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JUNIOR SCIENTISTS—Although they were not among the over-all winners, the three young 'scientists' pictured above were competing strongly in the annual Archdiocesan CYO Science Fair held this past weekend at Little Flower parish, Indianapolis. At top, Teresa Williams of Our Lady of Mount Carmel School, Carmel, proudly displays her project on the Circulatory System; at left, Lisa Fells, Holy Spirit School, Indianapolis, talks with a judge about her project on the effects of marijuana; at right, David Santes, St. Michael School, Indianapolis, defends his project on Non-Phosphorous Detergents. (Criterion photos by Fr. Thomas Widner)

inside this week

a special Criterion supplement

celebrating **Vocation week** march 11-17

(see pages 11-26)

Science Fair

Jerry Dierckman and Tony Eckstein, St. Louis parish, Batesville, and Greg Bakeis, St. Barnabas parish, Indianapolis, won the over-all awards in the eighth grade physical and biological divisions, respectively, in the 1979 CYO archdiocesan science fair, Sunday, March 4, at Little Flower.

They were awarded the J. Earl Owens Scholarship, a CYO campership and a trophy.

Joe Trumpey, St. Luke parish, Indianapolis, won the over-all in the seventh grade physical division and Holly Gray and Shannon Hiatt, Immaculate Heart parish, Indianapolis, placed first in the seventh grade biological division.

More than 3,500 grade school pupils participated in the various science fairs at parish schools throughout the archdiocese. (See page 29)



CUB REPORTER—Peter Feuerherd, 22, has joined the news staff of *The Criterion* this past week. A December graduate of St. John's University, New York, Feuerherd will be doing local reporting. His undergraduate major was in theology with a second major in history. Feuerherd has worked summers with the Glenmary fathers in Appalachia and in the inner city in Brooklyn, N.Y. While a senior in high school, he also served on his parish council in Garden City, L.I., N.Y. (Criterion photo)

Pope talks to seminary rectors

VATICAN CITY—The "first priority for seminaries today is the teaching of God's word in all its purity and integrity, with all its exigencies and in all its power," Pope John Paul II told rectors of English-language seminaries in Rome.

The pope received the rectors in audience March 3.

"The word of God—and the word of God alone—is the basis for all ministry, for all pastoral activity, for all priestly action," he said.

The pope said that seminarians of today must be trained in God's word if they are to be

Trip to focus on oppressed Polish Church

by John Maher

VATICAN CITY—The trip by Pope John Paul II next June to his native Poland focuses world attention on a nation which, despite its official atheism, is profoundly Catholic.

The protracted negotiations over the dates of the pope's trip highlighted the delicate nature of church-state relations in Poland.

Originally, the pope wanted to return home in May, when Poles will celebrate the 900th anniversary of the death of St. Stanislaus.

The saint—one of the first bishops of the pope's home diocese of Cracow—is patron of Poland. The pope as archbishop of Cracow had been involved for several years in preparation for the centenary.

BECAUSE St. Stanislaus was killed for criticizing the rule of a Polish king, he has traditionally been a symbol of church independence from the state. Officials of Poland's Communist government objected to centering the papal trip on the centenary of St. Stanislaus fearing it might become a rallying point for opponents of the government. The Catholic Church has been a powerful critic of

government policies, especially restrictions of religious liberty.

Communist officials insisted on deleting a reference to St. Stanislaus as a symbol of national values from a letter by the new pope to the people of Cracow at Christmas time. The editor of the Cracow Catholic paper refused to publish the letter rather than submit to the government's censorship.

The pope has accepted the view of some of the Polish bishops that the government's position on the timing of the trip should be accepted so that the trip would not have to be sacrificed.

The Polish church's criticisms of the government have continued since the election of history's first Polish pope last October.

AFTER RETURNING to Poland from the pope's inauguration, Cardinal Stefan Wyszyński of Warsaw complained that the church lacked access to the general communications media.

"A unique exception up to now was the direct transmission by radio and television of the ceremony for the beginning of the pontificate of John Paul II," said Cardinal Wyszyński.

The cardinal lamented also restrictions on Catholic newspapers and the ban against the formation of Catholic associations to perform social work.

In November, Cardinal Wyszyński called for an end of censorship and other restrictions on the Catholic press.

In the same month, 42 priests of the diocese of Przemyśl protested against the drafting of seminarians.

The priests said the government was violating an agreement made in 1950 not to require seminarians to do military service until after they completed seminary studies. The

priests threatened to go on a hunger strike to dramatize their protest.

These protests are joined by the continuous efforts of the government to dissuade the population from practicing Catholicism. So far those efforts have failed. Despite hardship inflicted on professing Catholics at school and on the job, 80 to 90 percent of them attend Sunday Mass.

AUTHORITIES HAVE tried scheduling attractive outings for students and factory workers on Sundays to discourage attendance at Mass. In some occupations, the government has made Sunday a day of work.

But people still flock to churches on Sunday, as to the flimsy shelters set up to protect outdoor altars from bad weather. Hundreds of thousands of residents of the drab new industrial suburbs must attend Mass outdoors even through cold and rainy seasons because the government will not permit the building of a sufficient number of churches.

Restrictions on the church are numerous. Parochial schools do not exist. Catholic youth and lay organizations are banned. The church is almost entirely blacked out from the news media and is given no access to state-controlled radio and television for broadcasting religious programs. Catholic newspapers, books and magazines are strictly limited in what they can print and in the quantity published.

Openly professing Catholics rarely have a chance to advance to important posts in local or national government. Executive posts in most major industries and professional fields are closed to Catholics.

THE GOVERNMENT, however, has not broken the firm links between the bishops and (See POLAND on page 4)

45th day near in legislature

Monday, March 12 marks the 45th Session Day of the 1979 Indiana State Legislature. With that session day all bills which have not been released from their house of origin no longer have the possibility of becoming law. For bills monitored by the Indiana Catholic Conference that means 19 of 24 bills have either already died or require action by the end of Friday's (today) session.

Of the 19 bills two had been opposed by ICC and died in committee. Seven bills supported by the ICC had no committee action and one was defeated in committee. Nine more have been voted out of committee and await final floor action. Five bills have passed out of their original house.

Among the bills not yet called down by Speaker of the House Kermit Burrows at the beginning of the past week were: H.B. 1619 (Poor Relief), H.B. 1241-2-3 (Landlord-Tenant), H.B. 1039 (Women-Infant Care) and H.B. 1322 (Tax Credit). The Speaker has absolute control over which bills are finally called down for a vote.

AMONG the bills being watched are four concerned with abortion. H.B. 1414 which would prohibit the use of government funds for abortions except to preserve the life of a pregnant woman is awaiting a final vote. S.B. 122 which would make abortion insurance coverage optional passed the Senate 38-9 a week ago and now moves to the House. H.B. 1905 the Adoption-Abortion Alternative bill is regarded as dead in committee. S.B. 449, Life Support Centers, had not yet been heard as of Monday of this past week.

H.B. 1068, Penalties for Alien Employment, a bill which the ICC opposed received no committee action and is considered dead. H.B. 1689, a bill setting forth public school responsibility for education of the handicapped passed the House 88-5 and now goes to the Senate. H.B. 1180 (Pupil Screening Vision and

Hearing) remained on second House reading as of Monday.

THE BILL which would codify juvenile justice laws, H.B. 2107, passed the House 83-6. H.B. 1974 opposed by ICC would have provided offices for services delivery of the juvenile code but is considered dead. All three bills dealing with Landlord-Tenant relations (H.B. 1241-2-3) were awaiting a final vote in the House as of Monday. H.B. 1695 was defeated in Labor Committee 6-5. It would have provided a pay schedule and bonus for migrant labor.

H.B. 1312, Energy Assistance to the Elderly, passed the House 98-1 and has been assigned to the Senate Finance Committee.

Strong floor lobbying by Legal Services Organization and ICC helped secure 47-0 passage in the Senate of S.B. 457 which provides elderly income protection for Medicaid costs. S.B. 316, Food Stamp Locations, had no Republican sponsorship and is thus considered dead due to lack of action on the part of the public policy committee.

ICC WAS the only organization speaking and lobbying for H.B. 1063 and 1322 both of which provide tax credit for tuition fees and contributions for non-public school children. Due to heavy fiscal impact H.B. 1063 was not called down for a vote in Ways and Means committee but H.B. 1322 passed out of committee 10-8. As of Monday H.B. 1544 providing free textbooks for needy students was on second reading.

Considered dead is H.B. 1038 (Funding for County Public Health Services). On second reading Monday was H.B. 1039 (Women and Infant Children Program). Also considered dead are H.B. 1095 and S.B. 206. The former would have provided breakfasts for needy public school students and the latter would have established a nutrition advisory council. H.B. 1619 (Reform of the Poor Relief System) was on second reading.



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adequately prepared to take up the challenge of Vatican Council II.

The pope stressed also the importance of ecclesiastical discipline, saying this requires a suitable atmosphere for reflection.

The pope said he was convinced that "through the grace of God, the great discipline required for seminaries will be achieved and joyfully maintained."

"And the reason for all of this is found in the impelling love of Christ and his brethren. The sacrifice, effort and generosity entailed in the preparation for the priesthood have meaning only if they are done 'propter regnum dei' (for the sake of the kingdom of God)," he said.

"When the word of God is seen as basis of all seminary life and training, and when the great discipline of the church is embraced by the seminarians as a service to charity, the seminaries themselves become, in the words of Paul VI, 'houses of deep faith and authentic Christian asceticism, as well as joyful communities sustained by eucharistic piety,'" said Pope John Paul.

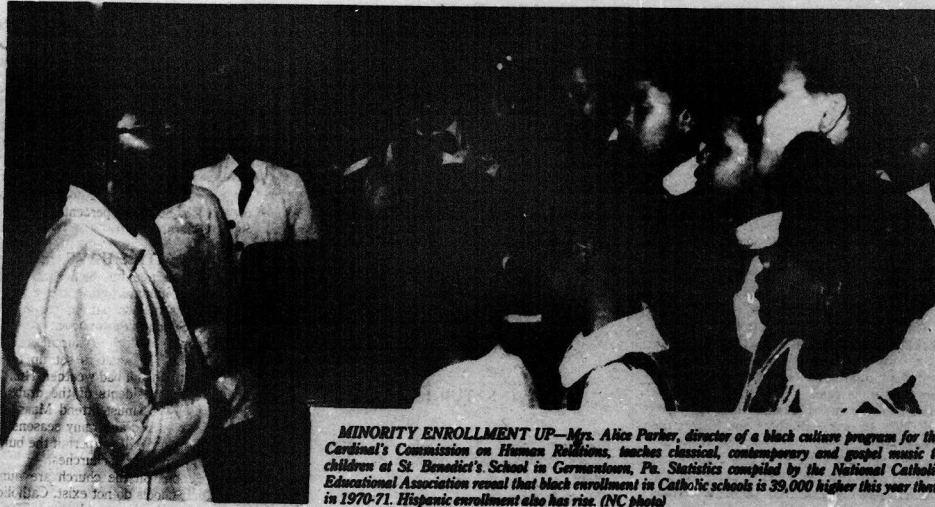
Among the rectors present were those of the English, Scottish and Maltese colleges.

Review verdict order

WASHINGTON—The U.S. Supreme Court has ordered a district court in South Carolina to review a verdict which blocked prosecution of a South Carolina abortionist for murder following a 1974 abortion. Although it is not known at this point what the lower court will do, the Supreme Court's March 5 decision does reopen the possibility that Dr. Jesse Floyd of Columbia, S.C., will stand trial in connection with the death of a baby boy who died 20 days after being aborted by Dr. Floyd.

'Breakaway' synod held

SAN ANTONIO, Texas—Taking what they called "a major first step" toward formal ties with the Roman Catholic Church, some 50 Anglican clergymen and lay persons displeased with the Episcopal Church gathered in San Antonio for an "international synod." "There has always been an element of yearning for reunion with Peter," said the Rev. Albert J. DuBois, senior priest of the Pro-Diocese of St. Augustine of Canterbury.



MINORITY ENROLLMENT UP—Mrs. Alice Parker, director of a black culture program for the Cardinal's Commission on Human Relations, teaches classical, contemporary and gospel music to children at St. Benedict's School in Germantown, Pa. Statistics compiled by the National Catholic Educational Association reveal that black enrollment in Catholic schools is 39,000 higher this year than in 1970-71. Hispanic enrollment also has risen. (NC photo)

Church rallies for medium and message

by Peter Feuerherd

That seer of modern communications, Marshall McLuhan, once wrote "the medium is the message." This famous aphorism could be considered the rallying cry of the Church's effort to spread the ancient message of the Gospel through the medium of modern communications.

The United States Catholic Conference has announced a Communications Campaign designed to extend the work of the Church in the mass media. The American bishops have suggested May 27 as the Sunday when collections will be taken all over the country for the support of this effort. Archbishop George J. Bishop has approved the date for this diocese.

THE PROGRAM for the Campaign will be developed through the testimony of four regional public hearings, one of which is scheduled for Chicago on March 14 and 15. Charles J. Schisla, director of the Office of Communications for the Archdiocese of Indianapolis, will participate in the Chicago conference.

The major concern of the Church in the communications area, according to Schisla, should be in "media relations." He defines this as a greater commitment on the part of the Church to recognize the influence of mass media, especially television, in communicating moral and religious values. Schisla, a graduate of Butler University with a degree in radio and television, was involved in the production and news departments of Channel 13 for six years before he joined the diocesan staff in 1968. He says that the Church should make an effort to influence the network news and entertainment programs.

"More of the Church's presence should be in television news," citing the March 5 CBS "60 Minutes" report on Father Bruce Ritter, the director of Covenant House, a program designed to give shelter and support to the countless young victims of New York's multimillion dollar sex industry. "That's the kind of thing, showing the good that the Church does, that ought to be on television. There is a lot of good hard news in the Catholic Church," he added.

IN THE AREA of television entertainment, Schisla points to the "Lou Grant" program. It recently received an award from the Christophers, a leading Catholic communications organization, as a program that deals sensitively with human issues. "The shows don't have to have a narrowly parochial religious basis," Schisla claims, "but a

program like 'Lou Grant' does illustrate human values in a positive way. There's a place for Sunday morning public affairs programs, but we don't have to limit ourselves."

Most of the work of the archdiocesan communications office is directed at working with the local media. The local media, he declares, is cooperative—with the notable exception of Channel 8—in granting free time to Church groups as part of their commitment to serve 'the public interest,' which is the basis for the licenses of the stations, as established by Congress in the Federal Communications Act of 1934.

Schisla is concerned, however, with the increasing use of paid religious programming which many stations use to fulfill their public affairs obligations while at the same time not having to lose advertising revenue. He explains that civic interest is not a prime concern of "television stations owned by conglomerates where the bottom line is profit and where there is little local control. The stations of this community, however, have done a pretty good job over-all."

WHAT ABOUT programs that illustrate little moral sensitivity and are offensive to religious values? Even these programs, Schisla points out, can be a valuable learning experience. "There can be something learned from any television show. We should confront ourselves by asking, 'Is that how society is?' or 'Is this a world that television has made up?'"

Influence on programming decisions can be exerted through the writing of letters. If a show is offensive, says Schisla, "take time to jot down a note to the networks. The number of people that write are minimal—maybe one in 5,000 viewers—so each note carries a lot of weight."

Schisla, however, emphasizes a more positive approach. "People ought to support those programs that do handle religious values sensitively. You're not going to get very far by not understanding the people you deal with. We'll convince people with support. The impact is significant when quality programs like 'Lou Grant' are given awards. We should harp on the positive things that the media does, knowing that it is necessary to stand our ground on occasion."

National Catechetical Directory published this week in Washington ceremonies

by Stephenie Overman

WASHINGTON—The National Catechetical Directory, "Sharing the Light of Faith" is not the Baltimore Catechism, but those who prepared the directory hope for the same kind of instant recognition that the catechism has achieved over the years.

The directory was introduced at a press conference at the Washington headquarters of the U.S. Catholic Conference March 5. Publication date is March 6, after five years of preparation.

Msgr. Wilfrid H. Paradis, director of the project and secretary of education at the U.S. Catholic Conference, said, "This is the first directory in the history of the church in the United States," and the first in the world to request and receive approval from the Holy See.

Msgr. Paradis said he doesn't believe the directory will ever be fully implemented, "not the whole thing in the whole church," but within five years there will be "a fair degree of implementation."

THE VAST MAJORITY of people in the church are not familiar with it," Msgr. Paradis said. "I would like to see the day come when it is as familiar as when you say 'The Baltimore Catechism.'"

It's another era now, Msgr. Paradis said. "You don't work off a catechism, you work off a catechetical directory."

What's the difference? "The directory is global—a catechism is one part of that. A catechism—ordinarily deals only with the content of the Christian message. The directory deals with the content, the process, the methodology, resources, roles, responsibilities, cultural milieu."

SISTER MARIELLA Frye, coordinator for implementation of the directory, said the years of consultation will help the document, which governs the content and methods of Catholic religious teaching at all levels in the United States.

"It involved thousands of people who now have a vested interest in the directory and are

Forty years marks state CCW meet

TELL CITY, Ind.—The Archdiocesan Council of Catholic Women will mark its fortieth anniversary when the state convention convenes here on Wednesday and Thursday, March 28 and 29. The convention theme, "Hope of Tomorrow," will focus on women's concerns in the areas of family living, the International Year of the Child and personal growth. The Tell City Deanery is the host council.

All activities for the convention will be held at the American Legion Club beginning with registration on Wednesday at 1 p.m. Thursday's program commences with registration at 8 a.m. Mrs. Louis Krieg, archdiocesan president of Indianapolis, will preside at the sessions.

The keynote speaker for the state dinner on Wednesday evening will be Miss Cathy Elpers, psychologist on family affairs. Her text is titled "The Important 'You.'"

In addition to Miss Elpers, other speakers include Father Eric Lies of St. Meinrad Archabbey; Thomas Morgan, director of Archdiocesan Social Ministries; Mrs. Robert Brown, youth chairman for the Indianapolis Council of Catholic Women; and Benedictine Sister Jacqueline Kissel of Rockport.

A series of Father John Powell's films will be shown on a "Shaping of Lives" seminar and the representative from the American Cancer Society will give a film presentation on breast cancer.

The convention will close with a celebrated liturgy on Thursday afternoon.

Registrations must be made with Mrs. Tim O'Connor, 1213 Tenth St., Tell City, IN 47586 by Thursday, March 22. The fee for both days is \$14. For Wednesday only the fee is \$7.50 and Thursday only, \$6.50.

Mrs. Joseph Deville, president of the Tell City Deanery Council, is the general chairman for the event.

part of the development," said Sister Frye, a member of the Mission Helpers of the Sacred Heart.

Sister Frye announced plans to coordinate implementation efforts, involving the National Catholic Educational Conference, the National Conference of Diocesan Directors and the Organization for the Continuing Education of the Roman Catholic Clergy.

She said audio-visual aids have been prepared to put the directory in historical perspective and that commentary on the document is planned.

