

# Our Lady of Grace Academy will close this June

## Economics, falling enrollment cited

Our Lady of Grace Academy, Beech Grove, will cease operation at the end of the school year in June.

Announcement of the closing of the last non-coeducational high school in the Indianapolis area was made this week by

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the Benedictine Sisters, who have operated the school since it was opened in 1956.

Parents and pupils were notified Monday morning of the decision, which was made last weekend at a chapter meeting of members of the community.

In announcing the decision, Sister Mildred Wannemuehler, prioress, cited increased expenses in operating the Academy and declining enrollment as primary reasons behind the action.

**CURRENT ENROLLMENT** in the Academy is 155 including 49 graduating seniors. The projected enrollment for 1978-79 had been 110 including 17 freshmen—nine less than the first freshman class in 1956. Equipped to accommodate 275 to 300 students, Our Lady of Grace's peak enrollment was 262 in the 1974-75 school year.

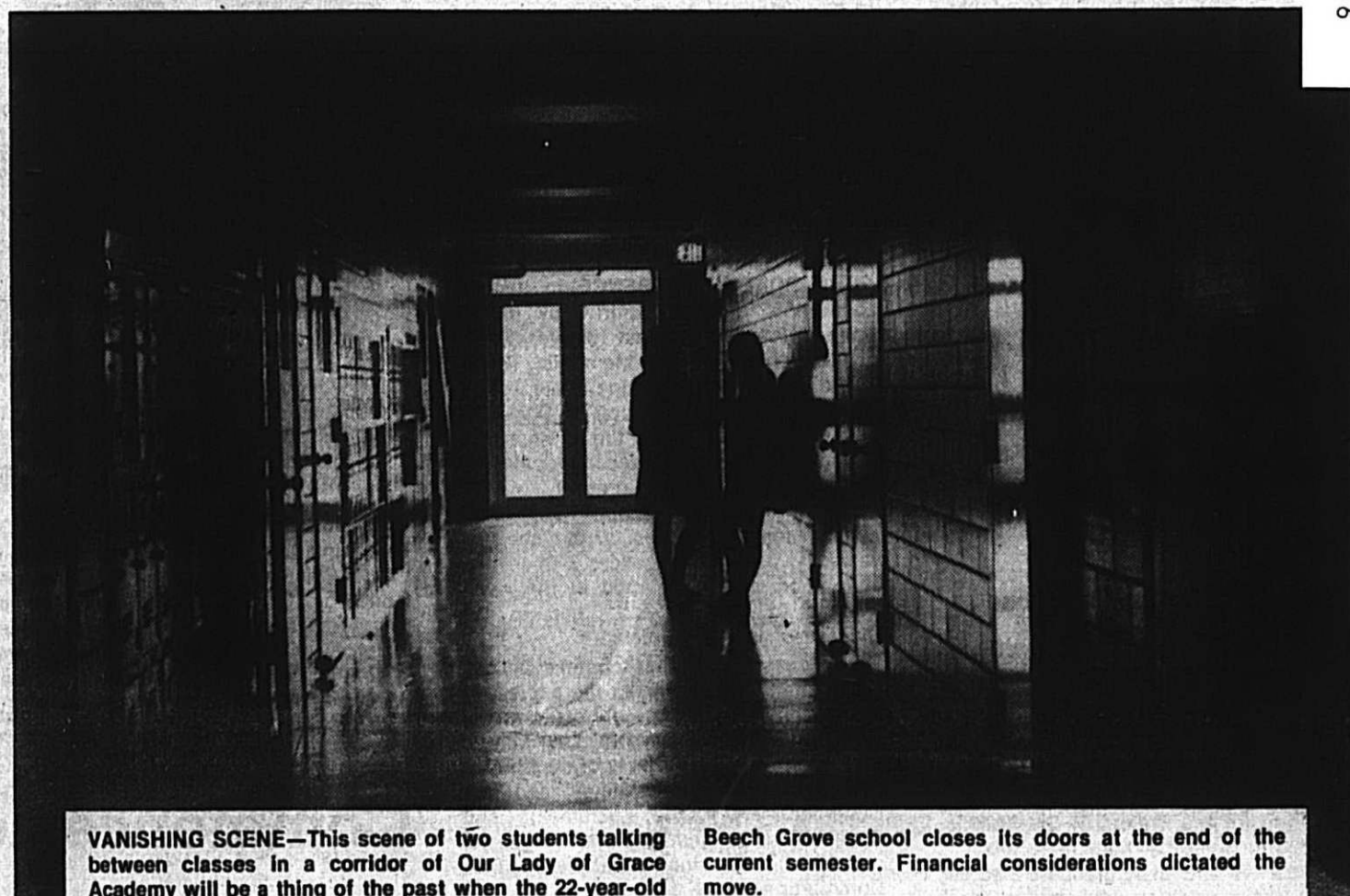
Most of the students live on Indianapolis' East and South sides and in Johnson, Hendricks and Hancock counties.

The tuition the past school year has been \$600. According to Sister Mildred, the actual annual cost, however, of educating a girl at Our Lady of Grace is about \$1,400. The Academy has been subsidized for some time by the community primarily from income earned by Sisters teaching in other schools in Indiana, Illinois and Missouri.

"Subsidizing the Academy program promised to be increasingly difficult as the community's projected income from teaching decreases and the expenses for caring for Sisters in their retirement years increases," Sister Mildred stated in the letter mailed to the parents.

Our Lady of Grace Convent of Benedictine Sisters was established in 1956 by members of the Order's Ferdinand (Ind.) priory who were teaching in Indianapolis area schools. It became an independent community in 1961. There are 120 Sisters who are members including 23 who are past 70 years of age.

**ESTABLISHING THE ACADEMY** was one of the first activities of the Sisters in Beech Grove. The first senior class of 35 (See LADY OF GRACE, Page 6)



## A word from the Archbishop

My dear Family in Christ:

The United States Catholic Conference in cooperation with Protestant and Jewish leaders, has designated May 1-7, 1978, as Farm Worker Week. During this time, I ask you to pray for a plentiful harvest which comes from the goodness of God and the hard labor of both farmers and farmworkers.



As we offer our prayers for a bountiful harvest, we must also be conscious of the questions of justice for farmers and farmworkers. The farmers are faced with financial problems with their concern for a fair return for the labor and financial investments involved. A particular concern is expressed for the small farm owners.

I would call your special attention to the some 18,000 farmworkers who migrate to Indiana each summer. The conditions under which they live and work have been an increasing source of pastoral concern on the part of the Church. Although living conditions and wages have gradually improved, the migrant farmworker in Indiana is still faced with low pay, long hours, little job security and exclusion from the State's labor laws. Education is one luxury that the migrant farm laborer has not been able to afford as education takes a back seat to essential needs such as shelter, food and transportation.

I am, therefore, asking that the weekend of April 29-30, be set aside as days of prayer for a bountiful harvest and for those whose labor will produce it, so that their working conditions will respect their dignity and allow them sufficient resources to care for themselves and their families.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis

April 25, 1978

## College aid plan told

WASHINGTON—A Massachusetts congressman and the president of Boston University have unveiled a plan which they say will solve the problem of financing college education in the United States by advancing up to \$5,000 a year to students who would repay the money over their working lifetimes.

Rep. Michael Harrington, a four-term Democrat, and John Silber, president of the Boston school, revealed the plan at a press conference in the U.S. Capitol.

SILBER PRAISED what he called "the classic simplicity of this plan," and said it would make higher education available to all who are qualified.

"What we have is a plan that will remove the last financial barriers to higher education in the United States," Silber said.

Other educational assistance programs, such as tuition tax credits, offer only partial relief and do not get at underlying problems, Harrington said.

The plan involves the establishment of a Tuition Advance Fund to provide students (See COLLEGE AID, Page 8)



# Pope Paul VI cautions about confession abuses

BY JOHN MAHER

VATICAN CITY—Pope Paul VI has warned the U.S. Church against abuses of general absolution and delayed reception of first confession.

Recalling earlier statements he had made on the importance of personal confession, Pope Paul said: "And today we add explicitly: We ask for faithful observance of the norms (limiting the use

of general absolution.)"

The Pope's remarks came April 20 as he received in audience the bishops of New York State—Region 2 of the National Conference of Catholic Bishops (NCCB).

He told the bishops that the ministry of the confessional is a top priority in the church.

"Other works, for lack of time, may have to be postponed or even abandoned, but not the confessional," the pope said.

The bishops of NCCB Region 2, headed by Cardinal Terence Cooke of New York, were the first among the 12 NCCB regional groups, all scheduled to make their required five-year visits this year. These official visits are called "ad limina" ("to the threshold" of the Apostles Peter and Paul).

## Marian sets graduation on May 14

Henry C. Goodrich, chairman and chief executive officer of Inland Container Corp., will deliver the commencement address at Marian College on Sunday, May 14. Goodrich will receive an honorary doctorate of business administration during the ceremony.

Other honorary degrees will be awarded to:

H. Jack Baker, president of Baker, McHenry and Welch, Inc., doctor of engineering; Dr. John I. Nurnberger, executive board chairman of The Institute of Psychiatric Research, Indiana University School of Medicine, doctor of science; and Sister LaVerne Frietsch, director of studies and continuing education for the Sisters of St. Francis, Oldenburg, doctor of humane letters.

A total of 148 undergraduate degrees will be awarded at Marian's outdoor commencement.

A native of Tennessee, Mr. Goodrich has a degree in civil engineering from the University of Tennessee.

Mr. Goodrich was previously honored by the University of Tennessee and Butler University.

**DR. NURNBERGER**, who holds degrees from Loyola University, Northwestern University and the Northwestern University Medical School, served 18 years as professor and chairman of the department of psychiatry and director of The Institute of Psychiatric Research at the I.U. School of Medicine.

Among current memberships of Dr. Nurnberger are the board of overseers of St. Meinrad College and the executive committee of the Catholic Commission on Intellectual and Cultural Affairs.

**SISTER LAVERNE FRIETSCH**, former academic dean at Marian, holds a doctorate in education from the University of Cincinnati and has the permanent rank of professor education and music at Marian.

She recently completed a term as executive director of the Indianapolis Parent-Child Development Center, which is administered by the college.

Mr. Baker has a degree in mechanical engineering from Purdue University. He is a past president of Junior Achievement of Central Indiana, Inc., and the CYO board of directors. He also serves on the boards of the Jefferson Corp., Jefferson National Life Insurance Co., Steak 'n Shake, Inc., and the Indianapolis Chamber of Commerce.

**THE POPE'S REFERENCE** to general absolution followed controversy in the United States in the past two years over penitential services in Memphis, Tenn., where general absolution was given because the Bishop Carroll T. Dozier of Memphis judged that there were not enough confessors to accommodate the large number of people present.

Other American bishops have taken similar steps since then. Within the last year large penitential services with general absolution were conducted in the Archdiocese of Newark, N.J., and in the Diocese of Lansing, Mich.

The question of first confession and first Communion has been the subject of discussions between the Vatican and the NCCB for at least five years. Last May, a joint letter from the prefects of the Vatican Congregation for the Clergy and the Congregation for the Sacraments and Divine Worship said that, "as a general rule," first confession should precede first Communion.

In his English-language talk to the bishops, Pope Paul asked them to reflect "on a fundamental aspect of the Gospel: Christ's call to conversion."

He continued: "Dear brothers, this call to conversion has come down to us from the Lord Jesus: It is meant for our own lives, and for our incessant and fearless proclamation to the world."

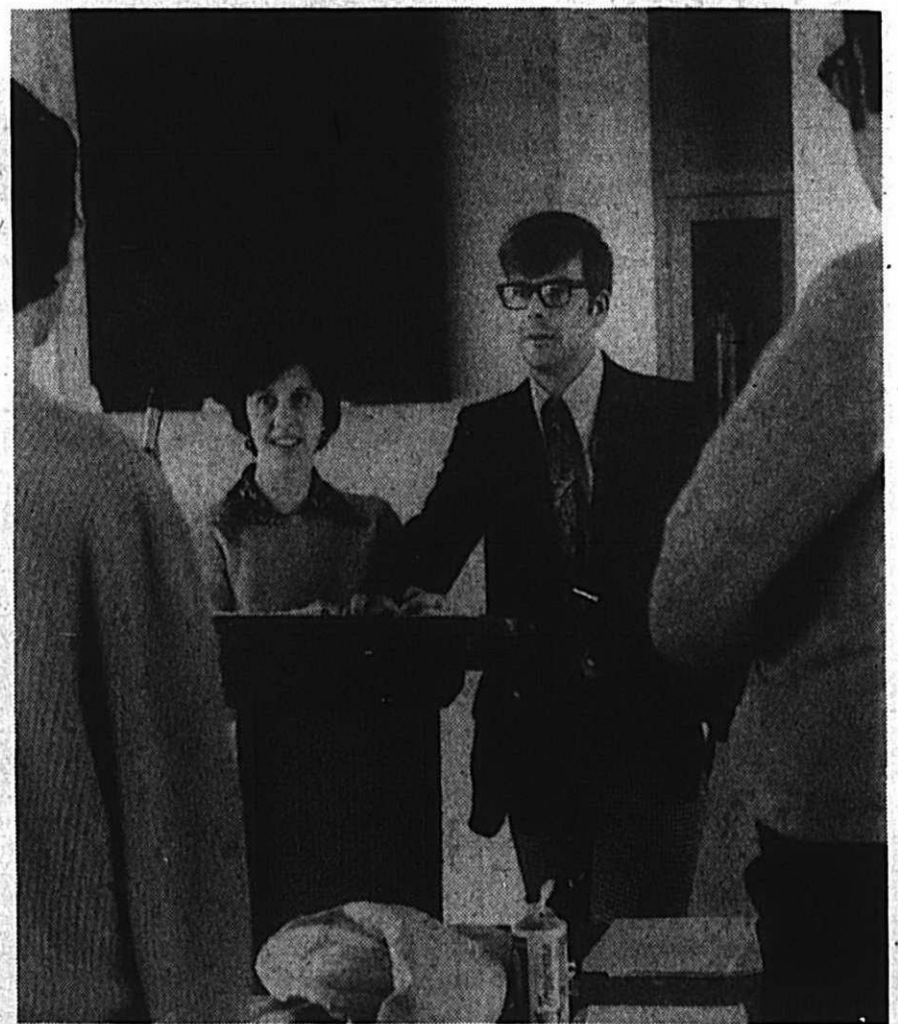
Conversion is linked to the renewing action of the Gospel, the pope said, and it "constitutes the goal to be achieved by our apostolic ministry: to awaken a consciousness of sin in its perennial and tragic reality, a consciousness of its personal and social dimension, together with a realization that 'Grace has far surpassed sin' (Rom. 5:20); and to proclaim salvation in Jesus Christ."

The pope then recalled that, with his approval and mandate, the Doctrinal Congregation had issued six years ago norms regulating general sacramental absolution.

He noted that that document, "Sacramentum Paenitentiae," ("The Sacrament of Penance") "reiterated the solemn teaching of the Council of Trent concerning the divine precept of individual confession."

**THE POPE WENT ON:** "The document also acknowledged the difficulty experienced by the faithful in some places in going to individual confession because of a lack of priests. Provisions were made for

(See POPE CAUTIONS, Page 3)



**AT NATURAL FAMILY PLANNING SESSION**—Jim and Mary Glover, teaching couple from the Couple-to-Couple League, Cincinnati, are shown above fielding questions at a Natural Family Planning session on April 14 at St. Simon parish, Indianapolis. The session, attended by 16 couples, was a follow-up to the full-fledged workshop held last February which drew some 39 couples. One of its purposes was to recruit more teaching couples for the program. Steve Kramer, family life convener for Social Ministries, said that the agency is working to expand the program for engaged and married couples and that workshops are being scheduled in the New Albany, Lawrenceburg and Terre Haute Deaneries. (Photo by Dick Harold)

## Commencement scheduled at St. Mary-of-the-Woods

**ST. MARY-OF-THE-WOODS, Ind.**—St. Mary-of-the-Woods College will hold its 137th commencement on Mother's Day Weekend, May 13 and 14. Baccalaureate services are scheduled for 5 p.m. Saturday in the Church of the Immaculate Conception. Commencement ceremonies begin Sunday morning at 11 a.m. in the Cecilia Auditorium.

