

# THE CRITERION

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## Diverse views contained in media report

WASHINGTON—Forty-four communication professionals have been asked to evaluate and comment on a summary of recommendations for national media efforts by the Catholic Church as the next step in the Catholic Communication Campaign process.

The consultants—who include broadcasting, publishing, advertising and public relations executives and producers and writers—recently received a 16-page synthesis of the recommendations, along with a list of the 140 participants in public hearings and the 100 who submitted written testimony and the Sept. 6, 1974, report of the U.S. Catholic Conference Communication Committee Task Force.

**THE SYNTHESIS**, prepared by the U.S. bishops' Office for Public Affairs, contains 190 separate suggestions, some of them contradictory. A statement that "it is important to involve communication industry professionals in planning and implementation" is followed by the opinion that "it is of doubtful value to involve industry professionals since they are responsible for what's wrong with media now."

At least one witness urged the church to "seek out and develop effective Catholic TV evangelizers," while another recommendation says that "the church doesn't need or want a personality cult."

Opposite viewpoints were also expressed on whether to use the Catholic Communication

(See DIVERSE VIEWS on p. 2)



**ANYONE FOR... —Pope John Paul II** holds a tennis racket donated to him by a young tennis player when he paid a visit to San Pancrazio Church in Rome. Rain and hail fell on the athletic field as the pope spoke to parish associations in one of a series of weekend visits to Rome parishes. (NC photo)

## Allege life groups violate election law

WASHINGTON—The National Abortion Rights Action League (NARAL) has filed complaints against two national and four state pro-life organizations for alleged violations of federal election law. The complaints were filed with the Federal Election Commission April 30 by NARAL's attorney Gail Harmon. One of the state groups against which a complaint has been cited is Indiana Right to Life.

NARAL charged that the Life Amendment Political Action Committee (LAPAC) is illegally soliciting contributions from the general public, not just the membership pool of the connected organization. It also charged that the close working relationship and overlap of personnel between the boards of directors, officers and staff of the LAPAC and the National Right to Life Committee proves that the two organizations are connected.

The abortion rights league also claimed that the voter identification project of the National Right to Life Committee is illegally contributing to the campaigns of political candidates in Iowa, Indiana and other key states.

"National Right to Life is not aware of any violations," according to Chuck Donovan, legislative affairs spokesman for the organization. He added that the pro-life group has been "looking for substance in NARAL's charges" in order to respond to them.

NARAL has requested that the Federal Election Commission stop LAPAC from raising money from the general public and

(See LIFE on page 17)

## Individual confession hailed by Pontiff

Pope John Paul II, in separate talks this past week, called for the continuation of individual confession, encouraged the work of Biblical scholars, and characterized the work of the bishops as the work of making Jesus Christ known and loved.

The pope's remarks on the Sacrament of Reconciliation were given on April 26 to the 13 bishops of Bengal and northeast India. The bishops were making their official five-year visits to Rome to report on the state of their dioceses.

In his speech, the pope focused on the sacraments of the Eucharist and Penance. The Eucharist is "the heart of our ecclesial communities," he said.

"The effectiveness of the laity, and in particular of Christian families, to give to the world the witness of faith and love is conditioned by their spiritual dynamism, which is nowhere more available than in the Eucharist," he added.

"The youth of your local churches can only come to full maturity in Christ through the power of the Eucharist," the pope said.

He told the bishops that "all the great issues

of your pastoral ministry are related to the eucharistic Christ."

Regarding the Sacrament of Penance, Pope John Paul recalled his first encyclical, issued a month earlier, "Redemptor Hominis."

**"IN PARTICULAR**, I noted the need to guard the Sacrament of Penance, and I stressed that the faithful observance of the centuries-old practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction" is an expression of the church's defense of "man's right to a more personal encounter with the crucified forgiving Christ," he said.

The documents cited in that encyclical "make reference to a point of capital importance: 'the solemn teaching of the Council of Trent concerning the divine precept of individual confession,'" added the pope.

Pope John Paul also quoted Pope Paul's words last year to a group of U.S. bishops concerning priestly ministry: "Other works, for lack of time, may have to be postponed or even abandoned, but not the confessional."

Pressure for broader use of general ab-

solution as a means of drawing inactive Catholics back into church life have come from some parts of the world, particularly the United States. In response to requests and to some uses of general absolution not approved by the Vatican, the Vatican has insisted repeatedly on the exceptional and restricted circumstances under which general absolution can be given without individual confession.

Also on April 26, the pope addressed the members of the Pontifical Biblical Commission. Its members came from 13 countries to participate in the commission's annual plenary session.

In his address, Pope John Paul II said it is up to biblical science "to establish the distinction between what is outmoded and what must always retain its value" in the words and events used to convey divine revelation.

Commission members were reminded of "the fundamental obligation of fidelity to the magisterium."

"God has confided sacred Scripture to his church and not to the private judgment of specialists," he said, citing the new norms

issued for the commission by Pope Paul VI five years ago.

**IN AN APRIL 28** talk to the bishops of Sri Lanka, Pope John Paul explained, "We find our identity as bishops," he said, "in preaching Christ's salvific message." The pope received the 10 Sri Lankan bishops at the Vatican, where they were making the official ad limina visit to the pope that bishops are required to make.

Bishops have a special responsibility for guarding and teaching the truth revealed by Christ, the pope said, speaking in English.

"For this reason," he went on, "we are intent on maintaining the purity of the Catholic faith. We are vigilant that the content of evangelization corresponds to the message preached by Christ, transmitted by the apostles and authenticated by the church's magisterium (teaching authority) over the centuries."

In speaking about the life, teaching and mystery of Jesus of Nazareth, "we clearly and explicitly proclaim before the entire world that

(See PONTIFF on page 9)

*critics see softening of bishops' stand*

# Civil war causing rift in battle-scarred Nicaraguan church

by Raul Orozco

MANAGUA, Nicaragua—The long political conflict between the government and its opponents is causing a widening rift between the Catholic bishops and priests and lay people.

What best illustrates this division is the criticism of priests and lay leaders of the recently formed Patriotic Committee for Reflection on Peace, led by Archbishop Miguel Obando Bravo of Managua.

Critics fear that by inviting pro-government representatives, the archbishop is softening his previous stand in favor of radical changes in the politics of Nicaragua. At one point he asked for the resignation of President Anastasio Somoza, who is also commander of the National Guard, the country's only security force.

Another churchman previously aligned with opposition leaders seeking change, Bishop Antonio Vega of Jalapa, has also softened his stand, say critics. He now talks against "violence" which in the present context means armed attacks by guerrillas rather than injustice against the poor, they add.

WITH THESE CHANGES observers see priests and religious who actively oppose Somoza bearing the brunt of government outbreaks such as the fighting during Holy Week at Esteli and other northern cities.

Church personnel are actively engaged in relief and refugee services, and have denounced atrocities attributed to soldiers. There have also been executions of pro-Somoza informers by guerrillas of the Sandinista Liberation Front.

Archbishop Obando says he is mainly concerned with finding a peaceful solution to the violence which has claimed thousands of innocent victims. He adds that the committee must serve as a bridge between opposing factions.

The Sandinistas and their supporters claim that their movement is basically a Christian crusade to end 45 years of corruption and oppression in Nicaragua. Somoza says the Sandinistas and their supporters have formed a Marxist-dominated conspiracy to take over the country.

Observers say the softening of the stand of the two bishops results from disagreement with Sandinista tactics, which call for civilian insurrection. The guerrillas tried to stimulate insurrection last September and in April by armed attacks against troops, but could not hold out long against the superior fire power of the National Guard soldiers.

Impartial reports on the September uprisings in seven cities said that students were not quite ready to fight when the Sandinistas launched their offensive. Some 5,000 civilians were killed.

The objections to the peace committee have

gained more publicity than criticism of the Sandinistas and their supporters.

**JESUIT FATHER** Fernando Cardenal, a professor at the Central America University, has been among the more outspoken critics of the committee.

"It is good for the archbishop to engage in reflection about ways to peace," the Jesuit said. "But for that he has the priestly council, elected by the rest of the clergy precisely to advise the bishop and to discuss national problems. They should decide who is invited to preside at any effort at conciliation."

Father Cardenal singled out two committee members as particularly controversial: Ernesto Cruz, an economist who heads the Nicaraguan Institute of Business Administration, sponsored by Harvard University; and psychology professor Humberto Belli.

Belli opposes liberation from political, social and economic problems, said Father Cardenal.

"Cruz is deeply committed to the Somoza regime, far from the true interests of the Nicaraguan people and favors the economics of capitalism. I respect his line, but not for Nicaragua," added the priest.

"Sitting down with them to reflect on peace is at least controversial," Father Cardenal said. "I am sure, however, that the archbishop has in mind the good of his church, his people. He should be open to dialogue, but not at that level."

Father Cardenal said that "insurrection is not only the work of the Sandinistas, but of the whole Christian people in Nicaragua. There are Sandinistas who accept Marxism as an ideology, but the revolution is not led by Marxists. It is the people, the housewife, the 15-year-old girl, the high school boys, the humble peasants..."



FATHER IVAN HUGHES

## Father Hughes named to head Benedictine monastery

Father Ivan W. Hughes has been named prior (superior) of the Benedictine Monastery of St. Maur in Indianapolis. He began his new duties on Monday, April 16.

The 38-year-old prior is a native of Tulsa, Okla., where he attended public and parochial schools. He received a B.A. degree in philosophy from Conception Seminary college in 1966 and completed theological studies at St. Louis University, receiving an M.A. degree in Moral and Pastoral Theology in 1970 and a Masters of Divinity degree in 1971. He has done graduate studies in clinical psychology at St. Louis and New York Universities. Father Prior Ivan was ordained to the priesthood on May 18, 1970.

Father Ivan has held a number of posts in the Benedictine community including novice

master, assistant treasurer and academic dean in the seminary. Other areas of work have been in giving retreats, teaching, and extensive counseling. At the time he was named prior, Father Ivan was director of St. Maur Theological Center.

St. Maur is an urban Benedictine community situated on a 176.6 acre complex in the center of Indianapolis. Through St. Maur Theological Center and other efforts, present endeavors of the Monastery include: Highwoods Learning Center and Recreational Day Camp for Youth; providing personnel for community and local development corporations; neighborhood associations; an urban education consortium; parish, prison, and hospital ministries; core city schools; retreats, seminars and workshops; and a journal, *City of God: A Journal of Urban Ministry*.

## Archbishop Casaroli appointed by John Paul

by Jerry Filteau

VATICAN CITY—Pope John Paul II named Archbishop Agostino Casaroli pro-secretary of state and pro-prefect of the Council for the Public Affairs of the Church. The announcement was made April 30.

The two posts, among the most powerful in the Vatican, were left vacant nearly two months earlier by the death (March 9) of Cardinal Jean Villot.

Archbishop Casaroli, 64, was Cardinal Villot's right-hand man as secretary of the Council for the Public Affairs of the Church. He was widely considered the cardinal's most likely successor.

In the public affairs post, he was the chief architect of the detente policy with Eastern European governments fostered by Pope Paul VI.

POPE JOHN PAUL also named Archbishop Giuseppe Caprio, papal under-secretary of state, as pro-president of the Administration of the Patrimony of the Holy See on April 30.

Cardinal Villot was also president of that administration before his death. Its chief purpose is to administer the reparation funds given to the Vatican by Italy under the 1929 Lateran Treaty.

Archbishops Casaroli and Caprio will have full authority in their new posts, despite the

prefix "pro" attached to their titles. According to Vatican protocol, only cardinals hold the full title of office in these posts.

The announcement of Archbishop Casaroli as pro-secretary of state followed reports from Vatican sources that the Secretariat of State, while still the most powerful department in the Vatican, is losing some of the centralized authority that it gained under Pope Paul.

UNDER POPE PAUL, virtually everything coming out of any Vatican department passed through the Secretariat of State before reaching the pope's hands.

Pope John Paul, however, quickly

established a practice of meeting directly and frequently with the heads of congregations, secretariats, commissions and other Vatican offices.

Even if most business in the Vatican still goes through the Secretariat of State, the new pope also hears about it directly from his department heads, and not only as it is filtered through the secretariat.

On the level of policy, the pope's promotion of Archbishop Casaroli was viewed by Vatican observers as another signal that the new pope intends to continue his predecessor's policy of detente.

## Diverse views (from 1)

Campaign funds on many small or a few large projects, whether media efforts should be national or local, and whether social justice should be a theme of CCC programming.

Suggestions contained in the synthesis are divided into 10 categories: evangelization through the media, evangelization of the media, social justice and minorities, Third World, programs-projects for particular media, public policy, training, research, services and miscellaneous.

The summary and the consultants' comments will form the basis of a USCC Communication

Department staff report to the USCC Communication Committee. The committee in turn will develop recommendations to be submitted to the November general meeting of the National Conference of Catholic Bishops.

THE FIRST NATIONAL communication collection is scheduled in many U.S. dioceses for May 27, World Communication Day. Some dioceses have selected other dates for the collection or are supporting the new national media program from other sources.



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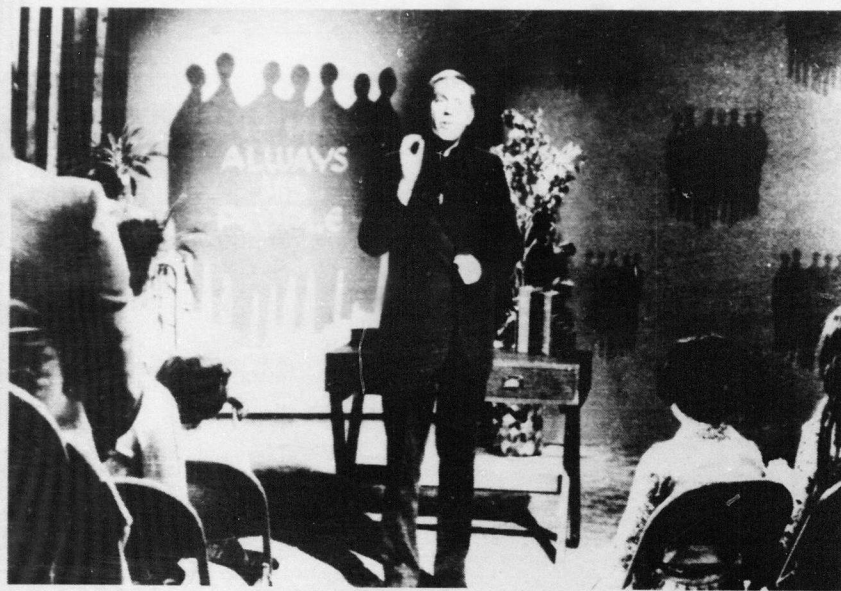
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**TOPS COMPETITION**—A five-day television series by Bishop Howard Hubbard of Albany, N.Y. attracted more of the television audience than the regularly scheduled programs in the same time slot.

according to the bishop's office. The office said figures from Arbitron, a TV rating service, showed the bishop's series, "Always His People" gained 39% of the viewing audience. (NC photo)

## CYO honors given

Father Francis Tuohy, archdiocesan administrator, will be the principal celebrant at a Mass next Monday, May 7, at St. Philip Neri Church, Indianapolis, at 7:30 p.m. for the presentation of the Catholic Youth Organization's Msgr. Albert Busald Awards.

The award is one of the highest awards given to adult lay volunteers in the CYO program.

Recipients of this year's award include John L. Courter and W. Gary Ahlrichs, Immaculate Heart of Mary; Paul J. Corsaro, Eugene J. Liegibel, James R. Chase, Richard J. Music, Thomas A. Egold and Richard P. Gallamore, all of St. Barnabas.

The list further includes Mrs. Robert P. (Carolyn) DeHoff, St. Catherine; James E. Litzelman and Thomas H. (Red) Taylor, St. Christopher; Mrs. Joseph J. (Virginia) Neff, St. Lawrence; Larry A. Toney, James T. (Tommy) Richardson, and Devin L. Meunier, St. Malachy, Brownsburg; William J. Fehrbach and Miss Ann E. Aldering, St. Matthew; Lewis L. Green, Mrs. Joseph H. (Louise) Schaub, Charles D. (Don) Giddens, Miss Joan Shea and Miss Pat Sheat, St. Philip Neri; Mrs. Richard D. (Ella) Wagner, St. Pius X; D. Stephen Sullivan and James F. Kahl, St. Simon; Edmond L. (Spike) Russell and Thomas V. Goldsby, Holy Name.

The remainder of the recipients includes Gregory L. Huck, St. Roch; Frank J. Giorgianni, Cathedral; John E. Ockomon, Michael A. Maio, Miss Theresa M. Plau and Nicholas G. Christoff, Little Flower; William J. Hammond and David L. Cassidy, St. Michael; James A. Trefry, St. Jude; John M. (Jack) Woodside, Thomas P. Miller and Mrs. Thomas P. (Kathleen) Miller, St. Luke; Bert D. Williams, St. Rita; John D. Hiatt, Christ the King; James T. Morris and Sydney P. (Syd) Cook.

Also at the Monday night awards program, Little Flower parish will present the Mel Olvey Memorial Citation to Mr. and Mrs. Robert A. Mohr, St. Malachy parish, for dedicated service to young people in the junior program.

A reception will follow the Mass for all recipients, their families and friends.

## Accuse CIA of spying on Latin Church

by NC News Service

WASHINGTON—Is there a revolutionary "ayatollah" in the Latin American Catholic Church? Is the United States asking its intelligence agencies to investigate the Latin American church to find an answer?

