a place in

their lives. There was an elderly couple in the lunch line, just tired because they "had been with this cause so long."
 There was a priest from Highland, Ind., who had successfully pleaded for unborn life and now spoke proudly of a two-year-old girl, "cute as a button." He remembers telling her pregnant mother "Well, at least come in and talk about it (an abortion)."
 There was a minister who fasted until his church withdrew from an organization that supported abortion. "I was lucky it only lasted five days," he laughs.

THE WOMEN AT MY table spoke of a friend at home disappointed with a recent pregnancy because she planned "to go on to something different." Of course, this baby had changed her plans.
 There were concerned clergy. Protestant ministers who believe that "The Protestant clergy is a sleeping giant and if ever they get going in the

pro-life battle, this problem will be all over."

A ninth grader from Crawfordville passed up an award dinner to attend.

Those in attendance had heard most of the pro-life arguments before, but they came here to share with Hyde their concern "to protect the innocently inconvenient."

official appointment

Effective March 8

Father Killian Speckner, O.F.M. Conv., appointed associate pastor of St. Anthony parish, Clarksville. Father Killian replaces Father Kenneth Waller, O.F.M. Conv., who has been assigned outside the Archdiocese.

The above appointment is from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis. Rev. Robert Mohrhaus, Chancellor. February 27, 1978



EASTER BASKET SALE—Children in the pediatric unit at St. Francis Hospital Center, Beech Grove, will benefit from the annual sale of Easter baskets beginning March 3 and extending through Saturday, March 25. Shown admiring the baskets are (from left) Joe Manning, Linda Slinger, pediatric nurse holding Melanie Aspley, Kyle Sprong and Jim Betzner, auxiliary. The Center's Auxiliary is sponsoring the sale. Baskets may be purchased at the hospital or at several southside business locations.

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† BRAUN, Harry, 83, St. Benedict, Terre Haute, Feb. 27.

† BURNS, Hannah E., 81, St. Patrick, Terre Haute, Feb. 22.

† CANTWELL, James B., 73, St. Patrick, Indianapolis, Feb. 28.

† CLARK, Lawrence B., 84, St. Andrew, Richmond, Feb. 22.

† DOERFLEIN, Richard S., 60, St. Gabriel, Connersville, Feb. 22.

† GARTNER, Leona Marie, St. Catherine, Indianapolis, Feb. 27.

† GERRINGER, Marie Blomer, 74, Holy Spirit, Indianapolis, Feb. 28.

† HEIDELBERGER, J. Kendall, 84, St. Mark, Indianapolis, Feb. 25.

† HICKEY, Brother Dennis, 75, St. Meinrad Archabbey, St. Meinrad, Feb. 16.

† JENKS, Dorothy Kraft, 86, St. Mary, New Albany, Feb. 24.

† KENNEDY, Ellen K. (Berry), 82, Immaculate Heart of Mary, Indianapolis, Feb. 25.

† KING, Lowell D., 62, St. Paul, Tell City, Feb. 17.

† KIRKHOFF, George T., 85, Our Lady of Lourdes, Indianapolis, Feb. 27.

† KREBS, Teresa, 77, St. James, Indianapolis, Feb. 23.

† LEPRY, Joseph G., 84, Sacred Heart, Clinton, Feb. 23.

† McNALLY, Alfred, 71, St. Mary, Richmond, Feb. 21.

† MORAN, Charles P. (Pat), 35, St. Philip Neri, Indianapolis, March 1.

† MORAN, Margaret E., 63, Christ the King, Indianapolis, March 1.

† NEWPORT, Samuel E., 31, St. Margaret Mary, Terre Haute, Feb. 24.

† NOONE, Robert Emmett, 75, Holy Cross, Indianapolis, Feb. 27.

† NOSTRAND, Loretta V., 78, St. Lawrence, Indianapolis, Feb. 24.

† PIPES, Floyd F., 63, Holy Cross, Indianapolis, Feb. 24.

† QUARONI, Alfred D., 68, St. Patrick, Indianapolis, Feb. 24.

† RITZ, Ralph B., Holy Name, Beech Grove, Feb. 23.

† SCHISLA, Sara, 76, St. Andrew, Indianapolis, Feb. 24.

† SCHUTTE, Edward L., 67, St. Mary, New Albany, Feb. 21.

† SIMON, Delbert G., 66, St. Bernard, Frenchtown, Feb. 22.

† VanVICTOR, Anna M., 81, Holy Rosary, Seelyville, Feb. 21.

† WASHAM, Paul E., 72, St. Philip Neri, Indianapolis, Feb. 27.

† WILLIAMS, Larry J., 28, St. Simon, Indianapolis, Feb. 25.

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CONTEST RULES

The contest covers two age groups: 1-5 and 6-8. Only crayons may be used as a coloring medium. Judging will be done on the basis of neatness and originality.

Entries must be received by
 March 17 to be eligible.

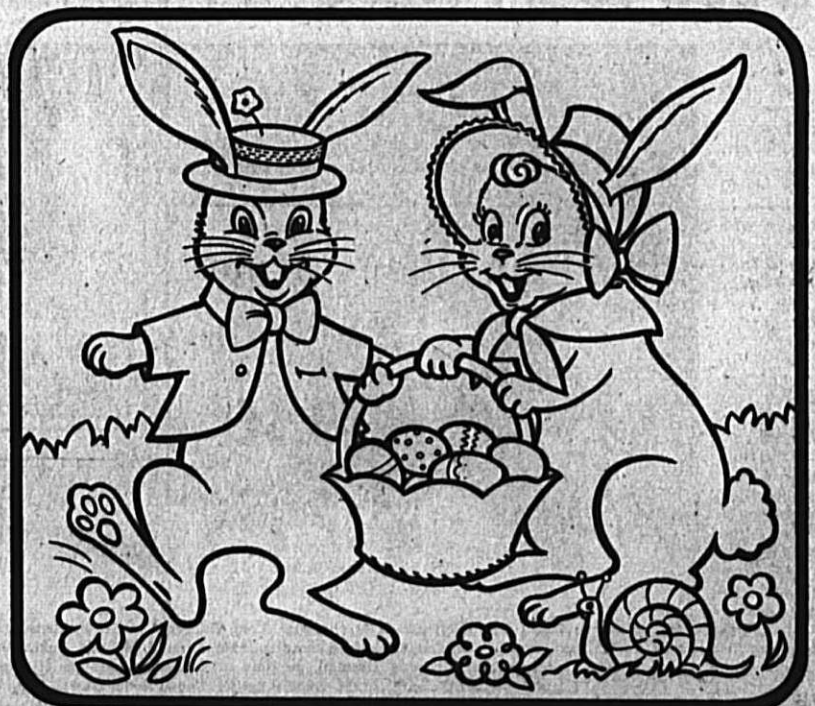
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the tacker

'Loaded for bear'

BY FRED W. FRIES

Basketball may never be the same. On Friday, March 10, a contingent of overweight, out-of-shape professional football players (specifically the Cincinnati Bengals) take the court against a rag-tag aggregation of overweight, out-of-shape Brebeuf faculty members in a game which could deal the sport a lethal blow.

Joining the Brebeuf staffers will be an assortment of overweight, out-of-shape friends of the school and a sprinkling of Indianapolis sports personalities, all presumably in the same deplorable physical condition. The "atrocity" will be perpetrated, of course, in the Brebeuf gymnasium out on West 88th Street.

THE ONE SAVING GRACE about the whole affair is that proceeds are going for a good cause: the support of the Brebeuf boys' and girls' athletic programs.

The lumbering behemoths from the Queen City—they could average a solid 275 pounds in their winter blubber—claim that they are "loaded for bear" and should win the game in a walk. A slow walk, that is. Their opponents are determined to prove them wrong.

ANYONE WISHING to take in the gruesome proceedings must cough up an admission fee of \$2.00. Tickets can be purchased at the door or, in advance, by calling Mrs. Jane Perry at 291-7050.

Oh, yes, the tip-off (we use the term loosely) for the "comedy hour" is scheduled for 8 p.m.

We hope and pray that no one gets hurt.

HERE AND THERE—Mr. and Mrs. Elmer Kiehamer of St. Paul's parish, Sellersburg, marked their 40th wedding anniversary on February 26. . . . St. Knight Martin J. Strange, a member of St. Lawrence parish, Indianapolis, is new Faithful Navigator of the Fourth Degree, Knights of St. Peter Claver. . . . St. Francis Hospital Center, Beech Grove, recently received a maximum two-year accreditation from the Joint Commission on Accreditation of Hospitals, a distinction it has enjoyed since 1959. . . . Judy Chapman, a graduate of Chatham High School and Ball State University, conducts a class for pre-school hearing impaired youngsters at Center Grove Middle School in Johnson County. She is the daughter of Mr. and Mrs. Paul E. Chapman of St. Plus X parish, Indianapolis.

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| Date | Celebrant | Congregation |
|----------|-----------------------|--|
| March 5 | Fr. Frederick Denison | Christ the King Parish, Indianapolis |
| March 12 | Fr. James Moriarty | St. Matthew Parish, Indianapolis |
| March 19 | Fr. Mark Svarczkopf | Latin School Students, Indianapolis |
| March 26 | Fr. Donn Raabe | Members of St. Gabriel's Province of the Sisters of Providence |
| April 2 | Fr. John Betz | St. James Parish, Indianapolis |
| April 9 | Fr. William Ernst | St. Joseph Parish, Shelbyville |
| April 16 | Fr. Robert Mazzola | St. Rose of Lima Parish, Franklin |
| April 23 | Fr. Mark Gottmoeiler | St. Gabriel Parish, Connersville |
| April 30 | Fr. James Farrell | St. Barnabas Parish, Indianapolis |

MARCH 3

The Women's Club at Holy Spirit parish, 7200 E. Tenth St., Indianapolis, will have a fish fry from 5 to 8 p.m. in the school. Carry-outs will be available. The public is invited.