Two notable women will receive honorary Doctor of Letters degrees during commencement exercises. Recipients are Julia Montgomery Walsh and Xenia Simons Miller. Ms. Walsh also will deliver the commencement address and is to be introduced by her daughter, Anne, a member of the graduating class.

Adam H. Jones, Jr., a member of the SMWC Board of Trustees, will deliver the baccalaureate address. He will be introduced by his daughter, Maureen, who also will be graduated in Sunday's exercises.

An engineering graduate of Washington University, he is executive vice president of R. K. and A. Jones, Inc., general contractors in the St. Louis area.

**HONORARY DEGREE** recipient Julia Walsh was the first woman to be accepted and graduated from the Advanced Management Program of Harvard's Graduate School of Business. She has had a distinguished career in the field of investment and is now chairman of Julia M. Walsh and Sons, Inc., Washington, D.C. Ms. Walsh serves as a director of the

U.S. Chamber of Commerce and as a member of the National Advisory Committee to the Controller of the Currency among many other national advisory boards. She is a trustee for a number of colleges and universities including SMWC.

She is also active as a trustee of the Educational Foundation of the American Association of University Women, a member of the Advisory Committee of the National Women's Political Caucus, and a member of the National Advisory Commission of the Association of Women in the Professions.

**XENIA SIMONS MILLER** will be honored for her work in furthering the arts in Indiana. She has long been active in restoration projects in her native Columbus and in Bartholomew County. She currently serves as director of the Indiana Endowment for the Arts, a member of the Indiana Arts Commission and a member of the board of the American Council for the Arts.

Ms. Miller received the Sagamore of the Wabash award in 1975 from Governor Otis R. Bowen and in 1976 was elected an honorary member of the Indiana Academy. Among her honors are Honorary Doctor of Fine Arts from MacMurray College and Honorary Doctor of Humane Letters from Butler University. She maintains an active business interest as director of the Irwin-Sweeney-Miller Foundation and the Irwin Management Co.



# —capsule news—

## Black activist dies

WASHINGTON—Thomas W. Turner, a biologist, educator and Catholic activist who described himself as one of the first blacks "to do a lot of things," died April 21 of pneumonia. He was 101.

## Papal appeal

VATICAN CITY—In a three-page handwritten letter, Pope Paul VI has made an unprecedented direct appeal to terrorists to release "simply and without conditions" kidnapped former Italian Prime Minister Aldo Moro.

## Seek \$60 million

WASHINGTON—The Carter administration has asked Congress to authorize \$60 million for coordination of community-based services—including family-planning programs and sex education—to prevent teen-age pregnancies and for social services for teen-agers who do become pregnant.

## Suspend sentences

ASCHAFFENBURG, West Germany—A West German court has given suspended sentences to two Catholic priest-exorcists and the parents of a young epileptic woman who died of starvation while undergoing a series of exorcisms.

## Rap Torrijos

PANAMA CITY, Panama—Panama's bishops have rapped Panamanian leader Gen. Omar Torrijos for his threat to block the Panama Canal if the canal treaties were not ratified by the U.S. Senate.

## Ingredients

ROME—Active prayer life and union with the rest of the church are essential to the development of Christian communities, said Sister Maria de la Cruz Aymes, an American participant at a Rome meeting of the International Catechetical Council, at the close of the meeting.

## Pope cautions (from 2)

general absolution in cases of grave necessity, and the conditions constituting this grave necessity were clearly specified (Norm 3)."

Norm 3 requires that several conditions be met in order for general absolution to be allowed: There are too few priests to accommodate the number of penitents within a reasonable period of time, penitents would consequently be deprived

of receiving the sacraments through no fault of their own, and this situation would persist for a considerable period of time.

"It was then reserved to the Ordinary (bishop in charge of a diocese), after consultation with other members of the episcopal conference," said Pope Paul, "to judge whether the necessary conditions determined by the Apostolic See and specified in Norm 3 were in fact present.

**"Ordinaries were not authorized to change the required conditions, to substitute other conditions for those given, or to determine grave necessity according to their personal criteria, however worthy."**

Recalling that in his bicentennial letter to the bishops of America, he had urged "supreme vigilance in the question of auricular confession," the pope said: "And today we add explicitly: We ask for faithful observance of the norms. Fidelity to the communion of the universal church requires it; at the same time this fidelity will be the guarantee of the supernatural effectiveness of your ecclesial mission of reconciliation."

**URGING THE BISHOPS** to help priests appreciate the importance of their ministry as confessors, the pope said: "We believe that conditions in the church today—and in your own dioceses as elsewhere—are ripe for a more diligent and fruitful use of the sacrament of penance, in accordance with the 'Ordo Paenitentiae' (new rite of penance), and for more intensive ministry on the part of priests with the consequent fruits of greater holiness and justice in the lives of priests and faithful."

With regard to frequent confession, Pope Paul recalled the words of Pope Pius XII: "Not without the inspiration of the Holy Spirit was this practice introduced into the church."

Concerning the practice of first confession before first Communion, the pope appealed "that the norms of the Apostolic See be not emptied of their meaning by contrary practice."

## Backs closing law

TRENTON, N.J.—New Jersey's Sunday closing law is valid legislation because it promotes family stability, argued Edward Rosenblum, an attorney for the Menswear Retailers of New Jersey, before the state Supreme Court. The court was hearing arguments on a 1959 law which Superior Court Judge Sylvia Pressler ruled unconstitutional last year on the grounds that shopping is a recreational activity.

## Hit rights bill

NEW YORK—The Archdiocese of New York and the Diocese of Brooklyn, in an unusual joint statement on a public issue, have criticized a homosexual rights bill as "harmful to the community" and "dangerously poor legislation." The proposal, introduced in New York's City Council, would ban discrimination against homosexuals in housing, employment and public accommodations.

## Score Wanderer

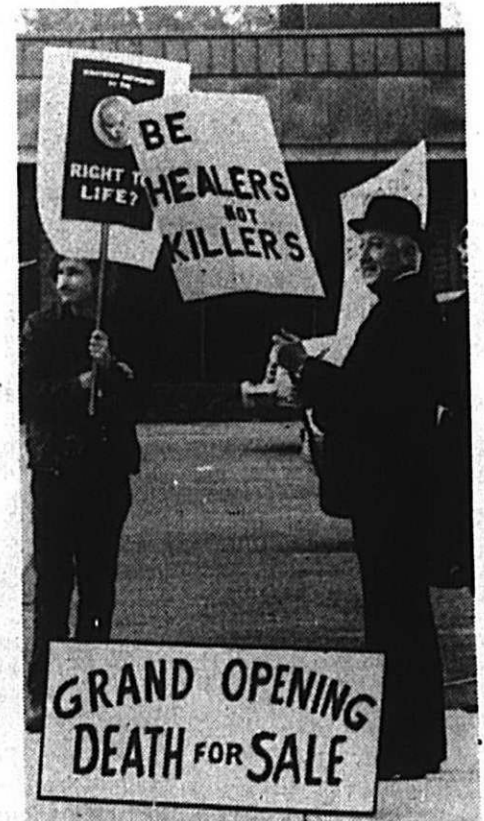
Two Jewish and Christian leaders sharply criticized The Wanderer, a national conservative Catholic newspaper, for comparing the Holocaust, the Nazi slaughter of six million Jews, to legalized abortion in the United States. The newspaper said American acceptance of abortion may be a greater evil than the failure of German Christians to stand up against the Jewish slaughter.

## Asks for acquittal

SANTA ANA, Calif.—A defense attorney for Dr. William B. Waddill has urged a jury to acquit the physician on first degree murder charges, saying that although abortion is "killing a baby," it is permitted under the law. Dr. Waddill is accused of strangling to death a newborn baby girl who survived a saline abortion attempt. Defense attorney Charles Weedman presented his closing arguments April 19.

## Battle over ERA

WASHINGTON—Both pro- and anti-ERA groups have stepped up their efforts to influence a bishops' committee which has the power to release, alter or kill another committee statement supportive of the Equal Rights Amendment. The Administrative Committee of the National Conference of Catholic Bishops will decide May 1 on the fate of a statement prepared by the Bishops' Ad Hoc Committee on Women in Church and Society.



**BISHOP ON THE LINE**—Bishop Hugh A. Donohoe of Fresno recently joined a group of pro-lifers who were picketing the opening of the Family Planning Associates in Fresno. About 60% of the cases at the clinic involve abortions, according to a staff member. Pickets included Knights of Columbus, the Legion of Mary and an interdenominational group known as Fresno United for Life. [NC photo courtesy the Fresno Bee]

## Criterion Readers:

### "SAY IT WITH A MASS!"



You say "I Thank You" or "I Love You" to the living with a gift: perhaps Flowers, perhaps Candy, perhaps a box of Cigars. Say "I Thank You" and "I Love You" to Your living or deceased Father, Mother, Husband, Wife, or Friend with a gift of a Holy Mass.

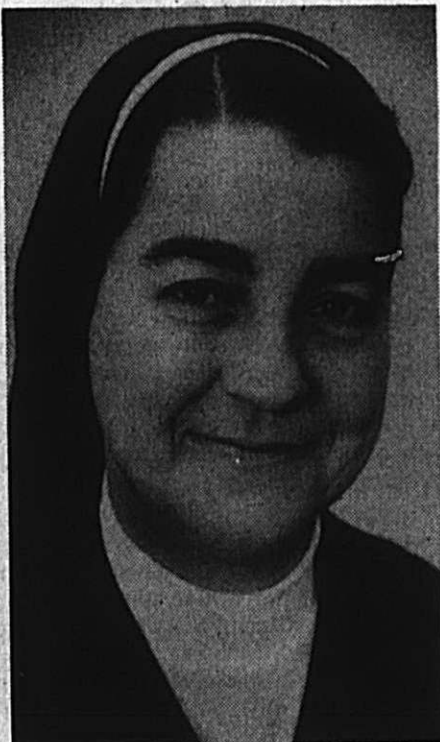
**HOW LONG SINCE YOU HAVE SAID "I THANK YOU" OR "I LOVE YOU" TO ANY OF THEM?**

(The customary offering set by the Synod of the Archdiocese of Indianapolis is \$3.00 for each Mass Intention.)

**CATHOLIC HOME AND FOREIGN MISSIONS**

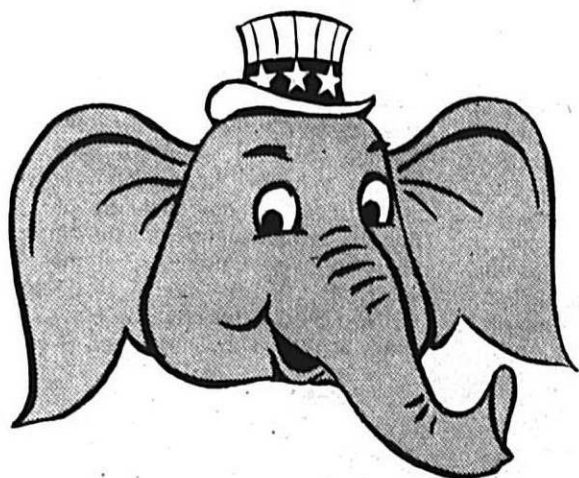
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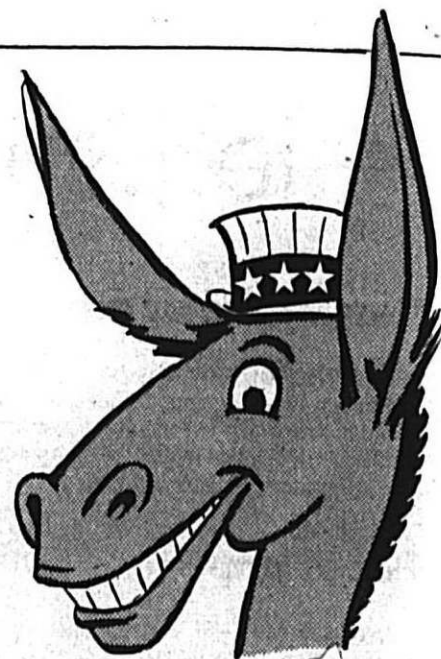
**NAMED TO NEW POST**—Sister Gertrude Bastnagel, Administrator of St. Vincent Hospital and Health Care Center, Indianapolis, since 1975 will relinquish the post within the next few weeks to become councillor-at-large for the East Central Province of the Daughters of Charity of St. Vincent de Paul. The appointment of Sister Gertrude was confirmed by the Provincial Director, Very Rev. John F. Zimmerman, C.M., after consultation with the Order's General Council in Paris, France.





## PRIMARY PRIMER

On Tuesday, May 2, thousands of Hoosiers will be going to the polls to vote in the primary elections. Since this is a so-called off-year election when no presidential or U.S. Senatorial races are involved, many voters, however, take an apathetic view and don't bother to cast a ballot. This attitude can be attributed in part to the fact that they know very little about the primary election. To obviate this problem, the Criterion is furnishing its readers with this question-and-answer "primer" on the coming election. It was compiled by Valerie Dillon, Director of Communications for the Indiana Catholic Conference.



**WHEN IS IT?** Tuesday, May 2nd.

**WHO CAN VOTE?** Anyone who's registered and who will be 18 by the Nov. 5th general election.

**WHAT IF I'VE MOVED?**

—If you still live in the same precinct, you don't have to re-register, simply report a change of address.

—If you've changed precincts or moved in from another county or state, you need to register 30 days before election. This deadline is past for the primary, but you can get registered now for November.

**HOW DO I KNOW WHAT PRECINCT I'M IN?** Call the Voter Registration Office, listed under County Government Offices in your phone book. Or call your political party's County Headquarters. Either will tell you your precinct, and the latter will give you the name of a precinct committeeperson, who can register you. Or, you can register at the County Building.

**DO I HAVE TO DECLARE MY PARTY TO VOTE IN THE PRIMARY?** Yes, this is a "closed" primary where only declared party members may help select the party's candidates. You simply ask the

election judge for a Democratic or Republican ballot when you go to vote.

**WHAT IF I WANT TO CHANGE PARTIES?**

You have the legal right to do so. For instance, if you voted as a Republican in the last primary, but decide to vote Democratic, or vice versa, you would simply ask for the party ballot you wish. Such switch voting frequently was challenged in the past, but is more common and acceptable today.

**BUT WHAT IF I'M AN INDEPENDENT?**

Then you won't have much impact on the decision-making of either party. That goes for who runs in elections, what issues the party deals with, and the philosophy that develops and guides that party. Active participation as a party member gives you "clout" you will never have as an independent. But if you won't or can't join a party, you can still vote in primaries. You can study the primary candidates and their views—then declare the party which has those individuals you most want to support.

**WHY DON'T PARTY LEADERS JUST CHOOSE THE CANDIDATES?** The primary system is part of "participation democracy"—a chance for YOU to have a say who'll be on the November ballot, and ultimately—in the seats of power.

Gone are the days when—legitimately at least—party bosses handpicked their candidates in smoke-filled rooms! Also, for the party, primaries are a screening process; they help determine which hopefuls have the best vote-getting potential.

**HOW CAN I FIND OUT ABOUT CANDIDATES?** There are several ways, some better than others. You can:

—Read candidates' statements in the press or in campaign literature.

—Study voting records of incumbents, available from various special-interest groups as well as from the League of Women Voters, the I.C.C., etc.

—Read biographical data about candidates in local papers.

—Attend public gatherings or political meetings where candidates appear. Ask questions.

—Contact key candidates yourself, and ask about issues which concern you. One suggestion: Don't ask "leading" questions which show your bias, or the candidate may give you a "political" answer. Neutral questions are more likely to yield honest answers.

**WHAT ISSUES ARE IMPORTANT THIS YEAR?** From the I.C.C.'s view, certain issues at state level surfaced in the past legislative session: landlord-tenant relations, poor relief reform, tax credit

for non-public schools, and stronger abortion consent regulations. You may have others you wish to probe. And listen to what the candidates are raising.