These are some of the questions that have arisen in Latin America and Washington in the wake of the Iranian revolution and the trip to Latin America by Pope John Paul II who attracted millions of faithful followers during his public activities.

Latin American Catholics turned out to see the pope as a spiritual and not a political leader in the style of the Ayatollah Khomeini, an Islamic religious figure who now rules Iran. But the question has been raised as to whether the Catholic Church, claiming at least the nominal adherence of 90% of Latin America's

population, is hiding some revolutionary leader capable of springing to political power because of a popular religious base.

The Mexico City daily, *Excelsior*, and a group of U.S. citizens say the U.S. government thinks there is an "ayatollah" in Latin America and has ordered greater surveillance and infiltration of church activities. The U.S. government denies this.

**THE MEXICAN** daily said the Carter administration ordered the Central Intelligence Agency (CIA) to intensify "the study and evaluation" of Islamic groups abroad and at home, and also of Catholic militants in Latin America to identify the degree of their influence and force "in the struggles for redress by the peoples."

The story said the information came from the minutes of a closed hearing of the Senate Foreign Relations Committee conducted during the Iranian revolution.

The *Excelsior* article was written by the paper's Washington correspondent. It said that testifying at the hearings were members of the State Department and the National Security Council.

The article added that the committee concluded that U.S. intelligence had little knowledge of Islam and its leaders in Iran and could not provide information for policy decisions when the political crisis came. The same could be true regarding the traditionally Catholic countries of Latin America concluded the committee, according to the *Excelsior* article.

"The officials involved then informed the committee that Carter had ordered intensification of the study and evaluation of religious and lay movements of dissidents within the Catholic Church in the countries of Latin America," said the article.

**A SPOKESMAN** for the National Security Council told NC News "I never heard of such an order, an assertion that sounds like a figment of someone's imagination."

"If you learn anything, let me know. This is the first time I've heard of such a thing," said a spokesman for the State Department.

Denials also came from the Senate Foreign Relations Committee and the House International Relations Committee and its Inter-American Affairs Subcommittee.

The *Excelsior* article appeared in February

while the Latin American bishops were holding their third general assembly at Puebla, Mexico.

There was no public comment from any of the bishops on the *Excelsior* article, although privately some recalled similar reports in the past of possible surveillance of the church.

But a group of 45 U.S. citizens, including seven clergymen of various denominations and 19 members of Catholic Religious orders, sent a letter to President Carter asking him to openly "renounce CIA infiltration of the church in Latin America as unnecessary and inappropriate."

"Essential facts are quite obvious. Church people in Latin America have sought to share the lives of the people as they believe Jesus took on poverty," said the letter.

"To us it is sadly ironic that church people become suspect for practicing what you have frequently preached, the defense of human rights," added the letter to President Carter.

**AMONG THE SIGNERS** were Holy Cross Father Robert Pelton, Jesuit Fathers Frederic J. Kelly, Kevin Nugent, Fernando Pico, Cristobal Reilly, Fernando Rodriguez and James Schulz, Dominican Sisters Eve Gilcrest and Mary O'Keefe, Notre Dame Sister Betsy Flynn, and Prof. Rosemary

(See *LATIN AMERICA* on p. 8)

## Ordination choir

A mixed choir will be formed to lead the singing at the Mass of ordination to the priesthood on May 19, 11 a.m. at the Cathedral.

The choir must be limited in size to 20 women and 10 men. The first practice will be Tuesday, May 15. Anyone interested in singing for the ordination is requested to call Dolores Augustin at the Office of Worship by May 9 (317-635-2579).

## Correction

In last week's commentary on the J.P. Stevens situation, Maynard Lovel, the fired Stevens worker who spoke in Indianapolis recently, was said to be a native of Stuart, Virginia. Mr. Lovel actually comes from Wollvine, Virginia.



**O. JOY! O. JOY!**—Spring weather brings out the most enthusiastic part of all humanity and balloons and spring make young children smile. A balloon rising to the sky gives one a feeling of buoyancy and the secret wish to go with it. (NC photo)

## McGinley selected 'acting' president

The Cathedral High School Board of Directors has elected Michael D. McGinley acting president. Chairman Robert V. Welch in coordination with Search Committee members Harry L. Bindner, Dr. John Courtney, Father James Higgins, Providence Sister Mary Pius Regnier, Michael G. Schaefer and Mrs. Edward V. Drew recommended the appointment maintaining the Search Committee for locating a permanent president and principal.

McGinley is a 1960 graduate of Cathedral, holding degrees at the bachelor and masters levels from Butler University and Indiana University.

A licensed secondary school administrator, McGinley has served Cathedral for 15 years as teacher, business manager, football coach, acting principal, director of development, athletic director and most recently as vice president for non-academic affairs.



## living the questions

## Embracing celibacy is the challenge of selfless living

by Father Thomas C. Widner

A priest of the diocese wrote a personal letter to me this past week concerning my recent article on celibacy. He strongly disagreed with what he read as the article's core, i.e., "It would seem to me that the priesthood has very few challenges to offer youth except celibacy."

His response: "The challenge of the priesthood goes far beyond the super-imposed discipline of celibacy. To properly celebrate the Eucharist and in a dynamic, creative and meaningful way to lead the people in the celebration of the Eucharist is the basic challenge of priesthood. To help the faithful understand that what happens at and around the altar is a commentary on their day-to-day living and their relationship with God and their brothers and sisters tests the most talented individual. Beyond the role of celebrant there is the challenge of leadership, assisting ourselves and others to adopt a Gospel-based position on such contemporary issues as racism, sexism, within the church as well as in the world, war, equitable distribution of the world's wealth, and hunger."

I am grateful for the response and unhappy that the priest did not want to be identified. And while I believe the priest to have offered a great insight I have to disagree with him.

My reasoning, I hope, is clear. What the priest in the letter to me described as a challenge, I suggest is simply our responsibility as priests. What he suggests seems to me to be a minimal job description for me and all with whom I share the ministerial priesthood.

What my letter-writer has suggested as a challenge, therefore, seems to me to be a duty. I offer celibacy as the challenge because it is not easily taken on. The priest began his letter to me by saying "I acknowledge that I find celibacy extremely difficult and challenging." The work of leading the Christian assembly in the celebration of the Eucharist is not, I contend, the challenge of priesthood. That requires skill and proper training. The challenge of the priesthood, I



contend, is the challenge to live totally for others in a self-sacrificing way in imitation of Christ himself. That is the challenge I live with and suffer with. That is the challenge I call celibate living.

The loneliness which is a part of celibate living can be bitter if one is not struggling to embrace celibacy for the sake of living for others. And I believe that we must embrace celibacy and not just accept it as part of the job description. I know social workers, doctors, lawyers, psychiatrists, friends, relatives, etc., who have far more compassion, justice and mercy than I see in myself and in some priests I know. I do not know their job descriptions to call for these qualities. But I have never expected less of priests. If I, if we, do not exhibit these qualities—and often we do not—then we are simply not doing our job. Celibacy, I maintain, on the other hand, is the thing which calls us to be unique in the world among men.

This is the ideal. Unfortunately, the reality of celibate living today for most priests and Religious is that it is something that is accepted and lived with but not embraced. I am suggesting that unless it is embraced in its totality then we who claim it are unable to function fully and are, moreover, failing to provide an honest challenge to others to live fully their own lives.

## Telling the future

Alan Pifer, president of the Carnegie Corporation, stated in that philanthropic foundation's annual report that every child alive today or born in the years just ahead, in this era of the birth control pill, will be a scarce resource as a young adult.

Adults, he said, must invest in today's children for their own well being as elderly people a few decades from now. Today's children, when they are the adult population, will be the ones to whom the 15% to 20% of the population of elderly persons will look to for help.

Pifer cited as evidence that contemporary society is fencing out children the widespread exclusion of families with children in rental housing, the growth of single life styles, the reluctance of many parents to stint themselves on behalf of children, and the massive shift that has already taken

place in the allocation of public spending toward the elderly.

If Pifer's insights prove correct, and if later history judges today's younger generation to have been as self-centered as some of today's critics judge it, then from the perspective of looking toward the future, the future looks grim for those in and nearing middle age. The future generations of the elderly will have less to depend on than today's elderly do. And today's elderly often have nothing to depend on.

## The way to Carmel

One of the more delightful experiences I have as a priest is celebrating Mass with the Carmelite sisters in Indianapolis. For some time now the sisters have been inviting a variety of diocesan priests to rotate their 7:15 a.m. Mass with them.

The experience has proved mutually beneficial. The sisters have gotten to know a good many more of us than they had known. And many of us priests have felt the extremely warm support offered by them.

One of them told me the idea of inviting various priests came as a result of the influence of Father Pat Ratterman, a Jesuit priest-psychologist, who died last year. Ratterman often celebrated with the sisters and when he died they wondered if there were other priests who would be as spiritually challenging to them as was Ratterman. Among the first was Msgr. Raymond Bosler who encouraged the sisters to invite priests of the diocese to share the Eucharist with them.

Several other priests I know who also offer Mass at Carmel speak of the experience as among the more rewarding of their priestly work.

It is certainly impressive to be among such dedicated Religious women. Their work is single-minded and single-hearted. They will pray for and talk with and listen to anyone who asks their help. The stability they offer in their Cold Spring Road monastery is a haven and a resting place for all who desire it. The sisters have not left the world by a long shot. They have taken it with them and offered all of it to God through their constant prayer. Thank God they are among us!

by Jim Castelli

WASHINGTON—Movies like "Coming Home" and "The Deer Hunter" have opened up a wave of Vietnam War-era nostalgia, but some real life scenes from the 60s may soon be repeated—battles over the draft.

The United States has not had a military draft since 1973. But for the last year or so there has been serious discussion in Congress about reviving the draft. Draft supporters question the success of the all-volunteer force (AVF) and claim that military reserves are dangerously low.

There are even proposals for moving into full-fledged universal national service—in



## washington newsletter

## Battle over draft reminiscent of the 60's

effect drafting all young people to serve in either military or civilian service working in nursing homes, hospitals and similar jobs.

Most discussion has focused on proposals to require all 18-year-olds to register for the draft. But critics see this proposal as a back-door effort to bring back the draft itself.

The early opposition to reviving the draft has come from pacifist groups, but as the talk becomes more serious, more mainstream groups are paying attention. The U.S. Catholic Conference is studying the issue and draft opponents in Congress have become more vocal.

**THE DRAFT PITS** two of the strongest conservative trends in America today against each other. One is the growing sense that America should become much stronger militarily, even take some risks, to prove that it is still tough; the other is the sense that government has intruded into too many lives too often and should act only when it is absolutely necessary.

Catholic Church spokesmen in America have traditionally opposed a peacetime draft. Bishops and others have also supported the right of selective conscientious objection—the right of someone who is not a pacifist to claim conscientious objector status in a particular war he believes is immoral.

Peace groups are concerned that the draft proposals being talked about in Congress do not pay adequate attention to the rights of COs and do nothing to help selective COs.

Jesuit Father Robert Drinan, a Democratic

congressman from Massachusetts, argues that "peacetime conscription, when the nation was not immediately threatened, has never been approved by the Supreme Court. Yet it violates one's constitutional rights to free speech and expression, travel and privacy, and deprives one of the right to a trial by a jury of one's peers."

But beyond the civil liberties issue, there is real question about whether there is any need for a draft. Some 40 congressmen who sent a letter opposing the draft to President Carter said any shortfalls in the all-volunteer army can be handled by improved recruiting techniques. Others say better use of women in the military can solve many problems.

Father Drinan argues that the all-volunteer army is more than adequate to meet U.S. defense needs.

**MANY DRAFT CRITICS** question the assumptions behind calls for the draft. The Rev. Barry Lynn, policy advocate for the United Church of Christ's Office for Church in Society, notes that the United States has 2.1 million persons on active duty and 1.1 million in the reserves.

While most details of U.S. military manpower assumptions have not been made public, according to Mr. Lynn, it is known that those assumptions include preparations for handling a six-month land war in Western Europe.

U.S. allies in Europe are preparing for only 30 days of land fighting, he said, because most experts agree that a European war between the Soviet Union and the Western European

countries—as unlikely as such a prospect is—would soon escalate into the use of tactical nuclear weapons because of the Soviet superiority in conventional arms.

Mr. Lynn also adds that the Selective Service System itself claims it can handle all manpower needs—without universal, registration—with a budget increase of about \$5 million.

Other issues come up in the draft debate: —A recent Harris poll found that 47% of the men between 18 and 29 oppose draft registration. A peacetime draft would likely face the same kind of refusal to register that took place during the Vietnam War.

**—SOME DRAFT** registration proposals would have Congress waive existing laws guaranteeing privacy to allow the government access to tax files, voter registration lists and school files—both public and private—to locate people for registration. Such an attempt would be met by strong opposition throughout society and certainly by private school officials.

—Finally, any effort to revive the draft will bring up the question of whether to draft women. Despite what some Equal Rights Amendment opponents have claimed, Congress already has the right to draft women. Most observers believe a new draft would have to include women.

Walter Grazer, director of the Richmond diocesan Office of Social Ministries and a draft opponent, said such an attempt would bring young women and their parents face-to-face with the disruption caused by the draft.

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Archdiocese of Indianapolis

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## Jewel of celibacy

To the editor:

I have read your article at least a dozen times. At first I was very angry. Then as the day went on I felt compassion and sad that you would take the opportunity to write your article at the time our most beloved Pope John Paul II issued his letter to all of the priests in the world. Where is the humility and obedience to our superiors you pledged at ordination?

I wholly feel that the fault lies with you as with many priests, Religious, and laity that they have not taken the time to become educated to the Almighty's design at the adult age since the dawn of Christianity close to 2000 years ago. Re: your friend which you implied was associated with many priests in the Archdiocese in a business way implies that the viewpoints of many concur with your thinking.

I too, have a friend—a good man and a devout Catholic, uneducated as to the Catholic principles, practically a daily communicant, a very devout Catholic, very charitable, raised his family Catholic, and yet in his term of 65 years of age he has not put to my knowledge one hour in effect in Catholic action. Therefore his viewpoints in my opinion, do not apply due to the fact that he is uneducated as to the design of Catholic teaching.

Re: your thoughts that you do not wish to take the time to belabor the thought of the Pope at this time and that he is more on human emotion and compassion than theologians. If you would examine the facts, what came first, the Almighty design, the Dawn of Christianity or the theologians starting with the Apostles who began to write his life about 20 years after his death.

You remind me of St. Thomas who would not believe until he put his fingers in the lanced side or in the palms of his hands where he hung by the nails on the cross. It is very understandable if one does not take the time out to be educated as to the words of One that is greater than the prophets before the New Testament as Abraham, Isaac, Jacob, Moses and many others. Would you deny that our Blessed Mother had more validity in what she says in her personal appearances over the hundreds of years and has recently in the past century due to the situation and the morality of people on this earth, are her words less than the theologians. I dare say that they are not.

Our Blessed Mother pledged her chastity as a young child and Joseph also pledged his chastity from a young child from the days in the law of Moses. I assume that there were many other individuals in their time who for the love of Christ although they weren't even in the religious were pledged to chastity because they loved Christ more than the carnal passion of their life. And this is where celibacy is the heart of the jewel that makes the station

## Sees negativism

To the editor:

May God forgive you for your editorial article in this week's Criterion. It may be said of you what has been said of Father Greeley: "He has never had an unpublished thought."

I pray for you that your attitude toward your priestly vocation may be more deserving of Christ's call to you.

You say—what can we offer to our young men to attract them to the priesthood? Are you talking about a profession or a religious vocation—a call from Christ.

When Christ called the apostles did He water down the invitation and offer attractive earthly rewards to them? Didn't He invite them to follow Him on the way of the cross?

You, as editor of the *Criterion*, could pray a bit more before spouting off your negative opinions.

If you publish this letter, please withhold my name. I want you to know how I, and many other celibate Religious feel.

A Religious Woman

St. Mary-of-the-Woods

that you hold more prominent than the office of the president of the United States, as yours is the power not of this kingdom, but the next.

Temptation of the flesh is Lucifer's strongest suit. Every individual on the face of the earth faces this situation, but one must not dwell on the fleeting thoughts, otherwise one would endeavor to involve himself in actual participation.

If you really believe what you stated in reference to performances of others being better than priests in celebrating the Mass, you need a rest and prayers which I and others will participate in for your intention. Personally, if you would put your problem honestly at the feet of our Blessed Mother, I guarantee it will be solved.

John M. LaRosa

Rockville

## Pleased with letter

To the editor:

I was so pleased to see the letter wanting more coverage of the Charismatics in the Criterion.

I agree with Garett Rohe and hope to read more about Charismatics on your front page some day.

Gary Rietdorf

Indianapolis

## Priest's challenge

To the editor:

After reading Father Widner's article on celibacy (April 20) three times, I am still not sure what his major point is, however, I am deeply disturbed by his statement that

"... the priesthood has very few challenges to offer youth except celibacy." If this represents the perception of one's own choice of life, can one wonder that so few young people are drawn to it? Having worked with young people for 20 years, I find their expectations of priests not very different from my own.

Perhaps Father Widner's statement is so pathetic because by his very words he has diminished the value of his own commitment; thus he makes it very difficult for me to place any greater value on his dedication than he does. Prior to my reading this article I believe I unknowingly held his vocation of priest in a higher esteem than he does.

