

THE

Archdiocese of Indianapolis

# CRITERION

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INDIANAPOLIS, INDIANA

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All have a Cross  
not unlike Christ's  
to bear throughout  
their lives.

Not made of wood  
with driven spikes:  
they take other forms  
than that—recognized.

The unborn, disposed of  
never again to conceive,  
the mind-trapping addiction  
of the addict.

The pathological liar  
not-to-be-believed,  
the self-scorn pathos  
of the alcoholic.

All are Crosses  
none easy to bear:  
will someone like Simon  
shoulder our share?

The heartbreak birth  
of an illegitimate child:  
pornography, cruelty, greed—  
our world gone wild.

Shattered lives, deep despair,  
a thorny Crown it hurts to wear.  
The broken home, death, divorce,  
walk the path alone.

A steeper hill we now must climb:  
will you offer comfort, or bitter wine?  
Old people, the demented, the destitute  
with no place.

The hungry, the homeless,  
deny not this disgrace:  
pollution, piercing the  
land, seas and air.

Gambling our future,  
can we face it alone?  
Our redemption hanging  
in limbo, till aware.

These are our sins  
for which we must atone.  
Yet, now heavier still  
is His Cross.

To His, He has added  
our own,  
but we drove deep the nails  
on which He expires alone.

"Forgive them, Father, for  
they know not what they do."  
"Lord, how can we forgive ourselves  
for what we do to you?"

How still it is now,  
how dark the sky  
after the hue and cry  
Crucify! Crucify!

He gave up His Life  
that we may live,  
there was nothing more  
that He could give.

Dom '76

Dorothy Tuttle  
St. Andrew's Parish  
Indianapolis

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## Chrism Mass set March 21 in Cathedral

Some 200 priests of the Archdiocese are expected to join Archbishop George J. Biskup in concelebrating the annual Chrism Mass on Tuesday evening of Holy Week in SS. Peter and Paul Cathedral. The ceremonies will take place at 7:30 p.m. on March 21 before a congregation of some 800 Religious and lay representatives from throughout the 39-county Archdiocesan area.

Chartered busses will bring groups from several communities to share in the special liturgical event.

**FOLLOWING THE HOMILY** by Father Michael Welch, the Director of the Archdiocesan Vocation Office, participating secular and Religious Order priests will renew their commitment to serve the people of God.

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

It is fitting that the leaders of the parishes and institutions served by the clergy in the Archdiocese be present to witness their priests renew this promise of service. The Religious and laity indicate their support of their priests by their participation.

The special Mass, named after the Chrism oil, is also the time when Archbishop Biskup will bless and distribute the Holy Oils for use in administering the Sacraments of Baptism, Confirmation, Holy Orders and Anointing of the Sick for the year ahead.

In the Old Testament, priests, prophets and kings were anointed with oil. In the New Testament, as indication of every



**ANNUAL CHRISM MASS**—This scene will be repeated on the Tuesday in Holy Week, March 21, when some 200 priests of the Archdiocese will join Archbishop George J. Biskup in concelebrating the annual Chrism Mass.

Christian's participation in the priestly, prophetic, and royal mission of the Lord Jesus, the three specially blessed oils are ministered to the members of the believing community.

The blessing of these oils by the Archbishop and their distribution on this occasion indicate visibly the unity of faith shared by the members of the Church of the Archdiocese of Indianapolis in unity with their Archbishop. Many of the pastors delegate a lay representative to receive the Holy Oils.

**OVERALL PLANS FOR THE** March 21st celebration are being handled by the Archdiocesan Liturgical Commission. Music, under the direction of Charles Gardner, will be provided by a group of musicians and a choir composed of volunteer singers from throughout the Archdiocese. Seminarians of the Archdiocese will assist

at the liturgy as acolytes and ushers.

The Serra Club of Indianapolis, an organization of Catholic laymen whose purpose is to encourage vocations to the priesthood and religious life, will host an informal gathering following the Mass in the old Cathedral gymnasium at 14th and Meridian Sts.

Joining Archbishop Biskup in the sanctuary will be the Archdiocesan Vicars General, members of the Priests' Senate, Deans, a representative of the Religious Communities of priests and the SS. Peter and Paul Cathedral clergy.

Deacons of the Archdiocese will assist in the celebration in accord with their order of ministry.

Catholics from throughout the Archdiocese are invited to participate.

## 42d Outdoor Way of Cross is scheduled

The outdoor Way of the Cross, commemorating the passion and death of Jesus Christ, will be held at the Indiana War Memorial, Meridian and North Streets, Indianapolis, at 12:15 p.m. on Good Friday, March 24.

Sponsored by the Indianapolis Chapter Knights of Columbus, this is the 42nd annual Good Friday observance held in downtown Indianapolis.

Father Joseph Beechem, pastor of St. Lawrence parish and chaplain for the Indianapolis K of C Chapter, will lead the devotions. Narrators assisting Father Beechem include John Watson, III, of St. Michael parish, and Richard Keenan, past grand knight of Msgr. Sheridan Council, Greenwood.

During the outdoor ceremony the Bishop Chatard and St. Peter Claver fourth degree assemblies of the Knights will form an honor guard. A combined choir composed of the Ambassadors of Msgr. Downey Council, the Columbians of Mater Dei Council and the Singing Knights of Our Lady of Fatima and St. Plus X Councils will sing during the solemn observance.

Holy Family Council No. 3682, K of C, is the host council for this year's ceremony. Serving as co-chairman for the event are Carl L. Gilson, grand knight, Paul Koehl, past grand knight, and Joe King.

Churches throughout the Archdiocese will mark the opening of Holy Week with the traditional solemn blessing of palms on Sunday, March 19. During the triduum—Holy Thursday, Good Friday and Holy Saturday—parishes will also hold special services.

Catholics are reminded that Good Friday is a day of complete fast and abstinence.

## Senior citizens' Mass April 6

**INDIANAPOLIS**—The annual Mass for senior citizens in the Indianapolis area will be held at Little Flower Church at 11 a.m. on Thursday, April 6. Archbishop George J. Biskup will be the principal celebrant of the Mass.

As in past years, a luncheon will follow the Mass at nearby Scelcin High School, beginning at 12:30 p.m. Luncheon tickets are \$3.

Plans are now being finalized for the event.

Dates for similar observances in other deaneries of the Archdiocese will be announced later.

## Bishops urge Stevens 'neutrality'

**WASHINGTON**—Six Southern bishops have accused the J. P. Stevens Company of interfering with its employees' right to unionize and have urged the textile firm to "remain neutral in the process of union

decisions by the workers."

But in a four-page statement issued March 15 the churchmen do not mention the retail boycott of Stevens products launched 21 months ago by the Amalgamated Clothing and Textile Workers Union, which has tried for 14 years to pin the union label on the nation's second largest textile manufacturer.

The boycott, intended to pressure the company into accepting the unionization of its 44,000 workers, has been endorsed by a number of Catholic and Protestant groups who view the union's campaign as a "social justice issue" and compare it to the civil rights movement of the 1960s.

**NC NEWS HAS LEARNED** that a reference to the boycott in a draft of the statement was deleted because the bishops are not ready to endorse it. Bishop Joseph Gossman of Raleigh, N.C., one of the signers, said the bishops are more interested in resolving the conflict than in backing one side.

Yet the bishops indicated that they will not remain silent if "some change in the present situation does not soon eventuate."

The statement is the bishops' first public response since they met separately with company and union representatives in December and January. Last May, and again in December, the bishops offered to mediate the 14-year dispute.

Besides Bishops Gossman and Lessard those signing the latest statement are Archbishop Thomas Donnellan of Atlanta and Bishops Michael Begley of Charlotte, N.C., Walter Sullivan of Richmond, Va., and Ernest Unterkoefler of Charleston, S.C. Auxiliary Bishop George Lynch of Raleigh, who had signed the previous statements, did not sign the latest one.

In the statement, for the first time, the bishops mentioned irresponsible union activity. Without citing specifics they said, "We acknowledge that the record of the union activists has its rough spots especially in the early attempts at organizing." According to the company, the "rough spots" include violence and destruction of property.

But the brunt of the bishops' criticism is clearly reserved for the Stevens Company, (See BISHOPS, Page 13)

## —first tabloid—

You are holding in your hand the initial issue of the new tabloid *Criterion*. This marks the first major change in the format of the Indianapolis diocesan weekly in its 67-year history.

For many of you this may be your first contact with a tabloid newspaper—certainly in the Catholic press. Some of the advantages are obvious, compactness and convenience of handling, to mention only two. Others will become apparent as time goes along.

You will notice the new headline styles and the wider columns for easier reading.

There are other improvements which are still on the drawing board. We will introduce them as time and money permit.

Meanwhile, we hope that you enjoy the "new" *Criterion*.

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# capsule news

## Fears voiced

NEW YORK—Amnesty International, the organization which won the 1977 Nobel Peace Prize for its work on behalf of political prisoners, said fears for the lives of political prisoners in Argentina have been increased by recent reports that six prisoners were executed in February and 18 were threatened with immediate execution.

## Human rights

BELGRADE, Yugoslavia—U.S. Ambassador Arthur J. Goldberg promised continued, forceful U.S. backing for

human rights, including religious rights, in his speech at the closing session of the 35-nation Belgrade Conference on Security and Cooperation in Europe. He rejected the contention of the Soviet Union and its allies that human rights of citizens are the internal affairs of each nation and not a matter for international concern.

## Leftists lag

PARIS—The Communist and Socialist Parties, expected to win a majority of the votes cast in the first round of France's parliamentary elections, finished behind the center-right government coalition. But the vote showed a swing to the left since the last parliamentary elections in 1973.

## NCEA parley to stress 'quality'

WASHINGTON—With new statistics showing continued declines in Catholic school enrollment, an official of the National Catholic Educational Association said his organization's convention will concentrate on the quality of Catholic school instruction.

Father John F. Meyers, NCEA president, said parents must see a difference between public schools and Catholic schools and decide the difference is worth the expense of a Catholic school education for their children.

The difference, said Father Meyers, is found in the teachers.

THE CONVENTION, which will take place in St. Louis March 27-30, "is going to focus on the quality of the Catholic school teachers," Father Meyers said. The differences are spiritual as well as academic, he added.

The rate of decline in Catholic school enrollment is slowing, Father Meyers said, and he expressed confidence that the worst losses for Catholic schools are over.

While there were 13,484 Catholic schools in the 1965-1966 academic year, there are now 9,900. Enrollment during the same period has dropped from 5,481,325 to 3,365,000. During the past year, 82 schools closed, against 89 the previous year.

"I think the basic issue really is: Do we have good Catholic schools or don't we?" said Father Meyers. "If we have good Catholic schools that are distinctive, people will support them—and the key to having good, distinctive schools is the teacher."

CONVENTION WORKSHOPS and general sessions will seek "to help the teacher become more proficient in exercising his ministry," Father Meyers said.

Questions of funding Catholic schools and tax credits for parents are secondary to the question of quality Catholic schools, Father Meyers said.

"Unless we have quality schools, the money issue is a non-issue. There's no use in supporting schools that are exactly the same as public schools." The NCEA president said he believes Catholic parents are now more aware of the reasons for increased costs, reasons such as the use of paid lay teachers in place of the many nuns who left their orders in recent years.

## Priests tackle variety of issues

SEATTLE, Wash.—More than 160 priests, meeting in what one called a "retreat-like atmosphere," took up the dual agenda of social justice and internal affairs during the 10th anniversary convention of the National Federation of Priests Councils in Seattle.

The delegates attempted to set a course for the 125 NFPC member councils, guiding them to a better understanding of themselves as both institutions of the church and members of society.

The delegates examined the history, achievements and expectations of the national organization as well as a variety of social issues ranging from disarmament to homosexuality.

FATHER JAMES RATIGAN of Joliet, Ill., was reelected to a second two-year term as NFPC president, defeating Father James Hogan of Helena, Mont., by a two to one margin.

Father Ratigan said the two most important resolutions passed by the delegates dealt with illegal aliens and family farms. The delegates directed the NFPC to convene a meeting of Priests' councils in southern border states to discuss a report on illegal aliens by the San Diego NFPC chapter. The resolution on family farms called upon the NFPC to call a meeting of member councils in states where the family farm is jeopardized.

In other resolutions NFPC delegates supported global disarmament, urged ratification of the Panama Canal treaties, and reaffirmed a 1974 resolution supporting the civil rights of homosexuals.

THE DELEGATES ALSO discussed problems, including image among fellow priests in their dioceses; varying degrees of decision-making effectiveness, usually tied to relationships with the bishops; disagreement among priests over social questions; and councils' relationships with diocesan pastoral councils.

In regional meetings the priests adopted plans for joint cooperation among local councils to meet the pastoral and ministerial needs of the church.



SIGN OF SUPPORT—A striking coal miner in Central City, Ky., clutches a piece of cheese and a sack of flour as he makes his way through a crowd of 10,000 miners who were given food by striking farmers. The farmers donated flour, cheese, frozen meats and fresh produce to show sympathy for the miners. [NC photo]

## Aid flood victims

NEW YORK—As an initial response to the recent floods in Tijuana, Mexico, Catholic Relief Services has sent \$10,000 to provide immediate aid to the estimated 10,000 flood victims.

## Father Gannon dies

NEW YORK—Jesuit Father Robert I. Gannon, former president of Fordham University and a well-known author and speaker, died March 12 at St. Vincent's Hospital in New York at the age of 84.

## Wires condolences

VATICAN CITY—In a telegram of condolence, Pope Paul VI expressed hopes that the Arab terrorist raid against two Israeli buses March 11 would not produce a "new chain of bloody violence."

## 'Science fiction'

VATICAN CITY—The director of a Catholic institute for genetics said he regarded as "science fiction" reports from the United States that a baby boy had been cloned—developed from a single human cell—from a wealthy man. In an interview on Vatican Radio, Prof. Luigi Gedda, director of the Gregor Mendel Institute of Medical Genetics and Gemellology (the scientific study of twins), also said it would be immoral to try the procedure.

## Discounts poll

PORTLAND, Ore.—Evidence that a majority of American Catholics favor artificial contraception and allowing the divorced to remarry in the church "will have no impact on church doctrine," said Archbishop Jean Jadot, apostolic delegate in the United States. The archbishop was commenting on a Gallup survey commissioned by the Catholic Press Association.

## Youth and values

ROME—Young people are victims of Italy's first crisis of values in its nearly 2,000 years of Catholic history, according to a leading figure in the Italian church. Jesuit Father Bartolomeo Sorge, editor of the Jesuit Review, *Civiltà Cattolica*, said in a talk in Rome March 8 that society must urgently give youth an answer to basic questions they are asking about life's meaning.

