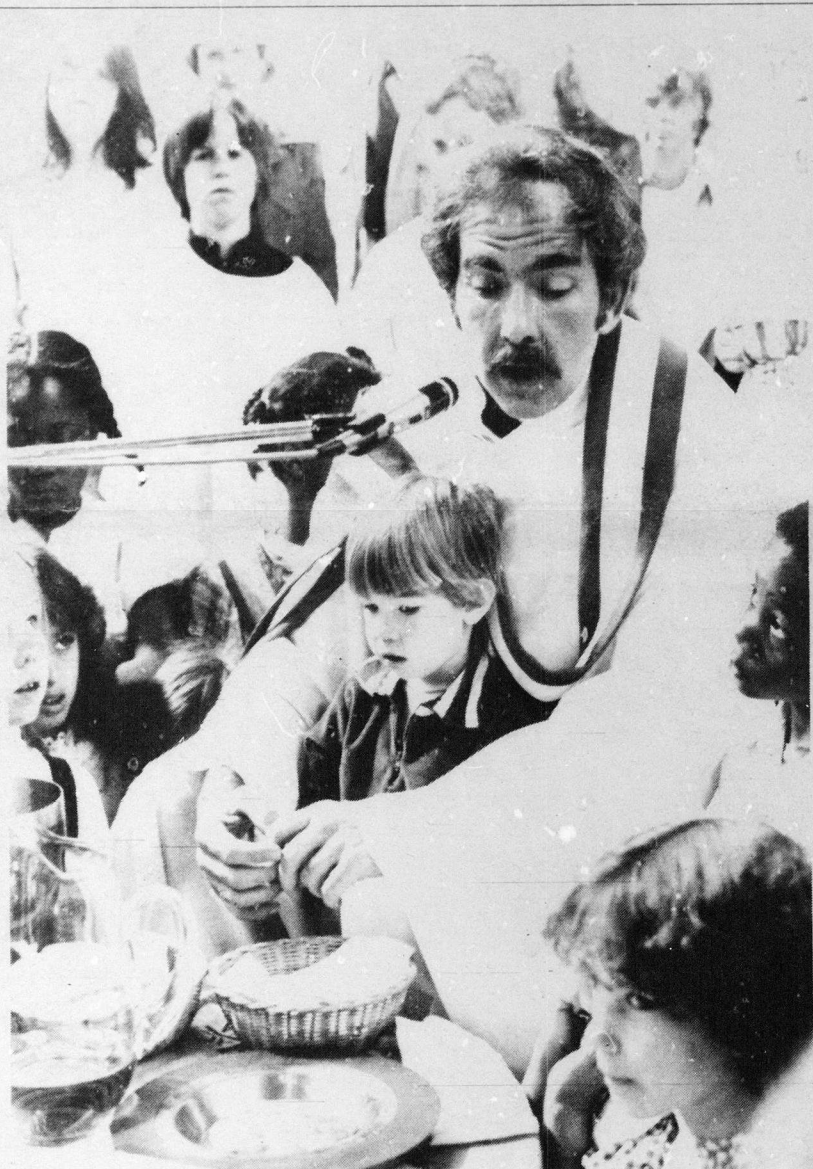


THE CRITERION

Vol. XVIII, No. 33

Indianapolis, Indiana

May 25, 1979



CHILDREN OF THE LORD—Two-and-one-half-year-old Paul Rollheiser sits on the lap of Father Nick Rashford of Rockhurst College in Kansas City, Mo., during the Consecration at a special children's liturgy at St. Francis Xavier Church in Kansas City. About 30 children, ages

2 to 10, joined in the celebration. In his homily, Father Rashford uses his puppet friends, "Snoopy," "Woodstock" and "Charlie the Tuna" to illustrate the Gospel message. (NC photo by Koleen Kolenc)

looking inside this week

Sunday, May 27 is
World Communications Day
and the first annual
Catholic Communication
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Catholic Communication Campaign

Dear Brothers and Sisters in Christ:

Jesus commanded the Apostles and their successors to "teach all nations," to be the "light of the world," and to announce the Good News in all places at all times. The Apostles used what means of social communication were available in their time. Pope John Paul I has said that if St. Paul were alive today he would be a television broadcaster. It is necessary that the same message be carried by means of social communication that are available today.

The modern mass communications media offer new ways of confronting people with the message of the Gospel, of allowing Christians when they are far away to share in sacred rites and worship and in various Church functions, and to assist the Church in making the teaching of Christianity more interesting and effective.

In an attempt to fulfill the Decree on Social Communication approved by the Second Vatican Council, the Bishops of the United States earlier this year approved a new national Catholic Communication Campaign Collection to be taken up in all the churches in the nation. The date for this special collection in the Archdiocese of Indianapolis is Sunday, May 27, 1979.

The Bishops have stated that communications are a central reality in the lives of men today, and must therefore receive a corresponding degree of serious attention in the staffing, financing and use of Church communication operations.

Your support of the Communication Collection will provide funds for use in the development of national programs through the U. S. Catholic Conference and will provide funding for our Archdiocesan Catholic communications operation and development. Please be generous in your support of this Campaign.

Francis R. Tuohy

Reverend Francis R. Tuohy
Archdiocesan Administrator

May 14, 1979



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Collection slated for May 27

Ninety-two Catholic dioceses will mark World Communications Day—May 27—by holding the first U.S. communications collection.

The collection is designed to raise funds to improve church use of the communications media.

The collection also includes an education program designed to teach Catholics how to relate to—and influence—the media, especially television.

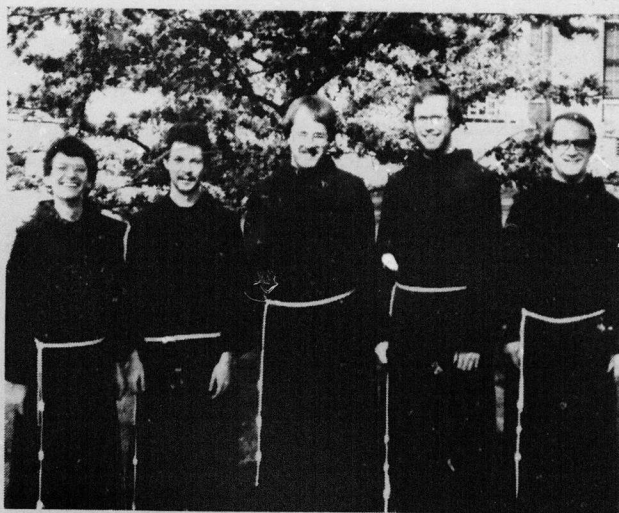
The theme of this year's World Communications Day is "Social Communications—Protecting the Child and Promoting His Best Interests in the Family and in Society."

The U.S. bishops hope to raise about \$7 million in the collection. Half of the money raised will be used locally in the dioceses and half will be used at the national level.

The Archdiocese of Chicago, which held its communications collection April 28-29, reports that while funds are still coming in, the total will be less than what it had hoped for, but good for a "first" collection.