Without commenting on the celibacy vs. optional celibacy issue, I would like to afford Father Widner and his brother priests the opportunity of considering the possibility of a few other challenges that might make their lives a bit more of a challenge.

I need you to live your life in such a way that your faith, your belief in God's love for you and your joyous response to him is a puzzle to me. I need to see you living your life in such a way that you give me something to aspire to. I need to see you as a warm, loving person able to divest yourself of the respect and deference often so automatically bestowed upon you as a priest by too many of us and live side by side with us as a fellow searcher willing to share your questions and concerns rather than your answers. I need to see you as a fellow Christian who is still experiencing the pains and joys of growth rather than one who has found the solutions. I need to see you as a risk-taker leading us in the understanding of and elimination of the subtle and not so subtle injustices that are eating out the heart of our society. I need you to never let me be a comfortable Christian. I need you to be a critic—always nudging at the institution and structure of the church so that the goals and

ideals of the church are never weakened by the institutional aspects of the church.

Perhaps these challenges are not unique enough; perhaps I am too easily satisfied. I do know that if they were being met I would be in a much better frame of mind to ponder Father Widner's comment. Until such time, I say Father Widner is playing games with us, or even more sadly, with himself.

Sister Betty Sloan, S.P.

Bloomington

## Questions

To the editor:

In reading the letter to the editor from Mr. Garett Rohe concerning letting more coverage of the Charismatic Renewal be made public, I can truly say it was a real blessing to know that others feel the way I feel about having more positive articles on the Renewal.

Almighty God is doing a tremendous work in restoring His people. And presently this restoration is taking place mainly through the Charismatic Renewal. Archbishop Joseph L. Bernardin (head of the American Bishops), a host of other bishops throughout the world and the present Pope, John Paul II, agree that this Charismatic Renewal should be in the heart of the Roman Catholic Church.

So when Mr. Garett Rohe writes you and inquires: 1. Why do the Indianapolis priests seem to be silent and inactive? 2. What is the Archdiocese of Indianapolis doing to spread this work of the Church? 3. Why haven't we heard more about the Charismatic Movement in the *Criterion*?

Personally, I must say that I as well as many many others agree with him.

Sister Sue Jenkins, S.F.C.C.

Indianapolis

## commentary

## Recent violence shows 'white flight' propelled by dangerous myth

by Peter Feuerherd

The city of Indianapolis is home to some of the most beautiful residential neighborhoods that I have ever seen. The full bloom of spring accentuates this even more. The graceful mansions that line North Meridian street are adorned with full green lawns and gracious gardens; the tree-lined neighborhoods in the Butler and Broad Ripple neighborhoods, although they contain more modest homes, still have a certain charm that brings help to bring out in all of its splendor.

Seeing all of this, it really does surprise me that Indianapolis is plagued by the curse that seems to afflict all large American cities—namely, the "white flight" to the suburbs—the pursuit of a "safe" existence, free from urban problems of crime and violence.

The newspaper headlines of the last few months graphically illustrate that this "safe" existence really does not exist—grizzly murders and rapes committed in such places as Speedway, Mooresville, and Greenwood adorn the front page of the *Star*. These white, middle-class, suburban communities are getting a tragic taste of what is only supposed to happen in the poor, minority-populated central city.

**THE FEAR THAT** propels the "white flight" is based on one of the most vicious myths ever perpetuated—the safety of a neighborhood is determined by the proportion of white people that inhabits it. The only ones who seem to benefit from this myth are realtors who take advantage of this fear to line their pockets.



I once observed an old Italian gentleman come back to his neighborhood in Brooklyn, N.Y., where he had spent most of his life. Apparently, when he had retired, his son pleaded with him to move out to the suburbs because the neighborhood had "changed." The man spent hours gazing upon the home he had raised a family in, a place where most of his life memories were stored. Uprooting like he did, it was apparent that the man had lost much of the continuity that had characterized his life.

Vance Packard wrote a book a few years back that told us that we were becoming "a nation of strangers." Carole King once had a song on all the "Top Forty" charts that lamented that "nobody ever stays in one place anymore." What they both were getting at is true—it seems that nobody ever stays in one place long enough to ever get to know who their neighbors are.

**THE "WHITE FLIGHT"** accentuates this problem even more. The shuffle to avoid "changing" neighborhoods often results in dislocating out of an irrational fear that a changeover is bound to increase crime.

Realtors have a strong economic interest in keeping this fear alive. So, people move out to the suburbs to find a little bit of "heaven on earth"—more green space, a larger house (coupled with higher mortgage payments and higher taxes), and a "good" public school system where their children will not have to go to school with members of minority groups. The cycle keeps going on, and we continue to develop into more of "a nation of strangers."

The fact is, "heaven on earth" does not exist anywhere. The fear of crime and violence haunts all of us, wherever we may happen to live. Recent tragic events in the suburbs emphatically show that no matter what the complexion of our neighborhood—white or black, rich or poor—we are all vulnerable. No longer are there more places to run.



# the active list

## may 4

A card party will be held at St. Bernadette parish, Indianapolis, from 7 to 11 p.m. Tickets are \$2 per person.

The spring rummage sale at St. Susanna parish, 1210 E. Main St., Indianapolis, will be held from 8 to 11 a.m. with the special \$1-a-full-grocery-bag sale.

A Derbybama will be held at St. Susanna parish, 1210 E. Main St., Indianapolis, from 6 to 8:30 p.m. Chili, sandwiches, dessert and drink will be served for \$1.50. Children under 10 pay 75 cents.

The Indiana Cursillo movement will have an Ultrava at Holy Cross parish house, 126 N. Oriental St., at 7:30 p.m.

Roncalli High School, Indianapolis, will sponsor a Monte Carlo night at Magr. Downey K. of C hall from 7 p.m. until 1 a.m. Adults only. Admission is \$1.

Scecina High School's band and Crusaderettes will sponsor a spaghetti

supper from 5 to 8 p.m. in the school cafeteria. Tickets are \$2 and \$1.

## may 4-6

Father Melvin Bennett will direct a retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-545-7681.

An AA/Alanon weekend retreat will be held at Mount Saint Francis Retreat Center, west of New Albany. Information is available by writing or calling the Center at Mount Saint Francis, IN 47146, phone 812-923-8810 or 8818.

## may 5

Schulte High School friends and patrons at Terre Haute are invited to "The Way We Were Dance" at the Boys' Club. Dinner will be served from 7:30 to 9 p.m. with dancing from 9 p.m. until 2 a.m. Admission is \$10 per couple.

St. Thomas Aquinas parish, 4600 N. Illinois, is sponsoring its second annual wine and cheese tasting auction beginning at 7 p.m. The auction features

a variety of interesting items including a jogging breakfast with Senator Richard Lugar, a complete physical examination and ten pounds of raw shrimp. Pre-sale tickets are \$4 and are available by calling 283-5291. Tickets at the door will be \$5.

The third annual spring fling at St. Ambrose parish, Seymour, will begin at noon and continue throughout the evening. A fish fry will commence at 4 p.m.

## may 5-13

Activities sponsored by SDRC in Indianapolis during the coming week include the following:

► May 5: Teen group run by and for teen-agers with an adult helper, 1 to 3 p.m. at Alverno Center.

► May 6: Southside movie group. Contact Jean Parker, 786-3005, or Barb Martin, 882-0675.

► May 10: Northside meeting, 7:30 p.m. St. Joan of Arc Church basement. Father Larry Voelker will assist as moderator.

► May 11: Weekend retreat for those in the initial stages of transition of separation and divorce, 7:30 p.m. Friday to 3 p.m. Sunday. Father Anton Braun will direct the retreat.

► May 13: Parents day dinner prepared by the teen group, 6 p.m. at Alverno Center. Tickets are \$3 for

adults, \$1.50 for children over 6 and free for those under 6.

## may 6

The International Rosary March held in May and in October will begin at the State Office Building, 100 N. Senate Ave., Indianapolis, at 2 p.m. The march will proceed to St. John Church where the program will close with Benediction. St. John's choir will sing Latin hymns. Those unable to march may go directly to St. John's where the rosary will be recited at 2 p.m. The public is cordially invited to participate.

The spring card party sponsored annually by the Ave Maria Guild will be held at Our Lady of Grace Center, Beech Grove, at 2 p.m. The party benefits St. Paul Hermitage. Tickets may be purchased at the door.

The St. Pius X Council K of C Guild will celebrate its 25th anniversary with a mother-daughter Mass and breakfast at 11 a.m. at 2100 E. 71st St., Indianapolis. Father Gerald Stecker will be the celebrant and the speaker. Reservations may be made by calling Mrs. Thomas A. Owens, 253-0705.

The parish council of St. Anthony Church, 379 N. Warman, Indianapolis, is sponsoring a smorgasbord from 11:30 a.m. to 2 p.m. Adult tickets, \$3; children under 12, \$1.25.

## may 6-7

Music students from the Immaculate Conception Academy, Oldenburg, will present a spring concert at St. Lawrence parish, Lawrenceburg, at 2 p.m. (EST) on Sunday and at 7:30 p.m. (EST) on

## 2 column/9 point

Franciscan Father Herculan Kolinski will celebrate his golden jubilee of priesthood on Sunday, June 3, at 3 p.m. with a Mass at St. Louis Church, Batesville. Father Anselm Sippel and Father Jordan Telles, also jubilarians, will concelebrate the Mass with Father Herculan. After his graduation from Sacred Heart Elementary School in Laurium, Mich., Father Herculan entered St. Francis Seminary in Cincinnati. He completed his studies in theology at Holy Family in Oldenburg and was ordained there in 1929. The jubilarian has been on the parish team at the Batesville parish since 1960.

A Mass of Thanksgiving will be celebrated at 2 p.m. on Sunday, May 6, at Little Flower Church, Indianapolis, to commemorate the 25th anniversary of religious profession of Franciscan Sister Mary O'Brien. She is the daughter of Mrs. James O'Brien and the late Mr. O'Brien. She presently serves as assistant to the superintendent of schools for the Archdiocese of Cincinnati. She is a former teacher at St. Rita School, Indianapolis.



Father Kolinski



Sister O'Brien



Miss Back

Miss Mattie Back, who has served as a priest's housekeeper for 50 years, was given tribute for that service at the Easter Vigil celebration at St. Anthony parish, Morris. In addition to the parishioners, about 100 relatives attended the Mass and the reception in Miss Back's honor. During the Mass Father Bernard Schmitz, church pastor, presented the honor guest with the apostolic blessing from Pope John Paul II and read a letter of appreciation from Archbishop George J. Biskup. Mattie was born on Oct. 13, 1902, at Chappow Ridge near St. Leon. At the age of 18 she moved to St. Peter's and it was here that she began her career as a priest's housekeeper for Father John Kohlman. In 1948 she moved to the Morris parish and has served as housekeeper there for Father Albert Schad, Father Joseph Koster and Father Schmitz. The ninth annual Special Olympics, sponsored by Cooperative Action for Community Development, Inc. (CADC), will be held on the St. Meinrad Seminary campus at St. Meinrad on Tuesday, May 8.

Participating in this event will be over 300 mentally and physically handicapped young men and women. They represent 15 different schools of special education located in the Southern Indiana counties of Perry, Spencer, Crawford, Dubois and Warrick. The games will begin with a grand parade at 8:45 a.m. and proceed to the playing field. The public is invited. Father Martin A. Peter, pastor of St. Thomas Aquinas parish, Indianapolis, has been elected president of the Mental Health Association in Marion County. Lawrence M. Bowman, principal of Chatard High School, and Mrs. Jeannette Collignon, president of the school's Trinity Club, have announced jointly the establishment of a \$2,000 scholarship program for the 1980-81 school year. The 20 scholarships of \$100 each will be awarded to boys and girls from the ten parishes served by Chatard to recognize academic ex-

cellence. Two \$300 scholarships will also be awarded to the two students scoring highest on the freshman placement test. Birthright of Terre Haute is in its new office at 509 Wabash and is in need of infants' clothing, sizes newborn to six months, cribs and good maternity clothes. Call Josie Newport, 812-232-1923, if you can help.

St. Vincent Hospital and Health Care Center, Indianapolis, and St. Francis Hospital Center, Beech Grove, have been presented the American Hospital Association's certificate of recognition acknowledging their efforts to more effectively monitor costs and productivity. Mr. and Mrs. Joseph B. Brand, formerly of Indianapolis, were honored with a reception at Hemet, Calif., on April 30 to mark their 60th wedding anniversary. They were married at St. John Church in Indianapolis. Their seven children including Joseph F. and Leonard R. Brand of Indianapolis attended the celebration.

The 1939 graduating class of St. Philip Neri School, Indianapolis, will have its 40-year reunion at the Knights of Columbus Hall, 1313 S. Post Road, on Saturday, June 2. The cocktail hour will begin at 6 p.m. Call Marieann Goger Nohl, 359-1156, or Peggy Dunn Easley, 356-3007, for information. Three members of Terre Haute's St. Ann parish are currently involved in the Terre Haute Community Theatre production of "A Funny Thing Happened on the Way to the Forum." Directing the play is Jack Oblak, president of the St. Ann Parents Club and board of education member; Laura Elmore, choreographer; and Bernie Sellers, musical director, a teacher at St. Ann's. Performances are May 4, 5, and 6. Sigma Theta Tau, the only national honor society of nursing which was organized at Indiana University, has initiated into the society Miss Debbie Wertman, daughter of Mr. and Mrs. Leo W. Wertman of Holy Name parish, Beech Grove. Membership is based on excellence in the nursing program and superior academic and personal records.

The Brebeuf chess team completed a successful season when they won the second place trophy in the state chess tournament. The team had earlier won the Indianapolis high school chess league championship without a loss. Team members include Joe Hurt, Roger Berdusco, Charles Hyatt, Colin Crean and Doug Dale. Dr. Joseph A. Fitzgerald, a member of St. Luke parish, Indianapolis, has been elected to the board of directors of the Child Guidance Clinic of Marion County, Inc. He is the director of outpatient services at LaRue Carter Hospital. Over 1,900 high school seniors were named as winners of college-sponsored four-year merit scholarships in the last of three announcements made this spring by the National Merit Scholarship Corporation. In 1979, over 4,200 merit scholarships, valued at about \$13 million have been awarded to academically talented students. Included in the latest list of winners was David L. Hoffman of Cathedral High School, Indianapolis. He plans to attend Lawrence University, Appleton, Wis., in computer science. Ordinand John F. Brandon was awarded the annual Anselm Schaff Award during convocation ceremonies at St. Meinrad School of Theology on April 26. The award honors Father Anselm Schaff, who was rector of the school from 1931 to 1951. He died at the age of 94 on Nov. 14, 1977. Brandon, who will be ordained on May 19, graduated cum laude from St. Meinrad College in 1975 with a degree in history. His brother, Father David Brandon, was ordained a priest of the Indianapolis Archdiocese in 1974.

## St. Anthony Church

379 North Warman Avenue, Indianapolis

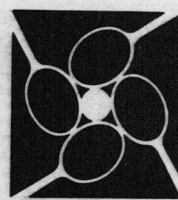
## Smorgasbord

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Monday: The concert will feature ICA's chorus, orchestra and soloists.

## may 8

The Ave Maria Guild will hold its monthly dessert meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Hostesses are Mrs. Harold Kirch and Mrs. Edward Zicker.

## may 8-10

A women's midweek retreat will be offered at Mount Saint Francis Retreat Center, west of New Albany. The program is for the busy housewife and mother who cannot make a weekend retreat. Complete information is available from the Center, phone 812-923-8810 or 8818.

## may 9

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 315 beginning at 11:30 a.m. The public is invited.

\*\*\*  
The Committee for the Preservation of Life will hold a general meeting at 7:30 p.m. at Our Lady of Lourdes School, 3323 E. Washington St., Indianapolis. The meeting is open to the public. The C.P.L. is a non-sectarian organization dedicated to educating the public concerning the right to life and dignity for all individuals from conception to natural death.

## may 10

Another in a series of inquiry classes at St. Bartholomew parish, Columbus, will be held at 7 p.m. in the parish hall. The moderator and speaker is Father John B. Schoettelkotte, church pastor.

\*\*\*  
The first Ritter High School runathon to raise funds for athletic equipment will be held on the school grounds. Runners may choose a one- or five-mile course and solicit pledges from sponsors for each mile covered. Unlike other runathons Ritter students and faculty may run, jog, walk or crawl in the event.

\*\*\*  
United Catholic Singles' Club (ages 35-65) will have a dinner meeting at Fatima Council K of C, 1313 S. Post Road, Indianapolis, at 7 p.m. Reservations requested. Call 542-9348 for information.

## may 11

Our Lady of Hope Hospital Guild will have its annual evening of recollection at St. John Church, Indianapolis. The evening opens with Mass at 5:30 p.m. The guild assists chaplains in public hospitals. Members and non-members interested in the work of the organization are invited to attend. Dinner, which is optional, will follow the evening of recollection. Reservations must be made by May 7. Call Catherine O'Gara, 357-2745, or Mary Boren, 253-4798.

## may 11-12

A mother-daughter mini retreat will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Robert Sims and Mrs. Therese Maxwell will direct the program.

\*\*\*  
Persons interested in Overeaters Anonymous will have the opportunity for a weekend retreat at Mount Saint Francis Retreat Center near New Albany, OA is a 12-step program that follows the principles of AA. Call the Center, 812-923-8810 or 8818, for information.

