

## Rule out younger pupils in tax credit proposal

BY CLIFF FOSTER

WASHINGTON—The constitutionality of tuition tax credits was cited as a key concern as the House Ways and Means Committee voted 20-16 April 11 to cut private elementary and secondary schools from a bill to provide tuition tax credits.

But federal income tax credits of up to \$250 a year for parents of private-college students were retained when the committee voted 23-14 later that day to approve the amended bill.

### A lot of smoke, but little fire

PEORIA, Ill.—Father Robert O'Connor got all burned up on Holy Saturday but in the end there was more smoke than fire.

His hope for a quiet Easter Vigil at St. David's Church went up in smoke, so to speak, when he lit the coals for the holy fire. Father O'Connor was so intent on what he was doing that he backed into a stand of flaming vigil lights and charred his chasuble.

An attendant quickly smothered the flames and the service went on without a hitch.

(Technically, the vigil lights should have been extinguished since the church is supposed to be dark during the lighting of the holy fire.)

Father O'Connor then drove 15 miles to Lewiston for his second Easter Vigil at St. Mary's Church.

Understandably, the priest was cautious around the holy fire this time, perhaps recalling the adage, "Once burned, twice shy."

But in trying not to immolate himself, the priest put the holy fire too close to a smoke detection device, accidentally triggering an alarm.

Local firemen were preparing to respond, when Father O'Connor stopped them with a phone call.

The bill now goes to the House Rules Committee, which will decide the rule governing debate and whether or not the bill can be amended. Depending on what rule accompanies the bill, supporters may attempt to attach elementary and secondary schools to it when it reaches the House floor.

BY ITS ACTION, the committee has defied the Carter administration, which opposes tuition tax credits and instead favors an expansion and increase of existing college aid programs. In the House, the administration bill is sitting in the Rules Committee. In the Senate, it is in a neck-and-neck race to the floor with a tuition tax credit bill that includes elementary and secondary schools.

The House bill, which had been sponsored by a Ways and Means Committee member, Rep. Charles Vanik (D-Ohio), would be phased in over three years. Beginning Aug. 1, taxpayers would be eligible for a credit of 25% of tuition, up to \$100 per student. In 1979, the credit would be increased to \$150, and when the bill is fully implemented in 1980, it would rise to \$250 per student.

THE COMMITTEE AMENDED the bill to include part-time students who attend classes at least eight months a year and it included in a definition of tuition certain fees paid to colleges.

The motion to prohibit parents who send their children to non-public schools below the college level from receiving a federal income tax credit came from Rep. Joe D. Waggoner (D-La.), who said he made the proposal "for constitutional reasons."

Much of the debate over tuition tax credits has centered on their constitutionality.

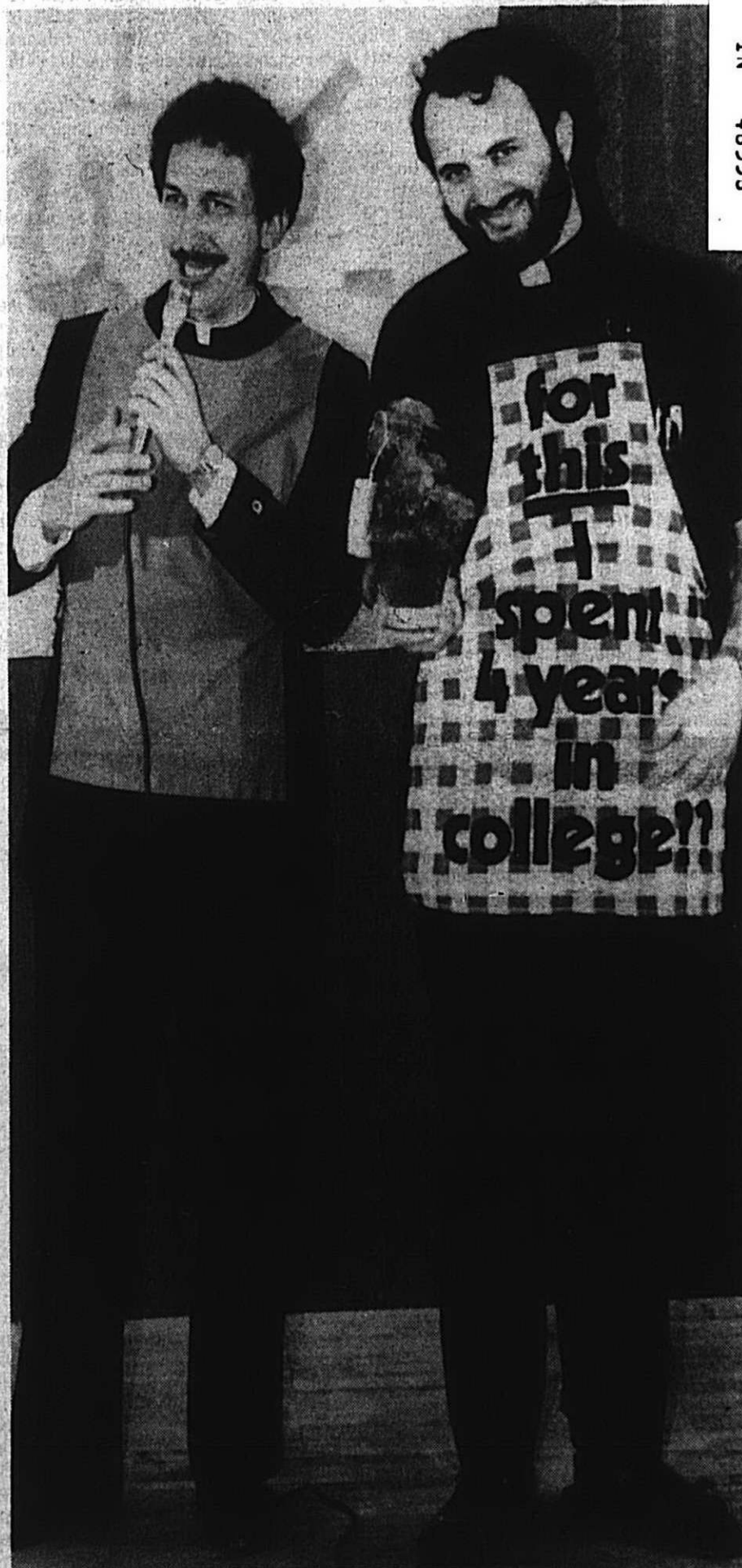
It was the constitutionality of tax credits for parents of non-public school students—an issue that has haunted the bill from the very beginning—that ostensibly swayed committee members to strike elementary and secondary schools from it.

But according to some observers, there were other reasons as well. The Carter administration has lobbied hard against tuition tax credits, and has offered instead to increase and expand existing college aid programs and to improve non-public schools participation in the federal education act.

And, a hastily-formed but numerically-visible coalition mounted an 11th hour blitz to persuade Ways and Means committee members to defeat tax credits.

THERE ALSO APPEARED to be a reluctance on the part of the tax writing committee to enter into the area of

(See RULE OUT, Page 6)



'BEST-DRESSED' WAITER—Father James Farrell, associate pastor of St. Barnabas parish, won the prize [a potted plant] for the most original costume among some 20 priest-waiters at the fifth annual Catholic Seniors' luncheon held at Scenic High School on April 6. More than 900 Senior Citizens attended. At the left is Father Edwin Soergel, pastor of Our Lady of the Greenwood Church, Greenwood, who was master-of-ceremonies and also served as a waiter when he wasn't manning the microphone. A Mass in Little Flower Church preceded the luncheon. Similar observances were held in the New Albany and Terre Haute Deaneries and are scheduled on April 19 in the Lawrenceburg and Richmond Deaneries. Related Tacker item, Page 6. [Photo by Chuck Schisla]

### Chancery Report

Included with this issue of the Criterion is an eight-page Chancery Financial Report covering the calendar year 1977. This marks the first time that such a report, covering the administrative operations of the Archdiocese, has been published in the Archdiocesan paper. It was drawn up under the direction of Mr. Harry Dearing, business administrator.



# Consultation phase of Task Force completed

Consultation on 27 proposals from the report of the Task Force to the Archdiocesan Educational Planning Commission has been completed. A meeting was held this past weekend of the EPC covering action on nine of the proposals relating to parish and district planning.

The EPC met for two days at Marian College to discuss the proposals and consultation. Results of the EPC meeting will be presented at the April meeting of the Archdiocesan Board of Education.

All districts and some 71% of the 143 parishes participated in the consultation. Sixteen of 29 Archdiocesan agencies, religious communities, colleges and private secondary schools also responded.

## Fr. Linus Swartz, Benedictine, dies

ST. MEINRAD, Ind.—The funeral liturgy with the Office of the Dead was celebrated at St. Meinrad Archabbey Church on Friday, April 7, for Father Linus Swartz, O.S.B., who died of a heart attack on April 4. He was 66.

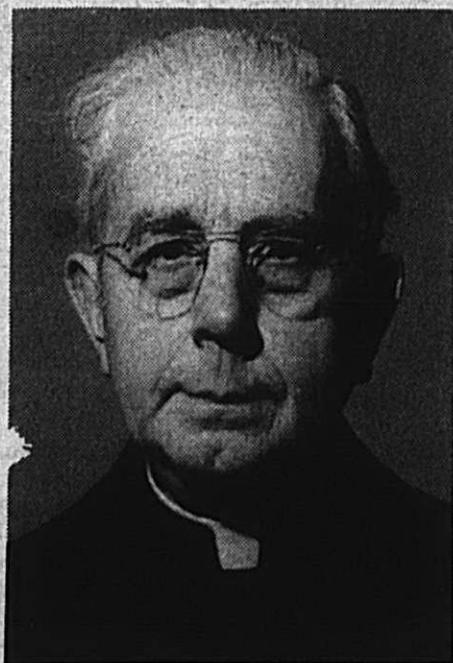
Father Linus, a native of New Albany, completed his high school, college and theological studies at St. Meinrad Seminary and professed vows as a Benedictine monk on August 6, 1936. He was ordained to the priesthood on May 30, 1939.

His parish assignments included missionary work at St. Ann's Indian Mission in Belcourt, N.D.; St. Meinrad parish; St. Mary's parish, Huntingburg, and St. John Chrysostom parish, New Boston, Ind.

In 1945 he qualified as a licensed pilot and did some traveling for the Abbey. He also served for a time as manager of the college bookstore and assisted in the direction of the St. Meinrad sandstone quarry.

Father Linus suffered a heart attack in 1974 and since that time had helped out on a temporary basis in numerous parishes in the area.

Immediate survivors include a brother, Marvin Scott, of Columbus, O., and a sister, Mrs. Regis Toomey of Los Angeles.



FR. LINUS SWARTZ

**PARISH PLANNING** teams from 85% of Archdiocesan parishes have completed their Educational Mission Statement. A four-month assessment and analysis of present Total Catholic Education programs is now being conducted in these parishes.

Areas of concern include: Program of Instruction, Administration/Organization, Student Personnel, Physical Facilities, Finances, and Community Trends. In August each parish will use the results of its assessment and analysis to develop a 1979-1982 plan for its own parish education.

**DISTRICT PLANNING** teams will meet on April 16 and 19. The focus of their first meeting is the development of a district educational mission statement. District planning follows parish planning by about four months. This will enable districts to build on the planning efforts of their respective parishes.

The schedule of district workshops is as follows:

**Workshop I**  
Without Interparochial H.S.  
Sunday, April 16, 1978  
St. Columba, Columbus  
1-4 p.m.

**With an Interparochial H.S.**  
Wednesday, April 19, 1978  
Roncalli High School  
7-10 p.m.

**Workshop II**  
Without Interparochial H.S.  
Sunday, June 4, 1978  
St. Columba, Columbus  
1-4 p.m.

**With an Interparochial H.S.**  
Wednesday, June 7, 1978  
Roncalli High School  
7-10 p.m.

**Workshop III**  
Without Interparochial H.S.  
Sunday, December 3, 1978  
St. Columba, Columbus  
1-3 p.m.

**With an Interparochial H.S.**  
Wednesday, November 29, 1978  
Roncalli High School  
7-10 p.m.

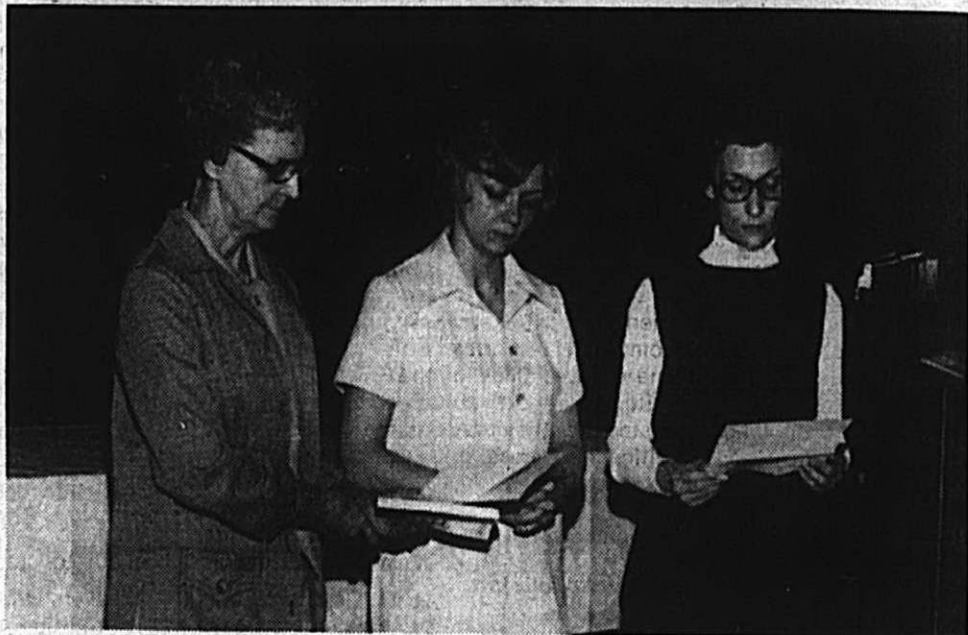
## Annual Red Mass

The annual Red Mass sponsored by the St. Thomas More Society of Indianapolis and the Indianapolis Bar Association will be held on Friday, April 28, at 5:45 p.m. in St. John's Church. The Mass will be followed by a cocktail hour and dinner in the ball room of the Hyatt Regency Hotel.

The Honorable Virginia Dill McCarty, United States attorney for the Southern District of Indiana, will be the principal speaker at the dinner.

The Red Mass has been held annually in Indianapolis since 1962. Red Masses are held in cities throughout the world to invoke divine assistance for the bench and bar during the year and to honor Thomas More, the patron saint of lawyers.

Tickets for the cocktail hour and dinner may be obtained at the Indianapolis Bar Association's Office. Frank W. Hogan is chairman of the 1978 Indianapolis Red Mass.



**MINISTERS OF EUCHARIST**—The first Extraordinary Ministers of the Eucharist for St. Meinrad parish, St. Meinrad, Ind., were formally installed on Holy Thursday. In the top photo, the pastor, Father Meinrad Brune, O.S.B., congratulates, left to right: Gilbert Pund, Leroy Fischer, Othmar Ebert, Carl Beier, Mark Ruxer and Michael Kunkler. In the lower photo are the three women installed: Mildred Taylor, Kaye Otto and Sister Jan Youart, O.S.B. All are teachers, who will help primarily with the children's daily Masses.

## Church to honor foundress

### Kin to attend beatification

GALESBURG, Ill.—Ever since Beatrice Bick of Galesburg can remember, her great aunt, Mother Mary Katharina Kasper, has been an honored figure in the family. But on April 16, Mother Kasper will be honored in St. Peter's Basilica.

The foundress of the Poor Handmaids of Jesus Christ (also known as the Ancilla Domini Sisters), Mother Kasper will be beatified in ceremonies led by Pope Paul VI, and Mrs. Bick will be there.

Mrs. Bick, 78, will travel aboard a chartered flight with her daughter, Patricia Huffman of Escondido, Calif., and a niece from Michigan, visiting Dernbach, Germany, Mother Kasper's birthplace, as well as Rome.

**BORN INTO A FAMILY** of eight children in 1820, Mother Kasper formed her community to care for poor widows and orphans, with the first house completed in 1848.

In 1851, the order became an ecclesial congregation and soon spread to other countries, including England and the United States. The congregation presently numbers 2,000 nuns, about 400 of whom are in the United States. Others serve in Europe and India.

The Sisters run orphanages, homes for the aged, hospitals, elementary and high schools in 10 U.S. dioceses.

Beatification is a step in the process leading up to canonization. The Vatican ceremonies will begin with a promulgation of the document by which the Pope will allow veneration of Mother Kasper.

**THE DECLARATION** follows a long period of study and means the person practiced heroic virtue or suffered martyrdom and after death worked miracles sought through prayer by others.

'During her 10-day European journey Mrs. Bick, whose grandfather was Mother Kasper's brother, will visit the family's home in Dernbach and the order's motherhouse, also located in Dernbach. She will also have an audience with Pope Paul.

Mrs. Bick is the mother of two sons, Dr. Richard Bick of Galesburg and William E. Bick of Schenectady, N.Y. She also has 13 grandchildren and one great-grandchild.

**Editor's Note**—A foundation of Poor Handmaids of Jesus Christ is located in the Fort Wayne-South Bend Diocese—at Donaldson, Ind.



# capsule news

## Pope on vocations

VATICAN CITY—In a message for World Vocation Day (April 16), Pope Paul VI said that perhaps youths are not choosing a religious vocation because they really do not know enough about the priesthood and religious life. Pope Paul urged church personnel to transmit information on religious vocations in an "easy to understand, stimulating and attractive" way as Jesus did.

## Family ministry

ALBANY, N.Y.—In its ministry to families, the Church must serve not only the traditional two-parent, white, middle-class group, but also embrace the non-traditional family, including single parents, the divorced and childless families, theologian David Thomas told the New York State bishops.

## Morality winning

Those fighting the use of sex and violence as entertainment in movies and on television gained some legal victories and were backed by some valuable allies in early April, shortly after a report on television violence indicated that they may have already had significant success in that area.

## 'Code needs changes'

WASHINGTON—Pending legislation to revise the U.S. Criminal Code needs significant changes if it is to reflect Judeo-Christian values, Auxiliary Bishop J. Francis Stafford of Baltimore told the House subcommittee on criminal justice April 11.

## 'Reluctant guest'

TOLEDO, Ohio—Issues of human and political rights in the Philippines have made Bishop Manuel P. del Rosario a reluctant guest in the Toledo Diocese for more than two years. The bishop retired three months ago as head of the Malolos Diocese in the Philippines.