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# editorials

## Pro-lifers not always pro

The problem with the pro-life movement is that not everyone in it is pro-life. The distinction between those who are pro-life and those who are anti-abortion should always be drawn because anti-abortionists are not necessarily in favor of all pro-life causes. That sometimes makes being anti-abortion a joke.

Witness the decision of the March of Dimes to drop its programs diagnosing birth defects. Some are saying the March of Dimes has capitulated to pressure from the Right-to-Life movement. The March of Dimes claims to have made the decision for other reasons. Others note that the March of Dimes doesn't usually terminate programs abruptly.

What some anti-abortion groups have sought to do is determine that the search for birth defects means the elimination of birth. While it is true that the programs functioning through the March of Dimes ought not to be used as a means for deciding whether or not one will permit a fetus to come to term, neither should such programs be interpreted as automatically ending in abortion.

Fear is a disease which leads to a greater disrespect for life than the disrespect which is obvious and apparent. The fear engendered by some anti-abortion groups sometimes leads one to believe that it is not life which some seek to protect but privilege.

The pro-life movement cannot depend on Pharisaical moral uprightness. It must be directed by a disciplined, self-critical effort which seeks to enthuse us by the proclamation of the gift of life, not the self-indulging cry of fear.—T.W.

—living the questions—

## Closing of Latin School poses rash of questions

BY FR. THOMAS C. WIDNER

The closing of the Latin School leaves a lot of questions unanswered. Not the least of them is the future of Holy Rosary parish, a non-territorial parish whose status the past few years has depended on the existence of the Latin School. But the closing raises questions in other areas as well—the vocation crisis and the Priests' Senate.

The responsibility for the direction of priestly vocations in this diocese now rests largely on Fr. Mike Welch, Archdiocesan Vocation Director. That is, he is



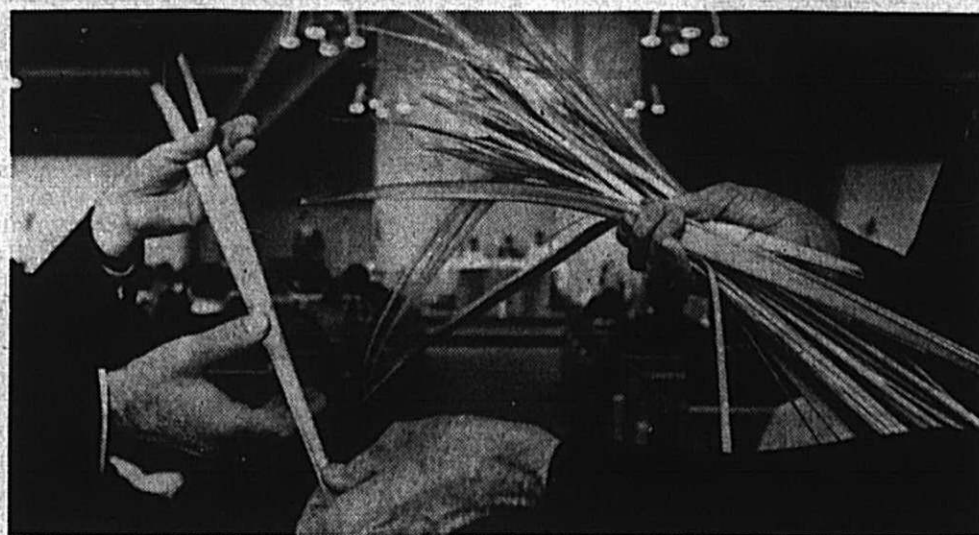
the one to whom many will look for guidance as to how to both increase vocations and nourish existing ones. In a sense, such expectations are unfair.

The Archbishop has the responsibility to see to it that he has priests to serve his diocese. He cannot carry out that responsibility without aids like Fr. Welch and his office and formerly without the Latin School and its staff. But neither can they carry out that responsibility without the assistance of the clergy and Religious at the local level. And the clergy and Religious can do little if encouragement does not come from the home. Like a chain of life, a vocation depends on many people, not just one or two.

**THE GREAT FEAR** I have now is that Fr. Welch will get about as far in promoting vocations as the Latin School staff did. By that I mean there is nothing to really indicate that Fr. Welch will have any more luck in gaining support for his vocation programs at the high school or grade school level from clergy, Religious and laity than did the Latin School. Whether the numbers are small or great, Fr. Welch will feel the same resistance from the same priests, nuns and parents who did not support the Latin School.

Certainly there will be much enthusiasm and much support for what he will attempt to do. Hopefully he will have added staff to work with. But none of his attempts will work without the conviction of the local pastor, principal, Religious, parent to encourage young men into the priesthood. The enthusiasm or lack of enthusiasm that adults reveal to children will produce the plus or minus results.

That enthusiasm or lack of it was reflected in the Priests' Senate. I do not believe there was any lack of genuine



**PALM SUNDAY RITE OPENS HOLY WEEK**—The traditional blessing of palms next Sunday will open the annual observance of Holy Week. The age-old ritual will be carried out in churches and institutions of the Archdiocese.

—taking lent seriously—

## Nazi holocaust of Jews apt topic for meditation

BY FR. ALFRED McBRIDE

The New York and Philadelphia public school districts have introduced a study of the Nazi holocaust of the Jews into the curriculum. To prepare for that, the writers interviewed survivors of the death camps.

One of them was a seven year old boy at the time. He had been in eleven camps. His job was to dispose of the bodies after gassing. The interviewers were so horrified they could not handle the testimony. He opened wounds and feelings too deep. They used professional veneers to fend off further involvement. "Thank you, sir. We will proceed with implementation."

A Catholic nun present at the time felt so bad about this that she went up to the man. She expressed regret and compassion and hoped that he would not feel any sense of residual worthlessness.

He thanked her and said: "Each Friday



evening, I gather with my wife and two daughters. I bless the bread and a cup of wine and pass them around. And then I kiss my wife and two daughters. That is my Shabbat (Sabbath). This is my heaven. To be alive and know the love of my wife and children."

During this week of the Passion of Christ, we may ponder the martyrdom of Jesus. Or the complex types of martyrdoms of various Christians. Or we may take time to dwell on the holocaust of the Jews in Nazi Germany—the martyrdom of a people.

While one death, whether on Calvary or in the Roman arena or at Auschwitz is enough to touch anyone's conscience, the incomprehensible cruelty of the murders should sober one's conscience for the rest of human history. Yes, this may sober our conscience. We must also come to cope with such a record.

The immense horror of the holocaust and the possibilities of hope and resurrection find new meaning in the (See NAZI, Page 5)

concern by the priest senators. But the ambivalence with which decisions were made this past week does say something about the confidence or lack of confidence that we priests still have in ourselves and our own feelings about vocations.

The statement of Archbishop Biskup regarding the Latin School was extremely direct in its concern for the attitudes of the priests toward the seminary. And although the decision was made by the Senate in honesty, it was not made with a positive sense about what the future of vocation education in this diocese will be. Perhaps that is the nature of the Church today. We often find ourselves taking real leaps of faith into the future—we often burn bridges without knowing what lies ahead.

**THE SENATE** has taken responsibility for a vocational structure. I don't think that body has taken itself seriously enough to accept those implications. The lack of an acceptable sub-committee report suggests that the decision was perhaps made in haste. Yet Archbishop Biskup himself in his statement pointed out that priests have known for six years that some decision would have to be made, and he felt they had plenty of time to make their feelings known. Lacking is an alternative program.

Some priests and Religious, upon learning of the Senate's decision on Monday, presumptuously talked among themselves of the Latin School closing. There seems not to have been either a knowledge or an awareness of the need for the Archbishop to accept that decision or reject it. That the decision was spoken of with such finality by some probably indicates the ignorance of some to the structure of the Priests' Senate and the procedure for decision making. On the other hand, it may also once again indicate the deep resistance of some in supporting the Latin School and the wish fulfillment to close it down.

Time will only tell. Was the large sum of money expended and the number of clergy personnel too great? Could more be done for less with fewer clergy? Experience with so-called alternative programs in other dioceses already suggests that such alternatives pay off even less than the high school seminary. The point now is that decisions have been made. Fr. Welch is going to need all the help he can get. Will those who didn't support the Latin School be any different in their support of him? If not, then the quality as well as the quantity of vocations will continue to decline.

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# letters to the editor

## 'Sentenced to death'

To the Editor:

I have just finished reading in the Criterion that my "alma mater" (Latin School) has been sentenced to death. Needless to say, I am disappointed.

Perhaps I am mistaken, but I was under the assumption that capital punishment was morally wrong. I was also under the assumption that a diocese is supposed to foster vocations rather than to take a step to decrease them.

I find it ironic that the decision to close Latin School comes just a few days after "Vocations Week" in the diocese. And even more bewildering is that the announcement comes exactly one month after the announced closing of the best high school seminary in the country, (St. John Vianney in Richmond, Va.). This all comes at a time when vocations to the priesthood are at an all-time low. Amazing isn't it?

Knowing that vocations are dropping off rapidly, there must always be a scapegoat

to the problem, and in this situation it has been given the title 'high school seminary.' The fact I find most sad about the closing of the Latin School is that once closed it will never open again.

I am well aware of the huge amounts of money being spent on the Latin School, and the decreasing number of graduates who continue toward the priesthood, but I am firmly convinced that the answer is not to close down the Latin School. It is my claim that being a high school seminary is not the reason for decreasing vocations.

I claim that the fault lies elsewhere—in three more important areas. The first area is the necessity of a quality program at the high school seminary level—one that balances academic, spiritual, social and apostolic programs. The school must take pride in and have confidence in its ability to help students grow in these four categories. In my opinion, a high school seminary (if run correctly) is the perfect place for a student to grow in his personal relationships with God, with others (both male and female) and with himself. There is no doubt that a high school seminary can be an asset to a diocese in search of vocations.

The second reason is the lack of parish priests who take an interest in their seminarians. For a young man who is exploring the possibility of a vocation to the priesthood, it is essential to have at least one person who has already made it to the priesthood to talk with, to relate to, and to be friends with. A parish priest—in fact, all priests and even bishops—can pave the road for a vocation by just taking an interest in seminarians.

The third and final reason involves parents and the surrounding community of young men searching out their vocation. Just a little encouragement, support and understanding can go a long way.

Now I realize that nothing can be done to change the decision to close the Latin School, but I just had to let my opinion be

## Cutting off the source?

To the Editor:

The past two weeks at the Latin School were dedicated to looking deeper into the life of a priest, to further our knowledge and to give us an insight into a priestly vocation. During those two weeks we were addressed by a number of priests as well as a Sister of Providence. Every one of those men and women expressed the extreme need for more priests in our diocese.

So what happens? The same week we get this plea for more priests we get the news that the Latin School is going to be scratched from existence, wiped from the slate. The diocese wants more priests, but they shut down the institution that has given the diocese 86 priests since its beginning in 1955. How can they shut off the source that has given this diocese 63% of their priests in the past ten years? How can they do that? They are completely contradicting themselves.

I question the validity of the evaluation. I think that the Priests' Senate should have conducted the evaluation first hand instead of judging on second-hand information. Why didn't any of the priests converse with some of the students about how they felt toward their school? This

known. I would like to take this opportunity to thank all of those people who made the Latin School such a great place to be while I was there.

In closing I would like to say that quantity of priestly vocations should not be of primary concern, but rather quality because that is where the future of our Church lies.

Daniel J. Kriech  
St. Meinrad College  
St. Meinrad, Ind.

## Few needy Catholics?

To the Editor:

After carefully reading the front page article in your March 3rd issue, "Faith stronger among readers," I wish to comment on a study covering five months in working with those in dire need in St. Vincent DePaul activity.

Out of 152 cases on the East Side of Indianapolis covering an area of about 600 city blocks, I have had only six cases of "practical" Catholics seeking help.

After discussing this with the pastor of a large East Side non-Catholic congregation, he stated they had had very few requests for help from members of his own church.

Talking with one of our own priests, he

agreed with one of my conclusions: Need knows no denominational distinction, but people with a church affiliation are more likely to resort to prayer for help, and this often brings on a psychological reaction that spurs them on to helping themselves rather than seeking alms.

God surely helps those who try to help themselves, and the fact that they do come to Him with their problems suggests His answer. Six Catholic families out of 152. While no religious affiliation tests are required for SVDP assistance, conservatively only 10% indicate any church affiliation. Does the world need an answer?

St. Vincent DePaul Volunteer Counselor  
Indianapolis

## Answers Collins letter

To the Editor:

Ms. Mary (Mrs. Joseph) Collins certainly managed to cram a lot of loosely connected material into her nearly incoherent letter of 3-3-78. Her subjects range from Communism, Maoism (there is a difference?), Socialism, and Lesbianism to prostitution. Obviously, Ms. Collins is not very well informed on any of her subjects.

For example, I am sure it would blow the lady's mind if she should pick up any copy of "Maryknoll," published by the Catholic Foreign Mission Society of America, and discover its decided advocacy of world socialism. She would find it outrageous that this fine publication and its Order of priests and nuns, as well as its lay missionaries are great admirers of the new

China and its revolution. In fact, Father Albert Imfeld recently published a book entitled "China As A Model of Development." Father Imfeld is a Swiss Bethlehem Father, and his work is being promoted by "Maryknoll Magazine." (See Issue, May, 1977)

It strikes me as absolutely ludicrous to even imagine that a "young lesbian" at the Houston IWY Conference in Houston, would rush up to a perfect stranger and announce that "We can't reproduce, so we must recruit," for whatever reason! Ms. Collins ignores the fact that many lesbians do and can have children. Ms. Collins chooses to be ignorant of the fact that any psychiatrist or psychologist will tell her that a child's sexual preference is already established by the age of five. Most

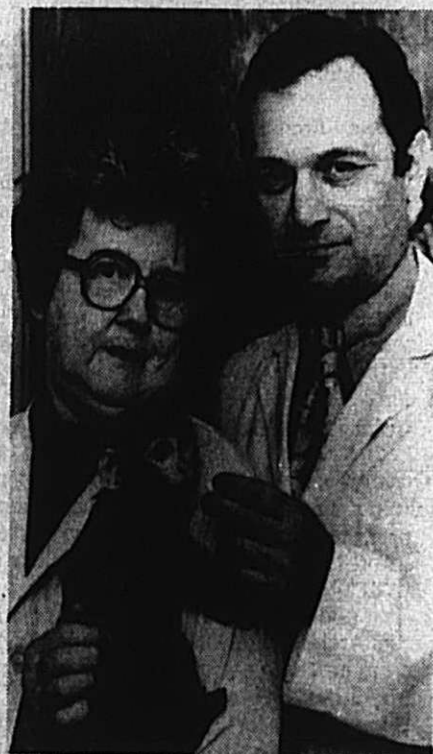
would have told them just how much we like our school, what it means to us and how special it is.