\*\*\*  
A weekend retreat for separated,

divorced, remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for information.

## may 13

Central Indiana Marriage Encounter will sponsor an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis. Call Kathy and Dave Clark, the contact couple, 897-1528.

## may 15-17

A women's midweek retreat will be held at Mount Saint Francis Retreat Center near New Albany. For complete

information call 812-923-8810 or 8818.

## may 18-20

An intensive journal workshop is scheduled at Alverna Center, 8140 Spring Mill Road, Indianapolis. The complete program is available upon request from the Center, 317-257-7338.

## 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.; Little Flower

hall, 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.

## Father Ajamie celebrates Eastern rite

BLOOMINGTON, Ind. — Mass in the Eastern Rite Liturgy was celebrated this week at the St. Paul Catholic Center by Father Albert Ajamie, pastor of St. Monica Church, Indianapolis. Although ordained in the Latin Rite, Father Ajamie is one of the few Roman Catholic priests given special permission to celebrate regularly according to the Eastern Rite.

Concelebrating with Father Ajamie was Father Myles Smith of the IUPUI staff. Charles Wyeth, a member of the Ritter High School, Indianapolis, faculty, acted as commentator and led the singing.

Father Ajamie used the Holy Liturgy of St. John Chrysostom, preacher and patriarch of Constantinople who died in 410 A.D. This liturgy is still widely used in the Eastern Church today.

Father Ajamie explained that by the fifth century A.D., the church in the eastern half of the Roman Empire began to develop along different lines from the church in the West. Eventually a tragic schism developed so that, even today, the Orthodox churches of

Eastern Europe and the Middle East are separated from the Western church.

"The St. John Chrysostom liturgy has been and continues to be used by more Christians

throughout the world than any other eucharistic rite, except the Roman," Father Ajamie said. "Yet we in the West rarely, if ever, are privileged to experience it."



RECEIVES ACCREDITATION—Pope John XXIII School, Madison, has received its certificate of accreditation from the State of Indiana with a first class commission, the highest level of accreditation given to a school by the state. The school's faculty was especially commended for its high degree of professional competency. Ursuline Sister Loretta Burch (left), present principal of the school, will be serving as a teacher at St. Joseph School, Louisville, Ky., next fall, and will be replaced in her present position by Sister Alvin Hajenbreidel (right).

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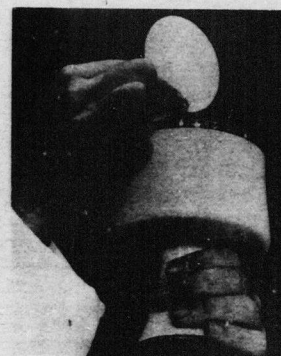
WTHR-TV, Channel 13

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Sundays

7 a.m.

Your contribution to the National Catholic Communications Campaign on May 29, 1979 makes this program and many others like it possible.



Date	Celebrant
May 6	Fr. William Turner
May 13	Fr. James Higgins
May 20	Fr. Jack Porter
May 27	Fr. Tom Widner
	Fr. Lawrence Moran
June 3	Msgr. Joseph Brokhage
June 10	Fr. Larry Crawford
June 17	Fr. Francis Dooley
June 24	Fr. John Minta

### Congregation

Chatard High School Students  
St. Paul Catholic Center, Bloomington  
St. Paul Parish, Greencastle  
Staff and Friends of Criterion and Catholic Communications Center  
St. Maurice Parish, Napoleon  
Holy Trinity Parish, Indianapolis  
St. Catherine Parish, Indianapolis  
St. Peter & Paul Cathedral Parish, Indianapolis

## question box

# Who chooses the chosen people who choose God?

by Msgr. R. T. Bosler

Q. It is commonly understood that the term Jew is synonymous with the term Hebrew. A rabbi told me that those from the tribe of Judah are called Jews, and, what's more, he also states that Jews are the chosen people. Would not those from the tribe of Judah be known as Judeans? And is it possible that God would favor one particular race of people? The Epistle to the Romans seems to disclose that the term Jew refers to all those of all nationalities who are religious in mind. This would then account for the chosen people: those who have chosen to serve God. Right?



A. I am afraid you have it all turned around. According to the Bible, it is not we who choose God, but God who chooses us. He did choose a special people called the Israelites or Hebrews, and later Jews, from whom the Messiah was to come. Christians believe that Jesus of Nazareth, a Jew, is that messiah.

The first Christians were all Jews, but most Jews did not accept Jesus as the longed-for Messiah, and that has been the source of a

great agony.

Christians considered themselves the new people of God and looked upon Jews as outcasts who had lost their chosen status before God. Thus they refused citizenship to Jews in Christendom, forced them to live in ghettos, to wear special clothes, and denied them the possibility of engaging in crafts and farming; this historical process led to anti-Semitism and ultimately to the horrors of the Holocaust of Nazi Germany.

Vatican Council II called for the end of anti-Semitism and recalled that according to St. Paul, "the Jews still remain most dear to God because of their fathers, for he does not repent of the gifts he makes nor of the calls he issues" (Romans 11:28-29).

This did not settle the disputed question of whether or not the Jews still remain a chosen people, but subsequent documents issued under national Catholic auspices have not hesitated to affirm that the Jews still are a chosen people.

Now to the problem of terminology. "Israelites" would be the generic term to designate the people today commonly called Jews, not "Hebrews" or "Jews."

The word Hebrew in the Old Testament was

the name generally used by foreigners to describe the Israelites or by Israelites when speaking to foreigners (Genesis 39:14; 40:15). In the New Testament the term is used to describe an Aramaic-speaking Jew; thus St. Paul boasts that he is Hebrew as well as an Israelite (2 Corinthians 11:22).

The word Jew, prior to the fall of the kingdom of Israel in 721 B.C., designated a Judahite, a member of the tribe of Judah. After Solomon, the kingdom of David was divided into two: the northern kingdom of Israel and the southern kingdom of Judah. After the destruction of the northern kingdom, Israel survived only in Judah, and the people who were inhabitants of the Persian province of Judah, which consisted of Jerusalem and its environs, were called Jews.

This was a political-ethnological term. As a religious group those persons referred to themselves as Israelites. However, the Israelites who were dispersed throughout the

Mediterranean world, by far the largest number, used the word Jew to designate themselves both ethnically and religiously.

Q. For years I have been anxious about confession. Several months ago, I made a general confession. Am I obliged to confess any sins of my past life I forgot in that confession?

A. No. A general confession, usually made during a spiritual retreat or upon entering a new state of life, is a matter of devotion, not of obligation. Its purpose is to make a brief review of one's life, to be grateful for sins forgiven and to explore one's principal weaknesses in order to begin life anew.

However, sometimes a general confession is necessary for one who has deliberately concealed a serious sin for many years. If such were the case, you should mention the sin—if you are sure it was serious—in your next confession.

## Latin America (from 3)

Radford Reuther of the Evangelical Seminary at Evanston, Ill.

Another signer was theologian Harvey Cox, author of "The Secular City," who was at Puebla during the bishops meeting.

"I hope the *(Excelsior)* news story is not true... but knowing the recent history of the CIA, I suspect it could be true," he said at Puebla. He said during the Vietnam war intelligence agencies in the U.S. infiltrated and had under surveillance groups opposing the war.

Cox then asked: "How would President Carter like it if a Latin American government announced that it was going to place his Baptist church under surveillance? And someone will intrude in his Sunday Bible classes? Such alleged intrusion among Christians in Latin America or anywhere destroys or undermines the trust needed for religious and human life. It is a violation of the

spirit of the Gospel."

Administration officials say they need what one State Department person called, "better and closer contacts between U.S. embassy officials and church leaders in Latin American countries."

"Dialogue between the United States and the Catholic Church there has been inadequate; some kind of closer exchange on matters of common interest is badly needed," another spokesman remarked.

A National Security Council spokesperson said that "worldwide, our embassy officials maintain contacts with national leaders in various fields. This should be true regarding priests and lay leaders in the Catholic, Protestant, or the Islamic churches."

"This can be on the level, not clandestine," said the National Security Council spokesperson.

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# Image of shepherd found in word and art

MAY 6, 1979  
FOURTH SUNDAY OF EASTER

Acts 4:8-12  
1 John 3:1-2  
John 10:11-18

by Rev. Richard J. Butler

Shepherd and sheep! The images are at once distant to urbanized, twentieth century folk and yet all too revealing. The imagery of shepherd and sheep in the early church was not limited to the words of the Gospel. Christian archeologists tell us that this was the subject matter of the earliest Christian paintings.

In the liturgical proclamation it is announced that Jesus is our shepherd just as in days of old it was announced that God was the shepherd of his people. It is announced that we are the sheep as he the people of the Old Testament God's chosen ones.

**THE PATTERN** fits beautifully but still one hears from time to time discomfort with this image for twentieth century people of the city. We might look at the dilemma.

On the surface, it expressed itself as the contrast of green pastures and concrete playgrounds—we just don't see shepherds around each day. Others call it anachronistic. Shepherds belonged to a former age. But as often as not, the problem is not at this level.

The difficulty surfaces when the analogy slips from the relationship of Christ to Christians and attempts to describe the relationship of the ministered to the ones chosen to be minister; the relationship of laity and clergy with one another.

Many are the times when commentators of church scenes use this story in just that way.

The clergy shepherds the laity. Such a posture not only expresses itself in direct commentaries on the Gospel, but also reveals itself in subtler forms.

**WHEN JESUS** said "I am the good shepherd," was he encouraging the transfer of this title to those who would minister in his name? Put another way, when the clergy assume a ministry in the person of Christ, are they then to shepherd those whom they minister? The question directs itself to the nature of ministry and the answer reveals itself often in the posture of liturgical ministers.

The answer is not simple for in many ways the analogy can shift focus. But fundamental to the answer is the fact that God alone is the "shepherd" of the twenty-third psalm and Jesus can take the title of shepherd only because of that unique relationship of the Trinity wherein He and the Father are one.

Ministry in the church and in liturgy is a service. It is to make Christ present to those being served. The action should never focus on the person of the minister, but point beyond to the person of Christ.

This is true in church functions as well as in liturgical functions. It is as true of the ministry of priesthood as of the ministry of lector or eucharistic minister, or usher, or musician, etc. The difference in image is indeed subtle, but the difference in style is radical.

Presidential style and ministerial style in general within liturgy must always be exercised with a modesty that allows the role of Jesus the good shepherd to shine forth. This point is intended not only for priests, for ministerial style is shaped by both the minister and the ministered. It is a challenge to the church gathered for liturgy, or for witness, to keep memory that Jesus the Lord is the good shepherd.

## Pontiff (from 1)

salvation is a gift of God's grace and mercy, and that it is offered to all in Jesus Christ, the Son of God, who died and rose from the dead," the pope said. "We preach a transcendent and eschatological salvation begun in time but to be fulfilled only in eternity."

But evangelization, the pope added, also contains a message about human rights and duties.

"The Gospel message is necessarily linked to human advancement under the aspects of both development and liberation, since it is not possible to proclaim Christ's new commandment of love, without promoting in justice and peace the well-being of man," he said.

The pope urged that efforts to bring this message into the life of each church community "be made in close harmony with the whole church, for we know that to adulterate the content of the Gospel, under the pretext of adapting it, is to dissipate its power."

**JESUS CAME ALSO** to bring about unity and calls his church to the service of man, the pope said.

Regarding the cultural conditioning of revelation, the term "acculturation" or "inculturation" expresses "one of the components of the great mystery of the incarnation," he added.

The pope noted that God always communicated his marvels by using the language

and experience of men. But these "have given rise to the problem of the historical formation of biblical language, which is in some way linked to the changes that have taken place throughout the long succession of centuries during which the written word gave birth to the sacred books," said the pope.

"It obviously is up to biblical science and its hermeneutic methods to establish the distinction between what is outmoded and what must always retain its value. But that is an operation which requires an extremely sharp sensitivity, not only on the scientific and theoretical level, but also and especially on the church level and that of life," the pope said.

The pope drew two conclusions.

**THE FIRST WAS** that if human cultures were capable of being vehicles of the word of God, it was because there was in them the germ of divine revelation, the pope said. The church continues to use contemporary cultural expressions to convey its message, the pope added.

The second conclusion is that cultures in this process have a purely instrumental character and have undergone great changes under the influence of historical evolution.

"To specify the relations existing between the variations of culture and the constant of revelation is properly the task, difficult but exalting, of biblical studies, as it is of the church's whole life," the pope said.

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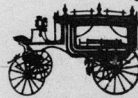
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## Youth ministry in the Archdiocese

# Has the Church abandoned the young?

by Peter Feuerherd  
(Last in a series)

"The Catholic church long ago abandoned the young. The Catholic church doesn't give a good damn for kids," declared Kenneth Woodward, religion editor for Newsweek magazine in a talk April 19 at the National Catholic Educational Association's convention in Philadelphia.

Woodward, like many members of the press (it is an occupational hazard), harped on the negative in his address.

The youth ministry program in the Indianapolis Archdiocese, for example, does have its problems, but there are programs that are doing good work that need to be praised.

Among these are CYO athletics, "Christian Awakening" and "Search" weekend retreats, innovative CCD programs, socials and community liturgies that give participants a real feel for being part of the wider church community. Thousands of youths are involved in these programs.

Yet an important fact to remember before we get too complacent is that thousands of nominally Catholic young people are not active in any part of the church.

The Newsweek religion editor raised a good question that I believe goes to the heart of the difficulty with youth ministry. "What happens after Confirmation—where does it lead?" Woodward asked. In other words, "What happens after a child enters that ill-defined world of the adolescent?" This is the time when the strong urge to break from parental control often manifests itself in a rejection of traditional values. One of the most basic of these is the church.

**THE FACT THAT** the church loses so many of its young people is a tragedy for both the church and those who reject it. The church loses the enthusiasm and idealism that only the young can give; the adolescent loses a framework in which to understand an increasingly confusing world.

Sometimes the idea of "the Pepsi generation" and other paeons of praise heaped on the younger generation by our overly youth-conscious society can make us overlook a very painful reality. Discussions with friends of mine who are in their early twenties (old enough to have gone through the teen-age years but young enough not to over-sentimentalize) make it clear that they consider their teen-age years to be an awkward time, humorous in retrospect but often painful to live through.

The Indianapolis Archdiocese is trying to deal with this problem of reaching out to adolescents. Weekend retreat programs like the "Search" and "Christian Awakening" do an effective job in evangelizing youth to the values of the Gospel.

Both of these retreat programs tap into the energy of youth by using high school age "graduates" of the programs to give talks and handle discussion groups. Both programs, by introducing faith concepts in a joyful surrounding, give teen-agers an opportunity to discover that Christianity doesn't have to be morose.

**THE ONE IMPORTANT** service that these youth retreats offer is a sense of community. When followed up by an effective parish program, this type of community helps to nurture faith commitment. Without a follow-up group, however, the enthusiasm engendered by these experiences usually dwindles away. CYO's attempt to institute local "Search" programs is a step in the right direction, if these local parish programs provide a vehicle to continue the atmosphere of community that is so much a part of the "Search" program.

Athletics is an important part of the CYO program involving thousands of youngsters. This kind of activity, when practiced with the

concern to counsel youth aptly explained in the second part of this series by Bill Kuntz, CYO director, and Father Mark Svarczkopf, moderator, is a valuable tool to introduce young people to the church.

Ideally, the coach in a CYO sports program should first be concerned with developing mature Christian people. The emphasis should be, as Father Svarczkopf explained, "to relate in everyday terms things of our faith."

This emphasis is far different from trying to concentrate solely on winning records or trying to develop the next George McGinnis or Larry Bird. Sports, in its simplest terms, should be fun to participate in.

**THE IMPORTANT** concept that all volunteers who work in youth programs should take to heart is that their ministry is one of quietly and unobtrusively intervening into a young person's life to deliver the message of the Gospel through personal witness. Dramatic conversions, when "bad" kids turn miraculously into "good" kids through the intervention of a concerned adult, only happen in sentimental old Hollywood films.

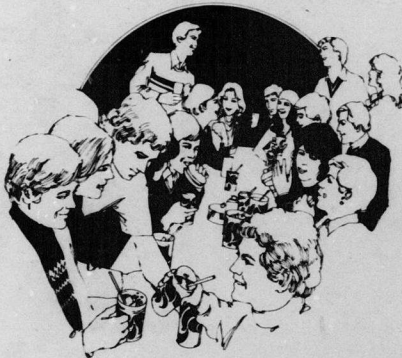
It is important to note, however, that the intervention of a concerned adult in a crucial period of an adolescent's life does have a strong impact, even if it is not appreciated until years later.

I can think of my own upbringing on Long Island, where the concern of adults in CYO sports, in the "Christian Awakening" program and in CCD high school classes has made a strong impact on my life. Whatever a volunteer works in, whether it be coaching or teaching, they are representing the concern of the church in action.

The Indianapolis Archdiocese has some strong youth programs. The problem is, however, that for every effective program on the parish level there is another parish program that is barely off the ground. What needs to be developed is a more effective organizational structure that will see to it that parishes make a serious commitment to youth ministry.

Ideas on programs that are doing some effective work, like the CYO/religious education effort for teen-agers in Rushville and the CCD youth community at St. Barnabas in Indianapolis (using just two examples), have to be more effectively shared. Highlighting some of these youth ministry efforts in this series of articles may spur some thinking on the part of those concerned about youth ministry programs throughout the archdiocese.