## USCC official named to post

WASHINGTON—Pope Paul VI has appointed John E. McCarthy, director of Migration and Refugee Services of the U.S. Catholic Conference, as a consultant to the Pontifical Commission for Migration and Tourism.

McCarthy, who received the Pro Ecclesia et Pontifice medal from Pope Paul in 1968, is also president of the Geneva-based International Catholic Migration Commission. He has been associated with USCC Migration and Refugee Services since 1949 and has directed the program since 1965.

The official document of appointment to the papal commission for a five-year term was signed by Cardinal Jean Villot, Vatican secretary of state.

## Urge alien study

WASHINGTON—A group of Hispanic Catholic leaders urged the Carter administration to start a Cabinet-level study of the true impact of illegal aliens on American society, and meanwhile to stop deporting them.

## Report nuns slain

BUENOS AIRES, Argentina—Following a report that the bodies of two missing French nuns were found on an Argentine beach, the French embassy has renewed demands for information from Argentina's military government.

## Hold dialogue

VATICAN CITY—High-level representatives of the four-million-member Coptic Orthodox Church met with a Catholic delegation in Cairo, Egypt, March 13-18 to discuss relations between the two churches, the Vatican Secretariat for Promoting Christian Unity announced April 8.

## Obscenity laws

LONDON—A commission of the English and Welsh bishops has asked the British government to keep its obscenity laws basically the same but to close up loopholes. It also proposed a new legal definition of obscenity be made.

## Papal candidates

VATICAN CITY—As the pontificate of Pope Paul VI enters its final phase, the work of sizing up "papabili"—leading candidates for the papacy—is going on in the minds of the 115 cardinals now eligible to elect the next pope. Whom will they choose? Within the College of Cardinals, three names stand out—Italian Cardinals Sergio Pignedoli and Sebastiano Baggio and Argentinian Cardinal Eduardo Pironio—but two other Italians and four more non-Italians are among those whose names often come up.

## 'Must refuse to obey'

AUCKLAND, New Zealand—Christians must refuse to obey civil laws that conflict with God's law, even if they face death for their refusal, Cardinal Reginald Delargey of Wellington, the president of the New Zealand Bishops' Conference said, as bitter debate raged in New Zealand over abortion.

## Annulment data

After press reports called annulments in Ireland, "Divorce, Irish style" the Irish bishops published some of the most complete statistics on annulments to be made public anywhere. They indicate the annulments are not nearly as numerous in Ireland as was suggested and a check by NC News shows that they are far less common in Ireland than in the United States.

## ST. MICHAELS ACTIVITY CENTER

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## Activity center under construction

Laminated arches for a new activity center at St. Michael's parish, Greenfield, went up recently, and workmen can be seen here as they scooted down after connecting the arches at the peak. Rafters went into place next, followed by plywood panels to support the roof. Builders are aiming for a late-May or early-June completion date.

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# editorials

## 'Onward, Christian Soldiers'

The news that two priests in the Indianapolis area were listed among the special deputies appointed by Marion county sheriff Don Gilman provided the thought that perhaps the Church Militant is not dead; moreover, we wonder if the parishes of the two priests frequently sing the ever popular hymn "Onward, Christian Soldiers."—T.W.

## Giant step into darkness

When the U.S. Supreme Court ruled more than a week ago that the Indiana girl who had been ordered sterilized by her mother with the permission of a northern Indiana judge could not sue the judge, the legal system in this country took another giant step into the abyss of legal darkness.

It has been the opinion of many that the Church hierarchy in recent years has been more concerned with protecting its authority than in serving mankind, but such worries are nothing compared to the "authority hang-ups" in the United States judicial system. The decision in the case means that the survival of authority, right or wrong, is more important than protecting the innocent.

Slapping the wrists of the judge in question with a strong minority opinion is not enough. To say that the judge in the case should be severely reprimanded is not enough. To say that the intelligence of the mother of the girl (whom the mother described as "slightly retarded" although the girl appears to be leading a normal, healthy life) ought to be tested is not enough. Mother, judge, and Supreme Court are all guilty of effectively destroying a human life, are guilty of not living up once again to the promise of the Declaration of Independence of this nation that "all men shall have the right to life, liberty and the pursuit of happiness."

It is time for citizens to seek the recall of those who fail to serve us. A President's career ended because he failed in his duty. A legal system now depends on the ability of the people to remind its judges of their duty to protect human life—not mistreat it.—T.W.

## Raps tax credit bill action

WASHINGTON—A House committee's decision to eliminate elementary and secondary schools from a proposed tuition tax credit bill discriminates against the very people the bill is designed to help, according to a spokesman for the Catholic League for Religious and Civil Rights.

Contacted at the League's Milwaukee headquarters, Michael Schwartz, associate executive director, said the

committee's 20-16 vote (April 11) to limit tax credits to the parents of students in non-public colleges will mean that many low-income children will not be able to get into college.

"LOW-INCOME CHILDREN who presently have no choice but to attend inferior inner-city public schools will continue to receive a miseducation," he said, adding that tuition tax credits "would be and still can be the first government program that can provide a real equal opportunity for all children" by giving parents the financial power to make free decisions about their children's education.

Schwartz charged that the elimination of elementary and secondary schools from the bill resulted from anti-Catholicism since "opposition to tuition tax credits is basically an opposition to Catholic schools."

He also criticized the argument by Rep. Joseph D. Waggoner (D-La.), who introduced the amendment eliminating elementary and secondary schools, that the change was needed to insure the bill's constitutionality.

"If Congress cuts out elementary and secondary education from this program, they will be penalizing the poor and holding them in bondage to the public school system out of motivations that are primarily 19th century nativist anti-Catholicism," he added.



DISPLACED PERSONS—Palestinian refugees from South Lebanon crowd around a United Nations official to learn of relief plans. More than 60,000 Palestinian and Lebanese civilians have been displaced by the invasion of Israeli forces. [NC photo]

—living the questions—

## Providence production of 'Fiddler' top-notch

BY FR. THOMAS C. WIDNER

Only once in my life have I witnessed a high school drama production of professional calibre and execution from beginning to end. That was in 1972 when the Latin School produced *Once Upon A Mattress*, a musical which Don Johnson of the drama department at Marian College directed. He was assisted with the choreography by Ellen Sullivan and a musical direction by Steve Pesavento, former Latin School music instructor.



All three individuals were professionals who not only executed a high school production, but also taught the students involved that putting on a play is not simply an occasion for showing off. The three were concerned with giving a performance, entertaining an audience, and allowing some talented and not so talented students to express themselves through a disciplined and difficult working together for the mutual benefit of cast, audience and school.

That was the only time—until this past week—that I had witnessed such a profound blending of those elements on the high school level.

FOR MANY YEARS I'd heard what a creditable job Ray Day did with the students at Providence High School in Clarksville in the drama department there. Only this past week, however, did I finally have the opportunity to see one of his products. Ray directed six performances of *Fiddler On the Roof* for the annual Providence effort.

High school plays are usually opportunities for students to show off budding talents, but they are not regarded very seriously as professional vehicles. Nor are they meant to be. It is rare—very rare—to see the quality of performance which Ray elicits from his students.

One roots for high school plays because the students are our own. The play is really secondary. But for Ray and the Providence

players, the play is primary. They make you feel a performance. And so when Tevye talks to God in *Fiddler*, you believe it is Tevye and not just a high school kid. When his daughter leaves the family to join her love in a prison in Siberia, you feel the heartbreak her family feels. And when the cast sings very sadly after the news comes that they must leave their village, you understand what it is to be a wanderer.

You don't expect to obtain such dramatic insights from a high school play. You're just happy to see your son or daughter standing up in front of people speaking aloud and letting the world know that he/she is a worthy human being.

RAY IS ASSISTED by a generous crew of school and non-school people. Bette Weber Flock has choreographed every major production at Providence since 1972. Melanie Williams, a new addition, is responsible for choral direction. And Rebecca Reisert has for the past four years created the costumes. The contributions of these and many other people made it easy to forget that the production was being given in a gym on a makeshift stage.

While the play is being presented, Ray is directing the orchestra. Oh, yes, a real, full orchestra. Its members are not only students from Providence but also students from other schools and even a few professional musicians who donate their time to Ray and to Providence just for the opportunity to play.

As we said, Ray himself directs the orchestra. Once he goes out front to take the baton, the students themselves are in charge of seeing to it that the production itself moves. And how it does!

The play was given in four dinner theater performances and two regular performances. This year the play served over 1,700 people for dinner alone.

I suggest that those of us from the far reaches of the Archdiocese have our names put on the Providence mailing list. For myself, I am anxious to see what Ray will do next. Moreover, I am sorry that I have missed out all these years (13 of them) from seeing the full body of his work. The quality is a tradition.

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# letters to the editor

## St. Bernadette pastor disputes Vocation Director's basic philosophy

To the Editor:

The Vocation office has the philosophy that no vocation to the priesthood comes from grade school or high school, and that we should concentrate on and emphasize the area of the college level student. Such a philosophy is not based on any factual information, but merely on the theory of the Vocation Director, yet the Senate voted to support such a philosophy and the Archbishop accepted this philosophy without the benefit of further research.

Latin School has had and still has a good reputation, based on the number of vocations and the facts that they have been favorably evaluated by North Central Accreditation Association and the Bishops' Committee on Seminaries—yet, these facts were ignored. The vote of the Senate was close—a fact that should say to the Archdiocese and the Chancery that we should look into the situation more closely.

There is more to the closing of Latin School than meets the eye. There seems to be a group of people in high places who feel that Catholic education is not important, and their answer to the support of Catholic education is to close our Catholic schools. Instead of looking for positive solutions, they immediately go to the negative.

In the last year or so, St. Anthony's, Morris, Ind., Schulte High School, Terre Haute, and St. Mary's Academy in Indianapolis have all closed, and it seems that this is the trend for the future. The Office of Catholic Education is at fault, because, instead of fostering a spirit of helping schools, it is instead seeking ways to close them.

In the inner city, Holy Cross is struggling to exist, and its cries for help are ignored. St. Francis de Sales fought to open its first grade, and the Office of Catholic Education put up a great deal of opposition.

Latin School has served the needs of this Archdiocese for several years, but now because the Vocation Director thinks he has a better solution to the vocation problem—concentrating on college level students—he has accepted, and all the efforts of Latin School will go down the drain. The Vocation Director's facts are unproven, and no concrete results have been shown that his system will work. Why throw out something that has worked

in the past and can work in the future for something that is untried and without any certainty?

This whole effort to close Latin School can be traced back to the Personnel Director and the Chancery Office. It seems to me that we have lost leadership at the top when the Personnel Director and the Office of Catholic Education can control so much power in the Archdiocese. Where is our leadership? Do we have an ecclesiastical Watergate on our hands?

Sure there are problems in the Archdiocese, but to approach them in a

negative manner shows lack of faith in Jesus Christ. Closing Latin School is just one indication among many that we speak one way of the presence of Jesus Christ and His power to help us, but when it comes down to the everyday problems we fail to believe in the words of Jesus, "Ask and it will be given to you, seek and you shall find, knock and it will be opened."

Father John O'Brien  
Senator, Age Group 6  
Pastor, St. Bernadette Parish

Indianapolis

## Brookville reader asks some questions

To the Editor:

This is an open letter to every Catholic, especially every layman, of the Archdiocese. The topic is the Latin School and the decision to close its doors. I hope that all of you have read the statement released by the Archbishop in a recent issue of the Criterion. I would like for you to rethink a few of the points in that statement and also to throw a few questions at you for thought.

1. "... divert money, time, energy and personnel to the Office of Vocations for vocation education at all levels, to close the Latin School, and to provide an ongoing evaluation of vocations programs." Where better can our money be used than to educate young men considering the priesthood? Where will all this time, energy and personnel be used? In Indianapolis? In the area outside the city of Indianapolis where we have no Catholic educational institutions for young men considering the vocation to the priesthood? Did the rural parishes of the diocese get the shaft again?

2. Let's take a look at that vote by the Priests' Senate. It was 8-7. It was on Monday, and the Archbishop approved the recommendation on Wednesday.

3. All the priests of the Archdiocese were told about five years ago the decision on the Latin School would be considered again. I wonder if they were reminded of that fact before the vote? I wonder how many Priest-Senators told the priests they represented that the decision would come up at that meeting? And I wonder why the people of the Archdiocese, who incidentally were the ones paying the bills,

were never asked for their opinions?

4. I was always taught that the Archbishop was the head of the Archdiocese, not the Priests' Senate. But the Archbishop in his statement said that he needed very serious reasons to act contrary to the recommendations of the Senate. Wow! I'll bet the priests are glad to know that! Does that mean that the Priests' Senate makes all the decisions concerning the running of the diocese and the Archbishop is only a figure-head, who must answer to them?

5. I wonder if the faculty and the administrators were consulted? Is it true that they were only given a very short time in which to give reasons to keep the Latin School open? If that is true, that doesn't seem very fair to the School. Is it true that the staff did come up with some very convincing arguments to keep the school open? I think on such a most important decision which concerns and affects the entire Archdiocese and not just the city of Indianapolis, that we are entitled to know the full arguments and reasons on both sides. But wouldn't that have been the most honest and logical move to have taken before the Senate took their vote? Is it also true that the Senate only spent a few minutes on the topic themselves? Doesn't that tell us something about their intentions?

6. Father Mike Welch is going to initiate new programs for the high school boys of the Archdiocese. That ought to prove interesting! Indianapolis has several Catholic schools to send the boys to. I can't seem to think of any in the rest of the diocese except at Madison. Father Mark from the Latin School was at our parish several weeks ago to talk on vocations and the Latin School. The Senate just made him look like a fool. What are the young boys who heard his talk and were interested going to think now?

7. His Excellency asks us to pray that their efforts inspire young men to accept the call of the Lord to serve our Archdiocese as ordained priests. I am a teacher, and I learned a long time ago that actions teach more than words. Perhaps our priests should examine their actions. I say that this latest action has spoken very plainly to the young men of our Archdiocese and will drown out any weak excuses that may be given as reasons or possible solutions.

People of the Archdiocese, think! Pray that our hope, our only hope for us outside the city of Indianapolis, for educating our future priests will be reopened. Don't remain quiet! Speak your mind to your priests and your Archbishop!

James P. Fehlinger

Brookville, Ind.

## Couple answers

### Fr. Kraesig letter

To the Editor:

In reply to the letter published in the March 10th Criterion, it is unfortunate that the term "born again" so distresses Father Charles Kraesig that he was compelled to write such a long commentary on the misuse of the term.

This attitude is another example of the reaction to every action that has characterized our relations with non-Catholics since the days of the Reformation. We believe that in the light of ecumenism launched by Vatican II and the work of the Holy Spirit today in all denominations that such condemnations have no place in building up the body of Christ.

Evangelical Protestantism is enjoying the greatest time of revival in this century (as reported in the national news magazines). The fruit of this revival has been a new crop of converts with a strong commitment to Jesus Christ as their Savior and their Lord. We can honestly be jealous of this movement and these converts if we aren't sharing in it.

Father Kraesig stated that being born again meant simply to be baptized, and he quoted John 3:4-5 and the authoritative interpretation of the Church with regard to this passage as justifying this definition. If we assume that is correct and that being born again is simply baptism, what has happened to the baptized (born again) members of our faith? Where is the commitment?

When a parish of 700 families can draw out no more than 50 people to participate in adult education programs, when a parish council cannot conduct business for lack of a quorum or when parents show little interest in their children's religious education, should we conclude that this is the normal spiritual life of a group of baptized (born again) believers?

Many would agree that this description of a typical parish accurately describes our plight today. Pope Paul VI stated, "Today there is a very large number of baptized people who, for the most part have not formally renounced their baptism, but who are entirely indifferent to it and not living in accordance with it." (On Evangelization in the Modern World)

If born again and baptism are synonymous, it certainly isn't reflected in our membership. Whether we use the term born again or the idea of making a conscious choice to let Jesus Christ rule our lives, there seems to be an activity, a goal, a purpose beyond baptism.

Rather than bicker over the term "born again," let us pray that the spirit of renewal which it denotes will penetrate into each member of our church with the accompanying acceptance of Jesus as Lord.

Mr. and Mrs. K. G. Miller

Indianapolis

## Write it down

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, IN 46206.



## 'Throwing out the baby with the bath'

To the Editor:

The Criterion editorial of March 17 is a good example of throwing out the baby with the bath.

The Right to Life movement does not depend on pharisaical moral uprightness, but the living word of God! He makes all life and in His wisdom has made some life less understandable than others. Right to Life does not condemn nor fear medical research, but does condemn and fear a 100% body count (and also fears a creeping softening of moral consciousness in the evil of the hard case abortion).

A 1977 study of 2,187 chromosomal pattern analyses showed that 62 defective pre-born children were detected; 60 were killed; two miscarried—a completely successful search and destroy mission partly funded by March of Dimes.

The Right to Life also condemns and fears the creeping softening of moral consciousness on the evil of the hard case abortion.

An editorial in the Indianapolis Star on March 17 dealt with the same subject of March of Dimes research. It also hammered the Right to Life movement and did forthrightly say, "Abortion may be seen as the medically indicated way out in some situations..." which is what Right to Life fears and the Criterion does not understand.

Perhaps if the Catholic clergy detect Pharisaicalism in the Right to Life movement, they should lend their presence to the movement in greater numbers and join their very evident Protestant brethren in the fight for life.

Ed Hanley

Indianapolis



—the tacker—

# Proving that priests don't necessarily make good waiters

BY FRED W. FRIES

It's a good thing that our priests chose the profession they did, because they could never make the grade as waiters. For one thing, they don't get much practice. Once a year, as a matter of fact, when volunteers don aprons to serve at the annual luncheon for Senior Catholics.

Tacker attended this year's Indianapolis renewal on April 6 (four other deaneries scheduled similar observances) at Scecina Memorial High School. The luncheon followed the traditional Mass at neighboring Little Flower Church with Archbishop George J. Biskup officiating. Father Albert Ajamie, pastor of St. Monica parish, was the homilist.

**DURING HIS COMMENTS** on the Biblical account of Christ's appearance to the disciples on the road to Emmaus, Father Ajamie told the capacity crowd that "in the twilight of life we can give unique and eloquent testimony to the presence of Christ and His spirit among us."

An estimated 900 Senior Citizens attended the luncheon at Scecina, despite

threatening weather, indicating the growing popularity of the annual event, which started in 1974 with only about 500 attending.

Needless to say, with the priests serving as waiters it took some time to get the show on the road, or, to be more specific, the food on the table. With a few vocal exceptions, the guests didn't seem to mind the inevitable delay, and, we might add, that very few apparently had to eat "cold" fried chicken.

