

THE CRITERION

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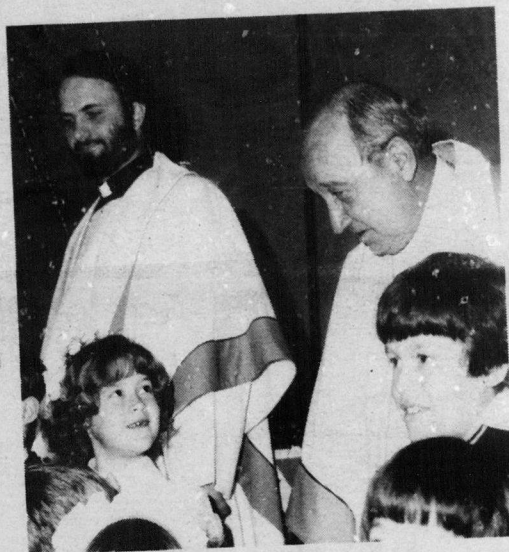


A VERY SPECIAL DAY—This is the time of year when parish and family celebrations of the first Communion experience of children occurs. These photos were taken at St. Barnabas parish, Indianapolis, where Fathers Jim Farrell and John Sciarra (right photo) concelebrated one of two Masses for the

occasion and then posed for pictures with the children afterward. Top left is Laura Reece, daughter of Patrick and Anita Reece. Center photo is Jason Widner, son of Robert and Mary Widner. Bottom photo features some of the class of 1990. (Photos by Fr. Thomas Widner)

First Communion

St. Barnabas, Indianapolis



looking inside

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Communications Center tells the story of the church

by
Peter Feuerherd

"Telling the story of the church," is the way Chuck Schisla, director of the Archdiocesan Communications Office, describes the work of

his office. "The prime function of the Communications Center is as a funnel; to act as an intermediary between the church and the media," he says.

The Communications Office began in 1939, under the direction of Father Thomas Seccina,

and was then referred to as the Catholic Information Bureau. Headed by Father Seccina it was located at St. John's parish on the site of the present communications office on Georgia St. in Indianapolis. The Catholic Information Bureau consisted basically of the Bishop Brute reading room, which offered works that explained the doctrines of the church.

The Bureau continued through the 1940's, despite the fact that Father Seccina, who became a military chaplain, died in the South Pacific during World War II.

In 1953 Archbishop Paul C. Schulte designated the Catholic Information Bureau to be the sponsor of the "Radio Rosary Program," which was broadcast on Tuesday and Thursday at noon over radio station WIRE. The program was later expanded under the leadership of Father Richard Grogan in 1954 to include three evening broadcasts.

In 1957 Father Kenneth Sweeney became director of the information bureau. Under his leadership, the rosary hour was expanded to five days a week, and the bureau sponsored lectures on Catholicism.

Chuck Schisla, who joined the Communications Center in 1968, says that part of the role of the center is to develop the ability of church leaders to use the media effectively. This task is an educational effort within the church to educate priests, religious and lay people to the potential that the media has in delivering a message.

Schisla is assisted by two paid staff members, Ethel Brown and Mary Ellen Russell. They assist in the work of the center, which includes public relations for the secular media when church events are being covered,

producing the televised Mass which is seen on Channel 13 on Sundays at 7 a.m., and coordinating the "action networks" of the Indiana Catholic Conference during the state legislative session.

THE NATIONAL communications collection for the United States Catholic Conference will take place on May 27. Where will these funds collected go to?

The funds will go for both local and national needs. The national needs, according to Schisla, are varied. "The needs vary as the communities vary from coast to coast. There are forty-four communications professionals evaluating the results of the hearings that were held in March, to determine what priorities should be addressed. (See last week's issue) It looks like the areas they are addressing are broken down into several headings," he explains.

These different areas are, "evangelization through the media, evangelization of the media, (which means the church having an impact on those who control the media in this country), social justice and minority issues, third world issues, and projects for specific media (radio, television and print media)," Schisla explains.

"Another area involves public policy, which is to effect legislation that involves the media in this country. Finally, there is training and research. All of these areas will be considered by the commission," the communications director states.

What are the strongest local needs? "I think there is a need for the church's presence in the media. I suppose in my way of thinking it

(See COMMUNICATIONS on page 6)

Anglicans discuss possible union with Roman Catholics

LONDON, Ontario—Ways of achieving visible unity with the Roman Catholic Church and how Anglicans can deal with the advance of Islam and new religious sects were among the issues addressed by the Anglican Consultative Council at their annual meeting held in Canada.

Speaking at the opening session May 8, Bishop John Howe, secretary general of the council, said there were "generally encouraging" responses by Anglican churches throughout the world to the three agreed statements drawn up by the Anglican-Roman Catholic International Commission: on the Eucharist, on ministry and ordination, and on authority. These responses will allow the churches to discuss the stages toward visible unity.

Bishop Howe asked whether the next stage should include another commission to deal with "subjects on which there may be important differences but which can now be discussed with a reality that was not apparent before."

One such topic would be Anglican ordination of women priests.

Also discussed at the meeting was whether Anglicans were equipped to meet the challenge of the advance of Islam.

Anglican Archbishop Donald Coggan of Canterbury, England, asked:

"Do we in the West know how to enter into

intelligent and meaningful dialogue with our Moslem neighbors, or do we look resentfully at the mosques which are rising in increasing numbers in our cities and wish they weren't there?"

"And in provinces and dioceses in areas like West Africa are our bishops, clergy and laity so taught and equipped that they can face the waves of Moslem advance calm and unafraid?"

Archbishop Coggan suggested that the proliferation of religious sects might be due to the failure of mainstream Christianity. The proliferation of sects of all kinds, he said, "some pernicious, some mad, some a strange mixture of good and bad," confuse young people with choices they are ill-equipped to meet.

The archbishop said that these sects may have baptized in great numbers but they had not taught, nor had they shown "that radiance of holiness which is self-authenticating and which commends the faith."

Bishops examine role of National Conference; explore possibility of 'Puebla-style' meeting

by Nancy Frazier

CHICAGO—As the U.S. bishops talked about how to add a new dimension—interaction—to their action orientation, they might well have taken a major step toward improving communications among themselves.

The slow pace of their May 1-3 meeting and its emphasis on public and private discussions, disappointed some reporters more accustomed to statements and resolutions, but the broad topic of the meeting—the purpose and goals of the National Conference of Catholic Bishops—U.S. Catholic Conference—was important to the bishops.

The only event that brought TV news cameras to the Palmer House Hotel in Chicago during the bishops' spring meeting was a press conference held by a coalition of 13 Catholic women's groups on the subject of women's ordination to the priesthood.

The meeting opened with a call from Archbishop John R. Quinn of San Francisco, NCCB-USCC president, for the bishops to cultivate "a preferential but not exclusive love for the poor" and a greater advocacy role on behalf of the oppressed of the world.

It closed with approval of a resolution to explore "the value and feasibility" of holding a Puebla-style "extraordinary meeting which would focus on some of the issues facing the church in the United States."

"Puebla's analysis of the Latin American reality is an invitation to us to assess with the key of revelation and the teaching of the church, the reality of the church in our own situation," Archbishop Quinn said.

IN THEIR FINAL vote, the bishops indicated they might accept that "invitation." But they rejected an attempt by Bishop William E. McManus of Fort Wayne-South Bend, Ind., to have the conference "initiate

preliminary plans" for such a meeting.

The most concrete action to come from the spring meeting was selection, through a total of 14 ballots, of four delegates and two alternates to the 1980 international Synod of Bishops in Rome. The topic of the synod is family life.

The four delegates will be Archbishop Quinn; Archbishop Joseph I. Bernardin of Cincinnati, past president of the NCCB-USCC; Auxiliary Bishop J. Francis Stafford of Baltimore, chairman of the bishops' Commission on Marriage and Family Life; and Archbishop Robert F. Sanchez of Santa Fe, N.M. The alternates are Bishops Walter W. Curtis of Bridgeport, Conn., and Lawrence Welsh of Spokane, Wash.

But the bulk of the meeting centered on a report of the Ad Hoc Committee to Study the Structure, Frequency and Agenda of the General Meetings of the NCCB-USCC. The discussions will continue, and final action may be taken, at the bishops' November meeting in Washington.

"The report presumes the self-evident fact that the bishops believe they form a community," said Archbishop Bernardin, chairman of the ad hoc committee. "But it asks whether the functioning of an episcopal conference provides time and structure for the kind of dialogue, reflection and exchange which will allow us fully to experience the meaning of episcopal communion and to make full use of the episcopal conference as a collegial instrument for our special ministry in the church."

THE BISHOPS spent much of the first and third days of their meeting considering that and other questions raised by the report, ending the meeting with a series of resolutions designed to guide Archbishop Bernardin's committee in drawing up specific recommendations.

Although there was apparently much debate during small group discussions May 1 on whether the NCCB-USCC should hold one or two general meetings each year, the bishops decided not to change their plans for a May 1980 meeting at the Palmer House.

The rest of the meeting was mainly taken up with discussion of committee reports on topics ranging from doctrine to women in the church, from church-government relations to liturgical matters.

During his report as chairman of the bishops' Committee on Women in Society and the Church, Bishop Michael F. McAuliffe of Jefferson City, Mo., gave each bishop a copy of a petition he had received earlier from the Women of the Church Coalition.

The petition, signed by more than 13,000 people in 47 states and 15 foreign countries, said that the second argument in Section V of the "Declaration on the Question of the Admission of Women to the Ministerial Priesthood" "demeans all women and priests by claiming that male physical sexuality is the fundamentally important element in the priestly representation of Christ." Archbishop Quinn later said the NCCB-USCC would not take action on the petition but would send it to the Vatican along with other materials from the spring meeting.

Although the women's ordination issue might have struck the fancy of local TV stations, the bishops' minds were clearly centered on internal matters.

"It's a question of balance, of not going to one extreme or the other," said Archbishop Bernardin of the action-interaction issue which will come up again in November and maybe even next May in Chicago.

And whatever the final decision on the structure, frequency and agenda of the general meetings, the bishops have already indicated support for interaction—by passing a resolution, and by interacting.



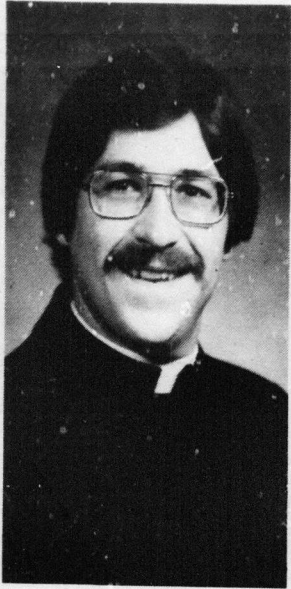
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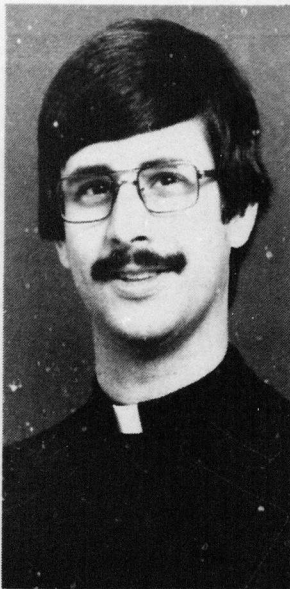
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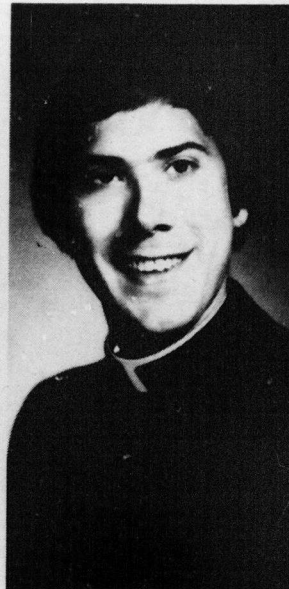
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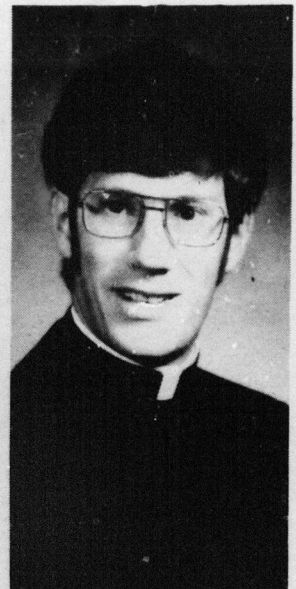
FATHER BRANDON



FATHER LASHER



FATHER SCHEIDLER



FATHER SHIKANY

Four deacons to be ordained on May 19

Four men of the Archdiocese will be ordained to the Roman Catholic priesthood at SS. Peter and Paul Cathedral at 11 a.m., Saturday, May 19. Bishop Francis Shea of the Diocese of Evansville will officiate at the ordination ceremony.

The ordinands are Father John F. Brandon of Indianapolis; Father James W. Lasher of Tell City; Father Ralph U. Scheidler of Greensburg; and, Father Paul M. Shikany of Indianapolis.

Joining Bishop Shea for the ceremony will be some 100 priests from the Archdiocese and the Benedictine community of St. Meinrad College and Seminary, plus priests and deacons from other dioceses and religious

communities. Music for the ceremony will be under the direction of Charles Gardner, Archdiocesan Liturgical Music Director.

Following the ordination a reception for the newly ordained, their families and guests, will be held in the auditorium of the former Cathedral High School at 14th and Meridian Streets.

Following is a brief biographical sketch of each of the four ordinands along with pertinent data on their respective Masses of Thanksgiving and receptions.

Father John F. Brandon

Brandon is the son of Mr. and Mrs. Jerry O. Brandon of St. Philip Neri parish, Indianapolis.

He is a graduate of the Latin School of Indianapolis, St. Meinrad College, and St. Meinrad School of Theology where he was awarded a Master of Divinity degree.

He will offer his Mass of Thanksgiving at St. Philip Neri Church at 7 p.m. (EST) on Saturday, May 19. Benedictine Father Damien Schmelz will be the homilist. Concelebrants will include Fathers Edward Hession, David Brandon, Gerald Kirkhoff, and Bruce Cinquegrani.

A reception will be held at 8:30 p.m. (EST) on May 19 in St. Philip Neri Hall.

Father James W. Lasher

Lasher is the son of Mr. and Mrs. Ralph M.

Lasher of St. Paul parish, Tell City. He is a graduate of the Latin School of Indianapolis, attended Indiana State University, Terre Haute, and graduated from St. Meinrad College and St. Meinrad School of Theology where he earned his Master of Divinity degree.

He will offer his Mass of Thanksgiving at St. Paul Church, Tell City, at 4:30 p.m. (EST) on Sunday, May 20. Benedictine Father Hilary Ottensmeyer will be the homilist. Concelebrants will include Father Robert Ray and priest friends of Father Lasher.

A reception will be held at 6 p.m. (EST) on May 20 in St. Paul's School cafeteria.

Father Ralph U. Scheidler

Scheidler is the son of Mr. and Mrs. Urban Scheidler of St. Mary parish, Greensburg. He is a graduate of the Latin School of Indianapolis, St. Meinrad College, attended the Toronto School of Theology, Toronto, Ontario, Canada, where he earned a B. Th. and S.T.B. He also attended St. Meinrad School of Theology.

He will offer his Mass of Thanksgiving at St. Mary's Church, Greensburg, at 11:30 a.m. (EST) on Sunday, May 20. Father James Wingle will be the homilist. Concelebrants will include priest friends of Father Scheidler. Deacon Steve Stowski will participate as deacon of the Mass.

A reception will be held immediately following the Mass in the parish hall.