MARCH 3-5

The retreat team at Mount Saint Francis Retreat Center will conduct a weekend retreat for women, opening on Friday evening with registration.

More information is available by writing the Center at Mount Saint Francis, IN 47146 or calling (812) 923-8819.

MARCH 4

The high school placement makeup test will be administered at Scelina High School, 5000 Nowland, Indianapolis, at 8:30 a.m. for those students who did not take the test early in February. Testing fee is \$5. For further information, contact Sister Layonne, guidance director at the school, 356-6377.

MARCH 5

The Parent-Teacher Organization of Our Lady of Grace Academy, Beech Grove, is sponsoring the annual Spaghetti Social at the Academy from noon until 6 p.m. Spaghetti dinners will be served throughout the afternoon in the school cafeteria. Ham will also be available. Tickets are \$2.50 for adults; \$1.50 for grade school children; pre-schoolers, free.

Games, fun and entertainment for all ages will be in progress all afternoon in the Student Center.

MARCH 5-11

The following activities sponsored by Archdiocesan Social Ministries will be held

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

at the ASM office, 915 N. Holmes, Indianapolis, unless indicated otherwise:

—March 5: Alcoholism Help and Information "Recovery" meeting at 2 p.m.

—March 6: Simeon meeting at St. Patrick parish rectory, Terre Haute, at 7:30 p.m.

—March 7: Simeon meeting for Holy Trinity parish, Indianapolis, at 7 p.m.

—March 7: Teen marriage counseling couples meeting for the Richmond Deanery at St. Gabriel parish, Connersville, at 7:30 p.m.

—March 8: Campaign for Human Development meeting at 7:30 p.m.

—March 8: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. and the "AA" meeting at 8:30 p.m.

—March 11: Training session for Birthline volunteers at 1 p.m.

MARCH 6

The last session of a four-part series in a religious study program will be held at 7 p.m. at St. Paul parish, Tell City. Three sections—on Scripture, prayer and liturgy—will be offered under the direction of Father David Coats, Father Matthias Neuman, O.S.B., and Father J. Nicholas Dant.

MARCH 7

"My Peace I Give You," is the topic Father Lawrence

MARCH 8

The regular monthly luncheon and card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m.

The Wednesday night lenten series entitled "Our Roots in Christ," will continue at St. Matthew parish, Indianapolis, following the 7 p.m. Mass.

The weekly lenten program at St. Christopher parish, Speedway, will feature Charles Gardner, music director at Little Flower parish, Indianapolis. His topic for the evening will be "Liturgical Roles and Ministries: Who, What, Why."

The series of programs designed to strengthen the development of the person within the family will continue at 8 p.m. at Immaculate Heart of Mary parish, Indianapolis. Father Patrick Ratterman, S.J., psychologist in marriage and family counseling, will discuss the problems of the single parent in terms of survival and growth.

MARCH 9

Valerie Vance Dillon of Indianapolis will speak on the topic, "Sex Education—Who Needs It?" in the fourth of a lenten series program—"Strengthening Family Values"—at Holy Family parish, Oldenburg. The talk will begin at 7:30 p.m. There

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The first in a schedule of cooperative penance services for Eastside parishes in Indianapolis will be held at St. Plus X Church, 7200 Sarto Drive, at 7:30 p.m.

MARCH 10-12

A weekend retreat for women is scheduled at Fatima Retreat House, 5353 E. 58 St., Indianapolis. Father Patrick Ratterman, S.J., will direct the program.

MARCH 11

Pat Moriarty will prepare corned beef and cabbage for a St. Patrick's dinner and dance at Little Flower parish, Indianapolis. The

Men's Club is sponsor for the event. The dinner will be served from 7:30 to 9 p.m. with dancing from 9 p.m. to midnight. Tickets are \$6 per couple.

The Parents Club of St. Ann parish, Indianapolis, will sponsor a Monte Carlo night in the school hall from 8 p.m. to 1 a.m. Admission is \$1.

All girls ranging in age from 7 to 17 are invited to a special tea to introduce them to the Junior Daughters Court of St. Peter Claver. The tea, to be held at St. Lawrence parish, Indianapolis, will be from 2 until 4:30 p.m.

Further information is available from Barbara Jareczek, 545-4135, or Sandy Mast, 545-1965.

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AT EDUCATIONAL WORKSHOP—A pilot workshop on long-range Archdiocesan educational planning was held recently at St. Andrew's parish, Indianapolis. Pictured above at the meeting are, left to right: John Smith, president of the St. Andrew's Board of Education; Kathy McVeigh, school principal; Father Gerald Gettelinger, Archdiocesan Superintendent of Education; Father Michael Carr, St. Andrew's pastor; and Sister Lucia Betz, O.S.B., parish director of religious education. (Photo by Chuck Schiele)

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editorial

Abortion in the Church

Is it possible that our Catholic churches, schools, hospitals—our institutions in general—may in the near future be forced under penalty of law to provide for abortion under fringe benefit programs. Thus, all health insurance plans, disability insurance plans, sick leave plans might have to include abortion coverage.

This is because the pending Pregnancy Disability Benefits Act in the United States Congress would make it so if it became law. There is hope, however. Something called the Beard Amendment. This amendment, if voted in, would make such coverage optional to employers who oppose abortion.

The amendment will not interfere with the receipt of benefits for women who suffer "complications" from abortions. The amendment would safeguard the right of churches

not to be coerced "with an ethical, moral or religious objection to abortion to finance elective abortions." Bishop Thomas C. Kelly, general secretary of the United States Catholic Conference, explained in a letter sent to U.S. bishops and state Catholic conference directors.

The Criterion supports passage of the Beard Amendment. Civil rights become meaningless when they contradict the basic values of human life. To provide a law, moreover, for church employers which violates the basic principles of the Church interferes with the Church's rights guaranteed under the First Amendment. The basic intention of the Pregnancy Disability Benefits Act remains positive, but without the Beard Amendment it may very well create major problems for all church employers.

—T.W.

Values clarification

It's Vocation Week in the Archdiocese. It may be appropriately remembered with celebrations, sermons, census-taking, lamentations, recruitment, and audio-visual presentations.

It may be a time to recall with a certain nostalgia the fearful strictness of that third grade teacher in room 212, or the fatherly kindness of the white-haired parish priest in cassock and biretta. It may be.

It may be a time to look at numbers, to wring hands over empty convents, rectories, friaries and monasteries. Or it may be a time to preach on the call, to point out the waiting harvest, to look at the labor shortage. Maybe.

When National Pickle Week is announced, its promoters clearly want to market more pickles, to expand awareness of their product's many uses, to enumerate all the reasons why no meal is complete without . . . pickles! Recalling with delight the pickles of yesteryear will not satisfy the president of any pickle cannery. Statistics, aesthetics, eloquence may complement a good campaign, but the crux of it all is moving pickles off the shelves and onto the consumer's table.

This is not to intimate that there are vocations sitting on a grocery shelf somewhere for the taking. In profound contrast with pickles, Church-related vocations will never be "sale

Items." They are Spirit-inspired and Spirit-fostered. Yet Church people create an environment in which such vocations are not only accepted, but valued and welcomed.

Vocation Week may be a time to clarify the value which priests and Religious have had in our own lives and in the life of the Church. If you have been glad and grateful for the ministries of the Church, have you done anything to insure their continuance for tomorrow's parish, for tomorrow's Church, for tomorrow's world?

Have you done anything to make a vocation "marketable" or a "consumer item" in your home? Making a vocation to full-time ministry in the Church sound possible, even desirable, to your children, to your students, neighbors and parishioners would be an effective way to make Vocation Week more significant than Pickle Week.

It may be difficult to talk about vocations. Don't! Talk about people, about praying, serving, human persons. About the difference they make. About the difference more of them could make. This may be a week to remember the priests and Religious of the past, but it must be a week to create a climate in which a Vocation to future service in the Church can begin, can grow, can continue. It must be.

—Sr. Carol Ann Munchel

BY FR. ALFRED McBRIDE

Physical blindness often serves as an image of mental stubbornness and spiritual sin. One feels compassion for the truly blind. It is frustrating to empathize with closed minds and hearts. Executives face this when they valiantly try to change company policy. Church reformers deal with it in trying to implement Vatican II. Blindness in religion causes prophets to be stoned and angels to weep.



Today's story of the Cure of the Man Born Blind illustrates the perennial problem of the tension between simple faith and the perils of religious learning. It would be wrong to draw the conclusion that simple faith is better than religious learning. Aquinas was just as much a saint as the unlearned Cure of Ars.

Both the uneducated as well as the learned can have closed minds and sinful hearts. The story here is not opposing ignorance and learning; so much as an education that causes arrogant prejudice against the uneducated. This is a peril that afflicts both secular as well as religious educators.

JESUS CURES A well known blind beggar. When asked about it, the beggar declares that Jesus did it, and he must be a prophet. The religious intellectuals were put off on two accounts.