Besides, the guests were largely preoccupied with the colorful, and sometimes ingenious, aprons worn by the priest waiters.

**OUR LONG-TIME NEIGHBOR** at St. John's, Msgr. John J. Doyle, who opted for a plain white apron, took honors as the oldest waiter, having become an octogenarian only a few weeks ago. Msgr. Charles Koster, former St. John's pastor and Archdiocesan Officialis, was seen visiting with old friends as he poured coffee at various tables.

The president of the Priests' Senate, Fr. Joseph Beechem, wore an apron which proclaimed that the wearer was the "master chef of St. Lawrence parish," where he serves as pastor.

Msgr. Francis Reine, pastor of St. Christopher's parish, Speedway, also was on the coffee-pouring detail and did it with the dignity befitting the president-emeritus of Marian College, meaning that he managed not to spill it on any of the guests.

**DIMINUTIVE FATHER** Robert Ullrich, pastor at Assumption parish, Indianapolis, wore an old-fashioned dust cap to complement his apron. It added a dimension to his costume. Not only did he keep the audience in stitches, but cameramen from three television stations and sundry photographers shadowed him as he hustled the huge trays of food around the crowded cafeteria.

associate at St. Barnabas parish, captured the coveted potted plant.

There was a variety of "formal" entertainment, topped off by Father Paul J. Courtney, pastor of St. Luke's parish, commonly hailed as the premier stand-up comedian (Father Thomas Carey may disagree) among the Archdiocesan clergy. His performance did nothing to tarnish his reputation. Didn't help it much either.

As we walked out of the cafeteria with our fellow Senior Citizens, one lady turned to us and said: "Now I recognize you. You're the Ticker."

Well, she was close.

**'IMMORTAL POLAND'**—Of particular interest to the Polish-speaking will be a film and lecture entitled "Immortal Poland" to be presented in the Showalter Pavilion of the Indianapolis Museum of Art at 3 p.m. Sunday, April 30. The producer of the film, Jonathan Hagar, will be the narrator. There is no admission charge. The presentation is made possible through a matching grant from the Indiana Committee for the Humanities.

## Rule out (from 1)

education policy. The debate on the Vanik amendment underscored the concern expressed by some committee members that a credit for public school tuition would switch the burden of financing those schools from the local to the federal level.

For whatever reason the bill was altered, it is likely that some committee members changed their minds about tax credits overnight.

Earlier, proponents of tuition tax credits had counted enough votes for the measure and had directed their attention to equalizing the credit for elementary and secondary schools, and colleges.

**COLLEGE INFORMATION DAY AT MARIAN**—Forty Indiana and Midwest colleges and universities will be represented at the College Information Day, to be held Sunday, April 16, at Marian College. The event is sponsored by the Indianapolis-area Catholic high schools in conjunction with the Catholic College Coordinating Council. College representatives will meet with interested students and parents from 1:30 p.m. to 4 p.m.

## —the word this sunday—

By Father Donn Raabe

FOURTH SUNDAY OF EASTER

"Whom do you follow?"

Acts 2:14, 36-41  
Psalm 23:1-6  
1 Peter 2:20-25  
John 10:1-10

Jesus refers to Himself as shepherd and sheepgate. He is the true way through whom His followers come to full life. It was through His suffering that He has made eternal life possible for us. He wasn't looking out for His own good, but trusted the Father's love enough to think only of our good. That is why "God has made both Lord and Messiah this Jesus whom you crucified." "Christ suffered for you . . . and left you an example to have you follow in His footsteps: He did no wrong, He didn't return insult for insult, He did not threaten in response to threat. By His wounds you were healed." Only He deserves to be your shepherd—only He deserves your following. No one else can match Him. Can you follow?



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## —question box—

BY MSGR. R. T. BOSLER

**Q. Missing Mass on Sunday is a mortal sin, and murder is a mortal sin. Does the Church really consider missing Mass on Sunday as equivalent to murder? Many people don't feel like attending church on Sunday, not because they don't like to pray, but because it's the same every week.**

**A.** You are touching a very sore spot of the contemporary Church. Moral theologians are questioning the traditional Catholic simplistic code morality. Of course, missing Mass and



murder are not equally sinful—no two actions can be. So much depends upon the circumstances, the attitudes, the conditions and the intentions of the person who performs sinful actions.

To deliberately miss Mass might not mean a serious break with God at all. This might be the case of a person who leads a good life, prays regularly, but occasionally misses Mass out of laziness. Or it might mean that a person is in a state in which he or she no longer cares about God and is living a life of sinful indifference, whereas it is conceivable that a person who commits murder could be so overwhelmed by passion or anger or alcohol that the action would not be seriously sinful.

We have all suffered from the way morality was presented to us. Surely a

person who occasionally misses Sunday Mass because of laziness, or a fishing trip, is much less guilty of sin than the person who seriously hates an in-law and is determined to shun that person and never offer forgiveness. And yet such a person may confess to missing Mass and not recognize that the sinful attitude toward a relative is a matter for confession. It is rare for a confessor to hear penitents accuse themselves of acts of prejudice or refusing to help friends or relatives in need. Yet these can be greater sins than occasionally missing Mass on Sunday.

Today, theologians suggest that we put emphasis upon the state of persons, their attitude toward God and neighbor, rather than only on the individual acts they perform; these cannot adequately be evaluated without taking the condition and attitudes of a person into consideration. What is the attitude of those who miss Mass frequently because they find it boring or always the same? Does this refusal indicate they love God so little they are unwilling to carry out a duty which to them is burdensome? Could be. We'll discuss this more next week.

**Q. I have a friend [non-Catholic] who was divorced about 15 years ago. His wife left him and their children to marry another**

man. He raised the family and has never remarried. Is it possible to have a marriage like this annulled? How does one go about getting an annulment for religious reasons? I plan to talk to my parish priest, but I know he will tell me that one should not get involved with a divorced person.

**A.** Sounds like you are already involved. Don't approach your parish priest until you have information concerning the marriage. Was the woman previously married? Was she baptized, and if so, in what church? Did she have personality problems? Was she promiscuous? Did she refuse to have more than a limited number of children? Was there anything peculiar about the marriage, such as pressure from parents because of a pregnancy? If either the man or woman is unbaptized, the marriage can be dissolved by the Holy Father.

**Q. Some people who have seen the movie "Late Great Planet Earth" are all upset because they believe the earth will be destroyed in four years, according to prophecies in the Old Testament. Can you put these people at ease?**

**A.** The movie is based upon a book published in 1973. Five years have gone by, and the old earth is still spinning safely through space.

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## —cornucopia—

## Spring cleaning fever!

BY ALICE DAILEY

Breathes there a frau with soul so dead who never to herself has said: "This spring, out goes that crummy spread, the sagging chair, that broken bed?"

Following in the wake of such revolution comes the urge to run the whole house through a car wash. Then, with it spanking clean, begin the redecoration.

As one who yearns not for wagon wheels, harp-sichords, spinning wheels and other furnishings of antique genre, it would be assumed that I pant after the ultramodern: Japanese style sit-on-the-floor mats; lucite chairs that throw the sacroiliac out of whack or floor lamps with bullet lampshades.

Nothing could be further from the truth. In the first place, many of my visitors couldn't even get down on the floor mats, and in the second place, if they did accomplish the feat, a tow-in truck would have to pull them back up again.

A middle of the road decor sounds appealing. Isn't it possible to like chintz without being chintzy? Family photographs or paintings the layman can understand? Do I dare not have a chopping block in my kitchen as fashion dictates? After all, this isn't a butcher shop.

THESE AND OTHER weighty matters set me to thumbing decorator magazines for solutions. Therein I learned that rooms shouldn't be static or frozen. Fluid, I believe, was the word. The spring thaw is taking care of frozen rooms; the fluid part is always there with spilled drinks.

One magazine featured windows with a view. Some of the "windows"—actually whole walls of glass—looked out upon gardens of about 500 azalea plants; a sea smashing against the rocks; a forest of pines or skyscrapers resembling the United Nations.

The magazine didn't show what could be done with a mini picture window that looks out upon two seedy trucks, seemingly grown to the pavement, nor a row of evergreens which the fierce winter has turned into everbrowns.

NEITHER DID ANY magazine show how you could introduce pretty pastels into a room where the basics are orange and brown; how to rearrange furniture when the oversized sofa is permanently parked in the only spot big enough for it; nor how to keep three doors from smacking into each other when opened.

However, I did read something the other day that gave me heart. The piece said to forget what fashion experts and others dictate—that your home should be you. Well then, why pitch out that sagging chair?



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# Can a humanist be a saint?

By Father Augustine P. Hennessy, C.P.

There are some people living today who can be aptly called secular saints. They strive always to be eminently human. In the face of suffering, they are conspicuously human.

They are willing to pay the price of being reflective onlookers in a world where barbarism is often perpetrated on others under the banner of religious conviction. The cost of living by their own convictions sometimes asks them to lay down their lives for their friends. And they do it bravely.

These secular saints explicitly disavow any belief in the existence of a personal God. They look upon Jesus as just another transient prophet — a man who left a lasting mark on history but nonetheless ended his life as a disillusioned failure. They cannot imagine that he still has any significant impact upon their own lives. Secular saints consider themselves entirely self-made.

I BELIEVE these people who become so perfectly integrated as human beings have been touched by the divine Christ who shares his godliness with them. He seeks and finds them even when they explicitly deny his timeless power and presence among men. Believers like me call them unconscious Catholics or anonymous Christians. But secular saints resent such labels as patronizing language of benighted dreamers.

It cannot be denied that secular humanism exerts a fascinating allure upon many people who are currently appalled at the dimensions of human suffering and man-made havoc in today's world. The evolving tenets of a humanist creed have a powerful appeal to people living in an age when freedom, autonomy, personalism and confidence in man's own technological skill have grasped the consciousness of modern men and women with a new and vigorous tenacity. They expect more from humanity than a blundering self-destruction.

Five years ago, Paul Kurtz, editor of *The Humanist*, published the most recent formulation of a new humanist creed in the September-October issue of his magazine. More recently, he has written a preface to the conjoined pamphlet publication of *Humanist Manifesto I* (1933) and *Humanist Manifesto II* (1973).

Two questions addressed to his readers in this preface suggest to me the allure of humanism, its challenge to revealed faith and its own illusory expectation of humanizing mankind by its own power.

RECOGNIZING that humanism today must face not only new problems of ethics and the formulation of an updated creed but also such explosive issues as civil liberties, war and peace, world economic growth, even the very

survival of humanity, Kurtz rightly asks, "If the starting point of humanism is the preservation and enhancement of all things human, then what more worthwhile goal than the realization of the human potentiality of each individual and of humanity as a whole?"

In its human dimensions, such a goal is coextensive with the goal of the Christian Gospel. So it is bound to have an allure which grips many upright people disillusioned by the slowness of the Gospel in transforming the face of the earth. This is especially the case at a time when politics and the art of government are under the same allegations of deceit, manipulation and incompetence as those being leveled against organized religion.

of people strong enough to fight against dehumanized conditions of life no matter where they are found. They see the blood-stained history of man's search for contentment imperiled by the shadowy promise of a better world to come. So they nurture their own illusory conviction that idealistic young people everywhere will disown hope in any unearthly power and plunge into the unfinished job of "redeeming" our own hour of history.

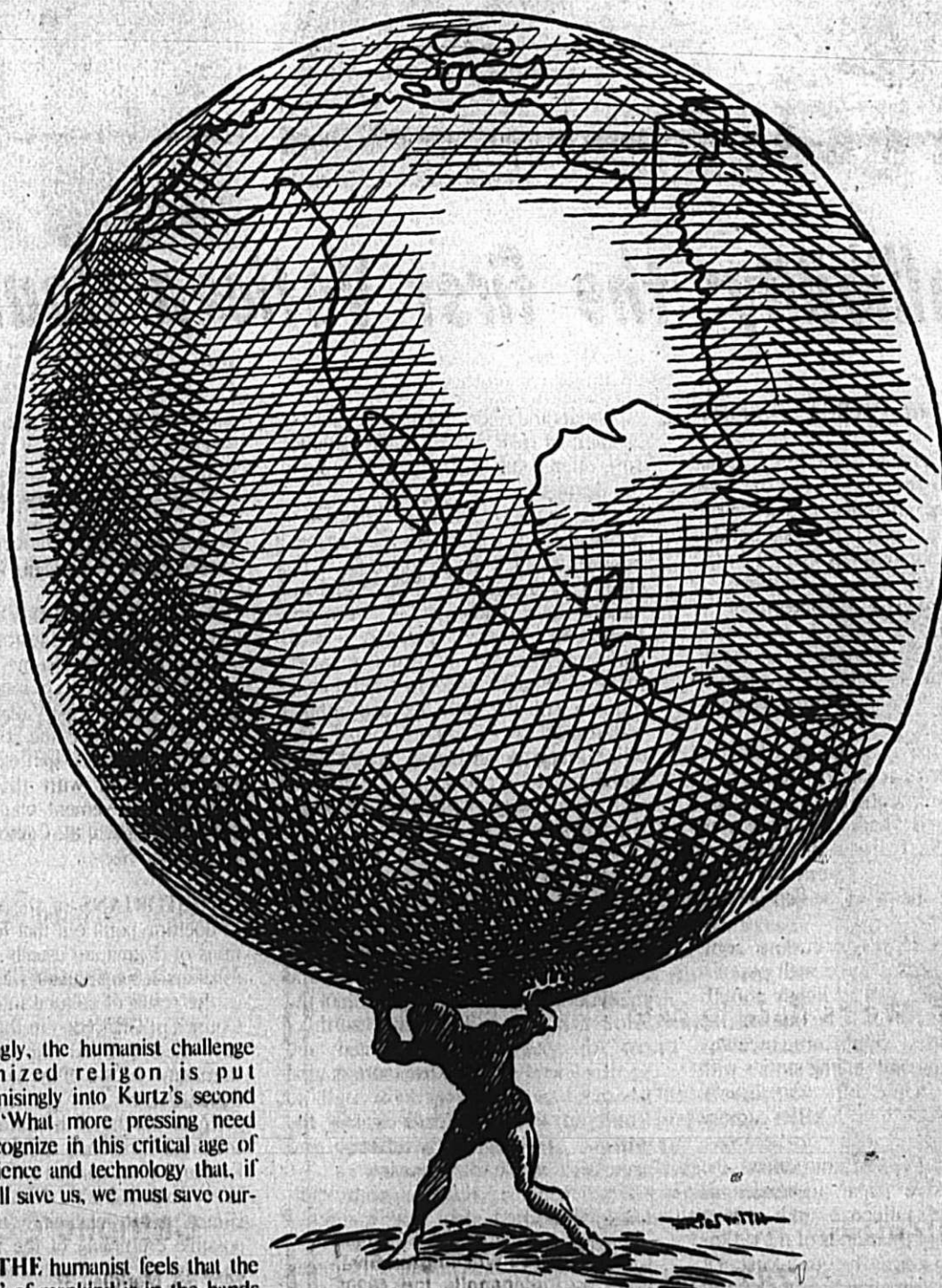
Both self-trusting humanists and faint-hearted Christians must ultimately discover that the blood-stained face of history is the blood-stained face of one whole man — the Christ who sums up all creation in himself.

It is he who is saving and he who is

being saved. All need to hear and believe that glorious proclamation of the Second Vatican Council: "The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all yearnings."

Either a God of love is bringing mankind to the fullness of its stature by a slow laborious emancipation from misery through the power of Christ's death and resurrection or mankind's whole perilous adventure on the planet is absurd. True believers of any creed must be careful never to slow down this work of love in God's evolving world.

1978 by NC News Service



Accordingly, the humanist challenge to organized religion is put uncompromisingly into Kurtz's second question: "What more pressing need than to recognize in this critical age of modern science and technology that, if no deity will save us, we must save ourselves?"

HERE THE humanist feels that the "salvation" of mankind is in the hands



# Pope Pius IX: accomplishments amid adversity

By Father John J. Castelot

Pope Pius IX is one of the most controversial pontiffs in modern times. His admirers went so far as to introduce his

cause for beatification; others would take exactly the opposite route.

He ruled the church at a turning point in Western culture, when the revolutionary spirit filled the air, nationalist aspira-

tions were high, and democratic systems were replacing the old autocratic regimes.

It was his misfortune to be unable to read accurately the signs of the times and, as a result, time marched on and to a certain sad extent left the church behind. Not that his pontificate was one huge disaster — far from it. His accomplishments were many, but whether they outweighed his mistakes is a moot question.

**HE WAS BORN** Giovanni Maria Mastai Ferretti in Senigallia (Ancona), Italy, on May 13, 1792. While at college in Volterra he suffered an attack of epilepsy which left its mark on his personality in the form of heightened emotionalism. After theological studies at the Roman College, he was ordained on April 10, 1819, and spent a few years as chaplain to an orphanage in Rome.

His involvement in the broader mission of the church — and his interest in the missions — began with an assignment as auditor to the apostolic delegate in Chile and Peru (1823-25). Upon his return to Italy, he became successively archbishop of Spoleto and Imola and was made a cardinal in 1840.

Ironically, in view of later developments, he gained during these years a reputation for liberalism. It was only a relative, superficial liberalism, for while he instituted reforms aimed at correcting reactionary abuse, he simply could not envision the acceptance of democratic procedures in the running of the Papal States.

**IT WAS HIS** apparent willingness to compromise, to negotiate, which tipped the scales in his favor in the papal elec-

tion of 1846. And for a while his actions seemed to substantiate this judgment. But after some months it became increasingly clear that Pius IX would never allow constitutional government in the Papal States.

His increasingly obvious political incompetence, coupled with an economic crisis, led to an uprising in which the papal prime minister was assassinated. The pope had to flee but, with the help of a French army, was able to regain Rome. He now lived, however, in an atmosphere of tension and fear, and his reaction was to become even more adamant in his stand against the new ideas. And in this he was abetted by myopic advisers.

**HE WAS** able to hang on for another 10 years, during which he became more and more convinced that he was God's agent in a battle with the forces of evil, thus confusing politics with religion and identifying, for all practical purposes, the temporal power of the papacy with its spiritual mission and prestige.

Since he would not bend he had to break, and on Sept. 20, 1870, Italian troops marched into Rome and the centuries-old Papal States were no more. Rather than face reality and accept the proffered Law of Guarantees, he preferred to play the martyr and shut himself up in the Vatican. Thus began the so-called Babylonian Captivity of the papacy, which lasted until 1929.

Freed now from the concerns involved in defending and ruling the Papal States, Pius turned to strengthening the church from within — still, of course, in line with the current theological view of the church's nature.