The U.S. Catholic Conference's Communication Committee will recommend ways to spend the national share at a meeting this June. The recommendations will be discussed by the bishops at their general meeting in November and voted on along with other USCC spending proposals.

Of the 170 U.S. dioceses, 92 will hold the collection on May 27, 34 have set other dates, 25 have said they will not hold the collection and the rest are still considering the matter.



SMILING FRIARS—Making their first profession as Franciscan friars of the Province of St. John the Baptist, Cincinnati, on Saturday, June 2, at 1 p.m. at Oldenburg are (left to right) Gerald Grantner, Louis Canter, Allan Lavery, Roger Bosse and Bill Spod. They are the first Franciscans to study at the two year Holy Family Novitiate at Oldenburg which will close at the end of this academic year. They will make their promises of poverty, chastity and obedience to Father Norman Perry, vicar of the Cincinnati Franciscans. (Franciscan photo)



YOU ARE PRIESTS FOREVER—Bishop Francis Shea, Evansville, poses proudly with the four newly-ordained priests of the Indianapolis Archdiocese after ceremonies held last weekend. Bishop Shea graciously ordained the men in the absence of an Ordinary in the Indianapolis Archdiocese. They are (left to right) Fathers James Lasher, Ralph Scheidler, Paul Shikany and John Brandon. (Photo by Eric Greulich)



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Uganda, Rhodesia, South Africa afflicted with turmoil

Religious leaders concerned about African violence

by Agostino Bono
NC News Service

The violence marking independence struggles in various African states is drawing concern from religious leaders inside and outside the continent.

Key issues involve political violence, orderly transfer of power from minority white governments to majority black governments, the strict racial segregation policy of apartheid, safety for refugees fleeing the fighting and the killing of missionaries.

Pope John Paul II has pleaded for peace in Uganda where fighting continues after a bloody overthrow of dictator Idi Amin. In the United States and Britain church leaders are urging pressures against Rhodesia and South Africa, saying these governments are not sincere in their plans to establish black majority rule. In Namibia, many Christian leaders are asking for internationally supervised elections as the way to achieve independence for the South African-administered territory.

The common thread of these situations is the increased use of violence by governments and their opponents which often spreads into neighboring countries.

—**UGANDA:** At least four Catholic missionaries have been killed by troops loyal to the deposed Amin. Anti-Amin forces, aided by troops from neighboring Tanzania, control most of the country and established a provisional government. However, Amin supporters still control sections in the northeastern and eastern parts of the country which at the time of the fighting contained about 350 Catholic missionaries. The four missionaries known killed were members of the Combonian Fathers, an Italian order headquartered in Rome. Over 100 missionaries safely crossed the border into neighboring countries, but information is scarce on many of the others.

Many refugees have fled the fighting with about 40,000 Ugandans currently in neighboring Kenya receiving aid from religious and international agencies.

"May God grant to Uganda and all Africa better days, so hoped for integral development of those peoples may be realized in peace and brotherhood," said Pope John Paul on May 13.

From Uganda "sad news continues to come of losses of so many lives, among which those of several missionaries cut down by the violence of hatred while they were fulfilling their mission as workers of the Gospel and servants of their brothers," added the pontiff.

—**RHODESIA:** Elections held in mid-April aimed at installing a black-led government have been criticized by church leaders in the United States and Britain as not being free and fair. Many church people want their governments to continue the economic and political sanctions as political pressure increases for the sanctions to be lifted.

Critics of the Rhodesian elections say black voters were intimidated by government troops and private armies of various candidates to vote. Voters were also intimidated not to vote by guerrillas of the Patriotic Front composed of the two black liberation movements fighting a guerrilla war against the government. The Patriotic Front was excluded from presenting candidates in the election.

The election plan was formulated by the white-controlled government of former Prime Minister Ian Smith. It gives whites disproportionate representation and control of key institutions such as the security forces and the judiciary, say critics.

Instead of reducing the fighting, the plan only escalated violence because of its inadequacies, said Father Rollins Lambert, adviser on African affairs for the U.S. Catholic Conference.

Since the election plan was signed March 3, 1979, "more than 6,000 people have died, compared with some 7,000 during the

preceding five years of the war," said Father Lambert. He spoke May 16 before the House Foreign Affairs Committee's subcommittee on Africa and asked that sanctions be maintained.

Other religious groups in the United States favoring a continuation of sanctions include the Justice and Peace Office of the Maryknoll Fathers, the Office for Church in Society of the United Church of Christ and the Mennonite Central Committee.

In England, several church leaders have complained that sanctions have not been strictly enforced, allowing strategic raw materials and weapons to enter Rhodesia, thus increasing the fighting.

Many Christians feel a "deep sense of outrage and a deep sense of shame" over the failure to make sanctions against Rhodesia effective, said the Rev. Harry Morgan, general secretary of the British Council of Churches. Mr. Morgan was critical of the past actions of Shell Oil Company, saying it has continued to supply oil to Rhodesia since sanctions were applied by England in 1965.

"It seems to me clear that the inefficacy of sanctions has ensured the continuation and escalation of the conflict in Rhodesia," said Auxiliary Bishop David Konstant of Westminster, England.

Many church leaders, including members of the Rhodesian Catholic Justice and Peace Commission, say valid elections can only be held after agreement has been reached by all parties, including the Patriotic Front.

The guerrilla war has caused the flight of about 200,000 black refugees into neighboring countries in the past few years. About half are in refugee camps in Mozambique. But as fighting escalates, the war is following the refugees. Because guerrillas attack Rhodesia from bases in Mozambique, Rhodesian hot pursuit includes attacks on refugee camps. Rhodesia says the refugees are harboring guerrillas, but Mozambique says the refugee camps are not being used by guerrillas.

Although the Vatican has made no public statements about the political situation, informed Vatican sources say Pope John Paul II is deeply concerned about Rhodesia. Rhodesian Catholic leaders made several visits before the elections to discuss the situation with Vatican officials.

The Vatican has privately expressed its concern to several governments, said the sources, but has not yet offered to become

directly involved in seeking an end to the fighting.

—**SOUTH AFRICA:** Church-state tensions are in "a state of armed neutrality," according to Auxiliary Bishop Stephen Naidoo of Cape Town, South Africa. The key issue is apartheid, the strict policy of racial segregation enforced by the white government. Many Christian leaders say unless apartheid is ended, there will be a revolutionary explosion. Racial violence has become almost commonplace in the past few years, especially in the black townships surrounding the large cities.

Many Catholic leaders see the church's role as that of a moral force favoring long-term progress rather than as a political force. Part of this is due to the fear that the government might interfere with church work if it becomes too critical of the state.

This is causing the church to stay away from too close an identification with black political movements. In Soweto, a black township outside Johannesburg, Catholic officials banned the use of Regina Mundi Church for non-religious activities. The church was a popular meeting place for black organizations, including politically militant ones.

Msgr. Anthony Kelly, Johannesburg vicar general, said although social conditions in Soweto are appalling, the church is not in a position to identify with calls for liberation. In Soweto, churches have a one-year lease on their grounds. If the church is used by radical groups, it runs the risk of losing its lease.