**BUT ISN'T THIS JUST AN OFF-YEAR ELECTION?** True, no presidential or U.S. Senate candidates are involved. But Hoosiers will have a chance this year to vote for the following:

**On the national level:**

Candidates for **United States Representative** in all 11 Congressional Districts in the State. Do you know what Congressional District you are in?

**On the state level**

Candidates for **Secretary of State, Auditor, Treasurer, Recorder, and Clerk of the Superior and Appellate Courts.**

Candidates for the State Legislature: **State Senators** from 25 of the 50 districts in Indiana; **State Representatives** from all districts (100 representatives—73 districts). Do you know what State Senate and House Districts you are in?

**On the local level:**

Candidates for many county offices; candidates for some county and municipal judgeships; candidates for some school boards; and some referendum issues.

You can find out what Districts you are in and can get specific information about what offices and issues are up for a vote by contacting your **County Election Board** (listed under County Offices), the local **League of Women Voters**, or your party headquarters.

The people you choose (or don't choose) in this election year will: plan your neighborhoods, zone for business and industry, provide your fire and police protection, run the transportation systems, operate your schools, collect your garbage, maintain your streets, build parks and highways, protect (or fail to protect) you as a consumer from unfair or deceptive business and professional practices, and enforce the laws passed by the state. It may be an "off-year" election, but your life and well-being will be affected by its outcome.

**IF YOU DO NOT VOTE, YOU FAIL TO USE A RIGHT WHICH OTHERS HAVE DIED TO SECURE FOR YOU.**

**IF YOU DO NOT VOTE, YOU GIVE AWAY YOUR OWN POLITICAL POWER.**

**IF YOU DO NOT VOTE, OTHER PEOPLE WILL DECIDE WHO WILL GOVERN YOU.**

**VOTE MAY 2nd!!**

## editorials

### Closing marks the end of an era

The decision by the Benedictine Sisters to close Our Lady of Grace Academy at the end of the school year marks the end of an era.

For more than a century a Catholic all-girls' school has been an integral part of the educational picture in the Indianapolis area.

It all began in the 1850's when the Franciscan Sisters opened the old St. Mary Academy on East Maryland Street and the Providence nuns followed suit with St. John Academy, only a few blocks to the west.

In 1912 the St. Mary Academy moved into a spanking new building on East Vermont St. next

to the new St. Mary Church. A few years later the Providence Sisters established St. Agnes Academy, across from SS. Peter and Paul Cathedral, while still continuing to operate St. John Academy in the downtown area.

St. John kept its doors open—mostly on the proverbial wing and a prayer—until 1959. Ten years later St. Agnes closed, merging with Ladywood School—a short-lived solution, eventually terminated in the sale to Cathedral High in 1976. Then in 1977 St. Mary Academy folded—no longer able to combat the economic facts of life and the inexorable trend toward co-education.

Now with the closing of Our Lady of Grace we come to the end of an era. The all-girls' (and all-boys', for that matter) high schools are a thing of the past—no longer a viable educational concept.

From a philosophical viewpoint, we are not so sure that separate schools on the high school level are no longer "viable" in given circumstances (there are certainly obvious advantages), but idealism must bow to economic realities.

We bow to the dictates and exigencies of progress, but there is the inevitable lump in our throat as we realize that the last all-girls' high school in Marion County will close its doors this June. It is truly the end of an era.—F.W.F.

**THE CRITERION**

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# letters to the editor

## Out in the open

To the Editor:

To make something legal and to make something moral are two separate actions. When the Supreme Court made abortion legal, it brought the whole abortion evil out in the open—the way it is performed, the number and the people connected with it.

What had been done in secret before was brought out into the open to the people and to the Church, which has the authority to make moral decisions.

Because of what happened, the Church may be able to save some souls that otherwise may have been lost. The Church is doing its duty when it makes known what is pleasing to God and those things that aren't pleasing to God.

Many things are legal in the eyes of man, but not all things are moral in the eyes of God, and God is the authority over who shall enter His Kingdom or who shall not enter.

The short life in this world should not be wasted by losing the eternal life. Nothing in this world is worth that much.

Harry L. Gels

Liberty, Ind.

## Ask whether Latin School could be phased out

To the Editor:

As the parents of four sons who have attended Latin School (one currently a Junior), we would like to change Archbishop Biskup's mind about closing the school so precipitously.

We understand and basically agree with the rationale presented in the Priests' Senate recommendation. Perhaps the day of high school age vocations is past, and it is certainly a sacrifice to keep pouring money and sadly needed priest personnel into this effort.

But—1. We have a duty to nurture the incipient priestly vocation of adolescent boys, and 2. At present the Vocation Office has no better alternative for this purpose than the Latin School (and cannot possibly have, at least for one or two more years).

Therefore, we urge and suggest with all respect, that you reconsider your decision to close the school at the end of this school year. Instead, let us—and the entire Catholic community—help you to phase out the school over a one or two year period—at the same time developing your alternative plans.

Practical considerations: 1. Inform all Catholics of the Archdiocese about this decision and enlist their aid, financial and otherwise. 2. Consider boarding students making living arrangements with in-city families. 3. Remember that if we continue to have a celibate priesthood, the co-educational or public high school is not the place to encourage it. 4. Evening and weekend sessions will not work. Witness the failure (and we mean failure) of CCD and CYO programs generally nowadays. 5. Commitment to anything is only created in an atmosphere of intense support—and such support is sadly lacking today except in strong families and special places like Latin School.

In other words, the vocation may not

make it to college age to be implemented. And we need all the vocations we can get.

Please accept our prayers and good wishes—and please consider phasing out, not dumping, Latin School.

Ed and Cynthia Dewes

Indianapolis

## Father Kraesig replies to Miller letter

To the Editor:

In response to the letter of Mr. and Mrs. K. G. Miller (Criterion, 5/14/78), I do not decry the present day Christian renewal that many describe as being born again. Indeed, I applaud this enthusiasm for Christ, but I do not condone religious error in the name of Ecumenism or Evangelicalism, however sincere they may be.

Dare we be more ecumenical than Christ? The religious climate of Christ's time basically was no different from today's regarding the need for Ecumenism. But Christ did not hesitate to explain what He meant by born again to Nicodemus and to the people of his time. Shall we call Christ's explanation bickering?

Ecumenism is no reason to dodge the truth. Christ did not circumvent the truth in order to avoid offending people (e.g. John 6:61-67). Neither should we today.

Religious sincerity and enthusiasm are not excuses for tolerating religious error. That is the danger prevalent today (to Catholics as well as non-Catholics) when we apply our own private interpretation to the Scriptures.

Some young Catholics of my acquaintance (describing themselves as born again) were being led astray by their

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.



private interpretation of Scripture and were in grave danger of losing their True Faith IN AN ECUMENICAL ATMOSPHERE.

I can only assume this was not an isolated case, that many people are in similar situations. Hence, I considered it a distressful condition worthy of comment in the hope that many Catholics would be correctly informed and thus guided along the path of Christ's truth. Sincere Christian enthusiasm is no substitute for truth.

Perhaps some think that Christ was bickering when He explained born again to Nicodemus. If so, I am happy to be so labeled with Him.

Fr. Charles J. Kraesig

738 SR 518, Box 108

New Port Richey, Fla. 33552

P.S. The insidious danger of holding to the modern interpretation of born again is not readily apparent to its proponents. It lies in this: that once a person "feels" born again, one readily advances to the denial of Grace and the need of the Sacraments, because one also feels no need for 1) Confirmation, to receive the Holy Spirit, 2) Penance, to forgive one's sins, 3) Eucharist, to be joined to Christ. Hence, to insist on Christ's interpretation of born again is not petty bickering.

## the word this sunday

By Father Donn Raabe

SIXTH SUNDAY OF EASTER

"I Will Return"

Acts 8:5-8, 14-17  
Psalm 66:1-7, 16, 20  
1 Peter 3:15-18  
John 14:15-21

This week we will celebrate the Feast of the Ascension of the Lord into heaven to be with the Father and send the Holy Spirit. Today's Gospel sets the scene: Jesus, the first Divine Paraclete or one who takes up our cause, must return to the Father so the Second Paraclete, the Holy Spirit, can come and continue our salvation. It is one process of salvation with God operative in different ways. In Christ God made physical, human, contact with us to begin the process of faith. In the Spirit God maintains spiritual contact with us bringing faith to fruition. The Spirit leads us to put our trust (faith) in God through Jesus into practice. Those who are truly possessed of God's Spirit naturally do the work of Jesus—His commandments. It becomes second nature, and as Jesus said, such a one will be able to recognize that He has returned and is, in fact, present and still at work in the world for its salvation. That's the underlying sense of the episode recounted in the First Reading. That, too, is what leads Peter in the Second Reading to say that "Christ is now in your hearts so become more like the Christ within you." Salvation could be called the gradual process of the 'transubstantiation' of the human person—the transformation of the human person inside-out—in Christ through the Spirit for union with the Father.

## Stick to issues.

### Father Peter urges

To the Editor:

I have read with interest all the letters about the closing of the Latin School, and I wish to say that I believe in freedom of speech and the press. I believe we can agree to disagree on such a decision as the closing of the Latin School, but I am saddened by the accusations and questioning of motives of people involved in the decision.

I believe this is an issue on which reasonable minds may differ, but I do not see any evidence nor do I believe there has been or is a plot on the part of the Vocations Office, the Personnel Office, the Office of Education, the Senate or the priests holding these offices to "do-in" the Latin School.

I believe there are genuine differences of opinion (and perhaps different ecclesiologies) as to where vocational efforts should be directed, and I am convinced that is all that underlies this whole controversy!

We need a diocesan pastoral council to overcome the weaknesses in the process. I hope we can stick to the issues and avoid personal attacks.

Fr. Marty Peter

St. Thomas Aquinas Church  
Indianapolis



## Baake Demonstration

With hundreds of yellow banners, chants and occasional clinched fists, thousands demonstrate in front of the U.S. Supreme Court building in Washington to protest the Baake reverse discrimination case now before the high court. Allan Baake claims he is the victim of racial discrimination because the University of California medical school allowed some minority applicants with lower academic rankings to enter ahead of him. [NC photo by Cliff Foster]



—the tacker

# 'Found in old holy water bottle in an abandoned grotto'

BY FRED. W. FRIES

The following article appeared in the April newsletter of St. Luke's parish, Indianapolis. It was allegedly discovered "in an old holy water bottle in an abandoned grotto."

It was an impressive procession at the funeral of the last parish priest of the diocese. The Police Chaplain walked with the Fire Department Chaplain. The Liturgy man and the Vocation Director moved piously down the aisle followed by the CYO priest and the Diocesan Retreat Director, who walked together ahead of a group of Hospital Chaplains and College and High School priests.

The newly appointed Cursillo Director and Marriage Encounter priests were paired ahead of the full-time President of the Priests' Senate and the Director of the Permanent Deacons. The Mission Director walked alone, behind a group from the Education Office and Marriage Tribunal. Lastly, a line of Chancery Officials swayed majestically down the aisle right behind the casket.

Inside the simple coffin lay the mortal remains of Father O'Toole, the last priest of the Diocese who had no full-time official job. He was a simple Pastor, who if he had been safely attending a meeting on Thursday last—would never have been struck fatally by that errant golf ball. But that's the way O'Toole would have preferred it.

He never cared for meetings anyway, and he simply couldn't keep straight the

names and positions of all his priest friends who had official jobs. So he played a lot of golf and ran St. Cunegunda's parish mostly on rainy days and at nights. He died on the fairway and not in the rough, which must have been a consolation.

His last words, after an Act of Contrition, were a generous remark to his partner who had accidentally hit him: "I think you get a free drop, George," he gasped. Then he lay still—about a 5-iron from the 16th.

At the luncheon following the interment the Bishop gravely (sic) remarked: "Gentlemen, we have a problem. There are no more Pastors. A Committee has suggested that we could continue mimeographing and we could circulate our official papers among ourselves, but I have decided against this. Gentlemen, I am confiscating your stencils. Your offices are closed. Now, everyone make a run for the abandoned parish of your choice—and last one in is an Associate."

"I personally will take O'Toole's parish. I need a little golf myself."

**FREE LECTURE**—Vance Packard, well-known author, will speak at 7:30 p.m. Wednesday, May 3, in the Holcomb Research Institute on the Butler University campus as an extra event in the Human Values in a Changing World Series. His topic will be "The People Shapers." There is no admission charge.

## DANCE TO AID SCHOLARSHIP FUND—

A Dinner Dance will be held on Friday, May 5, at St. Philip Neri parish, Indianapolis, for the benefit of the Pat Moran Memorial Scholarship Fund. The Fund, which is used to assist needy children in their education, honors the late Pat Moran, long-time coach at the Eastside school. A cocktail hour at 6:30 p.m. will precede the dinner and dancing. The After Five Group will provide the music. Cost of the dinner is \$25 a couple, and reservations are being taken by Mary Jo O'Hara, 632-5125; Mary Moran, 638-7098; and Margaret Traub, 636-7652. Additional details can be obtained from Don Giddens, 632-7373.

**AROUND AND ABOUT**—Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College will receive an honorary Doctor of Divinity degree at Indiana Central University commencement exercises on May 21. Mrs. Andrew Cox was honored recently as the first member of the St. Francis Hospital Center Auxiliary to post 5,000 hours of volunteer service. The Brebeuf Preparatory School chess team won the Indiana State High School Tournament held at Arsenal Technical High School on April 15.

Art Logan, a member of St. James parish, Indianapolis, who sent us a Tacker item last fall about a "talking collection plate," which drew a lot of favorable comment, came through again this week. The author of this little gem is not known.

## THE DEVIL'S REASONS FOR NOT TITHING

In January because of Christmas bills due.  
In February because of fuel bills and car upkeep.  
In March because of income taxes.  
In April because of clothes for Easter.  
In May because too much rain threatens the crops.  
In June because too little rain threatens the crops.  
In July because of vacation expenses coming up.  
In August because of vacation expenses to be paid.  
In September because of the children's school needs.  
In October because of winter clothes and doctor bills.  
In November because of the Thanksgiving trip.  
In December because of the Christmas shopping.

## Father Head is jubilarian

Father Bernard Head, associate professor of theology and a member of the Marian College faculty since 1964, will observe his 25th Jubilee of Ordination to the priesthood with a campus celebration on Friday, May 5.

He will be principal celebrant at a 5 p.m. Mass of Thanksgiving, to be offered in the college chapel. Members of the college community and other invited guests will honor the jubilarian at a reception and dinner to follow in the Allison Mansion.

Special guests will include his parents, Mr. and Mrs. Bernard Head, former Seymour residents now living at St. Paul Hermitage, Beech Grove.

**ORDAINED ON JUNE 7, 1953**, in his home parish of St. Ambrose, Seymour, Father Head earned his undergraduate



degree at the Catholic University of America, where he later acquired a master of arts in philosophy and a licentiate in sacred theology.

Other graduate degrees include a master of science in education from Butler University and a master of arts in English from the University of Notre Dame.

Previous teaching experience included two years at Ladywood School and eight years at the Latin School of Indianapolis.

**AT MARIAN HE HAS** served two terms as chairman of the College Council and as a member of numerous committees. He served three years as president of the Priests' Senate for the Archdiocese of Indianapolis. From 1972 to 1974 he was pastor of St. Thomas More parish, Mooresville.

Father Head is a member of the Board of Overseers at St. Meinrad Seminary and the advisory board of Our Lady of Grace Convent.

## Lady of Grace (from 1)

girls was graduated in 1960. Until the mid-

## Cathedral sets play

**INDIANAPOLIS** — The Drama Department of Cathedral High School will present the Broadway classic "Hello, Dolly," on May 5, 6 and 7 in the school auditorium. Curtain time is 7:30 p.m. on Friday and Sunday and at 2:30 p.m. on Saturday.

1960's the school accepted boarding students as well as day students and operated a kindergarten.

According to Sister Mildred, the Sisters will be investigating ways the school facilities, which include a gymnasium, can be used to serve the Indianapolis area.

In addition to the Convent and Academy, the Benedictine Sisters' property in Beech Grove includes St. Paul Hermitage, a retirement residence and nursing care facility.