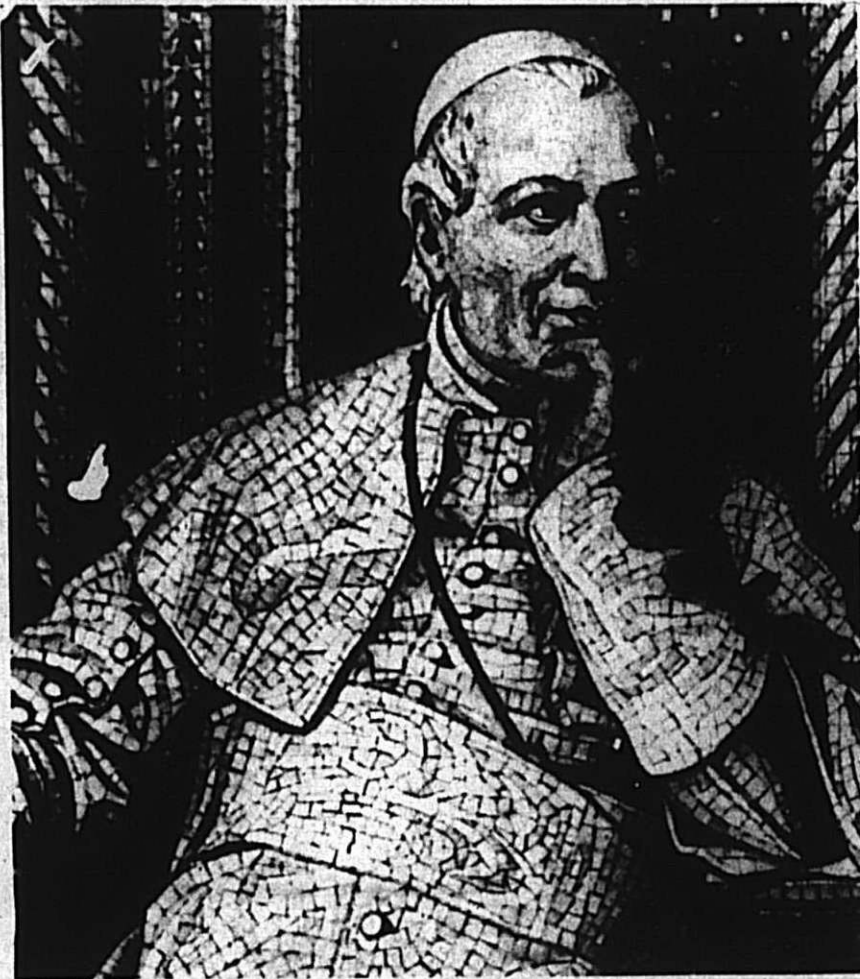
He embarked upon a program of tightening up Rome's authority and control, and the result was an amazing and, to many, alarming centralization of function and authority in the Vatican. Still, Catholic people throughout the world venerated him as a courageous defender of the church, a hero, a martyr to the truth. When the First Vatican Council (1869-70) proclaimed the doctrines of papal primacy and infallibility, they applauded loudly.

**IN REALITY**, he was everything they believed him to be. He was profoundly and edifyingly spiritual, a man of principle, and a most engaging personality. And all the time that external troubles had been making life hectic for him, he had not neglected the more important concerns of the church.

He signed concordats with Russia (1847), Spain (1851), Austria (1855) and many Latin American countries. He reestablished the hierarchy in England and the Netherlands, erected 206 new dioceses and vicariates apostolic, and fostered a far-flung missionary endeavor. His proclamation of the Immaculate Conception (1854) gave a powerful impetus to Marian devotion. So many of these accomplishments are forgotten in the furor occasioned by his publication of the unfortunate Syllabus of Errors.

All in all, he was a great man, a good man, hampered to a great extent by the enduring effects of his childhood illness, by the ineptitude of his staff and by an ecclesiology that had become somewhat detached from its Gospel roots. He died on Feb. 7, 1878, venerated by millions, rejected by millions, misunderstood by millions more. One day the long view of history may achieve a more balanced perspective.

1978 by NC News Service



## Infallibility: the first Vatican Council

By Father Alfred McBride, O.Praem.

During his lengthy rule of the Catholic Church (1846-78), Pius IX lost the Papal States and the church's secular power. Undaunted, he turned this apparent disaster into an extraordinary victory for the spiritual authority of the papal office.

Utterly devoted to the concerns of the church, Pius exhibited rock-hard religious faith coupled with an astute capacity to win unparalleled devotion to the pope from millions of ordinary Catholics.

Liberals of the day groaned at his conservative policies regarding democracy, personal autonomy and freedom of conscience. Pius had endorsed these new views at the beginning of his career but retrenched as years went on, and especially after the fall of the Papal States.

**BUT PIUS IX** was a curious combination of a conservative with populist learnings. Unlike isolated kingly pontiffs before him, Pius loved to be out with the people. He walked about Rome meeting, laughing, talking and trading stories with the people — an endearing trait partially picked up by Pope John XXIII a century later.

It was Pius IX who introduced the modern massive papal audiences as instruments of influence and contact with hundreds of thousands of the ordinary faithful. No longer the quasi-king of a temporal state restricting his presence to

diplomats and rulers, the new-style pope, as spiritual ruler of worldwide Catholicism, offered his presence to millions of the devoted.

This aggressive effort of Pius IX to personalize the papacy was accompanied by what is called the Romanizing of the church. To a great extent the bishops of various local churches — Germany, France, Spain, Austria, Hungary — acted fairly independently of Rome in many matters. Though always in faithful communion with the Holy See and imbued with respect for the authority of the papal office, they nevertheless prized their individual differences, local traditions and unique ways of handling problems and appointments.

**BUT THE** twin forces of Protestantism and the rise of the secular liberal states (with their rationalistic hostility to religion) created what church historians call "ultramontanism" (literally, beyond the mountains — or looking south of the Alps). The national churches north of the Alps faced hostile Protestant and secular liberal states. What more natural for them to do, but to look south to Rome to find a defense against the whims of unfriendly rulers and aggressive hostile intellectuals.

Thus national churches, with traditions of local freedom and self-determination, were willing to internationalize, so to speak, and centralize the forces of the church in Rome. Many French

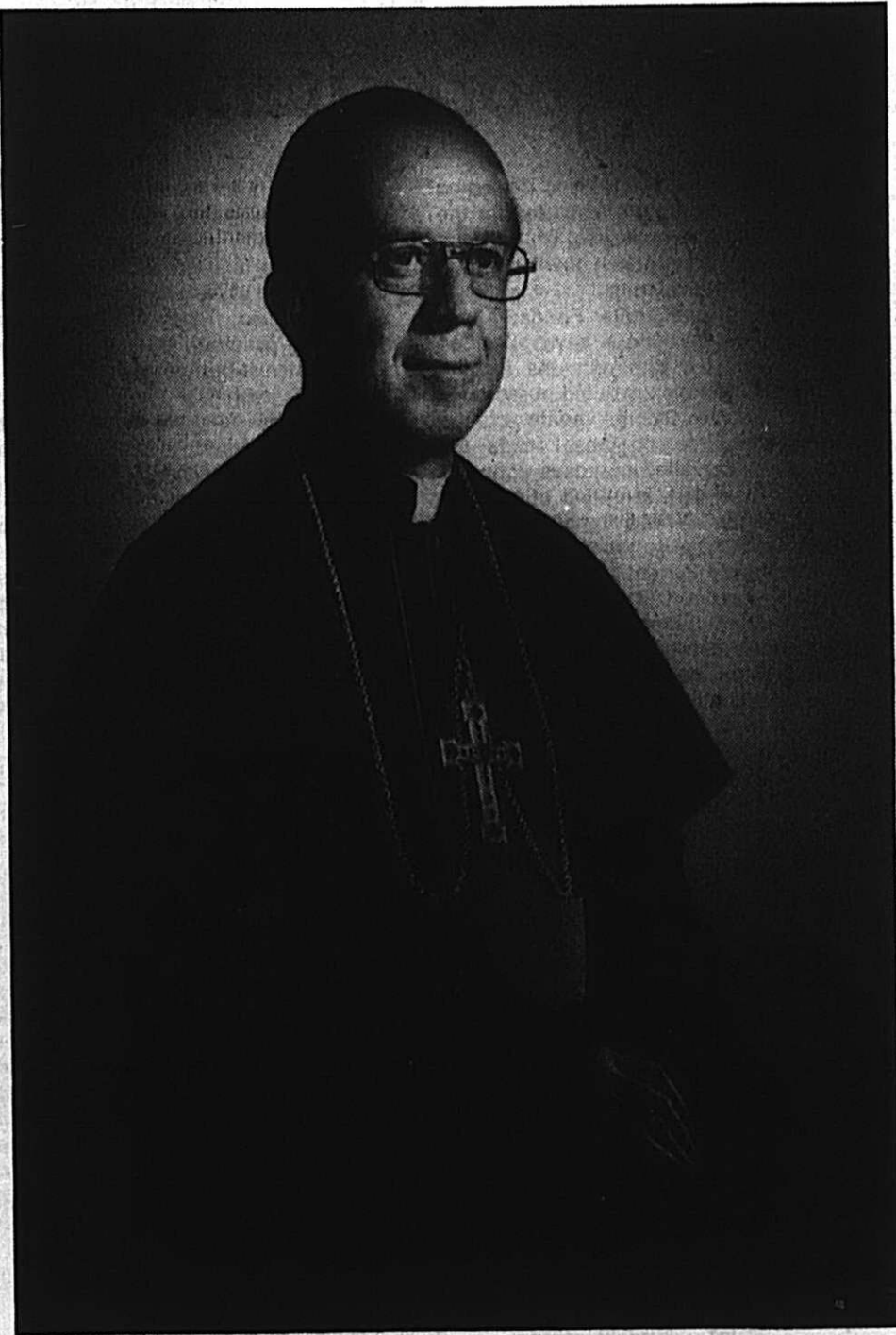
bishops, German theologians and English scholars resisted, but the mood of the times was on the side of the move to Rome. Living as long as he did, Pius IX was able to install like-minded bishops in major dioceses such as Westminster, Armagh, Vienna and Munich.

Keeping in mind Pius IX's popularizing of the papacy and history's centralizing of the church in Rome, it is easier to see why the doctrine of infallibility came to the fore at the First Vatican Council in 1870. It was a doctrine consistent with the freshly renewed spiritual authority of the pope and with the "unity in strength" movement characterized by the centralizing of the Catholic Church in the Roman See.

**HISTORIANS** of the development of doctrine point out that formal definitions of dogma are usually responses to religious debates and questionings as well as the result of cultural influences. The Council of Chalcedon in the fourth century had defined the divinity and humanity of Jesus in the face of potential denial.

Trent, in the 16th century, affirmed the real presence of Jesus in the Eucharist in opposition to Protestant disbelief. Vatican I in the 19th century proclaimed papal infallibility to stem the possible crumbling of the international character of the church and its spiritual authority.





# 1977 Chancery Financial Report

My dear Family in Christ:

I am pleased to present the following account of our stewardship for the fiscal year which ended June 30, 1977. This financial report of the Archdiocese of Indianapolis describes the activities of the Chancery.

It is evident that our work as Church is spiritual, apostolic, educational, and social rather than financial. However, in order to fulfill these missions, a great deal of money is necessary. These reports show how much is currently dedicated to providing service to God and to our neighbors.

The Archdiocese is truly a family comprised of many members. The source of support for our family activities are you, the members of our local Church. I am personally very grateful for your generosity which is reflected on these pages. To those lay men and women, religious, and priests who are dedicating their lives to service of our family as administrators, employees, and volunteers in the Archdiocesan offices, we all need to express thanks.

With your continued generosity and cooperation, we can together dedicate ourselves to Christ's life and work.

May He, our Lord and Savior, help us in our effort to build His kingdom.

Devotedly yours in Christ,

*+ George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

April 14, 1978

This financial report covers the administrative [Chancery] operations of the Archdiocese. Except to the extent of subsidies provided by the Archdiocese it does not include the operations of other Archdiocesan offices, i.e., Office of Catholic Education, Catholic Communications Center, and others listed in "Notes to Financial Statements."

It is our goal to present a consolidated report of all Archdiocesan activities including the operations of parishes, schools and cemeteries as well as other Archdiocesan offices. However, the logistics of accumulating the various needed information has made this goal unattainable this year.



HARRY T. DEARING  
Business Administrator



# Explanation of Financial Report Format

The Financial Statements published in this report are prepared in accordance with generally accepted accounting principles and are in accordance with the standards adopted by the National Conference of Catholic Bishops as set forth in the publication, "Diocesan Accounting and Financial Reporting."

Service, rather than profits, is the purpose of Archdiocesan activities. Therefore, the primary obligation of Church accounting is to account for resources received and used rather than the determination of net income. The best and accepted method of accounting properly for many diverse funds is "Fund Accounting."

Fund accounting is a method of stewardship by which assets are segregated into categories according to the restrictions donors, grantors or others have placed on them. Fund accounting has

long been used by non-profit organizations to insure that the wishes of various donors have been both morally and legally carried out. For reporting purposes funds having similar characteristics or restrictions are combined into the same "fund groups." The following funds are maintained at the Chancery:

Current Funds  
Endowment and Similar Funds  
Plant Funds  
Deposit and Loan Funds  
Custodian Funds

Current Fund, Unrestricted: These monies are available for the current operating expenses of various administrative and other offices of the Archdiocese. These funds are not restricted by outside parties nor put aside for specific purposes.

Current Fund, Restricted and Dedicated Funds: These funds are restricted for the current operating expenses of the particular activity or purpose specified by the donor or the Archbishop.

Endowment and Similar Funds: These are funds which donors have specified must be invested and only the income used for the donor's specified purpose. In addition to the income some of the principal amounts of these funds are available for specified purposes upon the expiration of a certain period of time.

Plant Funds: These funds represent monies contributed to the Archdiocese or transferred from current funds to be used for the purpose of acquiring land, buildings or equipment. Also included is the value of property purchased for future parish sites as well as several other Archdiocesan properties.

Deposit and Loan Funds: This is a

revolving fund administered by the Chancery whereby parishes and institutions with excess monies deposit them in the fund on an interest-bearing basis. Notes payable to the depositor are always issued. These monies are then loaned to parishes and institutions (also on an interest-bearing basis) who are in need of cash for various approved projects. This fund allows parishes, etc. with excess funds to assist their less endowed sister parishes. Since deposits in this fund have not been as large as loans it has been necessary for this fund to borrow from other Archdiocesan funds.

Custodian Funds: This fund is used as a clearing account for monies received by the Chancery as agent for other entities, i.e., collections for out of diocese purposes, Peter Pence, etc. and for gifts or bequests earmarked by the donor for specific parishes, etc.

THE ARCHDIOCESE OF INDIANAPOLIS					
ADMINISTRATIVE OFFICES BALANCE SHEETS					
Fiscal Year Ended June 30, 1977					
Assets		June 30		Liabilities & Fund Balances	
		1977	1976		
<b>Current Funds</b>				<b>Current</b>	
Cash & Certificates of deposit		\$4,037,435.32	\$3,134,521.69	Accounts Payable & accrued Expenditures - (Note 4)	\$429,035.99 \$ 3,983.57
Notes Receivable - (Note 1)		77,893.66	76,699.85	Other Liabilities - (Note 5)	150,220.00 206,005.49
Accounts receivable - (Note 2)		173,509.54	196,505.99	Commitments & Contingent Liabilities (Note 6)	58,986.98 48,925.63
Accrued Interest receivable-Investments		27,767.61	25,861.45	Fund Balances:	
Furniture, Fixtures & Equip.-Net of Depreciation		16,115.96	14,800.57	Undesignated	1,681,916.41 1,664,149.50
Prepaid Expenses		2,260.47	1,347.51	Designated (Schedule B)	641,496.48 544,248.00
				Restricted (Schedule B)	1,557,676.15 1,569,201.36
Due from other funds - net - (Note 3)		184,349.45	586,776.49	Total Fund Balances	3,881,089.04 3,777,598.86
<b>Total Current Funds</b>		<b>\$4,519,332.01</b>	<b>\$4,036,513.55</b>	<b>Total Current Funds</b>	<b>\$4,519,332.01 \$4,036,513.55</b>
<b>Endowment and Similar Funds</b>				<b>Endowment and Similar Funds</b>	
Investments - (Note 7)		\$ 50,961.14	\$ 25,234.00	Fund Balances:	
Due from current funds - (Note 3)		151,409.50	150,678.70	Endowments	\$ 151,409.50 \$ 150,678.70
				Life Annuities	50,961.14 25,234.00
<b>Total Endowment and Similar Funds</b>		<b>\$ 202,370.64</b>	<b>\$ 175,912.70</b>	Total Fund Balances	202,370.64 175,912.70
<b>Plant Funds</b>				<b>Plant Funds</b>	
Notes Receivable		\$ 25,691.79	\$ 25,691.79	Notes Payable	\$ 25,691.79 \$ 25,756.79
Land, Bldgs., Operating Properties, etc.		110,434.00	117,562.36	Fund Balances:	
Future Parish Sites		650,484.24	471,524.88	Unexpended	392,017.63 427,116.86
Due from current funds - (Note 3)		392,017.63	427,181.86	Equity in Physical Plant	760,918.24 589,087.24
<b>Total Plant Funds</b>		<b>\$1,178,627.66</b>	<b>\$1,041,960.89</b>	Total Fund Balances	1,152,935.87 1,016,204.10
<b>Deposit and Loan Funds</b>				<b>Deposit and Loan Funds</b>	
Notes Receivable-Parishes		\$8,467,310.70	\$8,035,427.73	Notes Payable-Parishes	\$4,733,793.81 \$3,807,070.36
-Schools and Institutions		106,056.18	69,063.18	-Cemeteries	2,014,088.49 1,970,099.00
Accrued Interest		8,104.96	6,140.58	-Other	48,688.64 173,529.00
<b>Total Deposit and Loan Funds</b>		<b>\$8,581,471.84</b>	<b>\$8,110,631.49</b>	Due to current funds - (Notes 3 & 8)	761,389.90 1,166,233.13
<b>Custodian Funds</b>				Fund Balance	1,023,511.00 993,700.00
Due from current funds - (Note 3)		\$ 33,613.32	\$ 1,596.08	<b>Total Deposit and Loan Funds</b>	<b>\$8,581,471.84 \$8,110,631.49</b>
<b>Total Custodian Funds</b>		<b>\$ 33,613.32</b>	<b>\$ 1,596.08</b>	<b>Custodian Funds</b>	
				Collections-Outside Archdiocese	\$ 32,057.52 \$ 393.80
				Other	1,555.80 1,202.28
				<b>Total Custodian Funds</b>	<b>\$ 33,613.32 \$ 1,596.08</b>



# Notes to Financial Statements

June 30, 1977 and 1976

## Summary of Significant Accounting Policies

These statements are prepared in conformity with generally accepted accounting principles and are in accordance with the standards adopted by the National Conference of Catholic Bishops, as set forth in its publication "Diocesan Accounting and Financial Reporting."