Father Paul M. Shikany

Shikany is the son of Mr. and Mrs. Michael Shikany of Little Flower parish, Indianapolis. He is a graduate of the Latin School of Indianapolis, St. Meinrad College, and St. Meinrad School of Theology where he earned his Master of Divinity degree.

He will offer his Mass of Thanksgiving in Little Flower Church at 2 p.m. (EST) on Sunday, May 20. Benedictine Father Ephrem Carr will be the homilist. Concelebrants will include Fathers Fred Schmitt, Jerry Sherba, William Ernst, Raymond Bosler and priest friends of Father Shikany. Deacon Stephen Titko will participate as deacon of the Mass.

A reception will follow the Mass in Little Flower parish hall.

Spaniard named papal undersecretary of state

by Jerry Filleau

VATICAN CITY—For the first time in history, a non-Italian has been named papal undersecretary of state. He is a Spanish-born Vatican diplomat, Archbishop Eduardo Martinez Somalo, until now papal nuncio to Colombia.

On the same day (May 5), Pope John Paul II named a Lithuanian who has lived in the United States, Msgr. Audrys Juozas Backis, to the highest Vatican diplomatic post ever held by an East European—undersecretary of the Council for the Public Affairs of the Church.

Both appointments were immediately seen by observers as important steps in further internationalizing the Roman Curia—the church's central administration, which two decades ago was an almost exclusively Italian domain.

The appointments of non-Italians to two key posts almost overshadowed two other important appointments, both involving Italians, that the pope made May 5.

As "camerlengo" (chamberlain) of the Holy Roman Church—the man in charge of the church when there is no pope—the pope named 71-year-old Cardinal Paolo Bertoli.

AS SECRETARY of the Council for the Public Affairs of the Church, he named the council's former undersecretary, Msgr.

Achille Silvestrini. The promotion was widely expected. Msgr. Silvestrini succeeds Archbishop Agostino Casaroli as secretary following the latter's promotion to pro-secretary of state and pro-prefect of the Council for the Public Affairs of the Church.

The four new appointments filled up the rest of the key Vatican posts that were left vacant due to the death March 9 of Cardinal Jean Villot.

French Cardinal Villot had been secretary of state, prefect of the public affairs council, camerlengo and president of the Administration of the Patrimony of the Holy See.

On April 30, the pope filled three of these posts, but in the process left vacant several lower—but also highly important—posts. On May 5 he filled the fourth post left vacant by Cardinal Villot and took care of the newer vacancies as well.

Promotions from within existing structures for several of these jobs was taken as a clear signal that Pope John Paul intends to continue some of the main policies developed by Pope Paul VI, especially in the delicate area of relations with East European governments and in the vast field of church involvement in international diplomacy.

At the same time Italian commentators saw in the appointment of Archbishop Martinez a sign that the new pope intends to place

Vatican relations with Italy more clearly within the area of diplomatic dealings under the public affairs council.

The council is roughly the equivalent of the foreign ministry of most governments. It deals with international affairs and foreign relations. The Secretariat of State, on the other hand, is roughly equivalent to what most governments would call their ministry of the interior or home office. It is the chief department for internal church affairs.

BUT MANY OF the Vatican's Italian undersecretaries of state—most notably in recent years Archbishop Giovanni Benelli (now cardinal-archbishop of Florence, Italy)—have been deeply involved in Italian political issues, much to the dismay of Italian secular political parties.

Another sidelight to the recent round of appointments is speculation by some Vatican insiders that Pope John Paul plans to reorganize Vatican financial structures.

Why else, they say, would the pope move the highly respected and competent Archbishop Caprio from the powerful post of undersecretary of state to the theoretically higher but actually less powerful post as head of the Administration of the Patrimony of the Holy See?

living the questions

Appointment of new bishop not expected until September

by Father Thomas C. Widner

Since the resignation of Archbishop George Biskup as Archbishop of Indianapolis, speculation concerning the identity of the new archbishop has been running high among those who feel the need to speculate about such things. Most significant has been the correspondence directed to some of the priests of the Archdiocese from "Xavier Rynne," "Guido Sarducci," and "Boy R. Dee Productions."

But lay people are speculating as well. And since the archbishop will have care of more than 200,000 Catholics, it should be of some concern to them. Who will he be? How is he to be chosen?

Speculators may now have their field day. But just as the guesswork surrounding the election of two popes in 1978 produced surprising results, so also the guesswork surrounding the appointment of a new archbishop of Indianapolis is likely to have surprising results. There are no front runners nor top contenders. There are only bishops waiting to be called.

The appointment, of course, receives the official approval of the Holy Father himself. But the Holy Father is only one man and cannot be expected to personally know the qualifications of every potential bishop. He relies heavily on the Congregation of Bishops in Rome whose work is to gather data and make recommendations to the pope.

This task is not simple. There are a number of vacant

dioceses in this country alone and the Holy Father must deal with the entire world. The Congregation of Bishops must do the research for the pope.

IN THE UNITED STATES the work of gathering information concerning prospective bishops is accomplished through the office of the Apostolic Delegate in Washington. The Delegate is the representative of the Holy Father in this country. Since the United States has no official diplomatic recognition with the Vatican through an ambassador, all relationships between this nation and the Vatican are achieved through the Apostolic Delegate's office. As liaison between the pope and this government, the Apostolic Delegate also serves as liaison between Rome and the hierarchy of the Church here.

On an annual basis, the bishops in each ecclesial province of the United States submit the names of prospective candidates to the Congregation of Bishops through the Apostolic Delegate. The names are those of priests who may be qualified to become a bishop in the future. Names are not selected in terms of a particular choice for a given diocese, but are simply names of good priests who display talent for governing, which is the role of the bishop. The Archdiocese of Indianapolis is part of the Metropolitan Province of the State of Indiana which includes five dioceses.

In other words, much as a corporation maintains personnel records of its employees, so also does the church maintain personnel records of its top level management.

Will it be long before an archbishop is appointed to Indianapolis?



Father Robert Mohrhaus, chancellor, stated that this likelihood before the fall is slim.

"For one thing," Father Mohrhaus indicated, "all activity in Rome ceases during the month of August when every government office is closed down. The appointment would not likely occur before that since the time is so short. So it will probably not come until after the first of September."

HOW DOES THE CONGREGATION of Bishops know who to appoint?

Long before Archbishop Biskup submitted his resignation, a committee of the Priests' Senate put together a "profile" of the Archdiocese. This is a report sought by the Apostolic Delegate from each diocese concerning the geography and character of a diocese. The profile contains statistical information and describes the make-up of the diocese as well as attempting to even isolate characteristic problems, e.g., the correlation of priests to people, the existence or lack of a permanent diaconate, etc.

The profile of a diocese is designed to tell the Congregation of Bishops what a diocese is like and what its needs are. The profile is lengthy and would take a considerable amount of time for a congregation to study. The congregation's role then is to try to find a bishop who can meet the needs of this diocese.

Needless to say, it is an extensive job to match up a bishop with a diocese. The length of time it takes should not surprise us.

With Archbishop Biskup's resignation, two offices have ceased to exist here. One is the Priests' Senate which ceases to function upon the death or resignation of a local Ordinary.

The other is the office of vicar-general. We had two—Father Francis Tuohy and Msgr. Cornelius Sweeney. Under an Archbishop the vicar-general is a sort of "alter ego"—the vicar-general carries the decision making power of a bishop in his absence. But, again, when a bishop dies or resigns, the office of vicar-general ceases to function.

The selection of a bishop for this Archdiocese is under way. It is unrealistic to expect an appointment before the fall. And that should be good news. A hasty appointment might prove regretful. A hasty appointment might bear out the criticism of some that appointments are controlled by a few very powerful bishops. An appointment which is made at a slower pace, however, may wisely show that the Church is considerate of the needs of its people.

washington newsletter

by James Castelli

WASHINGTON—On Save the Children Day, May 1, Sen. Alan Cranston (D-Calif.), chairman of the Senate subcommittee on child and human development, listened as elementary school children from around the country talked about their fears and concerns about the future.

"Children . . . want their futures to be taken into account by those who make the laws and decisions that will define their world," Cranston said. "They want to be heard."

But a number of experts on children's concerns believe that people don't want children to be heard and there is



growing evidence that if Americans are not turning against children, they are turning away from them.

Ellen Goodman, a columnist with a fine ear for public sentiments and trends, believes that "once again we are putting the lid on kids, dealing with them in terms of problems and punishment, finding ways to keep them lined up and keep them out of the way."

A similar point is made in a more detailed way by Alan Pifer, president of the Carnegie Corporation, in the corporation's annual report. The Carnegie Corporation has financed a number of important studies on children's welfare, including the five-year study summed up in the book, "All Our Children."

Public attitudes toward children "have turned to indifference or even outright antagonism," Pifer said.

"Ours has become an aging society, with relatively few children, a plethora of young adults and mounting numbers of elderly," he said.

"The startling fact is that only 38% of American households today actually have any children living in them," he added.

PIFER CITES a number of reasons for his concern: growing economic pressures on families; changing family structures, including the high divorce rate and the growing number of working mothers; the widespread exclusion of families with children from rental housing; "the growth of single life-styles; the reluctance of many parents to stint themselves on behalf of their children, and . . . mounting taxpayer opposition to spending on the schools and on aid to families with dependent children."

"There has been a radical shift in social values and conventions" in the United States, Pifer said, "including the appearance of self-centered, inward-turning attitudes among the more affluent and a growing tendency among

Americans generally to live for the present, rather than to defer immediate gratification in the hopes of ensuring a better future for themselves and their children."

Pifer also believes he will see increased conflict between the generations. He believes today's children will be frustrated in their jobs because they will be stuck behind the larger population of the post-war "baby boom" years.

HE ALSO BELIEVES that the elderly will increase their political muscle as their numbers grow and press their political demands at the expense of the young, especially the young workers.

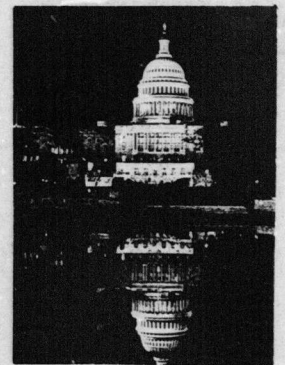
There is already evidence of this kind of conflict. Msgr. Geno Baroni, an assistant secretary of housing and urban development, reports that while the elderly are organized and do well in lobbying for housing for the elderly, there is no lobby for housing for families, especially families with children.

There is also conflict between groups which advocate the needs of children, families and the aging; there is, for example, a good deal of infighting going on among organizations, primarily concerned with the coming White House Conference on families, on the aging, children and youth.

The large coalition which passed a major day care bill in 1971—the bill was vetoed by President Nixon—has collapsed, Pifer said.

"The Carter administration came to Washington pledged to a strong pro-family policy," he said. "Although there have been a few initiatives and some successes, it seems unlikely the administration will be able to push more than piecemeal reforms."

"Moreover, some of the strongest children's advocates in the Congress have turned their attention to other responsibilities and interests. Whether any new advocates will be found to take their places is an open question."



Pifer believes the situation for children may improve if the growing number of working mothers and their families organize to press for measures which will help both them and their children.

BUT HE ALSO offers another approach. "Those who are concerned about children may have to place less emphasis on an appeal to the nation's finer instincts—the perception of young people as a special part of humanity deserving of adult love, protection and nurture—and more emphasis on a frank appeal to adult self-interest based on demographic considerations."

Those considerations are considerable: "Every child alive today or born in the years just ahead, whether male, female, black, white, Hispanic or otherwise, will be a scarce resource and a precious asset as an adult in the early part of the next century," Pifer wrote.

"At that time, the nation's standard of living, its capacity to defend itself—perhaps its very viability as a nation—will be almost wholly dependent on the small contingent of men and women who are today's children."

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Priesthood is a call to service

To the editor:

I am compelled to respond to your recent editorial proposing celibacy as the major selling point in recruiting youth for the priesthood.

Among my observations is that by assigning celibacy as the constitutive element of the priesthood, and its only challenge, you seem to be completely ignoring the celibacy voluntarily accepted by an even greater number of Christian women and men religious so committed by vow.

More to the point, the priesthood—again a historical perspective—existed and functioned for a number of centuries without obligatory celibacy. You seem to dismiss too readily the sacramental, spiritual and human levels of sacerdotal involvement. Evidence is lacking that either Christ or the Christian community under the guidance of the Spirit—both of which sources I find acceptable—established the priesthood for celibacy.

Rather the call to priesthood is call to a committed life of service and leadership including the spirit of priestly sacrifice which might find necessary a life of celibacy for the sake of the kingdom.

Raymond Brown, S.S., in his booklet, *Priest and Bishop* (Paulist Press, 1970) summarizes biblical reflections on priesthood in a concise and intensive manner. According to Brown's interpretation of the scripture, there are four basic stances inherent in the call to priesthood. These are the call to be disciple, apostle, presbyter-bishop, and the one who presides at the Eucharist. The disciple is called to generosity, sacrifice, total and permanent commitment to Jesus Christ. The apostle is called to service both to Jesus Christ and to others; in ordinary works, in collecting money, in prayer, in suffering, in correction. The presbyter-bishop is called to live among the congregation for whom the pastor cares. The last role formalized in the Church is that of the one who presides at the Eucharist. If these be not challenges of the highest and most demanding as well as fulfilling order, I know not what challenge is.

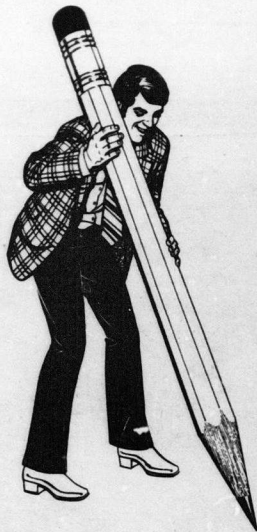
Any priest who experiences resentment at the recent changes in the church, which have gradually given to the laity an assortment of functions in many instances originally theirs, hardly deserves the title of father. Any normal father of a large family is only too happy when grown-up children can gradually take over and relieve him of tasks they can more easily perform.

The problem I see today is that, despite the identification of our times as the pastoral era, more and more dioceses are imitating bureaucratic systems. More and more priests are taken from pastoral work and placed in bureaucratic offices. Some fortunately have found it possible to specialize in a specific task and still maintain pastoral activities. Others unfortunately have failed and seemingly seek to compensate by a constant flow of memos and guide-lines.

Finally, if the challenge of celibacy is the only route for our vocation director and his staff as a recruitment approach, I feel he and his assistants may labor in vain.

Maybe the old quarterly deanery meeting where there was a personal touch—pastoral, if you will—with the various functionaries of the diocese along with the bishop to promote new policies and programs wasn't all that bad a procedure. Maybe the restoration of the clergy exam not only for junior clergy, but the senior clergy as well, would guarantee the study and discussion of updated theological insights and help maintain for self and others the inherent value of the call to priesthood. This call may or may not demand celibacy, but it does intrinsically demand challenges to personal sacrifice, service and commitment. Anyone willing?

James P. Galvin
Chaplain, Teacher, Parish administrator
St. Mary of the Woods



To the editor:

While I realize that a layperson is trading on somewhat reserved ground when discussing priestly celibacy, I would like to offer a few comments anyway.

In the last ten years alone, it has been estimated that up to 10,000 priests have left the active ministry in the United States. Thousands more remain in their rectories

Pope's world view

To the editor:

This letter is written with reference to your editorial and the article, "Priests Comment on Pope's Message" in the April 20, 1979, issue of *The Criterion*.

You "favor a married clergy." The responsibilities of the priesthood which should give evidence and witness to sharing in the ministry of Christ, the various aspects of which are so very much needed in our world today, are awesome indeed. (See Pope John Paul II's book, *Sign of Contradiction*, Chapter 15, "The Ministry of Man: Priesthood.") The call to share this priesthood of Christ could not possibly be met fully if one also had the responsibilities of husband and/or father; these may be described as two full-time professions, and one could not do justice to both.