The relationships developed between the students and the faculty were just something that would have never, ever been seen at other schools. The faculty aren't just teachers, they are good friends. I feel very privileged to be a part of this school, but, at the same time, I am extremely saddened by the fact that I will never be able to return to the Latin School to see the picture of the class of 1978 hanging on the wall along with the other 19 graduating classes.

I didn't write this letter to try to change the decision that has already been made, because I realize that this was going to happen. I did write this letter to explain my feelings, along with a lot of the other members of our school, toward the decision to close the Latin School.

I do hope that this letter reaches the members of the Priests' Senate and also the Archbishop. I really would like to hear how the "leaders" of our diocese can justify telling 60 young men that "we want you as priests in our diocese, but we are going to shut down the institution that is helping you to pursue this."

Tim Fisher  
Member of the Senior Class  
Latin School of Indianapolis



FETAL SURGERY—Dr. Edward Taub, director of the nonprofit Institute of Behavioral Research in Silver Spring, Md., is pictured with his assistant, Mary Williams, and Herbie, a monkey which underwent surgery while still a fetus and was returned to his mother's womb. Dr. Taub believes the success of his research eventually will lead to surgery on human fetuses. [NC photo from the Washington Post]

molesters of five-year-old girls I have read about have been men, not women. I have never observed gangs of lesbian women hanging around kindergartens waiting for the little girls to come out! Recruiting, indeed!

Ms. Collins says that lesbians are "obsessed with sex." It seems to me that Ms. Collins and her idol, Anita Bryant, are equally obsessed with the subject. In a world with hearts full of hatred, who really cares how two people love each other? Is it not better to love than hate? Is this the "awful truth" Ms. Collins discovered in Houston? I wonder if she has discovered that other "awful truth" from Holy Scripture: "Judge not lest you be judged."

George B. DeKalb  
Bloomington, Ind.

testimony of the survivor quoted above. Millions of good and just people died senselessly in Auschwitz and Dachau. Fortunately, some of these good and just people survived to witness the possibility of hope in the face of a despair unimaginable to most of us.

**HOLY WEEK OFFERS** us the chance to ponder the death of six million suffering servants of the Hebrew Covenant, along with our brethren from the ancient Roman persecutions, plus modern Communist murders and above all with our good and just Lord and Savior Jesus Christ.

Resurrection and hope arose spontaneously from each of these brutal events. Take hope, therefore, not with the old leaven of sin and hate, but with the new Easter leaven of universal brotherhood and a heart uplifted to the very peak of the universe.

"Alleluia" means "Praise the Lord." No one could sing it if Christ had not done so at the Last Supper on the Way to the Cross. No one would dare if Christians had not sung it on the way to the Roman arenas. No one would have the heart, if the man of our story had not told us of his holy Shabbat.

The paradox of facing death with faith is that it draws from the dark jaws of apparent defeat the most astounding victories of the human spirit.

Over all of us this Holy Week stands the shadow of the Cross with its unrelieved humiliations. Yet that is a shadow already lined with the bright promise of an Easter dawn.

At the hour of Compline the monks sing, "In the midst of life we are toward death." Yet by the blessed wood the Cross we have an Ark that bears us to new life. "Hail O Blessed Cross. We adore thee, O Jesus, for by thy holy Cross thou has redeemed the world."

**PRAYER:** Lord Christ, crucified God, you sang an alleluia psalm at the end of the Last Supper on your way to betrayal and death. It is the only time your singing was recorded. Show us by this your insight into the bright hope that lay beyond the darkness of death. Stir us to bear with equal courage the Cross we must inevitably carry. We bless and adore you, O Redeemer of the world. Amen.



—the tacker—

## Faith and begorrah, it made Ole Tacker almost wish he were Irish

BY FRED W. FRIES

The O'Toole's, the Callahan's, the McCarty's, the McGinley's, the Shea's, the Barry's, the O'Connors, the Moriarty's, the Duffy's, the Dugan's and the Murphy's and sundry others of Irish blood got together last Sunday to mark the 106th celebration of St. Patrick's Day under the auspices of the Ancient Order of Hibernians.

In the morning the St. Patrick Division of the Order held the traditional Mass in St. John's Church, then marched to nearby LaScala's Italian Restaurant for a Communion Breakfast.

The other branch of the Order—the Kevin Barry Division—took a different



stance and held their festive meal at the Beef 'n Boards Theatre. Both events had one thing in common: plenty of old-fashioned Irish oratory, liberally laced with blarney.

The Beef 'n Boards bash was a unique dual affair. The cast of characters had to return for an evening encore when the afternoon dinner quickly developed into a sell-out. A capacity crowd of 500 (by reservation only) attended each session.

At the afternoon dinner, which we attended, there was a scattering of non-Irish types—Hudnut and Fries, to mention two. Another non-Irishman by the name of Biskup, who is recovering from surgery, sent his best wishes.

As might be expected, Irish wit and humor dominated the proceedings.

Though Pat O'Brien, the actor, got top billing, Father Thomas Carey, pastor of Christ the King parish, came close to

stealing the show.

In more than 30 years of covering Hibernian breakfasts, off and on, we thought we had heard all the really good Irish stories, but Father Carey proved us wrong. He came up with strictly fresh material, and his brogue, begorrah, was never better.

One of Father Carey's gems was the story about the fellow in Dublin who took his fishing rod out one day and started casting away in the dry street for imaginary salmon. A passerby stopped and observed the unusual procedure for a while, then asked: "Well, laddie, how many have ye caught today?" "Ye're the ninth," was the laconic reply.

Pointing up the subtlety of Irish wit was the story about the fellow who called the airline office to find out how long it took to fly from Dublin to New York. "Just a minute," replied the colleen at the other end of the line. "Good Lord, that's fantastic!" said the caller as he hung up the phone.

PAT O'BRIEN, the main speaker (his subject was Irish humor, what else?) paid Father Carey the supreme compliment when he called the Hibernians' state chaplain a "superb Irish story teller" and a "difficult act to follow."

"I'll make a deal with you, Father Carey," he laughed as he took the podium. "You tell the stories, and I'll hear the confessions." Then he proceeded to add a dozen knee slappers of his own.

Mayor Bill Hudnut, one of the earlier speakers, welcomed the veteran actor and his wife to Indianapolis and officially proclaimed Sunday, March 12, as "Pat O'Brien Day" in the Hoosier capital. "I don't know how I came to be invited," the mayor said. "I'm both a Protestant and a Republican." To which Toastmaster Tom O'Brien responded: "Us Irish love 'em all."

Pat O'Brien's top story in our estimation

was about the Irish monsignor who rarely gave a homily without saying something derogatory about the British. When Holy Week came around the bishop elicited a firm promise from the monsignor that he would refrain—during that most sacred week of the year—from casting aspersions on their British neighbors. All went well until Good Friday, when the monsignor spoke about Jesus and the apostles at the Last Supper. When Jesus said that one of them was about to betray him, the monsignor, no longer able to contain his emotions, had Judas Iscariot responding: "I say, is it I, Guv'ner?"

**OTHERS WHO SPOKE BRIEFLY** included 11th District Congressman Andrew Jacobs, Jr. and 6th District Congressman Dave Evans. Father Joseph Barry, O.M.I., Kevin Barry Division chaplain, gave the closing Benediction.

Special musical entertainment featured vocalists Mary Ann Chrisman and Irish tenor Pat Grant and harpist Barbara Murphy.

PAT O'BRIEN CLOSED his remarks on a serious note with the reading of an ancient Irish poem which left both him and his audience misty-eyed.

The celebration closed with a rousing rendition of "God Bless America."

It made Ole Tacker almost wish he were Irish.

## Archdiocesan Religious Studies Program scheduled at nine sites

The Archdiocesan Religious Studies Program for the spring term will be held during April in nine locations throughout the Archdiocese, according to Father Clem Davis, program coordinator.

Sessions will be held weekly for four consecutive weeks from 7 to 9:30 p.m. at all locations except Tell City where the sessions on Introduction to Scripture by Father David Coats will be on Tuesday, April 4 and 11, and on Thursday, April 6 and 13, from 12:30 to 3 p.m.

The spring sessions are open to all adults who are looking for ways in which to grow in the knowledge and appreciation of their faith. The courses may be applied toward certification for religion teachers in CCD programs or in the schools.

In addition to the four-weeks' program, the Archdiocesan Liturgical Commission will present a practicum in liturgical ministries at Batesville on Monday, May 1. Registration for this one-evening practicum can be made along with or separate from registration for the other courses. A fee of \$2 is required, and participants can earn three clock hours' credit toward catechist certification.

**THE FEE FOR THE** four-weeks' course is \$10. Those interested in enrolling are encouraged to pre-register before Thursday, March 30. A registration form appears on this page for the convenience of those who plan to participate.

The programs have been scheduled in the following locations: St. Louis School, Batesville; Our Lady of Grace Academy, Beech Grove; St. Charles Borromeo School, Bloomington; Providence High School, Clarksville; St. Bartholomew School, Columbus; St. Gabriel School, Connersville; Cardinal Ritter High School, Indianapolis; St. Paul School, Tell City; and Terre Haute District Center, Terre Haute.

At Tell City, the course on Prayer by Father Matthias Neuman, O.S.B., has been canceled because of conflicting schedules.

(Course offerings and their locations)

### BATESVILLE

St. Louis School  
Mondays—April 3-24

—The Epistles (Father Robert Weakley)

—Moral Issues (Father Wilfred Day and Father Joseph McNally)

—Catechetical Methods (Sister Mary Cecile Deken, O.S.B.)

—Practicum in Liturgy (May 1: Archdiocesan Liturgical Commission)

### BEECH GROVE

Our Lady of Grace Academy  
Thursdays—April 6-27

—Catechetical Methods (Sister Antoinette Purcell, O.S.B.)

—The Gospel of St. Matthew (Father Fred Schmitt)

—Ministries in Worship (Father Robert Mazzola)

### BLOOMINGTON

St. Charles Borromeo School  
Tuesdays—April 4-25

—The New Testament (Father John Beitans)

—Catechetical Methods (Sister Lucia Betz, O.S.B.)

—Roots (Matt Hayes)

### CLARKSVILLE

Providence High School  
Tuesdays—April 4-25

—Religion and Adolescence (Bob Larkin and Staff)

—The New Testament (Father Fintan Cantwell, O.F.M. Conv.)

—Current Moral Issues (Father John Schoettelkotte)

### COLUMBUS

St. Bartholomew School  
Tuesdays—April 4-25

—Indiana Church History (Msgr. John J. Doyle)

—Gospel of St. John (Father Robert Drewes)

—Catechetical Methods (Michael Donlan)

(See RELIGIOUS STUDIES, Page 7)

## REGISTRATION FORM FOR RELIGIOUS STUDIES PROGRAM SPRING 1978

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Parish \_\_\_\_\_ City \_\_\_\_\_

Course Name \_\_\_\_\_ Location \_\_\_\_\_

I am taking this course for:

☐ Certification ☐ Enrichment

I am taking this course as:

☐ CCD Teacher ☐ Parochial School Teacher ☐ Interested Adult

The fee is \$10 per person for the four week courses and \$2 per person for the one week course. Please make checks payable to: OFFICE OF CATHOLIC EDUCATION.

☐ Payment enclosed ☐ Payment preferred at first session

Please bill my parish (Parish name \_\_\_\_\_)

Return completed form to: COORDINATOR OF RELIGIOUS STUDIES PROGRAM, OFFICE OF CATHOLIC EDUCATION, 131 S. Capitol Ave., Indianapolis, IN 46225



—washington newsletter—

# What are rights of viable fetus after an abortion?

BY JIM CASTELLI

WASHINGTON—In Boston in 1974, Dr. Kenneth Edelin was charged with suffocating a 20-24-week-old fetus that survived an abortion.

In South Carolina in 1974, Dr. Jessie Floyd was charged with murder after he aborted a 25-week-old fetus which died after surviving for 20 days.

Today in Santa Ana, Calif., Dr. William Waddill is on trial after being charged with strangling an aborted 24-31-week-old fetus that survived an abortion.

ALL THESE CASES INVOLVE a common question—what are the rights of a viable fetus that survives an abortion? Put another way, does a woman's legal right to be freed from an unwanted pregnancy include the right to demand a dead fetus?

The U.S. Supreme Court has agreed to review several major cases that deal with these questions, including the Floyd case and a case involving a Pennsylvania law designed to protect late-term fetuses which survive an abortion. The court's rulings will present another major interpretation of its Jan. 22, 1973, Roe and Doe decisions striking down most state restrictions on abortion.

In those decisions, the court ruled that the woman's right to privacy takes precedence over the state's concern for potential life up until the time a fetus is viable, or able to live outside the womb with artificial aid. The court estimated the time of viability at 24-28 weeks, the end of the second trimester of pregnancy.

Section 5 (a) of the Pennsylvania law said a doctor about to perform an abortion is required to determine whether the fetus is "or may be" viable. If the fetus is or may be viable, the doctor is required to do his best to save its life. This can include using a different abortion technique as long as it does not threaten the life or health of the mother.

On a practical level, this means a doctor would be likely to use hysterotomy, a procedure similar to a cesarean section, because the chances of the fetus surviving

an abortion are greater in this type of procedure.

THE PENNSYLVANIA LAW was challenged by Dr. John Franklin and the Obstetrical Society of Philadelphia who argued that it restricted the freedom of doctors and women seeking abortions. A three-judge federal court heard testimony that a fetus may be viable at as young as 20 weeks. An estimated 1%, or about 10,000, of the more than a million abortions performed each year are performed when the fetus is 21 weeks old or older.

The three-judge court ruled the section unconstitutional because, it said, the "may be viable" period was an attempt to carve out a new period in the second trimester of pregnancy in which the state could regulate abortion.

The Supreme Court had earlier asked the same three-judge court to review the Pennsylvania abortion law in light of its June, 1977, decisions which held that states were not required to pay for abortions and could refuse to do so out of concern for potential human life.

The three-judge court changed its decisions in other areas to conform with the June decisions, but maintained that the viability section was still unconstitutional. Pennsylvania appealed and the Supreme Court agreed to hear the case.

IN APPEALING TO THE Supreme Court, J. Jerome Mansmann, a special assistant attorney general, argued that Section 5 (a) simply writes into the law the Roe "concept that if an abortion is to be performed after viability, the physician should attempt to preserve the baby's life."

Mansmann said that the concern about the "may be viable" period was meaningless because the law simply regulates and does not prohibit abortion when the fetus is viable.