The accompanying financial statements generally follow the accrual method of accounting. Assessments are recorded at the time they are billed and accounts receivable reflect any unpaid assessments or other charges at the end of the fiscal year.

**Fixed Assets:** The Archdiocese generally expenses additions to fixed assets. The exceptions being future parish sites and certain operating properties. The Chancery also has, since 1975, capitalized and depreciated furniture and equipment in its operation in order to avoid assessment budget fluctuations.

## Balance Sheet Notes

1. **Notes Receivable:** Loans to Seminarians, Catholic Charities and the Archdiocesan Purchasing Department.
2. **Accounts Receivable:** This account includes unpaid assessments and other charges due from parishes, schools and other institutions.
3. **Due to/from other funds:** All interfund transactions are handled through these accounts. The Endowment, Plant and

Custodian Funds deposit their cash in the Current Fund. The Deposit and Loan Fund borrows from the Current Fund.

4. **Accounts Payable, etc.:** This includes, in addition to vendors' unpaid bills, \$350,000.00 due to the lay employees' pension fund and \$50,784.00 due to certain parishes covering reductions in the 1976-77 school assessments. The reduction in school assessments resulted from Chatard, Roncalli, Shawe and Central Catholic Education Complex completing their year under their projected budget. Refunds were given to the parishes by giving them credit against their July, 1977 assessments.
5. **Other Liabilities:** This represents billings to parishes and schools for teachers who will be paid during July and August.
6. **Commitments and Contingent Liabilities:** The Archdiocese, under its seminarian loan program, is liable for 85% of any funds borrowed by a student for his education if and when he is finally ordained. This figure represents the Archdiocesan liability for loans to students from banks and other financial institutions.  
The Archdiocese is also contingently liable for a loan from a group of New Albany area banks for money borrowed by the various parishes in that area to purchase Providence High School. This liability is in the form of a 7%, 25 year mortgage dated 7/1/73 on the real and personal property of Providence High School and would appear on their un-

consolidated report. The amount of the unpaid balance at 6/30/77 was \$960,909.30.

7. **Endowment Investments:** Funds invested according to the terms of a bequest. Principal will be available to St. Elizabeth's Home upon the death of a beneficiary.
8. **Approved building and remodeling projects** during 1977-78 will cause in excess of \$1,200,000.00 to be withdrawn from deposits. It will be necessary to borrow most of these funds from the Current Fund.

## Revenue and Expenditure Notes

9. **Revenues:** It is customary in the case of Restricted Funds to show revenue only at the time of expenditure. However, since most of our restricted revenue is made up of assessments and service fee charges to parishes, etc. we feel it is more informative to show all revenue whether expended or not. We have therefore shown all revenue received whether or not expended as well as the net change in the fund balances.
10. **Investment Income:** It is the policy of the Archdiocese to invest all surplus funds whether restricted or not in certificates of deposit. Interest at the Archdiocesan rate is then added to each individual fund based on their average balances. Any excess is used to reduce parish assessment or for certain designated purposes.
11. **Assessments:** Current assessments

are for the administrative budget. Restricted assessments cover the Clergy Hospitalization and Retirement-Disability Funds.

12. **Service Fees:** Unrestricted fees are administrative fees for the Deposit and Loan Fund, Development Director, Chancery and Tribunal. Restricted fees are charges for the Self-insurance program and the Lay Employees Retirement Program.
13. **Other income** includes \$19,109.28 of delinquent payment penalties which have been designated for Home Mission Programs.
14. **Expenditures** includes subsidies (S) to or restricted funds (R) used by the following offices and ministries:

## Pastoral

Campus Ministries	(S)
Ecumenical Commission	(S)
Hospital Ministries	(S)
Office of Worship	(S)
Priests' Senate	(S)
Spanish Ministries	(S)
Tribunal	(S)

## Clergy Personnel Development

Clergy Personnel Office	(S)
Vocation Office	(R)
Director of Priestly Spirituality	(R)

## Education

Office of Catholic Education	(S)
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## Social Services

Catholic Charities-1977 only	(R)
CYO	(R)

## Health Care and Retirement

Priests' Hospitalization	(R)
Priests' Retirement	(R)
Lay Employees' Retirement	(R)

## Administration-Office of

Archbishop	(S)
Vicar General	(S)
Chancellor	(S)
Business Administrator	(S)
Development Director	(S)
ICC Coordinator	(S)

## Auxiliary Services

Catholic Communications Center	(S)
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## National and State Organization Support

Catholic University	(S)
Indiana Catholic Conference	(S)
U.S. Catholic Conference	(S)
Indiana Interreligious Commission on Human Equality	(S)
Spanish Speaking Catholic Community	(S)
Association of Religious-Archdiocese of Indianapolis	(S)

15. In the fall of 1976, the Archdiocese of Indianapolis was assessed \$20,000.00 for the 41st Eucharistic Congress held in Philadelphia.

16. During 1976-77 transfers from Current Funds were made as follows: to Restricted Funds \$17,000.00; to Designated Funds \$130,345.04.

17. Transfers from Custodian Funds: 25% of the Collection for the Campaign for Human Development is kept by the Archdiocese for local programs.

## R. C. ARCHDIOCESE OF INDIANAPOLIS

### ADMINISTRATIVE OFFICES

### STATEMENT OF CURRENT FUND REVENUE & EXPENDITURES

Fiscal Years Ending June 30, 1977-76

	1977			1976		
	Unrestricted	Designated	Restricted	Unrestricted	Designated	Restricted
<b>Revenues - (Note 9)</b>						
Contributions	\$ 5,935.76		\$ 257,098.54	\$ 1,598.83		\$ 228,583.41
Bequests	69,421.73		71,662.64	68,812.55		250,649.61
Investment Income - (Note 10)	120,173.20	\$14,637.93	46,503.00	106,947.52	\$ 6,309.08	34,397.34
Assessments - (Note 11)	567,519.00		258,077.00	539,066.00		225,751.00
Service Fees - (Note 12)	66,362.24		811,447.27	59,192.51		408,487.04
Other Income - (Note 13)	33,858.28		189,405.21	29,221.70		51,047.00
<b>Total Revenue</b>	<b>\$ 863,270.21</b>	<b>\$14,637.93</b>	<b>\$ 1,634,193.66</b>	<b>\$804,839.11</b>	<b>\$ 6,309.08</b>	<b>\$1,198,915.40</b>
<b>Expenditures - (Note 14)</b>						
Pastoral	\$ 182,217.67	\$ 5,000.00	260.00	\$131,738.29	\$ 5,000.00	\$ 900.00
Clergy Personnel Development	9,447.66		230,577.86	8,190.76		210,827.32
Education	182,111.33	1,359.52	23,503.28	179,871.33	5,950.31	14,850.73
Social Services		11,687.50	92,817.28		13,897.00	17,355.04
Health & Retirement		3,501.47	1,009,797.51		5,103.08	172,898.51
Administrative	209,795.85			195,795.25		
Auxiliary Services	31,318.75			28,210.75		
Natl. & State Organ. Support	83,267.00	20,000.00 (15)		78,322.86		
Self-Insurance Program			298,183.16			175,679.26
Special Charities-Archdiocesan		2,246.00	24,000.00			28,111.63
-Non-Diocesan		3,940.00			3,989.00	
<b>Total Expenditures</b>	<b>\$ 698,158.26</b>	<b>\$47,734.49</b>	<b>\$1,679,139.09</b>	<b>\$622,129.24</b>	<b>\$33,939.39</b>	<b>\$ 620,622.49</b>
<b>Net Revenue (Expenditures)</b>	<b>\$ 165,111.95</b>	<b>\$33,096.56</b>	<b>\$ (44,945.43)</b>	<b>\$182,709.87</b>	<b>\$27,630.31</b>	<b>\$ 578,292.91</b>
<b>Transfers</b>						
From Current unrestricted - (Note 16)	(147,345.04)	130,345.04	17,000.00	(315,995.31)	315,995.31	
From Custodian Funds - (Note 17)			16,420.22			14,882.27
<b>Net Change in Fund Balances</b>	<b>17,766.91</b>	<b>97,248.48</b>	<b>(11,525.21)</b>	<b>(133,285.44)</b>	<b>288,365.00</b>	<b>593,175.18</b>
<b>Fund Balance-Beginning</b>	<b>\$1,664,149.50</b>	<b>\$544,248.00</b>	<b>\$1,569,201.36</b>	<b>\$1,797,434.94</b>	<b>\$255,883.00</b>	<b>\$ 976,026.18</b>
<b>Fund Balance-Ending</b>	<b>\$1,681,916.41</b>	<b>\$641,496.48</b>	<b>\$1,557,676.15</b>	<b>\$1,664,149.50</b>	<b>\$544,248.00</b>	<b>\$1,569,201.36</b>



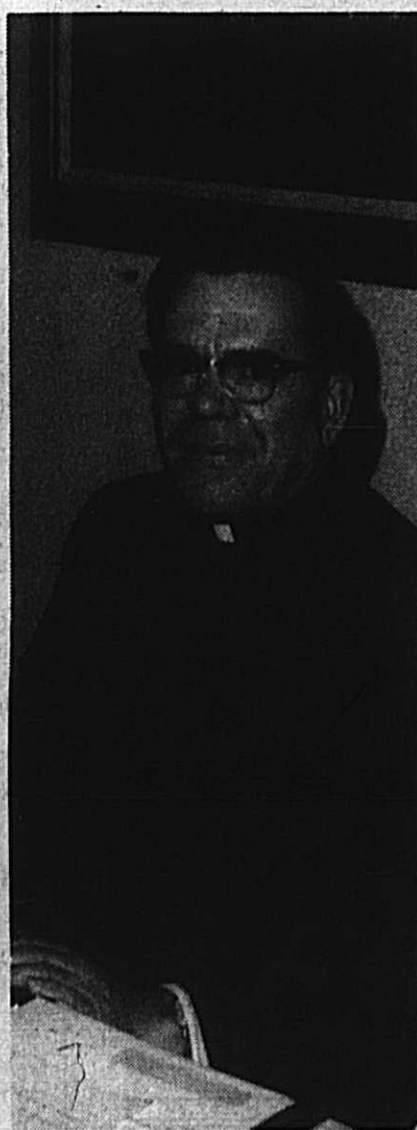
THE  
ADMINISTRATIVE OFFICE  
Fiscal Year

	Current Funds Year Ended June 30		Current Designated Fund Year Ended June 30		Current Restricted Fund Year Ended June 30	
	1977	1976	1977	1976	1977	1976
Fund Balances at Beginning of Year	\$1,664,149.50	\$1,797,434.94	\$ 544,248.00	\$ 255,883.00	\$ 1,569,201.36	\$976,021.00
Additions:						
Contributions	5,935.76	1,598.83			257,098.54	228,581.00
Bequests	69,421.73	68,812.55			71,662.64	250,641.00
Investment Income	88,598.20	60,753.52	14,637.93	6,309.08	42,744.00	31,771.00
Assessments	567,519.00	539,066.00			258,077.00	225,751.00
Service Fees	66,362.24	59,192.51			811,447.27	408,481.00
Other Income	33,858.28	29,221.70			189,405.21	51,041.00
Gain on Sale of Land						
Deductions:						
Current Funds Expended	(698,158.26)	(622,129.24)	(27,734.49)	(33,939.39)	(1,679,139.09)	(620,641.00)
Interest Paid	31,575.00	46,194.00			3,759.00	2,641.00
Property Expenses-Net						
National Collections & Donations					16,420.22	14,841.00
Bequested etc. to Parishes						
Transfers:						
From Current Fund	(147,345.04)	(315,995.31)	130,345.04	315,995.31	17,000.00	
	\$1,681,916.41	\$1,664,149.50	\$641,496.48	\$544,248.00	\$1,557,676.15	\$1,569,201.00

## 1977 Chancery Financial Report mirrors inter-



FATHER FRANCIS R. TUOHY  
Vicar General



FATHER ROBERT A. MOHRHAUS  
Chancellor



LEONARD PIOTRKOWSKI  
Development Director



PATRICIA BROWN  
Bookkeeper



IRENE R.  
Secreta



THE ARCHDIOCESE OF INDIANAPOLIS  
OFFICE-STATEMENT OF CHANGES IN FUND BALANCES  
Fiscal Years Ending June 30, 1977-76

Funds Year Ended June 30 1976	Endowment & Similar Funds Year Ended June 30		Plant Funds Year Ended June 30		Deposit & Loan Fund Year Ended June 30		Custodian Funds Year Ended June 30	
	1977	1976	1977	1976	1977	1976	1977	1976
\$976,026.18	\$175,912.70	\$123,767.49	\$1,016,204.10	\$1,019,779.17	\$993,700.00	\$971,600.00	\$ 1,596.08	\$ 30,840.14
228,583.41							285,777.69	289,927.66
250,649.61	25,727.14	52,073.49					83,331.77	70,087.13
31,772.42	4,489.80	3,196.64	11,972.00	9,496.00	287,578.73	246,263.27		
225,751.00					(36,301.71)	(36,857.01)		
408,487.04							104,210.92	68,212.05
51,047.00			160,524.83	62,060.00				
(620,622.49)		(500.00)	(10,415.00)	(56,899.51)			(696.60)	(604.97)
2,624.92	(3,759.00)	(2,624.92)	(25,350.06)	(18,231.56)	(221,466.02)	(187,306.26)		
14,882.27							(253,417.37)	(312,566.75)
							(187,189.17)	(144,299.18)
\$569,201.36	\$202,370.64	\$175,912.70	\$1,152,935.87	\$1,016,204.10	\$1,023,511.00	\$993,700.00	\$33,613.32	\$1,596.08

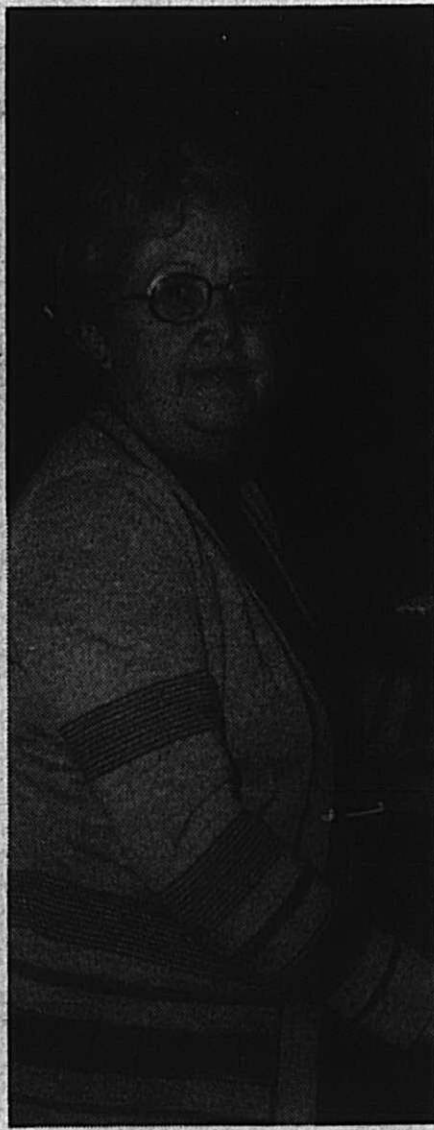
**intensive, coordinated team effort of personnel**



RENE RYAN  
Secretary



DOLORES AUGUSTIN  
Secretary



HELEN ROGERS  
Secretary



MARY HELLMER  
Secretary



BLANCHE BARNETT  
Receptionist



# Major Current Restricted Funds

Current Restricted Funds: The following are the largest and most active restricted funds which we administer. Their main source of income is derived from assessments, charges to parishes and institutions, as well as the Easter Collection. Analysis of these funds are shown elsewhere in this report.

the Vocation Office.

6. Grant Fund for Archdiocesan Seminarians—

During 1976 this fund was established by transferring from the Priestly Vocation Development

Fund any unused gifts, bequests or Burse interest. These are funds given for the education of

young men for the priesthood which do not have specific restrictions. Although the principal of

this fund can be used up, it is our intention to use only the income. A grant program has been developed and was implemented in the 1977-78 fiscal year. Although the program is based mostly on need some grants will and have been given for scholastic achievement.

1. Priests' Hospitalization Fund—This is a self-insurance program for the benefit of all priests incardinated or having a pastoral assignment from the Archbishop. The fund is financed by an assessment to each parish. Because of the large increases in expense during the last couple of years \$17,000.00 was transferred into this fund during 1976-77 from unrestricted funds.

2. Priests' Retirement and Disability Fund—This fund was established in 1972 for the twofold purposes of financing the payments into the Priests' Retirement Trust and for paying benefits to those priests who are not yet retirement age (70) but were permanently disabled.

3. Self-Insurance Fund—On September 1, 1975 the Archdiocese implemented a self-insurance program. The fund pays the first \$50,000.00 of any claim up to a maximum total for all claims of \$275,000.00 in a year. Any excess over these limits is insured with excess insurance carriers. The program is administered by Gallagher-Bassett Insurance Service.

4. Lay Employees' Retirement Fund—This program became effective July 1, 1975. Parishes and other institutions contribute to the fund based on the actuarial needs of the fund and the salary of all full time lay employees. A separate report on the Trust Fund was published in the January 20, 1978 issue of The Criterion.