Again, the Polish background of Our Holy Father, Pope John Paul II, has nothing to do with his understanding of the priesthood and the requirements of celibacy.

May I suggest that the clergy read the British scholar, Peter Hebblethwaite's recent book, *The Year of the Three Popes*, especially Chapters 12, 13, and 14.

At the 1974 Bishops' Synod on the theological implications of evangelization, Hebblethwaite writes about the then Cardinal Wojtyla: "His international stature in the life of the Church was really assured by his attendance at all the Synods which have taken place between 1967 and 1977."

Again Hebblethwaite writes about his, the Cardinal's contribution to the 1974 Synod "in summarizing in five points on a postcard accurately summed up the discussions . . . Perhaps more importantly, it demonstrated that Wojtyla could keep a clear head in a complicated discussion and that his Polish background in no way inhibited his grasp of world-wide issues . . ."

Sister Marie Perpetua Hayes, S.P.
St. Mary-of-the-Woods

Praises Feuerherd commentary

To the editor:

Right on . . . Peter Feuerherd!!! Your social justice article on the "Stevens Boycott" of April 27 is badly needed these days!

As one involved in religious education in this archdiocese for about five years now as a Director of Religious education, I can also concur that the '70's has been too much of a "Me decade." Too often I see people flocking to "self-growth" movements that seem to be a cop-out to get one's self in the "dirt" of political/social/economic structural change.

Too often we religious educators and pastors over stress the "sweet Jesus" and "meaningful Liturgy" as well as narcissism and fail badly to challenge our fellow Christian-Catholics to become involved in such organizations such as "Bread For The World," "Network," "N.A.A.C.P.," and so on and so on. It seems to me we ought to be stressing more justice and calling Americans forth to change structures that are causing millions to

live in hunger and oppression due to our fat life style here.

As St. James said, "My brothers, what good is it for someone to say that he has faith if his actions do not prove it? Can that faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, 'God bless you! Keep warm and eat well!—If you don't give them the necessities of life? So it is with faith: if it is alone and includes no actions, then it is dead.'" (James 2:14-17)

Praise God for men like Peter Feuerherd! I pray he'll continue to challenge all of us involved in religious education from the O.R.E. to the parish level to keep us away from Gnosticism and help us see a commitment to Jesus and the church is a commitment to God's kingdom of love, justice and peace!

Mike Gable
Director of Religious Education
St. Mary of the Knobs Parish
St. Mary of the Knobs

Survival of the church depends on optional celibacy

To the editor:

because they are happy as they are. While I suppose that most priests remain celibate, many others solve their dilemma by entering into liaisons which provide loving relationships which in no way interferes with the priestly service they give to their people. The only difference between themselves and their celibate brothers is that they are no longer celibate priests. But they still remain functioning priests.

While Father Widner in his editorial (*Criterion* 4/20/79) states that he is in favor of a married clergy, in the same paragraph he says that celibacy is the central challenge of the priesthood. While I would see celibacy as a challenge it is also a questionable challenge. One must wonder why Our Lord chose mainly married men to be His first priests.

I greatly admire and have a genuine affection for our new Pope as a person, but it seems to me that his provincialism is badly showing in his recent reinforcement of the rule of celibacy. Is he saying to the world's Protestant, Anglican and Orthodox clergy that

their ministry has no real challenge? If there is no challenge with optional celibacy, why is it that the Episcopal Church in the United States presently has a glut of vocations to the priesthood, their seminaries full and running over and they now have more priests than they have parishes to which to assign them?

With women currently banned from Holy Orders in the Catholic Church the survival of the Church depends upon optional celibacy. The stubborn resistance to this conclusion can only result in still fewer and fewer vocations and more and more incursions into the prerogatives of the priesthood by lay ministries, thus hastening the inevitable day when local parishes will elect and ordain their own priests on their own terms.

In closing, I quote from an editorial in the April 27 issue of *The National Catholic Reporter* which addresses itself to this subject: "If John Paul had taken time to consult with the rest of the church before his unilateral decision, people would have told him these things (regarding celibacy). His predecessor, Peter, did not disdain the other early Christians when taking important steps, especially when the step affected the whole church. Perhaps he realized that the other Christians were his friends, his brothers and sisters in Christ, not his surrogate children. (Maybe his mother-in-law reminded him.)"

ARIA is involved

To the editor:

I would like to commend the *CRITERION* on the quality reporting done by its new staff member, Peter Feuerherd. In-depth coverage and commentary as published in recent issues are excellent, critical writing that is a service to the readership.

In the April 27 issue, Feuerherd comments on the J. P. Stevens boycott, particularly on the April 17 luncheon where so many union and Church leaders gathered in support of that justice movement. In referring to "local Catholic leaders that are behind this effort," Feuerherd failed to note ARIA, whose Ministry for Justice Committee has been cooperating with the boycott in publicizing the facts in its newsletters and in convening women Religious to join in visiting local department stores and requesting that they discontinue Stevens products on their shelves.

Social concerns have NOT given way within ARIA ranks, despite Feuerherd's assessment, and ARIA has challenged Sisters within the archdiocese on a variety of justice issues.

We hope that the pages of the *Criterion* will continue to reflect justice as a "constitutive element of the preaching of the Gospel," as it was stated by the Synod of Bishops in 1971.

Sister Carol Ann Munchel, O.S.F.
ARIA Ministry for Justice Committee
Oldenburg

George B. DeKalb

Bloomington

Publicity guide

To the editor:

Wow. You really did a really great job with your Publicity Guide. I'll be interested in hearing about the response you get, although it probably will take a while to know just how widely it is being used.

You may be interested in the enclosed clip of a house ad that we run from time to time to offer our Guide. We receive many individual requests, along with small bulk orders (10 to 25 copies) from various organizations.

Thanks for sending the two copies of *The Criterion's* Publicity Guide, which is first-rate.

A. E. P. Wall, editor
The Chicago Catholic

Chicago, Illinois

(EDITOR'S NOTE—Mr. Wall was kind enough to send us the *Chicago Catholic's* Publicity Guide from which our guide was modeled. Many thanks! . . . House ad? . . . See page 24 of this week's *Criterion*. Thanks again Mr. Wall!)

Communications Center tells story (from 2)

would be evangelization of the media, that is the church making contact with the people who control the media and having an impact on them," Schisla answers.

"**THERE IS A** need to educate the general public with regard to the media, the impact that it has on their lives and how they can influence it. Then again there is the importance of creating within the church an awareness and use of the media so that the church can tell its story," continues the communications director.

The Indianapolis archdiocese is currently using the media "to tell its story," as Schisla puts it. The costs of producing original programs are prohibitive, so the communications center concentrates on working with the local secular media to help publicize the church's work.

"We effectively use the media as a source through news in telling our story as church. By that I mean that when whatever we do has news substance or interest to the community, we have effectively used the news media in the past to tell the story of the church when it is news," Schisla says.

The communications director explains that it is important for the church to get exposure during prime-time newscasts, instead of relegating church matters solely to Sunday morning time slots. "We try to respond to issues which are 'hot' and topical when they are topical and not to do it at 7 a.m. but to do it on the newscasts. In other words, to use what the stations have promoted and to be on the air on the good times," he states.

THESE ISSUES have included such recent matters as educating the secular media pertaining to last summer's successions of popes and the recent resignation of Archbishop George Biskup. On a more social level, the diocese's guidelines on teen-age marriages issued two years ago were of interest to the secular media. The job of the Communications Center in such cases is to explain clearly the response of the church to current issues.

Schisla hopes to use the local share of the Communications Collection in part to pay for an audio recording studio to be located in the Communications Center. This studio would be used to produce tapes for religious education and public service announcements for local radio stations.

Another project envisioned by Schisla is the purchase of video-playback machines. This would be useful, as he puts it, "to bring in, for example, the group of clergymen who do the television Mass, and play it back for them. They might benefit from being able to see themselves and seeing how they react to being on television."

The three television productions that the Communications Center currently assist in are the televised Mass, the "Focus on Faith" talk show which is aired on Sunday mornings, and the sign-on and sign-off prayers that Catholic priests rotate with Protestant and Jewish clergy.

The television Mass is the most popular program that the Communications Center is involved in. The program originated in 1973, when a broadcast liturgy from Cincinnati was picked up by Channel 6. The local production of the Mass began three years later.

"There was a demonstrated need on the part of those people who were shut-in to at least take part via television



ETHEL BROWN



MARY ELLEN RUSSELL

in something that is a very important part of their lives," explains Schisla, discussing why the televised liturgy was instituted.

Church influence in the media is an absolute essential because all media has such a tremendous effect on our lives. "People with a moral view have to be there and have to be involved," he says. The Communications Collection is just one manifestation of how important the church believes the media is.

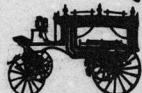
(Next week: What is the local Church doing in the media?)

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Heckman, Caroline F.
Wright, Edna Kagel
Skees, Marian C.
Watson, Mary E.
Newton, Mary A.
Haynes, Horace E.
Schurman, Anna M.
Kistner, Pauline L.
Moore, Regina C.
Tolle, Infant Anthony J.
Burkart, Irene
Frohlinger, Moral B.

Holy Cross

Groene, Lelia Ann

Slinger, Edith Mildred
Freaney, William J.
Gorman, Infant Susan
Cecil, Stella K.
Williams, Mary
Leppert, Helen H.
Hirth, Catherine O.
Weathers, William N.
Shields, Brian W.
Murphy, Marcella A.
Jackson, James Joseph
Corrigan, Mary E.
Graeber, Walter

Calvary

Madden, Patricia J.
Neely, Lloyd F.

Miller, Oval
Baugh, Mark E.
Irwin, Lydia C.
Thorne, Geraldine E.
Atkinson, Robert J.
Mathauer, Harold P.
Vilums, Ignats
Simmons, Mary Jane
Murphy, Timothy J.
Moriarty, Thomas J.

Calvary Mausoleum

Logan, Lawrence
Sheetz, Rose C.
Stucker, Carl F.
Fitzgerald, John R.
White, Fred C.

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CHARLES J. SCHISLA

Israelis protest appointment of Archbishop Capucci

VATICAN CITY—Pope John Paul II has named Melkite-Rite Archbishop Hilarion Capucci visitor for the Melkite-Rite communities of Western Europe. The appointment drew an immediate protest from the Israeli embassy in Rome.

Archbishop Capucci, 57, was released from an Israeli prison in 1977 and returned to the Middle East in January without Vatican permission.

The pope announced the appointment on May 7. The archbishop's new post will require him to visit Western European countries, including France, Belgium, Luxembourg, the Netherlands and Switzerland.

The Israeli embassy said it was requesting an explanation from the Vatican. It said the announcement did not correspond to the commitments made by Pope Paul VI at the time of the archbishop's release.

The archbishop was convicted in Israel in 1974 of gun-running for Palestinians and released from an Israeli prison in 1977 following Vatican guarantees that he would not return to the Middle East or publicly discuss political issues of the region.

On the day of the appointment, the pope received the archbishop in audience with Melkite-Rite Patriarch Maximos V Hakim of Antioch.

Later, the patriarch told NC News Service

that the pope had received them in "a very amiable manner." There was no discussion of the archbishop's return to the Middle East without Vatican permission, the patriarch said, because "all that had been settled before."

Archbishop Capucci said that Jerusalem should remain a city "for the three monotheistic religions: Christianity, Judaism and Islam" and the pope agreed with this, Patriarch Maximos said.

The pope agreed also with the archbishop's statement that "there can be no peace in the

Middle East without a settlement of the Palestinian problem," the patriarch said.

The patriarch said the appointment of the archbishop as visitor to Melkite communities in Western Europe was a promotion because previously the archbishop had no official title.

After his release from prison, the Vatican Congregation for Eastern-Rite Churches assigned him to an extended tour of Melkite-Rite communities in Latin America. He began the tour in January 1978.

Archbishop Capucci, a Syrian, is the former Melkite-Rite patriarchal vicar of Jerusalem.

In a newspaper interview published in January in Beirut, Lebanon, Archbishop Capucci said his return to Syria did not violate any agreement between the Vatican and Israel. The agreement bans only permanent residence in the Middle East, he said.

While he was in Damascus, Syria, the archbishop told a meeting of Palestinian guerrilla leaders that he was willing to shed his blood for the liberation of Palestine, according to press reports. He also criticized Egyptian President Anwar Sadat and Egyptian-Israeli peace talks.

Pontiff to ordain 20 world bishops

by John Maher

VATICAN CITY—The decision of Pope John Paul II to ordain about 20 bishops from around the world, including five from the United States, on May 27 is not unprecedented.

The ordination ceremony will take place in St. Peter's Basilica.

Popes John XXIII and Paul VI also ordained international groups of bishops. Pope Paul held such ordinations many times.

The reason is "basically to emphasize the universality of the church," said one Vatican official. Such a ceremony stresses the communion of all bishops with the bishop of Rome, he added.

THE POPE is ordaining the bishops from around the world "to underline the unity between himself and all other bishops," said another Vatican official.

The pope "would like to do it often," he added, "but he has so many other things to do."

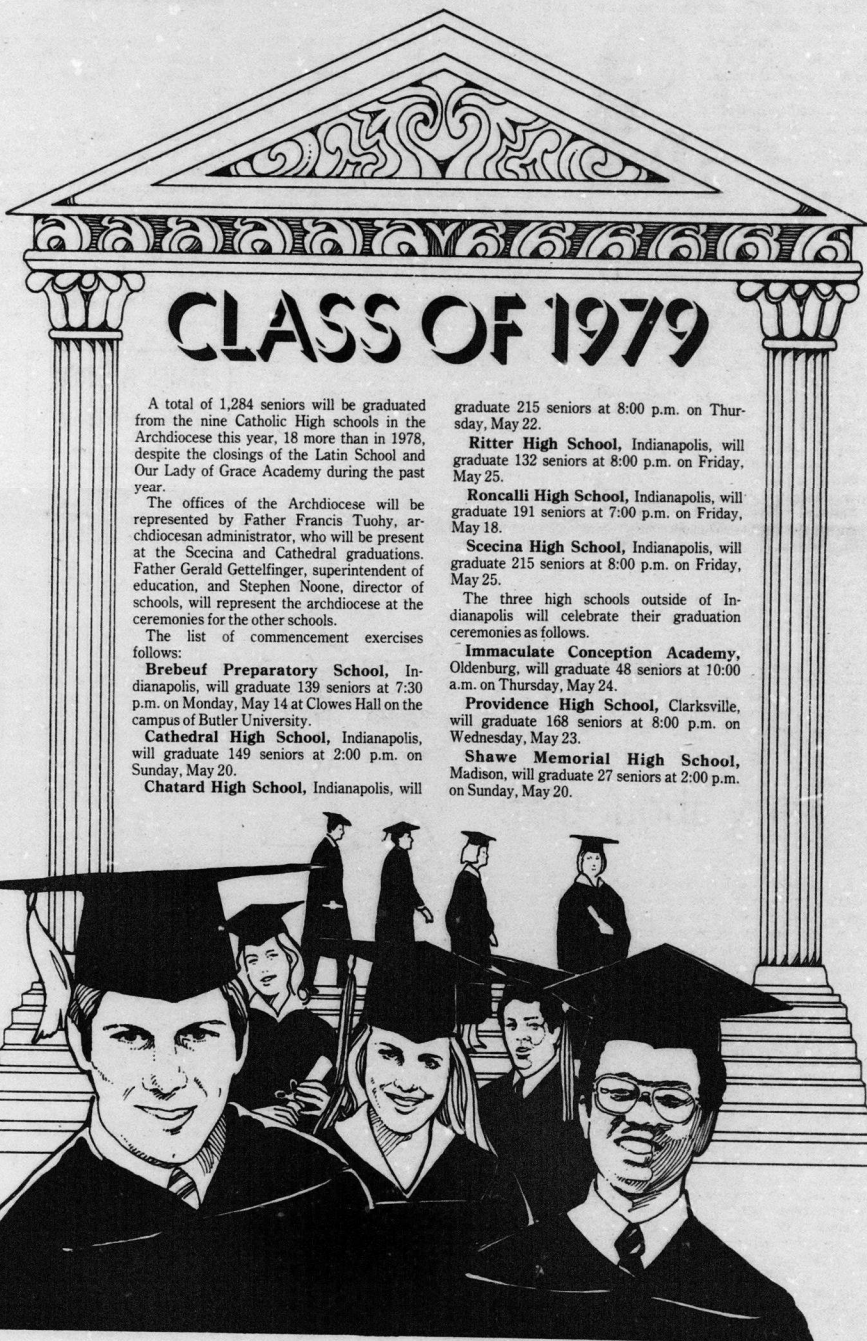
Both officials said that such ceremonies would probably be held from time to time.