Another weapon held by the government is its ability to "ban" people. Being banned means a person cannot make public statements, is restricted to the city where he lives, must obey a 6 p.m. to 6 a.m. curfew and cannot meet with more than one person at a time. A banned person becomes a virtual exile in his own country. Currently, one Catholic priest is banned.

—**NAMIBIA:** The best way for achieving independence is the key issue in Namibia (South West Africa), a United Nations trust territory under South African administration. Complicating the issue is guerrilla warfare between South African troops and the South West African People's Organization (SWAPO), a black liberation movement.

Many Christian leaders favor U.N. supervised elections and opposed unilateral elec-

tions held last December by South Africa, saying the conditions were not conducive to black majority rule. The elections for a national assembly were won by a pro-South African, white-controlled political party.

Currently, the U.N. and South Africa are unable to agree on an election plan and South Africa has decided to install the national assembly. A key issue is the role of SWAPO in the election.

Bishop Rudolph Koppmann, apostolic vicar of Windhoek, is openly pessimistic about chances for peace and says plans for internationally supervised elections are dead. He was a critic of the December elections.

The bishop blames South Africa and SWAPO for causing the impasse and predicts "more terrorism all over the country." The church is for social change but against violence, he added.

Pro-government critics call the bishop a communist because of his involvement in social issues. The bishop says the charges are "rubbish."

"If others believe that helping the poor and disadvantaged is communism, let them think so," he said.

Bishop Koppmann opposes the current U.N. election plan because it would allow SWAPO to operate military bases inside Namibia.

SWAPO now conducts its guerrilla attacks from bases in neighboring Angola and Zambia.



LINING IT UP—Mrs. Sal (Jo) Murcia, chairman of the New Neighbors Golf League of northside Indianapolis, couldn't participate in the league's weekly golf outing on a recent Tuesday morning at the William S. Sahm municipal links because she was not able to get a baby sitter for five-months-old Sally. Instead of staying home and doing the housework, Mrs. Murcia took Sally to the golf course, put her in the handy back pack and proceeded to practice her putting. The Murcias are members of Christ the King parish, Indianapolis. (Photo by Fred W. Fries)

Study of Mass undertaken by bishops' liturgy committee

WASHINGTON—A three-year study on the structural elements of the Ordo Missae—the Order of Mass—will be undertaken by the U.S. bishops' Committee on the Liturgy, it was announced by Archbishop Rembert Weakland, of Milwaukee, committee chairman.

The national study will not have any immediate effect on current practice in this country. The findings will be presented to the National Conference of Catholic Bishops and the Vatican when the work is completed in 1982.

A number of bishops, priests and others have asked the committee to restudy the structural elements within the present rite of the Eucharist. Rather than considering possible changes in piecemeal fashion, the committee decided that a study should be made to evaluate the present elements in the light of 10 years experience since Pope Paul VI approved the new Order of the Mass in the apostolic constitution "Missale Romanum" in 1969.

Divine Word Father Thomas A. Krosnicki, executive director of the secretariat of the Committee on the Liturgy, said the study will

be done with the cooperation of diocesan liturgical commissions.

He cited several examples of possible structural changes which have been suggested for the Order of the Mass.

Some people have recommended that the sign of peace should be at the beginning of Mass, others suggested it should be after the readings, while still others favored the time of the homily. Also, Father Krosnicki said, some people have suggested that the Gloria might be placed at the beginning of Mass to serve as an entrance hymn, some think there should be three readings instead of two, and others have raised questions about such matters as whether the responsorial psalm should be used when not sung.

Father Krosnicki noted that the examples are illustrative, and that there is no intention to prejudice the outcome of the study. Any changes in the Order of Mass which might be suggested after the completion of the study must first be presented to the National Conference of Catholic Bishops and to the Vatican for approval.

living the questions

The church needs to tap the potential of the media

by Father Thomas C. Widner

Sunday, May 27, will see the first national collection for the Catholic Communication Campaign taken up in all parishes in the Archdiocese. The past two weeks we have tried to describe for you something of the work of the Communications Apostolate in the Archdiocese of Indianapolis. What does the national collection envision and how does our Archdiocese fit into that vision?



The campaign comes long after the initial request for one. In 1963 the Second Vatican Council called for a collection taken up in all dioceses in the world to support the Church's use of media to spread the Gospel. In 1971 Pope Paul VI called for a World Communications Day each year to organize the collection of funds recommended by the Council. In 1974 the American bishops approved such an idea for this country. It was not until September, 1978, however, that the bishops called for the national collection.

Against much opposition regarding another national collection, the campaign is under way. Not all American dioceses plan to hold the collection. Six of the seven dioceses in the state of Michigan, for example, will not hold the collection. Many are waiting a year until the campaign is better organized. There have been no goals set for the use of the funds on a national level.

In the Archdiocese of Indianapolis, however, the funds have very specifically been designated. Fifty percent of the funds collected in the Archdiocese will be kept locally. Seventy percent of that 50% will be used to fund that portion of the budget of the Catholic Communication Center which until now has been obtained through voluntary contributions. So it is vital that sufficient funds be collected to continue the work of the Center which promotes, among other things, the television Mass in the Indianapolis area. Sufficient funding could enable the Center to expand its work throughout the Archdiocese.

Of the remaining 30%, half will go to the Communications Center for special projects and half will go to *The Criterion* for special projects.

THE INVOLVEMENT OF THE Catholic press in the collection has been rather controversial. Originally, the Catholic Press Association, which represents most Catholic newspapers and periodicals, opposed the collection as a source of funding for the Catholic press on the grounds that it would undermine traditional means of support for it. Opposition was dropped once this was clarified.

As far as *The Criterion* is concerned, the amount to be derived from the collection cannot be used for operating expenses but must be used for special projects which would enable the paper to better serve its readership, e.g., internship programs, new equipment, etc. We have determined that the money will be used to fund such new equipment, specifically, to assist us in setting up in part a computerized bookkeeping and billing system.

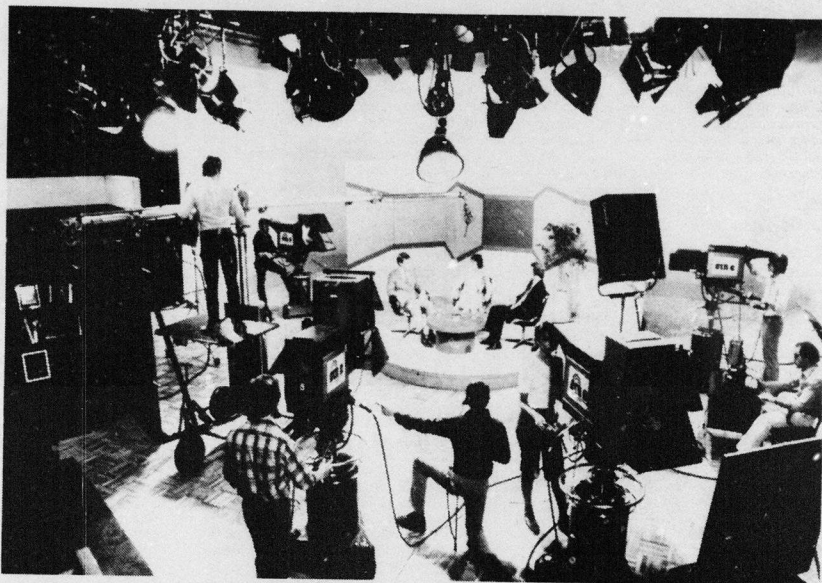
What will happen to the national funds? That has not yet been determined. The bishops held hearings in four places in

the United States earlier this spring in order to determine recommendations as to the use of the funding. At their fall meeting, they will decide how the national funds will be used.