In 1976 the Supreme Court issued some technical and muddy rulings on a Missouri viability law, but the thrust of that decision can be read as support for laws protecting



PALM PROCESSION—The Palm Sunday procession on the Via Dolorosa in Jerusalem is one of the more colorful celebrations of the Easter season. The procession begins at the Garden of Gethsemane and enters the Old City through St. Stephen's Gate. [NC photo]

## Religious Studies (from 6)

### CONNERSVILLE

St. Gabriel School  
Thursdays—April 6-27

- Catechetical Methods for High School (Daniel Armstrong)
- The Bible: God's Sourcebook for Me (Father Robert Sims)

### INDIANAPOLIS

Cardinal Ritter High School  
Tuesdays—April 4-25

- Basic Judaism (Larry Elsberg)
- Catechetical Methods for High School (Sister Mary Slattery)
- Religion in the Home (Mr. and Mrs. Dave Berg)
- Introduction to St. Paul (Don Kurre)

### TELL CITY

St. Paul School  
Mondays, Tuesdays, Thursdays  
April 3-24

- Introduction to Scripture (Father David Coats, April 4, 6, 11 and 13 from 12:30 to 3 p.m.)
- Liturgy: How Did It Get That Way (Father J. Nicholas Dant)

### TERRE HAUTE

Terre Haute District Center  
Thursdays—April 6-27

- Sexuality (Ernest Collamati)
- Responsible Adults Teaching Children to Become Responsible (Father Jeff Godecker)
- Children's Liturgies (Sister Beth Duffy and assistants)

viable aborted fetuses.

William Ball, an expert on church-state and abortion law, says it is "good news" that the Supreme Court decided to hear the Pennsylvania appeal. He said it would be "a major step forward" if the Supreme Court upholds the law.

Ball cautions that it is dangerous to try to predict what the Supreme Court will do. But given the background of the Missouri decision and the abortion funding decisions, there seems to be a good possibility that the court will uphold the Pennsylvania law.

**James A. Bandy**



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# chancery report

**OFFICE OF WORSHIP**—At its March 2 meeting, the Archdiocesan Liturgical Commission unanimously approved revised Articles of Procedure. These will be forwarded to Archbishop Biskup for his ratification. . . . Sr. Mary Margaret Funk, O.S.B. will conduct two sessions with the Archdiocesan Liturgical Commission to facilitate long range planning and goal setting. These meetings are scheduled on April 19 and May 4. . . . 27 people participated in the cantor follow-up session in New Albany on February 23; the **Cantor Workshop Day** for the Indianapolis area has been rescheduled for Monday, April 10, 7-9:30 p.m., at the Latin School; Charles Gardner will participate in the National Association of Pastoral Musicians' Convention in Scranton, Pa. on March 28-31; a **Folk Musician Workshop** will be held Saturday, April 22, 10 a.m. to 4 p.m. at the Latin School. It will be conducted by Fr. Ed Gutfreund, a priest of the Archdiocese of Cincinnati and nationally known folk musician. Topics for the day will include liturgical style, presence, technique, repertoire. . . . Nearly 100 people from 20 parishes participated in the **Holy Week Planning Workshop** on February 25 at St. Rose parish in Franklin. A packet of materials, prepared by the Office of Worship, was distributed to each parish. . . . Fr. Eugene Walsh, noted liturgist and instructor at Catholic University, will conduct a **Liturgy Day for Priests** entitled "Priest Celebrant and Celebrating Community" at Marian College, Indianapolis, April 12, at 10 a.m. . . . The Confirmation Study report is due to be completed at the end of April. . . . Deacons will meet with members of the Commission to plan the Ordination Liturgy for May 20. . . . Consultation continues at various sites for church renovation.

**OFFICE OF CATHOLIC CHARITIES**—340 Indochinese refugees from the Archdiocese attended two meetings at the ASM office during February regarding the change of immigration status procedures. Technical assistance in the completing of governmental forms, photographing and finger printing was provided. . . . 39 couples from the Archdiocese attended a Natural Family Planning Seminar co-sponsored by ASM and St. Simon's parish, Indianapolis. Resource persons for the seminar included ASM staff and persons from the Couple-to-Couple League of Cincinnati. A duplicate conference is

scheduled for the New Albany Deanery and another for Terre Haute in the summer and fall. . . . Simeon training sessions involving 11 volunteers were held at St. Mary-of-the-Woods Village. . . . The Terre Haute Regional office under the Title VI CETA Program hired three new staff persons who have launched a consumer credit counseling bureau for the Terre Haute area. . . . On April 6, Archdiocesan Social Ministries is coordinating the annual archdiocesan-wide Senior Citizens' Mass. The special Masses will be celebrated concurrently in New Albany, Terre Haute, Richmond and Indianapolis. . . . The Simeon Project is being launched in the Terre Haute parishes of St. Ann, St. Benedict and St. Joseph during March. . . . Birthline training sessions for volunteers of Greencastle, Greenfield and Indianapolis are being held in March. Later, the Birthline Project will be implemented in Greenfield. . . . Catholic Social Services recently mailed to all priests the announcement of the "Children Facing Divorce" program. This is a set of six weekly two-hour meetings utilizing modern techniques such as video-tapes which allow parents and children to express their feelings about divorce in a safe, professional atmosphere while relating to other children and adults who are experiencing the same feelings.

**OFFICE OF CATHOLIC EDUCATION**—This year, 1978-79, for the first time, contracts are to be used by boards of education in the employment of Catholic educational administrators, both directors of Religious Education and principals. The contract format for the parish requires the signatures of the pastor, who is chairman of the board, the board president, the administrator and superintendent on the contract. The procedure, therefore, is that the board hires the administrator, the administrator hires the staff. (For principals refer to Rule 4111 of your policy manual). . . . Women and men Religious Communities serving in the archdiocese are in full support of this procedure. . . . For district administrators, signatures of the president of the board, the principal

and superintendent will be required until a decision on deaneries and boundaries is made and deans are appointed by the Archbishop. . . . The Office of Catholic Education budget has been approved by the Archdiocesan Board and has been submitted to the Archbishop for ratification. The Board is also asking that the Archbishop have the Office of Catholic Education financial records audited once every six months. The Board is also asking the Archbishop to allow the Office of Catholic Education to defer payment of Cost of Living Increase for lay staff until July 1, 1979 in order that exact figures may be reflected in the budget. All these are pending Archbishop Biskup's action. . . . On Feb. 16, Sister Mary Margaret Funk, O.S.B. met with 12 administrators who conducted the Religious Education Outcomes Inventory of NCEA last fall. As a result of the session the staff developed a tape to enable the teachers and administrators to interpret the scores and use the test diagnostically for curriculum improvement. 508 school students and 120 CCD students were tested. We agreed to recommend that other parishes and schools use the test next year. . . . The Religious Studies Program (RSP) in the Tell City District has been postponed until April due to fuel constraints. All other RSP programs are scheduled in April. . . . Catechist Certification is being thoroughly studied. A feasibility study is exploring the possibility of shifting the program toward a yearly expected program offered on the local level as well as diocesan and publically connected with a commissioning ceremony on Catechetical Sunday. . . . Sister Helen Jean Kormelink, O.S.B. and Stephen J. Noone have scheduled 14 school visitations for March, eight of which are outside Indianapolis. . . . The Department of Schools convened a meeting for all archdiocesan principals on March 8 at Holy Spirit School, Indianapolis. The three-part agenda included a departmental report, general discussion session, and liturgy. . . . Sister Helen Jean and Sister Mary Margaret Funk are working with Search Committees in the Selection Process for educational administrators. These committees are currently writing

descriptions of job openings which will be forwarded to the OCE. Subsequently, these openings will be disseminated to a variety of religious communities, university placement offices, and dioceses throughout the country. Recruitment Day is scheduled for Saturday, April 8. . . . The Reading Adoptions Committee held two successful presentations at Holy Family School, New Albany and Ritter High School, Indianapolis. Sixty teachers and principals attended the presentation at Clarksville. Almost 250 were present at the Indianapolis meeting. Following the examination of many potential adoptions, the committee has tentatively selected four textbook series as the multiple adoption for the archdiocese. Contract prices must now be negotiated prior to final adoption.

**CYO**—Plans are being finalized for the 1978 Archdiocesan Convention to be held on April 14, 15 and 16, at Sccecina Memorial High School. **Michael A. Carroll**, a CYO Board Member and a Special Assistant for Indiana Office of U.S. Senator Richard G. Lugar, has been invited to be the keynote speaker for the convention. The Youth Council picked "There Are No Strangers Here, Only Unknown Friends," as the theme for this convention. . . . The second section of the CYO Music Contest will be Sunday, April 23, at Sccecina High School. . . . St. John Bosco Guild will hold a day of Recollection at Fatima Retreat House on Thursday, March 16, 1978 for the Executive Board Members and their invited friends. . . . Many grade schools cancelled 8th Grade retreats and followups due to the weather. These programs are being rescheduled for April and May. . . . A Search weekend is scheduled for April 28 and 29. The team of high school and college students will begin meeting on March 18. . . . A Christian Awakening retreat is planned for April 30. Three committees are being formed by students involved in Search and Challenge. These Committees will take on some of the work of Search allowing students to take on more of the responsibility of their ministry, and make use of their creativity and develop leadership skills. The students will plan renewal Masses, develop a method of communications by phone and a newsletter, and acquire Care-Power letters and supplies for future programs.

## —question box—

# Reader discouraged because prayers go unanswered

BY MSGR. R. T. BOSLER

**Q.** How does one keep having faith in prayers when things keep going wrong? The Bible says: "Ask and you shall receive." I get nothing I pray for. I really need a miracle. What can one do when prayers don't seem to be answered?

**A.** You keep on praying. "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you" (Luke 11:9.) What you find may be surprising; what opens up before you will be something greater than you asked for. God has his own ways of answering.

The same Jesus who promised that prayers would be answered kept saying in the garden of Gethsemani: "Father, you have power to do all things. Take this cup away from Me. But let it be as You would have it, not as I" (Mark 14:36). The answer



was not escape from death but the Resurrection. The Letter to the Hebrews has a meaningful comment on this: "In the day when He was in the flesh, He offered prayers and supplications with loud cries and tears to God, Who was able to save him from death, and He was heard because of his reverence. Son though He was, He learned obedience from what He suffered" (Hebrews 5:7-8).

Jesus prayed as He taught us to pray: "Thy will be done on earth as it is in heaven." And so John interprets the promise that prayers will be answered in this fashion: "We have this confidence in God: that He hears us whenever we ask for anything according to His will" (1 John 5:15).

Keep on praying. You may not get a miracle, but if you pray as Jesus taught us, you will learn obedience through suffering and a share in the Resurrection. You will gain strength from God to accept whatever happens as a means of growing in love and find a peace that will be much

more precious than the things you prayed for which you thought so important.

**Q.** In a recent column you seemed to indicate that abortion might be justified under certain circumstances; you gave the case of a cancerous uterus. I thought that abortion was not countenanced at all by the Church. Could you explain?

**A.** Direct abortion is forbidden by the Church, but not indirect. The column you refer to discussed the moral principle of double effect, which permits one to perform a good action that is directly intended even though simultaneously an evil occurs. In the case of a tubal pregnancy or a cancerous uterus, the mother's life is threatened, and the fetus cannot be brought to term. Catholic Hospital Directives permit surgeons to remove the diseased uterus or the tube, considered diseased, even though this means the fetus will die. This is considered an indirect abortion, which the Catholic Church has always allowed.

**Q.** Can a Catholic be married today by a minister in a Protestant Church? Can a non-Catholic be buried with a requiem Mass in the Catholic Church?

**A.** Yes to both questions. A bishop may dispense from the Catholic form of marriage and allow a Catholic to be married by a minister in a Protestant Church or even by a justice of the peace.

Unless there is a local law to the contrary, a non-Catholic may be buried from a Catholic Church with a Mass. There should, of course, be some link with Catholicism. A Protestant married to a Catholic would be an example.

**Q.** I have donated my body to a medical center. I am totally ignorant on church procedure. Is there a funeral service?

**A.** It is not necessary to have the body present to have a Mass of the Resurrection at the time of death. Your relatives may arrange for such a Mass to which friends would be invited through newspaper notices.



# Not so evident, but evident in more places

By Cathy Haven

Scientific breakthroughs, technological marvels, space exploration, ecumenical dialogue, dialogue between Christian theologians and scientists, search for peace between nations mark the last quarter of the 20th century. The most rapid growth in knowledge and understanding the world has ever known is the history we are writing.

Today's adults remember a man who was pope for a short time only. But his impact on the world was great — Pope John XXIII. Through his efforts, Vatican II was called. The result? The growth of the Church was accelerated. A part of the growth brought about has been what might be called expansion of the lives of sisters.

The Vatican urged religious communities to reexamine their rules, to experiment with new ideas and even to rewrite constitutions to respond to the much larger call for renewal of the Gospel in today's world.

A LITTLE more than a decade ago, sisters were either teachers, nurses, working in the missions or contemplatives. All were easily identifiable by the habits they wore.

Today we will not always recognize a sister as she walks down the street. She may be wearing contemporary clothes. The nun we do recognize on sight has

adopted a modified habit. Her outward appearance has changed. What has not changed is her dedication. She is the bride of Christ. She has given herself totally to Him.

But we see her in a wider variety of places. While she is still in the classroom, the hospital, the foreign mission and the cloister, she has recently entered the world of business and government, ministry to the migrant worker, the jailed, the homosexual and the prostitute. Wherever there is need, you will find her.

The sister's role in education has even expanded. She leads parish programs, adult education and religious education programs. Health care finds her operating a major metropolitan hospital and establishing inner-city clinics.

HER ROLE in the foreign missions has undergone change, too. Priest shortages have caused her to take over many of a pastor's duties: administering sacraments, conducting funeral services and preaching.

Alongside priests, sisters are chaplains in hospitals, prisons, college campuses and police departments.

Spurred by increased educational opportunities which better equip her for the world, and freer to live among the people and dress in a less distinctive manner, she is asserting herself as a committed and involved church member.

Religious life in the modern world has simply opened new avenues while leaving valuable avenues found in an earlier age open. The need for those who choose to spend their lives in prayer has not ceased. In fact, there has never been a time when we need contemplative orders of nuns, brothers and priests more. Vocations to the contemplative orders are actually on the upswing. Meditation is undergoing a kind of rediscovery.

MOTHER TERESA of Calcutta is a 20th-century example of sisters who have chosen one of the new ways. She ministers to the aged, the infirm. She does not wait for them to be brought to her. Mother Teresa and the sisters in her community go into the streets of India to find the abandoned. Their ministry, too, encompasses teaching the young.

In this country, there are countless women who represent the expansion of their religious vocations. Among them are Congregation of St. Joseph Sister Lorraine Polacci and Congregation of the Humility of Mary Sister Elizabeth Thoman.

Sister Polacci has taught, then gone on to community organizing. She now organizes congressional districts for Bread for the World.

Sister Thoman is director of the National Sisters Communication Service (NSCS), founded in 1975 by a task force

from the Leadership Conference of Women Religious, the National Sisters Vocation Conference and the Sisters Formation Conference. The NSCS seeks to make sister-communicators more knowledgeable and professional in their efforts, to work with religious communities to understand the importance of communications work, and to mobilize the sister power that is already sensitive to social justice issues.