**THIS SERIES DID** not cover the most important part of any youth ministry—the role of parents. Parents, not the structured church, have the ultimate responsibility in imparting faith to their children.



What I have discovered through my own observations of youth, mostly college-educated "lapsed" Catholics is that parents with the best intentions alienate their children from the church.

Values are the most important ideas that parents can impart to their children. This need to share common values is especially important when it comes to church, so that, understandably, many parents press upon their teen-age children the value of participating in the sacraments.

When an adolescent decides one day that he or she doesn't want to go to Mass on Sunday, the conflict over church becomes a constant struggle.

Parents may do well never to hassle a teen-ager over going or not going to church. Once the idea of going to church becomes a point of contention, a typical adolescent sees this as a means of asserting independence, a struggle that the usually insecure teen-ager does not want to lose.

Parents can be misled in thinking that just because their child attends Catholic school he or she will grow up to be an active Catholic. Some of the most bitter opposition to anything having to do with Catholicism comes from people who have spent most or all of their education in Catholic institutions. It is obvious that Catholic school attendance is not going to guarantee faith.

**WHAT DOES HELP** is a sincere example on the part of parents. Parents who show through their actions (which speak much louder than any words) that their faith is important to them and that it makes a real impact in their lives are bound to show that to their children. This example may sometimes not manifest itself in enthusiastic church attendance on the part of teen-age children, but that is really unimportant.

What is important is that a small seed of faith has been planted, which is bound to blossom at some time, usually when these teen-agers grow up to have children of their own and want to pass on some concrete value system. Patience in this regard is the realization that God doesn't always work in the way we expect or want him to.

The church should be a vehicle where people are developed, not where souls are "saved." Some of the most sensitive and compassionate people that I know have not set foot into a church in years, but there is no doubt in my mind that they have already been "saved." What everyone needs to know, especially young people, is that the church is concerned about them as individuals. This is the ideal that any ministry, including those that serve youth, should strive for.

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## 'I give you a new commandment: love one another'

By Father Adrian van Kaam, C.S.Sp.

A closer relationship with God makes us closer to one another. "I give you a new commandment: Love one another; just as I have loved you. . . . By this love, everyone will know that you are my disciples" (John 13.34-35).

Many human commandments are impositions. Often they seem forbidding. They dry up life and love. They do not lift up mind and heart or create warmth and intimacy. Jesus' new commandment, however, is a source of togetherness and healing. The gift of his love makes us appear to one another as symbols of divine generosity. His love widens the heart; it opens us to people.

**HE ASKS** us to love one another just as he has loved us. He has loved us as uniquely chosen by the Father, as created in and through the divine word in this space and time, as called forth by the Spirit to a unique mission in life. He has loved us to the end, giving his life for us. He embraced us in spite of our sinfulness, our reluctance, our resistance.

The Lord wants our lives to be a radiation of his love in the midst of humanity. Many today are stricken with the terror of isolation. They feel lost and forlorn in a loveless world. Eagerly they seek for remedies. Techniques of encounter are invented almost daily. Such techniques are in vain if they do not lead us to the ground of our oneness: the love of God.

Often that love remains hidden in our broken lives. But at times it comes to light. In a moment of generosity, we are clothed in his love. He invites us to believe in that love hidden in the weak ones, those who are temperamental, the sick, the suffering and the poor, anxious and tense people, and in our own confused and suffering lives. He wants us to meet in love each suffering fellow man, those who seem fools and failures, those who cross us, who hold different values, who threaten us by alien attitudes.

**THE LOVE** of the Lord is a gift not to be buried, but a light to shine for many. His love in us appeals to the best in the other; it says to him: "Please be yourself. Realize what God has given you."

Living words are rooted in the silence of listening to the other. This silence

may be the only way to speak when the other is estranged from himself, not knowing who he is, imitating the crowd. His life is like a collection of dead wood, but a few buds of life remain.

The love of the Lord in us may help him uncover the buds of his own life and provide nourishing soil for a new beginning. Love often forms others by not forming; it leads by not leading and advises by not advising. The loving Christian listens to others' feelings. Because he shares God's love for everyone, he can distance himself from his own feelings. Such detachment leads to relaxed flexibility.

**DIVINE LOVE** adds to an ecumenism of the heart; it enables us to respect the good will of the other. Ecumenism of the heart prevents us from rejecting the world of the other; it makes us sensitive to any part of that world we can accept and assimilate into our own heart.

The heart of the Christian expands itself in this loving encounter with a variety of people, thoughts, feelings and attitudes. This ecumenism is a must for the Christian engaged in apostolic endeavors. For love is the bridge to the heart of the other. The loving Christian is experienced not as an insensitive force but as a fellow human being genuinely interested in the world of the other.

Divine love is like a gentle readiness for respectful dialogue. For the loving Christian, it is easy to commune with others. He gives himself to them generously, but he is also ready to receive. Sometimes his greatest gift to the other is his receptivity to what the other can give him. When he is receptive, he allows the other to grow in generosity.

**DIVINE LOVE** makes us adept in the gentle play of giving and receiving. This trait alone makes it a rich experience to meet with a loving Christian. There are so few people who are serene masters of the art of giving and receiving. He lives this attitude in relation to God himself. He gives to the Lord his thoughts, feelings and activities; he receives from him grace, illumination and inspiration. The life of the loving Christian is like a liturgy. It is a constant



*'... love is the bridge to the heart of the other.'*

consecration in which his gift to God is divinized and becomes the gift of God to him.

Divine love fosters an evocative attitude. The loving Christian evokes in the other that which the other is called to by God. Met by a loving Christian, a person feels less compelled to assume a front. He does not have to play the game of hide and seek. He can perfectly be what God allows him to be in a relaxed and easy manner. The coat of social hypocrisy drops off. This openness makes encounter with a loving Christian a rich and vital experience.

We can observe this evocative attitude most strikingly in the encounters of our Lord. His meeting with his disciples, with

Mary Magdalene, with the woman at the well were marked by a love that evoked in others what God wanted them to be.

**WE MAY** now understand why the Roman historian, Minucius Felix, characterized the early Christians of his time as people who "love each other without knowing each other." In his commentary on the letters of St. John, St. Jerome tells us that John was asked by his fellow Christians why he kept repeating, "Children, love one another." His answer was: "Because this is the commandment of the Lord, and if we only follow it, it is enough." Can we now sense why?

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*'You're not judging by God's standards, but by man's!'*

## The disciples misunderstand

By Father John J. Castellet

Throughout the first half of the Gospel of Mark Jesus is portrayed as the masterful inaugurator of God's reign. In an impressive series of exorcisms and healings he is victorious over the forces of evil, even of death.

Yet, as a constant, dark counterpoint to this triumphant score, there is repeated misunderstanding, incomprehension, rejection, even from those closest to him. Both themes clash jarringly in the climax to this development (8,27-33).

**THE DARKNESS** seems finally to be dispelled by Peter's bright acclamation: "You are the Messiah!" (8,29), but the clouds roll back almost immediately with Jesus' perplexing command that they tell no one about him (8,30). The atmosphere grows ominous as the narrative continues with the first prediction of the passion (8,31).

This section marks both the climax to the first part of the Gospel and the transition to the second, which will be punctuated by three such predictions (8,31; 9,30; 10,32-34). Each prediction is followed by a clear indication that the disciples could not accept what he was trying to tell them.

They were men of their times. They shared the hopes, dreams and popular misconceptions of their contemporaries. Their ideas about the messiah and the kingdom of God were as confused as everyone else's. But whichever view they may have favored, it did not include any suggestion of a tortured, murdered messiah. This made no sense to them. It contradicted everything they expected.

**ONE CAN** appreciate their consternation, then, when Jesus, having at least tacitly admitted the correctness of Peter's insight, "began to teach them

that the Son of Man had to suffer much, be rejected by the elders, the chief priests, and the scribes, be put to death, and rise three days later" (8,31).

It is generally recognized that this prediction and the two following were reworded in the light of the actual passion, death, and resurrection. The third one especially (10,34) is amazingly detailed and specific. And that Jesus foretold his resurrection in particular would make subsequent events in the Gospel story unintelligible.

However, given the direction in which things were going, especially the mounting hostility of his enemies, it would be not surprising if Jesus foresaw and foretold his ultimate, violent rejection. The final outcome seemed so certain that "he said these things quite openly" (8,32).

**THIS OPENNESS** is in sharp contrast with his injunction to silence about his messianic identity, and also with Peter's

unsuccessful attempt to state his protestations on the sly.

"Peter then took him aside and began to remonstrate with him." One can hear the impetuous, not unambitious, fisherman whispering excitedly: "You've got to be kidding! Who ever heard of a messiah like that? You didn't deny it when I said you were the messiah just now, did you? Come on, now!" His efforts to keep the little disagreement quiet went for naught. Jesus reacted in a way Luke found too painful to mention: Jesus turned around and, eyeing the disciples, reprimanded Peter: "Get out of my sight, you satan! You are not judging by God's standards, but by man's!" (Mark 8,33; see Luke 9,22-23).

As far as Jesus was concerned, this was not a little disagreement. It was a fundamental misunderstanding of his mission and of the way he "had to" (8,31) carry it out. The world's way must have seemed easier and more attractive. The account of his temptation in the desert

indicates that Jesus struggled with this choice. He had learned that, in this matter as in so many others, God's standards were not the same as man's, and he had accepted God's, however mysterious they may have seemed.

Now here was Peter trying to trip him up again ("satan" means literally "stumbling-block"). Poor Peter. He meant well, but he had so much to learn, both about Jesus and himself. In the ensuing verses the Son of Man began the difficult task of teaching him and all those who would aspire to discipleship (Mark 8,34 ff).

**PETER MUST** have been puzzled and disappointed, not to mention embarrassed. It is easy to identify with him. So often we fall into the trap of deciding what God should do and how he should do it, and we are upset when he fails to live up to our expectations. We, too, have much to learn.

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### KYF synopsis

**CHRIST** said "I give you a new commandment: Love one another; just as I have loved you . . . By this love, everyone will know that you are my disciples" (John 13,23-35).

Love is the key word throughout the Gospels. God's love for us is limitless and he asks us to reflect that love by interaction with others. As we freely give our love, and

understanding to others, we also graciously accept the love and understanding others give to us.

**TODAY**, many feel lost and seek to know who we are and what the meaning of our lives really is. When we come to the realization that God is the center and from that center flows love, we will no longer be forlorn.

Jesus gave much to his apostles and to all those he met. And he graciously accepted their company and support. But it was difficult even for the apostles to understand

that Jesus would be tortured and murdered.

Often we too have difficulty in understanding his ways. Yet when we love and trust him, his way becomes clear. But if his way is to become clear to us, we must follow his commandment, "Love one another, just as I have loved you."

St. Bridget of Sweden followed God's directives unwaveringly. This was a difficult thing to do for a woman in the 14th century. But her actions were ruled by the love she had for God. And her actions reflected love for all those with whom she interacted.



## A prophetic voice:

## Bridget of Sweden

By Mary C. Maher

Many parents I know would envy the parents of Bridget of Sweden.

Their child started to talk like an adult at the age of 3. Until then, she had been subvocal and sweet. But, according to historical evidence, after she was 3 she

## Spiritual masters

never stopped talking. Sometimes to tell about her dreams and visions, and sometimes to scold morally. Bridget used her good head and facile tongue. She reserved her strongest language for those who were living immorally but pretending they were moral by a lot of religious or political ostentation.

IF BRIDGET were alive in the 1970s, she would be the same feisty, stubborn,

self-willed, colorful gadfly she was in the 14th century. She was a feminist through and through in terms of the times in which she lived. Those times and her sort of feminism may seem strange to us now, but she does stand, almost alone, in her womanly courage in the 14th century.

When very young, Bridget married Ulf Gudmarsson and had a family of children, most of whom did not follow in her religious footsteps but revolted against her. She was financially well-off and had the sophistication necessary for a feudal woman.

When still young she was called to court to be lady-in-waiting to Queen Blanche. She immediately set out, unsuccessfully, to reform Blanche's behavior. She reported again and again to anyone in the court who was within earshot that she had a good deal to tell them about her dreams and visions. Most did not listen. Still she kept re-

peating the content of her dreams. (This is interesting in view of the renewed emphasis on the importance of getting at one's dream cycles and content, a notion which Carl Jung stressed.)

IN 1344 she went to the Cistercian Order to become a nun. By this time her children were grown. (There is little evidence about what happened to Ulf). Even in the convent she warned others. She took on the king of Sweden, as well as most reigning bishops and nobles. Soon she decided to found an order of her own. It is now known as the Order of the Most Holy Savior and its members

are called Bridgettines. The leadership in her order was largely feminine, although in the beginning she did have male members.

Even the quiet of contemplation did not keep her long from using her prophetic voice. She told Pope Clement VI to abandon his court at Avignon, France, and to rule more wisely. For this (and undoubtedly other reasons) she did not receive approval for her order when she petitioned the Holy See for it. Unwilling to be defeated, she rode to the papal residence on a white mule to get that approval. She got it.

Most people know Bridget of Sweden best, and with least discrimination, for her famous "Book of Revelations," an

almost complete account of her visions and dreams. Some of its contents sound far-fetched today. Yet in it she reminds us again and again that religion concerns itself very much with the subconscious element in human experience. Symbols more than logic were her things.

IT IS THE story of Bridget of Sweden's life that is so charming. Many of us learned as children about some of the odd things saints were said to have done — sitting on poles, eating grasshoppers, etc. Bridget of Sweden did eccentric things too. All the evidence about her life raises an interesting question: Does doing what is unfamiliar necessarily mean one will be termed odd?

If so, as the English psychologist, R. D. Laing, has pointed out, it may be in eccentricity that true sanity is to be found. For true sanity is not necessarily bland and quietly passive. It is not accurate universally to equate wholeness and holiness.

Bridget of Sweden is simply lovely as she reminds us that she refuses to have grace make her less natural, less given to genuinely being herself. If we scorn her sometimes outrageous behavior, we may well also disapprove of those creative gems that lie hidden in our own hearts.

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## Children's Story Hour:

## A puzzling prediction

By Janaan Manternach

One day Jesus said something his closest friends could not understand at all. In fact they refused to believe what Jesus told them.

It was soon after the day they walked along the Jordan River to Caesarea Philippi. It might even have been the very same day. The disciples of Jesus were still talking about Peter's words to Jesus at Caesarea Philippi. Peter had called Jesus the messiah — the leader people had been waiting centuries for. Everyone knew the messiah would be

sent by God to free his people.

Jesus did not admit that Peter was right. He did not say in so many words that he was the messiah. But he didn't deny it either. He just told them not to tell anyone else that he was the messiah.

NOW JESUS said something very puzzling. The disciples listened as Jesus told them what he thought was going to happen to him. "It won't be long," Jesus began, "before everyone turns against me. I will have much to suffer in the next months."

The disciples looked at each other with questions in their eyes. "Why would

anyone make Jesus suffer? Didn't he go around helping people who were suffering? Why would people turn against him?"

Jesus went on. "The religious leaders of our people are going to reject me. They will condemn me because of what I say and do. In fact they will see that I am put to death. But I know that God will bring me through it all."

THIS WAS too much. The disciples knew that the crowds had been smaller the last few weeks. And some of the religious leaders had disagreed publicly with Jesus. But even if they were against

some of Jesus' teachings, they wouldn't turn completely against him. Surely they would not have Jesus killed.

Peter was so upset by Jesus' words that he felt he had to say something. He asked Jesus if he could talk with him a moment in private. Jesus and Peter walked a short distance from the group of disciples.

"Lord," Peter began, "that just can't happen. Nobody wants you dead. You're just discouraged because the crowds are not as large as they used to be. People may not be as enthusiastic as they were a few months ago. But they admire you and love you. You must be mistaken. We're not going to turn against you."

JESUS LISTENED impatiently. He was angry with Peter. Peter should have known better. It was clear that opposition was growing. Jesus felt Peter at least would understand what was happening.

"Get out of my sight," Jesus said to Peter. "You are talking like everyone else. Don't you know any better? Not only don't you understand God's plan, but you are actually a stumbling block in God's path."

The disciples were startled. Peter was hurt. So was Jesus. Apparently nobody understood him and his life work, not even his best friends. He felt very much alone. Jesus knew that the pain he was feeling would only get worse as the weeks went on.

HIS FRIENDS talked late into the night about what had happened. Jesus' anger with Peter, whom he loved so much, made it clear that Peter's mistake about Jesus was very serious. But what was it that Peter — and the rest of them — were failing to see? Why did Jesus think he was going to be killed? Was he the messiah or wasn't he? Who is he, really, this Jesus?

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# Sexist charges in liturgy, language



## Is masculinity overstressed in our worship of God?

By Father Joseph M. Champlin

Most feminine liberation advocates point an accusing finger at the Roman Catholic Church for its sexist positions on many matters. After all, women are currently excluded from ordination to the priesthood and girls may not become full fledged altar servers.

Moreover, the official International Committee on English in the Liturgy translation used for our ritual books does not reflect today's sensitivity to sexual equality.

The fact is, however, that in some ways the Catholic Church's liturgical practice emphasizes feminine dignity and importance more strongly than does the worship approach in certain Protestant traditions which have recently ordained women to the ministry.

FOR EXAMPLE, Mary, the mother of Jesus, receives relatively little attention in Protestant worship. Feasts involving Our Lady and her Son, like the Presentation, Annunciation and Visitation, normally are not regarded as significant events or celebrations by Protestants.