The ordination, or consecration, of a bishop is the conferral of the fullness of the sacrament of holy orders.

Ordination of bishops has always been administered by a bishop and, whenever possible, by more than one bishop.

THE FIVE new bishops-designate from the United States who will be ordained by the pope are:

- Matthew H. Clark, who will become bishop of Rochester, N.Y.
- William R. Houck, who will become auxiliary bishop of Jackson, Miss.
- Michael Kenny, who will become bishop of Juneau, Alaska.
- W. Thomas Larkin, who will become bishop of St. Petersburg, Fla.
- John J. O'Connor, who will become auxiliary bishop to the military vicar for the United States.



A total of 1,284 seniors will be graduated from the nine Catholic High schools in the Archdiocese this year, 18 more than in 1978, despite the closings of the Latin School and Our Lady of Grace Academy during the past year.

The offices of the Archdiocese will be represented by Father Francis Tuohy, archdiocesan administrator, who will be present at the Seccina and Cathedral graduations. Father Gerald Gettelfinger, superintendent of education, and Stephen Noone, director of schools, will represent the archdiocese at the ceremonies for the other schools.

The list of commencement exercises follows:

Brebeuf Preparatory School, Indianapolis, will graduate 139 seniors at 7:30 p.m. on Monday, May 14 at Clowes Hall on the campus of Butler University.

Cathedral High School, Indianapolis, will graduate 149 seniors at 2:00 p.m. on Sunday, May 20.

Chatard High School, Indianapolis, will

graduate 215 seniors at 8:00 p.m. on Thursday, May 22.

Ritter High School, Indianapolis, will graduate 132 seniors at 8:00 p.m. on Friday, May 25.

Roncalli High School, Indianapolis, will graduate 191 seniors at 7:00 p.m. on Friday, May 18.

Seccina High School, Indianapolis, will graduate 215 seniors at 8:00 p.m. on Friday, May 25.

The three high schools outside of Indianapolis will celebrate their graduation ceremonies as follows.

Immaculate Conception Academy, Oldenburg, will graduate 48 seniors at 10:00 a.m. on Thursday, May 24.

Providence High School, Clarksville, will graduate 168 seniors at 8:00 p.m. on Wednesday, May 23.

Shawe Memorial High School, Madison, will graduate 27 seniors at 2:00 p.m. on Sunday, May 20.

question box

Individuals must make the ultimate moral decisions

by Msgr. R. T. Bosler

Q. In your answer to the Catholic man whose wife resented any efforts of the Catholic church to force a non-Catholic to bear a child, you implied that the conscience is supreme. Such is simply not the case. For a Catholic the final arbitrator on moral issues is the authentic Magisterium of the church. Only invincible ignorance—that is, ignorance that cannot be overcome—can excuse from moral culpability. How can a Catholic plead invincible ignorance of the widely publicized Catholic teaching on abortion and artificial birth control? You insisted that we have no right to impose our Catholic views on others, but that it is permissible for non-Catholics to impose their views on us.



A. The individual conscience is supreme in a limited sense, which I shall explain, but it is not the arbitrator of what is right or wrong. The very word means knowledge—we speak of self-consciousness. Conscience is the knowledge we have that helps us determine what is right or wrong, what we should do or should avoid.

For one who believes in God, this knowledge will be thought of as coming from God, either through the accumulated experience of human living, the natural law or through revelation. For Christians, conscience may, in a sense, be equated with faith, which helps us direct our lives to conform with what Christ wants of us.

Therefore, conscience is not a subjective norm by which each individual decides what is right or wrong; it is not the supreme arbitrator by any means.

However, what each individual concludes God demands of him or her is something that individual must do or otherwise sin.

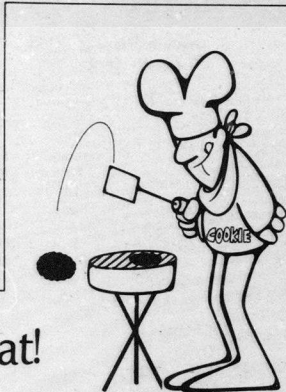
ALL OF US, believers or non-believers, have an obligation to seek the knowledge we need to make proper moral decisions. One of the great problems of modern society is the failure to help our young form their consciences, thereby giving the impression that

morality is purely a personal matter and that each "conscience" is supreme.

To get back to our problem, we Roman Catholics who accept the authority of the church, and look upon the pope and bishops as the supreme arbiters of what the church believes and teaches at any given time, use its teaching to make our own decisions on what we must do or avoid. The Magisterium, or the official teachers of the church, cannot decide the morality of individual acts, for this is determined by changing circumstances, the moral development and psychological conditions of the one who performs the act, and at times by a conflict of good things to be done or evils avoided, in which an individual must choose what seems the lesser of two evils. For this reason the individual must make the ultimate moral decision and follow what his or her conscience decides is the right thing to do.

Here is how Vatican Council II expressed it: "It is through his conscience that man sees and recognizes the demands of the divine law. He is bound to follow this conscience faithfully in all his activity so that he may come to God, who is his last end."

"**THEREFORE**, he must not be forced to act contrary to his conscience. Nor must he be prevented from acting according to his conscience, especially in religious matters" (Decree on Religious Liberty). And again: "Conscience is the most secret core and



Sorry about that!

Last week's NOT BY BREAD ALONE by Cynthia Dewes unfortunately left out a part of the recipes contained in the column. This was due to the confusion we are still enduring with our electronic typesetting equipment. We apologize for the error. The recipes are corrected below:

Rainbow Jelly Cake

1-3 oz. package strawberry (or red) Jello
1-3 oz. package lemon (or yellow) Jello
1-3 oz. package lime (or green) Jello
1-84 oz. can crushed pineapple, drained well
4 1/2 c. boiling water

In separate bowls, dissolve each flavor Jello in 1 1/2 c. boiling water. Reserve lemon and strawberry Jellos at room temperature. Whip cream. Set bowl of lime Jello in bowl of ice and water. Chill until slightly thickened, then fold in 1 1/2 c. whipped cream. Chill until mixture is of mounding consistency. Pour into a 9 inch springform pan. Chill just until set.

Repeat with lemon Jello, only folding in 1 c. whipped cream and the pineapple. Chill until mixture is of mounding consistency. Pour over lime Jello layer in springform pan. Chill just until set.

Repeat with strawberry Jello, folding in 1 1/2 c. whipped cream. Repeat process. Chill several hours or overnight. Run knife around rim of springform pan to loosen gelatin cake; remove rim. Garnish or

frost with additional whipped cream and fresh strawberries.

With the cake you may serve the usual ice cream, but in an unusual way. Make a clown by placing one scoop of ice cream on top of a slice of pineapple. Then decorate as a face with raisins or chocolate chips for eyes, a pecan for the nose, cherries for the mouth, banana slices for ears, coconut for hair and an inverted cookie cone on top for a hat.

If you prepare Raggedy Ann salads to greet the guests at a birthday luncheon, you are sure to hold their attention for at least five minutes.

Raggedy Ann Salad

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.



SCOUTING ENTHUSIASTS—Father John Ryan, (left) member of the Hoosier Capital Girl Scout Council Ecumenical Committee, smiles at the election of Doris Parker (left center) to the presidency of the organization. Mrs. Joseph Mills (right center), member of St. Joan of Arc parish, is the Council Ecumenical Committee chairman. Mrs. William Gilbert (right) was elected vice-president. Both Ms. Parker and Mrs. Gilbert are members of St. Lawrence parish.

sanctuary of a man. There he is alone with God, whose voice echoes in his depths" (Constitution on the Church in the World).

The advice I gave in my previous column was based upon this understanding of conscience in moral decisions. Non-Catholics who do not recognize the authority of the Roman Catholic Church may from their own religious traditions decide that God wants them to have an abortion or sterilization in certain circumstances. We may be convinced that to do so is objectively evil, but must admit that

subjectively it is not. And so the Catholic husband must respect the right of his non-Catholic wife to do something he thinks immoral. Of course, he must make it clear that he disagrees and do all in his power to persuade her to his way of thinking, but in the end, as I wrote before, to save the marriage he may have to permit her to do things which she thinks are right and he thinks are wrong; equally, she might have to permit her husband to do things he thinks are right and she thinks are wrong. It applies both ways.

JAMES H. DREW

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THE RIGHT TO KNOW

Replying to a business acquaintance who was seeking information on the cost of maintaining a yacht, crusty J. P. Morgan is supposed to have answered: "If you have to ask about costs, you shouldn't think about yachts." Something of this attitude exists about the inevitable problem of funeral service, but we refuse to "buy it."

A deceased member of any family has a right to a dignified funeral service, but the family is perfectly within the realm of taste and decorum in seeking to know in advance what the costs will be. At our establishment, they **will know** and be treated with consideration during such consultations.

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Celebration of word geared towards the heart

MAY 13, 1979
FIFTH SUNDAY OF EASTER

Acts 9:26-31
1 John 3:18-24
John 15:1-8

by Rev. Richard J. Butler

"You are clean already, thanks to the word I have spoken to you." As Jesus speaks to us of the vine and the vinegrower, we are reminded that the barren branch is to be pruned away and the fruitful ones are to be trimmed clean to increase their yield.

Then comes this quote which many dismiss when keeping their focus on the broader statement that Jesus is the true vine. But the sentence is not accidental. We are clean and bear fruit on the vine not by any work of ours, but rather by the power of the word which Jesus has spoken.

It is an important insight in the analysis of our spiritual lives as people called by God, as Christians redeemed, as a new people set to evangelize the world, as simple ordinary folk with the struggles of life, the pains of suffering, the questions and doubts of faith. Our beauty and our hope stem not from ourselves,

but from the word he has spoken.

THE IMPORTANCE of his word reflects itself in the manner in which our faith and our lives with God are ritualized. It reflects itself in the manner in which we liturgize our relationship with God.

We are baptized into the Body of Christ only after His word has been spoken—spoken in the long process of catechumenate, spoken in the immediate ceremony of the baptism.

We give thanks and praise and eat at the eucharistic banquet as a people who have first celebrated the word. The reconciliation of penance and the healing powers of anointing are experienced in the context of the spoken word of God.

The liturgy of the word has received great emphasis in the liturgical renewal of the past decade. It has exposed many to a breadth of Scripture undreamed of in former lectionaries. But the point of this emphasis is missed if—as is, too often the case—we see this new emphasis merely in the light of knowledge gained. The value is not simply the extension of Biblical knowledge.

The celebration of the word is oriented as much to the heart as to the head. The measure of the sharing of the word must be in the area

of symbolic communion, not verbal communication.

THE RITUAL involved is the sharing of the word in the mystery of Christ. Unlike bible study groups or academic classrooms, this hearing of the word is the experiencing of the sacrament of the church coming alive. It is our being made clean so that our lives might increase the yield.

The impact of this should encourage us to

attend more faithfully to the manner in which we celebrate the word. This involves the preparation of the lectors, the decoration and arrangement of the lectern and place of proclamation, the acoustics, the listening (not reading) to the message as it is proclaimed, the homilizing on the word proclaimed and not on disassociated matter.

Above all, it calls for all of us to give thanks to Jesus for the word He has spoken. For it is thanks to that word that we are made clean.

Father Hans Kung hails John Paul's encyclical

MILAN, Italy—The encyclical of Pope John Paul II is great "because it announces a new Christian humanism," said a Swiss theologian, Father Hans Kung.

"In the light of Christ, he places at the center man, his dignity, his fundamental private and social rights," said Father Kung, 51, director of the Institute for Ecumenical Research at the University of Tübingen, West Germany.

The theologian, author of numerous books, including the recently published "Does God Exist?" expressed his views in an interview published in the Milan daily, Corriere Della Sera, May 3.

The pope's encyclical, "Redemptor Hominis" (Redeemer of Man), was published March 15.

The pope should also be concerned with human rights in the church, Father Kung said.

"Many hope that Papa Wojtyla, who has much at heart to say about rights in society, will concern himself also with those in the church," he said.

"THE CHURCH in today's society is credible only in renewing itself. Certainly, there are many problems and the task of John Paul II is immense," added the theologian.

Father Kung said the election of a Polish pope raised great hopes "that the questions left in suspense by Vatican II and Paul VI may finally be resolved."

These include birth control, the vocations crisis, obligatory celibacy, ordination of women, decentralization of the Vatican Curia (the church's central administrative offices) and recognition of the ministries and the Eucharist of the Anglican and Protestant churches, said Father Kung.

Father Kung said he is a Christian "because in the spirit of Christ I feel myself more human. I live, act and suffer better. And when

the hour comes, I will confront death better."

GOD EXISTS but cannot be described as personal or impersonal, he said.

"He is more than personal. On the other hand, he is not impersonal like the geometry of the universe," he added.

"God transcends sexual appearances. In our society and tradition, 'Father' is the expression of divine power, and at the same time of his nearness, protection, concern," said Father Kung.

"The term 'father' is not to be abused, in the same sense of establishing the paternalism of the church, excluding, for example, women from ordination," he said.

Asked if he had ever doubted the existence of God, Father Kung replied:

"I have studied all forms of modern atheism because every thinking mind must take seriously the arguments against God."

He said he concluded "that these arguments are not decisive. On the contrary, they have finally clarified and reinforced my faith in God."

IT IS POSSIBLE to be just without faith, but "it is very difficult," he said, and "perhaps impossible to prove with pure reason why a man must be just even if that contradicts to his interest."

Father Kung described faith as "reasonable trust in a reality transcending our reason."

The present era "is not irreligious," he said.

"But it has more difficulty with religious institutions than with God. The church, unfortunately, many times, is more an obstacle than a help to being Christian," he said.

Asked about the political successes of communism, the theologian answered:

"But, without God, this success is more than ambiguous. Without God the revolution devours its own children. And the Gulag Archipelagos are the consequence."

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Alverna program five years old

'Tobit Weekend' helps engaged couples explore self, each other and God

by Peter Feuerherd

A couple married for 28 years and divorced for two years decide to get remarried after attending a weekend retreat. Another couple, in their early twenties, after going "steady" for three years, decide that they are not yet ready for marriage after attending the same retreat weekend.

This weekend retreat program for those contemplating marriage has been held over the last five years on the spacious and beautiful grounds of Alverna Retreat House in Indianapolis.

The "Tobit Weekend," as it is called, is named for the ancient love story recorded in the Old Testament. The program has helped over 300 couples prepare for marriage.

Bill Steele, who with his wife Pete, work on giving talks for "Tobit" weekends describes it, "as giving couples a realistic perspective of a marital relationship." Or, "to give insight into the potential of the relationship."