"It gives us a deep understanding of what catechesis is all about," Sister Frye said. "It's more than instruction. That broader connotation is woven through the directory. It says over and over—catechesis is a life-long process. Adults are often not aware they need on-going catechesis. They must be made aware of their own need. They must be made aware that catechesis is the responsibility of the entire faith community, not just the teachers."

question box

Why are priestly vows less binding than marriage?

by Magr. R. T. Boaler

Q. Please explain for many of us why the vows taken at ordination seem so much less binding than those taken at a marriage. Priests seem able to leave the ministry almost at will, marry and receive the sacraments. Imagine marriage vows being dispensed so freely and others entered into in good standing. Something is rotten somewhere.

A. I sympathize with you and others who are puzzled over what does seem to be unfair discrimination. Vows are solemn obligations for priests, Religious or married couples, so that it would seem that what is fair for one should be fair for the others.

However, the Catholic Church sees an enormous difference between the vows the Church imposes and those God imposes. The permanency of the Christian marriage bond is something the Church sees as determined by God, whereas the permanency of the obligation of celibacy imposed upon diocesan priests or of the vow of chastity for Religious is a discipline the Church creates and regulates.

A diocesan priest does not make a vow of celibacy in the strict sense, he accepts the



obligation of lifelong celibacy and the understanding that the priesthood constitutes an impediment to marriage when he accepts orders. Permission to cease functioning as a priest and to marry is a lifting of the obligation to celibacy and the impediment.

The Church should eliminate the obligation of celibacy for priests in the Latin tradition, as is already the case in the Eastern Church united to Rome. The Church, on the other hand, does not think it possible to eliminate permanency from the Christian marriage vow. Religious priests, Brothers and Sisters do, indeed, make permanent vows, but these are created and are subject to the Church and entered into with the understanding that the Church may dispense from them for serious reasons.

There is a difference, therefore, but the whole Church agonizes today over the plight of those whose marriages just seem to die and are forced to lead difficult lives alone or find themselves in successful second marriages unable to receive the sacraments. Provided they remain faithful to the Church, these persons can be strong witnesses to the permanency in marriage. Their life is not easy, and they need understanding and support from their fellow Catholics, especially the clergy.

Many of them can be helped by church marriage courts, which more and more

recognize that unions are invalid because of personality defects. Church lawyers and theologians are discussing the possibility that a marriage can die and may no longer be an impediment to another marriage. Reunion with the Orthodox churches, which have always permitted second marriages for the offended parties in broken marriages, would demand some rethinking on the part of the Catholic Church.

Discussion is going on, but it must necessarily be slow and careful at a time when the sanctity and permanency of marriage is challenged everywhere. Those who are suffering witness to the Church's defense of Christian marriage can find some consolation from the fact that at least their problems are being seriously considered.

Q. Has there been any change in church law concerning what is to be done when the Eucharist

accidentally falls to the floor? What should be done by priest, extraordinary minister or communicant?

A. The directions in the new Sacramentary are as follows: "If a host or any particle should fall, it is to be picked up reverently. If any of the precious blood spills, the area should be washed and the water poured into the sacarium." (The sacarium is a special sink that empties into the foundations of the church.) The host should be picked up by the one distributing. A host that has been dampened by the tongue of the communicant is placed in a small container with water and when dissolved poured into the sacarium. A host dropped without touching the communicant is usually consumed by the one distributing Communion, not picked up and given again to the communicant.

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Poland (from 2)

the laity. About 85 percent of Polish youngsters attend parish religious education classes.

Blocked from communicating with the faithful by television, radio or a widely circulated Catholic press, the bishops make the most of pilgrimages, special spiritual exercises and retreats.

Communications between members of the closely-knit bishops conference are also difficult. The bishops, therefore, have six plenary meetings a year. This is three times the number held by most national conferences. At these meetings they draft pastoral letters which are read from the pulpit of every church in Poland.

Development of the laity's role in the church has been hampered somewhat by government restrictions on lay organizations. The church is still heavily dominated by clerics.

POLISH SEMINARIES are full. Vocations to orders of women Religious are numerous. Unlike other European churches, the Polish church continues to read abroad hundreds of missionaries. In some cases, the government turns a blind eye when a bishop exceeds the number of seminarians allotted by the state to his diocese.

The Polish church is often criticized as monolithic, but the nation's bishops say they have no choice but to form an ironclad unity against the Communist government.

Under Pope Paul VI, the Polish bishops received certain broad freedoms to make their own decisions and plan their own strategy against the hostile government.

Well-informed Vatican sources say Cardinal Wysynski, not Paul VI, appointed Poland's bishops.

Because many Polish bishops were skeptical of Vatican dialogues with Polish Communists, Pope Paul was forced to restrict Vatican diplomats.

In recent years, the chief Vatican negotiator in Poland, Archbishop Luigi Poggi, spent most of his time during visits to Poland with the country's bishops rather than with Communist officials.

In 1977 Cardinal Wysynski began a series of unprecedented private talks with Communist Party leader Edward Giersek. The talks broke down, however, and the church is still struggling to head the government's drive to use it as a legal institution.

What affects the visit of a Polish pope to his native land will have on church-state relations remains to be seen. The visit is certain to stir wild enthusiasm among the Polish people.

Gospel reflects on test and transfiguration

MARCH 11, 1979
SECOND SUNDAY OF LENT (B)

Genesis 22:1-2, 9, 10-13, 15-18
Romans 8:31-34
Mark 9:2-10

by Rev. Richard J. Butler

Paul sums up the question very simply: "If God is for us, who can be against us?" For Paul, once converted, accepted the gospel with a totality and a simplicity that put all the questions of life into a single focus. God sacrificed his Son for our sakes; would he not grant us all things besides?

The liturgy today emphasizes this point of Paul's offering us, firstly, a reflection on the

test given to Abraham to sacrifice his son; and secondly, a reflection on the transfiguration in which the sonship of Jesus is announced.

Relating the two reflections can give us some understanding of the sacrifice of Calvary. The scene of Mt. Tabor can seem far removed from Calvary. It is the beautiful high moment of the process of Christ's ministry; it is the climax and the simple expression of affirmation. True, Jesus forecasts another direction; but for the moment, it is an hour of triumph.

NOT SO the scene as Abraham walks to the point of holocaust in the land of Moriah. This is the depth of anguish and a point of utter confusion. He is asked to take his own son and to surrender him to a bloody sacrifice.

The distance of time can sometimes blunt the bloodiness of that scene, but little can dull the understanding of a father's love for his son. Abraham responded with faith. God spared that son.

But now, Jesus turns to Jerusalem, and while the Father affirms the sonship of Jesus, he will not spare his Son the blood and sacrifice. So accustomed are we to reflecting on the unbloody celebration of that sacrifice in the Eucharist that we can forget the bloody nature of the event itself.

The God who affirmed the sonship of Jesus in the beauty and quiet of Mt. Tabor now accepts the fullness of death in blood of the same Jesus on Calvary.

New life comes to each of us as we celebrate the memorial of Calvary in thanks and praise. This is what we are called to do each Sunday at Mass. In the Eucharist we re-present that sacrifice now in an unbloody manner and we share the fruits of its victory.

The God who sacrificed his Son for our sakes now grants us all things besides—even a sharing in the life of that Son.

the Saints

St. JOSEPH



AFTER MARY, ST. JOSEPH IS OUR GREATEST INTERCESSOR

ST. JOSEPH WAS BORN OF THE ROYAL FAMILY OF DAVID. BUT HE LIVED IN OBSCURITY AS A CARPENTER WHEN GOD CHOSE HIM TO BE FOSTER FATHER AND GUARDIAN OF JESUS AND MARY, THE VIRGIN MARY. SCRIPTURE TELLS US JOSEPH WAS A JUST MAN: HE WAS INNOCENT, PURE, GENTLE, PRUDENT AND LOVED SILENCE. JOSEPH WAS OBEYENT TO GOD'S CALLS AND BORE INTERIOR SUFFERING MANY TIMES: WHEN HE COULDN'T UNDERSTAND HOW MARY COULD BE WITH CHILD UNTIL AN ANGEL EXPLAINED; AT THE PRESENTATION OF BABY JESUS IN THE TEMPLE WHEN SIMON FORETOLD A SWORD WOULD PIERCE MARY'S HEART; WHEN THE HOLY FAMILY FLED INTO EGYPT TO ESCAPE HEROD'S CRUEL SLAUGHTER OF INFANT BOYS, AND AT THE LOSS OF THE CHRIST CHILD FOR THREE LONG DAYS. AS NO FURTHER MENTION IS MADE OF ST. JOSEPH, HE MUST HAVE DIED BEFORE THE MARRIAGE AT CANA AND THE START OF JESUS' PUBLIC MINISTRY.

HE IS ESPECIALLY INVOKED FOR THE GRACE OF A HAPPY DEATH. HE IS ALSO PATRON OF THE UNIVERSAL CHURCH.

THE FEAST OF ST. JOSEPH IS CELEBRATED ON MARCH 19.

CRITERION

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opinions and comments

Feels sense of spiritual growth

To the editor:

This letter is in response to an article which appeared in The Criterion on Feb. 2. "Catholic education can be found in Catholic colleges too, can't it?" In this article, Father Widner asked "whether or not Catholic colleges have any value at all as centers of religious faith for 18-to-22 year olds."

As a member of this 18-to-22-group and a sophomore at Marian College, I feel compelled to give my answer to his question—a question I have asked myself on more than one occasion.

When I was a senior in high school, I received letters from numerous colleges urging me to give their school a try. Large universities promised modern classroom facilities and endless opportunities for an exciting college social life. Then, upon graduation from such a top-name school, I could almost be assured a fulfilling position in the working world. Why then need I look further?

My high school guidance counselor, being more far-sighted than I, anticipated my needs and suggested I apply at Marian. Even before doing so, Marian began expressing an interest in me. Marian made no sales pitch. It needed none. This does not mean the college lacked identity. Its identity lies in the people who are the college.

I came to the realization that the college needed me as much as I could benefit from the college. Father Widner referred to the life entered at Marian as being like that of a

family. I also feel that "personal rapport" between faculty and students. If Father Widner meant to imply that Marian's family atmosphere did not supply the "inner strength" he needed to be able to "step into the secular world without fear," I believe he is an exception to the rule.

The courses offered at Marian are of a wide variety, though perhaps not as specialized as in large, public colleges. To boast such specialized education is not the goal of a liberal arts college. Rather, the curriculum strives to produce a well-rounded individual, one who gets a taste of everything, along with classes in his major field of interest.

Marian, as I'm sure is the case at St. Mary-of-the-Woods and other Catholic colleges, goes one step further in its curriculum. Along with academic achievement, it is possible, nay, probable that the student feels a sense of spiritual growth. The education and the faith complement each other. This is what leads to the "concern for one another" evident in the classrooms as well as the dorms. Concern is not something one can buy at the college bookstore or learn from a textbook. At Marian College, it is lived.

Eileen Herbert
Marian College

Indianapolis



Charismatics experience spiritual gain

To the editor:

I would like to reply to Monsignor Boeler's column of February 9th, regarding the "Personal Savior, Born Again" concept. In replying, I can only express what I have learned and experienced in the Catholic Charismatic Movement. I do not know about Pentecostal Movements in other churches. I can only assume that some of these things apply there also.

In the Catholic Charismatic Movement, I wish another name could be given to this movement in the Church, because it seems to set them apart. For now it will have to suffice) there are young people who had felt rejected and unloved and turned to alcohol or drugs, or stealing, etc. and through an experience of being "Born Again," if you will, which is only an expression for a "new life in Christ," have found that God really loves them and they have changed their lives because of a real knowledge and belief in this Love.

Divorced people, lonely people, old people, who found the circumstances of their lives almost unbearable with suffering have found peace and are able to handle their lives because of the real knowledge that Jesus Christ loves them and cares about them. People who were secure in their faith who have felt God pull them ever closer to Him and have the certainty of knowing that He is there. Of course, these people are going to be "enthusiastic," but they also have their "deserts," as the saints did. But like the saints (whom many of them try to follow) they have their "sunrise" again.

And then there is Fr. Francis McNutt, a Ph.D., a lawyer and teacher, who has been the instrument of healing people physically and spiritually, and who has written books to document some of these healings, who teaches about the power of the Holy Spirit and the everlasting love of a personal God.

Can what he teaches be discounted? Certainly, we could not say his is an "emotional" experience. (However, I have heard one priest say, "When God touches you, you are going to be emotional!") If we do, then we must say

that such people as Belgium's Cardinal Suenens and Bishop McKinney of Grand Rapids, and many other bishops and hundreds of priests throughout the world are having an "emotional experience." No, rather what they are having is a "spiritual experience" that is so powerful that it is changing lives and manifesting God's love for his people in wonderful ways.

Dramatic changes can be frightening to people, but "The Spirit moves where He will." They are so dramatic some times that some people can't believe it can happen, and refuse to accept what they cannot understand intellectually, and yet, if they do open their hearts to the Holy Spirit, intellectual understanding is given to them. It is only in refusing to accept the invitation of the Holy Spirit that they are intellectually deprived of that understanding.

Your warning to Catholic Charismatics was well-intentioned but unnecessary. Charismatic Catholics do not try to "manipulate" God. They are constantly striving to always accept His Will and let Him lead them. They have no desire to start a church of their own; they are tied securely to the Catholic Church with their priests and bishops preaching allegiance to the Pope and the Church's teachings and fidelity to the belief in the Divine Presence in the Blessed Sacrament.

Should we tell these people that it is all a mistake, that what they are experiencing is only an emotional thing, so that they will give up hope and gradually return to their "old" lives? There is no way they can deny this spiritual experience!

Dear Monsignor, I lovingly challenge you to put aside your books about "enthusiastic, pietistic movements" and come to the conference at Notre Dame this summer and see for yourself the "wonderful things that God has wrought!"

Rosemary Welch
"A Boeler Fan"

Indianapolis

LaRoche assesses Brusselmans talk

To the editor:

I attended the Dr. Christianne Brusselmans Seminar on Feb. 24 and was trying to total in my mind the entire scope of the seminar. It seems to me she had such a wide vision but more than that, it was no less than what we've already been doing for so many years, evangelizing the church to the church.

Paul says there is but one thing to preach, Christ Jesus crucified. Jesus is all that anyone of us needs—individually and as a whole body. He is our healer, uniting, forgiver, our source for whatever, today and tomorrow. He remains the same, yesterday, today and tomorrow, forever.

Jesus is our common unity and will make our

community in our parish once we've let him raise our individual dead hearts to life. When it begins with me and you individually, it will touch our entire lives. Jesus will change us, because we no longer rely on ourselves to do the changing.

Once we've accepted that Jesus died individually and rose individually for you and your sins as well as mine, then we have something unique, life changing and world moving, to give our dead church and our dead world.

Let me preach nothing but Jesus' death and resurrection for me, for you and for everyone! That's ALL we need.

Theresa LaRoche

Indianapolis

Father Survil fears for Nicaraguan resisters against Somoza regime

To the editor:

The Costa Rican priest who presided at the funeral of the young Nicaraguan guerrilla on Feb. 11, addressed a congregation made up in part, surely, by other resisters. He said in his sermon that perhaps many more of them would have to die in the armed struggle against the Somoza dictatorship.

My pacifist sensibilities were shocked to hear it come over the radio put that bluntly, but I suppose many an American priest said much the same thing at the funerals of U.S. soldiers during World War II.

Here in Costa Rica opinion on developments in Nicaragua is not fully unified, however, leading the editor of the Archdiocesan weekly, *Boa Católica* (Feb. 4, 1979) to say:

"It bothers us to think that there are so many who believe that by supporting the guerrilla movement which is battling Somoza, one thereby supports communism. Those who are so convinced even use this as an excuse to harass the guerrillas. The enemies of Somoza are not enemies of his regime because they are

communist. They are its enemies and want its downfall because it's a dictatorial regime with absolutely no respect for human rights."

The editor concludes by saying something every pro-Somoza U.S. congressman such as John Myers and Bud Hillis should be hearing from their constituents:

"And those who purport to support this regime, also champion its crimes and thereby make themselves accomplices to the massacre and humiliation of a people who deserve better treatment."

Some of your readers may believe that Carter "did the right thing" vis-a-vis Nicaragua recently when he announced new sanctions against Somoza. Lest they get overly optimistic they should know that there was little enthusiasm registered at the recent Conference on Human Rights held right here in San Jose.

Among the observations these seasoned jurists made to me was that Carter only applied these sanctions to satisfy his American critics and that he did it only after Washington had allowed Israel to arm Somoza to the teeth, and that the sanctions are not all that rigorous after all.

Unless Washington gets a message from Indiana Catholics pronto, it looks like we'll be having many a Christian burial for young resisters here in Central America.

Fr. Bernard A. Survil,
Aparado G.

Puerto Limon, Costa Rica

Hopes readers express concern

To the Editor:

I hope your readers will take a few minutes and send an agram to President Ceausescu, Bucharest, Romania, or write to the Romanian Ambassador Nicolae Ionescu, Romanian Embassy, Washington, D.C., respectfully expressing concern about the consistent reports that Romanian citizens who publicly criticize the political or socio-economic situation, or criticize the treatment of ethnic minorities in Romania, are put into forced-labor camps on charges like "Leading a parasitic life," respectfully expressing concern for people who have criticized the government and are, therefore, being put into psychiatric hospitals under a false or non-existent psychiatric diagnosis; and expressing concern for religious believers, many of whom have been imprisoned for such things as praying in public and distributing literature.

Little actions can sometimes be of great help.

Richard Byrd

St. Petersburg, Fla.



the active list

DIRECTORSHIPS ANNOUNCED—Sister Marie Werdmann, currently at St. Bridget parish, Indianapolis, has been appointed director of the Office of Personal Growth, a new staff position of the Oldenburg Franciscan Sisters. In another new position, **Sister Claire Whalen** will serve as director of the Office of Ministry at Oldenburg. She is a member of the Marian College faculty.

ELECTED CHAIRMAN—Benedictine Father Daniel Buechlein, president-rector of St. Meinrad School of Theology, was recently elected chairman of the Association of Theological Schools' (ATS) National Advisory Committee for the Shalem Institute for Spiritual Formation. The committee's task is to plan a series of regional hearings and a national convention for faculties, spiritual directors and chaplains of students preparing for ministry.

IN LEADERSHIP POST—Sister Bette Wismann, a Franciscan sister from Oldenburg, is the new president of IDEAS (Indiana Developers of Enrichment Association for Sisters). The organization unites 12 congregations of women Religious in providing a forum for discussion of the challenges of aging and retirement.

Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation was recently elected president of the Indiana Interreligious Commission on Human Equality. He succeeds **Father Daniel Peil** of Holy Family parish in South Bend.

ST. MEINRAD MONKS HELP NATO EFFORT—

Two monks of the Benedictine Archabbey of St. Meinrad—**Father Geoffrey Gaughan** and **Father Hilary Ottensmeyer**—have played a leading role in an effort to create an advisory body on human rights within NATO (the North Atlantic Treaty Organization). Father Geoffrey, a captain in the U.S. Navy and director of religious affairs for the navy chaplain's office, was assigned to organize conferences of all NATO chiefs of naval chaplains to work toward the goal that human rights would be considered in the policies and programs of the 15-nation alliance. In organizing the conferences, Father Geoffrey selected Father Hilary to chair the sessions held in London and Berchtesgaden, Germany, because of his European educational background, his linguistic capabilities and his non-military status.