This observation is not mine, but the assertion of the Rev. James F. White, professor of Christian worship at Southern Methodist University. In the Dec. 13, 1978, issue of *The Christian Century*, Dr. White contributed an article, "The Words of Worship: Beyond Liturgical Sexism." Among other points he stressed that Scripture refers to God in feminine images and notes how the Bible

presents frequent illustrations of a woman's critical importance in the process of salvation.

Jesus, for example, said he wished to gather people together as a protective hen does her brood. "O Jerusalem, Jerusalem... How often have I yearned to gather your children, as a mother bird gathers her young under her wings" (Matthew 23:37).

Biblical references likewise form the basis for those feasts which involve a woman as the key figure and are celebrated with special solemnity in the Catholic Church.

THUS, IN the Annunciation the salvation of the entire human race depends entirely upon and awaits the consent of a woman, Mary. In the Visitation, two women, Mary and Elizabeth, dialogue about the infants in their wombs and what will happen to the world because of them. In the Presentation at the Temple it was a woman, Anna, who "gave thanks to God and talked about the child to all who looked forward to the deliverance of Jerusalem" (Luke 2:38).

Still, Christian churches do need to make adjustments in their language of worship.

From a negative aspect, Dr. White recommends that we eliminate sexually exclusive phrases as they apply to God or people.

Words like "he," "his," "himself," when applied to God once may have carried a generic inclusive sense, but in

today's culture they limit our understanding of God, who is neither masculine nor feminine.

SIMILARLY words like "man" or "men" when applied to everyone, convey an inadequate or limited notion. For example, the credal statement, "For us men and for our salvation," or the eucharistic prayer formula, "It will be shed for you and for all men," in our times seem to exclude women or at least place them in an inferior position.

From a positive approach, the Methodist liturgist urges that "we develop inclusive terms for our understanding of God and for our speech about humanity."

Admittedly a difficult task, some progress is possible with concerned, creative effort.

God can be addressed as Creator,

King, Lord, Almighty One, as well as Father.

THE MARRIAGE ritual currently asks: "Will you love and honor each other as man and wife for the rest of your lives?" Husband and wife would be a better balance and more appropriate.

Alert leaders of worship possess even now many open occasions within Catholic liturgies to reflect this more inclusive, wider vision.

To illustrate, the greeting, "my brothers and sisters in Christ," instead of "my brothers in Christ" serves as a good starter. "My sisters and brothers, this is the word of the Lord" suggests a fuller meaning and its shocking reversal of a traditional order may raise the congregation's consciousness about these matters.

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## For parents and children after reading 'story hour'

1. After reading the story, "A Puzzling Prediction," in silence or aloud together, discuss it using the following or other questions:

Why were the disciples puzzled when Jesus told them that he was going to suffer and be put to death?

How did the disciples react to Jesus' announcement?

Why was Peter the most upset about Jesus' news?

Why was Jesus so disappointed with Peter?

Why did Jesus feel so alone?

Why was Jesus such a mystery to his friends?

In what way is Jesus a mystery to you?

2. Make a list of 20 questions that you

would like to ask Jesus about himself. Discuss them with someone you like to talk with about important matters.

3. To learn more about Jesus read as many stories about him as you can find. Ask the librarian in the children's literature section of your local library for copies of children's Bibles or storybooks about Jesus. Or check in your parish library for these or other titles: *The Tatze Picture Bible* (Philadelphia: Fortress Press, 1968, hardback, \$6.50); *Stories of Jesus* by John Behnke (New York: Paulist Press, 1977, paperback, \$5.95); *A Child's Bible New Testament* (New York: Paulist Press, 1978, paperback, \$3.95); *The Storyteller's Bible* (New York: Regina Press, 1977, hardback, \$4.95).

## Discussion questions

1. Reflect upon Jesus' directive: "Love one another, just as I have loved you." What does this entail? Discuss.

2. Father Adrian van Kaam makes this statement: "Many human commandments are impositions." Do you feel this is so? Why do you feel as you do? Discuss.

3. Why is listening to another so important? How does listening reflect divine love?

4. What part of receiving is part of love for another? Discuss.

5. Even the apostles often misunderstood Jesus. What does this tell us about our own relationship with God? Discuss.

6. Reflect upon what the 12 apostles gave to Jesus and what they received from him. Do you find any parallels in your own life? Discuss.

7. What does Bridget of Sweden have to tell us about the value of individuality?

8. Is doing what is unfamiliar necessarily to be termed odd? Discuss.

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pass it on

# Parish youth group examined

by Maria Thornton  
Director of Religious Education  
St. Pius X parish, Indianapolis

Parishes all over the country are asking the same question: "What can we do about the religious education of our high school age parishioners who do not attend Catholic high schools?" In urban areas, at least, the success of regular CCD classes, never marvelous, has usually faltered significantly.

Out of this apparent failure has come a search for some kind of program in a parish to which high schoolers will come willingly, and get something out of it that will develop their appreciation of the faith and commitment to Christian values in their everyday lives.

At St. Pius X parish, we have gradually developed a program which has caught on through the young people's spreading the word to their friends that here is a place where they are welcome, where they are free to be themselves, and where their thirst for meaning in their lives is quenched. They find a support group for their

Christian faith and principles.

**THE YOUTH GROUP** meets every Sunday evening for two hours all year long. The program consists of a variety of types of sessions. They include discussions on such topics as the meaning of the sacraments in their lives, a study of the Scriptures, and rap sessions on how to cope with peer pressure and problems with parents. They also make one retreat a year, usually somewhere away from home where they can experience the building community and listen to the Holy Spirit without the distractions of familiar surroundings.

Fun nights and trips are also part of the agenda and, along with service projects, help to provide a well-rounded program.

One of the interesting things about the group is that it attracts students from Catholic high schools as well, who need to be part of this kind of program aside from their academic studies of religion in school.

**OUR PROGRAM** has also included the parents to an increasing degree. They have often been invited to pot-luck dinners and other celebrations, but they are now being drawn in to programs designed to help them relate to their teenagers and their problems.

Besides the regularly planned activities, there are many opportunities for counseling and an opportunity for the young people to develop their leadership abilities on different projects.

A program such as this one is not designed far ahead of time and carried out with precision. It is developed around the expressed and implied needs of the young people who form the group. The more they feel comfortable with the group, the more they are able to express their real needs.

We are fortunate to have a group of adult leaders who are trusted by young people, who are truly dedicated to "sticking it out" with them through the good times and the not-so-good, and are sensitive to the needs of the group.

**THEY ARE** also qualified catechists who meet with others in the area of youth ministry and aim to provide the best possible religious education and Christian formation for our young people.

This is certainly not the only kind of program that can or should be offered. We are searching for other ways to meet the needs of our high schoolers. But, at least this one says, "We care about you, want

to share our faith with you, and help you find support and encouragement to develop the gifts that you have been given and grow into the person that Christ is calling you to become."

An occasional column featuring articles by DRE's at the Archdiocese. It is coordinated by Don Karre, DRE from St. Lawrence parish, Indianapolis, and Melv Heves, DRE from St. Thomas Aquinas parish, Indianapolis. Comments are invited.

## Blind society available for aid

The Indiana Society to Prevent Blindness is a 29 year old non-profit voluntary health agency. The Society has always been concerned with children. Besides exhibitions at various health fairs and special events geared around the Year of the Child, it has available year-round programs as well as films and pamphlets.

Pre-school vision screening is one of the Society's programs and is available in 45 counties in Indiana. ISPB works with many community groups to screen thousands of youngsters 3 to 6 years old for lazy eye and other vision problems. One out of 20 pre-schoolers has an eye problem requiring treatment or correction.

Eye disorders, if they remain undiscovered, can harmfully affect a child's personality. The primary target of the pre-school vision screening is amblyopia or "lazy eye". If not

detected and treated by the age of six, it can cause permanent loss of sight.

The Society has available for distribution the home eye test. This is a simple eye test developed for parents of preschoolers to check their child's vision at home. It includes an eye chart with easy directions for its use. It does not replace a professional examination, but it helps parents become aware of possible eye problems. It is available in English and Spanish.

Parents should watch for signs of eye trouble in their children such as the appearance of crossed eyes; red-rimmed or swollen eyelids; inflamed or watery eyes; or recurring styes.

Listen for complaints. If the child's eyes itch, burn or feel scratchy or he cannot see well, or he complains of dizziness, headaches or nausea following

close eye work or has blurred or double vision, parents should get professional help for the youngster.

Consider the behaviour of your child if he rubs his eyes excessively, shuts or covers one eye, tilts his head or thrusts it forward, has difficulty in reading or in other work requiring close use of the eyes, blinks more than usual or is irritable when doing close work, stumbles over small objects, holds books too close to the eyes, is unable to see things in the distance clearly, or squints eyelids together or frowns.

Details for any of the ISPB programs may be obtained from Sandra A. Klapper, associate program director, Indiana Society to Prevent Blindness, 1425 East 86th Street, Indianapolis, Indiana 46240.

## INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

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**Q. There seems to be a style, a color, and a look for nearly everyone and everything. How do we decide what's best for us?**

**A.** Talk with your home furnishings retailer, or with your interior decorator. Discuss your likes, your dislikes, your lifestyle, and about the desired mood of each room. And then discuss your budget. Your retailer and interior decorator will be able to help you find the furnishings that are "right" for you . . . and keep you within your budget.

**Q. After sheltering the past few summers, we've decided it's time to install an air conditioner. How do we know what size unit is best for us?**

**A.** Evidently you've decided to purchase a window air conditioner, designed to cool a room or several rooms. It's very important to purchase the right size unit . . . an undersized unit will cool too well to dehumidify on humid days, leaving the room clammy.

Most air conditioner dealers have forms to help estimate the cooling load necessary for window air conditioners. In addition to the number of

rooms to be cooled, you'll need to consider the number of doors, number of windows and the direction they face, wall space and exposure, insulation of walls and ceiling, floor space, number of people normally using the room, and heat and light producing sources in the room.

**Q. Someone told me that air conditioners are rated by their "EER." What does "EER" stand for?**

**A.** "EER" stands for Energy Efficiency Ratio. The higher a model's EER, the more cooling it will produce for a given power consumption. EER is found on a unit's label or tag, and it's a very useful guide in choosing your air conditioner.

**Q. Can I save energy by keeping the room dark when the air conditioner's on?**

**A.** Definitely. When you are using your air conditioner, keep the window shades, curtains, and blinds drawn . . . sunlight will heat the air in the room, forcing the air conditioner to work even harder. You can also cut your operating costs by mounting the unit where it's outside chassis will be shaded, by reducing your use of other appliances and room lighting, and by setting the thermostat at the highest possible setting you find comfortable.

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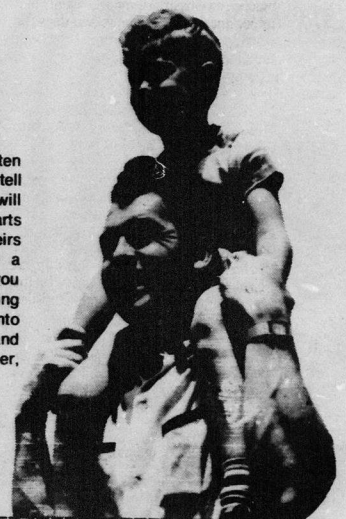
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## Interview with Dr. John Nurnberger

# Many priests have never considered the possibility of not being celibate

by Peter Feuerherd

"Those who argue against celibacy argue from a strong base on the standpoint of strict social psychology. However, the immense surge for a non-celibate clergy is only modestly re-enforced by ethical, moral, spiritual and traditional factors," says Dr. John Nurnberger, distinguished professor at Indiana University Medical Center and a member of the Board of Overseers of St. Meinrad Archabbey. He was commenting on the controversy surrounding Pope John Paul II's recent reaffirmation of mandatory celibacy for priests ordained in the Latin Rite.

Dr. Nurnberger, active in counseling seminarians and priests, explains the two different prevailing views of the value of mandatory celibacy for clergy. "The simple social-psychological structure of man normally, without a doubt, is family structure," the psychiatrist says. He also explains, however, that the church's tradition tells us that celibacy is a possibility.

"The traditional idea is that the celibate condition is essential in order to assure that the priest will be able to invest totally of his person, his concern and his intelligence to his flock. If the clergy were married, they would have a central allegiance to their wife; in a real sense there would be a division of affection," explains Dr. Nurnberger.

**THE PSYCHIATRIST** has had experience dealing with priests who are contemplating leaving the priesthood. This

problem, in Dr. Nurnberger's view, is a result of "these people having never seriously considered celibacy or having made a decision."

"They often never thought of the possibility that they wouldn't be celibate. There is no decision—or a passive, unanalyzed decision to satisfy parental demands. Trouble is almost inevitable in this situation. Every mature person who is considering priesthood must consider the alternatives."

The psychiatrist emphasizes that the seminary formation at St. Meinrad (where clergy for the Indianapolis Archdiocese are trained), does make a strong effort to encourage personal growth and self-determination. There, the questions raised by a celibate lifestyle are freely discussed in an atmosphere that Dr. Nurnberger explains has "much genuine concern for the personal growth of seminarians. The staff and faculty are most impressive."

Priests have the same basic psychological structure as other people, but the psychiatrist explains that seminary formation "makes them unquestionably different from the rest of us." This difference, as Dr. Nurnberger puts it, is in a "frame of reference to life and its problems." This "frame of reference" manifests itself, for example, in the "more than usual habit of prayer" to solve life's difficulties.

The psychiatrist believes that the quality of seminarians today is strong. He characterizes today's seminary student as "dedicated, intellectually interested and concerned." A trend that he sees has developed over the last 15 years is in the way seminarians "have manifested a need to determine their own state, their own commitment."

**THE POPE'S RECENT** announcement put a "lid" on laicizations, the process whereby priests are granted permission to leave the active ministry. In the foreseeable future, this process will be much more difficult than it has been over the last 15 years.

The professor of psychiatry believes that there are positive aspects to the pope's decision on laicizations. He characterizes the decision as a recognition of "a survival mechanism" that could possibly save the church some much needed vocations.

Dr. Nurnberger also sees that the more readily available the alternative of laicization, the more readily it will be entertained by priests. The pope's action will make a "person reappraise his motives."

Those contemplating leaving the ministry "are consumed with the idea of getting out, of establishing freedom; but I have yet to see one who is that seriously concerned with what he is going to do after he gets out." The more difficult process of laicization endorsed by John Paul II will help these men to make more careful decisions about their future, according to Dr. Nurnberger.

He does see a problem with putting severe restrictions on laicization, however. He foresees that there will be instances where priests will leave the ministry without obtaining the church's permission, thereby engendering a hostility to the church by those who would be estranged from it because of this situation.

Why do priests leave the ministry? "Some find their environment intolerable from the standpoint of dogmatism, 'ancient' notions, inflexibility, and various other aspects of their own work and spiritual environment. Others cannot in justice live a celibate life," Dr. Nurnberger answers.

**A MORALE PROBLEM** does exist among priests still active in the ministry when one of their colleagues departs, according to

the IU professor. In a slightly different perspective on this question the psychiatrist comments, "The priest that is most immensely disturbed by this, and shouldn't be forgotten, is the bishop."

Does celibacy create an intolerable condition

of loneliness for priests? This isn't so according to Dr. Nurnberger, who cites numerous examples of priests who have active social lives that center around their parishioners and colleagues. But there is a sacrifice in living a celibate lifestyle, he says.

"In terms of the quiet of the night, when you look for security, or solace, or comfort, or understanding the priest never has that the way a married person has. In that sense, there is deprivation."

In his cautious way, Dr. Nurnberger supports the idea of a married clergy provided that the pope has a change of heart and decides to sanction it. As he puts it, "The pope has some grasp and some insights which, of course, I don't have. I would say yes, if (a married clergy) is probably a good idea when the pope gives the signal."



HOLY NAME Cadet team won the 1979 league Volleyball championship and the Post-Season tournament as well.

## Brebeuf search committee announced

Jesuit Father Carl E. Meirose, president of Brebeuf Preparatory School, Indianapolis, has announced that he will remain at Brebeuf until September when he assumes his new duties as executive assistant to the provincial of the Chicago Province.

He also disclosed the members of the Search Committee whose responsibility it is to screen and interview Jesuit candidates for Brebeuf's new president from across the United States. They are Father J. Paul O'Brien, dean of students, chairman; Thomas E. Brown, president of Brebeuf; Richard K. Elmore, president of Brebeuf Faculty Association; Mrs. Richard M. Quinn, president, Brebeuf Mothers Association; John B. Smith, president, the Mayflower Corporation, and member of the Executive Council of Brebeuf.

Search Committee members will interview Jesuit candidates particularly interested in strengthening the inter-faith nature of Brebeuf and furthering the academic, extra-curricular and development program of the school.

Father Meirose pointed out that the Search Committee would invite faculty, alumni, Executive Council members, parents and students to speak with candidates prior to any final recommendation to the Board of Trustees.

The Jesuit trustees, Father M. Joseph Casey, Father Harold R. Meirose, Brother J. Patrick Sheehy and Father Carl E. Meirose, will present their recommendation to the provincial of the Chicago Province who makes the official appointment of the new president.