SISTER THOMAN says: "The Church in each age has had to examine itself. Where are we going? What is our mission? How can we touch the lives of others? Public relations is not a substitute for mission. It is an aid to mission. It is a method of multiplying the effectiveness of community."

Many centuries ago Angela Merici broke away from the idea that the cloister and contemplation were the only form of religious life open to women. It was a revolutionary idea then, and like all new ideas, did not gain immediate universal acceptance. For us, the idea of seeing nuns in contemporary dress and working out in the world is a revolutionary one. Our acceptance, too, has not been an instantly enthusiastic one. But we're beginning to see the fruits that the expansion of sisters' roles brings to the Christian world. Diversity is enriching the religious life and beckons youth to join its ranks.

1978 by NC News Service

At Springback Christian Center in South Carolina, Dominican Sister Elizabeth Condon works with a baby in a health clinic.





# St. Angela Merici

## and the Ursulines—

*'That girls should be*

*educated at all*

*was bad enough,*

*but that they*

*should presume*

*to teach—well!'*

By Father John J. Castelot

Today one hears a loud hue and cry when nuns change their life styles and take on new ministries. One would think

### Profile in history

there was an immutable divine law decreeing that sisters should live only in convents and confine their activities to the classroom.

History tells a different tale. Women's congregations have been changing and adapting ever since they began and usually, as now, the changes have been considered revolutionary and scandalous. St. Angela Merici's career is a striking example of this phenomenon.

She was the first to organize young women for the education of the young. That girls should be educated at all was bad enough, but that they should presume to teach — well!

ST. ANGELA has other modern counterparts too. She was what we call a late vocation, starting her life's work when she was about 40. And she is representative of a growing and increasingly vocal group in the Church, the singles who want to become involved in the Church's mission but for whom the structured religious life holds no attraction.

St. Angela was born on March 21, 1474(?) in Desenzano on the shore of Lake Garda in northern Italy. Her parents were of modest means, but they gave her a good upbringing. Orphaned when she was only 10, she went with her

older brother and sister to live with a fairly prosperous uncle at Salo.

Tragedy struck again when she was 13. Her sister died — a severe shock aggravated by worry over the fact that she had been unable to receive the last sacraments. This was the occasion for the first of many extraordinary religious experiences, a vision in which she was assured of her sister's salvation. Her relief and gratitude led her to dedicate herself more fully to God, a dedication which found practical expression in her becoming a Franciscan tertiary. As such, she maintained her usual life style but, in imitation of St. Francis, she lived very austere, desiring to own nothing and subsisting on bread, water and vegetables.

WHEN SHE was about 22, her uncle died and she went back to her birthplace. There she grew increasingly concerned about the plight of the poorer children, who knew not the first thing about their religion. She decided to do something about the situation and talked it over with like-minded young women. Like her, they were without material resources or political connections, but they caught her enthusiasm and looked to her for leadership. This was a role for which she was admirably equipped by nature; in addition to strength of character and solid holiness, she was endowed with charm and physical attractiveness.

Their enterprise succeeded so well that St. Angela was invited to initiate a similar venture in Brescia. Thus did Pro-

vidence arrange for the gradual fulfillment of a prophecy she had received in a vision years before. She had seen a procession of young girls going up to heaven on a luminous ladder and had heard a voice saying: "Take heart, Angela; before you die you will found at Brescia a company of maidens similar to those you have just seen."

ST. ANGELA'S influence spread and many men and women came to share her ideals. About the year 1533 she organized her followers a bit more formally. She started a novitiate in a house with about 12 of them; the others continued living at home. In 1535, 28 girls consecrated themselves, along with her, to God's service under St. Ursula's patronage. Thus the Ursuline Order was founded. At first, however, it was not a religious order but rather what we call a secular institute. Teaching sisters were too much of a novelty. Its members wore no distinctive garb, took no vows, and lived at home. St. Angela directed them for five years until her death on Jan. 27, 1540.

In 1544, at the insistence of St. Charles Borromeo, the group was given canonical status as a congregation by Pope Paul III.

St. Angela left this common sense recommendation to her sisters: "If, according to times and needs you should be obliged to make fresh rules and change certain things, do it with prudence and good advice."

1978 by NC News Service



**KNOW YOUR FAITH**



# 'Some persons simply are prodigals of praise'

By Father Alfred McBride, O.Praem.

Nuns without habits? Sisters living in their own homes? Consecrated virgins seeking out their own form of Gospel ministry? Is such a thing possible? Sounds very modern. Appears to be a contemporary breakthrough. Yet over 430 years ago, a bright and dedicated woman, named Angela Merici set in

## Profile for today

motion just such a revolt from the traditional view of nuns living in monastic cloister. She founded what we might today call a secular institute in the city of Brescia, Italy, in 1535.

Angela assembled a group of women who wished to engage in a variety of ministries, each according to her personal calling. They lived in their own homes, practiced consecrated virginity, met once a month for mutual support and future planning and used their private time for spiritual development.

Angela and the original 28 ladies chose St. Ursula as a patroness. This Company of St. Ursula or the Ursulines, as they would come to be known, enjoyed their freedom of movement and used it to teach Christian doctrine, visit the hospitals (with a special ministry to those with venereal diseases) and help out in parishes. They were the first group of

religious-minded women to break with the idea that cloistered contemplation was the only form of religious life open to them.

**MALE RELIGIOUS** orders had begun to cope with this four centuries before. One such example was the Order of St. Norbert in the 12th century, in which monastic practice was combined with an active ministry to the world. This was brought to full flower by the Franciscans and Dominicans in the 13th century and the Jesuits in the 16th century.

Women could only hope to do this when the culture favored a more liberating role for them in society. Such must have been the case in 16th-century Brescia. The idea of single, unmarried women moving freely in the world and practicing ministry to the ignorant, the sick and the downtrodden may seem commonplace to us. It was a new idea then, and one that must be admired in the bold move of the Company of St. Ursula. Flexibility was written into their rule: "If according to the times and needs you should be obliged to make fresh rules and change certain things, do it with prudence and on good advice."

The succeeding centuries saw a curbing of this original freedom, but the ideal of active ministry never died. Forty years after the original founding, Charles Borromeo insisted the sisters live in convents rather than in their own homes. Incidentally, this is the first time a male exercised a significant influence over the internal affairs of the Ursulines. They are

one of the few female religious orders in whose founding a man was not instrumental.

**BY THE YEAR 1700**, the Ursulines were finally cloistered, a condition for being accepted as nuns in the Church. Yet they did not abandon Angela's dream of public and active ministry. They insisted on having a fourth vow of teaching so that they would have an apostolate. They remained inventive in finding ways to do active work for the Church. The Ursulines of New Orleans, for example, established genteel hostels for marriageable young women. The year was 1727. They taught the young girls "all they needed to know" about marriage and taking care of a home. They even produced an "Ursuline Cook Book."

So involved were they in the history of New Orleans, that their recent 250th anniversary was feted as a major civic event in that city. And so "worldly" were their 19th-century concerns that they sent a worried letter to President Jefferson about the Louisiana purchase. They feared that being bought by a Protestant country would mean prejudice against Catholics and the end of their work. Jefferson assured them they would have the freedom they sought.

The liberating force for active ministry begun four centuries ago by the Ursulines generated hundreds of orders of religious women and literally millions of members. That first Angel of Mercy (Angela Merici) brought the women of



*Sr. M. Emmanuel Collins, a  
'seal of hope in many hearts'*

the Church a fresh vision of ministry, still being implemented to this day. And still being fought for as well.

Our thanks and encouragement abide with them all.

1978 by NC News Service

## A contemporary Order 430 years ago

Mary Maher

Many of us who open the New American Bible see on its introductory pages the name of Sister M. Emmanuel Collins, O.S.F., one woman among some 50 editors of this translation. And many more of us who know Sister Collins rejoice that her name will be long inscribed in the sacred book with those of Judith, Esther, Ruth and Mary.

Born in San Francisco of Irish-American heritage, she was educated in California schools and later went to South Dakota where she was graduated from high school. A few years later she entered the Sisters of Saint Francis of Rochester, Minn. She was graduated from that community's college, the College of Saint Teresa. She then taught in several parochial schools before she entered Yale in 1932. She was the first sister to earn a doctorate in English at Yale.

Returning to Minnesota, she became an instructor and head of the English department at the College of Saint Teresa. She was an instructor and assistant pro-

fessor at The Catholic University of America in Washington, D.C., for several years and served as academic dean at her own college for 20 years.

**SISTER COLLINS** is one of the influential persons who gave form to the Sisters Formation Conference in the 1960s. She had previously studied the education of sisters in France, Italy, Germany and England on a grant made by The Fund for the Advancement of Education of the Ford Foundation. As a member of the editorial board of the Confraternity of Christian Doctrine, she worked on the translation and edition of the New American Bible. She was a member of the general council of the Sisters of Saint Francis, her religious community, for many years.

Many today who write of the struggle for equality for women note that the churches and synagogues sometimes ask an ambiguous loyalty to that liberation movement. And such writing asks a choice not unlike a Robert Frost poem that speaks of choice as two roads that diverge in a yellow wood. There is truth in such statements but perhaps a kind of

more invitational truth is in a person like Sister Collins, who has spent many years as a professional woman trying to create crosspaths between the rights of women in the churches and in the culture. Hers is the gift of being able to make many relational connections in the midst of profound and often disturbing distinctions.

**SUSAN SONTAG** in her recent work on the psychology of photography has said that we can learn more from the reasons we take certain photos than we can learn from the photos. Those who know Sister Collins like their pictures of her.

Our pictures do not capture her but they indicate the seal of hope which her life is in many hearts. Shots of this woman standing at dozens of podiums bent toward the audience to create the illusion of their brilliance rather than her own. Pictures of dozens of classrooms where Chaucer, Shakespeare, Ezra Pound, medieval drama and many poets, philosophers and novelists came to have human features right there inviting students to believe in the raw potential of human creativity.

Scene photos of her participating in civic and state functions, laboring with ardor for justice for others. A woman worshipping with her community who so loves her. A lector in recent years at eucharistic celebrations. A person of prayer, of wise counsel and abundant knowledge. A friend relaxing and sharing fun events. A woman talking as easily with the men who swept campus walks as with those seeking to determine the final accent marks on a scholarly translation. A charming humorist who knows the fact of human tragedy and yet gives weight to the incongruity and the comic which lies within life. A modern pioneer of great faith.

And perhaps her choice picture? The one with her great friend, Francis.

Many American women and men are much the richer for the life of Sister Emmanuel Collins. Is she ahead of her time? Perhaps. Or perhaps she seems to have been a step ahead because she is so fully alert and energetic. As we turn the pages of our picture albums, we become aware that some pioneers simply are prodigals of praise.

1978 by NC News Service



## Profile of a nun:

# The teacher has to learn and grow, too

By Father Joseph M. Champlin

We first met nearly 20 years ago when I was a young priest and she an idealistic adolescent.

To those who knew her only on the surface or judged by externals, this teenager seemed carefree and fun loving, pretty and popular. She had boyfriends, cheered at basketball games and sang in a special chorus. The girl, let's call her Claire, belonged to a high school sorority and was known occasionally to steal a smoke or sip a drink. Her middle-class, devout Catholic parents kept Claire in good clothes, at a parochial school and under loving supervision. She received high marks and held leadership posts.

In those late 1950s and early 1960s, many girls her age entered the convent immediately after high school. Who were the "chosen" or the "victims," depending upon the point of view, became a major topic of gossip and telephone conversation among students in the senior year.

**CLAIRE PRETTY** much escaped the rumors. Few peers expected this girl to leave all and become a nun. She had, in their opinion, too much going for her.

But another side of Claire remained hidden to many. They did not know she frequently, almost daily walked to morning Mass and made special trips for regular Saturday afternoon confessions. They likewise failed to detect the attraction within her for a life of service, generosity and perfection symbolized by the sisters in their black veils and starched white coronets.

It was, then, a bit of a shock to her friends when Claire left for the novitiate

that fall. It was perhaps more of a shock to her when she arrived at the mother-house. Plain, drab clothes. Simple meals. Tight discipline. Hours of prayer. No cigarettes. No drinks. No boyfriends. No home visits.

Many dropped out, but Claire hung on, grew as a person, and several years later made her initial vows.

Like so many, she immediately prepared for a teaching career and then began work in a parochial school.

**AROUND THIS** time, however, within the Church and religious communities, clouds of unrest were beginning to creep over the horizon. Claire succeeded well in teaching and earned a master's degree through weekend and summer study. But the restlessness of those unsettled 1960s slowly stole away the serenity and stability of her early life as a sister.

The nun's distinctive habit changed, modernized, then, for most, finally disappeared altogether. She wore attractive clothes again. She smoked. She enjoyed a cocktail. She watched countless classmates and dear friends leave the religious life. She prayed less often and lived less simply.

But Claire continued to excel in her teaching and remained faithful to her commitments. She wavered a bit, here and there, but she persevered.

Eventually, for complex reasons, she left the teaching field and entered a totally new apostolate — the service of God's poor. With a sister partner and other trained social workers, Claire now labored with and for widows, unwed mothers, and welfare families.

**SHE HANDED** out money and

helped confused, frightened people wade through governmental red tape. She counseled couples, visited the sick and comforted the bereaved.

She also found her interior life had changed.

Claire lives at the present quite simply in a modest apartment.

She has distributed many of her attractive clothes to women who need them.

She gives away what little money she has like a millionaire.

She works incredibly long hours.

She prays more often, at greater length, and with increased intensity.

She enjoys a deep peace, a mature joy, a profound satisfaction, a strong commitment to the religious life.

Claire, in her 30s, now feels like a wounded, but wiser veteran of life's burdens; but she also seems to have attained the goal of inner happiness, an ideal which drew her to the novitiate nearly two decades before.

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## Discussion questions

1. What has caused expansion of roles in the religious life of sisters?
2. How do you feel about the changes in the sisterhood? Discuss.
3. What things remain the same about the religious life of sisters?
4. Why do you think vocations are increasing in the contemplative orders of nuns? Discuss.
5. Discuss Sister Elizabeth Thoman's statement: "The Church in each age has had to examine itself. Where are we going? What is our mission? How can we touch the lives of others?"
6. Why were St. Angela Merici's ideas revolutionary in her time?
7. What grew out of St. Angela's new approach? Do you see any parallel in the 20th century? Discuss.
8. Why did St. Angela's original idea of freedom undergo change? What

remained the same in the Ursuline order?

9. What led St. Angela on the path of devoting her life serving others?

10. How do you think St. Angela would fit into our world? Discuss.

11. Discuss this statement made by St. Angela: "If, according to times and needs, you should be obliged to make fresh rules and change certain things, do it with prudence and good advice."