This collection could be one of the most important things the Church is doing. The use of the media is vastly underrated by the hierarchy. As one network official described it, "The public is morally influenced far more through one episode of 'Laverne and Shirley' than through all the Sunday sermons preached in all the churches in this country on one day." It is about time the Church has decided to learn what the media is all about.

Liturgy and the NCD

A priest of the diocese called our office the other day with a suggestion for a comment. He had just opened his Chancery mailing (a bi-weekly packet of material from various diocesan agencies) and was infuriated by the remarks made in *Liturgy Forum* (the newsletter of the Office of Worship) regarding the recommendations made by members of the liturgical commissions from the eleven dioceses of Indiana and Illinois concerning the **National Catechetical Directory**. The liturgists made the recommendations at (See **QUESTIONS** on page 5)



THE CHURCH AND TELEVISION—Studio crews (above photo) record an educational program at Catholic Television Network/Chicago. Programs are selected by teachers of the Archdiocese of Chicago for classroom use. The facility is one of seven in the nation that transmit programs to diocesan schools, parishes, hospitals and other institutions. Some programs can be received in homes via cable TV. In the photo below, Bishop Joseph H. Hodges of Wheeling-Charleston, W. Va., and Father Victor Seidel tape an interview for Father Seidel's "Time Out" radio program which is broadcast in 18

states and parts of Canada. Bishop Hodges recently appointed the priest as director of communications for the 24,000 square mile diocese. Bishop Hodges uses a variety of media to reach his people and has long considered himself 'a missionary bishop in a missionary diocese,' since only 5% of the state's population is Catholic and more than 50% is unchurched. Both photos indicate what funding through the national Catholic Communication Campaign collection on May 27 can do.



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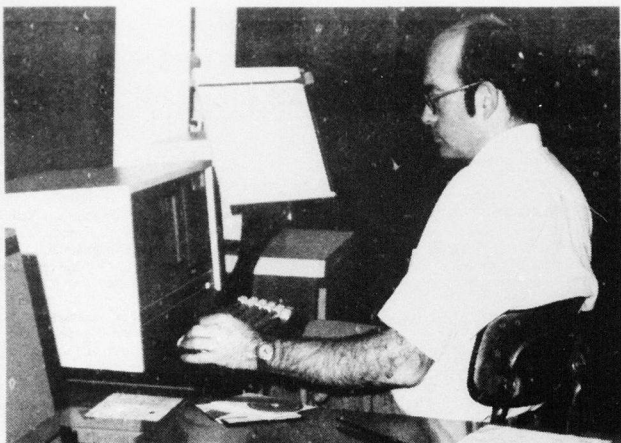
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reporter's view

Questions (from 4)

their spring regional meeting.

The recommendations are cited as "cautions." They will be presented to the national liturgical meeting in the fall. The cautions are threefold:

1. "Quotations from the NCD should not be taken out of context and used as a vehicle to set a uniform national policy regarding pastoral celebrations of the sacraments."

2. "The NCD can be a powerful influence for the formation of pastoral judgment but ought not be considered a substitute for that judgment; nor should the NCD be interpreted as dictating a uniform time, procedure, meaning and sequence of the sacraments."

3. "The NCD should not be used as a syllabus for preaching at Sunday celebrations of the Eucharist."

A cursory study of the NCD reveals the following:

The preface of the directory contains a section titled 'Authority.' It states that the NCD is "an official statement of the National Conference of Catholic Bishops of the United States and has been reviewed and approved by the Sacred Congregation for the Clergy" at the Vatican. It stresses that "not all parts of this document are of equal importance. The teaching of the Church in regard to revelation and the Christian message is to be held by all; the norms or criteria identified in article 47 pertaining to all catechesis must be observed. The other portions of the NCD are also important, but the treatment of such matters as stages of human development, methodology, catechetical roles and training, organization and structures, resources, etc. is subject to change in light of new knowledge or different circumstances."

ARTICLE 47 in the document discusses the 'Norms of catechesis.' These norms or criteria are basic, e.g., that our teaching is centered in the Trinity and in Christ, that it emphasizes the mystery of God and the plan of Salvation, that Christ is the center of the message of God, that it presents the Christian message in its entirety, that it recognizes a hierarchy of truths, etc.

The same paragraphs under the title 'Authority' explain that the document will be

reviewed periodically for updating and improvement.

I do not find the document to be as rigid as the liturgists fear it might be nor do I find it as flexible as the priest seemed to think some were making it. The NCD seems to rely on the best information available today, on the best-informed catechetics available today. It does not appear to attempt to set a uniform anything and at the same time does not seem to move the Church into any really significantly innovative direction.

AT THE TIME the document was being studied in this Archdiocese, I recall wondering why it had been written in the first place. It seemed to do neither—it did not dogmatize nor did it throw open the doors and windows. Where it does pronounce judgement, the document pronounces it on the basis of what is already accepted Church teaching.

With regard to baptism, for example, the NCD quotes the Roman Ritual which states that baptism should occur within a few weeks after birth. The NCD does not add anything to this statement which is any more helpful to the pastor or educator than what he already has available to him. The NCD is rather a compendium of what is already the practice and belief of the Church and specifically the Church in the United States.

The concern of the priest who called me was what he regarded as the undermining of the bishops' teaching by liturgists. It is easy to understand why he felt this way.

Visible signs of Church unity are not easy to see nowadays, i.e., the kinds of signs we were once used to in which everyone did the same thing. Nevertheless, it is a mistake, I think, for liturgists to caution us even before the NCD has become widely available. Quite honestly, the NCD seems as appropriate a vehicle for outlining a set of Sunday sermons as anything. It is unlikely that the bishops will set any national policies as a result of the NCD and though some pastoral judgment may be made on the basis of the NCD, I think that would give it a much sounder basis than some pastoral judgement has in some cases.

Clamor for military draft reaction to 'age of limits'?

by Peter Feuerherd

"Oil" seems to be the media catchword for the 1970's. The newspapers and the television seem to take great joy chronicling the upward surge in the price of gasoline. In fact, the first American gas station to charge over \$1.00 a gallon (in Hawaii) got the full treatment, with pictures of the owner beaming with pride beside his sign beckoning passing motorists to make history.