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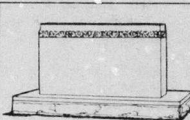
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## Annual meeting of Catholic journalists

## Press must be in vanguard of reform and renewal

by Gerard E. Sherry

FORT LAUDERDALE, Fla.—One basic theme was evident at the four-day convention of the Catholic Press Association of the United States and Canada—personal renewal for editors and staffs of Catholic publications.

There was a consensus that, from a technical point of view, the Catholic press has come a long way—that, in order for it to be truly reflective of the church and its program of evangelization, it must be in the vanguard of the ongoing efforts of individual reform and renewal.

It was probably best expressed by Msgr. John Egan, the assistant to the president of the University of Notre Dame, who told the delegates there is talent and energy in the American community and "our own people are hungry for leadership, awaiting a summons to heroism and action."

Msgr. Egan said the church's social teaching is at the center of its mission. That teaching, he said, combines the best of liberalism, conservatism and Marxism.

He said the church's social teaching embraces "liberalism's legitimate concern with human rights and personal freedom, conservatism's understandable preoccupation

with historic continuity and preserving the delicate fabric of social institution and Marxism's prophetic advocacy of social solidarity and economic progress."

The theme was expanded by several bishops who spoke to the delegates.

Archbishop Edward A. McCarthy of Miami said that evangelization "has its own style, which is the style of the word itself, of the faith of the community."

"IT BRINGS ITS own gifts to the Catholic press," the archbishop said, "as the press first evangelizes itself, as it transforms its offices—changing jobs and tasks to ministry, transforming the human relationships of the staff members to a new spirit that will radiate from the headlines and columns."

Bishop Joseph Crowley of Fort Wayne-South Bend, Ind., honorary president of the Catholic Press Association, said: "God is sowing his seed abundantly, perhaps more generously to those of us here than to other men and women because of our closeness to his work and his mission. . . . As we proceed with the quiet moments of this convention, let us have the annual spiritual checkup that will enable us to take a hard look at our own devotion, our spiritual life, our prayer life, our motives, goals and priorities—all those things that provide the soil for fruitful growth of God's word in our ministry," he said.

Bishop Thomas J. Grady of Orlando, Fla., observed that "the Catholic press must realize and expand our vision to report the teachings of the apostles as they affect our lives."

He said that the perspective of the Catholic press should be based on the Gospel and traditions of the church. "Within those parameters I suppose there is room for publications with more restricted viewpoints. But if the press is to be a builder of community, harmony and unity are not greatly served either by publications which are monotonously humorless and self-righteously hostile or (those) which are predictably cynical and iconoclastic."

At a special workshop, two priests gave theological and philosophical examination, to propositions of the past and bright promises of the themes for the future.

Looking back, Jesuit Joseph A. O'Hare, editor-in-chief of America magazine, spoke of propositions which were of significance in the past year, during which religion became a more visible force in world events and received renewed attention.

FATHER O'HARE noted that the papal transition of 1978, in which Pope Paul VI died, followed by the sudden death of Pope John Paul I and the surprising choice of Cardinal Karol Wojtyla as Pope John Paul II, "fascinated the world," while hundreds of millions looked on through the marvel of modern communication.

Looking forward, Father J. Bryan Hehir, associate secretary of the U.S. Catholic Conference's Office of Justice and Peace, observed that 1980 will mark the 20th anniversary of John Courtney Murray's "We Hold These Truths," the 15th anniversary of Vatican II's "Gaudium Et Spes" and the first anniversary of Pope John Paul II's "Redemptor Hominis."

"These three documents," Father Hehir said, "can structure a discussion on the church's relationship to the socio-political order. No single document is more important than 'Gaudium Et Spes.'"

THE ONLY resolution approved by the convention opposed the death penalty and asked Florida's Gov. Robert Graham to grant clemency to condemned murderer John Spenkelen. The vote was by no means unanimous: 62 for, 35 against and 34 abstentions. Furthermore, several delegates questioned the wisdom of a professional group of journalists taking a stand on such matters.

In one of the final acts of the convention,

Father Walter Burghardt, editor-in-chief of Theological Studies quarterly, received the 1979 St. Francis De Sales Award "for outstanding Catholic journalism."

Also at the convention, delegates received a

message of warmest greetings and congratulations for their excellent work from Pope John Paul II. The message was conveyed by Archbishop Jean Jadot, apostolic delegate in the United States.

## NCR wins top press award

FORT LAUDERDALE, Fla.—The National Catholic Reporter and the newspapers of the Dioceses of Portland, Maine; Paterson, N.J.; and Chicago were named the best in their circulation categories by judges in the Catholic Press Association's annual competition.

First-place awards for general excellence in magazines went to New Catholic World (general interest), Catholic Near East (mission magazines), The Provincial Annals (religious order magazines), Hospital Progress (professional and special interest magazines), Chicago Studies (magazines for clergy and Religious), Theological Studies (scholarly magazines), My Daily Visitor (devotional magazines) and Christopher News Notes (newsletters).

The awards were announced April 27 at the CPA convention in Fort Lauderdale. A record number of CPA member publications—101 newspapers and 51 magazines—participated in the contest, submitting 1,243 entries in all.

AMONG NATIONAL newspapers, the National Catholic Reporter took first place for general excellence, with Our Sunday Visitor placing second and Jednota third. The Church World, newspaper of the Diocese of Portland, won in the 1-13,000 circulation category, beating out The Catholic Observer of Springfield, Mass., which took second place, and Catholic Herald of Sacramento, Calif., third place.

The Beacon of Paterson, N.J., was judged best in the 13,000-34,000 circulation category; Prairie Messenger of Muenster, Saskatchewan, was second and Catholic Sentinel of Portland, Ore., third. Among diocesan newspapers 34,001 or over, winners were The Chicago Catholic (first); Catholic Standard and Times of Philadelphia (second); and The Tablet of Brooklyn (third).

THE 30 CPA judges chose 177 winners in 18 newspaper and 15 magazine categories. The Voice, Miami archdiocesan newspaper, took first place in two special award categories for Spanish-language material.

Some of the newspapers named for "general excellence" also dominated other categories in the CPA competition. The Church World won first place for best front page (tabloid, 1-13,000 circulation); best campaign in the public interest in its circulation group; and best background, in-depth or interpretive reporting.

## Life (from 1)

return the money it says was collected illegally.

IT HAS ALSO asked the commission to stop the voter identification project and "to prohibit them from transferring any of this information to a political action committee unless at a fair market value."

The four state pro-life groups charged with illegal activities are in Indiana, Massachusetts, South Dakota and New Mexico. A NARAL complaint against the Iowa Pro Life Action Council in the 1973 election is still under investigation.

The Right to Life Chapter of the 8th Congressional District in Indiana was accused by NARAL of printing and distributing brochures and placing ads in newspapers.

The congressional campaign in question was last fall's victory of Republican congressman H. Joel Deckard over the then incumbent Democrat David Cornwell in the 8th Congressional District which includes much of Evansville.

The alleged political advertising ran in the Evansville *Message*, the official newspaper of the diocese of Evansville in the October 27 and November 3 issues. Political advertising would violate the tax-exempt status of Indiana Right-to-Life.

Michele McRae, president of Indiana Right-to-Life, claimed that the NARAL charges "have no merit or substance." She asserted that the alleged political advertising "was educational in nature. It described the position of both candidates. It was designed to educate the voters on how both candidates stood."

"EVERYTHING WAS carefully checked out, we checked with a lot of sources. We knew this would be checked. After the Iowa case in 1978 we knew Indiana would be in the spotlight," said McRae.

"NARAL can't be on the offense, so they try to put the other side on the defense. NARAL has no program of its own so it tries to keep Right to Life out of the process," Ms. McRae said. "I'm not surprised, but I'm sorry—there are too many other things to do. This takes time away from what Right to Life is organized for."

McRae charged that NARAL's action is "a tactic of intimidation. They are denying us access to the political arena. This action of theirs helps us to realize that we are really developing a clout."

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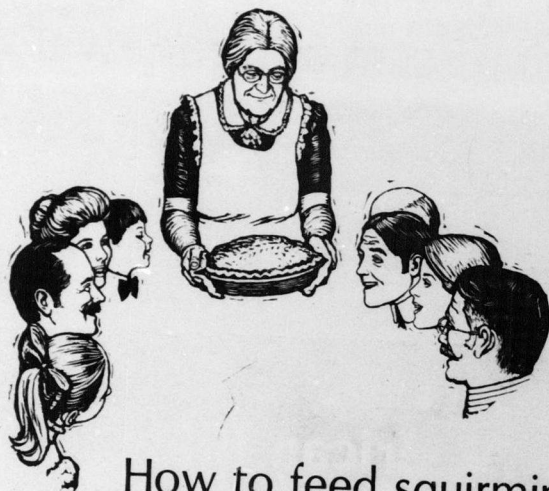
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## not by bread alone



## How to feed squirming mass of birthday revelers

by Cynthia Dewes

Little Norbert turns five next month and the burning question arises: What to do with a squirming mass of birthday party revelers? What to feed them? How to entertain them? In short, how to create a cherished memory for Norbert without traumatizing Mom in the process.

The good old days of pin-the-tail-on-the-donkey followed by vanilla ice cream and an undistinguished birthday cake are long past. Whether we like it or not, this is a more sophisticated age, so be hip and upgrade your birthday parties. Nevertheless we don't import magicians, puppeteers or other show biz to entertain our sprouts, accustomed as they are to simpler pleasures. Besides, homemade play dough is cheaper and more creative.

Here are two recipes which are non-toxic but NOT TO BE EATEN, messy but fun:

## Homemade Play Dough

1 c. flour  
Food coloring  
1 tsp. cooking oil

Water  
1/2 c. salt

Mix flour, salt and oil. Add water to make a pliable dough. Divide dough and tint portions in different colors. Keep dough refrigerated in a covered container and it will last several weeks. You may add more flour or water as needed.

## 1-2-3 Super Dough

1 tsp. water  
2 tsp. sugar

3 tsp. flour  
Food coloring

Mix water, sugar and flour. Knead in food coloring. Use like clay. Molded objects may be baked by placing on a foil-lined cookie sheet in a 250 degree to

275 degree oven for 1 hour or until sugar crystallizes and objects harden.

Treasure hunts, fish ponds and relay races are other good entertainments for a birthday party. Simple prizes and favors like balloons are always appreciated, as are creative things such as small living plants, crayons or colored pens, harmonicas, bubble pipes and card games.

Make sure everyone goes home with something, since quantity has more status than quality at this age.

**THE TRADITIONAL** birthday cake, ever popular, can be varied a bit for the fun of it. Instead of decorating the cake with birthday candles, ice the cake and then make a clockface of contrasting icing with the hands pointing to the birthday child's age. Another cake variation is:

## Rainbow Jelly Cake

Shredded lettuce and ruffles of leaf lettuce  
Shredded carrots or shredded yellow cheese  
Cottage cheese  
Apricot halves  
Raisins, cherries, dates

For each salad: Place shredded lettuce on plate, top with a scoop of cottage cheese, then a peach half for body. Use apricot for head, lettuce ruffle for skirt, celery sticks for arms and legs, dates for shoes. Use carrots or cheese for hair and raisins and cherries for eyes, mouth and buttons.

Turning five (or six or seven) can be one of the greatest moments in Norbert's life. Someday, when you look back at snapshots of sticky, happy faces and devastated giftwrap, you'll remember why.

## remember them

† BOCARD, Imogene Mae, 76, Our Lady of Perpetual Help, New Albany, April 25.

† BOWER, Martin E. (Mart), 79, St. Joseph, St. Joseph Hill, April 25.

† BRINOVEC, John, 84, Sacred Heart, Terre Haute, April 25.

† CASE, Vivian Murphy, 72, Annunciation, Brazil, April 23.

† CLEMENTS, Harry A., 47, Christ the King, Paoli, April 20.

† CORRIGAN, Mary E., 87, St. Paul Hermitage, Beech Grove, April 30.

† DeWEESE, Marjoria, 69, St. Michael, Bradford, April 28.

† DOWDLE, Agnese H. (Dottie), 87, St. Augustine, Jeffersonville, April 21.

† FITZGERALD, John R., 63, Holy Spirit, Indianapolis, April 24.

† GATEN, Sophia, 79, Holy Family, Richmond, April 27.

† GRAEBER, Walter, SS. Peter and Paul, Indianapolis, April 30.

† HAUSSE, Henrietta K., 86, Holy Spirit, Indianapolis, May 1.

† HEIGHT, Dr. Joseph S., 69, St. Rose of Lima, Franklin, April 12.

† HOLLIDAY, Lianne M. Lytell, 58, Immaculate Heart of Mary, Indianapolis, May 1.

† JACKSON, James Joseph, Nativity, Indianapolis, April 30.

† KISTNER, Pauline L., 74, St. Philip Neri, Indianapolis, April 28.

† LUEBBERT, Charles A., 62, St. Ann, Indianapolis, April 30.

† MALLON, David J., Sr., St. Michael, Indianapolis, April 25.

† MOORE, Regina C., 45, St. Philip Neri, Indianapolis, April 30.

† MORIARTY, Thomas Joseph, Holy Name, Beech Grove, April 26.

† MURPHY, Marcella A., 83, SS. Peter and Paul, Indianapolis, April 26.

† MURPHY, Timothy J., 29, St. Pius X, Indianapolis, April 25.

† NEWTON, Mary A., 92, Sacred Heart, Indianapolis, April 23.

† REIS, Edward B., 68, St. Andrew, Richmond, April 30.

† SCHURMAN, Anna M., 87, St. Paul Hermitage, Beech Grove, April 28.

† SCHWITZER, Clara, St. Lawrence, Lawrenceburg, March 29.

† SHIELDS, Brian W., 22, St. Barnabas, Indianapolis, April 24.

† SHURTER, Isabell, 58, Sacred Heart, Terre Haute, April 25.

† SIMMONS, Mary Jane, 63, St. Luke, Indianapolis, April 25.

† STUCKER, Carl F., 74, St. Lawrence, Indianapolis, April 24.

† THORNTON, Ethel Muncie, 67, St. Ann, Terre Haute, April 27.

† VILUMS, Ignats, 63, St. Mary, Indianapolis, April 25.

† WALKER, Frances R., 66, St. Benedict, Terre Haute, April 21.

† WEHREL, Frank C., St. Michael, Indianapolis, April 25.

† WETZLER, Marie C., 75, St. Bartholomew, Columbus, April 21.

† WHITE, Fred C., 62, St. John, Indianapolis, April 25.

† WOODS, Bernie M. (Pete), 63, St. Paul, Sellersburg, April 23.



St. Lawrence School, Indianapolis, recently celebrated Catholic Schools Week independently of the national week noted in February. As part of its activity, the school received an American flag from Rep. Andrew Jacobs, Jr. (D-11th Dist.). Kathie McVeigh, principal, accepts the flag from Jacobs.

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# Report Lefebvre willing to accept Council

PARIS—Suspended Archbishop Marcel Lefebvre told the Vatican he is willing to sign a statement accepting the Second Vatican Council "interpreted according to tradition," he said.

The 73-year-old French archbishop published April 26 in the right-wing Paris daily, *L'Aurore*, his responses to the questions put to him by Cardinal Franjo Seper, prefect of the Vatican Congregation for the Doctrine of the Faith, during meetings in Rome Jan. 11-12.

The archbishop, in his answers, insisted that the texts of Vatican II "contain statements contrary to tradition and the magisterium (teaching authority) of the church, particularly

in the council Decree on Religious Freedom.

In 1976, Pope Paul VI suspended Archbishop Lefebvre from the exercise of his ministry after the archbishop ignored the pope's request not to ordain 13 men.

**THE ARCHBISHOP** said he was publishing his answers to Cardinal Seper to give the public an opportunity "to follow the developments of the investigation."

With regard to his suspension, the archbishop said the measures were illegal.

"I do not consider myself under penalty of suspension, not even in the external forum," he said.

Concerning obedience to the pope, he said: "I think history can provide examples of similar acts done, in certain circumstances, not against but outside the will of the pope."

On the new order of the Mass authorized and ordered by Pope Paul in 1969, the archbishop said: "I consider that a spirit of modernist and Protestant tendency is manifested in the conception of the new Mass and moreover of the whole liturgical reform."

The archbishop told the cardinal he wanted the Fraternity of St. Pius X that he has founded to be recognized by the Vatican.

"This implies that I am asking that both the

seminaries and the priories continue," he said.

Archbishop Lefebvre asked also that the members of his fraternity be permitted to celebrate Mass in Latin according to the Tridentine rite approved by the Council of Trent.

**IT WOULD BE** understood, he added, that they would celebrate Mass only according to this rite.

Concerning a solution to this disagreement with the Vatican and bishops around the world, Archbishop Lefebvre said: "I am ready to go to see the bishops of the dioceses where the fraternity has a foundation. I expect them to recognize the priories according to law and to accept the ministry carried out by the fraternity members who are there."

He added that he could accept a transitory phase including the nomination of a papal delegate to supervise the transition.

## Equitable treatment for private schools sought in Title I

by  
Jim Castelli

WASHINGTON—A federal advisory council has asked Congress to consider providing special funds to guarantee the delivery of compensatory educational services to eligible students in non-public schools.

The National Advisory Council on the Education of Disadvantaged Students said this step would provide more equitable treatment for non-public school students eligible for help under Title I of the Elementary and Secondary School Act. That title provides remedial reading and mathematics programs.

While only about five percent of Catholic school students are eligible for Title I aid, more than 90 percent of Title I aid to non-public school students goes to students in Catholic schools.