The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

march 9

The third annual Gaslight Gayeties sponsored by the south and east areas of the St. John Bosco Guild will be held from 8:30 p.m. to midnight at Roncalli High School, 3300 Prague Road, Indianapolis. The dance benefits the CVO. Advance tickets are \$3. Tickets at the door are \$3.50. Call Susie Kirdhoff, 786-7296, or Mary Jane Underhill, 357-6488, for reservations.

march 10

The Ladies and Knights of Cathedral parish, Indianapolis, will sponsor a birthday card party to celebrate the birthday of Father John Minia, Cathedral pastor. The event will be held in the Social Center, 1330 N. Pennsylvania St., from 1 to 4 p.m.

A liturgical music workshop will be held from 10 a.m. to 4 p.m. at Marian College, Indianapolis. The workshop is intended for parish choirs, directors, accompanists and all other interested persons. Registration fee is \$; and includes lunch.

The Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor a day on prayer at Our Lady of Grace Center, Beech Grove, from 9:30 a.m. to 4 p.m.

The Trinity Club of Chatham High School, Indianapolis, will sponsor its annual dinner dance at the Northside K of C Hall. The evening begins with cocktails at 7 o'clock with dinner at 8 p.m. Call Chatham, 251-1451, for information.

The meeting of Mother Theodore Circle, Daughters of Isabella, will be held at 1 p.m. at the K of C Hall, 13th and Delaware. Admission is \$1.25 for adults and 75 cents for students.

mar. 10, 11, 17

Programs of interest at the Children's Museum, Indianapolis, will be presented in the Lilly Theatre. They include:

► March 10: Midwest Children's Theatre Company in "Headlines: A Story of Vaudeville" at 11 a.m. and 2:30 p.m.
► March 11: Seven short movies from 2 to 3:30 p.m.
► March 17: A blend of choreography to show the story of black dance in America at 11 a.m. and 2:30 p.m. Tickets are 75 cents.

march 11

A Charismatic Mass will be held at Holy Name Church, Beech Grove, at 3

p.m. Father George Knab will be the celebrant.

The Ladies Court No. 109 of the Knights of St. Peter Claver will sponsor a day of recollection at St. Bridget Church, 801 N. West St., Indianapolis, beginning with Mass at 10 a.m.

The Indianapolis Chapter of the United Ostomy Association, a rehabilitation organization for people with ileostomy, colostomy and ileobladder surgery, will meet at 3 p.m. in conference room "B" at Winona Memorial Hospital, 3232 N. Meridian, Indianapolis.

march 11-12

The Academy of the Immaculate Conception, Oldenburg, will present two performances of its school play, "Life with Mother Superior," on Sunday at 2 p.m. and Monday at 7:30 p.m. in the ICA Auditorium. Admission is \$1.25 for adults and 75 cents for students.

march 12-13

Auditions for the musical, "Shenandoah," will be held at 7 p.m. for the Repertory Theatre at Christian Theological Seminary, 1000 W. 42nd St., Indianapolis. The show will open with the first of 15 performances on May 3. Any interested person is invited to audition.

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march 13

The Women's Club of Our Lady of the Greenwood will hold a card party-style show at 7:30 p.m. in the parish's Madonna Hall. Tickets are \$2.50.

mar. 11, 13-15

Archdiocesan parishes have the following Lenten programs scheduled during the coming week:

► March 11: Music recital by the choir of St. John Church, Indianapolis, under the direction of John J. VanBenten, at 5 p.m.

► March 11: The Families for Prayer program from 10 to 11:20 a.m. at St. Mary-of-the-Knobs parish, Floyd Knobs, with Father Steve Schafhelein as the speaker.

► March 11: At St. Paul Catholic Center, Bloomington, a lecture on "Ethics in Electronic Journalism" by Charles Scholz, director of the Catholic Communications Center, Indianapolis.

► March 13: Two speakers from the Louisville Curial at St. Mary-of-the-Knobs parish at 7:15 p.m.

► March 14: A Christian Living Series at St. Barnabas parish, Indianapolis, with Matt and Mary Eckrich speaking on

march 12

The second in a series of six reading workshops for middle and secondary school teachers will be held at Marian College, Indianapolis, from 4 to 7 p.m. The topic, "The Poor Reader," is geared for reading specialists and classroom teachers responsible for remedial instruction. The fee is \$10 for the session.

march 13

The monthly day of recollection for the Over-Fifty Program will be held at Fatima Retreat House, Indianapolis. Father Thomas Carey, pastor of Christ the King parish, will speak on "The Golden Girls and Boys."

The Ave Maria Guild will meet for a dessert luncheon at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Following the business meeting a white elephant auction will be held. Guests are invited to this meeting.

march 14

The public is invited to the monthly luncheon and card party at St. Mark parish hall, Edgewood Ave. and U.S. 315. Luncheon will be served at 11:30 a.m. with the card games following at 12:30 p.m.

The Indianapolis Symphony's Jani/Rock Ensemble will present a program in the Cecilia auditorium at St. Mary-of-the-Woods College at 8 p.m. The ensemble offers a program of ragtime, jazz, "big band" arrangements and rock selections.

David Bohman, attorney, will speak on "The Law" at the weekly session at St. Michael parish, 30th and Tibbs, Indianapolis, from 7:30 to 9:30 p.m. For information call Joan Doherty, 923-9857, or Frances McAvoy, 925-0622.

The Fatima Retreat League will present its annual spring luncheon at 11:30 a.m. at the Eastside K of C 1313 S. Post Road, Indianapolis. "Spring Shenanigans" with the Ladies a card party. The event benefits the Fatima Retreat House.

march 15

The westside meeting of the SDRC will be held at St. Gabriel parish, 6000 W. 36th St., Indianapolis, at 7:30 p.m. Father Con Rainoldi is the speaker.

march 16

Herron School of Art, Indiana University, Indianapolis, 1701 N. Pennsylvania, will present "1979 Student Show," a wide range of studies from the school's freshmen, sophomores, and junior students. The public is invited to the opening from 7 to 10 p.m. Gallery hours are from 9 a.m. to 7 p.m. on Thursdays.

Holy Cross

St. Patrick's

Dance

Saturday, March 17

Begins at 8 p.m.

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Donation—\$5.00 per person

Call for tickets and reservations

353-0573 or 637-9681

nesday when the hours are from 9 a.m. to 9 p.m.

March 16-18

A weekend retreat for divorced Catholic men will be held at the Crozier Ministry Center, 2820 E. Waller Road, Fort Wayne. There is a suggested fee of \$40 per person. Contact Father Pat Holkamp at the Center, 219-489-3521.

An Engaged Encounter weekend will be held at St. Thomas Center, Louisville, for couples planning to marry before July. For further information call 502-458-5253 or 502-452-6780.

The "Beginning Experience" for separated and divorced persons will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis. Call 317-557-7738 for the weekend program.

Father Fintan Cantwell and his team from Mount St. Francis Center near Albany will conduct a charismatic retreat at Fatima Retreat House, 5383 E. 56th St., Indianapolis. Call 317-545-7681 for complete information.

March 17

A "Shamrock Disco" dance will be held in St. Lawrence parish hall, Indianapolis, from 8:30 to 11:30 p.m. for youngsters age 12 to 18. Admission is \$1. The event is sponsored by the Junior Knights of St. Peter Claver.

The Kappa Kappa Psi School Parents Club will celebrate St. Patrick's Day with its annual dinner-dance in the school cafeteria, 3350 W. 30th St., Indianapolis. A corned beef and cabbage dinner will be served at 7:30 p.m., followed by dancing from 9 p.m. until 1 a.m. Tickets are \$10 per person. Contact persons are Dick and Helen Dowton, 926-5293, or call the school office.

The westside K of C Ladies Guild in Indianapolis will sponsor a St. Patrick's Day dance and smorgasbord beginning with dinner from 6:30 to 8:30 p.m. Dancing will begin at 9 p.m. For reservations, at \$14 per couple, contact

Rita O'Brien, 271-8925, or Mona Dunning, 244-2240.

A three-session class on the art of Ukrainian Easter egg decorating will be taught on three consecutive Saturdays by Zenovia Krawczuk of Bloomington at the Children's Museum, Indianapolis, from 10 a.m. to noon. The cost is \$7.50 for members and \$9.50 for the general public.

March 18

The regular monthly card party at St. Patrick parish, 938 Prospect St., Indianapolis, will be held at 2 p.m. Admission is \$1.

March 22

St. Joseph parish at St. Leon will host a day of recollection beginning with registration at 10 a.m. Father James O'Riley will be the conference leader. Reservations at \$2 may be made by contacting Mrs. Ronald Zimmer, Box 170, RR 5, Brookville, IN 47012, phone 317-576-3491. Deadline for reservations is Thursday, March 15.

St. Louis University alumni, parents of students and friends of the University will hold a dinner party at Stouffer's Indianapolis Inn, 2820 N. Meridian St. A cash bar will be open at 6:30 p.m., followed by the dinner at 7:30 p.m. Reservations should be sent with checks made payable to Fred M. Whelan, 5417 Roxbury Road, Indianapolis, IN 46226 by March 16. The dinner is \$9 per person.

March 23-25

"Key Events of Jesus' Life and His Apostles' Reactions" will be the theme of the women's weekend retreat at Fatima Retreat House, 5383 E. 56th St., Indianapolis. Jesuit Father Thomas Gedeon will be the retreat director. Reservations can be made by calling 317-545-7681.

socials

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

Reading workshops slated for March-April

The last in a series of three workshops designed to promote positive relationships between parents and children and parents and schools will be held in 10 Indiana cities in March and April.

Sponsored by the Division of Reading Effectiveness of the

Indiana Department of Public Instruction, workshop topics include reading activities for parents and children, study skills and habits, reading for understanding and fun with words.

The program originally was announced in October 1977 by

Harold Negley, State Superintendent of Public Instruction, under the general theme of "Read, Listen, Encourage: Have You Heard Your Child Today?" More than 1,000 teachers, parents and administrators participated in the initial planning sessions during the spring of 1978.

All workshops will be held from 1 to 3 p.m.

Locations and dates are as follows:

March 6: Bedford Junior High School, Bedford; March 7: Arsenal Technical High School Auditorium, 1500 E. Michigan St. at Oriental, Indianapolis; March 8: Hayworth

High School, 2501 S. Berkley, Kokomo; March 13: Administration Center, 961 Lafayette Ave., Terre Haute; March 15: Richmond Senior High School, Whitewater Blvd., Richmond.

April 4: Burgner Room, Administration Building, 635 S. Main St., South Bend; April 5: Hammond Tech Vocational High School, 5727 Sohl Ave., Hammond; April 9: Jeffersonville High School, 2705 Allison Lane, Jeffersonville; April 10: Plaza Park School, 7301 Lincoln Ave., Evansville; April 18: Fort Wayne Education Center, 1200 Barr St., Fort Wayne.

Support group aids parents of handicapped

To meet the special needs of parents of handicapped children, a concerned group of parents of mentally retarded children have formed TOUCH (To Our Understanding of Children's Handicaps). The parent-to-parent group is composed of parents of children enrolled in the Noble Pre-School of the Marion County Association for Retarded Citizens. They have received guidance and training from the staff of MCARC and the Methodist Hospital Genetics Counseling Center.

Purposes of the group are emotional support, factual information on mental retardation and other handicaps, practical assistance, and information on community resources. There is no charge for any service, and it is available as long as needed.

The group makes visits in hospitals, in homes, or by phone to new parents or parents of older children in need of support or information.

For referral or further information call the Special Services Department of the Marion County Association for Retarded Citizens, 317-639-6271. A weekend phone service is also available at the same number.

Sisters to meet at Marian

Impact Day VI will be held at Marian College, Indianapolis, on Saturday, March 17, from 9 a.m. to 5 p.m. in Marian Hall.

The seminar is a joint collaborative effort on the part of the Sisters' councils of the five Indiana dioceses and members of the Leadership Conference of Women Religious (LCWR) and the National Association of Women Religious (NAWR) to bring Sisters together on the statewide level for input, sharing and support.

"Journeying in Faith . . .

Toward a Preferred Future" is the theme of the day's program.

Sister Jeanne O'Laughlin, an Adrian Dominican, is the keynote speaker and leader for the day. She is the assistant to the president of St. Louis University. The registration fee is \$4 and should be sent to Sister Susan Kintzele, 53309 Dajer Lane, South Bend, IN 46635.

School conclave for principals

A workshop for Catholic school administrators and all others who are interested in Catholic school administration will be held Wednesday, March 21, at Our Lady of Grace Center, Beech Grove, from 9:30 a.m. until 3 p.m.

The workshop is under the auspices of the Department of Schools, Office of Catholic Education, Archdiocese of Indianapolis.

The day's program covers three themes: Principal as Mini-Superintendent, Principal as Religious Leader and Principal as Self-Initiator.

For registration or further information contact Rose McBride, Office of Catholic Education, 131 S. Capitol Ave., Indianapolis, IN 46225, phone 317-634-4453. Registration fee is \$5.50 per person.

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to meet the faculty
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Park-Tudor School's
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Brusselmans seminar Community of baptism stressed

DR. CHRISTIANNE BRUSSELMANS, at the invitation of the Association of Parish Administrators of Religious Education, the Office of Catholic Education and the Office of Worship, presented a two-day seminar "Renewing Parish Life: The Rite of Christian Initiation of Adults" at Our Lady of Grace Center recently. In her spirit-filled way, Dr. Brusselmans led participants from the five Indiana dioceses and other dioceses outside Indiana in an examination of the power and simplicity of the rite. Participants explored reflections on the experience of a catechumenate or its lack in Christian communities; initiation into and growth in community as depicted in the Scriptures and the history of the church; the content of catechesis in the catechumenal stage; some ideas for parishes whose catechumens include both children and adults; practical implications of the baptismal call to ministry; a ministering community. It is significant that the seminar took place in the Archdiocese of Indianapolis where five parishes are presently experimenting with the rite. The Brusselmans seminar provided the participants with the insights, enthusiasm and courage to realize the vision of Christian community advocated by the rite. Like no other recent event, the seminar brought together specialists, concerned clergy, Religious and laity from the areas of religious education and liturgy. The cooperative spirit was a rewarding experience and should influence the growth of the church in the Archdiocese. Through this seminar and more importantly through the work of the Spirit, Christ's command will continue to be implemented: "Make disciples of all nations, baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to carry out everything I have commanded you."—Mt. 28: 19-20

(Photos and text by Don Kurre)



Sister Mary Joanne Pies (left) was responsible for directing the registration process for the two-day seminar. Sister Anita Eberle signs in for the sessions.



Father Michael Kenney (left) of the Lafayette diocese shares a moment between talks with Mike Yonkers of Chicago.



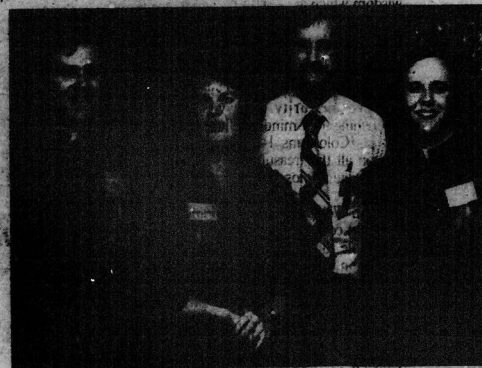
Participants (right to left) Jeff Charlton, Sister Noel Marie Worland, Sister Kathleen McShay, Father Donald Schmidlin, Sister Barbara McClelland and Father Robert Borchertmeyer follow up on one of Dr. Brusselmans' talks by reflecting on their own ministry experiences.



Paul Kemei of St. Thomas Aquinas parish, Indianapolis, assists Dr. Brusselmans to prepare for an afternoon session.



Dr. Christianne Brusselmans brought to the seminar insights gained through a broad range of academic studies and practical experience. Dr. Brusselmans works in the area of catechesis in the United States and Europe.



The two-day Renewing Parish Life seminar was made possible through the direction of (left to right) Father Clem Davis, archdiocesan co-ordinator of adult education; Dr. Christianne Brusselmans, speaker; Matt Hayes, president of the Association of Parish Administrators of Religious Education and Father Steve Jerrell, archdiocesan director of the Office of Worship.

What does Learning have to do with spiritual education?

Academic learning and spiritual growth:

The powers of the mind are a gift from God

By Father Avery Dulles, S.J.

Learning is good in its own order. The more we know, the wider will be our horizons, the deeper our insights and the more effective, generally speaking, will be our plans and actions. Through learning we make ourselves more human, more responsible, more free from prejudice and more useful to others.

Valuable though it is, learning is not perfection. It increases our capacity to do harm as well as good. Because knowledge is usually achieved in solitude or in competition, the pursuit of learning often makes people self-centered.

Those who claim to be learned easily become proud of their supposed accomplishments and disdainful of others. Learned persons sometimes lose their common sense; they become complicated and artificial. By learning hastily and superficially, or by studying things too deeply, people can harm their minds. By thinking themselves wise they can become stupid.

CHRISTIANITY teaches us not to idolize learning. Jesus himself did not pass for a learned man. Mary and Joseph probably had little education, and none of the 12 apostles was a scholar. Of the early Christians Paul wrote, "Not many of you were wise according to worldly standards," but faith more than compensates for this deficiency, for "the foolishness of God is wiser than men" (1 Corinthians 1:25-26). In Christ God has exposed the emptiness of worldly wisdom.

And yet, as Paul himself frequently insisted, there is a Christian wisdom which can greatly contribute to spiritual growth. Paul calls upon his Corinthian converts to grow in that knowledge and wisdom which are taught by the Spirit of Christ (1 Corinthians 2:12-13).

He prays that the Ephesians may learn to comprehend the love of Christ, which surpasses knowledge (Ephesians 3:18-19). And he exhorts the Colossians to achieve maturity and wisdom by nourishing their minds on the mystery of Christ (Colossians 1:28), in whom are hidden all the treasures of wisdom and knowledge (Colossians 2:3).

THE WISDOM which Paul speaks of does not come simply out of books. It is available to persons who lack a college education. Nevertheless, many of the saints have combined academic learning with sanctity. One thinks, for example, of theologians such as Augustine, Anselm, Bernard and Bonaventure. By submitting totally to the light of revelation they allowed their minds to be transformed and penetrated by God's love and grace.

Theology has been called the science of the saints. Good theology is exactly that, but many study theology without advancing in the ways of the Spirit. They

approach the mysteries of faith without love and reverence.

In some cases they allow their own passions and resentments to distort their perceptions, and by arguing for their false positions they spread confusion in the church. These aberrations, however, are the exception rather than the rule. They should not destroy our respect for theology itself, which performs a valuable service to the church.

DOWN THROUGH the ages the Catholic Church has been deeply committed to the life of the mind. Unlike some sectarian groups, the church admits no real disagreement between faith and intelligence, both of which are gifts from the same God. The Catholic

Church has traditionally fostered learning and culture, especially in its monasteries, schools, and universities.