The existence of a miracle. The capacity of a nobody to identify a real prophet. They see themselves as protectors of formal religion. They reserve for themselves the right to prophesy and anoint the one they think is heir to the mantle of Biblical prophets. They feel, after all, that their long years of study have made them professionally competent to recognize God's work in the world. They can hardly believe such insight has come from a man who never read a book.

They do not intimidate the blind man. Unimpressed, he tells them their

studies have closed their minds. They are looking right at a miracle and can't see it. They have seen and heard Jesus and cannot perceive his prophetic quality. All their years of combing the Scriptures, analyzing words and talking about laws have not given them insight. They, who should be the light, are blind guides. His forthright simplicity drives them into a rage. "You were born in utter sin. And would you teach us?" (Jn 9,34) So they excommunicated him.

The beggar shakes the dust from his feet and goes outside to feast his eyes on the world he never saw before. The first person he meets is Jesus. Christ asks him to believe and trust in him as the hope of the world and the source of love. And the man who could pass no theology exams kneels and says

simply, "I believe." (Jn 9,36)

THIS STORY IS MEANT to praise simple faith, whether it be found among the ignorant or the learned, whether in the hovels of the poor or the lecture halls of a university, whether on the streets of Calcutta or the lawns of Oxford.

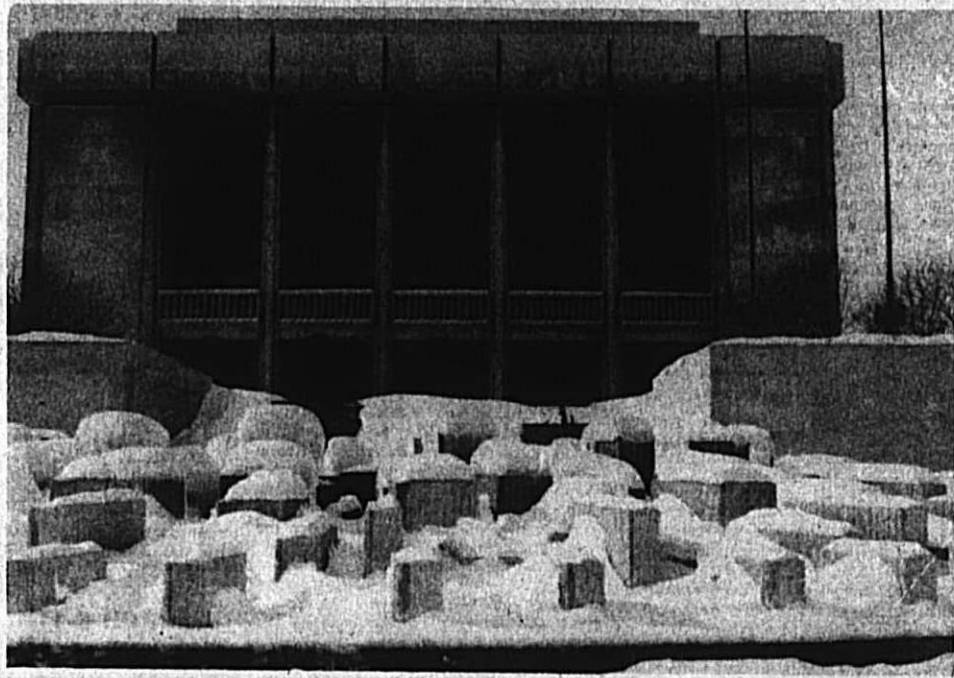
The learned must die to any arrogance induced by their studies. The unschooled must die to any hardness of heart induced by their unfortunate condition. A person can be closed by the pomposity of education or by the despair induced through poverty.

There is a vicious circle for the rich as well as the poor. Both need the openness that leads to the light of faith. Both require the death to self

that is a precondition to personal Easter.

Historians say that today's story was a popular feature of Baptismal ceremonies in the early Church. The physical illumination of the man was paralleled by his spiritual enlightening. May he pray for our faith this day to give us the light to see as he did.

PRAYER: Father of eternal wisdom, rescue us from the perils of despair caused by our human condition. Save us from the arrogance of "being in the know." In a way, we have been spiritually blind from birth. We seek a healing just as much as the blind beggar of today's story. You began this healing in the sacrament of Baptism. Bring it now to fruition in our lifelong development. Amen.



washington newsletter

All agree—Labor Act must be revised!

BY JIM CASTELLI

WASHINGTON—The issue provoking the most mail on Capitol Hill these days is not the Panama Canal, but a proposed revision of the National Labor Relations Act, which was first passed in 1935.

Labor unions and their supporters regard the revision as a must; they've sent almost a million letters to Congress so far. The business community, led by the U.S. Chamber of Commerce and the National Association of Manufacturers, has generated at least as much.

The National Labor Relations Act, which established the right to collective bargaining and established the National Labor Relations Board (NLRB) to handle labor disputes, was regarded as a major victory by Catholic Church leaders at the time and the proposed revisions have Church backing today.

THE LABOR LAW revision debate would have little practical impact on the current Supreme Court case involving NLRB jurisdiction over Catholic schools. Father Patrick Farrell, advisor for Catholic schools for the U.S. Catholic Conference (USCC) says the court case involves a First Amendment question about whether the government has the right to interfere with church schools.

Even if the Church wins the case and the NLRB does not have jurisdiction over its schools, Church schools would still follow the spirit of the law because of the Church's



commitment to justice for workers, he said.

The USCC Committee for Social Development and World Peace notes that the law has been amended twice before, both times to include penalties against unions. As a result, the committee said, the law is now tilted against workers.

But the major complaint against the existing law is that it has too many loopholes which allow a balking employer to go for years without bargaining with a duly elected union.

"Far too many workers who look to the Board to protect their rights to collectively seek more humane and rewarding conditions on their jobs," the USCC committee said. "Justice delayed is too often justice denied."

The most famous case has involved the J.P. Stevens Co., a Southern textile firm described by a federal court last August as "the most notorious recidivist in the field of labor law." Several Southern bishops have tried to mediate the Stevens labor dispute.

But there are other examples of labor law abuse that are less dramatic but still important: Workers at a North Haven, Conn., plant voted to join a rubber workers union five years ago but still have no contract; workers at a Rockford, Ill., plant voted to join the machinists workers' union in 1984 but gave up in 1973 without a contract.

THE PROBLEM, according to Jim Kaplan of the AFL-CIO public information staff, is that the current law has no teeth. The NLRB cannot enforce its own sanctions; it must go to the federal courts for help. An employer can go four or five years without paying a wage increase and never be penalized, Kaplan says.

The proposed revisions would change this in several ways, according to Kaplan. First, he says, it would guarantee that an employer found guilty of violating the law would pay a penalty. This penalty would be based on the wage at the time of the

violation, wage increases since then and a Bureau of Labor Statistics survey of collective bargaining increases over the period of the violation.

The proposed revisions would also allow the Secretary of Labor to bar a company from federal contracts for three years if it continued "willful violation" of the law.

Under existing law, according to Kaplan, when a company challenges a union action or an NLRB ruling, the NLRB must take the case to court. This is responsible for much of the delay involved. Under the revisions, the employer would have to appeal an NLRB ruling within 30 days; Kaplan says this would allow the courts to dismiss frivolous appeals within two or three days instead of tying up the courts for months.

OTHER PROVISIONS of the proposed revisions would speed up the election process, expand the NLRB and streamline NLRB procedures.

A major provision would make it possible for the NLRB to win immediate reinstatement and back pay for workers fired for union activity.

"That kind of change in the law would probably change the atmosphere in a place like J.P. Stevens from the organizing through the election on up," Kaplan said. "Workers would just be more willing to consider the idea" of joining a union, he said.

The House passed the labor law revisions with strong White House support by 257-163 in October. The Senate is scheduled to vote on the bill after it finishes up with the Panama Canal debate.

Labor believes it has the votes to pass the bill if it can win the 60 votes that will be necessary to block the filibuster now planned by Senators Orrin Hatch (R-Utah) and John Tower (R-Texas).

Commenting on the tough fight ahead in congressional testimony last summer, Meigs George Higgins, USCC Secretary for Research and a longtime labor activist, said "It would be unconscionable at this late date for any group of citizens in the United States to stand in the way of procedural reforms which are absolutely essential if the original purpose of the National Labor Relations Act, now being thwarted by procedural delays and inadequate board remedies, is to be fully implemented."

letters

Houston delegate wants to inform the 'unaware'

To the Editor:

Adverse publicity on the recent International Women's Year literature display at the State Capitol has made me feel it necessary to write this letter. Having been a delegate to the IWY Conference in Houston, I feel that I have a few facts about which some people are unaware.

No, the pornography and un-

American materials shown at the Capitol were not (as far as we know) paid for by the taxpayers' money. However, as a taxpayer I feel my money was misused, when I paid for a building in which to display such garbage. The Albert Thomas Center (where the materials were shown) and the Coliseum in which the IWY Conference was held were both rented with the IWY (taxpayers' money).

Everything displayed had to be approved by the IWY, and a lot of the literature was actually imprinted with the IWY logo. The people who brought this literature to Houston were feverishly militant in their determination to impose their beliefs on those not already sympathetic to their causes—be they supporters of Communism, Socialism, Maoism, Lesbianism or prostitution.

A young lesbian told me (to explain her T-shirt) "We can't reproduce, so we must recruit." Yes, women have a right to be lesbians, but what I (along with Anita Bryant) abhor is their recruiting, and to all of the tolerant, love-your-neighbor Christians, I say that you are condoning Sodomy. It was so obvious from all the literature that lesbians are obsessed with sex—and some of their actions in public confirmed this.