A little perspective is needed on this topic. It is wise to note that American gasoline prices, as compared with the rest of the world, are ridiculously cheap. In Buffalo, N.Y., last summer gasoline was priced at 65 cents per gallon; less than a mile away, on the Canadian side of the border, gasoline was selling at 95 cents a gallon.

Motorists in Paris are currently paying \$2.25 per gallon. If we feel bad about this trend, most of the rest of the world have already joined us in feeling miserable a long time ago.

This isn't much solace when soon you will be paying a \$1.00 a gallon while your hands get greasy at the self-service pump. The fact is, however, that the age of a cheap and plentiful supply of natural resources has passed.



THE FACT THAT we are beginning to realize an "age of limits" is disconcerting to most of us. This is especially true where foreign policy decisions are concerned.

It is annoying to most Americans that the oil-producing states can make decisions that have such a strong impact on our lifestyle. The Iranian revolution, for example, would have been just another social upheaval in some faraway land if its results had not caused gasoline prices to skyrocket a few weeks after Khomeini's victory.

This, coupled with the continued rise of OPEC prices, has given Americans the idea that we have been "kicked around."

Whether we have been "kicked around" or not, it is clear that we are not in the driver's seat anymore.

This realization has caused a reaction which is a belief that the only way to deal with our problems is through increased military strength. This atmosphere has carried with it recent attempts in Congress to reinstitute the military draft. Not a great deal of protest has been heard about this.

HISTORICALLY, any institution of a draft has meant a preparation for war. The April 24 issue of *Esquire Magazine* contains an article by Richard Reeves which explains that the media, the Congress and the military are pushing a "get tough" line to rouse the nation into battle over the "vital interest" of oil supply.

A recent *National Catholic Reporter* article on the proposed reinstatement of the draft was headlined: "Should we go to war in the Middle East to fuel our Winnebagoes?" It all sounds frightening.

Any war that is designed to guarantee a free flow of oil, even in its most liberal interpretations, could never be justified by the "just war theory" that has traditionally guided Catholic judgments on such matters. The end of fueling our automobiles and our industries would be far out of proportion to the means needed to achieve it in the case of modern war.

THERE IS FAR too much glib talk, particularly from prominent politicians, for the need for more and more militarization. The world is a far too dangerous and complex place for war to be ever considered again; the problem is that all the signs indicate that such talk is being taken very seriously.

The great mass of middle-class youth in this country still have the time and money to dance away the weekends at the local discotheque; none of us are going hungry or being pressed into uniform to fight on some distant shore.

This has its advantages. The disadvantage is that my generation really has no giant challenge facing us that could be a unifying force. I just hope that this unifying force will not be an anxiety about military conscription, reminiscent of the 1960's. If it is, the lessons of Vietnam have already been lost.

washington newsletter

Health care debate obscured by presidential politics

by Jim Castelli

Most discussion of national health insurance lately has been dominated by the possible rivalry of President Carter and Sen. Edward Kennedy (D-Mass.) for the 1980 Democratic presidential nomination; this sometimes obscures broader questions of the need for such a program and the current political climate in Congress.

Presidential politics also obscures the fact that the Kennedy-Carter debate on national health insurance is a vivid example of the way people with the same goal can disagree on political tactics.

Carter and Kennedy both favor a universal, comprehensive national health insurance system with health care reforms; they even both agree that such a plan must be phased in over several years to be successful.

But Kennedy, and most church groups,



argue that the entire program, with a phase-in schedule, should be spelled out in one comprehensive bill.

Kennedy believes a national health plan will only be affordable if reforms and cost controls are built in at the same time benefits are expanded.

HE ALSO BELIEVES that without one comprehensive bill, Congress is likely to pass certain attractive parts—such as coverage for “catastrophic” health care—and ignore more basic reforms.

Kennedy does, however, concede that his bill faces an uphill fight.

Carter—and Secretary of Health, Education and Welfare Joseph Califano—argue, on the other hand, that it is not possible to pass a comprehensive bill in the near future.

Carter, who has seen more than one “comprehensive” proposal picked apart in Congress, believes it is better to try to reach a national health system step by step.

The administration is likely to propose expansion of Medicaid to help the poor, ex-

pansion of Medicare to help the elderly and some form of catastrophic insurance to prevent families from being wiped out financially by unusually high medical bills.

But while the Kennedy-Carter debate is going on at this level, Congress is considering other proposals to revamp the American health system and political tactics are important here as well.

Several congressmen, notably Sen. Russell Long (D-La.), Senate Finance Committee chairman, want to pass only a program to cover catastrophic medical bills. Church groups, Kennedy and the administration all oppose this approach.

FIRST, THEY ARGUE, such a plan would be inflationary because it would direct large sums of money into the most expensive and exotic hospital equipment and hurt other health care reform efforts.

Second, on a more practical level, they believe that once Congress passed a catastrophic insurance bill that would help the

vocal middle class, it would lose the incentive to pass a broader national health plan.

But the situation shapes up differently on another health issue. Califano is asking Congress to expand Medicaid coverage to an additional two million poor children and to expand Medicaid eligibility to cover some 100,000 pregnant women each year.

Many women who become pregnant for the first time and are otherwise eligible for Medicaid can receive Medicaid funds for abortions, but not for pre-natal and maternity care. The administration proposal would extend this care to these women.

Some congressmen told Califano that such coverage would be provided under Kennedy's national health insurance bill. But Califano argued that these programs should not be “held hostage to what will eventually be a long debate on a national health plan.”

The National Conference of Catholic Charities has supported the administration's Medicaid expansion proposals.

Some helpful background on the need for a national health plan can be found in “Profile of Health Care Coverage: The Haves and The Have-Nots,” a paper issued last March by the non-partisan Congressional Budget Office.

LETTERSLETTERSLETTERSLETTERSLETTERSLETTERSLETTERSLETTERSLETTERSLETTERSLETTER

Commitment

To the editor:

The avalanche of mail is enough to give any one pause before attempting to wade into the subject of Father Widner's controversial article in the *Criterion* of April 20.

At this time when the world is in turmoil and instability, it is a task of significant importance to stimulate the spiritual well being and morale of our professed Religious.

In not one of the letters critical of Father's article have I found the scholarship he exemplified. There will always be conflicts between ideals and realities, but this is no time to indulge in emotional, romantic attitudes nor an excuse for moralizing.

Could it be that the quality of the ministry of

our spiritual leaders is largely dependent on the quality of their commitment? Do they witness for Christ as they share their Christian testimony with love for the “called” young man or woman? Do the young priests get the support and follow-up of the real commitment that they thought they were going to?

Should not the professed Religious reassess their values in the light of the examples they set? Do secondary activities take precedence over the spiritual? Should the success of a pastor be emphasized by how quickly—important as it is—he pays off the church debt? Can it be said today as it was said of the early Christians, “See how they love one another.” One cannot be carried away from the main current of his commitments and not find it difficult to get back again.