With legitimate pride, it looks back to its role in the establishment of the great universities of Europe and the Americas. With continued zeal it seeks to promote education on all levels today, so as to prevent the tragedy of a divorce between revealed truth and human learning.

If the intellectual leaders of our civilization reject the light of God's eternal word, our culture will inevitably decay. For this reason the Fathers of the Second Vatican Council sent a special greeting to men of thought and science, reminding them that the quest of truth is inseparable from the search for him who could say, "I am the truth" (John 14:6).

THE CHRISTIAN, then, should avoid all anti-intellectualism. The powers of the mind are a gift from God, and by cultivating them we may lead richer and more useful lives. By keeping human culture in close harmony with God's word of revelation we may help to make our civilization sound and secure.

As we reverently reflect on God's word, we may personally grow in faith and love, thus walking in the footsteps of those Christian thinkers of the past who allowed their minds to be enlightened by the truth that is Christ. To achieve its goal, theological speculation must at every stage be sustained by prayerful adoration and by interior union with God.

1979 by NC News Service

*The Catholic
Church has
traditionally
fostered
learning and
culture. . . .*





**St. Augustine and
his mother, St. Monica**

By Monika K. Hellwig

Few spiritual writers have had as extensive and deep and long-lasting an influence as Augustine, Bishop of Hippo. There is a classic quality about his person, his life experiences and his writings. He is in a sense timeless because it is so easy to identify with him.

He has told us a great deal about his childhood and youth, the influences that shaped him for good and for ill, his emotional life, the development of his thought, the unfolding of his spirituality, and even some of the inner dimensions of his life of prayer and contemplation. Many readers, young and old, are still

Spiritual master — St. Augustine of Hippo

held spellbound by his autobiography, *The Confessions of St. Augustine*.

FOR AUGUSTINE the understanding of the meaning and purpose of human life, and of the relation of human persons to God, always begins with one's own experience. Certainly one reason that he is so helpful to us, more than 15 centuries after his own life, is that he lets us see in his writings how he reflected upon his own experiences — his experience of nature, of other people, of history and most of all of his own inner life and struggles to see and to do what was good and right.

The first characteristic of Augustine's spirituality and of that which he tried to teach to others seems to have been the understanding that a good life is founded on contemplation — on cultivating a basically prayerful attitude in everything. On the basis of his own experience, Augustine tries to guide people into an attitude of wonder, receptivity, gratitude for the gift of existence, appreciation of the good, the beautiful, the loving.

Sometimes readers think Augustine is pessimistic about himself and human life. This does not seem exactly on target. Augustine is deeply conscious of sin and sinfulness and of human reluctance to seek wholeheartedly after what is true and beautiful and good. But this springs from his overwhelming sense of the holi-

ness and goodness of God, and his deep awareness of being graciously gifted by the love of God, that is so full of surprises and undreamed of new possibilities of happiness.

IF ONE LIVES in the constant awareness of God's presence and goodness, as Augustine appears to have done, one is bound to come to the realization that the love of God is also very exigent, calling us to grow so far beyond what we think we are able to be and to do and perhaps to endure.

This exigence of God is a favorite theme in the Old Testament. It appears in the stories of Abraham, Isaac and Jacob, Moses and the great prophets.

We know from Augustine's homilies that he had meditated much on these stories and their message for Christians in his time. He invites us to see these stories for what they are: not entertainment for idle curiosity, not just information about ancient history, but insight and wisdom about the demanding questions in our own lives.

Augustine lived in a time as confusing and tragic and crisis-laden as our own. Although Christians were no longer in constant fear of persecution in the Western Empire in which he lived, Augustine was constantly aware that to be a Christian is a conflictual stance in the world.

HE WROTE a long book entitled *The City of God*, still available, in which he proposes to us that human society and history are built upon two sharply conflicting principles — the love of self which builds the "city of man" that always bears within it the seeds of its own destruction, and the love of God, embracing love of others, which builds the "city of God" that is destined to stand in the end. It is not a question of dividing the world with the good people on one side and the bad ones on the other, but rather of taking a critical stance toward everything, always asking what is for the love of God and what is only for the love of self.

Seeing Christian life as sharply conflictual, Augustine does not imagine that people who are or become Christians will suddenly be heroic. He thinks people should apply themselves doggedly to the tedious task of learning to live a moral life.

In a charming little book he provided for the catechists of his diocese, *The First Catechetical Instruction*, he tells the catechists that in essence Christian life is simple, to love God with a passion and one's neighbor as oneself, but that they should not mention this until they have made sure that their catechumens have learned and internalized the Ten Commandments.

1979 by NC News Service

Children's Story Hour: a hungry crowd

By Janann Mantemach

One day Jesus' disciples came back from work, tired but excited. They had been preaching Jesus' good news in the towns and villages of Galilee. They had

Jesus and his friends were going. They also knew a way to get there over land. So the crowds walked fast and got to the picnic spot before Jesus did.

As the boat sailed slowly to shore, Jesus noticed the huge crowds. No mat-

"This is a deserted place and it is already late. Why don't you send the crowds home? They might still have time to buy some food in the villages or along the road."

IN REPLY Jesus said simply, "Give them something to eat yourselves!" His friends were puzzled. Where were they to get food for so many people, or money to pay for it? There were over 5,000 people in the crowd. They looked at Jesus, completely puzzled.

"How much bread do you have?" Jesus asked them. "Look around and see." They searched around and told Jesus, "We've found five loaves of bread and two fish." They wondered what good five loaves of bread and two fish would be for a hungry crowd of 5,000 persons.

Jesus had his disciples tell the crowd to sit down on the grass in groups of 50. When they were all settled, they looked like neatly arranged flower beds — with their colored clothes on the green grass.

THEN JESUS took the five loaves and the two fish. He prayed a blessing over the food. He broke the loaves and

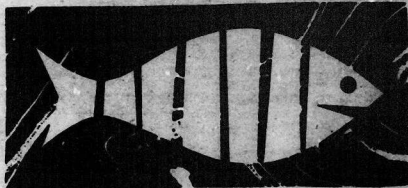
gave them to his disciples. He told them to give out the bread to the hungry crowd. He did the same with the two fish.

The disciples went among the crowds, giving everyone all the bread and fish they wanted. Everyone ate until they were full. When the meal was over, the disciples gathered up 12 baskets of leftovers.

The disciples could not believe their eyes. The people were amazed. More than 5,000 men, women and children were fed with just five loaves of bread and two fish. They wondered among themselves who Jesus really was.

PEOPLE NEVER forgot that amazing meal. They gradually realized Jesus was showing them that if people are hungry and in need, food must be shared with them. It is possible to feed the hungry no matter how many they may be. They slowly came to understand, too, that Jesus continued to feed them as they gathered together months and years later to share bread together in the eucharistic meal. They knew then that Jesus was always with them, feeding them the Bread of Life.

1979 by NC News Service



been helping the poor and the sick. Jesus listened as they told him all they had done and what they had taught the people.

As Jesus listened, he sensed how weary they were. He was also very tired. For days all of them had had little time to rest, or even to eat.

SO JESUS suggested that they have a picnic together. "Let's go to a quiet place, away from the crowds. We can relax and enjoy just being together," Jesus said. His friends thought this was a great idea. So they climbed into a fishing boat and sailed slowly over the sea of Galilee to a secluded spot.

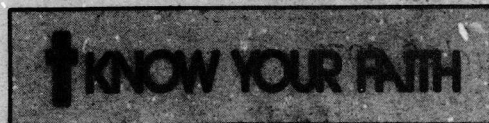
People noticed them setting off in the boat. Word spread around the lakeshore and crowds of people came out of the nearby villages. They guessed where

ter how tired, he and his friends were. Jesus would not turn away from people who needed him.

TIRED AS he was, Jesus climbed out of the boat and began teaching the people. As they listened, many found new hope where there seemed to be no more reasons for hoping. Those who felt no one cared sensed how much Jesus cared. Confused and sad people began to see some meaning in their lives and some reasons for joy. They all began to feel how much God loved them.

Jesus was so interesting a teacher that hours slipped by almost like minutes. Before everyone knew it, it was getting late. The people had been so eager to be with Jesus that they had not brought anything to eat with them. Many of them were a long way from home.

Jesus' friends came to him and said,





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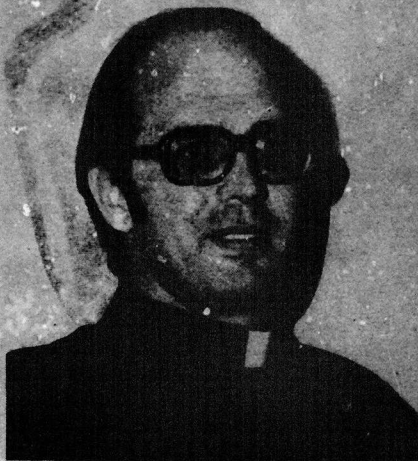
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First year not easy

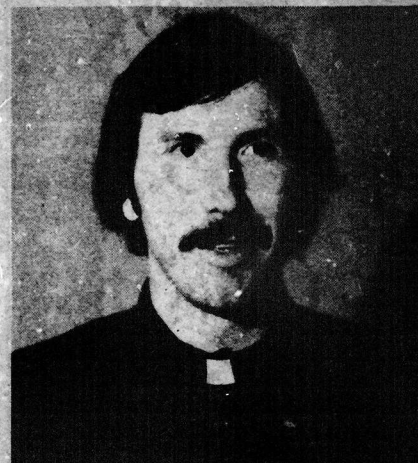
Vocation office 'called' to adjustments



FR. WELCH



FR. SIMS



FR. WOLF

by Father
Thomas C. Widner

Getting a sense of direction. Getting a vision. Planning. Learning to work with each other.

These are the things the three priests assigned to the Archdiocesan Vocations Office have been doing since their appointments in the summer of 1978. For Father Mike Welch, director of the Office since 1974, the addition of Fathers Bob Sims and Kim Wolf has been welcome indeed.

The year hasn't been easy. First Father Kim was laid up due to a water skiing accident; then Father Mike was defused as the result of chronic phlebitis; Father Bob went to Guatemala for three weeks in early January to participate in a DePauw University Campus Ministry program. Now Father Mike is being scheduled for surgery.

"We've learned the strength of working together and supporting one another," Father Mike says resignedly.

THOUGH SOME would measure their efforts by asking, "How many vocations did you get for the diocese today?" the real measure of their success lies in the cooperation they've elicited among priests and laity in the parishes.

"We've seen a real spirit of community developing," claims Father Kim. "Sure, we're looking for young men to send to the seminary, but we're finding people at the parish level creating the atmosphere in their own parishes and homes which will enable vocations to grow."

It's this openness to vocations which identifies their efforts.

"Our programs," Father Bob declares, "allow us to capitalize on the work that's already being done. I'm just beginning a 'College Contact' program, for example, and I'm hoping to follow up the work that pastors and campus ministers are already doing at the colleges and universities." Through College Contact, Father Bob will reach college age men who may be thinking of the priesthood—men who are not already in a seminary.

All three of these men seem excited about the state of the Archdiocese and its priests who have given excellent cooperation to the Vocations Office efforts. The cooperation at the parish level has been tremendous, they believe.

ANOTHER program just being initiated is the 'Home Seminary.' This endeavor, tried and tested in other dioceses, will see its first participants spend a few days at St. Meinrad Seminary during March. Young men of

high school age will become acquainted with the seminary environment for perhaps the first time.

Father Kim has charge of it and he's looking forward to it with enthusiasm.

"We are attempting to bring parents together," he says, "to bring young men together, plan activities, have spiritual directors for them, provide programs on an ongoing basis—all this will enable the high school age young man to live at home but also have the opportunity to consider the priesthood as a possibility in his life." Dubbed 'Acts Two' after the second chapter of the Acts of the Apostles, the program forms the key to maintaining contact with high school age young men.

"If a young man is seriously considering his future," says Father Kim, "the Home Seminary will provide the support he needs to remain open to the priesthood."

Father Mike seems most proud of the response he and his staff have received from the priests of the Archdiocese. Of 187 active priests, more than 60 have volunteered to assist the program in various ways.

WHAT HAPPENED to the Latin School freshmen, sophomores, and juniors whose school was closed in June, 1978?

"There were 68 young men in those classes," Father Mike claims. "Of that number, 28 signed up for the Home Seminary at that time. However, only 10 of those 28 have now expressed an interest in participating."

Seven of the 68 take part in our House of Formation. They attend Roncalli High School and live at the Latin School's dormitory facilities five days a week.

FATHER MIKE speaks of this effort as somewhat less than it might be. "We really haven't been able to give it the attention it deserves," he says. He had agreed to carry on the program with a minimum of ten students. Although only seven signed up, he decided to go ahead with it. It does seem to be working smoothly, he avers.

In addition to the above, two Latin School students now attend the Franciscan seminary at Cincinnati as diocesan students. Six or seven others have maintained contact with

Father Bob and Father Mark Svarczkopf, both former Latin School instructors. The young men continue to express interest in the priesthood but not in the present programs.

THE CHURCH, according to Father Mike, is more and more regarding the priesthood as an important ministry among ministries. "What we're seeing on the parish level is a development of ministry in general and not just priesthood," he concludes. What this means, of course, is that the priest of the future will not be the professional counselor, educator, and authority all rolled into one. He will have a great deal of help from laymen skilled in those areas.

This change in attitude and in structure signals a challenge to the creativity of the men staffing the Vocations Office. They appear to be up to it. They seem able to respond to the needs being expressed in the diocese. They seem able to offer the Church of the Archdiocese of Indianapolis a richer, more alive, more responsively responsible Church.

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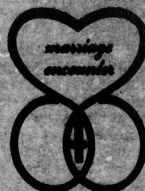
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Vocation of parenthood

A calling to more than one vocation

by Eleanor M. Marshall

So often, when we think of vocations, we tend only to think about religious vocations. Yet the word vocation is defined in Webster's Dictionary as a "summons or strong inclination to a particular state or course of action, specifically, a divine call to the religious life; the special function of an individual or group; the work in which a person is regularly employed."

So we are all called to more than one vocation. First, as a group, we have the vocation of being Christian. Some of us may choose the religious vocation; others will choose marriage and with marriage, most are called to the vocation of parenthood. It is the vocation of parenthood which I will consider.

How to raise a child in the way he or she should go is the objective of today's parents just as it has been for parents all through the centuries. But

the same serious problem which plagued Adam and Eve and which will confront youngsters when they have families is still with us.

IT IS HOW to obtain obedience for doing what is right and understanding why a thing is right or wrong. Parents hope their children will grow up choosing to act on what is right. I call it building a Christian conscience.

Babies have so much to learn someone has to help, so teaching obedience cannot be delayed. And who can do it better than parents? Laying the foundation of character must begin early and no one else will have as much interest in the job as mother and dad.

The first thing an infant feels is the comfort of the mother's womb. And the next most important feeling he experiences is his mother's touch. For many months his life revolves around his parents and

siblings. From them he learns gentleness, love, trust.

SOMEWHERE around the age of a year, he becomes a toddler. It's suddenly strange to find out there are some things that he is forbidden to touch. At this stage, of course it is wise to put things out of his reach that will harm him. But as he grows older, he must learn the meaning of "no." A parent's love protects a child from danger, but a parent's love should also teach the child that when "no" is said, it is meant.

These first simple lessons in obedience are the initial foundation stones for the future. Invariably, a child will not always obey, and invariably an act of disobedience will result in pain—it might be touching a hot stove or jumping up a step. Parents might have one of three reactions: punish the child for disobedience; give sympathy; say, "I'm sorry you are hurt, but I told you not to do it. You know, I always have a good reason to forbid you to do something. And when I say no to you, it is because I love you."

Parents used to depend upon inflicting pain by whipping disobedient children. The belief that punishment would prevent a repetition of an offense because of remembrance of the pain inflicted caused parents and teachers to carry out a practice that quite often did more harm than good.

THE OTHER extreme of overlooking what the child has (See PARENT on page 25)



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Server's Prayer Before Mass

Originated and Distributed by The Serra Club of Indianapolis

Server's Prayer before Mass

Open my mouth, O Lord, to bless Thy Holy Name. Cleanse my heart from all evil and distracting thoughts. Enlighten my understanding, inflame my will, that I may serve worthily at Thy holy altar.

O Mary, Mother of Christ, the High Priest, obtain for me the most important grace of knowing my vocation in life. Grant me a true spirit of faith and humble obedience so that I may ever behold the priest as a representative of God and willingly follow him in the Way, the Truth and the Life of Christ. Amen.



FR. CARDY

Franciscan novices move the spirit into action

by Peter Feuerherd

They are eleven young men, ranging in age from 23 to 40. Coming from five different states, their varied experiences include being a crew boss in Ohio, a Chicago Univac Computer supervisor, a Cleveland Institute of Art student, to other diverse fields of schooling and career. However, all these men have one common element—they are Franciscan seminarians experiencing an "apostolic year" helping to fill the needs of the parishes and social agencies of the Archdiocese.

What is an "apostolic year"? To one Franciscan brother it may be the opportunity to experience ministry to the elderly at St. Paul Hermitage, Beech Grove, to another it may mean the physical labor of maintaining the physical plant at Alverna Retreat Center, and to others it may mean the

challenge of ministry in inner-city parishes like Sacred Heart, Holy Cross, and Holy Angels.

Whatever the particular apostolate, the purpose of the program is to offer the talents of these young men to the Archdiocese while the novice Franciscans gain the experience of ministry and community life before final vows.

Franciscan Father William Cardy is the director of the "apostolic year." A native of Chicago, he was ordained in 1972 and has served with the Franciscans in the Diocese of San Antonio, Texas, until becoming involved in the novitiate program in 1975. The articulate 33-year-old priest resides in community with the novices at Sacred Heart rectory in Indianapolis.

"OUR PROGRAM involves a little bit of everything," Father Cardy

explains. "We best serve the needs of existing programs in a full range of pastoral activities, like working in the schools, helping to prepare youth liturgies, working for CYO, visiting the sick, canvassing neighborhoods, and helping to administer Communion. In the parishes, we act as the pastors' 'right hands,' by doing the things he may not have the time for."

Father Cardy sets six goals for the novices experiencing the "apostolic year." First is the "establishment of a Franciscan identity and comfortableness as a Franciscan. We often forget that this is the first time that these fellows have been known as 'Brother.' Wearing a collar is completely foreign to our novices. It often takes weeks to make the adjustment."

The second goal of the program is training in what are considered to be "specific

and disadvantaged people. This can be economically poor, physically poor (like St. Paul Hermitage), people who by and large would be considered minorities."

ANOTHER EMPHASIS of the "apostolic year" is the Franciscan emphasis on poverty. The adjustment to urban life, after a year spent mostly in contemplation and

meditation, is sometimes a difficulty for the novices. "It takes a year for our people to adjust to city life. The adjustment is from a year of contemplation to a year of intense activity. We try to help our people to gradually work their way into the active life," explains Father Cardy.