12. What have been some of the contributions to the Church made by Sister Emanuel Collins?

13. In what ways does Sister Collins represent the expanded role of sisters?

14. What are the necessary ingredients for commitment to the religious life? Discuss.

15. Do you feel that the religious vocation of nuns is a relevant one in the 20th century? Discuss.





**RECALL OF PAPAL CAR**—A Cadillac given to Pope John XXIII in 1960 is the subject of a recall by General Motors for a defective part if the car can be found. The vehicle, which was given away or sold several years ago, was donated by some alumni of Notre Dame University and blessed on March 16, 1960, when this photo was made. [NC photo]

## Bishops (from 2)

"which the bishops blame for the present social crisis."

**THEY SAID THAT** "certain advances" by Stevens "cannot disguise the strong and acknowledged anti-union philosophy of the company." Archbishop Donnellan told NC News that the company has directed its plant managers not to oppose unionization actively or unfairly, a policy he called "a step forward."

However, the bishops said, "the company's anti-union position radiates a climate of disapproval which cannot fail to discourage workers from joining unions, and it makes every union advance a struggle between opposing forces."

"Moreover, the evidence is overwhelming that, in practice as well as theory, the J. P. Stevens Company has followed a path of discouragement, and even repression, of union activity," the bishops said, citing National Labor Relations Board and federal court decisions against Stevens.

The bishops also indirectly endorsed a house-passed labor law reform bill that is backed by the U.S. Catholic Conference, among others. Popularly called the "J. P. Stevens bill," the measure would streamline union organizing procedures and strengthen the penalties against employers who violate the labor law.

The bishops said that delays by Stevens "have taxed the patience of the workers and scandalized the public so much as to suggest that new national legislation must be passed to make such dilatory efforts impossible in the future."

The churchmen acknowledged that the Southern daily press, among others, has accused them of meddling in the Stevens dispute and of favoring the union. "We are conscious that there are those who wish that the church, and churchmen, would 'stay in the pulpit,'" they said, "but we insist that the implications of the Gospel itself force us to become involved in issues of justice and the basic rights of working people."

Bishop Unterkoeffer said that such criticism is nothing new. "We had it in civil rights and Vietnam," he said. "It's not peculiar to the labor situation."

## Stockholders reject resolutions

**GREENVILLE, S.C.**—For the second time in as many years, stockholders of the J. P. Stevens Company defeated two church-sponsored resolutions seeking disclosure of the textile firm's employment and labor relations policies.

Neither received enough backing to be put before Stevens stockholders again next year.

However, a third resolution, sponsored by three Religious orders, suggesting that the company establish a management-employee review committee, received nearly 5% of the vote, enough for it to be resubmitted to the stockholders next year.

**THE LABOR AND EMPLOYMENT** resolutions were submitted on behalf of four Catholic groups and a Protestant group by the New York-based Interfaith Center on Corporate Responsibility, an agency of the National Council of Churches. Together, these groups and the three Religious orders control 32,226 shares of stock worth (as of March 8) more than \$463,000.

The Interfaith Center said it filed the resolutions last fall "because of a long-standing concern with corporate employment and labor practices." Since then, the U.S. Supreme Court has refused to overturn a federal appeals court order directing the company to cooperate with union organizers in its North and South Carolina plants.

**STEVENS, THE NATION'S** second largest textile manufacturer, has been the target of an organizing campaign by the Amalgamated Clothing and Textile Workers Union, which is seeking to represent 44,000 workers in 85 plants, most of them in the South.

After years of company resistance, the union launched a nationwide boycott of Stevens products to force the company to the bargaining table.

## 2,000 attend absolution rite

**LANSING, Mich.**—Two thousand Catholics received general absolution from their sins at a crowded service of reconciliation held at St. Mary's Cathedral in Lansing on March 12. Bishop Kenneth J. Povish of the 10-county Diocese of Lansing conducted the service, which will be repeated in Flint and Ann Arbor, Mich., on March 19. The cathedral was filled, and 500 people participated in the service in an adjoining auditorium.

"**WE WERE PREPARED** to hear confessions," said Father Don Eder, diocesan communications director. "But the 21 priests present would have been unable to hear that many confessions."

In an instruction read before the service, the people were told it was a celebration of the Sacrament of Penance according to Vatican decrees; that their sins were forgiven; and that, according to church law, they should mention the forgiven sins at their next confession.

"The response was impressive," Father Eder said. "Many people who have been neglecting their faith or even stopped practicing it were present."

A **SPECIAL PLEA** was made to those whose standing in the church could not be reconciled because of marriage problems to contact a priest in the area. A list of priests anxious to assist them was provided.

The service was similar to those conducted in Memphis, Tenn., in December, 1976, and, more recently, in Newark, N.J., and Grand Rapids, Mich.



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## 'Holocaust' on TV

NEW YORK—The nationwide telecast of a film on Hitler's slaughter of the Jews should make viewers aware of the horror of dehumanization in modern society, representatives of Christian and Jewish agencies said in New York after screening the movie's opening two-hour segment.

"The Holocaust," which has a total running time of nine and a half hours, is scheduled for broadcast at 9 p.m. EST April 16-19 on the NBC television network.

"What it is saying," commented Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, "is that there has been a callousness about human suffering, and if you don't care about the 1915 massacre of the Armenians, the genocide of the Jews and the plight of South Vietnamese boat people, can civilization survive for another 30 years?"

The violence-packed drama, filmed in Germany and Austria, tells of the interacting fates of two fictional Berlin families—one Jewish and one Nazi—as Hitler presses forward his plans for the "final solution" of Europe's Jews.

The TV movie, produced by Herbert Brodtkin and Robert Berger, stresses the indifference of ordinary Germans, including most church leaders, to the barbarism of anti-Semitism; the exceptional heroism of resisters, including Father Bernard Lichtenberg of St. Hedwig's Church in Berlin, who died on his way to Dachau; and the effects of the horror on all survivors.

### —remember them—

- |   |  |
|---|--|
| † BURNS, Helen, St. Paul Hermitage Chapel, Beech Grove, March 9.        | † KREBS, Chester C., 73, Little Flower, Indianapolis, March 10.            |
| † CARADONNA, Frank P., 55, St. Augustine, Jeffersonville, March 10.     | † KUNKEL, Veronica, 78, St. Peter, Franklin County, March 13.              |
| † COONEY, Edward T., 72, St. Mark, Indianapolis, March 13.              | † LOWE, Violet E., 75, St. James, Indianapolis, March 13.                  |
| † COOPER, Clara E., 86, St. Matthew, Indianapolis, March 13.            | † MARTER, George M., St. Michael, Indianapolis, March 14.                  |
| † FINN, Ethel C., 79, St. Monica, Indianapolis, March 11.               | † MARZOLLINI, Ernesto, 90, St. Andrew, Richmond, March 8.                  |
| † FORD, John M., 30, Holy Spirit, Indianapolis, March 13.               | † McLAUGHLIN, Gertrude, 75, St. Michael, Madison, Feb. 19.                 |
| † FOSTER, Dr. Roy T., 60, St. Anne, New Castle, March 7.                | † MUNCIE, Ernest, 69, Annunciation, Brazil, March 14.                      |
| † FRANCIS, John Henry, 79, St. Paul, Tell City, March 6.                | † NEUDECKER, Karl, 74, Lauck Funeral Home, Indianapolis, March 1.          |
| † GARRETT, Myrtle, 86, St. Elizabeth, Cambridge City, March 13.         | † REEDER, Lena, 83, St. Matthew, Indianapolis, March 11.                   |
| † GIOVANNI, Dominex, 94, Karanovich Chapel, Clinton, March 11.          | † ROBERTS, Elaine, 34, Little Flower, Indianapolis, March 11.              |
| † GISLER, Fred C., 87, SS. Peter and Paul, Indianapolis, March 11.      | † SCHAFER, Elizabeth, 79, St. Patrick, Madison, March 2.                   |
| † GLEISING, Stephen A., 19, St. Joan of Arc, Indianapolis, March 15.    | † SCHNEIDER, C. Leona, 82, Holy Family, New Albany, March 11.              |
| † KIRCH, Katherine E., St. Paul Hermitage Chapel, Beech Grove, March 8. | † STUCK, Marion D., 64, St. Mark, Indianapolis, March 11.                  |
|   | † ZAHN, Kimberly Anne, 12, Our Lady of the Greenwood, Greenwood, March 11. |

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COSMIC SNUB—Together, these billboards in Clarksburg, W. Va. make an ironic statement about stubborn hostility to the divine invitation. The top sign was paid for by

Christian Communications Center, a privately owned and operated evangelical program directed by Joe Rose, a local Catholic layman. [NC photo by J. T. Ryan, Jr.]

## more capsule news

### Bill slowed down

LONDON—A bill to amend Britain's 1967 Abortion Act has suffered a setback that greatly reduces what chance it had of becoming law. Objections were raised in the House of Commons to further consideration of the bill, which means that it goes to the end of the line of private members' bills. Such bills already fall in the lowest priority for parliamentary consideration.

### Raps rights body

WASHINGTON—A spokesman for the Catholic League for Religious and Civil Rights told a Senate subcommittee that the U.S. Civil Rights Commission should undergo substantial change or be abolished. Speaking before the Senate Judiciary Committee's subcommittee on the Constitution, Robert Destro, general counsel for the Catholic group, accused the civil rights body of ignoring religious and ethnic discrimination in the country.

### Foreign domination

SYDNEY, Australia—Like the government of Papua New Guinea, the Catholic Church there must shed foreign domination and reflect the cultural diversity of the people, according to the island's minister of decentralization, Father John Momis. The 36-year-old priest was appointed to the post last year by newly elected Papua New Guinea Prime Minister Michael Somare.

### Need for renewal

MILWAUKEE—In order to heal the divisions of Christianity, Christians everywhere need to deepen their spirituality and return to the true image and teachings of Christ, stripped of the distortions of centuries, according to

leading Anglican, Roman Catholic and Protestant churchmen. The emphasis was on the need for renewal as retired Archbishop Michael Ramsey of Canterbury, former Anglican primate; Cardinal Leon-Joseph Suenens of Malines-Brussels, Belgium; and the Rev. Martin Marty, Lutheran professor at the Chicago Divinity School, addressed an ecumenical symposium in Milwaukee.

### Pope to voters

VATICAN CITY—On the day of elections in France and several days after the formation of a Communist-supported government in Italy, Pope Paul VI reminded Catholics to make political decisions which are consistent with their faith.

### —the word this sunday—

PASSION/PALM SUNDAY

"Up to Jerusalem"

Matthew 21:1-11  
Isaiah 50:4-7  
Psalm 22:8-9, 17-24  
Philippians 2:6-11  
Matthew's Passion Account  
(26:14-27, 66)

How fickle is the crowd which welcomed the Son of David, prophet from Nazareth, in Galilee. But prophets don't last very long. They soon say something undesirable and upset our stable apple-cart. They suffer for it too! Isaiah foretold His suffering—this servant of God—mocked and pierced. Yet all for our sake. He never thought of His sake. Always our sake to the end, the bitter, painful, rejected end. Messiah? Hah! All hail! Dead, dead, dead. "Clearly this was (is) the Son of God."

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# activities calendar

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

## MARCH 17

The Ladies Altar Society of Mary, Queen of Peace parish, Danville, are holding a rummage sale from 9 a.m. to 5 p.m. in the Republican Headquarters on the south side of the Square.

at St. Gabriel parish, Connersville, at 7:30 p.m.

—March 22: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. and the "AA" meeting at 8:30 p.m.

## MARCH 19

A St. Patrick's party is scheduled in the school cafeteria at Our Lady of Lourdes parish, Indianapolis, beginning at 7:30 p.m. There will be a pitch-in hors d'oeuvres table. Admission is \$1 per person. Call Tom and Debbie Kissinger at 357-6678 for information.

The regular monthly card party of the Women's Club, St. Patrick parish, Indianapolis, will be held in the parish hall at 2 p.m. Admission is \$1. Bernice Miller and Adelaide Sullivan are co-chairmen for the event.

A St. Patrick's Day entertainment with food and dancing will be held at the K of C Hall, 13th and Delaware, Indianapolis, beginning at 5 p.m. Admission is \$2 per person with children under 12 free.

The parishes of Immaculate Conception, Millhouses; St. Maurice, Napoleon; and St. John, Osgood, will join efforts to provide the Sacrament of Reconciliation in each of the parishes. The penance services will be at 2 p.m., Millhouses; 4 p.m., Napoleon; and 7:30 p.m., Osgood.

## MARCH 19,

### 20 & 22

Father Joe Wade and a committee of St. Patrick's patrons announce an Irish gala at St. Patrick parish, Terre Haute, beginning with an Irish dinner at 8:30 p.m. and continuing throughout the evening with music, dancing and entertainment.

Five Eastside Indianapolis parishes will participate in cooperative penance services at 7:30 p.m. during the coming week. They include:

- March 19: St. Lawrence Church
- March 20: St. Matthew and St. Simon Churches
- March 22: Little Flower and St. Philip Neri Churches

## MARCH 20

The annual St. Patrick's dance at Our Lady of the Greenwood parish, Greenwood, will be held in the school auditorium from 8:30 p.m. to 1 a.m. with music by the Third Generation. Tickets are \$12. For reservations call Cathy Kilmark, 882-2944, or Nancy Naberhaus, 881-7538.

Our Lady of Everyday Circle, Daughters of Isabella, will hold a baby shower in connection with the Circle's meeting at 7:45 p.m. at St. Elizabeth's Home, 2500 Churchman, Indianapolis.

Hostesses include Mrs. Vella Hutton, Mrs. Cecilia Eschenbach and Mrs. Mary Arszman.

## MARCH 21

The Lynchmen will furnish the music for a St. Patrick Day dance in Father Goote Hall of St. Paul parish, Sellersburg. Admission is by reservation.

The Newman Guild of Butler University will sponsor a day of recollection at Alverna Retreat House, 8140 Spring Mill Road, Indianapolis. Beginning at 10:30 a.m., the day's program will be under the direction of Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis.

## MARCH 24 & 26

Union Good Friday services will be held at St. Paul Catholic Church, Sellersburg, at 1 p.m. with Dr. John Lalshaw of the Sellersburg United Methodist Church as speaker.

An ecumenical sunrise service will be held at the Sellersburg Cemetery at 6:30 a.m. in the event of inclement weather, the service will be held at Silver Creek High School cafeteria.

## SOCIALS

—March 18: Birthline training session for volunteers from Indianapolis, Greenfield, Greencastle and Columbus.

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.