5. Priestly Vocation Development Fund—This fund's main source of income is the Easter Collections. This fund finances the education Archdiocesan seminarians. Priests' Continuing Education Program, Latin School and

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B

### CURRENT DESIGNATED FUND BALANCES

For the Fiscal Years Ending June 30, 1977-76

	1977	1976
Clergy Emergency Retirement Fund	\$ 52,310.00	\$ 53,330.00
Contingency	21,090.00	21,963.00
Special Charities-Non-Diocesan	30,488.00	32,221.00
-Diocesan	45,474.00	50,156.00
Insurance Reserve	89,175.00	86,578.00
Educational Planning Grant	28,640.48	30,000.00
41st Eucharistic Congress	-0-	20,000.00
Sts. Peter & Paul refurbishing	281,000.00	200,000.00
Home Missions	93,319.00	50,000.00
	<u>\$ 641,496.48</u>	<u>\$ 544,248.00</u>

### CURRENT RESTRICTED FUND BALANCES

	1977	1976
(1) Clergy Hospitalization	\$ 20,225.83	\$ 11,746.00
(2) Priests' Retirement & Disability	12,582.62	192,051.52
(3) Self-insurance	207,857.12	162,591.68
(4) Lay Retirement	7,725.63	90,340.16
(5) Priestly Vocational Development	564,627.20	510,311.77
(6) Grant Fund for Archdiocesan Seminarians	289,539.13	206,027.69
Seminarian Funds:		
Frank McHale Scholarship	188,579.21	200,688.00
Marguerite Mahoney	10,768.00	10,455.00
Msgr. Winterhalter	10,472.00	10,167.00
Other	324.00	757.00
Black Missions	7,986.00	6,773.00
Human Development Campaign	20,437.11	10,436.16
Catholic Charities	78,481.63	-0-
Elizabeth Off-Agnes Meehan Library Fund	16,666.67	38,863.38
Thomas B. & Kathryn R. Jenkins Fund	107,671.00	104,535.00
Miscellaneous	13,733.00	13,458.00
	<u>\$1,557,676.15</u>	<u>\$1,569,201.36</u>



## R. C. ARCHDIOCESE OF INDIANAPOLIS

## ANALYSIS OF THE CLERGY HOSPITALIZATION FUND SCHEDULE B-1

For the Fiscal Years Ending June 30, 1977-76

	1977	1976
Fund Balance-beginning of year	\$ 11,746.00	\$21,514.07
<b>Income</b>		
Assessments	117,408.00	89,340.00
Interest	338.00	332.00
Other	19,642.24	1,000.00
Total Income	\$137,388.24	\$90,672.00
<b>Expenses</b>		
Doctors	\$ 18,016.28	\$13,519.29
Hospitals & Clinics	105,921.69	83,865.58
Medicare Premium-Reimbursements	4,970.44	3,055.20
Total Expenses	\$128,908.41	\$100,440.07
Net Income - (Expenses)	\$ 8,479.83	\$ (9,768.07)
Fund Balance-end of year	\$ 20,225.83	\$ 11,746.00

## ANALYSIS OF THE PRIESTS' RETIREMENT &amp; DISABILITY FUND SCHEDULE B-2

Fund Balance-beginning of year	\$192,051.52	\$115,636.02
<b>Income</b>		
Assessments	140,669.00	136,411.00
Interest	2,353.00	4,046.00
Total Income	\$143,022.00	\$140,457.00
<b>Expenses</b>		
Direct Disability Benefits	\$ 29,700.00	\$ 36,300.00
Religious Orders Retirement	10,208.00	10,150.00
Priests' Retirement Trust Fund Deposits	280,000.00	16,225.00
Other	2,582.90	1,366.50
Total Expense	\$322,490.90	\$ 64,041.50
Net Income-(Expense)	\$ (179,468.90)	\$ 76,415.50
Fund Balance-end of year	\$ 12,582.62	\$192,051.52

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B-5

## ANALYSIS OF THE PRIESTLY VOCATION DEVELOPMENT FUND

For the Fiscal Years Ending June 30, 1977-76

	1977	1976
Fund Balance-Beginning of Year	\$510,311.77	\$483,518.88
<b>Income</b>		
Easter Collection	250,398.77	207,845.10
Interest	12,161.00	14,651.00
Other	2,413.73	2,601.22
Total Income	\$264,973.50	\$225,097.32
<b>Expenses</b>		
Vocation office	10,782.03	10,705.08
Latin School	140,000.00	125,000.00
Seminary Tuition, etc.	32,194.17	46,263.07
Continuing Education Priests	24,480.80	14,339.33
Other Expenses	3,201.07	1,996.95
Total Expense	\$210,658.07	\$198,304.43
Net Income - (Expense)	\$ 54,315.43	\$ 26,792.89
Fund Balance-end of year	\$564,627.20	\$510,311.77

## ANALYSIS OF THE GRANT FUND FOR ARCHDIOCESAN SEMINARIANS SCHEDULE B-6

Fund Balance-Beginning of Year	\$206,027.69	\$149,778.16
<b>Income</b>		
Bequests	69,020.40	50,649.61
Gifts	4,151.04	2,975.00
Interest Burses, etc.	12,030.00	2,624.92
Total Income	\$ 85,201.44	\$ 56,249.53
<b>Expenses</b>		
Grants	1,690.00	-0-
Total Expense	\$ 1,690.00	\$ -0-
Net Income - (Expense)	\$ 83,511.44	\$ 56,249.53
Fund Balance - end of year	\$289,539.13	\$206,027.69

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## ANALYSIS OF THE SELF-INSURANCE FUND SCHEDULE B-3

Fiscal Years, Ending June 30, 1977-76

	1977	1976
Fund Balance-beginning of year	\$162,591.68	\$ -0-
<b>Income</b>		
Premiums	337,199.60	310,334.94
Interest	6,249.00	2,664.00
Other		25,272.00
Total Income	\$343,448.60	\$338,270.94
<b>Expenses</b>		
Excess Insurance Premiums	\$ 73,628.65	\$ 52,265.06
Service Fees	57,830.00	44,500.00
Claims Paid	166,631.29	77,714.20
Other	93.22	1,200.00
Total Expenses	\$298,183.16	\$175,679.26
Net Income-(Expense)	\$ 45,265.44	\$ 162,591.68
Fund Balance-end of year	\$207,857.12	\$162,591.68
Reserve needed for Unpaid Claims	83,979.13	91,691.92
Available for Current Claims	\$123,877.99	\$ 70,899.76

## ANALYSIS OF THE LAY EMPLOYEES' RETIREMENT FUND SCHEDULE B-4

Fund Balance-beginning of year	\$ 90,340.16	\$ -0-
<b>Income</b>		
Contributions-Parishes, etc.	474,247.67	98,152.10
Interest	1,536.00	605.00
Total Income	\$475,783.67	\$98,757.10
<b>Expenses</b>		
Trust Fund Deposits	535,000.00	-0-
Expenses	23,398.20	8,416.94
Total Expenses	\$558,398.20	\$ 8,416.94
Net Income-(Expense)	\$ (82,614.53)	\$ 90,340.16
Fund Balance-end of year	\$ 7,725.63	\$90,340.16





## R. C. ARCHDIOCESE OF INDIANAPOLIS

## ENDOWMENT FUND ANALYSIS

Fiscal Years Ending June 30, 1977-76

	1977	1976
<b>Seminarian Endowments</b>		
General	\$111,320.50	\$ 84,481.01
Specific	18,800.00	18,800.00
Term	15,000.00	15,000.00
Total Seminarian Endowments	145,120.50	118,281.01
<b>Life Annuities</b>	25,234.00	-0-
<b>Unused Specific Income</b>	5,558.20	5,486.48
Fund Balance - Beginning	175,912.70	123,767.49
<b>Additions to Fund</b>		
General Seminarian Endowments	-0-	26,839.49
Life Annuities	25,727.14	25,234.00
Interest Income	4,489.80	3,196.64
Total Additions	30,216.94	55,270.13
<b>Deductions from Fund</b>		
General Income to Grant Fund for Arch. Seminarians	3,759.00	2,624.92
Specific Grants	-0-	500.00
Total Deductions	3,759.00	3,124.92
Fund Balance - Ending	\$202,370.64	\$175,912.70

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## DEPOSIT &amp; LOAN FUND ANALYSIS

Fiscal Years Ending June 30, 1977-76

	1977	1976
Fund Balance-Beginning	\$ 993,700.00	\$971,600.00
Revenue-Interest on Loans	287,578.73	246,263.27
<b>Less Expenditures</b>		
Interest on Deposits	189,891.02	141,112.26
Interest-Loan from current fund	31,575.00	46,194.00
Administrative Fee-current fund	36,301.71	36,857.01
Total Expenditures	257,767.73	224,163.27
Net Revenue over Expenditures	29,811.00	22,100.00
Fund Balance - Ending	\$1,023,511.00	\$993,700.00

## Loan Activity

Loans Balance - Beginning	\$8,104,490.91	\$8,671,509.94
Plus new loans	1,056,303.30	274,778.24
Less Repayments	(587,427.33)	(841,797.27)
Loan Balance - Ending	\$8,573,366.88	\$8,104,490.91

## Deposit Activity

Deposits Balance - Beginning	\$5,950,698.36	\$5,321,926.58
Plus - New Deposits	1,696,227.30	1,420,038.16
Less - Withdrawals	(850,354.72)	(791,266.38)
Deposits Balance - Ending	\$6,796,570.94	\$5,950,698.36

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## PLANT FUND ANALYSIS

Fiscal Years Ending June 30, 1977-76

	1977	1976
<b>Equity in Physical Plant</b>		
Future Parish Sites	\$471,524.88	\$491,502.88
Operating Properties	117,562.36	117,271.32
Total Equity - Beginning	\$589,087.24	\$608,774.20
<b>Plus Purchases</b>		
Future Parish Sites	245,737.82	100.00
Operating Properties	1,621.64	291.04
Total Purchases	247,359.46	391.04
<b>Less Sales</b>		
Future Parish Sites	66,778.46	20,078.00
Operating Properties	8,750.00	
Total Sales	75,528.46	20,078.00
Total Equity - Ending	\$760,918.24	\$589,087.24
<b>Unexpended Plant Funds</b>		
Balance - Beginning	\$427,116.86	\$411,004.97
<b>Additions</b>		
Sale of Real Estate	236,053.29	82,138.00
Interest on Funds	11,972.00	9,496.00
	248,025.29	91,634.00
<b>Deductions</b>		
Purchase of Real Estate	247,359.46	391.04
Chancery-Basement Remodeling		16,185.61
Net Maintenance expense-Closed and rental properties	25,350.06	20,095.46
Kennedy-Sacred Heart Heating System	10,415.00	38,850.00
Archdiocesan Office-Feasibility Study	283,124.52	75,522.11
Total Unexpended Plant Funds	\$392,017.63	\$427,116.86
Plant Fund Balance - Ending	\$1,152,935.87	\$1,016,204.10

## History of Archdiocesan Deposit and Loan Fund

During 1948 a campaign was begun to establish this revolving fund. The purpose of the fund was to allow parishes, etc. to borrow monies at low interest rates for approved capital expenditures. It also enabled parishes, etc. with excess cash to make deposits in the fund and thereby assist their sister parishes with low interest loans. Prior to this time parishes and the Archdiocese were borrowing money from commercial lending institutions at rates higher than the commercial prime rate. From 1948 through 1959 campaign contributions into the fund amounted to \$952,525.85. Interest earned on the fund balance over the last few years has increased this fund balance to \$1,023,511.00.

Deposits in this fund have grown to \$6,796,570.94 which, together with the fund balance of \$1,023,511.00, provides \$7,820,081.94 available for loans. Since the present outstanding loans amount to \$8,573,366.88 it has been necessary for this fund to borrow from the current fund.

All deposits and loans are covered by demand notes. Each borrower is required

to submit and abide by an approved repayment schedule.

Interest rates over the years have varied from 1% to 2½%. The current rate of interest paid on deposits is 3%. The current loan rate is 3½%. Interest is computed on a daily basis. In past years interest free loans have been granted.

In line with the increase of interest rates over the years, Archbishop Biskup decided in 1975 to gradually increase rates on deposits and loans. A 1% increase became effective January 1, 1976. As of July 1, 1978 interest paid on savings will become 4%. A graduated scale of rates on loans will be as follows:

On loans up to \$200,000	4½%
On that part of a loan between \$200,001 & \$400,000	3½%
On that part of a loan over \$400,000	2½%

These rates will allow a fairer return to depositors without overburdening borrowers.

An analysis of this fund will be found elsewhere in this report.



# Louis Dupre:

## Philosopher of religion

By Father David Tracy

In our century the role of the intellectual in Catholicism is a vital one. One of the most crucial intellectual roles is that of the philosopher whose task allows him to reflect upon the very meaning of truth and reality.

In the Catholic tradition, philosophy

has always played a central task in the development and understanding of the faith.

From the earliest Christian apologists through the great systems of St. Augustine, St. Thomas Aquinas and St. Bonaventure, the great Catholic thinkers have been both theologians and philosophers. In our own century, we

turn to thinkers like Gabriel Marcel, Jacques Maritain, Bernard Lonergan and Karl Rahner to witness this great philosophical tradition at work.

For many in this country and in Europe, Professor Louis Dupre continues this tradition in his own groundbreaking work in theology and the philosophy of religion. Born in Belgium and trained in the grand European tradition of the classics in philosophy and theology, Dupre has taught for most of his career in the United States. He taught for many years at Georgetown University before being appointed to the distinguished chair in Catholic theology and philosophy at Yale.

HE WAS first known for his important interpretations of the thought of the existentialist thinker, Soren Kierkegaard, and his critical interpretations from a Catholic philosophical perspective of the philosophies of Hegel and Marx.

With the publication in 1972 of his now famous study of religion entitled *The Other Dimension: A Search for the Meaning of Religious Attitudes*, Dupre has become internationally recognized as one of the foremost living scholars on the meaning of religion. This magisterial book provides penetrating criticisms of mistaken theories of religion which do not grasp the unique character of religion but try to reduce it to psychological or sociological realities.

On the more constructive side, his work in this volume also moves forward to provide erudite and original interpretations of all the major religious realities: the meaning of Holy Signs and words, myths, the reality of the sacred, the

names for God, creation, alienation, sin and salvation, and, above all, mysticism. His work is marked by keen philosophical analysis and profound reverence for the encompassing reality of religion as the other dimension of our lives.

ABOVE ALL, the reader cannot fail to note that here at last is a philosopher of the first quality who understands not only the great Catholic philosophical and theological traditions but who loves and understands with sensitivity and philosophical penetration the often neglected Catholic mystical tradition.

Louis Dupre helps his readers to see how the experience of the mystic is essentially the religious dimension of our lives which each believer shares. The mystic, therefore, is not strange or alien to the experience of faith shared by all Catholics. Rather, he has been graced by God to experience more deeply the same faith experience which every Catholic has a vocation to nurture.

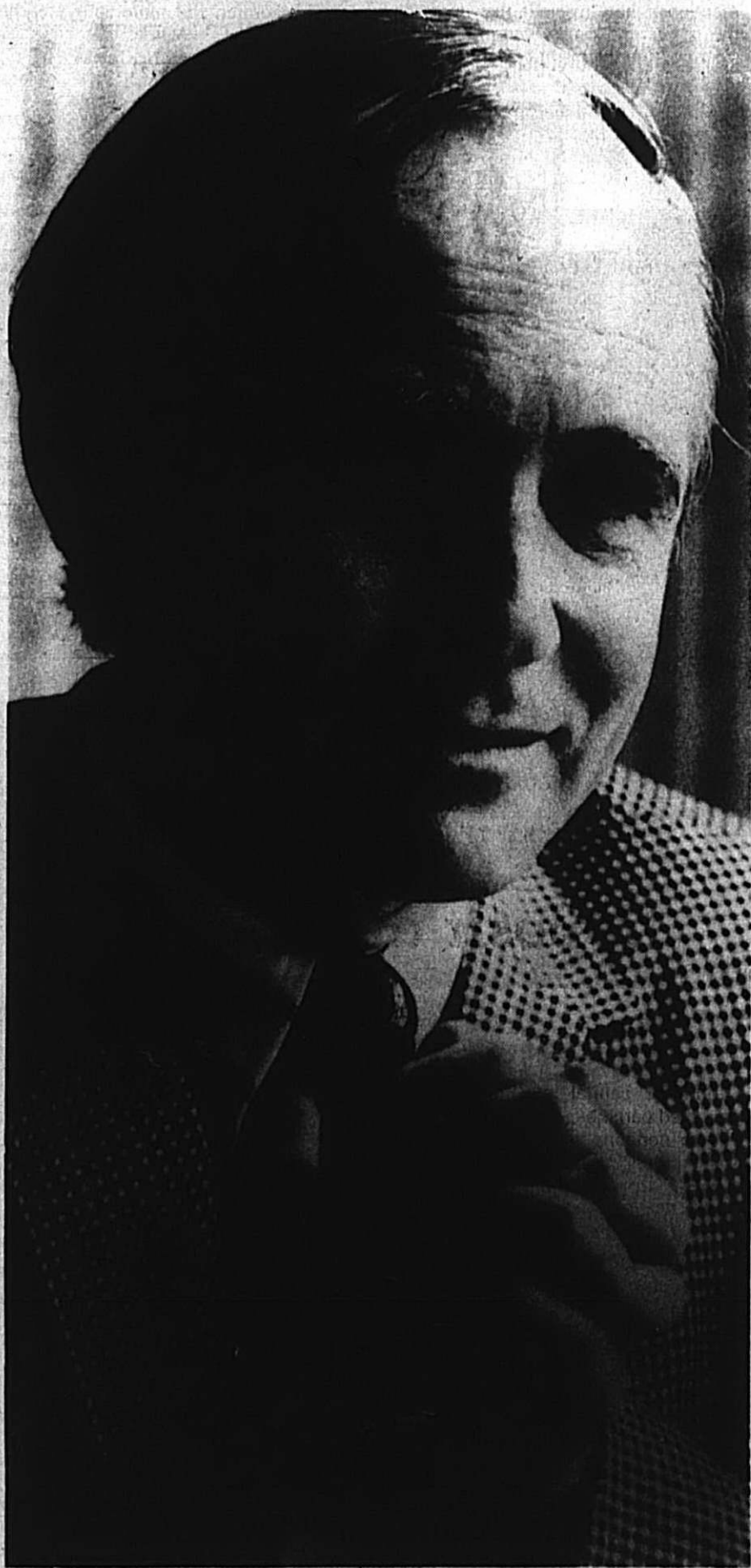
Moreover, the mystical writers have left us their profound visions in writings that demand, and in Dupre's capable hands receive, philosophical analysis of their real meaning and truth for today.

AMERICAN Catholicism has been enriched by many cultures. In Dupre's philosophy, one finds a deep Catholic tradition too seldom observed on these shores. For in Louis Dupre's work, we find the Catholic mystical tradition of Belgium as well as the Catholic humanist tradition of Erasmus and the searching philosophical reflections of Pascal.

To unite these seemingly diverse traditions with the rich experiential character of American religious thought and the demanding skill in rigorous analysis of contemporary philosophy is no small task.

But in Dupre's rich and diverse writings on the philosophy of mysticism, one finds those skills and those rich traditions reinterpreted in a modern and original fashion. For in his work, at once so European and so American, so profoundly traditional and so genuinely modern, the philosophical reality of Catholicism lives anew.