THE PROGRAM is divided into three parts. The first of these is a personality profile of each individual who makes the weekend. This is described as an "encounter with self," designed to increase self-understanding. On a weekend designed basically for engaged couples, why is there so much time taken to increase self-awareness?

"These personality characteristics will

come out after you are married and could cause a lot of problems. These things are bound to surface some day," answers Father Martin Wolter, a Franciscan father, who has worked in the "Tobit" program since its inception. "We give the man and woman a chance to analyze if they are ready for this thing called marriage," continued the priest.

As Bill Steele puts it, "the personal profile is a sketch of strengths, weaknesses and limitations. It is a way of finding out what I value the most."

The second aspect of the program is an emphasis on the interpersonal relationship between the couple. The couples are encouraged to look deeply at their relationship; examining the good qualities in their partner along with the negative qualities they will have to learn to accept.

The vehicle used to come to this deeper interpersonal awareness takes the form of a talk given by a married couple who have graduated from the "Tobit" weekend. Assisted by Father Wolter, the couple share their experiences. Then, each individual participant writes his or her own feelings followed by dialogue between the couple. The technique seems to work.

"WE REALLY GOT to know the real us. We figured out how to get a plan for our marriage and how to keep our own individuality. It gave us a tool that we could use in our marriage," explains Jackie Meister, describing the benefits that she and her husband Gary discovered through "Tobit" weekend.

The questions raised by the talks deal basically with the art of dialogue—the means of communication necessary to make a marriage work. The issues of time, money and sex are given as examples of three areas where dialogue is an absolute necessity for a successful marriage.

The topics are usually not new ones for the couples. Their purpose in being introduced, as Gary Meister explains, is that "some of the couples have never thought of these things in depth. What the talks and the dialogues do is give perspective."

Pete Steele puts it this way: "For some couples it's enhanced what they have felt all along. For others, it has really enlightened them."

The third and final aspect of the weekend is a discussion of the role of religious belief in marriage. Both the individual and the couple's response to God is examined. The idea of discussing religion is not designed to impose any particular type of faith but is an attempt to let the couples come to some agreement on how religious practice will affect their marriage. Father Wolter emphasizes that the "Tobit" program is ecumenical.

THE QUESTION of religious differences does not only affect a couple who belong to different denominations. "Some Catholics marrying other Catholics may be poles apart when it comes to religion," Father Wolter explains.

Bill Steele says that religion is one of the major themes of the weekend. "All throughout the weekend there is a context of religion. Christian values are given. The focus on the religious perspective makes this more than a pre-marital program."

Gary Meister, who belongs to a Protestant church, explains, "Religious values are given but doctrines are not thrown down people's throats." His wife Jackie, who belongs to a



WE FEEL THAT WAY—The team presenting the Tobit Weekend originally consisted of Franciscan Father Martin Wolter and Tom and Mary Weber. All three developed the Tobit Weekend in the Hoosier state.

different Protestant denomination, says, "Tobit" weekend broke down the barriers of religion. The strength of our marriage now is our faith."

Father Wolter and the couples emphasize that those who make the weekend are basically on their own. The "Tobit" program is couple centered—the couples who are contemplating marriage talk with each other about their future. All the couples who give the talks and Father Wolter are available to help but will only give counsel when asked.

"We are not here as counselors. The

weekend is really an extension of the courtship. We provide a setting where the process of talk, reflection and dialogue can occur," Father Wolter explains.

AS BILL STEELE puts it, "We don't want to come across as authorities. We are concerned about marriage and just want to be able to share our own experiences." He emphasizes that the weekend is truly couple-centered: "You get out of it what you put into it."

"Tobit" weekend is not part of the Pre-Cana (See TOBIT on page 15)



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How can I find time to pray?

'Here I am, Lord, running. . .'

By Susan Annette Muto

Time is an ever present human reality. We ask ourselves, "Why does it pass so quickly? How can I organize it better? What is the meaning of my birth, my life, my death?" The answers elude us, for time is a mystery. The ancient wisdom tells us:

There is an appointed time for everything,
and a time for every affair under the heavens.

A time to be born, and a time to die;
a time to plant, and a time to uproot the plant.

A time to kill, and a time to heal;
a time to tear down, and a time to build.

A time to weep, and a time to laugh;
a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them;
a time to embrace, and a time to be far from embraces.

A time to seek, and a time to lose;
a time to keep, and a time to cast away.

A time to rend, and a time to sew;
a time to be silent, and a time to speak.

A time to love, and a time to hate;
a time of war, and a time of peace.
(Ecclesiastes 3,1-8)

BEFORE PROBING the problem of finding time to pray, we need to reflect in general on the mystery of being temporal beings. Man is the only creature who dates his beginning and his end. When we dwell experientially on time as presented in the biblical text and as lived concretely by us, we find, first of all, that it passes; secondly that it calls for order; and, thirdly, that it can at moments be transcended. There is in human life the experience of passing time, of ordering time and of transcending time.

Usually we experience passing time in connection with physical changes, with the process of aging. A vivid reminder of what happens occurs when we peruse the family photograph album. Recently, I reorganized the photos taken from 1964 to 1978. As the pictures fell into place, I saw condensed into an evening's labor 12 years of growth. There was my little brother, decked out in his confirmation suit, and, shortly after, posing proudly in his high school cap and gown. How tall he stood in the uniform that marked his service in the Navy. That slim figure a few years later was greeting his bride. The latest photos reflected his eyes as he held his newborn son. Into my mind

came the words of the poet, T.S. Eliot, who wrote in "Four Quartets":

Home is where one starts from. As we grow older

The world becomes stranger, the pattern more complicated

Of dead and living. Not the intense moment

Isolated, with no before and after,
But a lifetime burning in every moment

And not a lifetime of one man only
But of old stones that cannot be deciphered.

There is a time for the evening under starlight,

A time for the evening under lamplight
(The evening with the photograph album).

Love is most nearly itself
When here and now cease to matter.

THE PHOTOGRAPHS do not lie. Time passes, but what lasts is the love that transcends here and now, the commitment to life that burns intensely every moment.

The experience of ordering time has a ring of daily familiarity. It is a factor rooted in the functional, managing dimension of human life. Each person reading this page knows what it's like to set the alarm clock for seven, to pencil in appointments on his pocket calendar, to decide which events have priority and to schedule them in accurate chronological order. Perhaps most of our waking time is lived according to this discipline. From its demands emerges the question, "How can I find time to pray?"

Happily there are also moments in human life where time is transcended. We, like the poet, experience moments when time seems suspended, "when here and now cease to matter." Such times go beyond the chronological realm and enter the spiritual. We call them timeless moments like those indescribable exchanges lovers share; the hours spent aimlessly wandering along the shore; the afternoons that melt into evenings under the impact of an absorbing book. At such times, without thinking about it, we are probably most intimate with God, for the eternal pierces through the temporal, the finite is enmeshed in the infinite.

THE ART OF prayer seems to involve integrating presence into the sacred in each of these time-experiences. Thus we can utter the prayer of passing time: "Lord don't let me fear the rapid passage of my days. Help me to see in this aging process the gentle message of your will for my life. Show me as the years go by the surest path to grace that I may see you always, in an eternal face to Face."



... person. . . knows what it's like to set the alarm clock for 7. . .

When schedules predominate, we can offer God the prayer of immediacy: "Here I am, Lord, running from store to store to buy all the ingredients that go into tonight's meal. I have to go to the fish market, clean the vegetables, set the table - a list of orders a mile long hammers in my ear. Help me to cook a good meal and offer it to my guests as a sharing in your own creation. You are a beautiful organizer, too."

And, finally, in moments of timeless

presence, the prayer of transcendence may well be: "How good it is, Lord, to simply be in your presence. I love sharing with you this slowed down pace. It fills me with such peace. To see the stars, to feel the sand, to taste the breeze. Everything is caressed by you, myself included. How sweet is the mystery of life. Let me always retain something of this feeling."

In this way there is no time in which we cannot be praying.

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St. Ignatius Loyola

By Father Christopher F. Mooney, S.J.

St. Ignatius Loyola lived in the 16th century and developed a distinctive spiritual response to that age which has had a lasting influence into our own time. The fundamental reason for different spiritualities in the church is the challenge of society at the crucial turning

points in history. In God's providence these challenges have brought forth mighty responses from certain extraordinary men and women.

The distinctive vision of Ignatius consists in an emphasis on the element of choice in the spiritual life. This originated ultimately in Ignatius' profound experience at the time of his conversion from his life as a Spanish soldier to his life as a devoted son of the church, and became the central purpose of his

Spiritual masters

"Spiritual Exercises." Such an emphasis is aimed at fostering a disposition of soul by which one is able to choose, under the guidance of the Spirit, that concrete course of action which God wishes here and now for his greater glory.

INSISTENCE ON this seemingly simple formulation went to the heart of the needs and abuses in the church of the 16th century. Utilizing the individualistic tendency of the age, Ignatius underlined the need for personal choice: in prayer, the purpose of which is to center a person on God, the goal of one's whole existence, who alone can lay claim to all man's praise, reverence and service.

To a society becoming increasingly infected with exaggerated spiritual subjectivity, Ignatius pointed to the need for objectivity in prayer: the need to discover God's plan for one's life, not to make up one's own plan. To an age accustomed to the glory and grandeur of earthy kings, Ignatius proclaimed that all God's glory is centered in the kingly person of Christ, who calls each person to enter into personal companionship with him. Only by being united in love and service with the Son does one gain strength and courage to direct his life to the glory of the Father. Attachment to Christ is alone the source of detachment from self.

Hence for Ignatius there is no question of these choices for God's glory coming as a result of natural energy of character or some self-centered ascetic discipline. The human effort he insisted upon had its source always in prayer and the grace of Christ given to each person through the action of the Holy Spirit. Dependence of the soul on the grace of the Holy Spirit is absolute. It is imperative to see this as central in Ignatius' mind.

NO ONE WAS more convinced than he that we can perform no good action unless we receive that good action as a gift from God. The need for humility is therefore self-evident. We can receive from God only if we admit our poverty and need, and acknowledge that he alone can satisfy them. This is the true meaning of the frequently misunderstood

"more" of Ignatian spirituality, by which Ignatius searched always for God's greater glory. This "more" of our generosity toward God can never be equated with any self-confident effort on our part. Rather, as Ignatius said, it is an attitude of mind by which "we are more and more eager to receive God's gifts," and by which we are enabled to unite "his greater service and our greater response."

Finally, Ignatius insisted that the real foe was spiritual and that any campaign against this power of darkness must begin in the heart of the individual. The figure of Christ on the cross, whom the retreatant meets so often in the course of the "Spiritual Exercises," stands as God's own witness to the terrible destructive power of sin. But, even more, it stands as the symbol of Christ's victory, for the power of sin is personal, and on Calvary it was with this spirit of evil that Christ locked himself in mortal combat.

The crucifix for Ignatius is the supreme proof of Christ's love, but this love of Christ is a triumphant love which leads to the resurrection, a pledge of certain victory for every Christian who battles boldly against the spirit of evil in his own heart. Only when the good and evil spirits are polarized is one able to share in the joy of Christ's triumph and see in his own life that course of action which is here and now for God's greater glory.

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Children's Story Hour:

An epileptic boy

By Janaan Manternach

Jesus was with his three best friends, Peter, James and John. They were hiking down from the mountain top where Jesus had experienced God's presence. Peter, James and John still wondered at what they had seen. They whispered to one another about how Jesus' face seemed filled with light. They puzzled over the appearance of Moses and Elijah with Jesus. They would never forget the voice of God calling Jesus his beloved son.

As the four reached the bottom of the

mountain, their thoughts were jolted back to more familiar things. A large crowd had gathered. The people seemed excited. In the middle of the crowd were Jesus' other disciples. The religious teachers, the scribes, were there, too. There was a lively discussion. It sounded like an argument.

AS SOON AS the crowd saw Jesus coming near, they ran up to greet him. Jesus stopped. "What are you discussing among yourselves?" he asked the people.

A man pushed his way through the crowd. He came up to Jesus. "Teacher,

he said, "I brought my sick son to you. You were not here, so your disciples tried to heal him. But they could not."

"What is wrong with your boy," Jesus asked. "It's as though a fearful power controls him," the man explained. "It throws him to the ground. My boy foams at the mouth. He grinds his teeth. He becomes as rigid as a board. Your friends were not able to ease my boy's suffering."

Jesus looked around at the crowd. "What an unbelieving lot you are! How long can I endure your lack of faith? Bring the boy to me."

SOME FRIENDS of the family brought the boy over to Jesus. Just then the boy fell to the ground and began to roll around. He foamed at the mouth. He seemed to be suffering an epileptic attack.

Jesus was deeply moved by the boy's suffering. He turned to the boy's father and asked him, "How long has this been happening to the boy?" "From childhood," the man replied. "You would think it would kill him, it is so bad at times. If you can do anything to help us, please do something."

Jesus answered him almost harshly. "If you can? Everything is possible to a person who trusts."

The boy's father blurted out, "I do believe! Help my lack of trust!"

Jesus then spoke to the boy. He commanded the evil power: "Get out of him and never enter into him again." At that the boy went into even greater convulsions. After writhing around on the ground, he lay still. He looked as if he were dead. Many in the crowd said out loud: "He is dead."

JESUS BENT over the boy. He reached down and took the boy's hand and helped him to his feet. He gave him back to his father, healthy and happy.

The crowd was astonished. They wondered at God's greatness and goodness. They praised God for being with them.

Jesus' disciples later asked him when they were alone, "Why were we not able to heal the poor boy?"

"Because you have so little trust," Jesus told them. "If you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you."

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'Nothing would be impossible'

By Father John J. Castelot

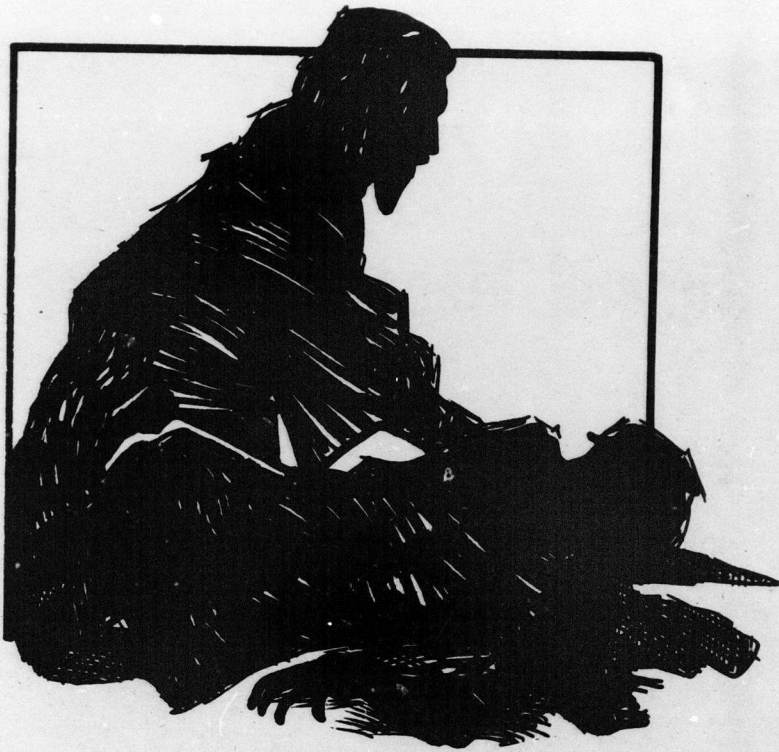
The story of the epileptic boy (Mark 9:14-29) seems to have been composed by joining two originally separate narratives, each with its own message. The resulting unevenness is not readily apparent, but the really attentive reader soon becomes aware of it.