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## Attention, Fishermen!

**Maurwood Lake**, located on the grounds of St. Maur's Monastery, 4545 Northwestern Ave., Indianapolis, is stocked with trout, bass, bluegill, perch, channel and yellow belly catfish. Lake restocked October 4. Fishing is permitted daily 6:30 a.m. to 8 p.m. or dusk. Bait sold at gatehouse. For more information, call: 925-7525 during office hours, 9 to 5 daily, Monday thru Friday.

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## Religion Teachers Council to sponsor speaker

INDIANAPOLIS — Father Joseph J. Spae, C.I.C.M., an expert on Oriental religions and cultures, will speak at 7:30 p.m. Monday, May 1, in the Allison Building at Marian College. His topic will be "The Church Today."

Father Spae, who holds a doctorate in Far Eastern languages and philosophy from Columbia University, is being sponsored by the Archdiocesan Religion Teachers Council, and his talk will be open to members as well as the general public. There is no admission charge.

The speaker was an of-

ficial interpreter at Vatican II and a Consultant to the Secretariat for Non-Christians. A published author, since 1955 he has served as editor-in-chief of

"The Japan Missionary Bulletin," Catholic clergy publication in that country. Current officers of the Archdiocesan Religion Teachers Council include Tim Puntarelli, Roncalli, president; Father Edward Dhondt, Cathedral, vice-president; and Sister Rita Horstman, Scecina, secretary.

## High Court refuses to clarify flag decision

WASHINGTON—The U.S. Supreme Court has refused to clarify its action in a complicated case involving efforts by Gov. Meldrim Thomson of New Hampshire to lower state flags to half-mast to commemorate Good Friday.

The court acted on March 24 to prevent Thomson from lowering the flags, but did not say whether or not his action would have been unconstitutional.

The New Hampshire Civil Liberties Union, which challenged Thomson, asked the Supreme Court to clarify its action, but the court refused.

On March 21 Thomson issued a proclamation calling for the lowering of the flags and referred to "the moral grandeur and strength of Christianity as the bulwark against the forces of destructive ideologies."

Paid for by the Wells for Sheriff Committee, Denni O'Riley, Treasurer



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## Annual May pilgrimage slated to Monte Cassino

ST. MEINRAD, Ind. — The monks of St. Meinrad Archabbey, will again sponsor the annual pilgrimage to the shrine of Our Lady of Monte Cassino on each of the four Sundays of May. The services will begin at 2 p.m. (E.S.T.) and will last about 45 minutes.

Everyone is invited to take part in the weekly pilgrimages as the monks continue to honor Mary at Monte Cassino in the tradition of the thousands who have prayed at the Shrine for more than one

hundred years.

Following is a listing of the priests who will deliver the homily at the respective services: May 7, Fr. Aurelius Boberek, O.S.B., "Mary Shows Us the Motherhood of God"; May 14, Fr. Ralph Lynch, O.S.B., "Today: Mother's Day for Mary"; May 21, Fr. Vincent Tobin, O.S.B., "Mary: Mother of the Poor in Spirit"; and May 28, Fr. Subprior Simeon Daly, O.S.B., "Now and At the Hour of Our Death."

Fr. Marion Walsh, O.S.B., is pilgrimage coordinator.

## — remember them —

- |  |   |
|--|---|
| † BANET, Leona M. Schmidt, 77, St. Mary, New Albany, April 21.       | † NAVILLE, Melbert P., 74, St. Mary, Navilleton, April 19.                      |
| † BECKRICH, Joan, 51, St. Luke, Indianapolis, April 22.              | † PERRY, Rose Marie, Christ the King, Indianapolis, April 22.                   |
| † COREY, George N., 62, Our Lady of Lourdes, Indianapolis, April 22. | † RESSINO, Lucy, 90, Holy Rosary, Indianapolis, April 22.                       |
| † ELLIS, Joan Stoeher, 79, Sacred Heart, Jeffersonville, April 18.   | † SCHLANGEN, Alice M., St. Monica, Indianapolis, April 24.                      |
| † GEIS, Albert P., 90, St. Bridget, Liberty, April 17.               | † SCHROEDER, Clifford (Kit), 59, St. Michael, Bradford, April 21.               |
| † HEMPFLING, Bessie E., 82, Holy Spirit, Indianapolis, April 20.     | † SHERBURN, Helen Marie, 78, St. Augustine Home Chapel, Indianapolis, April 24. |
| † HILL, Marie, 78, Holy Spirit, Indianapolis, April 19.              | † VENDEL, Herman S., 67, St. Thomas, Fortville, April 21.                       |
| † HINES, Edward H., 56, St. Mark, Indianapolis, April 18.            | † WEST, Charles S., 70, St. Philip Neri, Indianapolis, April 20.                |
| † HINTON, Ruth E., St. Andrew, Indianapolis, April 25.               | † WILLIAMS, Anna Marie, 72, Holy Spirit, Indianapolis, April 22.                |
| † KOESTERS, Frank J., St. Luke, Indianapolis, April 22.              | † WINKLER, Letitia "Tish" Renee, 15, St. Joseph, Shelbyville. No burial date.   |
| † MULLEN, Catherine L., 81, St. Augustine, Jeffersonville, April 17. |   |



—question box—

# Was Mary always aware of her Son's divinity?

BY MSGR. R. T. BOSLER

**Q. Did the Blessed Virgin Mary always know her Son was divine, or did this occur at the beginning of Jesus' public life?**

A. This is a question debated among Catholic scholars. A respected French theologian, R. Laurentin, in his "Jesus in the Temple" (1966) holds that Mary knew Jesus' divinity from the annunciation on. However, contrary to nearly all contemporary biblical scholars other than fundamentalists, Laurentin believes that St. Luke's infancy stories stem from recollections of Mary, and he works from the principle: "One cannot suppose that Mary lacked



knowledge that would befit the Mother of God"—a principle which the great Scripture scholar Father Raymond Brown in his "The Birth of the Messiah" rejects as inept for a scriptural or historical study.

I prefer the conviction of the scholars who think that it is very unlikely that Mary was aware of the divinity of Jesus until after His Resurrection and the coming of the Holy Spirit. In the familiar story about finding Jesus in the temple after the three-day loss, St. Luke has Jesus say: "Did you not know I had to be in My Father's house," and adds that Mary and Joseph "did not grasp what He said to them" (Luke 2:49-50).

It is true that in the story of the annunciation Luke has the angel tell Mary that her offspring "will be called Son of God," but even if this is taken literally, it hardly seems possible that Mary could have

grasped the full meaning of the divinity as it was only gradually understood by the early Church after the Resurrection.

**CERTAINLY**, she knew her son was uniquely related to God, but how could she have been a normal mother and bring her Son up as a normal human being if she knew He was God as we now know it? The Gospels are clear about the fact that until He began his public life Jesus was not considered by His contemporaries to be anyone out of the ordinary. His fellow townsmen were astonished at His sudden knowledge and authority. "Is this not the carpenter's son?" And Mark tells us that "when His family heard this (His miraculous cures and crowds following Him), they came to take charge of Him saying, 'He is out of His mind.'" And Mark implies that His mother and brothers were alarmed, too, and asked to see Him (Mark 3:20-32).

The Gospels are not biographies of Jesus; they are not history as we understand history today; they are theological writings, meaning they are explanations of what the early Church believed about Jesus and what God revealed in Him. The evangelists write with the hindsight of the Resurrection faith. They use the historical events of Jesus' birth, public life, passion, death and Resurrection to teach all that the Spirit had made known to them about the meaning of the Christ event, and each sees it all from a different viewpoint and understanding.

**THEY USE** sayings and parables of Jesus and develop them from the knowledge gained after the Resurrection; they put words into the mouth of Jesus which seem to make a revelation of His divinity before the Resurrection. In the Gospel of John, Jesus is much more open in revealing His divinity than in Mark, Matthew and Luke. John's Gospel, with his description of the pre-existence ("In the beginning was the word . . .") expresses a more developed understanding of the divinity of Jesus than do the other three.

I like to think of Mary, the first Christian and model of the Church as living through the Church's experience, being the first to gradually, little by little, understand who her Son was. The great burst of knowledge came from the Spirit after the Resurrection, but the big surprise was knowing Him at last in heaven.

**Q. Would absolution for a sin confessed and truly repented many years ago become invalid if under the same circumstances one might do it again?**

A. If it did, we sinners would be in a heap of trouble. Of course not. Sinners that we are, we must keep coming back to a merciful God asking for forgiveness, knowing that we are forgiven and also knowing that we may be back again with the same old story.

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## College aid (from 1)

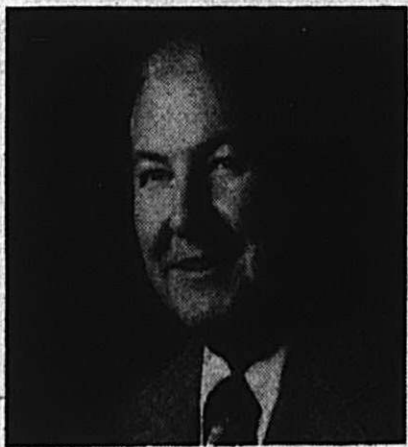
a maximum of \$5,000 a year to cover the costs of their last three years of undergraduate study at accredited educational institutions.

Recipients of the advances would repay up to 150% of the money advanced, with payments amounting to about 2% of adjusted gross income each year. The payments would be stretched out over a maximum of 45 years.

**THE ADVANCES ARE NOT** loans, and the 50% surcharge is not interest.

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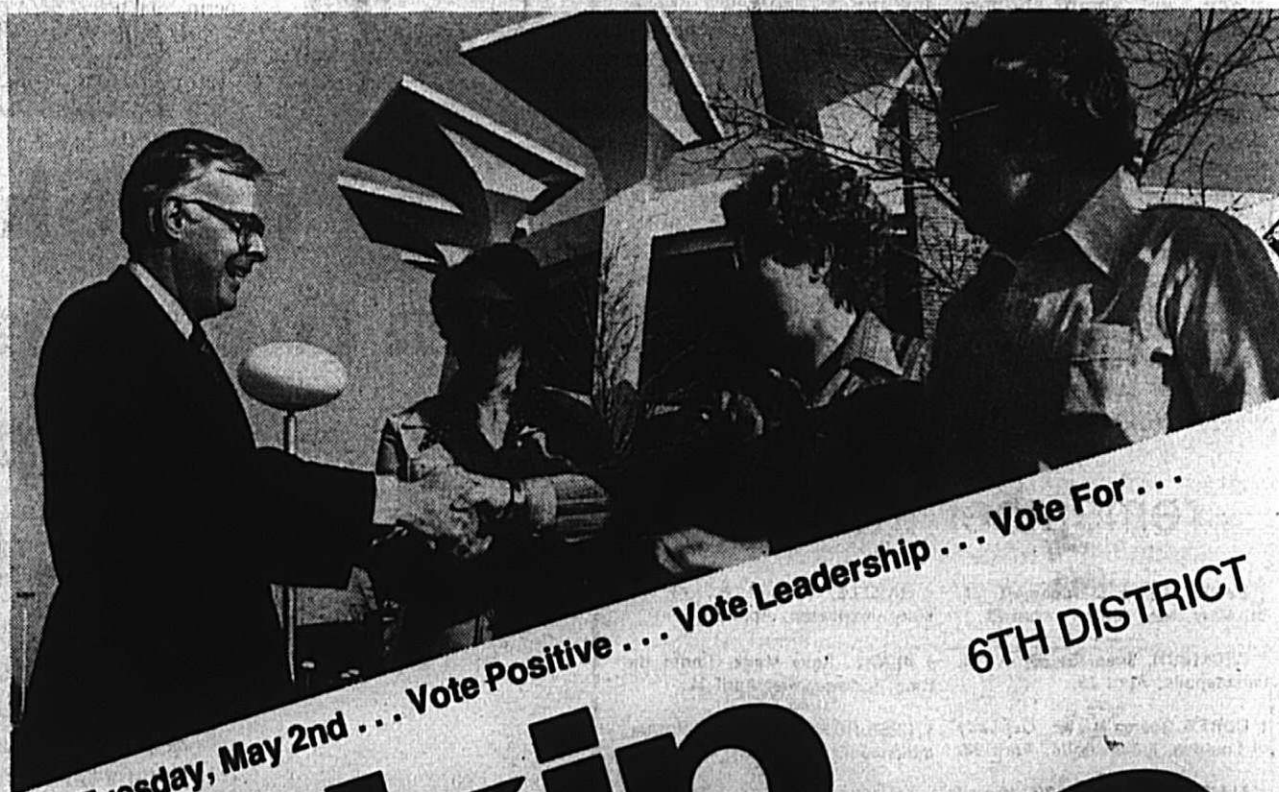
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## The spirit in the changing Church

By Father Donald McCarthy

Someone recently offered this bit of sage advice, "Don't gripe about your church, it might have changed since you were there last time."

Within the Catholic tradition these words seem to have relevance as parishes offer innovations such as new kinds of music at Mass, and communal Penance services; and lay persons distribute Holy Communion or speak from the pulpit

about marriage, social problems, and parish finances.

In fact, priests often hear people say they don't go to church anymore because it just isn't the same as it was in those more calm and peaceful days before the Second Vatican Council in 1962-65.

ON THE other hand, many priests feel that a greater proportion of Catholics who come to Mass today have an active and personal commitment to their faith than in those complacent days of old.

Catholics who are firmly convinced of the abiding presence of the Holy Spirit speaking in the church through the pope and the bishops seem least likely to turn away from the church in frustration during these days of rapid change. They know that the Spirit will guarantee the church's authenticity no matter what changes occur.

But this does not mean that every new experimental practice can be blamed on the pope or the bishops. When the Second Vatican Council called for renewal, the enthusiastic response throughout the world sometimes left both bishops and average lay persons gasping in dismay. In this age of rapid communication and full media dramatization a kind of "instant reform" exploded during the past decade. Several more decades will be required to sift the chaff from the wheat.

THREE AREAS of reform in Church life stand out as authentic and desirable:

1) The new model of the church as People of God. The laity are now more fully involved in the church's work through pastoral councils and parish councils; through leadership roles in Catholic schools and hospitals; through parish ministry to the youth, to married couples, to the sick and the aged; and through family-centered religious education. The church as a community has a

renewed vision of her role as a leaven in the civic community and as collaborating ecumenically with other churches and communions for the good of the human community.

2) The new model of the priesthood and religious communities. The role of service to the world and presence in the world has changed the traditional model of priests and Religious as persons not only set apart but even isolated from the human community. Seminaries no longer follow a monastic life style but encourage pastoral activity by their students and contacts with the larger Christian and civic community. The contemplative orders, certainly, are still an integral part of the church.

3) The new model of spiritual development. The old asceticism of an individual and private spiritual life has come to include greater emphasis on community prayer and worship and spiritual growth through service and support of others in need. The Mass and the sacraments are becoming more effective experiences of the presence of Christ as well as exercises of spiritual conviction.

THERE ARE other areas of debate and controversy which have arisen since the Second Vatican Council, questions touching divorce and marriage, contraception, abortion, Sunday Mass obligation, and even the nature of heaven and hell.

In the face of such difficulties, however, Catholics are invited to have confidence in the abiding presence in the church of the Holy Spirit, who will bring forth in time the clarification needed in such matters.

As scripture reminds us: "The Paraclete, the Holy Spirit whom the Father will send in my name, will instruct you in everything."

1978 by NC News Service

## 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.

"Where are we to look for the teachings of Jesus, hear His voice and discern His will?"

"In Scripture, whose books were written under the inspiration of the Holy Spirit. In prayer, where we grow in knowledge and love of Christ and in commitment to His service. In the events of human life and history, where

Christ and His Spirit are at work. In the church, where all these things converge. This is why the Second Vatican Council said: 'In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the church.'

"There are many instruments and agents of teaching in the church. All have roles in drawing out the richness of Christ's message and proclaiming it, each according to his or her gift. Although we cannot discuss their role at length here, we wish in particular to acknowledge and encourage the contributions which theologians make to this effort."