All of these so-called "freedoms" come under the heading of ERA. Its advocates of which want equal rights

for all—for all except those who don't want the ERA—so they boycott conventions in the states where the people voted against the ERA.

To all those who promote the ERA as benign and desirable I recommend the old proverb about "walking in someone else's moccasins." Maybe if you had walked in the moccasins of the delegates in Houston, you would have come back all fired up to tell your fellow Hoosiers the awful truth and to beg your legislators to expunge, fold, spindle and mutilate the ERA forever.

Mary (Mrs. Joseph) Collins
Indianapolis

'No reference'

To the Editor:

It was good that *Newsweek* published an article on sex and TV. It was distressing to note, however, that no reference was made to Catholic groups and leaders objecting to such "entertainment" given to us in our homes. Reference was made to many Protestants, however.

Was this an omission on the part of the publishing house, or is it that we are not making ourselves heard?

Sister Josephine Tarquini, D.C.
Indianapolis

the criterion

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"I DON'T WANT TO SEE THE MOVIE! I DON'T LIKE THE IDEA OF CLOSE ENCOUNTERS OF ANY KIND."

Marian to host Women's Conference

The director of International Women's Affairs for the U.S. Department of State will keynote a conference on Third World Women and Development to be held at Marian College this weekend.

Barbara Good will speak at 8 p.m. Friday, March 3, in the Marian College Auditorium. The conference, designed to help Hoosier women and men become more aware of the broad context of Third World women's current condition and to clarify the underlying issues confronting these women, will continue through Saturday, March 4.

SPONSORED BY THE Non-Western Studies Committee at Marian, the quest for will also feature presentations by:

—Judith Berling of the Indiana University Department of Religious Studies and East Asian Program;

—Penelope Von Esterik of the University of Notre Dame Department of Anthropology;

—Sister Sue Bradshaw of the Marian College Department of History;

—Julie Zvongbo, Zimbabwean graduate student at Notre Dame University.

Presentations and discussions will focus on the instrumental roles Third World women can and do play in the economic, social, cultural and

national development of their nations.

BARBARA GOOD, the keynote speaker, served with the State Department for 14 years in Italy, Bolivia, Argentina, Japan and France. In Washington, her assignments have been as a Foreign Service recruiter, public information officer and, for the past seven years, as Program and

Information Officer assigned to the Secretariat of the U.S. National Commission for UNESCO.

She has been active in professional and employee organizations and is a founder and current president of the Women's Action Organization of the Department of State, A.I.D. and U.S.I.A., a voluntary association set up to improve the career opportunities

and status of women in the foreign affairs agencies.

The March 3-4 program is being co-sponsored by the Indiana Consortium for International Programs.

Registration may be made with Dr. Mary Haugh of Marian's Non-Western Studies Committee. Interested persons may call her at the college, 624-3291.

Estate nets Woods \$250,000

ST. MARY-OF-THE-WOODS, Ind. — St. Mary-of-the-Woods College has announced the receipt of a \$250,000 bequest from the estate of Mrs. Reta M. Wysong Smith of Terre Haute.

The announcement was made on February 25 during ceremonies in the College Library where a plaque was unveiled honoring the late Mrs. Smith and her generosity. A Mass in her honor followed in the Church of the Immaculate Conception.

President Jeanne Knoerie, S.P., and Board of Trustees Chairman Kevin O'Donnell of Cleveland, O. made the 4 p.m. announcement as a highlight of Board Weekend activities.

RETA M. WYSONG Smith was a lifelong resident of Terre Haute and the widow of Judge Thomas Smith. She died on April 18, 1977 at the age of 92.

Her \$250,000 bequest came as a surprise, officials said, as Mrs. Smith was not an SMWC alumna and was relatively unknown to the College, though friends have said she was often at the Woods for various events.

Suppressed report

WASHINGTON — Anti-feminist women have said that leaders of the federally-funded National Women's Conference in Houston illegally suppressed publication of the conference's minority report. The allegation was one of several made by leaders of the National Pro-Family, Pro-Life Coalition, who came to the nation's capital with more than 500,000 signatures on resolutions opposing abortion, lesbianism, federal early childhood training programs, the Equal Rights Amendment and other programs or activities backed by feminists.

SISTER JEANNE, in accepting the gift, said, "We are most grateful to Mrs. Smith for remembering the Woods in her will. More important than the gift is the generosity of this unknown friend who chose this manner of providing for St. Mary-of-the-Woods College after her needs were fulfilled."

"The gift comes at an important time in our existence," President Knoerie continued. "We have

weathered severe storms and have now reached a point where we may look to the future with confidence and a sense of purpose.

"Mrs. Smith's foresight has provided us with necessary means to enter into long-range planning with confidence and determination."

Guidelines offered for RE programs and plants

BY STEPHEN J. NOONE

The Department of Schools is suggesting guidelines for parish school plants which will apply to Religious Education Programs. These cut-back measures should not limit the challenge to provide quality religious education for pre-school through adult programs.

This is an opportunity to be creative, cooperative and use the moment of teaching the content of this experience in the light of Catholic traditions.

Creativity

Programs are already planned and it takes energy to shift gears in the middle, but perhaps parishes can look at their groups:

a) Can we have small classes in the catechist's home?

b) Can we individualize instruction and ask students to bring completed projects individually to the catechist's home or to do some of it by phone?

c) Can we use some of the cancelled teaching time to have teacher meetings and plan a retreat, day of religion, Bible school, or family Sundays during July or simply to do staff in-service so that our teaching will be more effective when our regular schedule resumes?

There is no limit on hours of instruction that can be provided; however, we do recommend a minimum of 40 contact hours per year for children and adults. (Contact hours are hours of instruction with students, and does not include hours of study and preparation and follow-up activities done at home.)

We need to use the instructional curriculum of our television set to its best advantage: dialogue about the values promoted in the best and strongest programs; be selective as to what you and the children view; evaluate your TV habits and select each week those programs which you should watch and then share what you learned with someone who will hold you accountable for what you learned.

Collaboration

The energy crisis presents an opportunity to cooperate with the ad-

ministrators of Total Catholic Education and the Total needs of the parish. The dialogue as to who, when, and where the heat or a light gets shut on and off could be a life-giving exchange of priorities. It might be an opportunity to pre-test the mission statements that parish planning committees are writing. The fact that everyone must cooperate because of outside circumstances forces the issue, and it might just be the impetus needed to experience true consensus rather than a win-or-lose conflict.

It is obvious that religious education deserves at least 25% of the 50% heat that schools are allotted, but the timing presents a real difficulty. Religious education students and adults are not usually available during school hours. Perhaps Sunday morning needs to be extended to include more activities. Then space becomes a difficulty. Negotiations will be making and accepting trade-offs. This opportunity for collaboration will require mature dialogue and a common interest in what is best for the faith of the people we serve.

Using the Content

What does our Catholic tradition bring to this issue? Several of our doctrines speak to this fundamental life question of caring and sharing: Creation—all things are given, to be used wisely and shared.

Original Sin—explains that the order of balance of needs and things has been disrupted by sin.

Redemption—We have been graced by God to return to Him with all creation.

Morality—dictates that during the interim between creation and the Last Day we must be interdependent with our goods, talents and resources.

Justice—speaks in the Name of God and tells us that we must share even out of our needs with those who have less.

So instead of "enduring" this inconvenience (the energy crisis), we challenge religious educators to seize the opportunity to be creative, be collaborative and not miss this teachable moment.



OUT-OF-CITY WINNER—This appealing picture of three lonely "snow" birds is the winner of the out-of-city section of our weather photo contest. The prize-winning photographer was Mary J. Barlow of North Vernon, Ind., and we are mailing her a check for \$10. We thank all those who took the time to send in entries.

INDIANAPOLIS PHOTO WINNER—This striking photo of the aftermath of the "Blizzard of 1978" was judged the winner in the Indianapolis section of the weather photo contest announced in our issue of February 3. It depicts the snow-laden fountain in front of the Museum of Art on West 38th Street. The photographer, Father James Bonke, associate pastor of St. Christopher Church, will receive a cash award of \$10.

question box

Did Jesus Christ believe in monotheism?

BY MSGR. R. T. BOSLER

Q. Is it not true that Jesus Christ taught and believed in monotheism and also—according to St. Matthew, 7:21-23—is it not true that any person who performs acts in the name of Jesus is a worker of iniquity?

A. Of course, Jesus believed in monotheism and so do Christians who believe in the Trinity. You have been reading Jehovah Witness literature which ridicules traditional Christian belief in the mystery of how the Father, Son and Holy Spirit can be one God and yet somehow distinguished as persons.

The distortion of the Scripture text you refer to probably came from the same source. Let's take a look at the text to see how people can twist and bend Scripture to suit their own purposes. The text comes from the Sermon on the Mount in that portion where Jesus warns against false prophets. "You will know them by their deeds," he said in verse 16 of Matthew 7. Then in vv. 20-23: "You can tell a tree by its fruit. None of those who cry out, 'Lord, Lord,' will

enter the kingdom of God but only the one who does the will of my father in heaven. When that day comes, many will plead with me, 'Lord, Lord, have we not prophesied in your name? Have we not exorcised demons by its power? Did we not do many miracles in your name as well?' Then I will declare to them solemnly, 'I never knew you. Out of my sight, you evildoers.'"