A large crowd is present when Jesus arrives (14), but farther on (25) a crowd begins to gather; the father brought his son to Jesus (17), and later "they" bring him (20). The affliction is described twice (17-18 and 22), and the symptoms given in one place have nothing to do with the deafness and dumbness which figure elsewhere (25). If one separates these strands, one story emerges stressing Jesus' power as contrasted to the powerlessness of the disciples, and another in which lack of faith in relation to the exercise of Jesus' healing power is the point at issue.

AS THE STORY stands, however, the emphasis falls on the question of faith. Matthew's version underscores this by expanding Jesus' answer to the disciples' puzzlement at their inability to cure the boy. Whereas in Mark his explanation is simply: "This kind you can drive out only by prayer" (29), Matthew brings in a saying which he uses also in another context (21:21): "Because you have so little trust," he told them. "I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you" (Matthew 17:20).

The scene is dramatic. In answer to Jesus' request for an explanation of the hubbub, a man replies: "I have brought my son to you because he is possessed by a mute spirit. Whenever it seizes him it throws him down; he foams at the mouth and grinds his teeth and becomes rigid. Just now I asked your disciples to expel him, but they were unable to do so" (Mark 9:17-18). These symptoms, combined with the seizure described in verse 20, suggest classic epilepsy. The "mute spirit" is an added feature, and may explain, at least in the popular views of the time, the inability of disciples to remedy the situation. The usual technique involved a dialogue with the spirit—but how does one enter into dialogue with a "mute and deaf spirit" (25)?

Jesus, however, discerns a more fundamental reason: weakness of faith. To none in particular he addresses the exasperated cry: "What an unbelieving lot you are! How long must I remain with you? How long can I endure you?" (19). But, exasperated or not, he says immediately: "Bring him to me." When "they" do, the poor little fellow has a convulsion. Jesus is deeply moved. His concern is evident in his voice as he asks the man: "How long has this been happening to him?" The answer is heart-



rending in its simplicity: "From childhood."

AGAIN THE father describes the symptoms and asks for help: "If out of the kindness of your heart you can do anything to help us, please do." His confidence is hardly overwhelming, and Jesus points that out: "If you can?" Everything is possible to a man who trusts. "Afraid of losing even this outside chance, the man cries out frantically: 'I do believe! Help my lack of trust!' This is a strange remark, but an honest one. He protests his faith and begs indulgence for his lack of faith all in the same breath. How very human. Faith does make

demands on us, and the person who can lay claim to perfect faith is rare. Like the boy's father, most people want to believe and cry out, even if only secretly, for help to do so.

Jesus makes no further demands on the man but cures the boy. Does he do so in spite of his lack of faith or because he recognizes that, just as in the case of loving, to want to believe is already to believe? And his freeing of the boy from his malady indicates to the father, the frustrated disciples, and the readers of the Gospel that his power to heal far exceeds our ability to believe. It is a power greater than death itself, as is at least suggested by the way the aftermath

of the cure is worded: "the boy became like a corpse, which caused many to say, 'He is dead.' But Jesus took him by the hand and helped him to his feet" (26-27).

Mark's conclusion again drives home the importance of faith and prayer. Self-reliance in ministry to others, on whatever level, can lead only to disillusionment and discouragement. Reliance on God is essential, and when it produces observable results, we know why those results were forthcoming. Then we react as the crowd did in Luke's conclusion: "All who saw it marveled at the greatness of God" (Luke 9:43).

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KYF Synopsis

TIME IS a mystery. We usually associate time with physical changes, the process of aging. Time, indeed, does pass. But, as Susan Muto points out, "what is lasting is the love that transcends here and now, the commitment to life that burns intensely every moment." And in the time that each of us has during our lives, there is a sacredness in each of our time experiences. Life truly presents us with the opportunity to make the time we have here a continuous prayer.

In the Gospel story of the epileptic boy, Jesus calls us to have faith and also demonstrates God's power. But the central message is a call to faith. The disciples failed to cure the boy. Jesus tells them that what they lack is faith. "I assure, if

you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you" (Matthew 17:20). And when the father says to Jesus, "If out of the kindness of your heart you can do anything to help us, please do," Jesus replies, "Everything is possible to a man who trusts." He is telling us, just as he told his disciples and the father of the afflicted child, that reliance on God is essential. We rely on God for every breath we take, for every deed we perform. Is it not reasonable, then, that we should recognize that our whole lifetime is dependent upon our Creator, and that, in turn, our lives should be lived as a continuous prayer?

JESUIT Father Christopher F. Mooney observes that St. Ignatius of Loyola, a 16th-century spiritual master, "pointed to the need for activity in prayer, the need to discover God's plan for one's life, not to make up one's own plan . . . The human effort he insisted upon had its source always in prayer and the grace of Christ given to each person through the action of the Holy Spirit. Dependence of the soul on the grace of the Holy Spirit is absolute . . . Ignatius said it is an attitude of mind by which 'we are more and more eager to receive God's gifts' and by which we are enabled to unite 'his greater service and our greater response.'" If this is the way we live, everything we do is prayer.

Focusing on funeral Mass eases grief

By Father Joseph M. Champlin

When our auxiliary bishop was a young priest he quietly performed an almost daily act of charity — preparing breakfast for a badly crippled invalid.

Later as a pastor in the same parish he continued that generally unknown, extra type of service for those in need. For example, called one midnight to the hospital and thence to the home of a family whose husband and father had died suddenly, unexpectedly, the then Father Thomas Costello, now auxiliary bishop of Syracuse, N.Y., remained at the house with them until dawn.

HIS SENSITIVE, self-giving efforts will never be forgotten by the widow or her children. Those always are and were, particularly on that occasion, traumatic hours. This concerned pastor's steady hand, comforting arm, hope-filled words and supportive presence helped them deal with practical details and with their deep grief.

He would have welcomed, in such a situation, Ave Maria Press' new booklet, *Through Death to Life*, a publication for use "in preparing to celebrate the Mass of Christian burial." Throughout those confused, painful, empty night hours, Father Costello could thus easily have turned their attention to the forthcoming funeral liturgy.

Aided by this text, he and they might have read through the prayers and suggested scriptural passages, with all the

inspiration and comfort these words provide. Moreover, the family could have filled those long hours and eased their burden in the process by mulling over possibilities for the Mass: Who can do the readings? What type of special music do we wish? Are there some items symbolic of Dad's life and loves we might bring to the altar? Do we want to receive Communion under both kinds? Is anyone disposed to writing a few thoughts about our father? Who shall carry the gifts forward at the Mass?

ITEMS WHICH symbolize the major aspect of a deceased's life brought forward and placed on a small table before or near the altar have proven to be in our parish a powerful personal part of the liturgy. We have seen in this context a wedding photo, family portrait, familiar rosary, crucifix and prayerbook, carpenter's hammer, saxophone player's sheet music, nurse's cap, letters from the children and a certificate of appreciation for service given upon retirement.

Not every family is willing or able to enter into such a planning process for the funeral liturgy of a deceased loved one. But many are.

Planning the funeral liturgy can be a source of comfort. Such planning makes one aware that death is indeed the beginning of life. As this realization surfaces, it also deepens our faith in the truth that if we die with Christ we shall likewise rise with him to a new life.

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

Discussion questions

1. What is passing time? What does the phrase "transcending time" mean?

2. Discuss this statement: "The art of prayer seems to involve integrating presence to the sacred in each of these time-experiences."

3. How is it possible for life to be a continuous prayer? Discuss.

4. What are the central messages in the Gospel story of the epileptic boy? Which message predominates?

5. What does this Gospel story tell us about the importance of prayer? Discuss.

6. Think about time and the pace of daily life in the last quarter of the 20th

century. How have you managed to have time to pray? Have you gained any new perspectives about time for prayer from the "Know Your Faith" articles this week? Discuss.

7. What was the distinctive vision of St. Ignatius of Loyola?

8. What is meant by the need for objectivity in prayer?

9. Discuss this statement: "We can perform no good action unless we receive that good action as a gift from God."

10. How does Ignatian philosophy fit in with the topic "How Can I Find Time to Pray?" Discuss.

1. After reading the story, "An Epileptic Boy," talk together about it, using the following or other questions:

— Why, when Jesus, Peter, James and John came down from the mountain, did they come upon a large and excited crowd?

— How did Jesus respond to the fact that the disciples had been unable to ease the boy's sufferings?

— What did Jesus do when he saw the boy's condition?

— Why did Jesus answer the boy's father in an almost harsh way?

— What was the father's response to Jesus?

— How did Jesus heal the boy?

— How did the crowd respond to the healing power of Jesus?

— Why weren't the disciples able to heal the boy?

— How strong is your trust? What is the size of your faith?

2. Every time healing takes place, Christians believe that it is a sign of the

healing power of Jesus. Write a story of a time when you or someone else needed healing and with the help of a doctor, medicine, special foods, a series of exercises or therapy you or the other person became well. Make a connection between the healing story of Jesus and the epileptic boy and your healing story.

3. Collect stories and pictures of healing from newspapers and magazines and put them into a scrapbook or file folder. As you think about the stories and pictures, associate in your heart and mind your belief in Jesus with the healing that has taken place.

4. Be a healer by sending a cheery note to someone who is ill or by visiting them. If there is someone in your neighborhood who has difficulty getting around, offer to be helpful. Tell the person what you feel that you can do for them: mow the lawn, go to the store, read to them, play cards, scrabble, chess or checkers with them, or work with them on a jigsaw puzzle.

1979 by NC News Service

Vigo county churches meet

The Greater Terre Haute Church Federation will hold its annual meeting Sunday, May 20 at 2 p.m. at the Memorial United Methodist Church, 2701 Poplar Street, Terre Haute. The assembly comprises the Board of Directors and five representatives from each member church in Vigo County.

The Covenant players will present a short program around the theme of "Earthen Vessels," a title taken from a recently recorded song by the St. Louis Jesuits. The Covenant players are a Los Angeles-based communications group whose purpose is Christian ministry.

Ann Burchell, Genevieve Reisner, Rev. Edward Berkman, Sr. Luke Crawford, Rev. Ken Hayden and Judy Lowder are chairing committees planning this annual meeting. The business meeting will include election of five new board members to the Federation and voting on the revised Constitution. Refreshments will be served and baby-sitting will be provided for children eight years and younger. The public is invited.



NEW OFFICERS—The smiling faces of this threesome reveal their pleasure at having been elected new officers for the coming year for the Association of Parish and Religious Education Coordinators (APARE). Left to right they are: Benedictine Sisters Antoinette Purcell and Anita Eberle and Don Kurze. (Photo by Sr. Mary Jonathan Schultz)

remember them

† BAKER, THELMA M., 79, St. Andrew, Richmond, May 1.

† BROOKS, William Earl, 77, Our Lady of the Greenwood, Greenwood, May 3.

† BATTISTA, Rose, 94, St. Michael, May 5.

† DOLL, Francis M. "Spot", 76, St. Louis, Brookville, April 30.

† DOYLE, Peter L. (Pat), St. Matthew, Indianapolis, May 2.

† FEENEY, James V., 29, Little Flower Church, Indianapolis, May 7.

† HANNA, Mary K., St. Mary, North

Vernon, May 3.

† HERNANDEZ, Carlina, St. Mary, Indianapolis, May 4.

† INGLE, Ruth E., 83, St. Ann, Terre Haute, May 1.

† KELLY, Stella M., 82, St. Mary, Richmond, May 2.

† LOEW, Charles, 87, a native of Lanesville, St. John Vianney, Louisville, May 2.

† NORRIS, James W., 77, St. Roch, Indianapolis, May 2.

† PASCHALL, Fred D., 73, St. Mary, Indianapolis, May 7.

† PLATTER, Mary G., 55, St. Mary, North Vernon, May 2.

† ROUCK, Carl James, 90, St. Mary, New Albany, May 5.

† SCHLOTZ, Anna L., St. Christopher, Indianapolis, May 3.

† SPARKS, Flavia, 81, St. Christopher's, Indianapolis, May 7.

† TAYLOR, Rose C. Hubert, 67, St. Mary, New Albany, Apr. 30.

Singles Clubs

Catholic Alumni Club (CAC)—Dan Jahn, 842-0855; Fifth Wheelers—For widows and widowers only, Noble Halterman, 638-9554; St. Thomas Aquinas Singles' Family—John Kohlhauser, 547-2907; United Catholic Singles' Club—Never marrieds and widows and widowers (ages 35-65), Dolores Augustin, 542-9348; Catholic Singles Club—For divorced, separated and remarried Catholics: North Side Chapter, Doreen Rodgers, 253-3651; South Side Chapter, Jean Parker, 786-3065.

Tobit (from 10)

program. All couples who attend the weekend do so voluntarily—the "Tobit" program is not a pre-requisite to being married in the church.

Although most of the couples come from Indiana, recent weekends have attracted couples from as far away as New York and New Jersey. The rustic grounds surrounding Alverna Retreat House gives the weekend a romantic flavor that helps to attract couples from all over the country.

The basic purpose of the program is aptly summarized by Father Wolter: "What's most important is that couples become aware of the

problems they might face. The weekend doesn't show up specific problems but it does show whether a couple is able or not able to make a marriage work. The weekend program gives the young man and woman the time, place, guidelines and incentive to reflect deeply and talk seriously about their relationship with each other and with the Lord," the priest explains.

Future "Tobit" weekends are scheduled for May 25-27, July 13-15, and August 24-26 at Alverna Retreat House. A similar weekend will also be held at the Pope John XXIII Center in Hartford City from June 1-3.

K of C to hold state meeting

MERRILLVILLE—The 78th annual state convention of the Indiana Knights of Columbus will be held Friday, May 18, through Sunday, May 20, at the Merrillville Holiday Inn Convention Center, intersection of U.S. 30 and I-65.

Hosting the convention are the three councils of the Second District: Marquette Council 3631, Griffith; Marian Council 3840, Cedar Lake; and Cardinal Stritch Council 4620, Crown Point.

A memorial Mass will be celebrated by the Most Rev. Andrew G. Grutka, bishop of Gary, at 10:30 a.m. on Saturday. At 10:30 a.m. on Sunday a Byzantine rite Mass will be celebrated by the Rev. Demetrius Kowalchir, of St. Basil Church, East Chicago.

Weekend activities will conclude with election of officers and selection of delegates to the Supreme Convention at San Diego in August.

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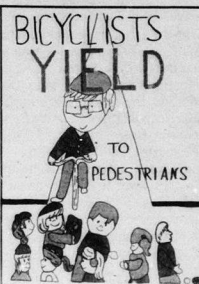
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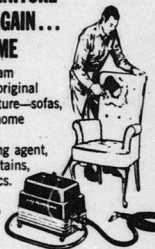
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the active list

may 16-19

Separated Divorced and Remarried Catholics in the Indianapolis area will have the following programs:

► May 16: Southside meeting, 7:30 p.m. at Our Lady of Grace Center, Beech Grove.

► May 16: Eastside meeting, 7:30 p.m. St. Simon parish, 2505 N. Eaton.

► May 17: Westside meeting, 7:30 p.m. St. Gabriel parish, 6000 W. 34th St.

► May 18: Beginning Experience weekend from 7:30 p.m. Friday to 4 p.m. Sunday at Alverna Center. Reservations are limited.

► May 19: Teen Group, 1 to 3 p.m. at Alverna Center.



may 12, 13 20 & 27

The religious education teachers and children of St. Joseph parish, Indianapolis, will conduct a general store at the parish for the benefit of the Propagation of the Faith Society.

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 11

The Cathedral High School spring music festival will be given in the school auditorium, 5225 E. 56th St., Indianapolis, at 7:30 p.m. The festival features a variety of music arrangements including a bagpipe performance, a barbershop quartet, the Cathedral dance band and chorus. The public is invited. Donations will be accepted to defray festival costs.