Changes at Mass... guitar groups have

added new music to the liturgy



# Bishop Dozier:

## a seeker of reconciliation

By Father Owen F. Campion

One of the biggest 1976 religious press stories was the reconciliation ceremonies in Memphis, Tenn., in which Bishop Carroll T. Dozier called upon the people of his diocese to lay aside differences between themselves and God, and between themselves and others, and be forgiven.

Then, with 70 priests, he granted 13,000 people general absolution. Some religious leaders, including Pope Paul VI, viewed the mass conferral of sacramental absolution with concern.

**BISHOP DOZIER**, the first bishop of Memphis, replied that the event transformed Catholic life there. Al-

though it brought to the public a special element of drama and fervor, the ceremony was only part of a reconciliation program he began when he came to Memphis in 1971.

He is a native of Richmond, Va., and his demeanor and accent mark him for Southerners as a man of breeding. His conversation marks him as an informed student of theology — traditional as well as modern, and a careful observer of the times. He believes the ministry of the church can make real a reconciliation between estranged and hostile people, and his episcopal administration seeks to put that belief into action.

When the diocese was established in 1971, the collective mind of Memphis

had been dominated for some years by the struggle for racial equality experienced by so many American communities in the 1960s. In addition, a strong pro-Vietnam War feeling prevailed.

**THE CHURCH** in Memphis had not been without discord. Tennessee's Catholic bishop at the time was Bishop Joseph A. Durick, of Nashville. His record on the civil rights question was bold and determined. Some in Memphis followed him with an equal amount of courage and resolve. But many Catholics did not.

When Bishop Dozier spoke of reconciliation, unity, and healing at his installation, many said they hoped he meant an

end to religious involvement in matters of broader human interest. But that was not the case.

His opening address was expanded later by words and actions that said no true reconciliation is possible until justice and truth are served by honest reflection and then resolution of conflicts, all with openness to the Holy Spirit and in submission to the mandates of Jesus.

**ELEVEN MONTHS** after taking office, he issued a 20-page pastoral letter to his diocese on war and peace. Applications to the Vietnam War were obvious. Almost overnight, he became a hero for the anti-war faction, and something much less than a hero for its pro-war citizens. The bishop was not unaware of the dispute the letter created even in his own diocesan community, but he said that if nothing else the letter caused Memphis Catholics to face the war issue in terms of morality.

In 1974, Bishop Dozier told his people of the church's debt to women and need for the ministry of women. While not calling for their priestly ordination, he insisted upon full justice for women in society and religion. He followed it up by placing many women in high diocesan positions.

In 1977, the bishop included ecumenism in his reconciliation program in an active way. On behalf of the diocese, he signed covenants with large local Protestant bodies, the Presbyterian Church and the Christian Methodist Episcopal Church. Covenants will be followed by pulpit exchanges, common prayer exercises, and grass roots sharing.

**IT IS AGAINST** a backdrop of reconciliation through awareness, repentance, and resolution, that Bishop Dozier sees the two large reconciliation rites in late 1976. While believing that public interest in what went on was important, he thinks his press was not always good. He was concerned especially about the suggestion that Catholics who had been divorced and were in irregular marriages were a particular audience in the invitation to receive absolution.

"We hardly have 13,000 people (out of 34,000 Catholics) married outside the Church in Memphis," he said. Furthermore, he pointed out that participants in the ceremonies were told that if they had marriage separation problems, they had to submit the matter through a priest to the tribunal.

The bishop also believed the ceremony helped private confessions. Studies revealed a noticeable upswing after the rites.

**BISHOP DOZIER** also saw the ceremonies as only part of what should be church efforts everywhere for reconciliation. "We are the Body of Christ," he said. "That means we must show the face of Christ — his justice and his compassion."

1978 by NC News Service



Bishop Dozier

**KNOW  
YOUR  
FAITH**



# Devotionalism: new and old

By Father Alfred McBride, O. Praem.

All religion should be a canny mixture of spiritual experience and exemplary moral behavior. The elimination of one or the other produces inadequate results.

Take away the spiritual experience and you have only the cranky moralist.

Remove the moral quest and behold a mere self-seeker of spiritual experience who is doomed to disappointment because without the moral quest, he cannot realize spiritual experience.

**THE COUNCIL** of Trent had urged Catholics to be people of good works both in the area of moral action and spiritual deeds. While both are necessary, there is a primacy given to the spiritual deeds, for the spiritual experience should sustain the lasting dedication to the moral order.

For Catholics the Mass has always been the supreme source of spiritual experience. This was true officially and in

theory, but not always in practice.

The Council of Trent reformed the Mass by eliminating what we might call the "allegorical Eucharist" (in which each part of the ceremony reflected a scene from the Passion) and replaced it with a "ritual Eucharist" (in which each detail was minutely regulated). The Tridentine Mass was to be unchangeable, thus reflecting the unchangeable nature of the church.

From one point of view this was successful. The Tridentine Mass prevailed from 1570 to the mid-1960's, although it was not accepted in France and Germany until the 1830s. As a recognizable international ritual, the Tridentine Mass offered comfort and solace and familiarity to Catholics everywhere from Rome to Paris to New York to Hong Kong.

**ON THE MINUS** side, it allowed for no spontaneity to speak of, and it forbade the use of vernacular. Protestants had

successfully made the transition to local languages. The Fathers of Trent could not bring themselves to allow for vernacular liturgy.

Thus, while Catholics held onto the Mass as their central saving ritual and sacrament, they often looked elsewhere for the spiritual experience of God for which their souls hungered. On the popular level, this was expressed in what has been called devotionalism.

Veneration of the saints, pilgrimages, novenas, rosaries, the Way of the Cross, vernacular hymn fests, holy cards, statues, lengthy books of popular prayers, vivid emotional meditations on the life of Christ, miracle seeking, shrine visiting, adoration of the reserved Eucharist, holy hours, devotion to the Sacred Heart, the wearing of medals and scapulars, the fondness for private revelations to mystical people — all of these were major features in a tapestry of popular devotion growing up alongside the Tridentine Mass and the other sacraments of the church.

Many of these pious practices had endured from the Middle Ages when the Mass was even further removed from the people. (Think of the iron grilles that hid the deep-set choirs of medieval cathedrals.)

**CRITICS** have complained that all these devotions were too sentimental, suffused with bad taste and inauthentic quests for the experience of Christ. The opinion is too harsh. Devotionalism afforded millions of Catholics for many centuries a simple, direct and appealing

access to the love and experience of Christ.

The devotionalism also enabled Catholics to find beauty in the Mass and the sacraments. Devotional theorists always maintained that works of piety led one to the Eucharist with more fervor and better preparation.

Even Protestants had their own version of devotionalism. The so-called pietism of the central European Protestants and the sweet revival music of English Methodism and American Baptists echo their own reaching beyond official ceremony to a more personal religion.

**WE READ** history to find lessons for today. We now have a revised liturgy with all the elements of vernacular, spontaneity and meaningfulness that the reformers wanted. Yet countless Catholics are seeking spiritual experience in what could easily be called the New Devotionalism: charismatic renewal, marriage encounter, cursillos and other similar movements of religious enthusiasm.

The so-called "Second Great Awakening" among American Protestants is their version of the New Pietism. What is the lesson? Most likely there will always be a popular devotional religion alongside the official ceremonial religion.

Why fight it? Such personal devotion should make official ceremony and sacrament more vibrant. The data seems to say it does. So, along with the born-again, we may well say: "Praise the Lord!"

1978 by NC News Service

## A life marked by little things

By Father John J. Castelot

Imagine a girl who died at 24 after having done nothing spectacular, yet who came to be known and revered all over the world in just a few years (without the help of a press agent), was acclaimed a saint by millions of Catholics and non-Catholics, and within 30 years was canonized.

The girl was Therese Martin, who became Sister Therese of the Child Jesus and is referred to lovingly as the Little Flower.

Marie-Francoise-Therese was born at Alencon on Jan. 2, 1873. She was the youngest of five daughters, whose father was a watchmaker and jeweler, and whose mother produced fine lace.

**WHILE THERESE** was her daddy's darling, she was just four when her mother died, and it took her eight years to recover from the emotional shock. This was her "winter of trial." Her resultant sensitivity, shyness and diffidence made school life difficult for her, although she was a good student.

At 10, she became seriously ill, suffering convulsions, hallucinations and comas for three months. Her sudden cure came in answer to her prayers to Our Lady of Victories.

Then, on Christmas of 1886, she underwent a dramatic change, her "conversion." It came about simply as a reaction to a chance remark of her father's about her childlike attachment to Christmas festivities.

**WHATEVER** the psychological connection between the remark and her reaction was, she later wrote that "on that blessed night the sweet child Jesus, scarcely an hour old, filled the darkness of my soul with floods of light. By becoming weak and little for love of me, He

made me strong and brave; he put his own weapons into my hands so that I went from strength to strength, beginning, if I may say so, 'to run as a giant.'"

Earlier that year her sister Mary had joined Pauline, her eldest sister, in the convent, Carmel of Lisieux, and the next year she got her father's permission to enter the same convent. However the ecclesiastical authorities considered her too

young. A few months later her father took her to Rome on a French pilgrimage for the sacerdotal jubilee of Leo XIII.

When she knelt for the pope's blessing, she broke the rule of silence and asked him, in honor of his jubilee, to permit her to enter Carmel when she was 15. His kindly but non-committal answer was: "You shall enter if it is God's will."



This is an actual photograph of St. Therese of Lisieux, left, and her Carmelite novice.

It was God's will, and she joined her sisters on Apr. 9, 1888.

**SHE TOOK** seriously the special Carmelite duty to pray for priests. In spite of her physical delicacy she observed all austerities called for by the rule, but she was not allowed to fast.

Her prayer life was unpretentious. Her autobiography contains a beautifully simple description of prayer: "With me prayer is a lifting up of the heart; a look toward heaven; a cry of gratitude and love uttered equally in sorrow and in joy. In a word, something noble, supernatural, which enlarges my soul and unites it to God... Except the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to look through books for beautiful prayers... I do as a child who has not learned to read — I just tell our Lord all that I want and he understands."

She struggled against her irritability with the idiosyncrasies of some of the sisters. She wrote, "I am a very little soul, who can offer only very little things to our Lord."

**SHE WAS** appointed assistant novice mistress when she was only 20 and was considering accepting a call to join the Carmelites in Hanoi. But it was not to be. Tuberculosis struck her down 18 months before her death.

Her autobiography, written over the years at her superior's command, was edited and circulated among other convents. But soon it became public, and her "little way" to holiness created a sensation among ordinary Christians.

Near death she had promised: "After my death, I will let fall a shower of roses." Those roses were untold graces for innumerable souls. She was canonized by Pius XI in 1925.

1978 by NC News Service



# The 15th station and other new approaches to a traditional devotion

By Father Joseph M. Champlin

On the Fridays of Lent we provide as usual the traditional Stations of the Cross. That ancient devotional practice, dating back over 1,000 years, still attracts many to church, especially throughout the Lenten season. The crowds are less than they were, for example, 20 years ago, but a significant number continues to find inspiration from this dramatic journey to Calvary.

We made a few adjustments this year in that devotional service. The changes developed from our understanding of a recent (1973) Roman document, "Holy Communion and Worship of the Eucharist Outside of Mass."

It has generally been the custom to conclude stations with benediction of the Blessed Sacrament. However, the revised ritual and its guidelines for eucharistic devotions clearly state: "Exposition which is held exclusively for the giving of benediction is prohibited" (Article 89).

IN ADDITION, the same section offers the following directive: Short periods of exposition (like the procedure at the conclusion of stations) "are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period for readings of the Word of God, songs, prayers and sufficient time for silent prayer."

To fulfill those norms we began the 7 p.m. Friday devotions in Lent with exposition of the Blessed Sacrament. The congregation sang a eucharistic hymn; the priest incensed the consecrated host enclosed within a golden monstrance.

Servers then led a procession around the church for the 14 stations. People in the pews and the priest at the pulpit employed a popular Barton-Cotton booklet of scripturally based comments, readings and prayers to accompany the Lord on his "via dolorosa"

THIS TEXT includes a 15th and concluding pause, the resurrection of Jesus from the dead. For this the priest leader moved from pulpit to altar and stood there before the exposed sacrament

accompanied by cross bearer with two acolytes.

The Barton-Cotton pamphlet suggests, at the conclusion of the resurrection reflection, that all remain standing and recite the Apostles' Creed. This act of faith nicely links together the suffering Savior just remembered by the 14 stations and the risen Lord present within the sacred bread upon the altar.

Afterwards, the congregation sang another hymn, the celebrant incensed the host and finally blessed all with the sacrament exposed. "Holy God, we praise thy name," which has closed so many devotional services over the years, likewise concluded this service.

The shift in this approach to benediction attempts to make clearer the essential link between holy Mass and the reserved sacrament. "The celebration of the Eucharist in the sacrifice of the Mass" is "truly the origin and the goal of the worship which is shown to the Eucharist outside Mass." That quotation from Article 2 summarizes the church's teaching on this issue.

THERE WERE two other modifications during those Friday night devotions, both specifically mentioned in the Roman decree.

We had on the altar for benediction the same number of candles (two to four) that are lighted for Mass. The large candelabra with its 12-14 tapers has been stored away until Holy Thursday.

We made only a single genuflection before the sacrament even after the host had been exposed. That is, we genuflected before the Eucharist exposed in the same fashion as we reverence both before the tabernacle and during the Mass.

IT WILL take some time until the last two points become common practice and I hear grumblings now about the change from certain, surprising quarters. Nevertheless, the logic behind the Holy See's revision should ultimately overcome our reluctance to alter long established ways of doing things in our devotional lives.

1978 by NC News Service



*The Resurrection, the 15th station. . .*

## Discussion questions

1. How do you feel about the changes in the church since Vatican II?
2. Which changes do you feel are positive and which are negative?
3. Discuss this statement: "In this age of rapid communication and full media dramatization a kind of 'instant reform' exploded everywhere during the past decade. Several more decades will be required to sift the chaff from the wheat."
4. What does "God slowly reveals himself to us" mean?
5. Discuss this statement: "All religion should be a mixture of spiritual experience and exemplary moral behavior." How does this fit in with the changes we are witnessing in the church today?
6. What changes did the Council of Trent bring about?
7. What was positive about the Tridentine Mass? What was negative?
8. What is devotionalism? What was the Protestant's version of devotionalism?
9. How are we expressing devotionalism today?
10. What kind of person was St. Therese, the Little Flower?
11. In meditating on her life, what can we learn from her?
12. If you have not already read St. Therese's autobiography, you would find it both inspirational and enjoyable.
13. In what ways have you seen the church working for reconciliation of people within and outside the church? Discuss.



— washington  
newsletter —

# SALT talks seen next Congress hurdle

BY JIM CASTELLI

WASHINGTON—Now that the Senate has finally approved the Panama Canal Treaties, Washington is gearing up for another major treaty fight—a fight to ratify an agreement between the United States and the Soviet Union in the Strategic Arms Limitation Talks, or SALT talks.

Although the Carter administration has several times said it expected agreement within weeks, reaching an agreement has taken longer than it expected. But an agreement by the end of the year is still possible.

The chief U.S. negotiator at the SALT talks, and head of the U.S. Arms Control and Disarmament Agency, Paul Warnke, says SALT should be seen as a "process" and not as a single event.

The SALT talks began in 1969 and the first SALT agreement was reached in 1972. Under that agreement, the United States and the Soviet Union agreed to forego development of the anti-ballistic missile (ABM), a weapon arms experts believed a threat to world nuclear arms stability.

**THE NEXT MAJOR** step in the SALT process was the Vladivostok agreement signed in late 1974. That agreement was not a SALT treaty itself, but, according to Warnke, a "significant step" toward a SALT II agreement. Warnke said the agreement recognized the principle of "equal aggregates" and set a limit for both countries of 2,400 missiles capable of carrying nuclear weapons.

Within that total, the agreement called for a limit of 1,320 on "multiple independent targetable re-entry vehicles," or MIRVs, missiles which can launch several bombs in different directions.

**One major objection** to the Vladivostok agreement was that it set ceilings high enough to allow new production of nuclear weapons.