1978 by NC News Service



Louis Dupre

## Timely quotation

Quotation from *To Live In Christ Jesus: A Pastoral Reflection on the Moral Life*, *National Conference of Catholic Bishops*, published by the United States Catholic Conference, Washington, D.C., 1976.

"... Christ's call to conversion is ever timely, for we still live in a sinful world and the power of sin is strong in us. 'My inner self agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my member.'

"As disciples of Jesus who accept him as our way and desire to love God and each other as we have been loved, we must acknowledge our sinfulness. We have to undergo conversion: 'a profound change of the whole person by which one begins to consider, judge, and arrange his life according to the holiness and love of God.'

In a special way we engage in a continuing process of conversion through the sacrament of penance,

in which our sins are forgiven and we are reconciled with God and with the community of faith. We are to live the paschal mystery, which we proclaim at Mass: 'Dying, he destroyed our death and, rising, he restored our life.' The paschal mystery is central to Christ's life and mission and to ours as His disciples.

"Living in his spirit, we must deny ourselves, take up the cross each day, and follow in his steps. Christ's atoning sacrifice is, in Cardinal Newman's words, 'the vital principle in which the Christian lives, and without which Christianity is not.'

As brothers and sisters of Jesus who are also his followers and members of his body, we must accept suffering and death as he did, and in so accepting them share his life. 'If we have been united with him through likeness to his death,' so also 'through a true resurrection' we shall be raised from the dead by the glory of the Father. By our union with Christ we have already begun to share that risen life here on earth."



## Christian bodies come together

# An ecumenical renewal night

By Father Joseph M. Champlin

On March 23, 1977, Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury exchanged fraternal greetings in Rome and issued a "Joint Declaration of Cooperation."

In it, they expressed a desire that all Christians who belong to both their faith communities be animated by "sentiments of respect, esteem and fraternal love; and in order to help these develop to the full, they intend to inaugurate between the Roman Catholic Church and the whole Anglican Communion a

tions. A snowy, bitterly cold night cut the attendance, with about 30 of a potential 60 persons on hand.

For about 15 to 20 minutes, Father Knox outlined the history of liturgical renewal within the Episcopalian tradition, including the background behind the recent use of lay readers and bearers of the cup. Then I covered roughly the same points from a Roman Catholic point of view.

**FOLLOWING** our presentations, representatives from Holy Family explained the practical function of a lector

the Easter candle and joined others in a circle around that paschal symbol. We then recited together those words of the old man in the temple as he recognized the infant savior:

"Lord, now you let your servant go in peace . . . my own eyes have seen the salvation which you have prepared in the sight of every people: a light to reveal you to the nations . . ." (Luke 2:29-32).

During the socializing which concluded our joint renewal night, many mentioned how inspired they were by the prayer and candle ceremony, considering it the highlight of our venture.

**IN A DAY** when all Christian bodies must struggle against a rampant secular humanism, united ventures like this evening seem to implement what Vatican II's Decree on Ecumenism directed: "Most valuable . . . are meetings of the two sides . . . where each can treat the other on an equal footing . . . From such dialogue will emerge still more clearly what the situation of the Catholic Church really is. In this way, too, we will better understand the outlook of our separated brethren and more aptly present our own belief." (Article 9).

1978 by NC New Service



... each individual came forward, lit a taper from the Easter candle and joined others in a circle around that paschal symbol.

serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to unity in truth for which Christ prayed."

Within the past year our own bishop of Syracuse and the Episcopal bishop of Central New York met in somewhat similar fashion, then signed a joint agreement between the two traditions. This declaration, like that published by Pope Paul and Archbishop Ramsey, urged local parishes to embark on joint efforts which might promote the oneness Jesus longed for among Christians.

**AT A MONTHLY** clergy luncheon in Fulton, the local Episcopal priest, Father Jeffrey Knox, and I discussed some possible ways of implementing the document promulgated by our two bishops. We decided a common renewal evening for their readers and bearers of the cup with our lectors and ministers of Communion might serve as a starter.

The program itself began at 8 p.m. in our church hall with a welcome from the pastor and around-the-table introduc-

and our special ministers of Communion. Afterwards, two delegates from All Saints described their parallel tasks in that church.

A question-and-answer period concluded this instructional part of the evening. The inquiries jumped into other areas, e.g., "Do you have confession in the Episcopal Church?" and "Are Catholics still required to confess before Communion?"

All of us then proceeded to the church proper for communal recitation of compline or night prayer according to the revised Roman Catholic Liturgy of the Hours. We had extra copies of the inexpensive paperback version for this (USCC Publications office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005) and they proved very useful.

**FATHER KNOX** and I concelebrated, as it were, the prayer service with persons from both churches fulfilling various other functions. Just prior to the Gospel canticle of Simeon, each individual came forward, lit a taper from

## Discussion questions

1. Define secular saints.
2. What is the allure of humanism? Is there any relationship with the Gospel? Discuss.
3. Discuss this statement: "Both self-trusting humanists and faint-hearted Christians must ultimately discover that the blood-stained face of history is the blood-stained face of one whole man — the Christ who sums up all creation in himself."
4. What evidences of God's work of love in the world do you see? Discuss.
5. What kind of man was Pope Pius IX?
6. In what ways did he differ from most of his predecessors?
7. How does history view Pope Pius IX?
8. What were some of the difficulties Pope Pius IX encountered?

9. What were some of Pope Pius IX's achievements?
10. What part has philosophy played in the Catholic tradition?
11. Why is philosophical development important in today's world?
12. As a special project, you may wish to read *The Other Dimension: A Search for the Meaning of Religious Attitudes* by Louis Dupre.
13. Discuss this statement found in Vatican II's Decree on Ecumenism: "Most valuable . . . are meetings of the two sides . . . where each can treat the other on an equal footing . . . From such dialogue will emerge still more clearly what the situation of the Catholic Church really is. In this way, too, we will better understand the outlook of our separated brethren and more aptly present our own belief." (Article 9).



## —remember them—

- † ACKERMAN, Flora, 98, St. Michael, Cannelton, April 5.
- † BAKER, Dr. A. L., St. Patrick, Salem, April 6.
- † BEDEL, Joseph A., 71, Sacred Heart, Indianapolis, April 5.
- † BLANDFORD, Lucille, 53, St. Michael, Cannelton, April 5.
- † BOEHNLEIN, Ethel Bauerle, 71, St. Augustine, Jeffersonville, April 4.
- † BOUCHER, Lawrence E., St. Mark, Indianapolis, April 10.
- † BRANNON, Christine M., St. Philip Neri, Indianapolis, April 10.
- † BURST, Cornelius (Camey), 67, St. Lawrence, Lawrenceburg, April 1.
- † CARR, Frederic C., Fort Benjamin Harrison Post Chapel, Indianapolis, April 5.
- † CRAIG, Shirley J., 38, St. Paul, Sellersburg, April 5.
- † DAWSON, Jennifer Ann, 15, St. Michael, Indianapolis, April 8.
- † DELL, Mary A., Immaculate Heart of Mary, Indianapolis, April 8.
- † DeMASIE, John, Jr., 51, St. Luke, Indianapolis, April 8.
- † DOXSEE, King DeWitt, 60, Our Lady of the Greenwood, Greenwood, April 6.
- † DRINKUT, Thomas A., 25, Little Flower, Indianapolis, April 4.
- † HARTMAN, Dorothy N., 57, St. Andrew, Indianapolis, April 10.
- † HAYES, Lucinda Mae, Lawson-Slack Funeral Home, Brazil, April 4.
- † HILBERT, George A., 57, St. Joseph, Corydon, April 5.
- † HILLEGAS, Glenda D., 14, St. Paul, Sellersburg, April 5.
- † HUBERT, Mary Celine, 97, St. Augustine, Leopold, March 30.
- † KRININGER, Ruth Weber, 66, St. Mary, New Albany, April 3.
- † LAKER, Everett M., 64, St. Mark, Indianapolis, April 11.
- † LAND, Alma, 85, St. John, Louisville, April 7.
- † LIME, Mamie C., 61, Little Flower, Indianapolis, April 7.
- † MADINGER, Charles E., Sr., Christ the King, Indianapolis, April 10.
- † McMAHAN, Bridget A., Holy Trinity, Indianapolis, April 11.
- † MELOSCH, John F., 70, St. Patrick, Terre Haute, April 3.
- † MISSI, Edward C., Sr., 73, St. John, Starlight, April 5.
- † PATTERSON, Angela I., 79, St. Ann, New Castle, April 7.
- † SCHILLING, Anna C., 93, St. Ann, Terre Haute, April 6.
- † SNYDER, Earl F., 69, St. Michael, Cannelton, March 30.
- † SNYDER, Leo John, 84, St. Mark, Indianapolis, April 12.
- † THROCKMORTON, Floyd O. (Ted), 76, St. Augustine, Jeffersonville, April 3.
- † WAGNER, Leona M., 76, St. Anne, Hamburg, April 6.
- † WALTERMIRE, Winston (Dode), 63, St. Ann, Terre Haute, April 4.
- † WETRICK, Nina A., 79, St. Jude, Indianapolis, April 6.
- † WIGGS, Margaret J., 80, St. Benedict, Terre Haute, April 8.



**COLUMBIANS PLAN ANNUAL SPAGHETTI DINNER**—The Columblans, well-known singing group from Council 437, Knights of Columbus, will sponsor their 12th annual Spaghetti Dinner on Friday, April 21, in the hall at 13th and Delaware St. Admission is \$3.50 a person. Serving hours are from 6:30 to 9 p.m. Dancing to the music of the Mural Pyz Pat Band will follow. There will also be singing by the Columblans. Discussing plans above are, left to right: Bill Boyer, publicity; Jim Rivelli, co-chairman; Adrian Sibbing, tickets; and Vic DeFelice, co-chairman.

## Sacred Heart sets Novena

A Novena of Tuesdays to honor St. Anthony of Padua before his feast on June 13, will begin at Sacred Heart Church, Indianapolis, on Tuesday, April 18. The devotions will be held at 7 p.m. every Tuesday until June 7.

Fr. Bill Cardy, O.F.M., associate pastor of Sacred Heart parish, will conduct the novena services and preach the homilies.

The public is invited to participate.

Fifty years ago plans were announced for the construction of the new St. Joan of Arc Church on the corner of Central Avenue and 42nd Street, Indianapolis. The founding pastor was Father Maurice O'Connor.

## Criterion Readers:

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**TO MARK GOLDEN ANNIVERSARY**—Mr. and Mrs. Edward Koetter, Sr., of Borden will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. John Church, Starlight, at 12 noon on Sunday, April 16. A reception will be held in the parish hall from 1 to 4 p.m. Relatives and friends are invited. The couple's five children will host the event. They include Mary J. Smith and Robert Koetter of Floyds Knobs; William, Edward, Jr., and Thomas Koetter of Starlight.



— washington newsletter —

# Vietnam War ended three years ago, but not suffering

BY JIM CASTELLI

WASHINGTON—The series of movies about the Vietnam War that has begun rolling out of Hollywood shows a revival of interest in the war. One film maker asked Pat Caddell, President Carter's pollster, to survey attitudes on the war. Caddell found that people were interested in the war, but did not want to be preached to about it.

But with or without preaching, one thing remains clear: as the third anniversary of the official end of the Vietnam War (April 15) approaches, the people who suffered most during the war—the people of Indochina and American soldiers—are still suffering, and without much public attention.



For one thing, the refugee situation in Indochina is dramatic. The U.S. Committee for Refugees estimates that there are five million refugees displaced internally, with more refugees likely to be created by border skirmishes between Vietnam and Cambodia. The human rights situation in Cambodia is generally regarded as one of the worst in the world.

The most drastic refugee situation involves the "boat people"—refugees who flee from Vietnam in small boats, often traveling for thousands of miles before landing and often being rejected by the countries where they land.

**REFUGEES ARE** still fleeing Vietnam as a result of fear of violence, harassment and economic discrimination, according to David Lewis, who heads the U.S. Catholic Conference refugee program in Southeast Asia. USCC officials estimate the boat people are leaving at the rate of about 1,500 a month and that more than 10,000 of them have been lost at sea.

The U.S. government has been allowing the boat people into this country on a

piecemeal basis, but the Carter administration has recently decided to ask for a long-term increase in the number of refugees who can be admitted into the country and to use existing parole authority to admit an estimated 25,000 more Indochina refugees this year (The American Catholic bishops, who helped resettle some 60% of the first 140,000 Indochinese refugees, have pledged to find homes and jobs for new refugees.)

One reason why people are leaving Vietnam and Laos is that they are hungry. The Interreligious Task Force on U.S. Food Policy says the food situation in both countries, but especially in Laos, is serious enough to be considered a disaster.

The task force said Vietnam still faces a 300,000-ton food deficit for its 50 million people, while Laos is still 54,000 tons short of a limited goal of a bare minimum diet for its 3.5 million people.

More than 60 national organizations, including all the major religious groups,

have urged President Carter to send American food aid to Vietnam and Laos, but so far nothing has been done. Carter is prohibited by law from sending food to Vietnam, though he could do so if he declared the situation there an emergency. The administration has had food aid for Laos under "active consideration" since September but has taken no action.

Tim Atwater of the Interreligious task force says the United States has a special responsibility to Vietnam and Laos. Some areas were so heavily defoliated with pesticides by the United States that food grown there is now carcinogenic, he says. At the same time, he says, farmers have been killed while unknowingly plowing up buried land mines.

**DOMESTICALLY**, Congress has "gutted" President Carter's military discharge review program and Carter did nothing to stop it, according to the Rev. Barry Lynn, a United Church of Christ minister who has been a leader in the amnesty movement.

The result of congressional action has been the establishment of a new procedure to review the appeals of all veterans, from any era, who received a discharge that was less than honorable. As a result of a review just completed, Mr. Lynn said, half of the

first 1,500 people whose discharges were upgraded under the Carter program—including a double amputee and one man suffering from bone cancer—have lost the veterans' benefits they won under the program.

Mr. Lynn says the new review program can still help people; but, he said, it is almost flooded already and the Defense Department is not advertising it because the department does not want to attract more people than it can handle. Mr. Lynn and others have obtained foundation money to publicize the review project on their own.

Up graded discharges and veterans' benefits, particularly education benefits are important because they make it easier to get a job, and unemployment remains a serious problem among younger Vietnam veterans. The unemployment rate among Vietnam-era veterans aged 20-24 is still 12.5%.

The Vietnam War has disappeared from many people's memories and debates over the lessons of the war often take place in dry academic settings. But there are still millions of people for whom the war has not yet ended.

## New OSV albums

HUNTINGTON, Ind.—Our Sunday Visitor's newly established music department, under the directorship of musician Ray Repp, has released four albums under the Joral label.

"Benedicamus: The Song of the Earth," a collection of spiritual compositions written and performed by Repp, is the first album for the three-month-old OSV music department, and Repp's ninth.

Other albums released in late March were "Peaceable Kingdom," by Mary Lu Walker; "Harvest Rain," by Pat Cullen II; and "Life is a Fountain," by Lorraine Louvat. OSV hopes to release two more Joral albums in July.

The records are available at religious bookstores and by mail from OSV.



**FATIMA RETREAT LEAGUE LUNCHEON**—The third annual Spring Into Summer Luncheon for the benefit of Fatima Retreat House, Indianapolis, will be held Tuesday, April 18, at Stouffer's Indianapolis Inn. A special "Greens 'n Things" presentation will feature floral designs by four flower shops. Bill Cronin, florist, will be master of ceremonies. Mrs. Richard Pratt, at left above, and Mrs. Joseph Williams discuss plans for the luncheon with Mr. Cronin. Tickets are \$7.50 and advance reservations must be made. No tickets will be sold at the door. For reservations and information, call Fatima Retreat House, 545-7681.

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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.

april 14

The Athletic Association of Holy Name parish, Beech Grove, will sponsor its annual Monte Carlo Night at the school beginning at 7:30 p.m. Tickets, available at the door, are \$1.50.

A Las Vegas Night will be held at Little Flower parish, Indianapolis, from 7:30 p.m. to 12:30 a.m.

"Blizzard to Blossoms," is the theme for the card party at Holy Spirit parish, Indianapolis. Sponsored by the Women's Club of the parish, it will begin at 7:30 p.m.

april 14-20

The office of Archdiocesan Social Ministries (ASM) at 915 N. Holmes, Indianapolis, has announced the following activities:

—April 14: Natural Family Planning follow-up session for the February seminar participants at St. Simon School, Indianapolis, 8 p.m.  
—April 16: Alcoholism: Help and Information (AHI) "Recovery" meeting at ASM, 2 p.m.

—April 18: Counseling training session for Plusline volunteers at the New Albany ASM office, 703 E. Market St., 7 p.m.  
—April 18: Birthline volunteers' meeting for the Indianapolis parishes.

—April 19: Simeon meeting for Holy Angels parish, 7:30 p.m.  
—April 19: AHI "Not Sure" meeting at 7 p.m. and the "AA" meeting at 8:30 p.m. at the Ministries' office.

—April 19: Teen marriage counseling couples' meeting for the Bedford Deanery at St. John the Apostle parish, Bloomington, 7:30 p.m.

—April 20: "Alcoholism: A Pastoral Concern." Father Joseph Martin meeting with priests of the archdiocese at ASM, 2:30 p.m.

—April 20: "Family and Alcoholism," a presentation by Father Joseph Martin at the Murat Theatre, Indianapolis, 8 p.m.

—April 20: Ozanam for the Indianapolis Vincentian conferences, topic: "Interviewing techniques," 30 p.m. at ASM.

—April 20: Happy Irish meeting

at St. Patrick parish rectory, Terre Haute, 11 a.m.

april 15

St. Pius X parish, Indianapolis, will hold its annual carnival from 11 a.m. to 5 p.m. in Msgr. Ross Hall, 7200 Sarto Drive. Food items include pizza, hot dogs and drinks.

A spring dance, sponsored by the Women's Club of St. Joan of Arc parish, Indianapolis, will be held at the parish from 8 p.m. to 1 a.m. For ticket information contact Mrs. Thecla O'Donnell, 283-2426, or Mrs. Ruby Mertes, 283-3997. Tickets are \$3 per person.

april 16

A style show and card party, sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin with the style show at 1:30 p.m. Card games commence at 2:15 p.m. Admission is \$1.

Jug's annual chicken dinner will be served in the cafeteria of Chatard High School, Indianapolis, from 4 to 7 p.m.

The annual card party at St. Roch parish, 3600 S. Meridian, Indianapolis, will be held at 2 p.m.