Obviously, Jesus is not referring here to all who call upon the Lord or all who prophesy or work miracles in his name, but to those who do these things and yet fail to do the will of the heavenly Father. In the Acts of the Apostles and Epistles of Paul it is clear that the apostles, prophets and other leaders of the early Church prophesied and performed miracles and exorcised demons in the name of Jesus. Were they workers of iniquity?

Q. Do the rules allow receiving Communion while kneeling?

A. The General Instructions of the new Roman Missal do not forbid the partaking of Communion while kneeling. In the first part of the instruction, primarily intended for the priest, no mention is made of how the communicants partake. However, in the general rules for all forms of Masses, under the heading of

"Communion Under Both Kinds with the Chalice," there is the following: "The communicants approach, make a suitable reverence, and stand in front of the celebrant."

I deliberately used the word partake instead of receive to stress something that I think is important about the new liturgy. Partake makes you think of participate; it stresses activity in common rather than passive action like receiving. Standing, especially when you extend your hands to receive the Host, seems to express more than just asking for the graces that come from the sacrament but to proclaim: "Here I am, Lord, to unite with you and my fellow worshippers to bring your love to the world in which we live."

Q. I have been wondering how Mass can be said in just about every household. I refer to a family which never enters church, where there is bickering and cursing, but from time to time you hear the mother boasting that the other parents and the priest from a Catholic high school will be celebrating Mass at her home. Does this seem right? Protestant neighbors laugh about it saying: "Sure, money buys anything."

A. I hope you find the answer in this passage from the Gospel of Mark: "While Jesus was reclining to eat in

Levi's house, many tax collectors and those known as sinners joined him and his disciples at dinner. The number of those who followed him was large. When the scribes who belonged to the Pharisee party saw that he was eating with the tax collectors and offenders against the law, they complained to his disciples, 'Why does he eat with such as these?' Overhearing the remark, Jesus said to them, 'People who are healthy do not need a doctor; sick people do. I have come to call sinners, not the self-righteous.'"

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Network assesses Congressional record

NETWORK, a religious lobby for social justice, has released its second voting record for the 95th Congress.

The record cites 13 House votes and 12 Senate votes that concentrate on NETWORK's key issues—employment, food, peace and human rights.

NETWORK, founded in 1971 to create more active participation in the political process, is based in Washington, D.C. The eight staff persons receive aid from 40 state coordinators and 205 Congressional district contacts who organize grassroots constituents and promote NETWORK issues. Issues are chosen by the membership at the beginning of each Congress.

State/regional coordinators in Indiana are Sisters Sheila Shine and Rachel West, both Oldenburg Franciscans.

Indiana Senator Birch Bayh voted with NETWORK priorities 11 out of 12 times, while Senator Richard Lugar voted with NETWORK only three out of 12 times.

In House rankings, Andrew Jacobs, Jr. had the highest ranking among Indiana representatives, voting with NETWORK priorities on 12 out of 13 key legislative issues. Seventh district Congressman Myers voted against the NETWORK position in every issue that was ranked.

Tenth district Representative Sharp and first district's Benjamin followed Jacobs closely, voting with NETWORK on 11 issues. Cornwell (Ind-10th) voted with NETWORK 10 times. Fithian (Ind-2nd) and Brademas (Ind-3rd) nine times; and Hamilton (Ind-9th) eight times.

Representative Evans of the sixth

district voted with NETWORK seven times, and then there is a sharp drop with Quayle (Ind-4th) and Hillis (Ind-5th) concurring only three times.

the word this sunday

By Father Donn Raabe

FOURTH SUNDAY OF LENT

"How?"

I Samuel 16:6-7, 10-13
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41

Faith 'stronger'

(Continued from Page 7)
news about Catholic affairs from secular sources than from the Catholic press.

ALL OF THOSE surveyed were asked the following question: "From which of the sources listed do you get your information about Catholic affairs—both religious practices and beliefs as well as organizational matters?"

The source which rated highest on the list was religious books, at 58%, followed by movies and plays at 48%. Then came the daily newspaper, at 31%, followed by the diocesan newspaper, at 29%, and national Catholic newspapers, at 21%. Other sources listed were conversations with friends, family or neighbors, 15%; national Catholic magazines, 14%; services in Church, 13%; secular radio and television programs, 8%; and secular magazines, 6%. Many of those interviewed indicated more than one source.

Compared to Protestants,

Catholics have grown dramatically in status in the last 10 years, the study showed.

From 1968 to 1978 the proportion of Catholics who graduated from college grew from 17% to 28%. That compares to a Protestant figure of 27% in 1978. Also, Catholics are assuming more positions of leadership. In the past 10 years Catholics in professions and in business climbed from 23% to 26%. The Protestant figure is now 22%.

The Catholic population has grown in 10 years from 25% of the U.S. to 28%. Among Catholics, three in 10 are young, that is, 18 to 29, compared to two in 10 among Protestants.

The study also said that Catholics feel better about themselves, with the proportion of those who rate their faith "highly favorable" standing at 69%, up from 62% in 1975.

Also, Mass attendance is holding steady, the study showed, with an upturn in Mass attendance among the young. In 1975 the figure was 39%. Now it is 43%.

MILWAUKEE YOUTH MINISTRY CONFERENCE

Three C's outline approach to youth

BY ANNE BINGHAM

MILWAUKEE — For the 600 or so participants in the Milwaukee archdiocese's annual conference for youth ministers Feb. 18, a glimpse of a spider plant is likely to call forth memories of the gathering for years to come.

Because there was the look of a greenhouse about the De Sales Preparatory Seminary that day, and the conference, cosponsored by the archdiocesan Catholic Youth Organization and office of religious education, carried out its theme—the "greening" of youth ministry—with a holy vengeance.

Enormous plants decorated the speaker's platform, staff members sported felt armbands in full flower and a veritable army of green growing things climbed, trailed, vined and bunched to reinforce the idea of growth for the relatively new youth ministry concept.

DELIVERING the main address at the conference was Michael Warren, youth consultant to the U.S. Catholic Conference, who outlined three approaches to youth in the Church today—contact, content and communion.

"Programs of 'contact' are characterized by a desire to expose the

young to the influence of good, Catholic adults," he said, while the content approach springs from a concern for passing on to the young a solid commitment to the Catholic faith.

The contact approach leads to CYO-type activities such as teen clubs and seasonal sports, providing "much opportunity for creative interaction between young people and adult counselors," Warren said. "The sense of welcome perceived by the young in these programs can't be discounted."

The fruits of the content approach, he said, are Confraternity of Christian Doctrine classes, rap sessions "for the older students, who wouldn't come to anything called a 'class,'" and the emphasis on tailoring liturgies to the youth culture.

Of the two, Warren said he preferred the contact approach, "because at least the concern is with more of the person. With the content approach you run the risk of concentrating on the young person's soul to the exclusion of the rest of his or her life."

But he also expressed misgivings about the contact approach, since it ignores the adults' true source of motivation. "To say you work with kids because you like sports when you're really trying to set a Christian

example is being false," he said.

THE COMMUNION approach, which "invites the young into the circle of care and calls forth their gifts," includes the basics of other approaches and expands on them, Warren said. It involves opportunities for retreats, group study and prayer, weekend retreats and family days.

"Growth in faith will be a lifelong process, not one which ends at age 17," Warren added. During a panel discussion following Warren's talk, Father Thomas Dore of the Chicago archdiocesan religious education office asked for a show of hands on parish youth outreach. The response showed that about a quarter of those attending use the contact approach, half use the content approach and the remainder are divided between the communion approach and "nothing at all going on for youth," he said.

The clergy need just as much awakening as anyone to youth ministry, "because they feel threatened by it," Father Dore added.

Father John Endelman, director of youth activities in Milwaukee, advised parishes which currently do not use the communion approach to "begin with what you have. Don't throw out a good content program and try to replace it with communion. Work to incorporate the one with the other."

Catholic Charities

Changes In Current Unrestricted Fund Balances

July 1, 1977 through Dec. 31, 1977

| | | | |
|--|------------|--|-------------|
| BALANCE AT June 30, 1977 | | | |
| Cash | \$9,459.83 | Materials | 11,110.33 |
| On deposit with Archdiocese | 78,481.63 | Advertising and Public Relations | 1,079.65 |
| | 87,941.46 | | 18,863.28 |
| INCOME | | Program Support | |
| 1977 Pledges | 42,003.91 | Special Project | 3,450.00 |
| 1976 Appeal | 87,106.41 | Archdiocesan Social Ministries | 79,842.97 |
| Special Gifts | 3,450.00 | Catholic Social Services | 6,531.00 |
| Other | 108.70 | Vietnamese Ministry | 260.85 |
| | 132,669.02 | Special Contributions | 345.00 |
| | | | 90,429.82 |
| EXPENSES | | Total Expenses | 127,092.41 |
| Salaries (Fr. Voelker, Fr. Thanh, Secretary) | 8,609.88 | Excess (Deficit) of Expenses over Income | 5,576.61 |
| Office Expense | 720.06 | Debt Reduction | (10,700.00) |
| Audit Expense | 2,200.00 | Net Change In Cash Position | (5,123.39) |
| National Conference Dues | 3,200.00 | | |
| Travel and Seminar | 3,089.37 | | |
| | 17,799.31 | | |
| Appeal | | BALANCE at Dec. 31 | |
| Postage | 3,153.55 | Cash | 44,570.15 |
| Contract Services | 2,665.42 | On deposit | 38,247.92 |
| Supplies | 854.33 | | 82,818.07 |

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To honor Sr. Demetria

A group of licensed practical nurses and other friends of Sister Demetria Smith will honor her with a Mass at Holy Angels Church, Indianapolis, Sunday, March 5, at 10:30 a.m. A brunch at the Hyatt Regency will follow the Mass.