The fourth emphasis is on integrating the active and the contemplative life. (See **NOVICES** on p. 25)

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Vision of Religious women enriching

Variety of communities fosters full participation in life of local Church

This year 753 women Religious from 24 different religious congregations serve in the active ministry of the Archdiocese of Indianapolis. These congregations represent both monastic and apostolic communities. Monastic communities give highest priority to community life, to community and liturgical prayer; apostolic communities come together primarily for the accomplishment of an apostolic mission. Within these two general types of communities, each congregation has its own specific identity or charism.

The document from Vatican Council II, "Decree on the Appropriate Renewal of the Religious Life," stated: "All communities should participate in the life of the Church. According to its individual character, each should make its own and foster in every possible way the enterprises and objectives of the Church in such fields as these: scriptural, liturgical, doctrinal, pastoral,

ecumenical, missionary, and social."

In their response to this call of the Church, Religious women in the Archdiocese have found both commonality and complementarity among the charisms of their congregations. This diversity of gifts enables them to serve the many and varied needs of the Church. Ten of the congregations having members ministering in the Archdiocese have shared below some of their history and uniqueness.

Because of their common purpose of knowing and loving God and of serving his people in their human needs, a great spirit of unity and collaboration is evident among the women

Religious of the Archdiocese. Particularly through the Association of Religious of the Indianapolis Archdiocese (ARIA), the Sisters work and

pray together in their concern for social justice, vocation education, and their own spiritual development. The annual Impact Day exemplifies

this same unity and collaboration on a state-wide level. In many schools and other agencies of the Archdiocese, Sisters of several communities labor side by side for common goals. Monastic and apostolic groups meet together for shared prayer and reflection. Officers of the Benedictine, Franciscan, and Providence communities meet on a regular basis to share

information and to explore new ways in which their membership can collaborate to serve the needs of the Church more adequately.

The sharing of the specific communities which follows will manifest still further both the unique qualities of each congregation and the unity of purpose of all women Religious.

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In 1922 a group of Carmelites desired to become the Indianapolis community left the Carmel of Bettendorf, Iowa, and took up residence in a small house in New Albany, Indiana. They lived there until the first wing of the monastery in Indianapolis was completed. In 1932 the community moved to Indianapolis, and since that

time, three additional wings have been added to the monastery, and two other Carmelite communities have taken root from it. The Terre Haute, Indiana, community was begun in 1947, and the Reno, Nevada, community in 1954.

Prayer, union with God, is

the heart of the charism of Carmel, and Carmelite life is structured around that value. It is a life essentially communal and eremitic, and these elements are fostered by silence, recollection, and loving concern for one another.

Our life of prayer is the contemplative form of service

and apostolate to the world, embracing as it does the agony and hope of the world and of every person. We are called to witness to God's presence in the midst of the world and to the surrender of humanity to the reality of that presence. Our universal concern for the Church and the world flows (See MT. CARMEL on p. 18)

Dominican Sisters of St. Catharine Kentucky

In 1925 Dominican Sisters from St. Catharine, Kentucky, began staffing the parish school at St. Augustine's parish, Jeffersonville, Indiana. In 1969, after 44 years of service, the Order was forced by decreasing numbers to withdraw from the parish, but continued to staff Sacred Heart School, also in Jeffersonville, where the sisters had begun their ministry in 1954. Today, 25 years later, eight sisters from the Kentucky Dominicans teach the children of Sacred Heart parish.

The ancient charism/identity of the Dominican Order is to contemplate, and to give to others the fruits of our contemplation. Our Congregation has continued the heritage of the Order of Preachers by attempting to Hear the Word of God, proclaim it, and transform those concrete situations which cause misery and oppression.

Our sisters engage in all sorts of ministries, from teaching and nursing, which were our traditional forms of ministry, to parish work, media, hospital chaplaincy, public housing and many other ways of ministry, all flowing from our basic apostolate of prayer.



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Mount Carmel (from 17)

from our life lived in close companionship with Christ.

Our ministry consists in personal and communal prayer and in sharing prayer and the fruit of it through our com-

templative presence in the community, through open Eucharistic liturgies, and in our availability through visits to the monastery and correspondence.

Daughters of Charity

Every religious community has its history and its purpose. Religious communities—of women, particularly—invariably direct their personal and group zeal to some basic human need that demands as much attention today as it did when the community was founded.

In 1633, St. Vincent de Paul, assisted by St. Louise de Marillac, organized the Daughters of Charity as the first uncloistered community in the Church, to work directly with the poor. The Daughters' first arena was France, but St. Vincent's idea overflowed, spread. Today, Daughters of Charity the world over address themselves gently to the problem of poverty, in all its guises, at all levels.

The Daughter of Charity today strives for the same goals as did her 17th Century predecessors. At stake is her own spiritual sanctification, and the sanctification of others, through the three ordinary vows of religion—poverty, obedience, chastity—plus a distinctive fourth vow: service of the poor.

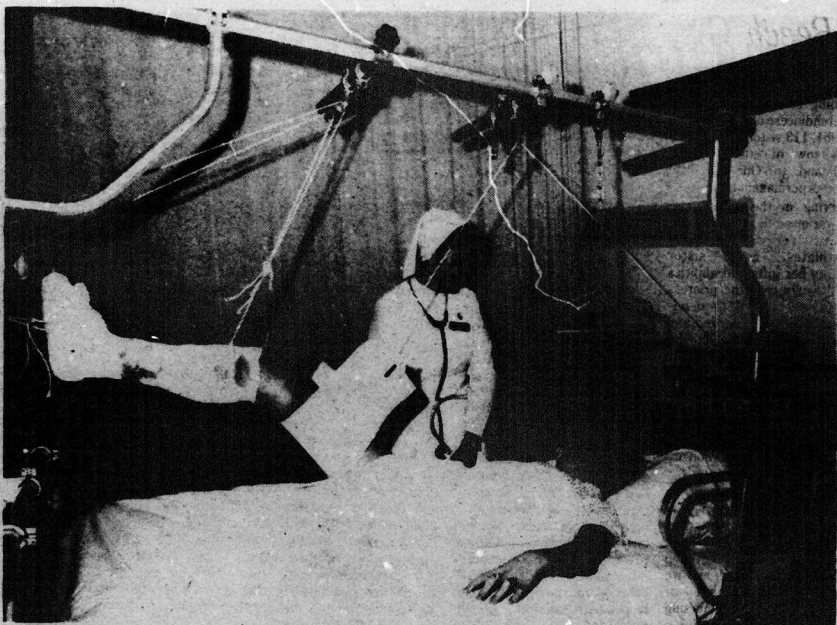
Through more than three centuries, Daughters of Charity have consistently followed their original mission and commitment in the health, education and social ministries.

There is no human need

beyond the scope of the spirit and rules of the Daughters of Charity of St. Vincent de Paul!

The Daughters of Charity of St. Vincent de Paul at St. Vincent Hospital and Health Care Center in Indianapolis provide individualized human and compassionate care in an atmosphere conducive to optimal recovery from illness, disease and injury.

In keeping with their original mission and commitment, the Daughters of Charity at St. Vincent's address themselves gently to the problem of poverty, in all its guises, at all levels.



Sisters of Providence

Founded in France in 1806, the Sisters of Providence came to Indiana in 1840 and established their motherhouse and an academy for young women at Saint Mary-of-the-Woods. The special characteristic which Mother Theodore Guerin left to the Sisters of Providence in America is a zealous love of God which desires to make him known and loved by others also. In order to live fully their baptismal consecration, the sisters dedicate themselves totally to God through the

profession of evangelical poverty, consecrated celibacy, and redemptive obedience.

From the very beginning, the Congregation has been characterized by a sense of mission to God's people. As American women joined the original group of six French Sisters, the Sisters of Providence tried always to respond to human needs in their service to the Church. And so they opened parish schools, high schools, colleges, orphanages; they served in hospitals, prisons, and homes

of the poor, trusting always in the Providence of God. Inspired by the spirit of their foundress, later generations carried the Gospel to China, Taiwan, and Peru, while continuing to spread the word of God in America through their lives of prayer and service in many forms of ministry.

Sincere devotion of the Holy Eucharist as sacrament and sacrifice characterized Mother Theodore and has remained as a consistent tradition in the Congregation. In their Chapel of Perpetual Adoration at Saint

Mary-of-the-Woods, the Sisters pray day and night for the needs of the people of the world and for the Sisters, who through their ministry of service try to meet these needs.

Following Vatican Council II, the Sisters of Providence responded seriously to the call of the Holy See for the renewal of religious life. They studied their origins and traditions, their ministry and life-style in the light of the teachings of the Council, of the new understandings of Scripture and theology, and of the needs and the signs of these times. This self-study has led the Sisters to a renewed commitment to the Church; it confirmed them in the ministries in which they have traditionally engaged and opened for them many new forms of service. Faithful to the original purpose of the Congregation, "To honor Divine Providence and to promote God's merciful designs upon humankind by devoting itself to works of charity in the service of the Church," the Sisters are ever alert to the needs of the world and to ways of carrying out this purpose.

Continuing the apostolate of education, Sisters of Providence can be seen teaching kindergarten, elementary school, secondary school, college, adult basic education, adult continuing education. They hold positions as principals, superintendents, directors, consultants, counselors, lecturers, secretaries, librarians, clerks and bookkeepers.

The health care ministries of the Sisters of Providence include nursing, chaplaincy, therapy, psychology, and services to the deaf, the handicapped, the elderly. Sisters minister in communications and public relations, data processing, gerontology, social services.

Sisters serve in diocesan offices throughout the country: offices of education, Catholic Charities, vocations, justice and peace, marriage tribunals, and vicar for women Religious. National offices also have the services of Sisters of Providence: Network, National Catholic Rural Life Conference, National Sisters Vocation Conference, Corporate Renewal in Ecclesial Groups, National Endowment for the Arts.

Sisters of Providence serve the Church in 45 dioceses in 23 states and Washington, D.C. and in Taiwan, Germany and Rome.

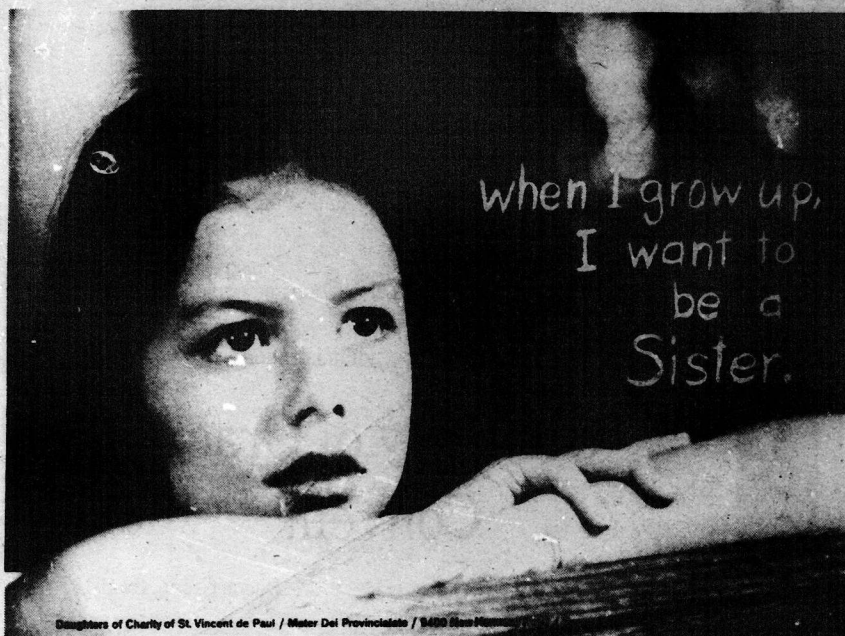
In addition to the 881 Sisters of Providence engaged in active ministry, there are 216 Sisters who, after their many years of devoted service, now spend their time of retirement in the ministries of prayer and volunteerism.

Whenever and wherever they are, the Sisters of Providence strive to manifest God's loving Providence by their prayer, their personal presence, and their service.

Sisters of St. Benedict, Beech Grove

Benedictines will be celebrating the world over in 1980 for that year marks the sesqui-millennium or 1,500 years since the birth of St. Benedict, our founder and the father of western monasticism.

Benedictine sisters came to Indiana in 1867 with the founding of the convent at Ferdinand; in 1957, a motherhouse began in Beech (See BEECH GROVE on p. 19)



Daughters of Charity of St. Vincent de Paul / Mater Dei Provincialate / 1940s from Mount Carmel

Beech Grove (from 18)

Grove with sisters already teaching in what had become the archdiocese of Indianapolis. In 1961, 113 sisters transferred their vow of stability from Ferdinand to Our Lady of Grace as permanent members.

Serving in the archdiocese and various other places, the sisters represent many apostolates. Each sister discerns her gifts and abilities and consults with the priors or personnel board to determine where she is needed and can serve the needs of the church. Some sisters continue the rewarding task of teaching in classrooms. Others have pursued professional training as nurses, administrators, therapists, and the like. All areas of religious education are touched by members of the community.

St. Paul Hermitage is the single institution supported by our sisters other than the motherhouse. We believe in total care for the aged, and we maintain the finest of retirement homes and nursing units anywhere.

In any apostolate, each sister is conscious of her vocation to seek God and to follow His call wherever He leads. She has committed herself to the Benedictine way of life, under a Rule and a superior, devoting her days to prayer and work (ORA ET LABORA).

The Sisters engage in a wide

variety of ministries: education and administration in elementary and secondary schools, religious education, music, health services; food service, homemaking, maintenance; professional jour-

nalism; and foreign missions.

Hospitality is also one of the great traditions handed down from past ages, which the sisters at Our Lady of Grace hope to keep fresh and active. Our spacious grounds and multiple facilities are inviting and available for many functions of the church and civic groups.

Sisters of St. Benedict, Ferdinand

Since its founding in 1867, the Ferdinand Benedictine Community has been associated with parishes in the Archdiocese of Indianapolis. In 1961 a daughter-house consisting of 129 Benedictine Sisters was established at Beech Grove, Ind. by the Ferdinand community.

God's call has sounded through the ages, evoking response from all who have ears to hear. This call comes both as gift and task. The gift equips the person who is called to perform a service to others.

The Benedictine vocation is a call to prayer: seeking God and responding to Him in communal and private prayer; a call to community: sharing talents, services, successes, failures, joys and sorrows with her sister Religious; a call to service: responding to the needs of the Church as societies around us shift.

The mission of the Ferdinand Benedictines is to give corporate witness to Gospel values

by cenobitic living, by praising God and celebrating his word in personal prayer and liturgy and by serving the people of God.

Types of ministries in which these Benedictine Sisters serve are: education—religious education, college, high school,

grammar school, special education; health care—hospitals, homes for the aged, public health-social service agencies; social services—day-care centers, parish ministries; retreat centers; missionary work; contemplative house.

Our Lady of Victory Missionary Sisters

Our Lady of Victory Missionary Sisters currently have only one Sister serving in the Archdiocese of Indianapolis. She works at the Indiana Center on Law and Poverty as a community organizer, mobilizing and training persons throughout the State on issues concerning the Poor. Prior to 1977, another Sister served as a probation officer for Marion County

Juvenile Court.

Faithful to the spirit of Mary, our mission is to manifest Christ through the proclamation of the Gospel through pastoral, catechetical, social and medical services in a personal, non-institutional way, always in favor of the poor and oppressed. Our main thrust is in these areas of ministry although Sisters may serve in other ways also.

Sisters of St. Francis, Oldenburg

their original apostolate of educating the German immigrants of southern Indiana. From early ministry as teachers in the small towns of Oldenburg, Dover, and St. Leon, the Sisters now staff schools and institutions in Illinois, Missouri, Michigan, Montana, Ohio as well as in the newly independent nation of Papua, New Guinea.

Of the Congregations' 661 members, more than half are located in the Archdiocese of Indianapolis, with more than 200 serving actively in its ministries.

As Sisters of Saint Francis of Oldenburg, we are seeking to discover and fulfill God's will for us as it unfolds in time through the action and direction of the church on earth.

The manner of our life is according to the Franciscan tradition "following the teaching and the footsteps of our Lord Jesus Christ" (St. Francis: Rule of 1221, Ch. 1), seeking to carry out the Gospel in the contemporary situation.

Because we wish to live our baptismal consecration more fully and more intensely, we dedicate ourselves totally by a vowed act of love to the honor and service of God and the good of our neighbor.

As followers of Saint Francis, we endeavor to cultivate

among ourselves a spirit of simplicity and joy; of positive penance, shown in courtesy, warmth, and personal concern, especially toward each other, and toward the poor. We try to let it be seen that we are "happy in God, cheerful and courteous, as is expected." (St. Francis: Rule of 1221, Ch. 7)

In their mission statement adopted by the 1978 General Chapter, the sisters said, "We join in Franciscan joy and sisterhood, we strive to reflect the love and fraternal cooperation which should animate the larger Christian community, the entire People of God... Like Mother Theresa we strive to be sensitive to the needs of the apostolate, adaptable to new conditions."

"The ministry of the Sisters of Saint Francis, Oldenburg, springs from love, a love which animates ourselves and others, a love sought in community by: deepening personal and communal prayer; nurturing supportive, loving relationships; creating an atmosphere of mutual respect, kindness, relaxation, and companionship, fostering a spirit of reconciliation."

"Being sensitive to the people in their needs, we will reach out, search, question by: engaging in on-going research and study of the contemporary (See ST. FRANCIS on p. 20)

Meet Sister Rosanne Taylor. She's helping people as a Franciscan Sister...

teaching Spanish at Scecina High School, Indianapolis. Sister Rosanne is a vibrant member of the Oldenburg Congregation. Her mission to Church and to people extends beyond the classroom to the Spanish speaking migrants who come north in late summer to harvest.

Sister Rosanne is making a significant contribution by her life and ministry to the women and men she serves, to her Congregation, and to the Church.

What are you going to do with the rest of your life?

I'm thinking about the rest of my life now. Please keep in touch.

Name

Address

City/State/Zip

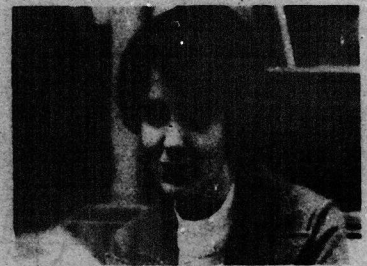
Telephone Age

Send to: Sister Nancy Meyer, Vocations Office
Sisters of St. Francis, Oldenburg, IN 47036

☐ I would like to receive CELEBRATE, a publication about the Oldenburg Franciscans.

☐ I would like information about your next weekend retreat.

☐ Place me on your mailing list for vocation information.



St. Francis (from 19)

needs of the Church; promoting peace, reconciliation and justice; challenging those contemporary values and practices which are contrary to the Gospel within the Church, religious and civic communities.