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.

may 11-12

The St. Vincent Hospital Guild, Indianapolis, will sponsor a Mother's Day garment sale from 10 a.m. to 6 p.m. in two locations: People's Bank at 86th and Harcourt and the Old Town Shopping Center at 86th and Ditch Road.

may 16

The monthly Cemetery Mass will be celebrated in the chapel at St. Joseph Cemetery at 2 p.m. Father John Schara, pastor of St. Barnabas parish will be the celebrant.

The Episcopal Diocese of Indianapolis will sponsor a public hearing on urban problems to take place at the IUPUI Lecture Hall, 320 Agnes St., Indianapolis. The Rt. Rev. Robert R. Spears, Jr., the Bishop of the Episcopal Diocese of Rochester, N.Y., will chair the hearing panel. The hearings will run from 2 to 8 p.m. For further information, contact the Episcopal Diocese at 317-926-5454.

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Father Utz

ment was as assistant pastor at Holy Rosary parish, Indianapolis, where he remained for 10 years. He has also served the parishes of St. John; St. Charles Borromeo, Milan; and St. Ann, Terre Haute.

The newly elected officers of ARIA (Association of Religious in the Indianapolis Archdiocese) are: **Franciscan Sister Sue Bradshaw**, president; **Benedictine Sister Sharon Bierman**, vice-president; **Franciscan Sister Jacquelyn McCracken**, communications secretary; **Providence Sister Brigit Ann Bonner**, recording secretary; and **Providence Sister Mary Ann Stewart**, treasurer.



Sister Mary Brendan

Former students of Sister Mary Brendan, a Providence Sister who taught at St. Ann School, Terre Haute, from 1937 to 1940, are asked to contact Mrs. Rosemary Littlejohn, R.R. 32, Box 238, Terre Haute 47803. The parish plans to honor Sister Brendan on the occasion of her 50th jubilee of religious profession and names and addresses of her students are needed. . . . A reception honoring **Dallas and Catherine Ingels** on their 50th wedding anniversary will be held from 1:30 to 4 p.m. at St. Philip Neri parish hall, Indianapolis, on Saturday, May 26. Hosting the reception are their sons, Richard Ingels of Union City and Ronald Ingels of Indianapolis. Friends and relatives are invited. . . . Five men from the Archdiocese of Indianapolis have made their declaration of candidacy for the priesthood in a ceremony held at St. Meinrad Archabbey recently. Auxiliary Bishop Charles Maloney of Louisville presided over the ceremony. In this rite of candidacy, these men make public their intentions to be candidates to the sacrament of priesthood. In addition, the church acknowledges in a public manner acceptance of the candidates and prays for them. The new candidates include **Robert Dasile** of Holy Spirit parish, **Dan Kriech** of St. Philip Neri parish, and **Michael Seretny** of St. Lawrence parish, all of Indianapolis; **Joseph Schaedel, Jr.**, of Holy Name parish, Beech Grove; and **Dan Staublein** of St. Bartholomew parish, Columbus. . . . To celebrate the occasion of their golden wedding anniversary, **Mr. and Mrs. Henry Schneider** will have a Mass of Thanksgiving at St. Anthony Church, Morris, on Sunday, May 13, at 10 a.m. Mr. and Mrs. Schneider (nee Helen Stock) were married there on May 11, 1929. Open house for relatives and friends will be held in the parish hall from 1 to 4 p.m. The couple



Father Sansone

has seven daughters and five sons. . . . New officers of the **Indianapolis North Deanery Council of Catholic Women** are: Mrs. Richard Wagner, president; Mrs. John Konkel, 1st vice-president; Mrs. Robert Snyder, 2nd vice-president; Mrs. John Reeder, 3rd vice-president; Mrs. Robert Michaelis, recording secretary; Mrs. Charles Ouellette, treasurer; Mrs. Edward McAvoy, auditor. . . . The **Chatard Music Boosters** have elected new officers for school year 1979-1980. They include: Ruth Tansy, president; Mr. and Mrs. Richard Hoff, vice-president; Diane Gadowski, treasurer; and Fraa Greenawalt, secretary. . . . The **Chatard High School Band** participated in the annual Indiana School Music Association's (I.S.M.A.) Concert Band Contest held this past week at Ben Davis High School. The Chatard Band received a rating of "good." Forty-nine bands from Marion County and surrounding communities participated at this contest. Special highlight of the day was participation-competition by six different Ben Davis bands. Director of the Chatard Band is **Mike Lenoskey**. . . . The **1969 class of Cathedral High School, Indianapolis** has scheduled a 10 year reunion to be held Saturday, June 9 at the K of C Hall, 13th and Delaware, beginning at 7:00 p.m. Alumni may contact: Andy Chapla, Chairman (547-4466); Mike Chisley (251-0529); Denny Yovanovich (293-8790) or Mike Loughery (257-4009). The **class of 1974** has planned a 5-year reunion, Friday, June 29th in the evening on the Cathedral campus, 5225 East 56th St. Chris Countryman is Chairman. Alumni may contact Larry Flynn, 253-4798. The **Alumni Office of Cathedral High School** has announced **Alumni Day** is scheduled for Saturday, August 4, beginning at 6 p.m. on campus. Interested alumni may contact 542-1481, Ext. 5 for more information.



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may 19

There will be a Natural Family Planning seminar at St. Michael parish, Indianapolis, from 10 a.m. to 3:30 p.m. in two sessions: May 19 and June 23. Both classes should be attended. A \$10 donation is requested.

The Spring Dance of St. Paul Church, Sellersburg, will be held in the Father

Gootee Hall of the Church Building. Refreshments are furnished and music will be by the TRADEWINDS. Call 812-246-2324 or 812-246-2254 for reservations.

The Catholic Alumni Club of Indianapolis will hold a "500" Dance on Saturday, May 19. Music will be by the Continentals, who will play everything from disco to oldies-but-goodies. Dancing will be from 9 p.m. until 1 a.m.

Holocaust discussion

The Indiana Catholic Conference Board of Directors has issued a statement of support for a two-day program on "The Moral Significance and Meaning of the Holocaust," to be held May 23-24 at Christian Theological Seminary, Indianapolis.

Reportedly the first conference of its kind in the nation, it will deal with morality as an educational priority, focusing on two questions: "What Can We Learn?" and "What Can We Teach?"

Keynote speaker at 8 p.m. May 23 will be Dr. Franklin Littell, chairman of the Department of Religion at Temple University. Other speakers are Rev. John Pawlikowski, of the Catholic/Jewish Relations committee, National Conference of Catholic Bishops;

Dr. Irving Greenberg, chairman of the National Jewish Conference; and Gerda Klein, author and a survivor of the Holocaust in which six-million Jews were killed by Hitler's Nazi regime.

The Conference is free to participants and is being funded by the Indiana Committee for the Humanities. It is jointly sponsored by Christian Theological Seminary, Indianapolis-Marion County Public Library, Indiana Council of Churches, Jewish Community Relations Council and National Conference of Christians and Jews.

Further information is available from Holocaust Conference, Jewish Community Relations Council, 615 North Alabama, Indianapolis, IN 46204, 1el. (317) 637-2473.

at the Holiday Inn Southeast (Emerson and I-465). Dress is semi-formal, and admission is \$4.00 per person. A cash bar will be available. For information call Tom Dickey at 784-8469 or Mary at 255-3841.

Pre-Cana Conference for engaged couples will be held at Our Lady of Grace Center, Beech Grove, from 12:30 to 6 p.m. The fee is \$10 per couple. For further information couples are asked to contact their parish priests.

The monthly card party sponsored by the Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will be held at 2 p.m. Admission is \$1.

may 25-27

Jubilee 1979, an inter-faith Charismatic rally, will be held at Mount Saint Joseph Retreat Center, west of New Albany. Details are available by calling the Center, 812-923-8810 or 8818.

A Tobit weekend for engaged couples



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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.

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Theology summer session

ST. MEINRAD, Ind. — The St. Meinrad School of Theology will hold its 11th summer program from June 17 through July 27. About 100 priests, nuns, religious brothers, seminarians and lay religion teachers take advantage of the courses offered here in the summer program.

The program offers its participants the opportunity for professional study within a prayerful, community context. Professors for the summer session are drawn from the regular faculty of the School of Theology. Those teaching this year are: Father Colman Grabert, Dr. Cora Dubitsky,

Dr. James Walter, Father Conrad Louis, Father Cyprian Davis, Randall Frost and Sister Jane Becker. Dr. Thomas Holsworth, who teaches in the St. Meinrad College, is also on the faculty.

Two guest professors for the summer are Father Michael Barre of St. Patrick Seminary, Menlo Park, Calif., and Sister Francis Cabrini Benlein, a pastoral associate in charge of liturgy at a parish in Toledo.

For further information and/or registration write to Sister Mary Caroline Marchal, St. Meinrad School of Theology, St. Meinrad, IN 47577.

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today's
music

'Dancing Shoes' reminds us to seek healthy balance

by Charlie Martin

Nigel Olsson's "Dancin' Shoes" is soft and easy listening. Like the song's message, the sound mellows one's spirit into a world of romantic hopefulness.

Its message is clear. There are times when we need a break from our problems. And the lyrics speak of the frustration from trying to communicate our thoughts and feelings when "no one is really hearing a word." A certain lonely feeling settles over us and we feel left out of people's lives. This situation is possible when we are struggling to keep a relationship alive, attempting to change something about our job, in a difficult course at school. We can become frustrated when no one seems to understand our viewpoint. Our anxieties and pressures can be consuming, absorbing all our energies and leaving us feeling lost and empty.

Olsson's suggestion is to "put on your dancin' shoes." Our need to get away from routine is a healthy one, though it does not have to be found only in "dancin' shoes." For some, it may be in hiking shoes, discovering the sounds and silences of nature. For others, old work shoes take one away to tour the garden or into some house project. We need a sense of balance in life, and the type of "shoes" that fulfill this need can be as individual as the person who puts them on.



To attain this necessary sense of balance we must examine our interests, needs and dreams. This process leads to a knowledge of our priorities. If we allow one aspect of our lives to take all our time, we should reconsider and reflect on our life's direction.

How is such a single lifestyle affecting one's life as a whole? Would a balance of interests raise our level of happiness? Are we willing to accept responsibility for directing our lives, rather than permitting outside pressure to direct us?

PART OF THIS process includes recognizing our total responsibilities. Jobs and school deserve a sizeable portion of our energy. But we should also perceive the importance of responsibilities to ourselves, our friends and our God.

Life is not meant to be a circle that entraps us. We should not allow ourselves to be squeezed into a smaller and smaller person with less and less time to develop the type of person we want to become.

Perhaps the secrets for achieving a sense of life balance are experimentation and a willingness to change.

persons are rich in potentials.

If we locate all our energy in one part of our lives, we fail to understand or appreciate other aspects of ourselves. We cannot do everything. Our time and energy are too limited. However, a failure to explore various areas of interest leaves us less than the whole person God made us to be.

BALANCE OF life's demands is not a quality easily achieved. Sometimes we forget that we need time away from projects and tasks. We can become completely task orientated, especially when deadlines press upon us. The maturing individual feels and responds to this need for space away from pressures. Our

cornucopia

Experiencing the 'novel touch' of restaurant dining

by Alice Dailey

Eating out is no novelty anymore; what confronts you in restaurants, however, often carries a novel touch.

If a bacon, lettuce and tomato is ordered "strictly without mayonnaise," often rather than not, not only is the gooey stuff smeared throughout, but a touch of mustard has been added, too. If your mouth is set for a bowl of bean soup, an odorous little mess, called clam chowder, may show up. (Once, when a waitress was called about this, she shrugged. "We get to talkin' back in that kitchen and forget which soup pot we're dippin' into.")



A salad may turn out to be anything from half a head of lettuce, the size of half a football, to a few wisps of green. When corn is ordered, peas may put in appearance. Whole wheat bread; white; jelly with biscuits; catsup; steak well done; crimson.

Surprises vary. At a convention where a friend and I were volunteers, a quickie lunch was in order.

"TO SAVE TIME" I said, "how about the sandwich shop right here in the building?" She looked dubious. "It's pretty fancy; I'll bet it's expensive, too."

I waved airily. "My treat." After all, two

piddly little sandwiches?

After our order was placed, we waited so long to be served that the convention threatened to fold its tent and steal away. Whatever work may have been piling up on the kitchen crew, ours certainly didn't add to it. I mean, how long does it take to slap a piece of fat ham on a bun and throw five wrinkled potato chips alongside?

The check total was \$10.95. Stifling a gasp, I thought, Aha! They're surprising me by including the chair I'm sitting on, too. Don't know if it'll fit in my car. Consultation with the waitress revealed that had not been the case. "The sandwiches here is high," she said.

"Listen," my friend offered. "That's way too much. I'll pay for mine."

"Nothing doing" I tossed off nonchalantly. And determined not to appear chintzy, I left a 20% tip. This from a woman who refuses to pay 79 cents for a stalk of celery.

SOMETIMES THINGS take a different turn. You may get so much spaghetti you could start a new inner loop. Poultry dressing, which is not a favorite, is heaped high. Of course, that barely leaves room for dabs of the essentials.

Occasionally, long lost friends appear. They always come when you're tackling slippery noodles, or when strings of chicken are clinging quite openly to your dental work.

Probably the biggest novelty of all may await you at the crowded coat rack when the only coat left that looks like yours is three sizes too big.

DANCIN' SHOES
(Recorded by Nigel Olsson)

Too many long conversations/No one is hearing a word/Just trying to escape the frustration/Till the song in the night can be heard./Put on your dancin' shoes/Throw out those worn-out blues/Here's one to love and to chance/For a spin on that wheel of romance/Too slow to unriddle your problems/Too lonely for someone to care/Long lonely silence keeps haunting/Till a song in the night finds you there./With a face like an angel, she's waiting/She smiles and looks over at you/You've yearned for the situation/Now finally your dreams have come true./Put on your dancin' shoes/Sweep her away with you/Here's one to love and to share/Caught on that wheel/Caught on that wheel/Caught on that wheel of romance/Dance all night long/Dance all night long.

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Dining Guide

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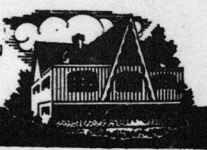
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television highlights

Program dramatizes plight of young mother battling cancer

The story of a young mother battling Hodgkin's disease—cancer of the lymph nodes—is the subject of "Walking Through the Fire," airing Tuesday, May 15, at 9-11 p.m. on CBS.

This may sound like another of those ersatz medical tear-jerkers. Instead, viewers will find it a crisp and compelling dramatization of the 1977 book by Laurel Lee which told of her seemingly hopeless struggle with this often terminal illness.

Mrs. Lee was seven months pregnant with her third child when she was told she would have to start immediate radiation treatments to save her life. She refused an abortion, bore a healthy child, and endured a lengthy series of debilitating treatments.

What sustained her was her Christian faith—the title comes from Isaiah 43:2 about the believer not being burned by the fire. Her husband was unable to cope with the pressures of her worsening condition, however, and left

her.

"Walking Through the Fire" is a picture of a strong woman who refuses to give in to her personal fears or physical pain. Bess Armstrong plays the role with quiet determination and engaging warmth.

As might be expected, the script was written by a woman, Sue Grafton, who focuses on the personal struggle rather than the medical ordeal. The result, directed by Robert Day, is unusually rewarding drama and recommended for family viewing.

May is "sweeps" time, and as the networks compete for higher ratings and greater profits, the viewer is being offered more than the usual number of quality programs. Among them, and one of the best of the season, is "Son-Rise: A Miracle of Love," airing Monday, May 14, at 9-11 p.m. on NBC.