—March 21: Teen marriage counseling couples' meeting for the Lawrenceburg Deanery will be held

# Annual Acies set this Sunday

INDIANAPOLIS—Father Charles Lahey, pastor of St. Francis de Sales Church, 2191 Avondale Place, will be the homilist for the annual city-wide Acies ceremony of the Legion of Mary on Sunday, March 19, at 2:30 p.m. St. Francis de Sales is the host parish for this year's ceremony.

The Acies ceremony, held annually in hundreds of locations around the world, is an opportunity for active and auxiliary members of the Legion of Mary to come together to renew their pledge of fidelity to the Blessed Mother. The word "Acies" means "an army set in battle array." The

rites include the rosary, special prayers, homily and Benediction.

Special buses will provide transportation for those attending the Acies at St. Francis de Sales on the following schedule:

- 1) leaving St. Augustine Home and St. Paul Hermitage at 1 p.m.; 2) leaving Holy Angels and St. Philip Neri at 1:30 p.m.; 3) leaving Barton Hi-Rise at 1:45 p.m.; 4) leaving Cathedral and Little Flower at 2 p.m.

The public is invited to attend the Acies ceremony.

## LENTEN SACRIFICE FUND

136 West Georgia Street  
Indianapolis, Indiana 46225

Dear Friend of the Missions,

"My God, My God, why have You abandoned Me?"

A cry that bursts from the heart of suffering, it is the cry of despair today from hungry India, from the thirsty Sahara, from the shattered land of Guatemala, from the hopeless degradation of poverty-stricken lands the world over.

IT WAS THE CRY ON GOOD FRIDAY FROM THE CROSS.

Yes, Christ Himself, dying on the cross, seemingly came to the edge of despair. But by His very next words, He made the greatest act of faith the world has known: "Father, into Your hands I place My spirit."

It is the work of the Mission Church today to propagate this faith -- to comfort and serve the poor so that they will turn from despair to the sure knowledge that in God's hands they are whole and loved.

Over 138,000 Priests, Sisters, and Brothers are at work in the Missions doing as Christ did -- preaching, teaching, and healing the wounds of a suffering world. They cannot make the afflictions of the world disappear totally, but they can see that suffering is softened by love; they are God's answer to the lonely cry.

And they do not work alone, for you are part of this Mission, too. Your prayers are needed to give strength to those who serve; your gift is needed to support tremendous works of teaching, healing, and caring. Without you, Christ's work in the Missions is not complete!

So I beg you, please pray and sacrifice during Lent that the faith which is ours might be theirs.

Gratefully yours,

*James D. Barton*  
The Reverend James D. Barton

Dear Director:

I want to help give hope to the world this Lent. I enclose my offering to help:

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- ( ) \$ 7.00 to provide medicine to treat a patient.
- ( ) \$ 15.00 to help feed a family for a month.
- ( ) \$ 25.00 to help clothe a destitute family.
- ( ) \$ 50.00 to supply medicines for a mission hospital.
- ( ) \$160.00 to support a missionary for a month.
- ( ) \$200.00 to furnish a classroom in a mission school.
- ( ) \$500.00 to outfit a mobile clinic to treat poor patients.
- ( ) \$\_\_\_\_\_ MY special sacrifice because I have been unusually blessed to be used

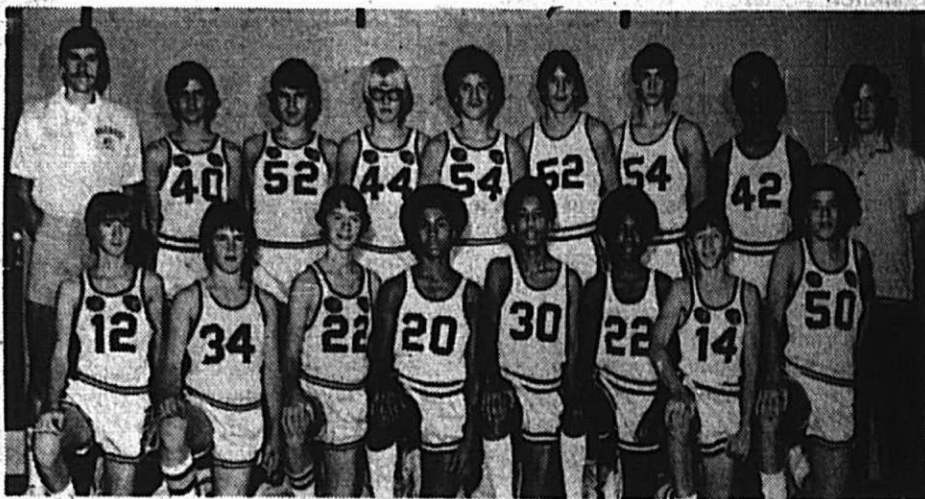
for the HOME MISSIONS \_\_\_\_\_; for the FOREIGN MISSIONS \_\_\_\_\_.

Please remember the following intentions: \_\_\_\_\_

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Please make check payable to  
Propagation of the Faith Lenten  
Fund. Thank you very much!





**FRESHMAN COUNTY CHAMPIONS**—This Brebeuf team captured the Marion County high school basketball championship recently by defeating Speedway, 49-45, in the final game, which went into overtime. Jay Gibson was the high scorer for Brebeuf with 17 points. Terry Strawbridge is the head coach.

cyo

## Annual Convention

Plans are now being finalized as Committees are completing their work in preparation for the 1978 CYO Archdiocesan Convention, according to Youth Council President Colleen McNulty.

The twenty-first annual edition of this three-day conclave is scheduled for Friday through Sunday, April 14-16, at Scecina Memorial High School.

New youth council officers will be elected at the convention. The election session will take place Sunday afternoon and the new leaders will be sworn in at the closing banquet.

**THE KEYNOTER** will be Michael A. Carroll, Special Assistant for Indiana to Senator Richard G. Lugar. The convention theme is "There are no strangers here, only unknown friends."

Saturday's workshops have been planned on the basis of this overall theme. Different Deaneries from throughout the Archdiocese will be responsible for each workshop. Sessions will treat a variety of subjects ranging from high school retreats to a Neighborhood Crime Watch.

Miss Ann Papesh, Indianapolis Deaneries Youth Council President, will be responsible for the activities of Friday night and the Opening Session. A semi-

formal dance is scheduled for Saturday night.

The Terre Haute Deanery has scheduled a prayer service for convention delegates for Saturday morning.

**REPRESENTATIVES** from throughout the Archdiocese met February 4 and 5 at Our Lady of Perpetual Help in New Albany to discuss arrangements for the parley. Archdiocesan Youth Council Officers are now visiting various Deaneries.

## Volleyball

St. Pius X reversed the tables on Cadet Volleyball League Champion Holy Name by defeating the southsiders last Tuesday, March 7, in the post-season tournament title game at

Little Flower.

Coach Mary Ann Ackerman's St. Pius X team, however, required all three games to beat Holy Name, 2-1. One week prior to this game Holy Name handed St. Pius X a 2-0 loss for the Cadet League title. Holy Name is coached by Julie Bell.

Holy Spirit and Little Flower were the two semi-finalists in the tournament.

## Boxing

Two members of the St. Rita's Boxing Club captured state championships in the

Open Division in elimination bouts at the Convention Center in Indianapolis on March 9. They are Heavyweight Mark Wickliff and 178-pounder Raleigh Searcy.

In the Novice Division three members of the team took state crowns: Gonzalez Glasco, 106 pounds; Jim Walcott, 119 pounds; and Tommy Stevason, heavyweight.

In the Sub-Novice Division Gabriel Turnstill took the crown in the 106-pound category.

The St. Rita coach is Collon "Champ" Chaney.

## Wrestling

Because of the recent inclement weather the Cadet Wrestling Tournament has been postponed until Saturday, April 1, 1978 at Ritter High School.

The preliminary round of the Tournament will be Thursday, March 30 at Ritter. All coaches must attend the Seeding Meeting at 7 p.m. Wednesday, March 22 at Ritter High School.

## more capsule news

### Defrauds tourists

**VATICAN CITY**—An Italian tour agent has tried to sell a private papal audience to a group of American travellers to Rome for \$7,000. Father Luke Zimmer, founder of the Apostolate of Christian Renewal and leader of the apostolate's trip, said that the group refused to pay for the audience and reported the attempted fraud to Vatican authorities. He withheld the name of the tour agent.

### Won't sign bill

**TRENTON, N.J.**—New Jersey Gov. Brendan T. Byrne has announced that he will not sign into law a bill requiring public schools to start the school day with a period of silent meditation for students nor one restoring the death penalty in the state. Earlier, the governor said he would pocket veto a measure permitting each municipality to establish its own standards for obscenity.

### Opposition

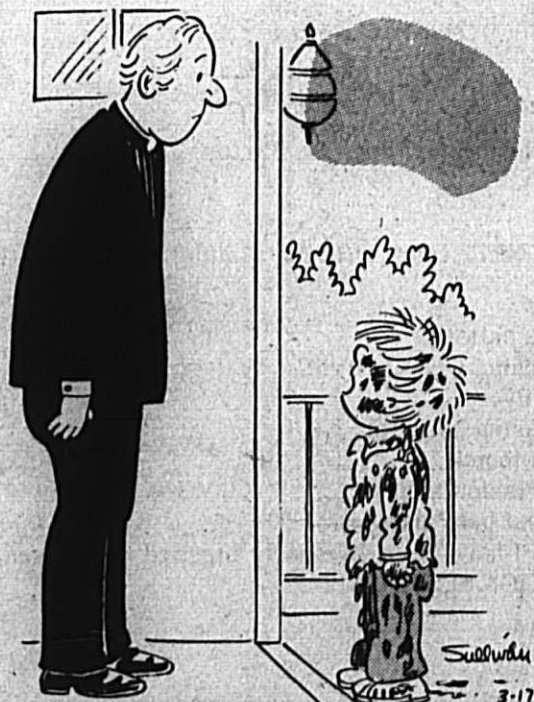
**WASHINGTON**—Massive opposition to the 43-year-old Somoza dynasty in Nicaragua seeks genuine democratic leadership and will not allow a small minority of Marxists to take over, said Violeta Chamorro, the wife of slain newsman Pedro Joaquin Chamorro, during a visit to Washington.

### Appointed

**WASHINGTON**—Augustinian Father John E. Rotelle has resigned his post as executive director of the secretariat of the U.S. bishops' Committee on the Liturgy to become full-time director of the International Commission on English in the Liturgy. He will be succeeded as executive director by Divine Word Father Thomas A. Krosnicki, associate director of the office for the past five years.

### Admonition

**LOS ANGELES**—The motion picture industry should bring light into darkness by ending its preoccupation with violence and sex as a means of entertainment, Cardinal Timothy Manning of Los Angeles told 1,000 persons at the 28th annual Mass for the industry.



"I HAVE A CONFESSION TO MAKE ABOUT A VERY LARGE DOG AND A CHOCOLATE CAKE MY MOM WAS SENDING OVER FOR YOUR SUPPER!"

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**"SOMETIMES WHEN WE TOUCH"**

You ask me if I love you, and I choke on my reply  
I would rather hurt you honestly than mislead you with a lie  
And who am I to judge you, in what you say or do  
A moment just again—to see the real you.

**REFRAIN**

And sometimes when we touch, the honesty's too much  
And I have to close my eyes and hide  
I want to hold you till I die, till we both break down and cry  
I want to hold you till the fear in me subsides.

Romance and all the strategy, leaves me battling with my  
pride,

But through the years, a journey, some tenderness survives  
I'm just another writer, still trapped within my truth  
A hesitant prize fighter, still trapped within my youth.

**REPEAT REFRAIN**

At times I'd like to break you, and drive you to your knees  
At times I'd like to break through, and hold you endlessly.

**REPPEAT REFRAIN**

Written by: Dan Hill and Barry Mann  
Sung by: Dan Hill  
© 1977, GRT of Canada, Ltd.

**—media notebook—**

## Kiddie commercial ban drawing fire

NEW YORK—The Federal Trade Commission issued a 340-page staff report several weeks ago recommending certain changes regarding the advertising of products on TV programs aimed at younger audiences.

These changes would ban all commercials directed at children under the age of eight, ban products such as candy and soft drinks aimed at those under 12 and require certain products such as sugared cereals to also provide nutritional and health information as a counterbalance.

Even before the FTC scheduled public hearings to examine the matter, the reaction of the networks and the advertisers was swift and predictable. They ranged from arguments for the protection of advertising from federal fiat under the First Amendment governing free speech to predictions of the loss of some \$660 million in advertising revenues from which children's shows are produced.

WHEN THE HEARINGS take place, the lobbyists and spokesmen from the television and advertising industries will be well represented. Speaking for the public's point of view will be a variety of citizens' groups making up with zeal what they lack in staff and funding.

In the forefront will be Action for Children's Television, the group which brought the question of advertising on children's programs to the FTC in the first place. ACT now has also formally petitioned the Federal Communications Commission to consider a proposal that would lead eventually to the elimination of all commercials from children's television programs.

The FTC staff report examined this question thoroughly and concluded that "televised advertising directed to children too young to understand the selling purpose of, or otherwise comprehend or evaluate, commercials is inherently unfair and deceptive."

If one accepts this reasoning, and it is persuasive, the question that must be answered is: How will children's programming be financed if the advertisers do not pay for it? ACT's response is clear and simple: children's programming should be considered a part of the public service responsibility that broadcasters finance from the advertising revenues they derive from commercial programs.

THE BROADCASTERS ARE going to fight this one with everything they have because it is a direct attack on a very profitable area of programming.

The real question that must not be lost sight of in the coming FTC hearings has nothing to do with profits or even advertising. The central issue to be faced is how best to assure quality programming for young people—TV entertainment that will help them grow in knowledge and character, in imagination and creativity.

Honesty is a value innately part of our Christian tradition. As children, we were taught not to steal, cheat or lie, that we sell ourselves short when we do so. Dan Hill's new song speaks of the role of honesty in relationships, the importance of honest communication between two people building a love relationship. The song is rich in content, raising appropriate questions about this type of communication.

There are many discoveries in loving another person. While some songs advocate the easiness of falling in love, this song speaks more maturely of this occurrence. When we discover real love, it brings us to needs, feelings, and ideas that we may have been unaware of previously.

We realize when we say, "I love you," we imply a willingness to face these needs and feelings in both ourselves and another. The words can be said without this type of commitment, but only at the cost of emptiness and fragmentation in the relationship. The opening line of the song brings out this point. It is easy to say, "I love you," but the singer knows the implications in these words. He would rather remain silent than to betray the richness of meaning in these words.

FURTHER, there are many levels of love, honesty and communication in relationships. It takes time, sharing and sometimes waiting to move to deeper levels of commitment and

## Trivia winner

Mary Slosarz of Indianapolis identified "Gone With the Wind" as the film which sold more tickets at the box office than any other. Hers was one of 27 entries. A check in the amount of \$5 has been sent to her. A new trivia contest will be announced next week.