"We will be generous in our

apostolate by: responding wholeheartedly to our ministry; exercising the freedom of our personal gifts and talents beyond regular duties in ministry; preparing adequately and continually updating for our ministry; being open to the extension of our corporate

Ursuline Sisters

The Ursuline Sisters of the Immaculate Conception were founded by Mother Mary Salesia Reimer in Louisville, Kentucky, in 1858. The sense of mission, of carrying the Good News, has always been an integral part of the Community spirit. Already in 1868 the Ursuline Sisters accepted St. Boniface School in Lafayette, then part of the Indianapolis Diocese. In succeeding years they have served for decades of time at St. Anthony School in Jeffersonton (later moved to Clarksville), Saints Peter and Paul School in Haubstadt, St. Ambrose School in Seymour, St. Bartholomew School in Columbus, and the schools in Madison, Indiana. A number of these schools were relinquished when the Archbishop of Louisville recalled the sisters to fill the needs of the expanding schools of the Louisville archdiocese.

Presently there is one Ursuline sister at Pope John XXIII School and another at Shawe Memorial High School, both at Madison. The Ursuline Sisters came to St. Mary School in 1872 and to St. Michael School in 1922. They, together with some lay teachers, formed the administration and faculty of Pope John XXIII School when, in 1966, this school was opened to serve as a community school, educating the children of St. Michael's, St. Mary's, St. Patrick's and St. Anthony's in China.

The Ursuline Sisters opened Shawe Memorial High School with an all sister faculty in 1954. Gradually the Ursuline Sisters passed on their work at Pope John XXIII and Shawe Memorial High Schools into the hands of dedicated and well trained lay personnel. They continue to express their belief in and their support of Catholic education, while at the same time they are making efforts to respond to the appeals of the Holy Fathers in the needs for evangelization.

We identify our charism as flowing from the spirit of St. Angela Merici, our foundress, who lived in the 16th century. Her deep love of God and her resulting openness to serve the needs of others constitute her gift and spirit which has guided us through the years.

As Ursulines we are committed to live and spread the Gospel message of Jesus Christ. We seek to "be glory to be only God" by our response to the needs of the Church, the people of God. Thus, we strive

today to allow our ever developing love for God to support and enrich our service to His people.

Ursuline Sisters engage in a wide variety of ministries. They are classroom teachers on the grade school, high school, and college levels, religious educators, music teachers, Montessori educators, teachers of the handicapped (deaf, speech impaired, and learning disabled), nurses, tutors, ministers to older adults, parish ministers, counselors, social workers, librarians, and food specialists.

ministry.

"Open to the working of the Spirit in our lives, we will meet the challenges of changing times and situations by: encouraging Sisters to a greater awareness of the spiritual and social justice dimensions of our times and ministry; seeking to live the Gospel message in contemporary situations; fulfilling our Franciscan ministry-mission through Church/non-Church apostolates, traditional, and new ministries."

The Sisters of St. Francis engage in education at all levels: grade school, high school, college and university; special education, religious education, administration, and supervision.

Our Sisters serve in parish ministry, campus ministry, hospital chaplaincy, communications, social services, nursing. Some Sisters are pastoral associates; some are missionaries in Papua, New Guinea.

The Mission Statement serves as inspiration in our lives and description of our efforts in ministry.

Sisters of St. Joseph, Tipton

The seed bed of the Sisters of St. Joseph of Tipton, Indiana, is in a neighboring town, but it has branched out over the years into the Archdiocese, sending members as students, teachers, or directors into Marian College, Roncalli, Chatard, St. Mary-of-the-Woods, and VOILA (Values Operative in Life and Action) Counseling Service. At present Sister Magdalene Wilhelm is in the Resource Center of Chatard Library; Sister Eileen Cantin is directing VOILA, and Sister Karen Van De Walle is teaching Ceramics in the Art Department of St. Mary-of-the-Woods College.

We are Christian women who believe that we have been summoned by the Holy Spirit to move together towards a deeper love of God and a

(See TIPTON on p. 23)

Vocations are everyone's business

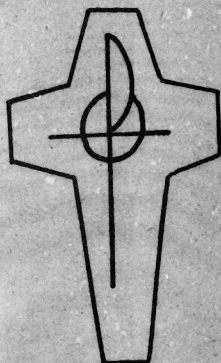
Catholic Cemeteries Association

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SISTERS OF PROVIDENCE
SAINT MARY-OF-THE-WOODS, INDIANA

Vocation to the brotherhood

Religious brother witnesses by lifestyle and talents

by
Bro. James Curran, O.S.F.

Today's emphasis on apostolate and its often erroneous identification with priesthood alone leads many Catholics to view the brothers' vocation as something less than complete. Some appear to think that brothers do not become priests because they lack something of the physical, mental or moral fitness for priesthood.

People often fail to recognize that brothers are first of all men who have been called by Jesus. He calls some to be priests, some to be brothers and some to be pre-st-brothers. Each is a distinct vocation in itself—the priesthood and the brotherhood.

It is well to note that while Christ ordained his first 12 followers priests, he called them together first to form a brotherhood. The brothers' vocation has given hundreds of saints to the church. In speaking of the vocation of religious brothers and sisters, the Vatican II document on religious life, "Perfectae Caritatis," says, "The religious life undertaken by lay people, either men or women, is a state for the profession of the evangelical counsels which is complete in itself" (P.C. 10).

A religious brother is a man who is fully content to be called by God to witness by his lifestyle, and perhaps by a specific talent or service, to the Kingdom of God to come. His very life becomes a valuable sign of the presence of Christ in the world as contemplative, teacher, healer and savior.

BROTHERS live out the Vatican II injunction of "Lumen Gentium" (46): "Let Religious see well to it that the church truly show forth Christ through them with ever-increasing clarity to believers and unbelievers alike—Christ in contemplation on the mountain or proclaiming the kingdom of God to the multitudes, or healing the sick and maimed and converting sinners to a good life, or blessing children and going to all men, always in obedience to the will of the Father who sent him."

In the light of Vatican II, the role of the brother in the life of the church has won new respect. Many religious orders have come to recognize that, while some men Religious are priests—all are brothers.

TODAY brothers serve God and the church in varied ways: as hermits, contemplative

monks and friars, as missionaries, teachers and even preachers, as nurses and medical technicians, as counsellors and rehabilitators, as administrators, farmers, gardeners, carpenters, engineers and almost every imaginable occupation. Yet their primary call is to be men of God seeking, in community with their brothers, a simple Gospel-centered, prayerful, celibate and apostolic life. The manner of life and prayer will differ from group to group.

A 12th-century Cistercian abbot, Aelred of Rievaulx, told his monks: "All these different practices (e.g. work, food, beds, clothes, etc.) together make the rule to which we are bound by our vows. It is the way that these things are arranged and carried out that makes the difference between one religious order and another. Observances should never be ignored, because at first sight they do not seem to

be essential to the rule or its spirit."

THAT WAS the abbot's way of saying that the rule of a particular order a brother is called to can be the means of leading him to mature spiritual growth and holiness—even when it sometimes seems irrelevant.

Some 110,000 brothers serve

Christ's church throughout the world. While the world is concerned about their self-development and the cultivation of their personality, a preoccupation that can get out of hand and grow into a cult-of-self, modern brothers are submerged like leavening in the bread, living dedicated lives of sacrifice, self-denial and Christian development.

In the United States approximately 10,000 brothers are in more than 20 all-brothers orders and more than 70 monastic or priest-brother orders. Some 45% are teachers. Others are involved in contemplative life, nursing services and a wide range of service-oriented work. Congregations range in size from a few men in a diocesan group to international orders with thousands of members.

(Reprinted with permission from The Boston Pilot, Apr. 14 1978)

"... while Christ
ordained his first
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priests,
he called them
together
first to form
a brotherhood."

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Vocation to the single life

Call to grow as persons signals 'new sort of vocational description' for everyone

by Mary Maher

The poet Denise Levertov wrote: "Towards not being anyone else's center of gravity. A wanting to love: not to lean over towards an other, and fall, but feel within one a flexible steel upright, parallel to the spine but longer, from which to stretch; one's own grave springboard; the out-flying spirit's vertical trampoline" ("Movement," Mother Jones, October, 1977, p. 62)

That lovely way of saying what single life is about for everyone leads toward the growing awareness that a new sort of vocational description is arising for everyone—the call to grow as persons. Now, Ms.

Levertov will have nothing to say to those who claim full humanity already achieved. But to the rest of us, those who have begun to internalize the passages which we know human life to be, her poetic expression of hope makes a good deal of sense.

Traditionally single life has been equated with those unmarried. Much of the literature about unmarried, single life in the earlier decades of this century is now quite offensive because it is patronizing. It assumed that such life was

partial. (I recall an article I read which went exactly like this: "Those who through no fault of their own do not marry, may still save their souls by an active life of charity." Such has undoubtedly invited millions of hours of volunteer work in charitable societies but one doubts how much self-worth it has initiated.)

ALL LIFE, married, unmarried or vowed in religion, is about relating. "A wanting to love: not to lean over towards an other, and fall, but to feel

within one a flexible steel upright . . . " Any life can be half-opened through lack of human imagination or sterile grasping at securities as if identity depended upon permanent sailing on an unstormy sea.

Single life can be rich in intimate relationships. Married life also can be. So can celibate life. Yet all three can also be unfulfilling and psychologically embryonic, curled into non-risk forms of unbirthed life and called into social units which keep away the shaping spirit of vulnerability. We are discovering in new ways in our time that states of life do not give happiness. They are only paths which, if courageously walked, lead into areas of human creativity which we dared not dream of before.

MANY CALL talk like this a kind of selfish narcissism and claim it to be part of the new madness they attribute to the human potential movement. The argument goes like this: "Why bother with all that

growth stuff? I have never been into it and, look, I am pretty full as a person. One shouldn't just talk about self at all—just keep busy doing for others."

Yet what is lost by such fever for non-discovery of self is "contact (of) full intimacy with the stranger within" (Edward Young, "Conjectures on Original Composition"). The human potential movement stands on the side of grace, if by the former we understand it to be simply men and women who seek fuller life for others and, if by grace we mean that life in life which stands for the fullness of nature and not its shrivelling into non-function.

SINGLE PEOPLE object to being identified as non-marrieds. That gives them an identity primarily only in opposition to the majority.

Single people often do not find church structures inviting and open to the deeper implications of their lives. They note with sadness that most of the energy in the churches goes in the direction of preserving family life and, laudable as this is, it helps them very little.

Single people, too, are often called in as token celebrities—

functioning much as the black woman often is asked to be a *hase cover* in the new game of minority inclusion.

Single people are often as human as married people. They are not—despite some stereotypes—all swingers nor old maids. Married people are often as human as single people. They are not—despite some stereotypes—all happy housewives nor propping ulcer victims. Clerics and religious are often as human as marrieds or singles—despite the stereotypes which cast them as aloof of affectivity or blinded in narrow structures. (I make all these statements tongue-in-cheek because all our stereotypes, as well as our abilities to measure the humanity of each other, must bear the judgment of humor.)

We are learning, but perhaps slowly, that there are fuller implications to being human than we ever imagined. Each in his or her own way is learning to be "one's own grave springboard; the out-flying spirit's vertical trampoline." And, for the time being, we rather expect, all of us, that a trampoline makes sense only if we learn to bounce well.



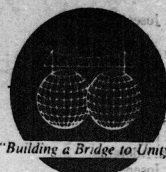
St. Maur Monastery



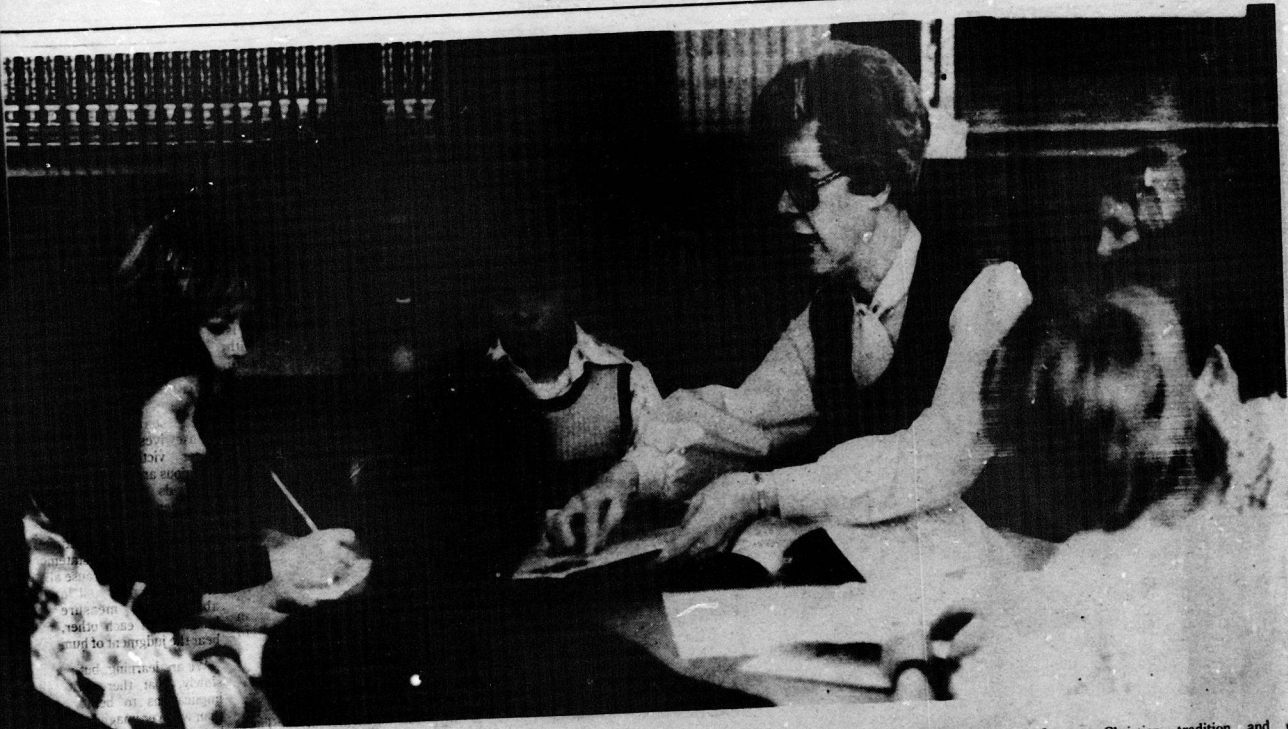
have the vision of faith, the persistent courage of hope, and the refreshing selflessness of love. The life is structured by the vow of obedience confirmed in celibacy and service; the vow of stability issuing forth in a community of brothers whose life is simple and whose persons and purposes are authentic; and the vow of Reformation of life which is what a monk's life is all about—turning one's whole life to God.

The Monks of St. Maur Monastery

The monks of St. Maur are men in search of God through prayer. They leave behind familiar ways and tender ties to become pilgrims toward the Kingdom of God and His Justice. They know this demands a change of heart more than a change of garments. It requires compunction for sins and compassion for the weakness of others. It is altogether necessary to



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These groups did not respond to the invitation to submit information for the article but are included in the Archdiocesan directory.

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SISTERS in service to others



the Jesuits



From the Gospel of John:
The next day John was standing with two of his disciples. As he watched Jesus walk by he said, "Look, the Lamb of God!" The two disciples heard what he said, and followed Jesus. When Jesus turned around and noticed them following him, he asked them, "What are you looking for?" They said to him, "Rabbi, where do you stay?"
"COME AND SEE," he answered. So they went to see where he was lodged, and stayed with him that day.

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Conventual Franciscan Friars
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OR

Father Richard, St. Anthony's
Route 2, County Road 29
Auburn, Indiana 46706
Tel. 219-925-2463

Novices (from 16)

contemplative life. This tension between working in the world and withdrawing from it for prayerful solitude has been a part of Franciscan life since the time of Francis of Assisi. Father Cardy encourages the novices in the spiritual life through a program of one hour of private prayer a day, days of recollection and quiet retreat, combined with Monday night conferences in which experiences of work and community life are shared.

The final two goals of the program are inter-related—the "development of friendship, intimacy and privacy" and finally, the "development of fraternity." Father Cardy said that "friendship and intimacy

don't happen automatically. We try to structure activities and recreation that the guys will do together. In this way we build fraternity by sharing experiences and realizing that we have an obligation to one another."

The impact of the novice program on the Indianapolis Catholic community is sure to be felt for years to come. In their second year in the archdiocese, the eleven young men have undertaken ten separate ministries. Next year they will be gone, for either ordination or further study, and a new group of Franciscan novices is sure to take their place.

Parent (from 14)

done is equally wrong. Even if the child has been hurt because of a disobedient act, he needs to be reminded why he was hurt, but he also needs the explanation. "I always have a good reason to forbid you to do something. And when I say no to you, it is because I love you."

As the child grows, teaching right and wrong becomes more complex, more time consuming, more demanding. Guiding him to develop a truly Christian conscience requires that parents explain and discuss.

THE BASIS, of course, for a Christian conscience is Christ-centered. The home where the Gospel message is talked about and lived is a place where love governs action, where much is expected from

each family member, where each individual grows spiritually bit by bit, day by day.

Yes, the vocation of parenthood is awesome and more than a little frightening. But there is nothing else in the world that can compare to watching a tiny-baby develop into a thinking, responsible individual—a unique being of whom there are no carbon copies. Yet what he is has so much to do with how parents have guided him, taught him, loved him.

"Parents hope their children will grow up choosing to act on what is right."

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The Apostles

and the crowd:

Jesus responded to their needs

By Father John J. Castellet

One of the most popular stories about Jesus was the one which told of his multiplying food to feed the crowd. It was treasured in the early communities because it spoke to them not just about something wonderful Jesus had done during his earthly career, but, more importantly, about something wonderful he was doing now, in their lives as Christians. On the basis of the one event, whatever it was, they came up with six versions: Mark and Matthew have two each; Luke and John have one apiece.

THE ELEMENT of interpretation in the several accounts is so strong that it is impossible to reconstruct the actual happening. The size of the crowd, for instance, seems to have grown with each telling of the story and consequently varies from version to version (5,000 in Mark 6; 4,000 in Mark 8; 5,000 "not counting women and children" in Matthew 14).

Evidently the Gospel writers were not overly concerned about "what actually happened." Whether there were 5,000 or just 50, the meaning of the feeding was the same. And it was the same whether there had been five loaves, two fish and 12 baskets of leftovers (Mark 6) or seven loaves, a few small fish and seven baskets (Mark 8).

And that the second version in Mark 8 and Matthew 15 is a new interpretation

and not the record of a distinct multiplication is indicated by the fact that, in the second instance, the question of the disciples: "How can anyone give these people sufficient bread in this deserted spot?" (Mark 8:4) would make no sense if they had witnessed the feeding of 5,000 just a little while before.

EVEN THOUGH the evangelists wrote about the historical Jesus, they were aware that this same Jesus was now the risen Lord, not just someone who had once lived decades ago, but someone who was very much alive in their communities, doing now on an even grander scale, and very immediately, what he had done for the people who experienced his physical presence.

"I solemnly assure you, the man who has faith in me will do the works I do, and greater far than these. Why? Because I go to the Father" (John 14:12). With this awareness they interpreted his time-bound activities in such a way as to bring out their timeless significance.