The council made its recommendations in its annual report which also dealt with other issues and included a special report on education in urban public schools.

The chairman of the council's committee on non-public school students is J. Alan Davitt, executive secretary of the New York State Council of Catholic School Superintendents.

**THE COUNCIL'S** report noted that both the Carter administration and Congress supported proposals to improve ESEA service delivery to non-public school students which were passed in the 95th Congress.

The council said many public school districts, which are responsible for delivering Title I services to non-public school students, do not deliver those services.

But, the council said, "where Title I programs for non-public school children are lacking or deficient, it is more likely because of circumstances than intent."

The increasing burden of paper work on public school districts reduces the amount of administrative time public

school districts can spend on Title I programs for non-public school students, the council said.

The solution, it said, is for Congress to provide public school districts with funds to be used solely for the delivery of services to non-public school students.

**THE COUNCIL** also said there is not enough reliable information about non-public school student participation in Title I programs. It called on the U.S. deputy commissioner of education for non-public school services to review existing information to determine the extent of service delivery.

On another issue concerning non-public schools, the council said the U.S. Office of Education should "take special steps to assure the expeditious and just resolution of legal challenges to Title I services to children in non-public schools."

Title I aid has been challenged by groups charging the aid violates the constitutional separation of church and state. In some cases, the constitutional question has been avoided by providing aid off school grounds.

But, the council said, "the movement of children for the receipt of services, especially for children already disadvantaged, is an unnecessary burden."

In its urban education report, the council blamed teachers and their unions for many of the problems in urban public schools.

**THE REPORT** said procedures for the recruitment, selection and transfer of teachers are outdated and that many existing laws make it unnecessarily difficult to fire an incompetent teacher.

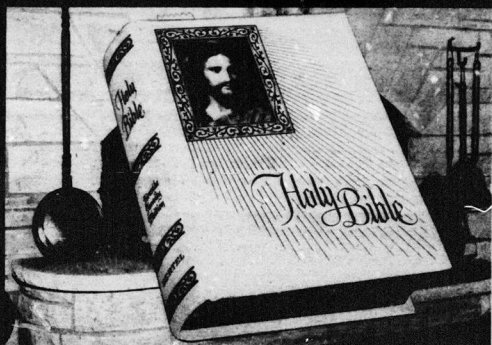
At the same time, the report said, supervisory personnel in urban public schools are poorly used and do not adequately monitor teachers' performance work.

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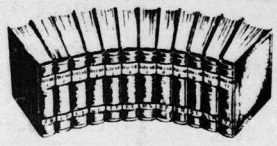
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today's  
music

# 'Lonely Wind' image of the gift of solitude

by Charlie Martin

Kansas' "Lonely Wind" first appeared in their original album in 1973. It is also in the new album, a two-record collection of their best music titled "Two For The Show." This album offers the diversity of style and quality of music that characterizes Kansas' abilities.

"Lonely Wind" uses sound and word images to stir the listener's thoughts. Images like "cry" and "sigh," "play" and "stay" remind us of how the wind's music affects us. These word-sound effects develop the song's message. The wind is an image of life's loneliness and sadness. We are often unaware of its presence. Similarly, we may be only vaguely aware of why we feel lonely, but given a big gust, even the tallest trees of our confidence and inner strength can be bent.

Twentieth-century society responds to loneliness through avoidance and escapism. We are encouraged to fill all our waking moments with activity. We work or go to school, or perhaps both, and often join activities related to these areas. Should time be left free, there is always TV. With the flick of a switch we can leave our world of thoughts and feelings. Surely ours is not a reflective society.

Pew of us would forsake our active lifestyles. Life's time is a



precious gift and it is right to want to use this time fully. Yet everything important cannot be found in constant activity. Our lives are also filled with ideas, feelings, intuitions and dreams. Their richness equals accomplishments gained through activities.

When we take time to ex-

plore our own inner world, we find many aspects of our person. One is life's loneliness.

Loneliness can be a difficult feeling. We often do not understand where it comes from or why it is present. Loneliness can come quickly. And it can be gone before we realize how our feelings have changed. Sometimes loneliness comes for a more extended stay. It can be subtle and persistent, over-powering.

Yet loneliness holds a secret. Within it are gifts that unlock doors to a fuller, more alive existence.

Those who face life's loneliness discover a new presence of inner strength, a strength to accept needs, wants and fears. This acceptance is the first step toward real wholeness.

Loneliness teaches us to see ourselves in perspective, with real needs to be involved in others' lives. It is neither an evil to avoid nor an evil from which to escape at all costs.

IT CAN BE a gift, a gift that will teach us more about ourselves and the unity we share with others.

Loneliness also teaches us something about our destiny. There is a restlessness within us that is never totally quiet. As our lives unfold, we discover we are not totally complete. We bring others into our lives, reach goals and experience unexpected surprises.

But even as we explore our

inner world, we still seem unable to find our total selves. The most important quality of our loneliness is that it points to a completeness not possible during this lifetime. Our true destiny is unity with God, surely initiated now, but seeking a completion in the mystery of eternal life.

We need not deny our "lonely winds" nor try to avoid them. They are parts of each of us, and through them we can learn more about ourselves, those we love and the God we seek.

LOVELY WIND  
(As recorded by Kansas)  
Steve Walsh

When I'm needing a friend/I'll remember the wind/And my life here with the breezes of sorrow/I'll be leaving him soon/On a black stormy night in your bosom I'll cling/And I'll know I've found love in the last song we'll sing/Cry for me/Sigh for me/Stay for me/Play for me/The song my friends will know/My lonely wind must blow/Cry for me/Sigh for me/Sad my breezes flow/Stay for me/Play for me/The song my friends will know/My lonely wind, my lonely wind/My lonely wind oh it must blow yeah/When I'm needin' a friend/I can talk to the wind/God I sure am glad that I found him/Sometimes he seems to be the only one besides me/Who can feel the Lord's breath all around him/Winter's cold frozen ice or a bright autumn day/On a warm summer night you can hear him say/Friend that is mine can you give me a sigh/He'll leave nothing but only to hear him/I've seen the tall trees bend low when his mighty winds blow/And that's all the more reason I fear him/Hear him call for the earth lonely/ I can feel his great pain but on the eve of this day/I'll join in his refrain.

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## television highlights

# PBS presents fresh and compelling version of 'Prime of Miss Jean Brodie'

Muriel Spark's 1961 novel about a charismatic teacher has been successfully dramatized for stage and screen. Now it's TV's turn, and Scottish Television Limited has given us a fresh and compelling version of "The Prime of Miss Jean Brodie," a six-part series beginning Monday,

May 7, at 9:10 p.m. on PBS. Set in the tradition-bound Edinburgh of the 1930s, the story begins with Miss Brodie's arrival at the conservative Marcia Blake School for Girls. From the start, her unconventional methods and her unorthodox ideas create problems with the narrow

aspiration of pupils to become "Brodie gurls."

But there is also in this performance the complexity of Muriel Spark's original provincialism of some of the faculty and parents.

As a teacher in her "prime" at 40, Miss Brodie is dedicated to going beyond the subject of curriculum to educate her students in "goodness, truth and beauty." She inspires them with the idea of becoming part of the cultured elite, the "crescent moon."

The problem is that her own romantic notions about art and life are terribly muddled, and as her view that Mussolini's

Italy represents a high point in Western civilization. Presenting such ideas with a highly effective flair for the dramatic, Miss Brodie becomes a dangerous influence on her impressionable 12-year-old charges.

Based on a screening of the first two episodes, this is a series well worth viewing. Scottish Television has done exceptionally well with the school atmosphere and the Depression era, contributing in no small measure to the credibility of the story.

The acting of all is a pleasure to watch but Geraldine McEwan's performance in the title role has a special fascination. Chin high, as proud in bearing as she is unshakeable in her opinions, the actress makes convincing the

characterization of an eccentric individual who is also something of a moral monster. The result is outstanding television drama for mature viewers.

Butterfly McQueen played Aunt Thelma, a kind of fairy godmother who dispensed wishes via TV, on an "ABC Afterschool Special" last fall. It was so well received that she is back to again amuse the youngsters in "The Seven Wishes of a Rich Kid," airing Wednesday, May 9, at 4:30-5:30 p.m. on ABC.

Calvin Brundage is one of those poor little rich kids who lives in a mansion with his

(See TV on page 23)

## broadcasting highlights

**RADIO:** Sunday, May 6, "Guideline" (ABC) continues its custom series of interviews exploring the tenets, values and beliefs of three of the world's great religions—Islam, Judaism and Christianity. Today's guest is Rabbi Leon Klenicki of the Anti-Defamation League of

B'nai B'rith. The interviewer is Father Thomas Horgan, a Graymoor Priest and director of the Graymoor Ecumenical Institute. (Check local listings for time.)

**TELEVISION:** Sunday, May 6, 10:30 a.m. EST—"For Our Times" (CBS) "Nicaragua Under Somoza," a film and studio conversation program featuring a taped interview with Father Ernesto Cardenal, a native Nicaraguan diocesan priest and poet who has become a member of the Sandinista Liberation Front. Participating in the discussion is Father Miguel d'Escoto, a Maryknoll missionary who has worked extensively in Nicaragua. Father d'Escoto is a member of the "The 12" a group of prominent business and professional men who have voiced concern for the future of their country. In addition, a U.S. State Department representative will express the Carter administration's views. (Check local listings for time.)

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

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viewing with arnold

# Milos Forman transforms "Hair"

by James W. Arnold

Milos Forman's movie version of "Hair" is a startling transformation. It's not like going from brunet to blonde, or curly to straight, or long to short or bald. Hair metaphors are inadequate. It's more like going from Big Daddy's trailer court to the Beverly Hills Hilton.

The changes are vast, and not everybody will like all of them. Although for the middle class, they make things considerably more comfortable. Much of the abrasiveness and sock-it-to-the-bourgeois tone is gone. (Maybe, indeed, that means the essence of "Hair" is gone. How can the real "Hair" be rated PG?) But the driving Galt MacDermot music, raunchy characters and irreverent central themes remain, and the changes may make them more generally humane and perhaps effective in the long run.

The original "Hair," of course, blossomed at the New York Shakespeare Festival in 1967, smack in the heat of the turbulence of the revolutionary decade, two years before the youth-rock



protest climax of Woodstock. It went on for 1,759 performances, the longest-running musical in Broadway history. Was it controversial?

Is Jimmy Carter from Georgia? It was a hedonistic celebration of all the anti-traditional moral values of the so-called youth rebellion. With slick show biz pizzazz, it rubbed the audience's collective nose in sexual liberation, nudity, dirty words, racial epithets, religious hypocrisy, economic greed, and above all, the draft and the war.

More than a decade later, the context has altered. The gap between generations and between radicals and straights has narrowed. The war is over, the traditional institutions have adapted and survived.

Conflict remains, but the surface tension is not as hot; it's certainly short of the confrontation stage. "Hair" has become a period piece, and that's how Forman has filmed it, with an ending that is a touching, nostalgic tribute to the hairy, idealistic masses that moved consciences—at least a little—in that frightening decade.

civilian and is adopted by a quartet of Central Park hippies.

Led by Berger (Treat Williams) and Hud (Dorsey Wright), they evangelize him in the culture of drop-out and turn-on and help him romance the spoiled Sheila (Beverly D'Angelo), a debutante who longs to be liberated.

But Claude can't be (See ARNOLD on p. 24)

## TV (from 23)

stuffy father, aloof butler and a ticker-tape machine. As he sits alone watching TV after school, Aunt Thelma appears on the screen and gets busy with the magic and advice: "Things you can buy are usually not worth wishing for."

Six wishes later, Calvin has learned that it doesn't take magic—just a little gumption—to get over his shyness in

talking with the other kids and his fear of being laughed at. The last wish doesn't go to waste but is used for someone who really needs it—Calvin's father.

This is a very pleasant fantasy, indulging a child's imagination in a constructive fashion. The real delight of the program, however, is the fey sense of merriment that Miss

McQueen conveys in the role of Aunt Thelma.

Sunday, May 6, 6-7 p.m. (PBS) "The Advocates." Award-winning series combining courtroom confrontation with balanced debate examines the pros and cons of this week's question: Statehood or Independence for Puerto Rico?

Sunday, May 6, 9-11 p.m. (ABC) "Ike." Part III concludes this docu-drama on the life and career of General Dwight D. Eisenhower during World War II.

Saturday, May 12, 8:30-9 p.m. (PBS) "Irish Treasures." Three thousand years of Ireland's history and culture are shown in this exhibit of gold, bronze and silver jewelry, musical instruments, military shields and illuminated manuscripts, dating from pagan times through the Middle Ages.

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## Arnold (from 23)

dissuaded from the Army. The "tribe" goes out with Sheila to visit him at his training base in Nevada, and in a sheer (and somewhat unlikely) gesture of friendship, Berger cuts his beloved hair to take his place in the barracks while Claude has a final visit with Sheila and the gang in the woods.

Unfortunately, Berger's act becomes the ultimate sacrifice when the unit is hastily shipped out to combat, and he is killed. The idea is strained and the symbolism (the war protestor selflessly dying so others may live) is heavy, but it works beautifully as movie drama. It also adds a moral depth and

meaning to a cause that in the stage version often seems merely negative, cynical and self-serving.

**NONE** of this was in the original, except the basic idea of hippies trying to de-program a recruit. Not only are the characters made softer and warmer, but the thrust of several musical numbers is also re-directed so that they are less ironic and more positive.

This is especially true of a powerful ballad, "Easy to Be Hard," which formerly was sung behind Berger's efforts to persuade his girl friend to give herself to Claude. Now it is sung (in a knockout scene) by a black woman (Cheryl Barnes) trying to persuade Hud, the father of her son, to leave the group and come back to her: "Especially people who care about strangers/Who care about evil and social injustice/Do you only care about the bleeding crowd/How about a needing friend?"

This is not to say "Hair" has lost all its hard edges. The tough, semi-scatological rock songs remain (as well as the pretty ones like "Aquarius" and "Starshine"), and nearly all are energetically staged and stunningly photographed and edited.

**THERE IS** religious satire, especially in an LSD fantasy that includes a Ken Russell-like Catholic Church wedding, although much less than before, and some forthright

homosexuality of Army medics. Probably the best sequence has an army formation disrupted by the blast of the anti-war "Walking in Space" over the public address system; a squad finally has to shoot out the loudspeakers to stop the "unpatriotic" noise.

In sum, the new "Hair" is only partially tamed, but

mature audiences will find it seeable. Director Forman, who won an Oscar for "Cuckoo's Nest," again demonstrates stylish skill with the film medium and a feel for the humanity that is at the core of the angriest work of art. **NCOM's Rating: A-4—morally unobjectionable for adults with reservations.**

## tv film fare

**TAKE A HARD RIDE** (1975) (CBS, Saturday, May 5): An ordinary western distinguished chiefly by the fact that its heroes (Jim Brown, Fred Williamson) are black. Their mission is to bring home to a white man's widow the profits from a cattle sale. While they meet plenty of villains en route, none of the chases and shootouts are more than routine. *Not recommended.*

**THE PARENT TRAP** (1961) (NBC, Sunday, May 6): A conventional Disney family comedy about teenage twin sisters, long separated, who meet by accident at a summer camp and hatch a plot to reunite their estranged parents. Both twins, happily, are played by Hayley Mills in her adolescent prime. *Passable entertainment for all ages.*

**THE POSEIDON ADVENTURE** (1972) (NBC, Sunday, May 6) (postponed

from April 10): Irwin Allen's schlock film, based on Paul Gallico's novel, about a giant ocean liner upside-down in the Mediterranean with the survivors struggling to get "up" to the bottom of the ship. The mix is a bit of DeMille spectacle, a dime-store dash of Ingmar Bergman theology and symbolism, and vast amounts of Mickey Mouse. *Satisfactory entertainment for lovers of camp and movie extravagance.*

**ROLLERCOASTER** (1977) (NBC, Monday, May 7): An offbeat thriller in which an extortionist (Timothy Bottoms) plants bombs on rollercoasters until he is tracked down by a hard-working cop (George Segal). This idea didn't work very well even in theaters, where the thrill sequences had the advantage of wide-screen and Sensurround to help one forget the potential for genuine horror. *Not recommended.*

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## film ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting.)

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

A-3, morally unobjectionable for adults.

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.)

E, morally objectionable in part for all; C, condemned.)

Bedknobs and Broomsticks A-1

The Bell Jar B

(The film contains an extensive use of nudity)

Buck Rogers A-2

The Champ A-2

The China Syndrome A-2

The Deer Hunter B

(The film has a single instance of nudity, contains rough language, and graphically depicts the consequences of Russian roulette.)

Every Which Way But Loose B

(Contains unremitting violence and a low moral tone.)

The Glacier Fox A-1

Hair A-4

Harper Valley P.T.A. A-3

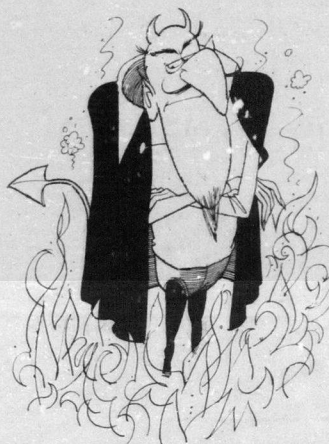
Hurricane B

(The eroticism of native dances and the depiction of a distasteful pagan rite are more graphic than is necessary.)

The Promise A-3

Superman A-2

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