The quality is only as good as the material used by the builder. The lumber of life is caring, sharing, understanding. All of these Christ offered his followers. The challenges are there, but it takes a real man or woman to accept them.

Mary G. Baker

Indianapolis

Cartoon disturbs

To the editor:

Thank you to Peter Feuerherd for his excellent article on “White Flight.” (May 4) He very aptly exposed the white racism that fuels such flight.

Having read such a worthwhile article, I was doubly distressed to see the caricature of the native American on page 17 of the May 11 issue.

Such portrayals, especially coupled as this one is with the cavalry charge on page 16, even in “innocent cartoons” are among the countless influences that impact the white mind from birth and create the “White is Right” mentality that leads to white flight.

I do hope the *Criterion* will discontinue the use of these cartoons and continue the reporting of Peter Feuerherd.

Thomas J. Weber

Troy

Overwhelmed

To the editor:

For two weeks I have been trying to decide how to comment on the article “Contradictions in sexuality talk” in the April 27 issue.

I am overwhelmed.

Didn't anyone else in the archdiocese find it disturbing?

Can such blunt, distorted information which is everywhere in the communications media, and now reported in the *Criterion*, be silently absorbed? Aren't we being brainwashed? Where is the Christian view of sexuality, marriage, and family?

Jean Knarr

Indianapolis

Misses ‘Saints’

To the editor:

I have noticed that you have not been having the article “The Saints by Luke” any more.

I was not very familiar with the saints until this article started appearing in the *Criterion*. I was making a scrapbook of the saints for myself, as well as my future grandchildren, so they would know something about the saints.

I do miss this article and I'm sure others do too! Is it possible to have it put back into the paper? If not every week, what about as a once-a-month feature?

Charlotte Humphries

Indianapolis

Editor's note: “The Saints” is an occasional feature of NC News Service. We will continue to carry them as they are available.

Crying ‘wolf’

To the editor:

God certainly has a sense of humor after reading your column of May 4th: “Embracing celibacy is the challenge of selfless living.”

Among laymen, we hold as truth: the faucets leak in the plumber's home, the painter's home needs painting, and a nurse's children are sick more than other children.

Are you adding to this list: a priest cannot practice what he preaches?

My wife and I certainly were of age to accept our vocation; yet, there is no release (except death). You certainly have as a confessor heard many problems of loneliness in marriage even though marriage is for companionship.

As a counselor, how many times has a married person come to you crying: “Father, I wish I had someone to talk to.”

We of the marriage vocation have our which do not offer health insurance to employees.

Many of us at times when the kids are sick, there is no money for college, the car needs repairing, would like to trade with a priest, or a religious.

It is not my intent to be disrespectful to a servant of God, but you and many others have beat a dead horse to death. I just don't wish to listen to your crying “wolf” any more!

Charles E. Hile

Columbus



THE FIRST WOMAN PRESIDENT—Looking delighted at her victory at becoming the new president of the board of Archdiocesan Social Ministries and the first woman president of any Catholic Charities organization board is Valerie Dillon, shown here being handed the gavel by Charles Ellinger, last year's president. With them is Tom Morgan, director of Archdiocesan Social Ministries. The agency coordinates the social service work of the Archdiocesan Church at the parish level. (Photo by Father Thomas C. Widner)

pass it on

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurze, DRE from St. Lawrence parish, Indianapolis, and Matt Hayes, DRE from St. Thomas Aquinas parish, Indianapolis. Comments are invited.

Holy Spirit Bible School involves all ages

by Sr. Antoinette Purcell, O.S.B.

Director of Religious Education
Holy Spirit, Indianapolis

As a teacher in several different parish vocation Bible schools and having experienced the frustration of trying to meet the needs of students within a pre-planned program, I sat down about a year ago to design a Bible school program that would be tailored to Holy Spirit parish, Indianapolis.

The parish had been accustomed to having a different Bible theme each year and all grade levels worked around the same theme. I dared to seek an alternative to the "one-theme-for-everybody" plan, knowing it would need to be well thought out, based on something solid, highly organized, and easy to sell to teachers, parents, and students.

I began by studying thoroughly any past parish Bible school procedures that might be important to retain. I was impressed with the number of junior high through adult ages who were involved in various ways with the program, with the use of multi-media to impart the theme involving students and helpers in active learning roles, and with the apparent sense of community which enveloped the whole week and culminated in a closing assembly and liturgy with all involved and guests in attendance. These seemed to be essentials of the program.

THE NEXT STEP was to write a program goal and several objectives which described what was to be the outcome or end result of time spent together. From there it was a matter of breaking the total program into smaller units or grade levels.

Once again I encountered the problem of theme. I studied prepared programs that are sold commercially. Many of these are developed by non-Catholic groups whose materials are worthwhile in themselves but not necessarily tailored to meet the needs of a Catholic student who has been in parochial school or CCD programs.

Acknowledging that Bible study is important for Catholic children, yet realizing that our curriculum of instruction includes the sacramental system which non-Catholic groups do not have as a center of faith experience, I discovered that a Bible school program for Catholic students needed to be developed which would take into consideration our approach of presenting doctrine to children.

We begin with God the Father as creator and Father of Jesus; then move into the life and teachings of Jesus relating Jesus in history (New Testament) to Jesus present today in the sacraments. Old Testament is not presented until the children are more able to handle history in its proper perspective.

As resource material, I used the Curriculum Guidelines for Religious Education which was put out by the Archdiocese of Indianapolis in 1975. Therein is a definite theme for each grade level around which the concepts, behaviors, and attitudes for each grade is built.

Realizing that Bible school is held in the summer and that the students are between grades, I tried to pull out from the guidelines a theme for each grade. The theme would reinforce the students' program during the previous school year or would bridge the gap into the coming year.

ONCE THE theme for each grade was chosen, a goal and objectives were written for each grade so that even an inexperienced teacher could easily see what the expectations were and make lesson plans from there. All materials that could be made available to the teachers to develop the theme were researched.

Materials listed were either on hand at the parish or could be ordered from the resource center of the Office of Catholic Education.

Resources included not only books and A-V, but also ideas and suggestions for music, art projects, puzzles, games, dance, skits, etc.

With all that was available it seemed that a textbook would not be necessary. This assumption proved true.

The last step was the most risky as I began to recruit teachers and present to them, as well as to students and parents, what I believed would be a strong and valid program. The most difficult part was helping them to see that we no longer would have to have a new theme every year. Each grade would have its own theme. We would follow the same program every year and as the students moved from one grade to the next, each theme would be experienced.

THIS PLAN would give the students material they were ready to handle and continuity of development. It would allow us to build on what the student already knew rather than causing frustration by presenting foreign material in a time block inadequate to cover the new concepts satisfactorily.

With a happy-faced sun motif to decorate the yellow paper of information, I visited each parochial school and CCD class to invite children to come and help spread some sunshine during the summer. Little by little, the word began to get around that **SPREAD** stood for Summer Program of Religious Education and Development. It was essentially the same as the Bible school they knew from the past. As an educator, the difference lay not in the name nor the activities of the children but rather in the structure of the program. I could reconcile the sequence of themes with which the children were familiar so that we were strengthening and building rather than causing confusion.