Sister Demetria, the

daughter of Mr. and Mrs. Archie Smith of St. Peter and Paul Cathedral parish, is on a ten-months' home visit from Uganda. On March 13 she will go to Washington, D.C., to the headquarters of her Religious community of the Sisters of Our Lady of Africa (White Sisters), where she will spend several weeks.

Upon her return to Indianapolis early in April, Sister Demetria, a registered nurse, will enroll in spring classes at Methodist Hospital. She will return to Uganda at the termination of her ten months' stay in the States.

Sister Demetria went to Uganda in 1956. In 1958 she went to Liverpool, England, where she attended school in midwifery and earned her degree as a registered nurse. After that she returned to Uganda. Her last home visit was in 1972. At that time, the LPN group "adopted" her and has helped her in numerous ways.

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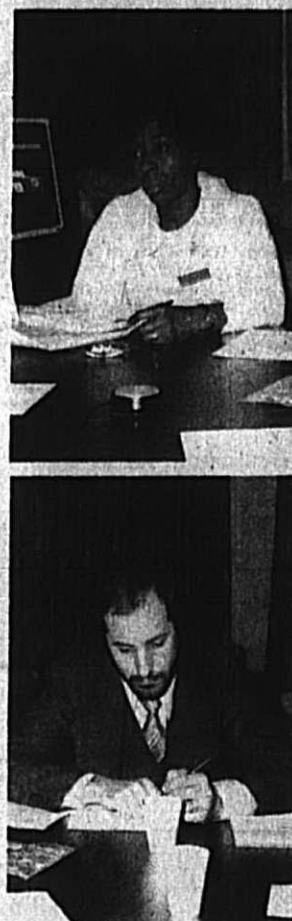
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Additional members of the new Catholic Charities Board attending its first meeting this past month were (clockwise from upper left): [1] Mrs. Carrie Kemp, member-at-large from Indianapolis; [2] Mrs. Mary Mahowald, member-at-large from Bloomington; Charles Ellinger, Beech Grove, representing Archdiocesan Social Ministries; Joseph Naughton, Indianapolis, representing St. Elizabeth's Home; [3] Martin Schroeder, member-at-large from Richmond; Robert C. Smith, member-at-large from Indianapolis; Robert C. Cook, Indianapolis, representing Catholic Social Services; and [4] Paul Corsaro, Indianapolis, representing St. Mary Child Center.

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Science Fair

Seventh and Eighth grade boys and girls enter competition this weekend in the Twenty-second Annual CYO Archdiocesan Cadet Science Fair at Little Flower, Indianapolis.

Contestants in the Archdiocesan Science Fair are winners in their respective school Science Fairs and have received certificates.

The Over-All Winners in the Eighth Grade Physical and Eighth Grade Biological Categories will receive a

\$150 scholarship to the parochial high school of their choice. The scholarships are named in honor of J. Earl Owens, the founder of the Science Fair and are funded by the Our Lady of Fatima Council Knights of Columbus.

Other Councils of the Knights of Columbus will present camperships to award winners.

Volleyball

Next Tuesday, March 7, the Cadet Post-Season Tourney championship game will be played at Little Flower at 7:30 p.m.

Holy Name and St. Plus X battled last Tuesday, Feb. 28, for the Indianapolis Cadet Volleyball League championship at Little

Flower. In the preceding consolation game, St. Joan of Arc played the St. Luke "B" team. Results were not available at Criterion press time.

St. Plus X sported a 14-0 record entering the title game against Holy Name's 13-1 mark. St. Joan of Arc were 12-2, and St. Luke "B" team 11-3.

In the first round action Monday night, St. Plus X defeated St. Luke "B", 2-0, and Holy Name eliminated St. Joan of Arc, 2-0, in the play-offs.

Basketball

Holy Spirit, Indianapolis, meets Pope John XXIII, Madison, Saturday, March 4, in Cadet "A" basketball tournament action at Ritter High School, Indianapolis, at 1 p.m. Both teams were victorious in last Saturday's games at Scelcina High School and Holy Trinity, New Albany, respectively.

Our Lady of Mount Carmel edged Immaculate Heart, 52-47, in the Junior-Senior Archdiocesan Tournament game at Scelcina last week. Jeff Spears, led coach Dan Wayne's Mount Carmel team with 15 points. Jim Leahy scored 12 points for the Immaculate Heart team coached by John Courter. In Cadet Archdiocesan Tournament action last Sunday, Holy Spirit defeated St. Patrick, Terre Haute, 45-18, and St. Mary, Richmond, beat St. Louis, Batesville,

57-44, in the first round at Scelcina. In the afternoon game Holy Spirit topped St. Mary's, 35-26, to gain a final berth in the championship.

At Holy Trinity, New Albany, Pope John XXIII, Madison, beat St. Ambrose, Seymour, 44-22, and St. Michael, Indianapolis, edged Sacred Heart, Jeffersonville, 33-31, in first round action. In the afternoon game, Pope John XXIII eliminated St. Michael, 50-42.

All Saints, Indianapolis, is the defending Cadet Archdiocesan Champion.

Music Contest

Outstanding Soloists in the Piano Sections: Class A—Trish O'Brien, Immaculate Heart; Class B—Anne Marie Foy, St. Luke; Class C—Kathy Mazur, Immaculate Heart; Class D—Rosemary Buling, St. Matthew; Class E—Andy Henn, Immaculate Heart.

Outstanding Soloists in the Instrumental Sections: Violin—Ramsay Hofmeister, Immaculate Heart; Clarinet—Shannon Corrigan, St. Matthew; Flute—Noreen Bangula, St. Joseph, Shelbyville; Flute Duet and Quartet—Alice Sherrick, Amy Lindop and Suzy Whelan, St. Matthew; Saxophone—Greg Queen, Washington Catholic Elementary; Trumpet—Lance DeNardin, St. Matthew; Trumpet Duet—Shari Kennedy and Lance DeNardin, St. Matthew; Trombone—David Howard, St. Matthew; Cornet—Matt LaGrange, Washington Catholic Elementary; Percussion—Rosa Rougeau, St. Matthew; Vocal—Nora Welch, St. Matthew; Vocal Ensemble—St. Matthew, "The Doodlin Song."

Bus law upheld

HARRISBURG, Pa. — A Pennsylvania court has unanimously upheld a law requiring the state to provide public transportation for more than 135,000 nonpublic school students who live beyond school district boundaries.

Placement Tests

Cathedral High School will administer Placement Tests for prospective students on Saturday, March 4, from 8:30 a.m. until 11:45 a.m. Those taking the tests are asked to use the front entrance of the building.

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Today's Music

Billy Joel's latest release speaks clearly about acceptance as part of loving others. "Just The Way You Are" is a ballad built around a strong vocal and flowing melody. The first time I heard it, I liked it.

The song presents a reality that everyone faces in relationships. From time to time, we all have doubts, questions, and ambiguity about what relationships mean. This is healthy and can be creative. It points to our own need for growth in our relationships.

We need to hear that love is important to another. Actions are the focus of the love commitment. How we treat another is a visible demonstration of love. And words are important too. We need to hear "I love you" from the people central to our lives.

WHEN DOUBT ARISES, they must be dealt with openly and honestly. Doubts can be approached as opportunities to further the communication levels in a relationship. The expression of doubts can enhance belief and commitment.

To be this honest is a statement of importance and trust in the relationship. This says that a relationship is important enough to our lives that we risk a lack of understanding or possible rejection in expressing the felt questions. This can be the impetus for a new level of closeness, commitment, and acceptance within a good relationship.

When I think about the significance of acceptance in loving others, I think of the numerous examples from the Gospel. While the society of Jesus' time had developed a whole system of labeling certain people as "outcasts, sinners, and general no-goods," he broke the barriers of this system.

He reached out with acceptance to those others could not accept. He saw a person as he or she was, and freely responded with interest and concern. His love was unconditional, not bound by His society's standards. To those who had created the standards, His way of loving was a scandal. He revealed that God's love could not be bound by man's lack of openness.

Jesus understood human personal growth well. His

'JUST THE WAY YOU ARE'
Don't go changin' to dry and please me
You've never let me down before
Don't imagine you're too familiar
And I don't see you anymore
I would not leave you in times of trouble
We never could have come this far
I took the good times, I'll take the bad times
I take you just the way you are.

I need to know that you will always be
The same old someone that I knew
What will it take till you believe in me
The way that I believe in you?
I said "I love you"—that's forever
This I promise from the heart
I couldn't love you any better
I love you just the way you are.

I don't want clever conversation
I never want you to worry at all
I just want someone I can talk to
I want you just the way you are.

Written by: Billy Joel
Sung by: Billy Joel
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Maryknoll Father William M. Murphy of San Francisco holds a goat on his lap as he visits with some men in his parish in Nyalikungu, Tanzania. Father Murphy uses a

motorcycle to travel around his large parish and meet with groups which form his growing Christian community. — NC photo

Action on behalf of justice

By Philip Scharper

Many of us still retain our childhood image of missionaries as ones who leave their homeland to bring Christ and His message to the "heathens" in some remote part of the world.

Much of that image remains true, of course. Men and women do still leave their homeland as Christian missionaries, and some of the places to which they go are, indeed, remote and difficult of access, even in this age of jet travel.