Thus they told the story of the feeding of the crowd in such a way as to proclaim that he was still feeding people in the Eucharist through the ministry of the church. The emphasis throughout is on the loaves; the fish are given only passing attention. Jesus' action is described in words strongly reminiscent of the actual eucharistic liturgy: "Then taking the five loaves and the two fish, Jesus raised his eyes to heaven, pronounced a blessing,



*'How can anyone give these people
sufficient bread in this deserted spot?'*

broke the loaves and gave them to the disciples to distribute" (Mark 6:41).

IN FACT, in John's version, in place of "pronounced a blessing" we read "gave thanks," which translates the Greek "eucharistias" (John 6:11). John has no actual account of the institution of the Eucharist at the Last Supper. Consequently he has Jesus, not the disciples, distributing the food, just as he did at the Supper; and he notes the nearness of the Passover.

In Mark 6 the disciples take the initiative throughout, and Jesus' command to them was understood as directed not just to his immediate followers, but to his dis-

ciples of all times: "You give them something to eat" (Mark 6:37).

The story as told in Mark 6 is an interpretation intended for Jewish Christians. It is shot through with allusions to the Exodus, with repeated references to the "desert" locale, to Jesus as the shepherd of his people, making them recline in green pastures (Mark 6:39; Psalm 23). The people "had their fill," just like the Israelites who ate the Manna. (This Exodus typology is made explicit in John 6). The 12 baskets of leftovers would have suggested to them the 12 tribes of Israel. They were the renewed "Israel of God" and the Good Shepherd was still feeding them.

THE INTERPRETATION in Mark 8 is quite different. Here Jesus takes the initiative, the Old Testament allusions are minimal, and even the vocabulary suggests that this version was directed to a gentile Christian community.

One feature that comes through in all six accounts is Jesus' motivation. In Mark 8, for instance, we hear him say: "My heart is moved with pity for the crowd. By now they have been with me three days and have nothing to eat. If I send them home hungry, they will collapse on the way. Some of them have come a great distance" (Mark 8:2-3). We are thus reminded that Jesus was concerned not simply with "souls," but with people, and was sensitive to all their needs.

He responded to those needs, and he asks his followers to do the same. Christianity cannot be a "pie in the sky in the sweet bye-and-bye" affair. His words still ring out with insistent immediacy, as they did to the first readers of the Gospels: "You give them something to eat" (Mark 6:37).

1979 IN NC NEWS SERVICE

KYF Synopsis

God made us in his image and likeness. And he gave us the kind of intelligence that enables us to reason and to come to know him. Since he gave us these abilities, he expects us to use them.

The ultimate in learning is to "comprehend the love of Christ, which surpasses knowledge" (Ephesians 3:18-19). One does not need a college education to possess this wisdom.

THEOLOGICIANS have combined knowledge and spiritual growth. Such a theologian was St. Augustine of Hippo. He sought to understand the meaning and purpose of human life, and the rela-

tion of human persons to God.

The first characteristic of Augustine's spirituality and of that which he tried to teach to others seems to have been the understanding that a good life is founded on contemplation. Over 15 centuries have passed since Augustine lived, but we are still learning from him today.

WHEN JESUS stopped to teach the 5,000 who waited for him, he showed us the value of teaching. And those who listened were receptive to learning. So interested were they in learning, and so interested was Jesus in teaching that the hours passed

unnoticed. It was growing late and everyone was far from home. Jesus took the small portions of fish and bread and directed his disciples to pass them out to the huge crowd. Miraculously, there was enough for all with some left over. Today, Jesus still feeds us the most important food for nourishment, the Eucharist. He will always be with us through the Bread of Life.

In the poor section of Merewent in South Africa, the people lack many material things. But the Bread of Life sustains them. And they grow in wisdom as they learn more fully through the liturgy to know the Lord.

Vessels of honor at the Eucharist

By Father Joseph M. Champlin

Oblate Father Cyril Carey struggles to shepherd 10,000 Catholics living in Merewent, a colored section on the outskirts of Durban, that beautiful resort city on South Africa's Indian Ocean coastline.

The tall, husky, soft-spoken, dark-skinned priest struggles because his people of Christ the King Parish must struggle.

CONFINED to this section by the apartheid law, they dwell in generally sub-standard homes with poor sidewalks and narrow staircases. Sandwiched between a large refinery on one side and an industrial complex on the other, these houses contrast sharply with the much better three-story, brick flats erected by the government for members of its police force.

Years of unequal pay, job reservation, separate facilities and white domination have led his people to become content with mediocrity. Why strive for excellence when a less qualified, less gifted or less competent white person will, regardless, be named to fill the sought-after position.

Seeking to raise the aspirations of his parishioners, to lift them out of that contentment with the mediocre, is perhaps Father Carey's greatest struggle, heaviest burden and deepest frustration.

HOWEVER, a visitor and participant at the Saturday night Mass would not detect any mediocrity in the way they worship. Quite the contrary, every aspect of the liturgy — altar appointments, vestments, music, servers, lectors, ceremony — reveal a pastor and a people who really care about the Eucharist. For example, I experienced these features worth noting: — A nun played the small organ beautifully and was accompanied by a competent clarinetist together with four singers. The harmonized responsorial psalm done by the small choir and the congregation moved me by its remarkable beauty. Several organ-clarinet duets, too, added a reflective background during portions of the Mass.

— Young men from 15 to 21, vested,

reverent and well trained, served in the sanctuary. They led a real Gospel procession to the main entrance and returned carrying the lectionary raised high in the air. At the presentation of gifts these respectful lads prepared the altar and later assisted with the division of hosts as well as the lading of Precious Blood into several cups.

— Prior to Communion, the altar breads were placed on a large platter and the wine in one substantial tureen-like vessel. During the breaking of bread at the Lamb of God, servers brought smaller plates, well polished chalices and a ladle to the altar. The platter, plates, tureen, chalices and ladle, all made of silver, were dignified and attractive.

— Anyone in the congregation who wished to communicate under both kinds enjoyed the freedom of doing so.

FATHER CAREY has not seen the recent booklet by the U.S. bishops' Committee on the Liturgy, "Environment and Art in Catholic Worship." (USCC Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005). However, he already has fulfilled the ideal sketched in paragraph 96.

"In a eucharistic celebration, the vessels for the bread and wine deserve special attention and care. Just as in other types of celebration those objects which are central in the rite are a natural focus. When the eucharistic assembly is large, it is desirable not to have the additional plates and cups necessary for Communion on the altar.

"A solution is to use one large breadplate and either one large chalice or a large flagon until the breaking of the bread. At the fraction, any other chalices or plates needed are brought to the altar. While the bread is broken on sufficient plates for sharing, the ministers of the cups pour from the flagon into the Communion chalices.

"The number and design of such vessels will depend on the size of the community they serve. To eat and drink is of the essence of the symbolic fullness of this sacrament. Communion under one kind is an example of the minimizing of primary symbols."

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Discussion questions

1. What, precisely, are the advantages to learning? What might some of the disadvantages be?
2. What does Christianity teach us about learning?
3. Why, do you think, has theology been called "the science of the saints"?
4. In what ways has the church shown that she has no real disagreement between faith and intelligence? Discuss.
5. In the Gospel story according to Mark, "Jesus Feeds Five Thousand" (6:34-44), what did Jesus teach us? Discuss.

6. How, do you think, did Jesus regard study? Discuss.
7. What was the core of the spirituality of St. Augustine of Hippo?
8. If possible, get a copy of *The City of God* by St. Augustine. Read a chapter each month. Reflect upon it.
9. How did St. Augustine combine intellectual pursuit and spiritual development?
10. How have your own intellectual pursuits affected your spiritual growth?



For parents and children
after reading 'story hour'

1. After reading the story of "The Hungry Crowd," talk together about it, using the following or other questions:

— Why did people gather any place that they knew Jesus would be?

— What happened on this occasion that caused the disciples to be concerned about the people?

— How did Jesus handle the situation?

— Why didn't Jesus send the people away as the disciples recommended?

— What must we do if we have food and people are hungry?

— What do we do together each time we gather for Mass that reminds us of what happened in this story?

2. If the Arch book, *The Boy Who Gave his Lunch Away* by Dave Hill (Carmordia Publishing House, St. Louis, 1967) is available, this version of the story might be read together and talked about. A copy of it might be given to your child(ren) as a gift.

3. For a week or for a few days look through the daily newspaper for stories and pictures of people suffering from hunger. Clip them and paste them creatively on a large sheet of poster board. Sketch over a simple drawing of Jesus feeding the hungry crowd. Add a legend at the bottom of the collage which says something like, "Jesus calls each of us to feed the hungry."

KNOW YOUR FAITH

St. Luke, St. Philip take tennis, basketball tourneys

by Danny Southerland

St. Luke took the 1979 CYO over-all championship in the table tennis tournament Thursday, March 1, held at Little Flower parish and earned the right to keep the Youth Council traveling trophy for one year. St. Catherine placed second with 131 points in the over-all team results. St. Lawrence placed third with 100 points and Little Flower had 89 points for fourth place.

St. Lawrence paced the freshman-sophomore division with 99 points, followed by St. Catherine with 86. St. Luke, 62, and St. Michael, 44. St. Luke won the junior-senior division with 62 points. Little Flower placed second with 62. St. Catherine is third with 41 and Assumption fourth with 33 points.

Since 1971 St. Michael has

won the Youth Council traveling trophy six times and St. Catherine twice.

Individual winners in the table tennis tournament were:

Freshman-Sophomore Division Boys' Division

Champion: Jim Huck, St. Lawrence
Runner-Up: Anthony Ferguson, St. Malachy
Semi-Finalists: Michael Cothron, St. Catherine; Paul Gessner, St. Lawrence.

Girls' Singles

Champion: Judy Bucknell, St. Catherine
Runner-Up: Rosie O'Brien, St. Luke
Semi-Finalists: Cathy Jernigan, St. Catherine; Sally Kline, Little Flower.

Junior-Senior Division Boys' Singles

Champion: Rick Gillon, St. Luke
Runner-Up: Doug Dale, St. Monica
Semi-Finalists: Joe Fitzgerald, St. Luke; Rocky Russell, Our Lady of Lourdes.

Girls' Singles

Champion: Debbie Farrow, Little Flower
Runner-Up: Jane Loftus, Assumption
Semi-Finalists: Mary Tuohy, St. Luke; Ruthie Griffin, Little Flower.

Freshman-Sophomore Division Boys' Doubles

Champions: Michael Cothron, Mark McNeely, St. Catherine
Runners-Up: Mike Fischer, Paul Gessner, St. Luke.

Girls' Doubles

Champions: Erin Kinley, Joanie Noel, St. Michael
Runners-Up: Lynn Farrow, Sally Kleigan, Little Flower

Junior-Senior Division Boys' Doubles

Champions: Joe Fitzgerald, Rick Gillon, St. Luke
Runners-Up: Bill McGowan, Tim Martin, St. Luke.

Girls' Doubles

Champions: Ruthie Griffin, Suzie Kleigan, Little Flower
Runners-Up: Eileen O'Brien, Sue McMurray, St. Luke

Freshman-Sophomore Division Mixed Doubles

Champions: Michael Cothron, Judy Bucknell, St. Catherine
Runners-Up: Mark Welch, Martha Brennan, St. Lawrence

Junior-Senior Division Mixed Doubles

Champions: Eileen O'Brien, Rick Gillon, St. Luke
Runners-Up: Mary Diehl, Larry Buckell, St. Catherine

Indianapolis' representative in the CYO cadet archdiocesan basketball tournament, St. Philip Neri, handed rival, Pope John XXIII, Madison a 42-32 loss to capture the snow-delayed championship, Saturday, March 3, at Secenia Memorial High School.

Four players led the St. Philip Neri balanced scoring attack. Tom Smith scored 12 points for the game high, followed by Mike Andrews and Dennis Moran with 10 points each and Dennis O'Hara with 8 points.

Tim Grote scored 10 points to lead Pope John XXIII and

teammate Mike Koehler added 8 points.

St. Philip Neri proceeded to the championship game by winning one of the Indianapolis deanery titles. Pope John XXIII was the North Vernon Deanery representative. Both teams advanced through the quarter-final and semi-final rounds of the archdiocesan tournament, Sunday, Feb. 18.

This is the second consecutive year that Pope John XXIII has been the runner-up in the cadet archdiocesan tournament.

Phil Frieshoff and Lew Green coached St. Philip Neri and Mike Smith and Jerry Barnes coached Pope John XXIII.

ARCHDIOCESAN SCIENCE FAIR WINNERS

8TH GRADE PHYSICAL—Over-All Winners and recipients of J. Earl Owens Scholarship, one-half campership each and trophies: Jerry Dierckman and Tony Eckstein, St. Louis, Batesville—"Gasohol" Other Winners: Brian Kosey, St. Gabriel—"Tornado Turbine" (trophy and campership); Todd Parker, St. Michael Greenfield—"Probability" (trophy); Andrew McCreery, Immaculate Heart of Mary—"Probability" (trophy); John Gardner, St. Joan of Arc—"Aeronautics All Around Us" (trophy); Tony Zappa, Holy Spirit—"Electrolysis of Water" (trophy); Steve Conner, Holy Name—"Laser" (trophy).

8TH GRADE BIOLOGICAL—Greg Bakels, St. Barnabas—"Fermentation of Wine Making"—Over-All Winner and Other Winners: Alan Miller, Immaculate Heart—"Is the Mouse's Fear of the Snake An Inherited Behavior or a Conditioned Reflex?" (campership and trophy); Andrew Hean and Brian Boelter, Immaculate Heart—"Does Alcohol Affect the Minds of Mice?" (trophy each); Kevin Kuehr, Holy Spirit—"Antenna" (trophy); Joan Eckstein and Gail Westling, St. Louis, Batesville—"Nitrogen and Legumes" (trophy each); Kathy Tilly and Melvin Bigham, St. Bernadette—"Extinction"

"The Eye" (trophy each).

7TH GRADE PHYSICAL—Joe Trumpey, St. Luke—"Soap" (trophy and campership); Keith Dahler, St. Gabriel—"Buoyancy" (trophy and campership); Brian Decker, St. Louis, Batesville—"Carbon Dioxide" (trophy); Chris Wietlisch and Jill Schottelkotte, St. Bertholomeus, Columbus—"The Effect of Temperature on Stalagmites" (trophy each); Mike Battles, St. Simon—"The Double Acting Steam Engine" (trophy); Cathy Schuech, St. Mark—"Fingerprints" (trophy); Mickey McDaniel, St. Luke—"Sun Power" (trophy); Kerry Beidelman, Holy Spirit—"Meteorology" (trophy).

7TH GRADE BIOLOGICAL—Holly Gray and Shannon Hunt, Immaculate Heart—"Epilepsy—The Misunderstood Disease" (trophy and one-half campership each). Other Winners: Jim Goebel, St. Paul X—"Genes" (trophy and campership); Dennis Hurrie, St. Mark—"Birdsback" (trophy); Lisa Felix, Holy Spirit—"Marijuana's Effects" (trophy); Eric Withem, Holy Name—"Lung Cancer" (trophy); Deirdre Turner, Our Lady of Lourdes—"House Plants" (trophy); Nancy Trudell, Our Lady of Lourdes—"Worms" (trophy).

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minimum and help retain juices and flavor. High cooking temperatures cause greater shrinkage at a faster rate, and low temperatures, while cutting down in shrinkage, take longer to cook the meat thoroughly.

Q. Is it true some of the Indiana State laws have been changed concerning bad checks?

A. Quite true... and the

change should benefit all of us, from the consumer to the retailer. The 1978 General Assembly amended the State Penal Code with a new misdemeanor offense known as "Check Deception." A person commits Check Deception if he knowingly or intentionally issues or delivers a check, knowing that it will not be paid or honored. This was a crime

before 1978, of course. What has changed, however, is that the person who wrote the bad check will have to prove that he was unaware that the check would bounce if the case goes to court.

Q. Does that mean that if I overdraw my checking account that I'll wind up in jail?

A. No. What this new law does is give us a legal chance to make amends. A person issuing a bad check does not commit a crime if he pays the holder of that check the correct amount, plus any protest fees and service charges, after the holder mails a written notice stating that the check was bad. Therefore, if you've simply made a mistake, you'll have a chance to set the situation right.

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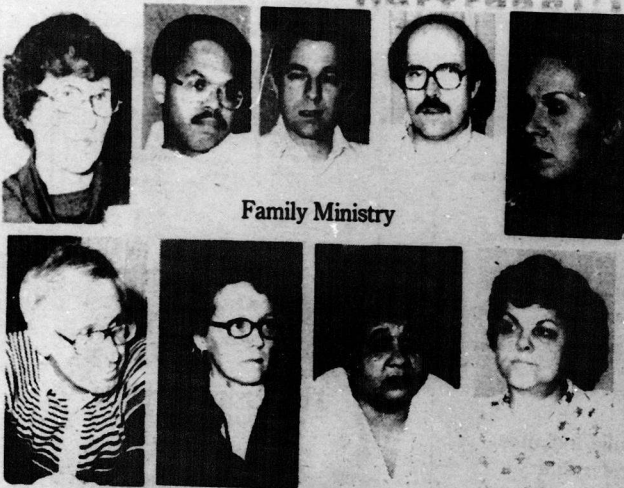
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Family Ministry

COMMISSION MEMBERS—These nine people are among a group appointed to bring the American bishops' Pastoral Plan for Family Ministry to implementation in the Archdiocese of Indianapolis. Pictured are (top row) Mary Kaye Tolen, Richmond; Frederick Evans III, Indianapolis; Father Robert Klein, New Albany; Bill Paradise, Indianapolis; Pat Bolanos, Indianapolis; (bottom row) Jim Davis, Seymour; Mrs. Jim Davis, Seymour; Betty Johnson, Indianapolis; Mildred Yelich, Clinton. Also serving on the commission are Pete Magnant, Indianapolis, and Rhea Rowher, Terre Haute.

St. Meinrad seminary library receives Lilly grant

ST. MEINRAD, Ind.—Lilly Endowment, Inc., Indianapolis, has awarded a grant of \$13,500 to the seminary library program at St. Meinrad Archabbey.

Father Simeon Daly, a Benedictine monk of the Archabbey and seminary librarian said that "the grant will fund a major portion of a consultation to determine directions of the library's present and future programs." The major areas of the consultation will be completed within the next few months according to Father Simeon.

The library at St. Meinrad serves not only the School of Theology but also the St.

Meinrad College and the monks of the Archabbey.

The grant is one of several that Lilly Endowment has

awarded to the seminary in recent years to underwrite a variety of programs and studies.

Sister Pauline dies at Woods

ST. MARY-OF-THE-WOODS, Ind.—Mother of the Resurrection was celebrated in the Church of the Immaculate Conception here on Saturday, March 1, for Sister Francis Pauline Kennedy, Sister of Providence who died on February 26.

During a teaching career of more than 50 years, Sister

Francis Pauline taught at St. Agnes Academy and Ladywood School in Indianapolis as well as a number of high schools in Chicago and Evanston, Ill., Anaheim, Calif., and Washington, D.C.

Survivors include two sisters-in-law, Mrs. Theone Kennedy of Templeton, Ind., and Mrs. Florence Kennedy of St. Louis.

USCC committee calls for 'revolution' to defend family farm and its values

WASHINGTON—The U.S. Catholic Conference's Committee on Social Development and World Peace has called on the church, the government and farmers to join in a "revolution" to defend the family farm and its values.