When the Carter administration began handling the SALT talks it offered the Soviet Union a choice between two approaches—a major comprehensive approach calling for reductions in weapon levels and "qualitative" weapons restraints and a simple agreement merely confirming the Vladivostok agreement.

**THE SOVIET UNION** rejected both proposals, but in May, 1977, Secretary of State Cyrus Vance and Soviet Foreign Minister Andrei Gromyko agreed on a three-part framework for a SALT II agreement:

—An eight-year treaty which will lower the weapons ceiling below the numbers agreed on at Vladivostok and allow each

country to design its own mix of the type of weapons it stockpiles.

—A side protocol to set temporary limits on systems "not ready for permanent resolution," such as the cruise missile and new types of intercontinental ballistic missiles (ICBM's), including mobile ICBMs.

—A set of principles to guide future SALT talks. The principles would include a commitment to further arms reductions, more restraints on new systems and stronger provisions for verification that each side is complying with the existing agreements.

There will be several differences between Senate fights over the SALT and its debate of the Panama Canal treaties. First, while any SALT agreement is likely to have bipartisan support, former President Ford and former Secretary of State Kissinger have indicated they will not support the kind of treaty now expected by the administration.

**A TREATY DEBATE** will be influenced by an apparent growing distrust of the Soviet Union. At the same time, there appears to be strong support for arms reductions agreements. Administration officials involved in gathering support for the canal treaties note that there are already groups organized to support arms control agreements, while there was no such organized effort at the beginning of the canal treaties debate. Administration officials also feel they will benefit from their experience during the canal debate.

Another factor may be that there are senators such as John Culver [D-Iowa] and George McGovern [D-S.D.] who are outspoken on arms

controls issues and are likely to play a more active role than most senators took in support of the canal treaties.

One group which supported the canal treaties and is likely to support the SALT treaty is the American religious community. The American Catholic Church in particular worked hard for

the canal treaties, partly because the treaties were supported by the church in Panama.

The American church has traditionally taken a lower profile on arms control issues than the Vatican, which has been consistently vocal in support of disarmament, but the American bishops are getting ready to be more visible. The U.S.

Catholic Conference Administrative Board issued a statement on "The Gospel of Peace and the Danger of War" last February, and the USCC staff is preparing more detailed statements on the defense budget, the United Nations Special Session on Disarmament beginning May 23 and the SALT talks.

"The primary moral im-

perative is that the arms race must be stopped and the reduction of armaments must be achieved," the USCC said in February.

"As the church in this nation," the USCC said, "we seek to be a moral voice placing restraints on war, a prophetic voice calling for peace and a prayerful community which has the courage to work for peace."



## double-take

Below are twin crossword puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. However, only in No. 1 across (Holy Book: BIBLE and tower of BABEL) does the top clue apply to the first and second puzzles, respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle. If one looks ahead, it is possible to work the dual puzzle with a minimum

of retracing.

"Double-Take" is the brainchild of Harry Schuck of St. Mary parish, North Vernon.

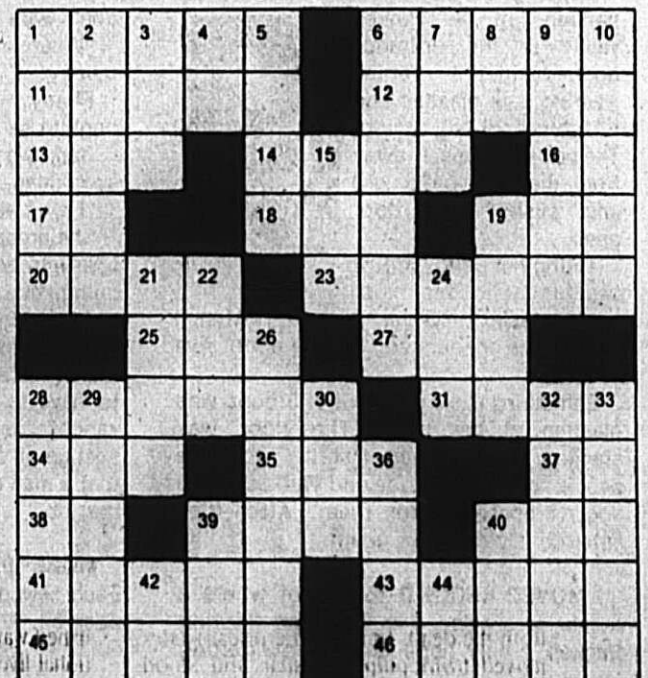
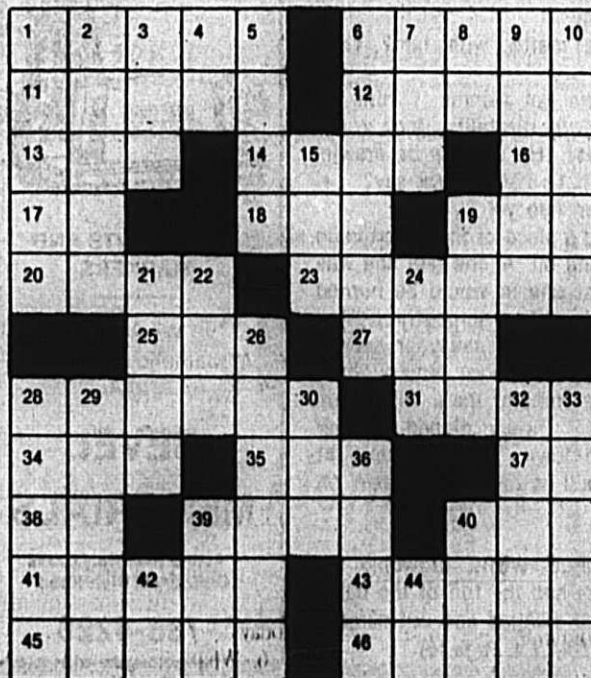
The Criterion is offering a \$10 cash prize for working the puzzle correctly. If more than one correct answer is submitted, the winner will be determined by lot. The deadline for entries is Friday, May 12. They should be mailed to: Double-Take, c/o The Criterion, P.O. Box 174, Indianapolis, Ind., 46206.

### ACROSS

1. Holy book \_\_\_\_\_
6. a prank  
humped animal
11. largest continent (pert.)  
10c (2 wds.)
12. playing marble  
by oneself
13. baseballers need  
slip behind
14. Norwegian capital  
poker stake
16. from (pref.)  
exclamation
17. district attorney (abbr.)  
Biblical king
18. total  
female deer
19. bright color  
TV bear
20. Jacob's wife  
look over area
23. eel catchers  
great fear of
25. Adam's contribution  
seed vessel
27. loud noise  
posed for picture
28. mental agitation  
examined in school
31. garden of \_\_\_\_\_  
rod and \_\_\_\_\_
34. elevated trains  
hall (L.)
35. compete with  
seeing organ
37. 6 (Rom. Num.)  
toward
38. sodium (sym.)  
father (pop.)
39. goals in life  
affirm
40. rent or lease  
a singleton
41. storehouse  
editor's job
43. before (pop.)  
hearing (pert.)
45. view again  
canvas shelters
46. Russian Mountains  
false diety (Gr.)

### DOWN

1. loses hair  
Iranian city
2. folk saying  
Abraham's son
3. large  
horse's mouth piece
4. type measure  
7th scale note
5. Biblical name  
shows the way
6. furnishes food  
tranquiled
7. beverage  
time past
8. Mother (pop.)  
Italian river
9. finished  
anesthetic
10. bent over  
damp area grasses
15. redress in court  
bend the head
19. percentage \_\_\_\_\_  
road curve
21. church projection  
upper body limbs
22. lower body joint  
negative word
24. hearing organ  
untruth
26. beef (pl.)  
make a plan
28. small candle  
a dogma or rule
29. to cheer up  
elude craftily
30. a cereal grain  
low light
32. Biblical Mt. (pert.)  
each and \_\_\_\_\_
33. metric measure  
Christmas carols
36. Isaac's eldest son  
historical ages
39. dined  
skillful
40. building site for a house  
\_\_\_\_\_ e sempre
42. speech article  
exists
44. land of the beginning  
4th scale note





—not by bread alone—

# 'Monsignor's Mushroom Delight' is a gourmet creation

BY CYNTHIA DEWES

The Lardy Ladies Guild of St. Aboriginal Church is doing the latest thing and publishing a cookbook of its members' most successful recipes. Many church or cultural groups of women produce such books nowadays, and naturally these ladies put their very best cooking on display. If she has only one edible dish to show off, Mrs. Member will be sure it's included. Thus, we note the primary characteristic of the collectors' cookbook: dependable recipes for delicious food.

Generous buyers who intend merely to support whatever good cause the cookbooks represent may be surprised to find they've bought real treasures. As a source of folklore they are unsurpassed. Here is a recipe for Scripture Cake (look it up in the King James version) often found in church-sponsored books:

## Scripture Cake

1 c. butter (Judges 5:25)  
3 c. sugar (Jeremiah 6:20)  
6 eggs (Isaiah 10:14)  
1 tsp. honey (Exodus 16:31)  
1 c. water (Genesis 24:17)  
3½ c. flour (I Kings 4:22)  
2 c. raisins (I Samuel 30:12)  
1 c. almonds (Genesis 48:11)  
3 tsp. baking powder (I Corinthians 5:6)  
spices to taste (I Kings 10:10)  
pinch of salt (Leviticus 2:13)  
chopped nuts (add last)

—from "Ella's Cookbook" published by Emmanuel Lutheran Church Ladies Aid of Elk River, Minnesota

**OTHER FAMILIAR GEMS** such as "Directions for Boiling Water (For New Brides)" or "How to Preserve a Husband" are frequently included.

The most timely religious theme we've

come across in a cookbook is summarized in the title of this one to be published by Thomas More Press in the fall: "The If-I-Can't-Be-Ordained-I'll-Cook Book." Recipes are also suitably titled: Lettuce Pray Salad, Peas be to You, Chicken Vatican Rococo. The Monsignor's Mushroom Delight we found to be amusingly named and also good to eat:

## Monsignor's Mushroom Delight

1 lb. quality white mushrooms, freshly picked  
2 small onions, sliced  
½ c. melted butter  
½ c. Pedro Domecq sherry  
¼ c. chopped frozen chives  
juice from half fresh lemon

Slice and fry mushrooms (after careful washing) in butter melted in large frying pan. Add sliced onions. As mushrooms begin to turn Franciscan brown, sprinkle lemon juice across frying mixture. Sip ¼ c. of sherry and add ¼ c. sherry to mushrooms. Add frozen chives just prior to removing from heat.

**NOTE:** Substitutions we had to make: store-bought mushrooms for freshly picked and California dry sherry for Pedro Domecq. The results were fine anyway.

Collectors' cookbooks built around cultural themes are sometimes very clever.

The best of these we've found is "Bach's Lunch," put out by the Junior Committee of the Cleveland Orchestra. The cover and title pages are drawings of Bach (or at least an 18th century type in a curly wig) sipping a glass of wine or patting his mouth with a napkin. Book Sections include Preludes, Main Themes, Accompaniments and Suites. Among the Suites we found the best carrot cake we've ever eaten:

## Carrot Cake

2 c. sugar  
4 eggs  
1½ c. salad oil  
1 tsp. cinnamon  
3 c. raw carrots, grated  
1 tsp. vanilla  
2 c. flour, sifted  
2 tsp. baking soda  
¾ tsp. salt  
1 c. walnuts, chopped

Beat sugar, eggs and oil until light and fluffy. Add rest of ingredients in order given, and stir. Pour into 3 8-inch or 2 9-inch, waxed paper lined pans and bake at 375° for 35 minutes. This cake is rich and moist and keeps well.

## Frosting

1 8 oz. package cream cheese, softened  
1 box confectioner's sugar  
½ c. butter softened  
2 tsp. vanilla

Combine ingredients and spread on cooled cake.

Here's a recipe taken from the WITS (Workers Involved in Theatre) cookbook. Called a cookie, it looks and tastes more like candy:

## Buckeye Cookies

2 sticks butter, melted  
2 c. crushed graham crackers  
1 c. coconut  
1 tsp. vanilla

1 large package chocolate chips (melted with ½ cake paraffin)  
1 c. crunchy peanut butter  
1 lb. box powdered sugar

Mix all but the chocolate chips and paraffin mixture together. Form into small balls. Roll the balls in the chocolate chip-paraffin mixture and place on waxed paper until hardened. Keep in the refrigerator. (The paraffin will not hurt you).

And in the St. Monica Women's Club Cookbook you find this delicious vegetable dish:

## Broccoli Supreme

2 packages frozen broccoli, cooked and drained  
salt and pepper  
1 can cream of chicken soup  
½ c. mayonnaise  
juice of 1 lemon  
grated Parmesan cheese  
bread crumbs  
2 tbsp. melted butter

Place broccoli in casserole and season with salt and pepper. Combine soup, mayonnaise and lemon juice. Spoon over broccoli. Top with buttered crumbs and cheese. Heat in 350° oven 20-30 minutes. Serves 6-8.

Collectors' cookbooks make excellent gifts for anyone who contributes to good causes, who cooks, eats, or enjoys reading cookbooks. Since this covers most of us, the Lardy Ladies Guild and others will continue to find cookbooks a successful project.

—cornucopia—

# 'Not-so-fast foods'

BY ALICE DAILEY

Want to hear a fast one? On an icy afternoon in what is laughingly known as spring, a fast foods place offered the perfect solution to my non-existent menu.

Tripping over two frozen robins on the parking lot, I yanked vainly at the entrance door. Inside, a woman wearing dark glasses and a high school boy stared. The boy tore himself away from the little order girl and pushed the door open.

Tilting her perky yellow cap further to one side, the girl asked, "Order, please?" After I gave it, she announced, "It'll be about five minutes."

Something like a wind out of Siberia was blasting at my back. The door was standing ajar. I shoved it shut. Two more people appeared outside and yanked at the door. I opened it for them. After they entered, it stood ajar again.

I MOVED AROUND to a spot where a woman in a glassed-in area was flouring chicken. I only hope she wasn't getting

paid for production. She dipped one piece up and down, up and down, while listening to "Dark Glasses" who was hurling more tactful questions than Barbara Walters.

"That husband of yours ever get another job?"

"He ain't worked for two years. They don't want him."

"What's the matter with him? Tired blood?"

Floury: "He's got asthma. I think he oughtta be drawin' disability, don't you?"

Dark Glasses: "He oughtta be drawin' something. What's your doctor say?"

"I ain't asked him yet."

She dropped a piece of the unfortunate fowl into boiling oil. At the rate she was going, the first one in would be burned black before the others joined him.

Dark Glasses: "Well, see your doctor. Then getcha a smart lawyer. You oughtn't to have to be standin' there with them varicose veins." Floury dipped another section up and down. "It don't seem right that a man could be fired for wheezin' on the job."

**MORE PEOPLE WERE** crowding in. Each newcomer had the fun of the balky door bit. A bell clanged and out came a (See DAILEY, Page 16)



St. Malachy's SPRING DANCE  
Paul Christie Band  
April 29—9 p.m.-1 a.m.  
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James A. Bandy  
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**Betty Barbeau**  
Democrat  
**Ballot 12A**

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DAILY  
10 am-6 pm  
SATURDAY  
10-4 pm



# 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 28

Students at Our Lady of Grace Academy, Beech Grove, will present the musical, "Cinderella," in the school's Student Center at 7:30 p.m. Tickets are available at the door.

Indianapolis, will sponsor a benefit dance for the McCracken family from 9 p.m. to midnight at the school.

Reserved tickets are available from Judy Felts, 353-1178. Tickets will also be sold at the door at \$4 a couple.

## april 29

A spring festival will be held at St. Andrew's School, Indianapolis, from 10 a.m. until 6 p.m. A variety of games and entertainment will be offered at the festival.

A flea market and rummage sale, sponsored by the Ladies' and Men's Clubs of St. Paul parish, Sellersburg, will be held on the church grounds. In the event of inclement weather the sale will move indoors to Father Gootee Hall.

Holy Family Women's Club of Richmond will hold a spring bazaar from 10 a.m. to 5 p.m. A variety of handmade items and home baked goods will be available.