If the success of the program could be measured by the joy and enthusiasm shared by teachers, students, helpers, parents and director on the closing day last summer then it would appear that the program goal and objectives were met, and that we are happy to be able to share our experience with you. Below is an outline of our program, including goal, objectives, and grade level themes. Grade level goal, objectives and resource materials are available upon request. If any pastor, director, coordinator, teacher, or parent is interested in more information, please contact me by writing to me at Holy Spirit Parish, 7241 E. 10th St., Indianapolis, 46219, or call 357-6915.

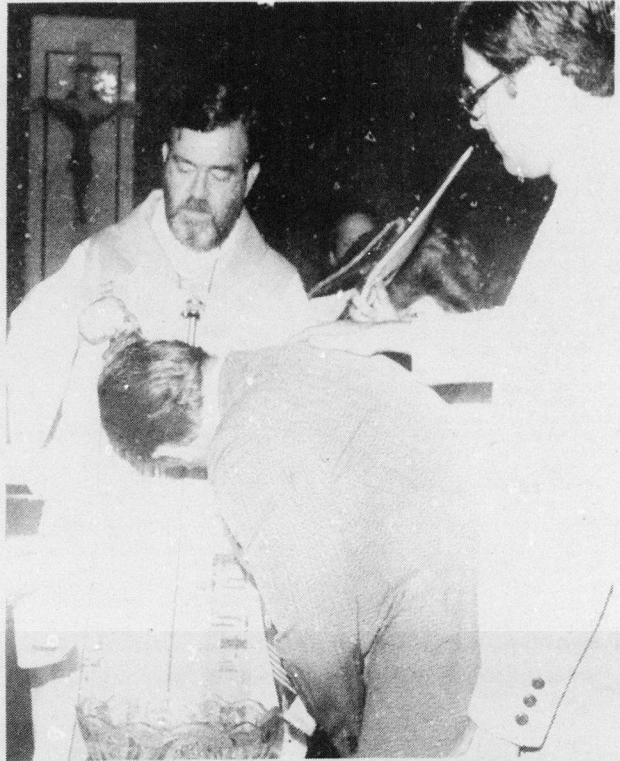
Outline of Program

Program Goal: That all ages have an opportunity for spiritual development in a leisure setting by working and praying together.

Objectives: 1) To encourage growth in a personal relationship with Jesus; 2) To present Jesus as a warm, personal friend; 3) To provide supplementary instruction in religion to children going into grades one through six; 4) To involve junior high age through adults in on-going religious formation of younger students;

5) To provide junior high age through adults an opportunity to witness their Faith and extend service to parish community; 6) To share learning experiences with parents, guests, and other classes by a special assembly on the last day featuring a creative presentation by each class; 7) To give each class an opportunity to help prepare and attend a Mass geared to their level; 8) To develop a sense of community in the parish.

Grade Themes: First grade: Friends of Jesus (Mary, Apostles, Saints); second grade: Jesus: One with the Father (Prayer, the Mass); third grade: Jesus: Worker of Wonders (Miracles of Jesus); fourth grade: Jesus: Storyteller and Teacher (Parables of Jesus); fifth grade: Jesus: Friend of the poor (Beatitudes); sixth grade: Predecessors of Jesus (Old Testament).



RITE OF INITIATION—Baptizing Frank Wilkinson during the Easter Vigil Service at Holy Spirit parish, Indianapolis, is Father William Manshower, pastor. Larry Turner was Wilkinson's sponsor. (Photo by Camille Bernard)

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question box

Spirit guides the church through the changes of time

by Msgr. R. T. Bosler

Q. What things in Revelation have yet to happen? Some years ago, I think I heard or read that 90% of Revelation has already happened.

A. Your question is much more important than you may realize, for it touches a problem that is the source of unrest in the church today.

Is there a growth of belief in the church? Is there a development of doctrine? Did revelation end at the death of the last of the Apostles, as we used to say, or is it an ongoing thing? Did Vatican Council II add new truths to what Catholics must believe, or change them in any way? Or are all the new ideas circulating in the old church these days just the product of wild-eyed modern theologians?

Vatican Council II held fast to the traditional belief that in Jesus Christ God gave us his final revelation; however, the council made us aware that this revelation is not something static, but that our understanding of it grows as the years go on. There is a sense in which the revelation made in Jesus is a continuing conversation between God and mankind.

"Through this revelation," the council teaches, "the invisible God out of the abundance of His love speaks to men as friends and lives among them so that He may invite and take them into fellowship with Himself" (Constitution on Divine Revelation).

This idea is based upon the conviction expressed in the Gospel of John that the Holy Spirit would lead the church on to clearer understanding of the teaching of Jesus: "The Paraclete, the Holy Spirit whom the Father will send in my name, will instruct you in everything, and remind you of all that I told you" (John 14:26).

Again: "It is much better for you that I go. If I fail to go, the Paraclete will never come to you, whereas if I go, I will send him to you. . . . When he comes, being the Spirit of truth, he will guide you to all truth" (John 16:7, 13).

So the Spirit does not give us the truth in a bunch of propositions that will always remain the same or in catechism answers that cannot

be improved upon, but he will guide us on the way to truth—implying a gradual growth of understanding.

The council holds that the church hands on to us its early understanding of who Jesus was and what he meant for us in the New Testament, the church's own book, plus the growing understanding of the meaning of that book—or, rather, books.

"For there is a growth in the understanding of the realities and the words which have been handed down," the council explains, adding, "This happens through the contemplation and study made by believers, who treasure these

things in their hearts (a reference to the Blessed Virgin, the model of Christians, Luke 2:19-51) through the intimate understanding of spiritual things they experience and through the preaching of those who have received through episcopal succession the sure gift of faith."

In other words, all the Christian faithful, learning the significance of God's revelation in Jesus Christ from the official teachers of the church, help advance the understanding of that revelation with the aid of the Holy Spirit by putting into practice what they learn from prayerfully reading the Scriptures and with

the assistance of the tradition handed down by the church.

Now to answer your question, there is no mathematical formula by which we can determine how much has been revealed.

There is no future prophet or visionary to come who will reveal anything that was not made known to us in Jesus; we shall go on learning more and more about the meaning of Jesus until he comes again in the final day of the Lord. As the council put it: "We now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ" (Constitution on Revelation).



Joining of liturgy and ecumenism a complex and challenging question

MAY 27, 1979
SEVENTH SUNDAY OF EASTER

Acts 1:15-17, 20-26
1 John 4:11-16
John 17:11-19

by Rev. Richard J. Butler

In the early days of the Church, it was often noted that the distinguishing mark of Christians was the love they shared with one another. It was a force that spoke through the hostility of their enemies and was a characteristic that remained strong, even unto death.

It evidenced a bond that unified the Church. The love that was witnessed was not an accident. The Epistle of John today, as so many pericopes of the Bible, underscored the command to love. "If God has loved us so, we must have the same love for one another." The unity that such love produced was the concern of Jesus which John gives us in the story of the last supper, Jesus prays to the Father "that they may be one, even as we are one." That each of us called to the name of Christ may be one with each other!