There has been, however, a shift of thinking in mission theology since Vatican Council II. In its statement on non-Christian religions the council says that the Church recognizes that these religions may well reflect "a ray of that Truth which enlightens all men" and urges Catholics to "acknowledge, preserve, and promote the spiritual and moral goods" found in such world religions as Hinduism, Buddhism, Islam and, pre-eminently, Judaism.

THIS DOES not mean that missionaries have given up any effort to convert to Christianity those among whom they work. It does mean, however, that the missionary is more sensitive to the "spiritual and moral goods" to be found in the people who espouse these religions, and to see how "that Truth which enlightens all" is reflected in and through these people.

Perhaps a shift even greater than in mission theology can be seen in mission activity to support the poor and oppressed in many of their adopted lands. "Action on behalf of justice," declared the Synod of Bishops in 1971, "seems to us a constitutive element of the preaching of the Gospel."

Few Christians on behalf of justice act with more consistency and courage than do those modern missionaries who work among poor and oppressed people.

Ironically, much of the brutalizing poverty and gross violations of human rights which scar our world are to be found in countries which consider them-

selves Catholic, such as the Philippines, Chile, Brazil, Nicaragua and other South American nations.

IN SUCH countries, American missionaries are placed in a delicate position. They know the injustices exist, they know that Christ came "to preach Good News to the poor and the release of captives." But, as foreign missionaries, they are, in a sense, "guests" of the country they have come to serve. Should they remain silent, or speak out?

Most have chosen to speak out, and some have paid the price. To cite but a few recent cases: Maryknoll Father Ed Gerlock was expelled from the Philippines; Sister Janice McLaughlin and Bishop Donal Lamont from Rhodesia; Maryknoll Father Edward Sinnott from South Korea; two Maryknoll Sisters and a lay missionary clubbed and beaten in Nicaragua. What was their crime? Being a Christian.

THE SAME crime can lead to har-

assment or worse in Communist countries. These missionaries serve in countries which claim to be Catholic (except South Korea). The repressive regimes label their actions "Communist" — actions which spring from the missionaries' solidarity with the poor and their conviction that "action on behalf of justice is a constitutive element of the preaching of the Gospel."

Yes, much has changed in the world of the missions over the last two decades. There is a greater emphasis now on building Christian communities rather than erecting parishes, and missionaries have become increasingly involved in the war against hunger, which annually claims millions of casualties around the globe.

Yet much remains the same. Missionaries still need flexibility and resourcefulness, self-forgetfulness and a sense of humor and, as always, the realization that in whatever land they serve, they have come to "cast fire upon the earth."

1978 by NC News Service

St. Francis Xavier: consumed with love for God

By Father John J. Castellet

If Pope Pius X named Francis Xavier the patron saint of foreign missions, it was because: next to St. Paul, Francis was in many ways the greatest missionary the Church has known. And he was much like Paul: intelligent, profoundly prayerful, consumed with love for God and zeal for the physical and spiritual welfare of all people, favored with intensely joyful religious experiences in the midst of harrowing hardships, thoroughly unselfish, gentle and caring toward the unfortunate, and still strong and fearless in denouncing scandal and obstructionism.

Francis was born in Navarre, near Pamplona, in the castle of Xavier in 1506. The youngest of a large family, he went to the University of Paris, and received his licentiate degree at the age of 22. He was one of Ignatius Loyola's first followers, one of the seven who made private vows at Montmartre and were later ordained priests at Venice.

IN 1540 IGNATIUS sent him on a mission to the East Indies, at that time largely under the control of Portugal. Lisbon was the logical departure point for the venture, but he and his companion, Father Simon Rodriguez, were so zealous and successful in the city that King John III was reluctant to let them go. However, on Francis' 35th birthday, he left armed with papal documents appointing him Apostolic Nuncio in the East — and with little else. He had just two helpers, an Italian Jesuit priest and a Portuguese layman.

There were five ships in the fleet and the admiral's ship became Francis' parish for the time being. A motley parish it was, made up of crew, passengers,

soldiers, slaves, and convicts. He instructed, preached, cared for the sick, and struggled with his own seasickness. There was an outbreak of scurvy, with only Francis and his companions to care for the stricken. It took them 13 months to reach Goa, a Portuguese enclave in India.

IN GOA they found a large Catholic population with churches and an established clergy headed by a bishop. However, the lives of many of the Portuguese were shockingly scandalous. This made Francis' work of spreading the Gospel among the native Indians extremely difficult, a challenge which missionaries of all nationalities have had to face.

As a first step, Francis plunged into the task of re-Christianizing the Christians. Untiringly he gave instructions in faith and morality, paying special attention to the young. Mornings he spent in the city's nauseating hospitals and prisons and then he walked the streets ringing a bell to call the children and slaves to catechism. He seemed to be everywhere at once, offering Mass for lepers on Sunday, preaching in public, visiting homes, gradually winning over the people by his gentle charm and obvious loving concern.

Sexual immorality was a particularly vexing problem; there were relatively

few Portuguese women in Goa and the men resorted to living in unabashed concubinage with the natives. In handling this delicate situation he revealed amazing pastoral wisdom and tact.

AFTER FIVE months of this sort of activity, Francis heard of a people called Paravas on the Pearl Fishery coast, from Cape Comorin to the Isle of Manar. They had been baptized from political motives but for all practical purposes were still pagan. He set out on the first of 13 missions to them, missions involving difficulties which would have daunted all but the most zealous. The initial difficulty was learning their language.

That he was gifted with a miraculous facility for speaking foreign languages is a myth. Oriental languages are notoriously difficult for Europeans, but he persevered and met with overwhelming success, both among those already baptized and those who had never heard of Christianity.

Like Paul, Francis was all things to all people. He shared their life, ate their food (rice and water), slept on the ground in a primitive shelter. He had also to protect his converts against attacks by the Badagas, who looted, massacred, and enslaved many of them. The ruler of Jaffna in Ceylon, alarmed by the spread of the faith on the island of Manar, killed 600 Christians there.

DISMAYED, Francis carried on, journeying to Malacca on the Malay peninsula, back to India, Ceylon, and Cape Comorin. In the course of his travels he met and converted a Japanese named Anjiro, whom he christened Paul. Together with him, a Jesuit priest and lay brother, and two other Japanese converts, he set out for Japan and landed at Kagoshima on Kyushu on the feast of the Assumption, 1549, having another language to learn. After some initial success he moved on to Hirado, north of Nagasaki, and met with considerable success. Progress elsewhere was spotty, but Christianity had taken strong root.

Back in India again, he decided to penetrate China. The country was closed to foreigners, but Francis worked out a deal with a Chinese merchant. He got as far as the bleak island of Sancian, six miles off the coast. The merchant never showed up and Francis fell ill. The Portuguese crew left him unprotected on the shore, exposed to a bone-chilling north wind. He was finally taken into a merchant's little hut, where he became delirious. Attended only by Anthony, a young Chinese companion, he died on Dec. 3, 1552. The coffin was packed with lime and the body remained incorrupt for weeks. It finally was taken back to Goa, still incorrupt, and enshrined in the church of the Good Jesus.

1978 by NC News Service

World expansion for the Church

By Father Alfred McBride, O.Praem.

Exhausted by the battles of the Reformation and the Counter-Reformation, the tired Church of Europe found new vitality in the rebirth of the memory of Christ's command to bring the Gospel to all nations. Two giant land masses — one, the New World and the other, the Old World of Asia from which Christianity came — offered the challenge to Christianity for evangelization.

This call was immensely aided by the worldwide economic expansion and colonization efforts of Spain and Portugal and the international outlook of orders such as the Franciscans, Dominicans and Jesuits.

While the missionaries intended the salvation of nations, they acted with the blinders imposed by 16th century European culture. This meant all too often identification with the economic goals (including exploitation) of the European colonizers.

Secondly, they espoused, with a few notable exceptions such as the Ricci case, the imposition of a European cultural Catholicism on Incas, Aztecs, Hindus, Buddhists and other representatives of South American and Asiatic culture. Thirdly, they acceded to the disastrous policy of refusing, in most cases, to ordain a native clergy.

DESPITE THIS, the missionaries converted Latin America to Christianity. The sad record of cultural and economic imperialism, exploiting the wealth and destroying the precious inheritance of the Indian peoples, seems in retrospect to be a cruel and contradictory price to

pay for bringing people to the saving and loving message of Christ. Although they acted by the lights of their times, this does not stop us from being disappointed by those lights. At the same time, one must speak up for the struggle of the majority of missionaries to humanize the colonization and limit the voraciousness of the military conquerors as much as they were able.

The story of the mission effort in Asia is no less a composite of impressive and daring adventure allied with painful short-sightedness. In trade terms, Christianity was Asia's greatest export to the West. Somehow the West has never been very good at re-exporting it back to the mother continent.

The major difference between South America and Asia lay in the fact that Asia possessed huge populations, militarily powerful and profoundly rooted in ancient and well established religions of their own as well as having a cultural pride that dismissed westerners as "barbarians."

TO THEIR credit, some of the missionaries tried to de-Europeanize themselves. Jesuit Robert de Nobili adopted Brahmin diet and dress. He shaved his head and wrote poems in Vedic. In China, Jesuit Matteo Ricci penetrated the imperial court through a careful and painstaking identification with Chinese cultural patterns. Both de Nobili and Ricci established significant footholds among the elite.

Two matters undid the future of their work. One was the lamentable rivalry between the religious orders — Jesuit, Franciscan, Dominican. The other was the prevailing opinion among most mis-

sionaries that Christianity had to be European in style.