The P.T.O. of Holy Spirit parish,

## april 29 & 30

The P.T.O. of St. Jude parish, Indianapolis, will sponsor a bake sale at the parish after all of the Masses.

## april 30

The public is invited to a family fun day at Dawson Estate, 6700 Westfield Blvd., Indianapolis, beginning at noon. The day is sponsored by the St. Vincent Hospital Guild, Inc. The deadline for the advance ticket sale is April 24. Tickets are \$5.50 for adults and \$3.25 for children from 2 to 6 years of age.

Call Mrs. Ralph Dudley, 846-0877, or Mrs. William Cairns, 844-5806,

for reservations.

Little Flower Auxiliary Knights of St. John will sponsor a card party at 2 p.m. in Little Flower auditorium, 13th and Bosart, Indianapolis. Admission is \$1.

## may 3 & 4

Activities on the Archdiocesan Social Ministries agenda include: —May 3: Alcoholism Help and Information "Not Sure" meeting at 7 p.m. and "AA" meeting at 8:30 p.m. at ASM office, 915 N. Holmes, Indianapolis.

—May 4: Simeon meeting at Our Lady of Perpetual Help rectory, New Albany, 11 a.m.

—May 4: Ozanam school session three for the Indianapolis Vincentian conference at 7:30 p.m., ASM office. Topic: Problem Solving of Case Histories.

—May 4: Happy Irish meeting, St. Patrick parish rectory, Terre Haute, 11 a.m.

## may 4

The quarterly meeting of the Indianapolis North Deanery Council of Catholic Women will be held at the Holiday House, 6300 Spring Mill Road, with registration beginning at 9:30 a.m. "Enjoying Springtime" is the theme for the meeting.

## may 5

The Ladies' Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a "500 Card Party" in Lyons Hall beginning at 7:30 p.m. Tickets are \$1.50 and reservations are limited. For information call Sue Trumpey, 357-4105, or Donnita Griffo, 359-1675.

Specina High School will sponsor a spaghetti dinner from 5 to 8 p.m. in the school cafeteria. The dinner will be followed by a Monte Carlo Night. Dinner tickets are \$2 for adults and \$1 for children.

St. Susanna parish, Plainfield, is sponsoring a Kentucky Derby and chili supper at the school from 6 to 8:30 p.m. Tickets are \$1.50 for adults and 75 cents for children under 10 years of age.

Our Lady of Hope Hospital Guild will have a Mass at St. John Church,

Indianapolis, at 5:30 p.m. Following the Mass a dinner and business meeting will be held at Howard Johnson's Motor Lodge, 501 W. Washington St. The last date for making dinner reservations is Monday, May 1. Call Mary Boren, 253-4798, or Catherine O'Gara, 357-2745.

Roncalli High School will hold its annual Monte Carlo Night at Msgr. Downey K of C hall from 7 p.m. until 1 a.m. Admission is \$1. All adults are welcome.

## may 5 & 6

"Hollywood Splash Hits" is the theme of the eighth annual water ballet show at Our Lady of Grace Academy, Beech Grove, at 8 p.m. The routines, developed by the students, are based on theme songs from current movies. Miss Diane Humphrey directs the show.

Pool-side seats are \$1.50 for adults and 75 cents for children for advance tickets and \$1.75 and \$1 at the door.

The spring rummage sale of St. Roch parish, Indianapolis, will be held from 1 to 5 p.m. on Friday and from 9 a.m. until noon on Saturday.

## may 6

A "Derby" dance will be held in Father Gootee Hall of St. Paul



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## may 6-8

A spring retreat for all interested persons will be held at Mount St. Francis Retreat Center near New Albany. The weekend will open with registration on Friday evening.

Write or call the Center at Mount St. Francis, Ind., 47146, phone (812) 923-8819, for details.

## 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, Plus 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

## Four choirs, six bands compete in CYO event

The 1978 CYO Cadet Organizational Music Contest brought four Girls' Choirs and six grade school bands to Scecina High School on April 23. The groups were rated on a scale of superior, excellent and good.

The results are as follows: Class C, Girls' Choir, St. Anthony, Clarksville, Superior; Class C, Girls' Choir, Our Lady of Perpetual Help, New Albany, Superior; Class B, Girls' Choir, St.

Matthew, Indianapolis, Superior; Class B, Girls' Choir, St. Paul, Tell City, Superior; Class C, Band, Washington Catholic, Washington, Excellent; Class C, Band, St. Peter School, Montgomery, Good; Class B, Band, St. Matthew, Indianapolis, Excellent; Class A, Band, Holy Name, Beech Grove, Superior; Class A, Band, St. Paul, Tell City, Superior; Class A, Band, St. Philip Neri, Indianapolis, Excellent.

## KICKBALL STANDINGS

### Cadet "A" (Through April 24)

**DIVISION I**—St. Luke 4-0; St. Michael 3-1; St. Malachy 3-1; St. Christopher 2-2; St. Gabriel 1-2; St. Monica 1-2.

**DIVISION II**—Mount Carmel 4-0; St. Matthew 3-1; Immaculate Heart 2-2; St. Andrew 2-2; St. Joan of Arc 0-2; Christ the King 0-3.

**DIVISION III**—Holy Name 3-0; St. Jude 3-1; St. Mark 2-0; Central Catholic 2-1; St. Roch 1-2; St. Barnabas (Maroon) 0-3; Our Lady of Greenwood 0-4.

**DIVISION IV**—St. Philip Neri 3-1; Holy Spirit 2-1; Little Flower 2-1; Nativity 2-2; St. Simon 2-2; Our Lady of Lourdes 1-2; St. Bernadette 0-3.

### Cadet "B" League (Through April 20)

**DIVISION I**—Holy Cross 4-0; Immaculate Heart 2-1; St. Luke 2-2; Little Flower 1-1; St. Jude 1-1; St. Michael 1-1; Our Lady of Lourdes 1-2.

### "56 A" League (Through April 20)

**DIVISION I**—St. Gabriel 3-0; St.

Michael 2-1; St. Malachy 2-1; St. Susanna 2-1; St. Luke 1-1; St. Christopher 1-2; Mount Carmel 1-3; St. Monica 0-3.

**DIVISION II**—Little Flower 4-0; St. Matthew 3-0; Our Lady of Lourdes 2-1; Holy Spirit 1-2; Immaculate Heart 1-2; St. Andrew 1-2; St. Philip Neri 1-2; Christ the King 0-4.

**DIVISION III**—Nativity 3-0; Holy Name 2-1; St. Jude 2-1; St. Barnabas 2-1; Our Lady of Greenwood 2-1; St. Roch 2-2; St. Mark 0-3; Central Catholic 0-4.

### "56 B" League (Through April 20)

**DIVISION I**—Immaculate Heart 3-0; Little Flower 3-0; St. Jude 3-0; St. Barnabas (Maroon) 2-1; Nativity 1-1; St. Barnabas (White) 1-2; Our Lady of Lourdes 0-2.

### Junior League

**DIVISION I**—St. Luke 3-0; St. Matthew 2-0; St. Malachy 2-0; St. Gabriel 2-1; Mount Carmel 2-1; St. Christopher 1-2; St. Joan of Arc 0-1; St. Michael 0-2.

**DIVISION II**—St. Roch 3-0; Little Flower 2-0; Holy Name 1-1; Our Lady of Lourdes 1-1; St. Catherine 1-1; St. Jude 1-1; St. Mark 0-2.

## Publication winners listed

Our Lady of Lourdes parish retained possession of the C. Walter "Mickey" McCarty traveling trophy presented each year to the outstanding parish CYO publication.

The monthly newsletter "Overlooking Lourdes" also placed first in best design and layout, and Jerry Deery, Our Lady of Lourdes, received a plaque for best single article. His entry was entitled: "What Has Happened to CYO?"

Awards for the 1978 publication contest were presented at the Archdiocesan convention banquet at Scecina Memorial High School, Sunday, April 16.

St. Joan of Arc's "Rowdy Conclusions" placed second in the Over-All publication category.

Other awards went to: Originality—First Place, St. Catherine, "The Country Honk"; Second Place, St. Lawrence, "The St. Lawrence Success"; Best Design and Layout: Second Place, St. Catherine, "The Country Honk"; Best Single Article—Second Place, Ann Sinkhorn, "Our Lady of Perpetual Help, New Albany, 'It's Convention Time Again.'"

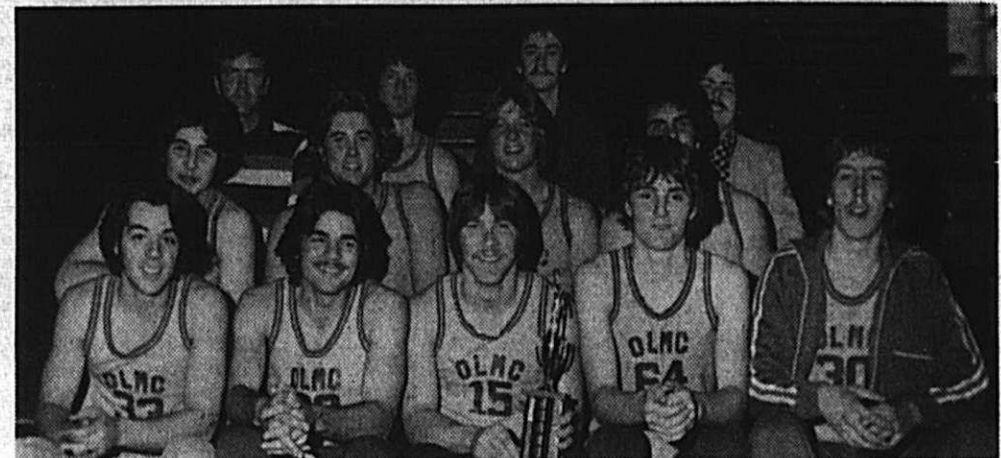
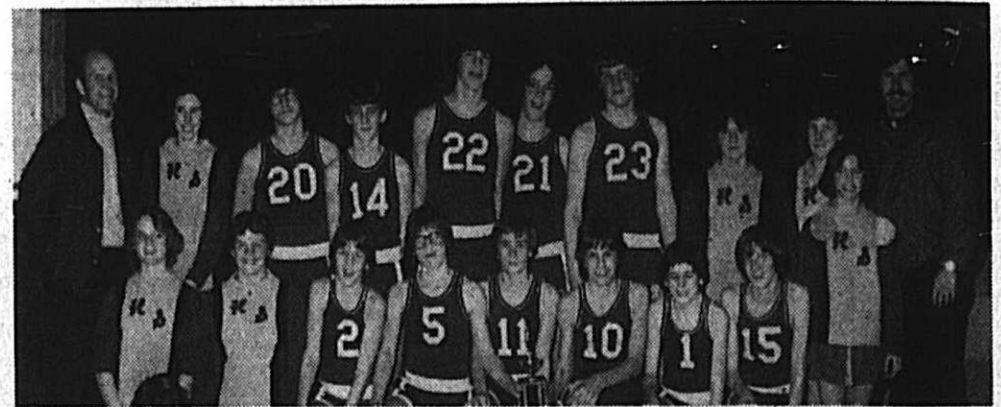
## PLAY RESULTS

### COMEDY-FARCE DIVISION

**Over-All Play**—St. Catherine, "The Crazy Mixed-Up Island of Dr. Moreau"; **Best Direction**—St. Roch, "Monster Soup"; **Director**: Dick Gallamore; **Best Costume and Design**—St. Roch, "Monster Soup"; **Best Make-Up**—St. Roch, "Monster Soup"; **Best Actor**—St. Roch, Paul Gootee; **Best Actress**—St. Roch, Betty Stumpf; **Best Supporting Actor**—Tom Maxwell, St. Catherine; **Best Supporting Actress**—Kathleen Mappes, St. Roch.

### LIGHT COMEDY DIVISION

**Over-All Play**—St. Mark, "It's Cold In Them Thar Hills"; **Best Direction**—Immaculate Heart, "The Shock of His Life"; **Joyce Beckerich and Ann Kane**; **Best Costume and Design**—St. Catherine, "Hooray for Adam Spelvin, He's Perfect"; **Best Make-Up**—St. Catherine, "Hooray for Adam Spelvin, He's Perfect"; **Best Actor**—Mike Lawson, Immaculate Heart; **Best Actress**—Mary Jo Devitt, St. Mark; **Best Supporting Actor**—Tim Pool, St. Gabriel; **Best Supporting Actress**—Darlene Banta, St. Mark.



**ARCHDIOCESAN NET CHAMPIONS**—The two teams above wound up the recent basketball season as Archdiocesan champions. The Holy Spirit team, top photo, won the Cadet "A" post-season tournament, and the team from Our Lady of Mount Carmel, lower photo, was victorious in the Junior-Senior category. Pictured with the Holy Spirit champions are Tom Catton, coach, and Father Kim Wolf, CYO priest moderator. Coaches pictured with the Mount Carmel squad are Steve Baker, left, and Dan Wayne.

## Dailey (from 14)

batch of chicken. With an expectant air I sailed over to the counter.

Yellow Cap filled box after box and emptied the tray. She piled all into four big sacks and turned the whole bit over to Dark Glasses.

"Where's mine?" I demanded.

"Oh. Just another few minutes."

From the back a man appeared, probably the manager. He muttered into Floury's ear, and she started flouring two pieces at once. Just as my bone marrow was congealing, the bell clanged again.

The manager began to help filling orders and dropped two pieces on the floor. He

started over and dropped two more. Probably my order. All went into the trash-can. Aiming at nonchalance, he said, "That's what happens when you try to hurry."

**SACK AFTER SACK** was handed over to the boy, and the supply was getting ominously low. I gave Yellow Cap a threatening look. She hurriedly squeaked out four puny pieces for me.

Dark Glasses was staggering under her load and called out, "Don't forget about that there lawyer!"

On my shivery way out I looked at the clock. Fast Foods! I could have slaughtered, feathered and baked a chicken in half the time.

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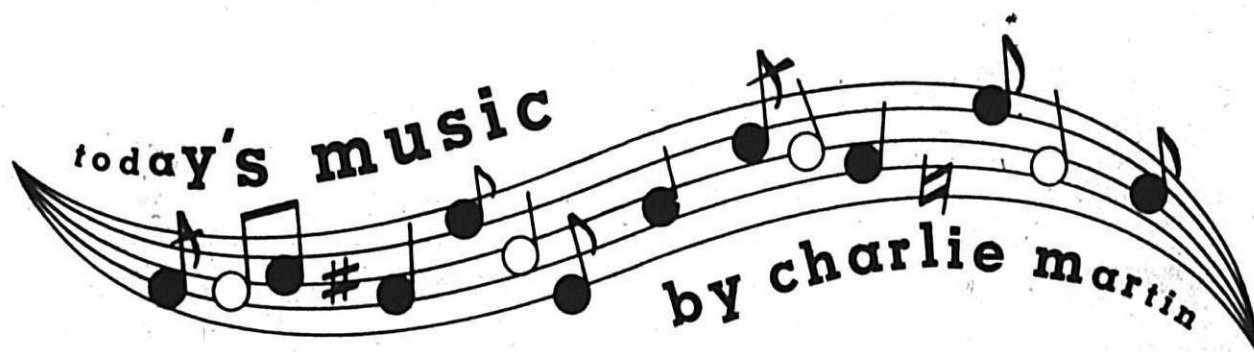
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Listening to Andrew Gold's "Thank You for Being a Friend" is like joining in a parade. The music is enthusiastic, refreshing, and invites the listener to sing along in celebrating the way friends enrich our lives.

The arts are filled with tributes to the value of friendship. Poems, books, songs, paintings, almost every art form has been employed to speak about the significance of friendship. Rarely do we tire of hearing this theme repeated. For the fact remains and grows in importance: friends make the difference in our lives which would be painfully empty without them.

Friendship is a gift. It implies support, trust, and doing special things for another to help this person see more of his or her worth. Yet sometimes we forget to give this gift to a very important person—ourselves.



**WE NEED TO FIND** time for the things we enjoy, whether it's a long hike through the woods, drifting away to the sounds of our favorite music group or just loafing in the sun. When we are better friends with ourselves, we become better friends with the other people important in our lives. We possess more inner quiet, gentleness and love to share with others.