A spaghetti dinner, sponsored by All Saints School, Indianapolis, will be held at St. Joseph parish hall, 1401 S. Mickley Ave., from 11:45 a.m. to 3 p.m.

april 17

The regular monthly meeting of Our Lady of Every Day Circle, Daughters of Isabella, will be held at St. Elizabeth's Home, 2500 Churchman, Indianapolis.

april 19

The Over-Fifty day of recollection will be held at Fatima Retreat House from 9:45 a.m. to 3 p.m. Father Thomas Carey, pastor of Christ the King Church, Indianapolis, will have for his topic, "Old Folks—At Home."

april 20

The Newman Guild of Butler University will hold its annual luncheon bridge at 11:30 a.m. at the Northside Knights of Columbus Hall, 71st and Keystone, Indianapolis.

april 21 & 22

The spring festival for Assumption parish, Indianapolis, will be held at the parish where there will be food and games of all kinds.

april 21-23

A retreat will be conducted at Alverno Retreat House, 8140 Spring Mill Road, Indianapolis, for separated, divorced and remarried Catholics.

A women's retreat, "Keeping One's Balance in the Midst of Confusion," will be held at Fatima Retreat House with registration on Friday evening.

april 22

A Monte Carlo night at Holy Cross parish, 125 N. Oriental, Indianapolis, will be held from 6 p.m.

to midnight. The event is for adults only.

The P.T.O. of Little Flower parish, Indianapolis, is sponsoring "The Holy Rool" dance at Secina High School from 9 p.m. to 1 a.m. Tickets are \$6 a couple. Proceeds from the dance will go toward repair of the school's roof.

april 23

The Alter Society of St. Catherine parish, Indianapolis, will sponsor a card party in Father Busald Hall, Shelby and Tabor Streets. The event will begin at 2 p.m. with admission set at \$1.25 per person.

socials

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

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# cyo

## CYO Convention opens tonight at Scecina

More than 400 teen-agers will convene tonight, April 14, at Scecina Memorial

### Volleyball

The Junior CYO Girls' Volleyball Championship Game was played Tuesday evening, April 11, at the Little Flower gym with Our Lady of Lourdes and St. Pius X meeting for the league title. The result was not available at Criterion press time.

St. Pius X, division number one champion, and Our Lady of Lourdes, division number two champion, both completed the season with undefeated records.

St. Pius X girls' team is coached by Mrs. Mary Ann Ackermann and Ray Johnson is coach for Our Lady of Lourdes.

High School for the twenty-first annual CYO Archdiocesan Convention.

Michael A. Carroll, special assistant for Indiana Senator Richard G. Lugar and former deputy mayor of the City of Indianapolis, will deliver the keynote address on Saturday morning.

"There Are No Strangers Here—Only Unknown Friends" is the parley theme.

CONVENTION-goers will attend a variety of workshops treating such topics as "Competition—What a Price Victory?"; "Their Life Depends on Your Friendship"; "Neighborhood Crime Watch"; "Creativity in CYO"; and "God Has a Question For You."

Archbishop George J. Biskup will attend the closing banquet.

J. Jerome Craney and the Holy Name Grade School Orchestra will provide

special entertainment on Friday evening.

Saturday evening delegates will attend a semi-formal dance with the "Third Generation" band providing the music.

New Archdiocesan officers will be elected Sunday afternoon and will be installed that evening at the closing banquet.

AT THE BANQUET the 1978 Publication's Contest winners will be announced with the over-all winner receiving the "Mickey McCarty" traveling trophy.

Also the nominees and recipients of the Roger Graham Memorial Award will be introduced. The award honors the outstanding boy and girl in the Archdiocese.

Miss Pamela Goscinski, member of the Teen-age Section, National CYO Federation, will be among the banquet speakers.



SPRING MUSIC AND FASHION SHOW—St. Rita School's fifth grade will sponsor "Swing into Spring to Music and Fashion" at the school, 1733 Martindale Ave., Indianapolis, at 3 p.m. Sunday, April 30. On the fashion show committee, seated, left to right, are Miss Evelyn Jones, Mrs. Alice Woodson, Sister Ernestine Brenner and Mrs. Julia Guynn. Standing are some of the models, left to right, Brother Bernard Spritzley, Miss Jacqui Whorton, Miss Johnna Edwards and Brian Guynn. Tickets are \$2 for adults and \$1 for children. Proceeds will benefit the Parent-Involvement-Program [P.I.P.] of the fifth grade.



TOP PIANO SOLOISTS—The five young people above were the top piano soloists in their respective categories at the recent Archdiocesan CYO Music Contest held last February. Pictured, left to right, are: Andy Henn, Immaculate Heart, Class E; Rosemary Buting, St. Matthew, Class D; Kathleen Mazelln, Immaculate Heart, Class C; Anne Marie Foy, St. Luke, Class B; and Trish O'Brien, Immaculate Heart, Class A.

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### Pilot program

WASHINGTON—In an effort to further implement the U.S. bishops' pastoral letter on Marian devotion, a pilot program to help school children in their observances of Mary's feast days will be presented to representatives of 13 dioceses during a meeting in Washington April 26.

The document, entitled "Liturgical Catechesis for the Observance of Marian Feasts and Solemnities in the Revised Roman Liturgy," was prepared at the direction of the Board of Trustees of the National Shrine of the Immaculate Conception, and reviewed by the National Catholic Educational Association and the U.S. Catholic Conference.



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Short people got no reason  
Short people got no reason  
Short people got no reason  
To live.

They got little hands  
And little eyes  
And they walk around  
Tellin' great big lies  
They got little noses  
And tiny little teeth  
They wear platform shoes  
On their nasty little feet

Well, I don't want no short people  
Don't want no short people  
Don't want no short people  
'Round here

Some people are just the same  
As you and I  
[A fool such as I]  
All men are brothers until  
The day they die  
[It's a wonderful world]

Short people got nobody  
Short people got nobody  
Short people got nobody  
To live

They got baby legs  
And they stand so low  
You got to pick 'em up  
Just to say hello  
They got little cars  
That go beep, beep, beep  
They got little voices  
Goin' peep, peep, peep  
And they got grubby little fingers  
And dirty little minds  
They are gonna get you every time

Well, I don't want no short people  
Don't want no short people  
Don't want no short people  
'Round here

Written by Randy Newman  
Sung by Randy Newman  
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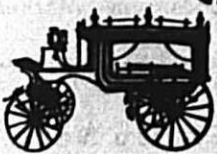
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Randy Newman says the joke is on him. "Short People" was intended to be a satire on narrowmindedness, and instead, has been taken literally as a swipe against people below some magical height. His new album, "Little Criminals," has become his first gold album, and exemplifies his funny, yet serious and satirical style. His poking fun is intended to help the listener notice situations that are really not funny at all.

Taken with less than its satirical intent, this song presents little to write about. The worth of an individual has nothing to do with size, shape, color or achievements.

Human worth is innate: Each of us is created with potentials that allow the individual self to grow, love and respond to other selves. Because the human self is a reflection of God's self, we are not bound by exterior conditions such as size or shape.

His love is an invitation to always expand the interior self, to keep on reaching out to the people who compose our own world. Human worth participates in the mystery of God and thus can never be totally defined.

But the song offers some valid ideas when considered within its intended satirical context. "Shortness," or narrowmindedness as Newman describes it, is a condition manifested in many ways.

Too often our put-downs "shorten" another's sense of worth. Perhaps our remarks are meant to be clever or funny, but sometimes the person put down feels "shortened" in his sense of personal worth. "Funniness" at such an expense is all too costly.

WE EACH HAVE potentials that are "growing realities," and like all growing things, we need care and encouragement. The potential to be a magnificent oak is present in us all, but take away caring at any stage of personal growth, and this potential does not bloom and we become less than we could

growth is filled with opportunities to learn and love.

But when we allow fear or mistrust of self to narrow and "shorten" our attitude toward life, we miss out on the fullness that is meant to be ours. This is not to imply that all of life is one easy passage from stage to stage, of always moving easily from one experience into others. Sometimes we do struggle to understand the meaning of a particular experience. Yet, this means that the attitude of openness and confidence in life and self does make a difference for reaching more of our potential.

LOOKING AT the Gospel, we see that Jesus was a talented "gardener" in developing an attitude of confidence in others. He took the time to add the personal caring to cure all types of "shortness." He saw personal worth in each person and helped others see more of this worth. As his followers, our task is the same: We invite others to experience their best selves, and we invest the time and caring that more of this best self can bloom.

We are called to help all "sizes" of people. There are many, many reasons to love and to live.

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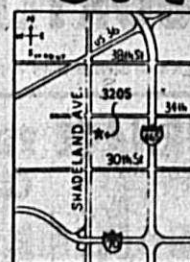
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—tv programs—

# Four-part NBC 'Holocaust' series to open April 16th

BY T. FABRE

NEW YORK—Perhaps no period of history has been as thoroughly documented as that of Hitler's Third Reich. The fate of six million Jews and millions of other human beings systematically murdered by the Nazis was meticulously recorded in all its gruesome detail.

The history of the Thousand Year Reich spanned only 12 years—from 1933 to 1945—yet the vast scale of its infamy is almost impossible for the human mind to comprehend. This tragic era—from the perspective of those who were its victims—is the subject of "Holocaust," a four-part dramatization airing Sunday, April 16, at 8-11 p.m., Monday and Tuesday, April 17 and 18, at 9-11 p.m. and Wednesday, April 19 at 8:30-11 p.m. on NBC.

This nine-and-a-half hour presentation builds a terrifying picture of how the anti-Semitic policies in Nazi Germany developed from the 1935 Aryan Laws to the Final Solution of the death camps. Involving his viewers with the human dimension of this tragic history, scriptwriter Gerald Green has constructed his drama out of the experiences of a representative Jewish family, their relatives and friends.

**THE WEISS FAMILY**—A general practitioner, his aristocratic wife, teen-age daughter and two older sons—are good and decent folk unable to comprehend the evil intentions of the Nazi leadership and the indifference of the majority of Germans. By the time they realize that what the Nazis are saying is more than exaggerated rhetoric, it is too late. They are swept into the maelstrom of mass murder which only the younger son, Rudi, survives.

Counterpointing the fate of the Jewish family is that of a Christian family—Erik Dorf, his ambitious wife and their two children. Dorf joins the Gestapo, not out of conviction but because he needs a job, and winds up as one of the officials overseeing the death camps. Obviously modeled on the character of Eichmann, Dorf is the perfect functionary, blind to everything but carrying out the orders of his superiors.

This re-creation of the Holocaust, which for religious believers poses the theological mystery of evil, is obviously more than just another TV mini-series. One wishes that it were even better than it is, although its

flaws of fictional contrivances and uneven acting are minimal in comparison to what it accomplishes.

**FOR CHRISTIANS**, "Holocaust" raises the further question of why so few in the German church spoke out in condemnation of the Nazis' racial policies. Parents will have to determine who in their family should be allowed to watch the violent and inhuman images of evil that are a part of this testament to a past which must never be allowed to be repeated.

This series is much more than casual TV en-

tertainment and needs to be discussed in the home as well as in the study groups that have been organized in many communities. If the ratings are disappointing, it will not mean that people don't care, only that it is too painful to remember. But to forget is a dangerous choice.

## TV Programs of Note

Sunday, April 16, 5-6 p.m. (CBS) "The Secret of Charles Dickens." An American teenager learns to appreciate Dickens as social critic and literary stylist in this dramatic presentation in the "Festival of Lively Arts for Young People."

Monday, April 17, 10-10:30 p.m. (PBS) "The Originals: The Writer in America." One of the best offerings in the series is this portrait of mystery writer Ross MacDonal, a highly regarded novelist who knows his craft and takes it seriously.

Tuesday, April 18, 8-9:30 p.m. (PBS) "I Sought My Brother." A documentary about an African tribe living in the jungles of Surinam, South America, the descendants of escaped slaves who have preserved an African culture there for almost 300 years.

Wednesday, April 19, 9-11 p.m. (PBS) "The Saint of Bleeker Street." Set in an Italian neighborhood of New York City, Gian-Carlo Menotti's opera concerns a religious mystic who receives the stigmata on her hands.

Saturday, April 22, 8-8:30 p.m. (PBS) "The Politics of Abortion." This edition of "CBS Reports" examines the activities of those supporting and those working to

change the 1973 Supreme Court decision legalizing abortion.

Radio: Sunday, April 16, "Guideline" (NBC) presents an interview with Mary Burke, a staff associate at the Center of Concern, a public interest organization located in Washington that focuses on global issues of human dignity and development. Ms. Burke

attended the recent Women's Conference in Houston and is an expert in the field of women and Third World development. In this first interview, Ms. Burke will discuss the question of women's roles and rights in America today. Interviewer is Father William Ayres, director of communications for the Diocese of Rockville Centre, N.Y. (Check local listings for time.)



**JAZZ PRIEST**—Jesuit Father Frank Coco, takes time out from his duties as retreat director at the Manressa Retreat House in Convent, La., to practice a few bars on his saxophone. He has been able to incorporate his jazz music into a special ministry to New Orleans' famed French Quarter and has become known as the Jazz Priest, the Bishop of Bourbon Street and the Swingin' Padre. [NC photo by Barbara Lenox]

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—viewing

with arnold

**'Crossed Swords' revives Twain classic**

BY JAMES W. ARNOLD

"Crossed Swords" is one more film romp through Mark Twain's 1882 "Prince and the Pauper," a perennially popular fantasy based on the somewhat unhappy career of Britain's King Edward VI, a teen-aged monarch whose reign was squeezed briefly between those of his notorious father Henry VIII and equally notorious half-sister Mary I, the original "bloody Mary."

The story, of course, pays minimal attention to history, being a Twain tall tale of the "what if" variety. The young prince (in this film, accidentally) changes places with a look-alike urchin who lounges about enjoying palace life while the real prince wanders among criminals and the poor of the kingdom learning what life is really like.

Presumably the experience teaches him something useful about wisdom and justice when he returns to be crowned, in the proverbial "nick of time," with the help of one of literature's most appealing swashbuckling adventurers, Miles Hendon.

IN THE FIRST sound film version (1937), the key role was played by identical twins, Billy and Bobby Mauch, with the formidable Errol Flynn as Miles. Here (as in a 1962 Disney version) it's played as a dual role by Mark Lester, who has grown taller since his stint as "Oliver," but not much in talent. He somehow manages to be unconvincing and clumsy in both parts. Miles, however, is acted with gusto and élan by Oliver Reed, who was recently one of the Dumas Musketeers.

The company is, indeed, the same that produced the bright, witty, dynamic Musketeers movies with exuberant Richard Lester (no kin to Mark) as director. This time the much stodgier veteran Richard Fleischer is at the helm, and the difference is 180 degrees.

The film is played by most of the cast (including Charlton Heston as Henry VIII and Ernest Borgnine as

the pauper's tiresomely brutal father) deadly straight, so that even a few wry bits (by Rex Harrison and George C. Scott) are wasted and incongruous. Even Raquel Welch, so raffishly used by director Lester, tries seriously to say lines like, "You dropped it in the scuffle." Fortunately, most of the time, as Miles' love interest, she just breathes hard.

MANY WELL-STAGED brawls and swordfights keep the audience awake, and nothing in the film is too rough even for younger children. But even in its spectacle, "Crossed Swords" lacks style and intelligence.

Despite the tacked-on happy ending, kids should know that poor frail Edward, who became king at 10 and

died at 17 and furthered the Protestant cause in England, never had much chance to be an enlightened storybook monarch. [Rating: A-2—unobjectionable for adults and adolescents.]

...

A few Oscar Night observations:

Best picture ("Annie Hall"): the first time in several years that Oscar and I agreed. Academy voters give lots of technical nominations and awards to spectacle films like "Star Wars" and "Close Encounters," but the trend is to save the top prize for strong adult human values and relationships. It's not a bad trend. For those intrigued by trends, three of the five nominees for best picture involved heroines in live-in sexual relationships. "Star Wars," while non-erotic, was the only violent film nominated, and the only one to win an Oscar in any category.

BEST FOREIGN film (France's "Madame Rosa") is, for the third year in a row,

a mystery to most of the world. It's now essentially true that the only foreign films most North Americans get to see, aside from skin epics, are those that won Oscars, probably not last year, but two or three years ago. Previous winners, for the record, were "Dersu Uzala" (1975) and "Black and White in Color" (last year).

Richard Dreyfuss' victory as best actor ("Goodbye Girl") indicates that the Oscars are getting harder to dope in advance. Politics and sentiment no longer count as much as actual merit. The same is obviously true for Jason Robards, who won best supporting actor for the second straight year ("Julia," "All the President's Men").

IT CLEARLY didn't pay Steven Spielberg to bring out his UFO spectacle in the same year as "Star Wars." Academy voters like to give technical awards to big, noisy, splashy pictures, and "Star Wars" simply cornered that market.

"Close Encounters" bumped against "Star Wars"

in five separate categories, and lost each time. Only Oscar for "Encounters" was for cinematography (Vilmos Zsigmond), a category in which somehow "Star Wars" was not a finalist.

Best song: the selection of "You Light Up My Life" showed once more that the best composing talent is locked up in TV commercials, which is what composer Joseph Brooks had been doing until he lighted up his life.

Short subjects and documentaries comprise another neglected area. Few audiences ever see the winners, since theater operators are loathe to use time available for moving ticket buyers swiftly in and out of their auditoriums. But it was comforting to note that the prestigious National Film Board of Canada won both awards for shorts, with "Sand Castle" (animated) and "I'll Find a Way" (live action).

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**—tv films this week—**

DIAMONDS ARE FOREVER (1971) (ABC, Sunday, April 16): This was Sean Connery's last hurrah as James Bond, and it is a slick montage of the series' best qualities, cool, witty and energized on its comic-strip level. The casual sex and violence have been Batman-ized into sheer

spectacle and self-satire, most of it appropriately set in Las Vegas. Perhaps it's only that 007 has stayed the same while the rest of the world has gotten shoddier, but Bond here seems almost innocent and nostalgic. Satisfactory for adults and mature youth.

A MAN CALLED HORSE (1970) (CBS, Tuesday, April 18): An often brutal but erratically interesting film on the White Captive theme and the conflict between white and Indian cultures in the Dakotas in the early 1800's. It tries hard to be mass entertainment and a little less hard to be anthropology, but succeeds somewhat as both. Richard Harris stars under director Elliott ("Cat Ballou") Silverstein. Satisfactory for mature audiences, story material is very grim.

POSSE (1975) (CBS, Wednesday, April 19): A goshawful revisionist western, starring (and directed by) Kirk Douglas as a politically ambitious Texas marshal whose plans for getting to the U.S. Senate are messed-up by a whimsical nice-guy outlaw (Bruce Dern). About as subtle as a straight-up martini, this flick makes one long for the days of Tom Mix or even Roy Rogers. Not recommended.



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