"Concern for the individual and family values associated with farm life, for a family-based food production system and for principles related to the ownership of land and the stewardship of natural resources converge to determine the church's interest in the preservation of the family farm," the committee said in a 30-page statement.

"For us the family farm is a unit engaged in the production of food, fiber or timber which is owned or managed by a family or a partnership of families that does all or most of the work of running it, which implies a personal relationship to the land, which is intended for

transfer from generation to generation within the family and which is small enough to allow for widespread ownership of agricultural land by resident farmers and to permit the responsible stewardship of natural resources."

While the committee statement praised family farm values, it called on farmers to help themselves by re-examining their traditional independence.

The committee called on farmers to form bargaining cooperatives and to expand marketing cooperatives. They also asked them to renounce the "bigger is better" philosophy that leads to "cannibalism" in which one farmer swallows up another's land.

The church should improve the quality of rural ministry and work to provide human services to rural areas, help farm workers own farms and examine church land holdings to see if they can be used to help family farms, the statement said.

Sister Leonarda buried at Ferdinand

FERDINAND, Ind.—Sister Leonarda Uebelhor, 84, a Benedictine sister of the Convent of the Immaculate Conception, died on Saturday, Feb. 24. Funeral services were held in the Convent chapel on Tuesday, Feb. 27.

Sister Leonarda, a native of Schnellville, Ind., entered the Ferdinand community in 1915. Included among her missions assignments were Pauls, Bradford and Tell City in the Archdiocese. She also did domestic work at the motherhouse and several parishes in the Evansville diocese.

Survivors include three brothers, Martin and Hilbert Uebelhor of Schnellville, and Leonard Uebelhor of Jasper.

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Klein, Virginia C.
Cahill, Charles
Francis, John Timothy
Griffin, Brian C.
Richmond, Hazel
Blechl, Carolyn Marie
Greig, Alfred F.

Harling, Glenn
Ward, Margaret P.
Clements, Rita

Calvary

Worrell, Betty Jane
Fellenz, Phillip S.
O'Donnell, John J.
Walker, Infant Boy
Wagner, Harry M., Sr.
Swinhart, Eugene A.
Lamping, Peggy
Hedrick, Kenneth G.
Baker, Kathryn F.
Hertz, Florence A.
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Chapel, Indianapolis, March 3.

CLEMENTS, Rita Margaret, Holy
Name, Beech Grove, Feb. 28.

DAVIS, Charles Ray, 68, St. Andrew,
Richmond, March 6.

DEARING, Mary Rose, 72, St.
Anthony, Clarksville, Feb. 24.

DEBERRY, William M., 85,
American Martyrs, Scottsburg, Feb. 22.

GROPP, Noble J., 61, St. Margaret
Mary, Terre Haute, Feb. 26.

HAUERSPERGER, Bertha M., 61,
Ambrose, Seymour, Feb. 24.

HAUSWALD, Mary M., 84, St.
Mary, New Albany, Feb. 26.

HERBERT, William J., 81, St. Mary,
Clarksville, March 1.

HOUGHTEN, Charles B., 87,
Our Lady of Perpetual Help, New
Haven, March 2.

LAKE, John H., 73, Holy Family,
Indianapolis, Feb. 26.

LEACH, Rosalie, 71, St. Mary,
Clarksville, Feb. 26.

MATTINGLY, Josephine F., 86, St.
Anthony, Indianapolis, March 6.

MCGRATH, Frank M., 68, St. Mary,
New Albany, Feb. 24.

MENGER, Florence R., 80, St.
Andrew, Richmond, March 2.

NAHAS, Willie J., 60, St. Philip Neri,
Indianapolis, March 3.

PRECHTEL, John, 59, St. Michael,
Bradford, Feb. 24.

RAABA, Ellen, 71, St. Mary,
New Albany, Feb. 24.

ROBIN, Charles S., 71, St. Mary,
Clarksville, Feb. 26.

ROELL, Carl E., 93, St.
Shelbyville, Feb. 24.

SCHNEIDER, Paul R., 71,
Terre Haute, March 2.

SCOTT, James P., 81, St. Peter and
Paul, Indianapolis, March 6.

SHEEHAN, John, 71, St. Mary,
Indianapolis, March 5.

SIEFERT, Quinn R. (Mike), 41, St.
Basil, Batesville, March 6.

SMITH, Robert Edward, 63, St.
Mary, Terre Haute, Feb. 24.

SMITH, Rose, 71, St. Mary,
Clarksville, Feb. 19.

TURNEY, Margaret, 71, St. Mary,
New Albany, Feb. 24.

WOLL, Vincent A., 68, St. Mary,
Ellettsville, March 2.

WYSS, Ruth Ann, 47, St. James,
Indianapolis, March 3.

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today's
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Life is trying; we risk 'having it all'

by Charlie Martin

Music possesses several ways to reach us. Sometimes we are attracted by a song's strong and definite rhythms, other times by its sound subtleties; but almost always, a dynamic vocalist gains our listening attention. Melissa Manchester is a vocalist with this type of singing quality.

"Don't Cry Out Loud" etches a story in word images and then translates these images into a clear message: sometimes lovers get hurt, and when they do, their hurt feelings should be kept to themselves. Life satisfaction should arise out of trying and risking to "have it all."

If one does fail in a love relationship, look not to the failure. Remember your pride and strive to "fly high" above the pain and sense of loss.



ONE ASPECT of this song's message presents us with challenge. Each of us has strengths that enable us to grow from failure, no matter what the source. We do need to continue believing in ourselves through times of uncertainty. No one of us succeeds all the time, even in the sensitive area of building relationships. But no one failure, or even a succession of failures, destroys our personal strengths or innate value. In time, we can "fly high" again.

Yet our hurts also need to be message is shallow. It is one healed. At this point, the song's thing to carry the pain of a

broken relationship alone, but another to risk once more to be healed. Receiving such healing is much more difficult when we "learn how to hide our feelings."

Revealing our hurts indicates no loss of personal dignity. Rather, acting with a new level of vulnerability demonstrates courage. We risk again to let another touch us, realizing more fully that not every touch from others is life-giving and gentle.

THE SONG'S deeper question concerns pride. No one likes to be thought of as a "whiner" or a "crybaby," moaning to everyone about our disappointments and pains. Such an attitude reflects self-pity and conveys a "poor-me" concept. All of us are capable of rising above such wasted-energy emotional levels.

But attempting to live life like an emotional hermit creates an equally empty existence. When we build walls of fear that keep everyone out of our inner selves, we achieve the reward of an ever-gnawing loneliness.

We become something of a tomb, surely safe from personal interaction, but never really alive. A pride that never allows us to reveal our pains and failures makes our lives into a mausoleum of emptiness.

Each of us bears the imprint of God's life and mystery. Life is dynamic, full of promise, and never meant to be experienced as a tomb. Because of God's presence within us, we always have dignity. We should take pride in who we are and believe in our ability to continue growing. Such dignity allows us to affirm our own self-worth, and yet, encourages us to reveal to others who we are.

We are a blend of successes and failures proceeding on a life journey. For each of us, much remains in life to be discovered. Within this context, to "cry out loud" is never a weakness, but a reflection of our strengths, dignity, self-value and pride.

DON'T CRY OUT LOUD

Baby cried the day the circus came to town/Cuz she didn't like parades just passing by her/So she painted on a smile/And took up with some clown/And danced without a net up on the wire/I know a lot about her/Cuz you see baby is an awful lot like me./REFRAIN/We don't cry out loud/We just keep it inside/Learn how to hide your feelings/Fly high and proud/And if you should fall/Remember you almost had it all/Baby saw the day they pulled the big top down/And left behind her dream among the litter/And the different kind of love she thought she's found/Was nothing more than sandcastles and some glitter/But baby can't be broken/Cuz you see she had the greatest teacher/And that's me./REPEAT REFRAIN

Written by: Carole Bayer Sager and Peter Allen
Sung by: Melissa Manchester
© 1976 by Irving Music Inc.

tv programs of note

Sunday, March 11, 8-9 p.m. (PBS) "Andres Segovia at the White House." The dean of classical guitarists presents a recital for President and Mrs. Carter and their guests in the East Room of the White House.

Monday, March 12, 9:30-11 p.m. (CBS) "The American Film Institute Salute to Alfred Hitchcock." His fellow movie artists pay tribute to the master of screen suspense in a special that also includes film highlights from his long career.

Tuesday, March 13, 8-9:30

p.m. (PBS) "Einstein's Universe." This program discusses, explains and demonstrates many of Einstein's theories in terms understandable by a lay audience.

Wednesday, March 14, 8-11 p.m. (PBS) "Romeo and Juliet." The third production in the BBC Shakespeare series stars newcomers Patrick Ryecart and Rebecca Saire in the title roles with a supporting cast of veterans, including Sir John Gielgud, Celia Johnson and Michael Hordern.

Thursday, March 15, 8-9

p.m. (PBS) "Einstein." Commemorating the centennial of Einstein's birth, NOVA attempts a "biography of the mind," showing the thought process that led to the scientific theories upon which the nuclear age is based.

Thursday, March 15, 9-10 p.m. (PBS) "Inside Europe: F-16." This documentary in the "World" series tells the story of the F-16 airplane, the people who designed it, the corporation which manufactured it and the salesman and politicians who sold it to our allies.

Park-Tudor School Announces the Second Annual Competitive Scholarship Examination Program

Reflecting the school's commitment to allow qualified students, regardless of economic background, to consider the opportunity of attending Park-Tudor, the school is pleased to announce its Second Annual Competitive Scholarship Examination Program for outstanding new students entering grades seven through twelve in September 1979. Grants will be awarded on the basis of financial need, academic accomplishment, and potential for contribution to school life.

A written scholarship application, scholarship examinations, and a personal interview will be required for consideration in this program. Deadline for applications is March 23rd.

For further information and application forms, please write or call the admission office.

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television highlights

Marriages studied



TROUBLED RELATIONSHIPS—Michael Moriarty and Blythe Danner (above) portray a seemingly serene young couple in this flashback scene from "Too Far To Go," but turmoil later will lead to the disintegration of their 20-year marriage. The dramatization of John Updike's short story will be broadcast March 12 on NBC. (Below) The dirty gin game in the rec room starts normally enough but ends and tempers fly when the "crackers" begin to crumble in "The Cracker Factory," a wryly comic drama of a woman's nervous breakdown. Natalie Wood, standing right, stars in the ABC movie March 16. Supporting cast includes, from left, Donald Hotton, Delia Salvi, and Sidney Lassick. (NC photos)



Given the pressure and demands of today, it's little wonder that marriages break up and people break down. What happens afterwards is shown in "The Cracker Factory," airing Friday, March 16, at 9-11 p.m. on ABC.

This is the story of a woman on the edge—a suburban mother of three who fends off her increasing bouts of depression with an increasing consumption of alcohol. The result is a bed in a psychiatric hospital and her difficult struggle toward recovery.

Cassie, effectively portrayed by Natalie Wood, has "the fastest mouth in Cleveland" and tends to turn everything into a comedy routine. At times, her experiences in "the cracker factory" seem shaped in the same mold as those in "One Flew Over the Cuckoo's Nest."

This is familiar enough TV material except that Cassie is

Catholic, and part of her problem is blaming the church for her troubles, in particular the guilt she feels over birth control.

Complicating this is Cassie's Neanderthal pastor, a pastorally insensitive priest who talks about prayer when she talks about suicide. His rejection of psychiatric treatment and Alcoholics Anonymous is unthinkable today.

It is the psychiatrist who puts down Cassie's resentment of her Catholic upbringing and her rebellion at church doctrine as the excuses for her drinking. The real cause of her alcoholism, he convinces her, is her emotional immaturity and consequent inability to cope with the real world of adult living.

Cassie's situation is real enough. One may feel, however, that the resolution of her returning home to try to face her problems without liquor may be too pat an ending.

Parents should be aware that "The Cracker Factory," good as it is, is for the grown-ups and not the kiddies.

Lillie Langtry was for some of the most famous, for others the most notorious, woman to emerge from Queen Victoria's England. If you are interested, you can find out all about her in "Lillie," a 13-part "Masterpiece Theatre" series, premiering Sunday, March 11, at 9-10 p.m. on PBS.

Lillie's beauty and wit helped make her the darling of Victorian society, courted by princes and millionaires, her every activity providing copy for newspapers on both sides of the Atlantic. Her fame as the "Jersey Lilly" spread even West of the Pecos where "Hanging Judge" Roy Bean named his saloon in her honor.

When she was dropped by the future Edward VII, Lillie turned to the stage, where her name guaranteed packed theaters for the next 30 years. She retired after World War I, the indulgent mistress of a comfortable fortune.

The series first episode provides the motivation for Mrs. Langtry's later actions. Born on the Channel Island of Jersey, Lillie grew up as a tomboy in a household of brothers. Her adolescent friendship with a Jersey boy ended with the discovery that he was one of a number of illegitimate offspring of her father.

She married the first eligible outsider to visit the island. This was Edward Langtry, an impoverished yachtman who became the stepping stone for Lillie's entrance into London society.

What this finely crafted dramatization offers viewers is

an introduction to the diverse personalities of an opulent age. Portraying the inner circle of imperial England's privileged classes, the series also shows some of the social and moral hypocrisy of the period.

Americans, although resolute in their rejection of hereditary monarchies, have always had a curiosity about the personal lives of the aristocracy. "Lillie" should confirm their worst suspicions of immorality in high places.

John Updike's short stories about the Maples, a suburban couple whose marriage has been slowly eroding over the years, has been artfully dramatized in the television play, "Too Far To Go," airing Monday, March 12, at 9-11 p.m. on NBC.

Starting with Joan and Richard Maple discussing how best to tell their four children that they are separating after 20 years of marriage, the drama is composed of flashbacks showing the growth and decline of their life together.

Not bound to a simple chronological narrative, each flashback explores the changing nature of their

characters and relationship from sharing the early joys of parenthood to the point of hurting each other through casual affairs.

William Handley's adaptation and Fielder Cook's direction capture Updike's telling attention to the moral emptiness of suburbia and those trapped by it. Blythe Danner and Michael Moriarty contribute outstanding performances as the couple whose love has turned to such troubled indifference.

When each responds, "I do," to the judge asking them whether they believe their marriage has suffered an "irretrievable breakdown," the film intercuts their responses at their church wedding. Through the Maples, Updike has shown us a modern American tragedy.

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"Brink's" robs audience

by James W. Arnold

The "crime of the century" has been transformed into the movie of the half-minute. That's about how long it takes to figure out that you've been jobbed by "The Brink's Job."

This is director Billy Friedkin's pleasant but hopeless film about the once-notorious 1950 Boston heist in which more than \$2 million was taken from the famous armored car company by a crafty gang of thieves who seemed to vanish into the ozone. For years it was one of the "great unsolved cases" and a subject for infinite fantasy. But then one of the culprits, a petty convict held on another charge in a Pennsylvania prison, confessed. The truth was revealed: the Brink's caper was a lucky score by a bunch of local Boston hoods who wandered into the monetary equivalent of an ungarded candy factory.

It had been a case of the incompetent robbing the mept. So much for hero-worship, even in the annals of the underworld.

The result is that Friedkin, the super-powered creator of "The French Connection" and "The Exorcist," is left with a "crime" movie whose only angles of interest are character and comedy. Unfortunately, neither is his strong suit. How he could have used the zany light touch of "The Lavender Hill Mob?" I'd have settled even for "The Gang That Couldn't Shoot Straight." The truth is that "Brink's" isn't in that league, and it looks really bad compared to such recent modest achievements in the comedy caper genre as "The Hot Rock" and "Dog Day Afternoon."



SOME MOMENTS are just messed up, like having the gang jump in glee through their money to Glenn Miller's "In the Mood" (wrong period). But the basic problem is that "Brink's" sticks generally to the bland truth. The crooks

were an ordinary colorless group of small-time criminals, and efforts to make them warm and funny range from the mame to the bizarre. This is especially true of Peter Falk, whose portrayal of the seedily lovable mastermind and ringleader is a slouching, desecrated caricature of every low-life rascal he's ever played. Falk no longer acts, he just does Falk, here broadly and badly.

Others in the good cast (Gena Rowlands, Paul Sorvino, Peter Boyle, Allen Goorwitz) have even less to do, or are used simply as clowns. E.g., Goorwitz, as Falk's klutzy brother-in-law, has the best comic moment when, during the burglary of a gum factory, he can't resist opening one of those doors that say "Do Not Open," and is buried in a cascade of colored gumballs. The only unembarrassed actor is reliable Warren Oates, who manages to make something of

the half-crazy gang member who finally cracks (a few days before the statute of limitations runs out).

The Brink's holdup itself is a yawn-provoking affair, as it apparently really was. There is no effort to soup up either yulks or suspense: the wildest thing that happens is that Falk finds an unexpected half-open padlock on one door and has to jiggle it off with a clothes hanger. Late, the gang has its falling-out, as it usually does in caper films, but nobody takes any threats seriously. Perhaps Friedkin burned himself out (temporarily, one hopes) in his last crime film, "Sorcerer," which is to this one in tension and suspense as "Psycho" is to "The Magic of Lassie."

THE MOVIE'S satirical edge is directed less at the nice crooks than at the comic over-reaction of the public, press and police, especially the FBI. This is the first film in which the once sacrosanct J. Edgar Hoover really gets his lumps. He's played (in joke) by oldtime movie gangster Sheldon Leonard, and raves on about the holdup being part of some sinister Communist conspiracy. After the case is solved, he unctuously takes credit, and tells the press: "Our solemn obligation is to prove to the youth of America that crime doesn't pay."

Cut to the kids outside the Boston courthouse cheering, and asking for autographs, as the crooks are brought in for arraignment.

After serving time, the underprivileged heroes did apparently enjoy their loot: less than \$50,000 was ever recovered. That increases the unintended humor of a line in the final credits. Brink's is thanked for its cooperation in making the film, and then a plug is printed in small letters: "Since 1859, nobody has lost a penny entrusting their money to Brink's." How's that again? (PG) A-3: morally unobjectionable for adults

tv film fare

Death Wish (1974) (CBS, Saturday, March 10): The

prototype vigilante movie, with Charles Bronson as a New York executive, enraged by rape attacks on his wife and daughter, who goes about shooting criminals and cutting the crime-rate in half. A simplistic thriller that merely fosters the animalism it claims to be against, this film was condemned by the Catholic Office for violence. Not recommended.

Airport '77 (1977) (NBC, Sunday, March 11): The latest and arguably the worst of the "Airport" series, in which Jack Lemmon and a cast of other unfortunate big names crash on a 747 in the Bermuda Triangle with a cargo of priceless art, and are trapped on a sandbar underwater. Very soggy melodrama, with modestly good special effects. Not recommended.



MAN BEHIND THE FOX—"The Glacier Fox," number one at the box office in Japan last year, is now opening at American theaters. Arthur Hill narrates the American version which features a fox named Flep. Distinguished Japanese director Koreyoshi Kurahara (below) discusses his feature length film in an interview. (NC photos)

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