It often amazes me how there is always a "newness" in friendships. Friendships possess a certain element of

mystery that cannot be defined, for they reveal more and more of our personal depths.

Consequently, friends always seem to surprise us. We think we know all the ways that they will respond. Yet we discover there are times when our expectations are not quite adequate to what we may experience. Thus, beyond the support, concern and feeling of being O.K. that friends bring into our lives, friendship possesses a lively spontaneity.

**FRIENDS BRING** new challenges, ideas and insights into the way they know us. Such a newness is a valuable gift, for this newness mirrors to ourselves how we are changing and growing.

The emphasis in the song lies strongly on the words "thank you." When we list all the ways friends fill our lives with meaning, it seems that no verbal expression can adequately express our appreciation. Yet, this is not to undersell the value of saying "thank you."

One of the best gifts we can give our friends is never to take them for granted. We need to show our gratitude, in fact, to verbalize it when possible. Too often people are unaware of the positive effect created in their responsiveness to us. A smile, a kind act, a thoughtful remembrance, can change a "ho-hum" day into a more bearable and, perhaps, even an enjoyable experience.

And such are the gifts that friends bring, gifts that should be acknowledged and appreciated.

Friendship implies a wealth of meaning. Our God

is a giver of many marvelous gifts. Today is a good time to say "thank you" to Him for the specialness friends make real in our lives, and, further, it is the best time to reach out to some of these people, saying, "Thank you for being a friend!"

## Mass, brunch set by Guild

The semi-annual Mass and brunch for members of the Guardian Angel Guild will be held on Wednesday, May 3, with the Mass being celebrated at Immaculate Heart of Mary parish, Indianapolis, at 10 a.m.

Installation of officers will follow immediately after the Mass. Officers include Mrs. Sid Robertson, president; George Bindner, president-elect; Eugene Fornefeld, first vice-president; Lloyd Mattson, second vice-president; Alfred Hoffman, third vice-president; Clinton Hudson, recording secretary; Vernon Reynolds, corresponding secretary; Jack Bugher, treasurer; and Norman Wolf, auditor.

After the Mass and installation, the meeting will reconvene at the home of Mrs. George Maley, 4531 N. Meridian, for brunch. Mrs. John Powell and Mrs. Woodrow Lane are in charge of arrangements for the event.

## Father of pastor dies

ST. MAURICE, Ind. — The funeral liturgy for Frank Berkemeier was held at St. Maurice Church on Saturday, April 22. Father Charles Berkemeier, son of Mr. Berkemeier and pastor of St. Anne parish, New Castle, was the principal celebrant for the Mass.

## THANK YOU FOR BEING A FRIEND

Thank you for being a friend  
Travelled down a road and back again  
Your heart is true, you're a pal and a confidant

I'm not ashamed to say—I hope it will always stay this way  
My hat is off, won't you stand up and take a bow  
And if you threw a party, invited everyone you knew  
You would see that the biggest gift would be from me  
And the card attached would say—  
Thank you for being a friend

## CHORUS

Thank you for being a friend  
Thank you for being a friend  
Thank you for being a friend  
If it is a car you lack, I'd surely buy you a Cadillac  
Whatever you need any time of the day or night  
I'm not ashamed to say, I'd hope it always would stay this way  
My hat is off, won't you stand up and take a bow  
And when we both get older, with walking canes and hair a-grey  
Have no fear and though it is hard to hear,  
I will stand real close and say

## REPEAT CHORUS

Thank you for being a friend  
Let me tell you about a friend  
I want to thank you

## REPEAT CHORUS

And when we die, and float away  
I'll see you then, then once again  
Thank you for being a friend

## REPEAT CHORUS

Written by: Andrew Gold  
Sung by: Andrew Gold  
© 1978, Asylum Records

## Bernie Gohmann for Clerk Ballot 22D

Paid for by the Gohmann for Clerk Committee

## RE-ELECT



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## —tv programs—

# Henry Fonda stars in 'Home to Stay'

NEW YORK—Growing old in America used to be a subject scrupulously avoided by commercial television. Fortunately that is no longer the case or we wouldn't have the opportunity to see Henry Fonda's winning performance as a failing rural patriarch in "Home to Stay," airing Tuesday, May 2, at 9:30-11 p.m. on CBS.

It is not unusual for TV today to treat a story of old age, as in last week's broadcast of "Siege" on CBS. However, what is still rare is seeing a TV drama that deals realistically with the problems of aging instead of sentimentalizing them.

Suzanne Caluser's "Home to Stay" script is not without its faults in this regard, but Delbert Mann's direction elicits enough honest feeling and sense of human dignity to make this program a satisfying and worthwhile viewing experience.

The story takes place on an Illinois farm which the son, Frank, wants to take from his aging father, whose behavior is becoming increasingly erratic, by having a court declare him legally incompetent. Siding with her grandpa against her uncle Frank is teenager Sarah, who, with the help of a boyfriend, takes the old man to the refuge of a relative's home in Chicago—not realizing the strain such a trip might have on her grandfather's fragile health. The crisis precipitated by this dramatic adventure leads to a happy resolution of a situation for which there is usually no simple solution.

Henry Fonda's portrayal of the old man is richly detailed: a man whose life was his work, able to poke fun at his declining strength, but bewildered by the approach of senility. Michael McGuire as Frank has a thankless role and yet ultimately builds some genuine sympathy for the son who is torn between his feelings for his father and the needs of the farm to compete in an era of agribusiness.

This is the true center of the drama, but by placing the emphasis on the bond between Sarah and her grandfather, the film may become more accessible to younger members of the family who will watch it with their parents and perhaps grandparents.

Henry Ford was an American original whose inexpensive Model T car revolutionized the workings of industry and the patterns of society the world over. He had an uncomplicated mind in a complex age which frustrated his early utopian dreams and made him the controversial figure examined in a fascinating NOVA documentary, "Road to Happiness," airing Wednesday, May 3, at 8-9 p.m. on PBS.

A rags-to-riches

billionaire, Ford was at first regarded as a hero by the public and a dangerous radical by his fellow industrialists, who forecast ruin when he began paying his workers \$5 a day. But his early progressive ideals gradually turned against labor and towards political conservatism until he became regarded by many as a reactionary figure.

The program, in telling this story, relies upon a unique source—films shot by Ford cameramen. As a ceaseless innovator in many fields, Ford established in 1914 an experimental industrial film unit which was the first of its kind and which became so successful that by 1918 Ford had become the largest motion picture distributor in the world.

The mainstream of production consisted of weekly newsreels and educational featurettes such as "Electricity on the Farm" or "How Ford Makes 1,000 Cars a Day." There were also, however, some dramatic films such as "Road to Happiness," which was naturally traversed only by Ford vehicles. These films were shown to the public in movie theaters and at Ford dealerships across the country.

All of the material—two million feet of film carefully preserved in the National Archives' Ford Film Collection—is a prime source of visual documentation of America between the wars. This program uses it well in telling the story of the Michigan farm boy who was already 40 when he organized his car company in 1903.

The movies have given us a long line of canine heroes from Teddy the Wonder Dog and Rin-Tin-Tin to Asta and Lassie. The story of the most recent descendant of these dogged pioneers of the silver screen is told in "The Phenomenon of Benji," airing Thursday, May 4, from 8-8:30 p.m. on ABC.

When peanut farmer Jimmy Carter was campaigning for the presidency, the media made the peanut the symbol of his

candidacy. Voters soon learned that peanuts were big business, America's 11th most valuable crop worth a half-billion dollars a year. A Swiss documentary comparing the peanut industry here and in the Third World is entitled "The Nguba Connection," airing Thursday, May 4, at 9-10 p.m. on PBS.

Peanuts are native to South America, but were imported by European exporters to West Africa, from which they were brought to the United States by the slavers for whom they were an ideal plantation crop. To the African the peanut was known as the "nguba," a word still used by Southerners in the form of "goober."

After a rather whimsical but informative introduction to the general subject, the documentary introduces us to a Georgian peanut farmer not far from Plains. With the help of modern machinery, fertilizer and government supports, this American farmer can make a \$150,000 profit "in a good year."

The hired hands, mostly blacks, good year or bad, are not as fortunate—as one of them says, what he earns is "not exactly a living but just getting by." The most money is made by the middleman—the warehouse, broker, merchandiser—whose costs and profits comprise the bulk of the consumer's cost.

Contrasted with this is the example of a Senegalese peanut farmer who may earn \$400 in a good year. For the past few years, however, a drought has brought him to the edge of starvation. He cannot afford fertilizer and his only mechanical tool is a plow that will take him five years to pay for.

He must sell his crop to an inefficient government company. The government itself is less concerned with the farmer's problems than with building up the capital, Dakar, into a Western city. The gap between the quality of life for urban and rural dwellers is causing a mass exodus from the land to the city.

The significance of this contrast between the American and the Senegalese farmer is seen in the

final minutes of the program. U.S. peanuts are now entering the world market and it seems likely that their high quality will capture much of it, eliminating the need for the marginal peanut farmers of the Third World.

The viewer is left with a new appreciation of the vicious cycle of poverty but with no easy solutions for the problems of developing nations which cannot compete with the greater productivity of countries such as our own.

Monday, May 1, 8-9 p.m. (PBS) "Cousteau's Search for Atlantis." Looking for evidence of the legendary island of Atlantis, Jacques Cousteau explores the vicinity around Crete while his son, Philippe, searches in the Caribbean. Their findings are reported the following evening, May 2, at 8-9 p.m.

Tuesday, May 2, 9-10 p.m. (PBS) "Alcatraz." Narrated by William Conrad, this documentary portrait of the former island prison in San Francisco Bay features interviews with prison officials and those who served time there.

Wednesday, May 3, 4:30-5:30 p.m. (ABC) "It's a Mile from Here to Glory." A young farmboy with the promise of becoming his high school's track star is severely injured in an accident that may keep him from ever running again.

Religious Broadcasting Highlights—Radio: Sunday, April 30, "Guideline" (NBC) presents an interview with Father Robert Brennan, a member of the Community of the People of Hope of Convent Station, N.J. The People of Hope is a Catholic charismatic group which is sponsoring an ecumenical day of prayer called "Jesus '78" in the New Jersey Meadowlands Giants Stadium on May 13. Father Brennan will discuss the ecumenical outreach of this rally. Interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for exact time.)



FOR LOVE OF GRANDAD—Henry Fonda stars as an aging Illinois farmer threatened with life in a home for the aged until his loyal granddaughter, played by Kristen Vigard, comes to the rescue in "Home to Stay," May 2 on the CBS Television Network. The poignant drama focuses on a problem that is becoming increasingly critical in our society. [NC photo]

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# 'Unmarried Woman' full of woman talk

BY JAMES W. ARNOLD

Paul Mazursky's "Unmarried Woman" is above all a trendy movie. Let's make a woman's picture, he must have said. Let's do the mid-life crisis in a Manhattan high-rise from the feminine, if not the feminist viewpoint. Above all, let's talk about women finding new identities and purposes, and discussing men the way men discuss women.

So, all right. Those are refreshing changes, and critics and audiences have been bemoaning their absence all through the '70's. But it seems a bit contrived, as if the film had been written right after Mazursky attended a panel discussion on "Whatever happened to all the great women in movies?" (His film characters have a debate on that themselves, and it turns rather poignant. A troubled middle-aged divorcee ends it by saying sadly, "I liked Rita Hayworth . . . she was pretty").



"WOMAN" describes the breakup of a 16-year marriage from the perspective of the wife (Jill Clayburgh) whose Wall Street husband (Michael Murphy) just breaks down on the street one lunch hour and confesses he's leaving her.

We watch her crumble, then fight back, then try to rebuild her life. She falls in love again, with Alan Bates as a virile English painter right out of ladies magazine fiction. This helps her reject the pitiful Murphy when he comes back after realizing his mistake, but it's clear there will be no commitment to Bates to prevent the heroine from looking first to her own independence and career. The plot may sound familiar: it's a dead ringer for the recent TV film,

"Breaking Up," with Lee Remick. But Mazursky avoids the temptations of soap opera.

The situation is real enough, almost prototypical in a society that is chaotically adrift. Check the divorce rates. Note all the fortyish men and women who suddenly realize that they are mortal and wonder where they are going and why. (Note also such earlier films as "Harry Kellerman," "Save the Tiger," "Thieves," "Scenes From a Marriage,"

and even "The Turning Point"). But Mazursky's treatment tends to embrace solutions that are part of the problem; e.g., to put it oversimply, experiment, throw off guilt, take love where you find it, but avoid long-term commitments.

COMMENDABLY, Mazursky is one of only a handful of American directors who not only write and produce their own films but also consistently tackle subjects relevant to life today. (Others, at least occasionally: Scorsese, Coppola, Altman, Ritchie). Morally, Mazursky, a former actor, comedian and writer for Danny Kaye, is coming from a different direction than most Catholics, but he has warmth and compassion, as he showed especially in "Harry and Tonto," and he knows certain beats in Manhattan ("Next Stop, Greenwich Village") pretty well. He can also be funny, though not a wisecracker like Neil Simon,

who has been known also to write on mid-life crises.

"Unmarried Woman" works most efficiently in its first half as Clayburgh, an exciting and intelligent young actress wasted until now on turkeys ("Gable and Lombard," "Semi-Tough"), tries to understand her husband and cope with a precocious 15-going-on-30 daughter (are all New York kids like that?), and takes her troubles to a sympathetic woman psychiatrist and a group of women friends, many of whom have similar problems.

There are superb scenes: Clayburgh fantasizing herself as a ballerina and dancing around her apartment; her stunned reaction to her husband's announcement; her middle-of-the-night decision to throw out his things and end their relationship.

BUT LATER it begins to pall. She dates a stereotyped PR man who makes a predictable pass, she ac-

cepts a one-night stand from a macho artist (Cliff Gorman) she wisely rejected earlier and begins a drawn-out romance with Bates, which includes that required dinner at home in which the daughter is hostile to her new "daddy." But there is a clever conclusion: Jill trying to carry a large painting through the Soho streets in a high wind, symbolic of the difficulty of her new independent life.

The city streets and New York locales are used brightly and photographed with variety by Arthur Ornit, who specializes in the Big Apple ["Serpico," "Thieves"].

The "bull" sessions with her women pals are uniquely interesting (though occasionally shocking to delicate male ears), splendidly written and touchingly acted by Pat Quinn, Kelly Bishop and others. In the shrink scenes, the traumatic childhood memories have to do with menstrual periods rather than (in male films) the day you were cut from the

varsity.

Mazursky skimps on the backgrounds of the characters, all of whom seem better off than most of us and hard to identify with (let's see if we can be miserable on \$50,000 a year). But he tries to connect personal miseries to general social malaise ("There are no more causes . . . we could use a good war").

In sum, "Woman" is a sympathetic secular view of a deep moral morass. It wants to help, it identifies some soft spots, it enlightens about the problems of women deprived of direction and self-esteem. But finally it offers little real consolation. [Rating: B—objectionable in part for all.]

## —tv films this week—

PLAY MISTY FOR ME (1971) (ABC, Friday, April 28): An adult horror flick of the knife-wielding mad-woman genre with Jessica Walter as the crazy lady and Clint Eastwood and Donna Mills as the intended victims. Moderately heavy and unsubtle as directed by Eastwood, but there is also some nice photography of California's Big Sur country. Not recommended.

SKY TERROR (1972) ABC,

Sunday, April 30): Called "Skyjacked" in its original theatrical run, this is a mindless but mildly diverting thriller about a madman who hijacks Charlton Heston's 707 jet and forces it to penetrate Soviet air space with disastrous results. The good cast has too much of a pabulum script and most of the detail on skyjacking has been severely outdated by real events. Satisfactory entertainment for those who don't care too much.



SPRING MUSICAL AT RITTER—Amy Studer and Kent Blandford rehearse a scene from the spring musical, "Making a Celebration," to be presented Friday and Saturday nights, April 28 and 29, at 8 p.m. at Ritter High School auditorium, Indianapolis. Tickets are \$2 for adults and \$1.50 for children.

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