## WANTED

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portance we feel about a relationship.

AS THE SONG SAYS, our inner sense of honesty will tell us if our physical expression of love is in harmony with the emotional commitment of the relationship. Again, this takes time, sharing and honest discernment by the people involved. When we are dealing with the sacred within ourselves or another, we need to do so with a sense of respect and care.

"Sometimes We Touch" depicts a realistic view of loving. Yet, I mean not to detract from the joy or life-givingness of love

relationships. These relationships are central to the meaning in our lives. If we wait for absolute certainty in reaching out to love another, we wait forever.

But if we commit ourselves in loving without reflection of its meaning, we chance emptiness and dishonesty in the relationship. None of us is a perfect lover and surely we learn from past failings. Loving is a risking to give our imperfect selves to reaffirm the goodness we find in another. Within this remaining balance between certitude and unreflected risk, we discover and grow in our real ability to love.

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## —tv programs—

# Michener's 'Spain: The Land and the Legend' set for PBS

NEW YORK—Author James Michener first visited Spain 50 years ago and has been a regular visitor there ever since. His fascination with the country and its people will be shared by viewers of "Spain: The Land and the Legend," airing Tuesday, March 21, 8-9 p.m., on PBS.

To understand the Spanish character, Michener explains, one must first understand its history: the Romans who brought language, law and Christianity; the Moorish conquest and 800 years of warfare until the Moors and the Jewish community they protected were expelled from the peninsula; the Age of the Spanish Empire founded on the gold of the New World and the subsequent centuries of decline.

This is a very rich history and Michener has adroitly singled out the most important elements for comment, such as the cultural diversity within Spain, the militant faith of its people who identified St. James the Apostle as their national patron in the war against the Moors, the provincial nature of the monarchy that failed to develop a coherent world outlook.

IN RETELLING THIS history, Michener takes us on a tour of the castles and cathedrals, the great art and architecture that are its concrete heritage. The result is a beautiful documentary that may keep travel agents busy for some time.

By sharing his personal experiences of Spain, Michener has made this an intelligent introduction to a fascinating part of the world. His low-key, sincere character comes across quite well in describing the importance of sites such as the cathedral shrine at Santiago de Compostela where he made his own pilgrimage "to get square with the Lord" after a heart attack in 1965.

Perhaps he is at his best in trying to explain the strain of morbidity and preoccupation with death that marks the Spanish character. He does this by examining why bullfights are reported on the art section and not on the sports page of Spanish papers. They are not a competition between equal participants but a ritual recapitulation of the bravery and tragedy of life. It is a brief but impressive segment in a very rich hour.

AS MUCH AS ONE condemns the oppressive politics of Castro's Cuba, one applauds the efforts of its athletes as seen in broadcasts of Olympic events. How these athletes were selected and groomed for these events is the subject of "Sport and Revolution," airing Thursday, March 23, at 9-10 p.m., on PBS.

This British sports

documentary examines the reasons for Cuba's phenomenal success in recent international competitions. It shows how sports are an integral part of this and other socialist states which seek to create the New Man both intellectually (through education) and physically (through competition).

This is contrasted with the British view of sport as recreation for amateurs and a business for professionals. Perhaps the most revolutionary aspect of sports in Cuba is the fact that all sports events are free and open to the public on a first-come, first-seated basis.

Sport, however, is not as egalitarian as one might

have supposed under socialism; the best student athletes are given the best trainers. The result is some outstanding competitors in track, boxing and baseball (the national sport).

The conclusion is that Cuba, an extremely poor country, has not invested in facilities or equipment but has depended upon the quality of its coaches, training, medical support and motivation. Viewers can judge for themselves how much of the new prominence of Cuba in international competition comes from ideology and how much from the sports-loving nature of Cubans themselves.

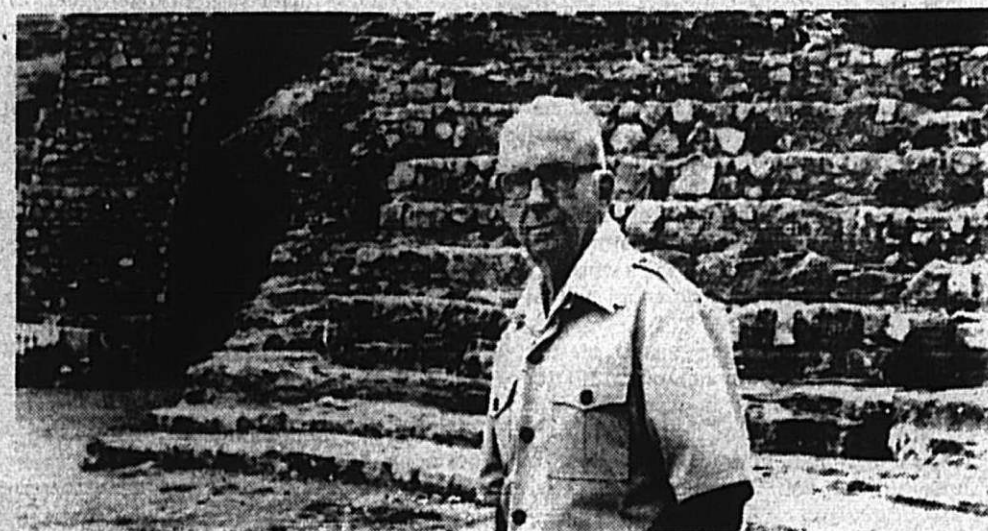
Sunday, March 19, 5-6 p.m. (CBS) "The New York Philharmonic People's Concert." Soprano Beverly Sills serves as commentator for this performance taped in Avery Fisher Hall at Lincoln Center.

Sunday, March 19, 8-10 p.m. (PBS) "The Great American Dream Machine Revisited." A lively retrospective of the first 25 years of public television from its start as a purely educational medium to today's network of PBS stations.

Monday, March 20, 10-10:30 p.m. (PBS) "The Originals: The Writer in America." A new series beginning with the life and work of Janet Flanner, who for five decades chronicled life in Paris as "Genet" for the New Yorker magazine.

Tuesday, March 21, 9-11 p.m. (PBS) "A World At Bay." A live, international satellite broadcast on terrorism as assessed by world leaders, journalists and academics.

Wednesday, March 22, 4:30-5:30 p.m. (ABC) "The Ragtag Champs." A



A LOOK AT SPAIN—Pulitzer-prize winning author James Michener takes viewers to a "wild, contradictory, passionately beautiful" land in "Spain: The Land and the Legend," Tuesday, March 21, on PBS. The documentary is the third in a series on parts of the world Michener has written about. [NC photo]

disorganized Little League team finds a new coach and learns a lesson in sportsmanship in another in ABC's fine "Afterschool Special" series for young people.

Wednesday, March 22, 8-9 p.m. (PBS) "The Mind Machines." A program in the "NOVA" science series about the computer revolution and the consequences of living with machines that can "think."

Radio: Sunday, March 19. "Guideline" (NBC) continues the current series of dialogues on the significance of Lent for the contemporary Christian. The series takes the form of a journey, moving toward the meaning of the Resurrection on Easter Sunday. The subject of this sixth dialogue is Jesus' solidarity with the suffering of all humankind in his passion and death. Guests are Father Peter Mann, a British Benedictine priest and theologian currently working in the United States, and Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)

Television: Sunday, March 19, "Lamp Unto My Feet" (CBS). The longest-running television series on the CBS network is "Lamp Unto My Feet." In the course of 30 years of continuous weekly programming, this series has created a unique visual documentation of our religious, social and cultural history.

CBS News will broadcast a retrospective series highlighting these 30 years of outstanding religious programs, beginning this month and continuing every Sunday until Nov. 19 when a commemorative one-hour

special will be broadcast. "Lamp Unto My Feet," airing 10-10:30 a.m. on the network, will feature selections

of past shows that have relevance today concerning morality, religion and issues of social concern.

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

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COMEDIAN TO MAKE FAMILY FILMS—Comedian Tim Conway, in a scene with Carol Burnett on "The Carol Burnett Show," is venturing into family movies which he feels will have appeal to both children and adults. [NC photo]



-viewing

with arnold

# Here is a movie sequel that is different

BY JAMES W. ARNOLD

"The Other Side of the Mountain, Part II," is rare among sequels, since it isn't about the Mafia, sharks, devils, violence or disaster. It's a kind of compliment to the audience to assume that they would be interested in the continuation of the love story of a paraplegic.

"Mountain" is not to be confused with the sleazily erotic "Other Side of Midnight." It continues the more-or-less true story of Jill Kinmont, the star-crossed Olympic ski hopeful of the 1950's who was paralyzed in a terrifying downhill fall at Alta, Utah.

The original 1975 film, based on her biography, was a major box-office hit for many obvious reasons. It was a kind of one-woman disaster film. Jill was not only cruelly injured in her prime, but her best friend got polio, her fiancé left her, and her next fiancé got killed in an airplane crash.

But there were other assets, both substantial and dramatic. In describing Jill's efforts to rehabilitate herself physically, work through college and earn a job as a teacher, the first film was genuinely inspiring. It also probed rather deeply into the problems of being handicapped in a health-loving society, a situation that since then has risen in the national consciousness. There were some perceptive scenes involving the often cantankerous patients at the California Rehabilitation Center. Also undercutting the clear temptation to get too mushy was the superbly off-the-wall character of Dick Buek (Beau Bridges), the daredevil skier and pilot who

was, unfortunately, the doomed second fiancé.

**THE SEQUEL HAS MUCH** less to work with, and more fatally, seems not to have been taken as seriously by director Larry Pearce, who is capable of making very good movies ("Separate Peace").

The original star, the luminously beautiful Marilyn Hassett, is back, and she still has a smile like a bank of floodlights being turned on. The love interest this time is Timothy Bottoms, who is gentle and touching as a shy rancher who drives a semi over the Sierras to make an extra buck. There is

also a bigger role for the loyal mother (Nan Martin), who deserves it. You know, is she being too possessive and protective with her crippled adult daughter? But that's about it.

A basic problem for Douglas Day Stewart's script is that it's being written from life, and this section of Ms. Kinmont's life—I'm sure she's grateful—is not as gripping as the first. There's a constant feeling of something

large being made of something small.

The series may be profitable for Kinmont, but it's also got to be something of a trial. The whole world is watching her emotional problems and love life, and she better not mess up.

The story is built around Kinmont's understandable reluctance to get romantically involved again. ("Every man I've ever loved has died"). At first she resists John Boothe (Bot-

toms), with whom she has little in common except a gentle nature. (In truth, the movie doesn't tell us much more about him). Much emphasis is put on her physical handicaps, and their mutual attempts to cope with them. Here the script skirts the edges of self-pity, but occasionally slips in.

## THE AFFAIR BLOSSOMS

In what is certainly the film's visual highlight, a trip by van through Reno to the Northwest, where the couple camps out, visits the Butchart Gardens, takes the Victoria ferry, etc. John carries Jill up to the top deck and proposes, as romantic music fills the track and the camera soars into the sky in a series of dissolves. But then there is a scare that he's been killed in a truck accident, and Jill decides to leave. The genuinely tearful climax occurs in a dialogue on an open stretch of interstate highway, with John showing he is just as vulnerable as she is. Bottoms is credibly affecting in a scene that couldn't have been played by Bogart, much less Burt Reynolds.

Essentially it's a low-key boy-meets-girl tale in which most of the difficulties are psychological. No one would downplay their gravity in the real world, but the fascination will be mostly for love story fans, especially those who empathized greatly with Jill Kinmont the first time around.

The film was shot chiefly around Kinmont's hometown, Bishop, Calif., in the Inyo mountains, but Ric Waite's soft-focus photography is much less arresting than the lyric images of the original. Key flashbacks to the first film help to orient newcomers, but unfortunately, they'll realize they missed the best part.

"Mountain II" is a warm, generally upbeat film about real people who manage to overcome hangups somewhat more serious than our own. Thus it offers a bit more than a good cry, and might be just what you need as the winter blahs wind down. [Rating: A-3—unobjectionable for adults]



DAISIES' DELIGHT—April Corn, 4, takes a late spring romp through a daisy field on her farm in Sumner County, Tenn. (NC photo by Andy Corn)

## -tv films this week-

**BUSTER AND BILLIE** (1974) (ABC, Friday, March 17): An occasionally interesting, but more often schlocky and melodramatic tale about 1948 high school days down South. An independent-minded hero takes pity on the local bad girl, restores her to dignity, and falls in love. But the local bullies won't leave them alone. Violent and downbeat, not recommended for children and early teenagers.

**RIO LOBO** (1970) (NBC, Saturday, March 18): Elderly Howard Hawks directs aging John Wayne in this never-theless active western about a Civil War officer who frees a Texas town of carpetbaggers and at the same time gains revenge on two Army traitors. The violence is heavy and the moral level low. Okay for adult Wayne fans.

**STEPFORD WIVES** (1975) (ABC, Sunday, March 19): Director Bryan Forbes and an exceptionally intelligent cast make a superb chiller out of Ira Levin's whimsical tale about some determinedly ruthless male chauvinist husbands in a Connecticut suburb. The film might be called the first Women's Lib horror story. Katherine Ross is the heroine haunted by women friends who seem too feminine and too perfect. Satisfactory for adults and mature youth.

**THE WAR BETWEEN MEN AND WOMEN** (1972) (NBC, Monday, March 20): Mel Shavelson's mostly failed attempt to work the spirit of James Thurber's cartoons, and some of his biography, into a comedy about a messy bachelor (Jack Lemmon) who hates kids but who marries a divorcee (Barbara Harris) with three of them. The guy is also going blind, which is worked for dubious comedy. Yet there are good moments, mostly provided by Harris and some animated versions of famous Thurber cartoons, including "The Last Flower." Satisfactory diversion for adults and mature youth.

**SUPPORT YOUR LOCAL GUNFIGHTER** (1971) (CBS, Tuesday, March 21): This is Burt Kennedy's follow-up to "Support Your Local Sheriff," and it suffers from sequel trouble. James Garner is a nervous bridegroom mistaken for a gunslinger, and nothing that happens after that is too surprising. The town is called Purgatory, and after a while, it seems like it. Harmless, routine entertainment.

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### SCHEDULE FOR HOLY WEEK — 1978

HOLY THURSDAY, March 23 — Mass: 11:50 a.m., 7:30 p.m.

GOOD FRIDAY, March 24 — Liturgy: 2 p.m. Confessions: Noon-2 p.m., 3-5 p.m. Reading of the Passions and Stations of the Cross: 7:30 p.m.

HOLY SATURDAY, March 25 — Confession: Noon-5 p.m. Easter Vigil Liturgy: 7:30 p.m.

EASTER SUNDAY, March 26 — Mass: 6, 8, 11 a.m. and 5:30 p.m.