Even then the Japanese seemed far more open to European culture than India or China. Francis Xavier is remembered for his astonishing success in Japan. The Jesuit missionaries there made extraordinary headway. But their fatal error was the refusal to ordain a native clergy. Hence the Japanese were not allowed to take charge of their own Church and involve themselves in the conversion of the whole country.

EVENTUALLY, the Christian missionary effort in Japan was suppressed, though a tough group of Christians survived until the second opening of Japan by Commodore Matthew Perry in the 19th century.

We can only speculate now what the world would be like today had those 16th century missionaries succeeded in Asia. The internationalism which today is commonplace would already have begun 400 years ago. The interaction of two high cultures such as Europe and Asia would have been much further advanced. The introduction and impact of uncounted millions of Asiatic Christians would give us today a different kind of Church. Not in essentials, but in those areas where expression and change always operate.

The South American and Asiatic 16th century missionary effort would be repeated in the 19th century in Asia and in the 20th century in Latin America. Only now do we seem ready to apply the hard won lessons of an earlier time. Nowhere is this more successful than in Africa.

1978 by NC News Service



St. Francis Xavier
is patron saint
of foreign missions

Bishop Walsh: 'It was altogether quite pleasant'

By Father Ronald Saucci, M.M.

The old man placed his cafeteria tray on the table, sat down and bowed his head to say grace. Waffles covered with peanut butter and maple syrup were his main course. I sat down across from him and tried to make conversation while watching him carefully cut a piece of waffle with his fork, spread some peanut butter on it, and dip it into the maple syrup.

My mind wandered as I thought about this small giant of a man sitting across from me. It went back to Shanghai, 1952, when Bishop James Edward Walsh of Maryknoll, 61-year-old veteran missionary was placed under a kind of house arrest by the Communists.

His comings and goings were under constant surveillance by the police as he spent each day giving aid to refugees from outlying areas who arrived penniless in Shanghai. For some years everything went well. But as the Communists carefully worked to eradicate all foreign influence from China, the bishop headed their list of "undesirable aliens."

ONE DAY, nine years later, he was arrested, tried in absentia as an American spy, and imprisoned for 20 years for a so-called currency violation, while attempting to aid the local bishop.

He was confined to a small, damp cell in a Shanghai prison. As the months passed his health began to fail. He became frail and boils erupted on his body.

"They would send a doctor in to lance my boils occasionally. Fearing that I would not survive in the small cell, they

moved me to a light and airy hospital room where I stayed for the remainder of 12 years. It was altogether quite pleasant," he told me.

Shortly after Bishop Walsh returned to the United States, I interviewed him on a WNBC-TV special welcome-home program. He arrived in the studio extremely irritated by a back problem not helped at all by the muggy sweltering weather. I expected to have my hands full during the interview. Was I surprised! As soon as we began to discuss China, his pains seemed to disappear.

As we finished the show, a strange thing happened. The cameramen and studio personnel, usually unimpressed by stars, God or man, lined up to shake hands with Bishop Walsh.

IN EVERY conversation Bishop Walsh has had since his release from China in 1972, he never once has said anything negative about the Chinese. In fact, his most animated conversation always concerns China and his love for her people. After spending most of his life in China, he proudly claims a close affinity with the people in spite of all the past sufferings he experienced. His feelings for the Chinese almost from the first day he set foot in China in 1918 have remained unchanged.

When asked whether he would return to China if he could he responded, "Of course! After so many years in China I'm practically half Chinese. They're my people."

Readjusting to life in the United States after so many years in a Chinese jail was less difficult than one might imagine for

the 79-year-old bishop. Asked about the change from Latin to English in the Catholic liturgy, he said, "It makes a lot of sense."

Since his release from China, Bishop Walsh has made three major journeys. First, he went to Latin America, where he visited a half dozen countries encouraging and advising countless Maryknoll priests, Brothers and Sisters. Then he visited the East African mission areas he had never seen which were first established by Maryknoll under his

leadership. His last major trip was a return to the Orient with stops in Japan, Hong Kong, Korea and the Philippines.

FINISHING THE last bite of his peanut butter-covered waffle, he gathered both his and my used dishes on a serving tray and quietly thanked me for sharing the meal with him. Then rather erectly for an 86-year-old, he walked to the serving cart, left the dishes and went out to stroll among the trees.

1978 by NC News Service

Timely quote

Quotation from *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*.

"All power is from God and is an expression of His being. God uses His power on our behalf: by creating us and sustaining us in existence, by bestowing His gifts upon us, by enabling us to grow in likeness to Him. As His creatures and children, we are to use the power He grants for the good of others.

"Power may never be used to attack the dignity of persons, to subjugate them, to prevent them from seeking and realizing the goods to which their humanity gives them a claim. Beyond this,

the powerful have a duty to work positively for the empowerment of the weak and powerless: to help others gain control over their own lives, so that as free and responsible persons they can participate in a self-determining manner in the goods proper to human beings.

"The powerful must therefore work for the liberation of the oppressed and powerless. Though liberation in the fullest sense is what 'Christ Himself' announced and gave to man by His sacrifice, it is not possible to foster such liberation in oneself and others without also 'promoting in justice and peace the true, authentic advancement' of humankind."



Bishop James Edward Walsh of Maryknoll says, "After so many years in China I'm practically half Chinese. They're my people." One of the first four Maryknollers to depart for the foreign missions, he left for Shanghai in 1918. He is



shown on the left with this group which includes Father Bernard Meyer, standing, of Davenport, Iowa; and seated, Father Thomas Price of Nazareth, N.C., and Father (later Bishop) Francis X. Ford of Brooklyn. — NC photo

A new family from the East



By Father Joseph M. Champlin

Two years ago when thousands of Vietnamese refugees were admitted to the United States, a committee in our parish agreed to sponsor one family from that war-ravaged country. Encouraged and guided by a similar group from the local Lutheran congregation who had earlier extended such a sponsorship, we contacted the appropriate U.S. Catholic Conference agency to start the process.

Within a month or so, the committee had rented a house suitable for a nine-member family (father, mother, seven children between the ages of 16 and 3), completely furnished it, stocked the shelves with donated food and assembled a complete wardrobe. Parishioners with a large van then drove 250 miles to Indian-town Gap, Pa., and brought the Nguyen family to their new home in Fulton, N.Y.

More than 100 persons contributed in some way to the family's successful resettlement. The challenges in that adjustment effort were frequent, varied, major and minor.

THE LANGUAGE barrier stood in the way at the beginning, although the oldest son could speak English reasonably well. The family's progress in such a short period has been remarkable. At Christmas Mass this year, for example, the youngsters sang carols with enthusiasm and spoke easily in English the appropriate responses. Mrs. Nguyen even finds the little ones are forgetting their Vietnamese.

A job for the father was a high priority on the committee's list of goals. Within several days he began work as a janitor in an extended care health institution while studying English during off hours. A year later, a new position in a local factory would have made him fiscally more independent, but a job-related injury within one month caused extended hospitalization, prolonged convalescence and heavy discouragement.

Recently, however, Nguyen, his health sufficiently improved, resumed work, again as a maintenance man, but in a county nursing home. The salary is not adequate for such a large family, according to our standards, but with their thrifty, frugal style of living they make ends meet and even save a little.

THE EDUCATION of the family, particularly the children, naturally ranked high among tasks to be accomplished. Special public school classes and individual tutors — some paid instructors and others, volunteers — helped them with the initial English lessons. Later, they transferred to Catholic institutions and now appear well adjusted. The oldest son hopes to enter college in the fall and the fifth grade boy, to illustrate, can assist his classmates with their mathematics while they aid him with his English.

More time-consuming for committee members than job placement or educational arrangements, however, were the thousand big and little needs or emergencies which develop. Teaching the wife and mother how to shop, arrang-

ing for food stamps, setting up physical examinations and dental checkups, transporting them to Sunday Mass, gradually instructing the parents how to budget funds, stopping at the house daily to make sure all was well — these were but a few of the ordinary, yet essential and demanding responsibilities.

THROUGHOUT ALL this, the members constantly struggled against the natural tendency to be paternalistic, to impose our culture upon them, to

deprive, however unconsciously, the Vietnamese family of their pride and dignity.

Years ago, some missionaries to the Far East like St. Francis Xavier and Maryknoll Bishop James Edward Walsh possessed remarkable talents for respecting the Oriental culture, while still bringing Christ to those Asian peoples. They serve as models today for those in the United States who seek to resettle refugees from Vietnam.

1978 by NC News Service

Discussion questions

1. Define missionary. How has mission theology shifted since Vatican II?
2. In the modern world, what has happened with mission activity?
3. In your opinion, should a missionary speak out against injustices in a country? Why? Discuss.
4. What remains the same about mission endeavors?
5. What parts of the world were evangelized during the 16th century?
6. What mistakes did the missionaries make? Why?
7. How did Father Matthew Ricci avoid some mistakes in his effort to bring the Gospel to the people of China? Father Robert de Nobili in India?
8. How did Japan differ from the rest of Asia? Who led the missionary effort

- there? What mistake was finally made?
9. What does history teach us about the evangelization process?
10. Why is St. Francis Xavier called the patron saint of foreign missions?
11. What were some of the hardships St. Francis Xavier faced on his first missionary endeavor?
12. Where did St. Francis' missionary activities take him? Where did he make the greatest progress?
13. In what way does Bishop James Edward Walsh represent the modern missionary?
14. Discuss how missionaries today may make a significant impact upon the world.
15. Describe some ways in which we can be missionaries at home.