The story is about a couple whose infant son is diagnosed

as autistic—withdrawn into his own private world, unable to relate to those around him. The doctors offer no hope of a cure but at once refer them to institutions where the boy would ultimately be "warehoused."

The parents refuse to accept this prognosis—especially after visiting a few of these institutions—and determine to find their own way of helping their son. After they have been working with him for 75 hours a week, he slowly begins to respond to his parents' love and acceptance, learns to talk and starts to develop as a normal child.

The dramatization, based on the real experience of Barry and Suzi Kaufman, makes credible a model couple, willing to make any sacrifice to help their child. The emotions here are genuine—the frustration in dealing with the medical experts, the joy of their son's first smile of recognition.

The situation of the home with a handicapped child is neither sentimentalized nor presented as depressing. One doesn't have to be a parent to be caught up in the mystery of the human psyche and the limits of medical knowledge.

Credit for this outstanding program should be shared by James Farentino and Kathryn Harrold for their warm portrayal of the parents; Stephen Kandel, who worked with the Kaufman's in adapting their book, "Son-Rise"; and director Glenn Jordan for bringing it so successfully to the screen.

If the demise of the CBS series on the arts "Camera Three" has left you searching for a replacement, sample the profile of sculptor George Segal on a special presentation of "Skyline," a local arts series produced by WNET-New York, airing nationally on Wednesday, May 16, at 10-11 p.m. on PBS.

Segal works with plaster, making casts of live models, which he then arranges into environments. Such pieces as "The Gas Station" or "The Butcher Shop" integrate the white and unpainted figures with real objects appropriate to the setting.

Showing Segal at work in his New Jersey studio and at the installation of a 20-year retrospective of his sculpture at the Walker Art Center in Minneapolis, the film examines his approach to art and how others see it.

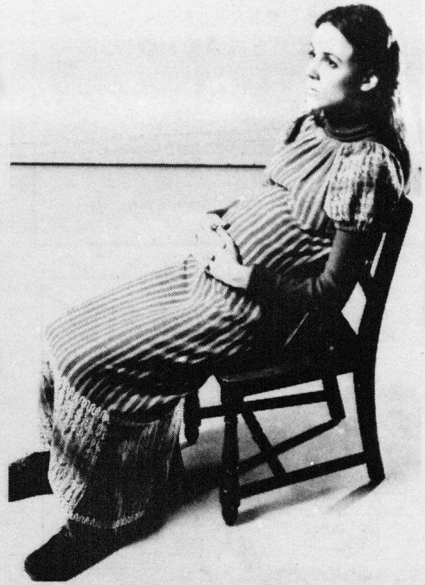
Of special interest is the sculpture Segal did for a Kent State University memorial to the four students killed during an anti-war demonstration. It depicts the dramatic moment as Abraham is about to kill Isaac—a work rejected by the university but the crowning

piece in the Segal retrospective at the Walker.

Sometimes a high-powered drama about a meaningful subject falls flat on its good intentions. That unfortunately is the case with "Strangers: The Story of a Mother and Daughter," airing Sunday, May 13, at 9-11 p.m. on CBS.

After more than 20 years of complete estrangement, Abigail (Gena Rowlands) returns to the home of her widowed mother, Lucy. There is much bitterness over past hurts and misunderstandings on both sides but eventually a reconciliation is effected.

With two strong actresses—Bette Davis and Gena Rowlands—playing against each other, the story begins with such rancor and nastiness that few viewers will be willing to stick around for the ultimate character transformation. It is a miscalculation that provokes unpleasantness and is a misuse of two fine actresses by director Milton Katselas.



BATTLE FOR LIFE—Bess Armstrong stars as a young mother battling Hodgkin's disease which also endangers the life of her unborn baby in "Walking Through the Fire." The dramatic new motion picture made for television will be broadcast May 15 on CBS. (NC photo)

broadcasting highlights

TELEVISION: Sunday, May 13 (CBS) "For Our Times"—A series of interviews on the subject of religion and the 21st century. The show was filmed primarily in London and Boston. It precedes a major international conference this summer sponsored by the Massachusetts Institute of Technology and the World Council of Churches.

Representing the three faith groups in the production of "For Our Times" are the Rev. Dave Pomeroy and Bill McClurken, National Council of Churches; Rabbi Alan Kaplan, New York Board of Rabbis; and Jesuit Father Patrick Sullivan and Richard Hirsch, U.S. Catholic Conference. (Please check local listings for time.)

RADIO: Sunday, May 13. "Guideline" (NBC) continues its series of interviews exploring the tenets, values and beliefs of three of the world's great religions, Islam, Judaism and Christianity. The guest is Rabbi Leon Klenicki, of the Anti-Defamation League of B'nai B'rith. Rabbi Klenicki

will discuss the Jewish understanding of Christianity from a historical as well as a contemporary perspective. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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tuned in

A snide remark inspires potpourri commentary

by James Breig

An old schoolmate of my wife recently paid a visit to our home. Although she knew me vaguely, she had little idea of what I do for a living. Eventually, the conversation drifted around to that topic.

My wife and I explained my towering achievements in journalism and writing, including this TV column. We listed the titles of some booklets I have written and even showed her some articles from magazines that just happened to be lying around (in the same sense that a new mom "just happens" to be carrying photos of junior).

When we had finished, the visitor smiled the same sort of smile one gives after listening to a foreigner rattle on in broken English. It was ap-

parent that nothing had penetrated. At least, I hope nothing did because she then said, "But have you ever written anything worth reading?"

Had there been a revolver handy, my wife's school would be shy one alumna. To this woman, that which is "worth reading" was limited to pulp novels and recipes in supermarket magazines, not books on religion or columns of criticism.

HER COMMENT dovetails with another question I have been asked: "Is it hard to come up with something to write about every week?"

The answer is no. It is easy. Therein lies the problem. There is so much to write about, one must select from a galaxy of topics and ideas. My

selection, I thought until that woman invaded my home, was based on what was most worthy that week. As a result, many things get shunted to the side.

All of this is my lengthy way of introducing a potpourri column in which I can catch up. (It is also my way of obtaining retribution for that snide comment in my living room.)

Potpourri, part one: Deaf and hard-of-hearing people around the country will find TV as interesting as everyone else, thanks to the efforts of two networks—ABC and NBC.

Beginning early next year, those networks will begin (and PBS will expand) captioning programs. Up to 20 hours a week will be captioned.

On the ordinary set, the captions will be invisible, but hearing-impaired viewers can purchase a gadget to add to their TV which will make the captions appear. CBS has announced it will not participate, feeling the technology will be outdated soon and preferring to wait for later advances.

PP 2: Next fall, CBS (see, they're not all bad) will add three new series for children to its daytime and weekend schedules.

"The CBS Library" will dramatize popular contemporary books. "CBS Afternoon Playhouse" will present mini-series, such as "Joey and Redhawk," shown last December. "The Kids on the Block," using puppets, will be directed especially to handicapped youngsters to aid them in relating to the "normal" world.

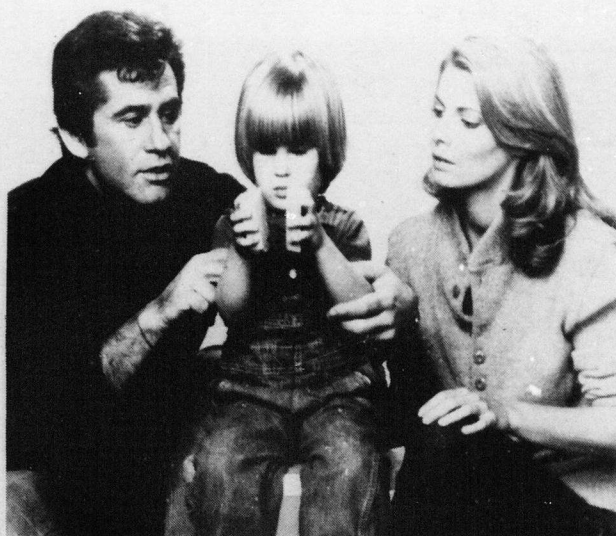
PP 3: "The Body Human" has been an interesting series of occasional programs on CBS (there now, don't you like them more than you did after reading part one?).

USING sophisticated medical techniques and photographic breakthroughs, this series has delved into prenatal life and the brain. On May 21, its topic will be "The Sexes."

The format used by "The Body Human" is to focus on real-life cases and this episode will feature a woman with blocked Fallopian tubes who wants to become pregnant, a child who is born anatomically wrong for its genes, a man who seeks to reverse his vasectomy and a woman with a pituitary tumor.

Like NBC's short-lived "Lifeline," this series wanders into ethical and moral issues without confronting them. Its technology is amazing, but its stance is neutral. Approach it with that in mind.

PP 4: An early invitation both to those who saw it and who missed it last time out: ABC



MAKING CONTACT—Raun Kaufman played by Michael Adams shows signs of making contact with the real world as he is watched by his parents played by James Farentino and Kathryn Harrold in the fact-based drama, "Son-Rise: A Miracle of Love," an NBC Theater special May 14. (NC photo)

will rerun "Who Are the DeBolt and Where Did They Get 19 Kids" on June 10. Hosted by Henry Winkler, this Oscar-winning documentary deals with a family made up of a couple and their 19 adopted children, all but five of whom are handicapped.

PP 5: The U.S. Civil Rights Commission has asked the Federal Communications Commission to look into TV's negative stereotypes of women and minorities.

STUDIES have shown that minorities, other than blacks, remain unrepresented in TV drama and that women are demeaned through "jiggly" programming, ignored entirely or relegated to helper roles while the man is the star. Pay attention tonight to the shows you watch and see if you agree.

If I showed this column to that woman, do you think she'd still ask that impertinent question?

tv programs of note

Sunday, May 13, 8-9 p.m. (PBS) **"Four Alone: The Older Woman in America."** In this Mother's Day special, "Over Easy" takes a sensitive look at the lives of four women who are successfully coping with the challenges of growing older alone.

Tuesday, May 15, 8-9 p.m. (NBC) **"Greatest Heroes of the Bible."** Ron Palillo stars as Hevak, the architect of the infamous tower of Babel ordered built by the vain demagogue, Amathar (Vince Edwards).

Tuesday, May 15, 9-10:30 p.m. (PBS) **"From China to Us."** Precision acrobatics, virtuosic musicians, mime and vivid costumery are to be seen in this colorful extravaganza from the Performing Arts Company of the People's Republic of China.

Wednesday, May 16, 8-9 p.m. (CBS) **"The Muppets Go Hollywood."** Miss Piggy, Bert, Cookie Monster and the rest of the Muppet gang have their own all-star variety special with guests such as Dick Van Dyke and Rita Moreno.

Wednesday, May 16, 9-11 p.m. (CBS) **"You Can't Take It With You."** The 1936 Pulitzer Prize-winning Kaufman and Hart screwball comedy about a slightly daft family who live exactly as they please stars Jean Stapleton and Art Carney.

Thursday, May 17, 10-10:30 p.m. (PBS) **"Gravity Is My Enemy."** This inspiring profile of a quadriplegic California artist won last year's Academy Award for Best Short Documentary film.

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'Hurricane': unbearable commercial schmaltz

by James W. Arnold

Jason Robards has a lot of hopeless lines in "Hurricane," but the worst is when he as a Navy captain and a party of armed sailors are sloshing ashore in water up to their chests with the wind howling at 200 miles per hour and waves washing over them like sea turtles. "Keep your weapons dry," he orders.

Spoken, of course, like a typically mad military officer, which is what the long-suffering Robards plays in this \$22 million remake of the 1937 South Seas epic that put Dorothy Lamour in her famous sarong almost forever.

His daughter (Mia Farrow) who is old enough to know better has fallen in love and/or lust with an uppity young Samoan chieftain, and Robards has taken his men into the teeth of the biggest wind Hollywood special effects people can manufacture to put an end to it.

All this has little to do with the old Nordhoff-Hall novel or the fairly faithful movie that blew Ms. Lamour and Jon Hall to a minor sort of stardom. About all the films have in common is the storm, which was created in both movies by the same guy (veteran effects specialist Glen Robinson). How many people get a chance to improve on their original hurricane? In any case, the radical change is hardly sacrilegious.

Although the original was directed by John Ford, it was so forgettable that there isn't a

line about it in any of the standard works on Ford's magnificent career.

The new, updated plot puts the American Navy (instead of the French) in charge of the island, circa 1925, and allows heavy emphasis on U.S./white arrogance and paternalism toward the local noble savages. (At least, they're usually noble: they engage in a few sensuous dances and obscene pagan rites to maintain interest).

INSTEAD OF a romance and scheduled for demolition by ruthless medical man Burt Lancaster. Silly and violent schlock. *Not recommended.*



ripping but inexpressive chief (Dayton Ka'ne). Violation of the racial taboo apparently angers the local deities into making big wind - and - water magic—a spectacle that engulfs the last 25 minutes of the movie and is clearly the whole point of the enterprise.

Let's face it: the storm effects are frighteningly awesome and loud. You need not only a wetsuit but ear-protectors to safely attend. But the script by Lorenzo Semple is even worse than what he did to "King Kong." It's a typical disaster movie setup. The characters and their problems are so stereotyped and/or incredible that by the time the storm arrives you root for the water.

Robards is a Queeg-like lunatic without a shred of warmth or compassion, much less common sense. The skinny Ms. Farrow is too old for Ka'ne, who looks about 19, although the difference could have been exploited by an intelligent screenplay.

Instead we get the usual tropical-movie chemistry: nervous stares during the sweaty native dances, long sunset walks on the reef, swimming, playing keepaway with shells, romping through the sand and palm-fronds, while the soundtrack labors away on a pretty score by the late Nino Rota. It's like an Eastern Airlines commercial. We see these people in love, but we don't understand why they risk all for each other.

ALSO ABANDONED on this atoll of a movie (shot in Bora Bora—an omen) are a flock of standard characters, including the dumb-friendly lieutenant Farrow should logically love (Timothy Bottoms), a sadistic racist sergeant (James Keach), the intelligent liberal doctor (Max Von Sydow), and the Irish priest-missionary (Trevor Howard) who sings "Galway Bay."

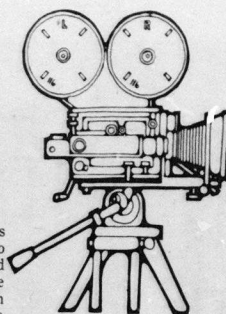
The priest must've been invented by someone who hated giving money for the pagan babies. At the height of the storm, with the walls

crashing all around him, he is standing in the pulpit trying to read a sermon to the assembled terrified masses, and as the tidal waves rush in to quash them all, he holds up a chalice as a last defense. (The movie needed a church adviser as well as a storm adviser).

The director more or less in charge is the unfortunate Swede, Jan Troell, who is a genius when he writes and edits his own work ("The Emigrants," "The New Land") but has a heavy hand with commercial schmaltz. The director was supposed to have been Roman Polanski, who deserved it but escaped.

The hurricane in "Hurricane" may be a big psychological help in the coming hot summer months, but the rest is unbearable.

The best thing is a bunch of native musicians who play a Dixieland version of "Alexander's Ragtime Band" as the whites are being carried onto the chief's island. They should've gotten more time. "Hurricane" is the kind of rain you won't want to sing in. *NCOMP Rating: B—morally objectionable in part for all.*



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 untrained against wrong interpretations and false conclusions);

B, 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 was necessary.)

Invasion of the Body Snatchers B

(Contains graphic instances of blood and gore and some gratuitous nudity)

A Little Romance A-2

Manhattan A-4

The Promise A-3

Superman A-2

Take Down A-2

Wifemistress C

(Contains simplistic anti-Catholicism and frequent nudity)

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