Somehow the power of this force of love and unity can be lost in twentieth century America

as we see village squares with four competing corners: First Baptist, St. John's Episcopal, St. Patrick's Catholic, and local Methodist churches, each gathering to themselves people believing in the one Lord Jesus Christ.

WHILE WE cannot expect to solve the ecumenical problem ourselves, at least today we can give thanks that Christians have come to recognize it and that strong statements of love are beginning to bridge the distance that separates church from church.

Approaching the ecumenical question from the focus of liturgy can be complex. For it is in liturgy that we are called to be Church, called to be one, called to witness our love for one another. And it is in the ritual of liturgy that we most clearly evidence the separateness that churches keep from one another—a separateness that springs from doctrinal postures and the defense of those pieces of the Gospel which each separate church considers to be in need of special defense.

The second Vatican Council noted that unique focus that eucharistic liturgy bears to the ecumenical question. The Eucharist is both the sign of unity—witness that the gathered people are one in Christ—and the cause of

unity, the instrument that brings the gathered people to be one with each other.

FOR MANY, THE central question remains inter-communion. It becomes a dream or a hope or an experiment or a challenge for the peoples of the separate churches to share the eucharistic banquet as celebrated in the separate traditions. While bishops gently yet firmly repeat the discipline of the hour, many are frustrated that bolder steps are not taken and others are confused as they see individuals take the decision into their own hands.

Perhaps more central to the problem, however, is the ecclesial question in liturgy. This is a question that touches the lives of all who gather in the name of Christ and certainly is the more immediate question. Do we understand that in liturgy the church becomes sacramentalized? Do we understand the power of the church that is rooted in each of us in every liturgical act? This is the question that doesn't just look to bridging gaps beyond us to other churches; this is the question that calls us to be church ourselves. It is the question that responds to the letter of John: "If God has loved us so, we must have the same love for one another."

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Father Hagerty, Brebeuf Jesuit, dead at 84

A memorial Mass for Jesuit Father William P. Hagerty was held at Brebeuf Preparatory School, Indianapolis, Tuesday evening. Father Hagerty, 84, died at St. Vincent Hospital on Tuesday, May 15. Funeral services and burial were in Chicago last Friday.

Father Hagerty, who would have marked his golden jubilee on June 26, was born and reared in Chicago. He entered the Jesuit novitiate at Florissant, Mo., in 1916 and was ordained to the priesthood by Cardinal John Glennon on June 26, 1929.

During his years of priestly

service, Father Hagerty was a teacher, rector-president, superior and pastor. In 1965 he was assigned as a student counselor at Brebeuf. He served in this capacity until 1970. Since that time he has lived in retirement in the Brebeuf Jesuit community.

He is survived by three sisters, Mrs. Harriet Casey, Mrs. Anna Kennedy and Mrs. Helen Pierce. Two sisters and a brother preceded him in death.

Memorials to Father Hagerty may be made to the Jesuit Scholarship Fund, Brebeuf Preparatory School.

Services for Sister Rappold

ST. MARY-OF-THE-WOODS, Ind. — Sister Helen Francis Rappold, 74, a Sister of Providence, died here on Friday, May 18. The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Monday, May 21.

A native of Huntington, West Virginia, the former Louise Rappold entered the Providence novitiate in 1919

and pronounced her perpetual vows in 1927.

As a long-time teacher and principal in elementary schools, she taught at St. Matthew School, Indianapolis, and Sacred Heart School, Terre Haute. She also had assignments in Chicago and Fort Wayne.

A sister-in-law, Mrs. Charles Rappold of Orlando, Fla., is a survivor.

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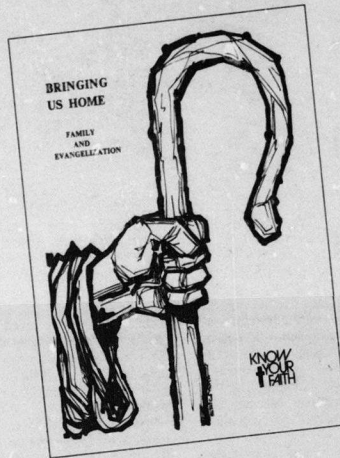
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Cooking class a good lesson in consumerism

by Connie K. Riggs

When instructor Marty Thompson prepared the syllabus for her culinary arts class at Saint Mary-of-the-Woods College this year, her aim was high, wide and innovative—a class in food preparation that would be “beyond the basics” but still practical; one that would appeal primarily to seniors who would soon be out on their own. The class has been so successful that pre-registration may demand two sections for next year.

Assuming that most senior women will have learned the secrets of heating left-overs, making the ubiquitous ‘white sauce,’ peeling potatoes and par-boiling, Ms. Thompson nevertheless conducted a “pre-test introduction” to the class.

Preparing glazed whole fruits for a centerpiece, answering questions, and demonstrating napkin folds separated the “fast-food bunch” from the cooks in a hurry.

Scheduled classes delved not only into two or three ways to make quiche but also prepared cost analyses based on prepared crust, crust “from scratch,” and the quiche that makes its own crust. Making candy, molding sugar eggs, almond bark, caramels all provided insights into preparation time versus market costs.

On Feb. 13, the class visited a recently opened food store, scouted the baking and cake decorating areas; made cost comparisons on delicatessen-prepared foodstuffs, and watched the chief meat cutter expertly carve a half beef.

NUTRITIONAL VALUES of meat cuts, cost variations in cuts, merits of boneless, semi-boneless and boned meats were discussed as the cutter pointed out the packaged goods in the counter.

“Suddenly,” said Ms. Thompson, “we became quite aware of the marketing

techniques used by retail sellers. A sprig of parsley or a round of green pepper perked up a rather drab-looking pork. Moving a package of meat in or out of the fluorescent lighting made a world of difference in its lackluster or inviting appearance.”

“Best side up” is a rule for the foodstuff market, and inspecting packaged produce with this in mind was a tip worth learning.

“I had no idea,” said one business major, “that T-bone, filet mignon, and New York strip sirloin were virtually the same piece of meat, with the latter two being cut from the T-bone itself. Porterhouse and T-bone may sound great and cost more, but ground chuck has equivalent protein. That’s good to know when I’m out fending for myself with a new job and a new apartment to take care of.”

WHILE FOODSTUFFS, produce, boxed mixes and meats fascinated the women, one of the most interesting sessions was regarding



CHEFS AT WORK—Gail Size, a St. Mary-of-the-Woods College student, adds feta cheese to a salad in a college cooking course. (Photo by Alison Adams)

the proliferation of small appliances which are advertised constantly as “money-saving,” “time saving,” or simply “the end” in entertaining.

A Public Service Company consumer affairs speaker discussed appliances “then and now,” from the first appearance of the lightbulb as we know it to the counters and racks of Woks, microwave ovens, crepe makers, air popcorn poppers, fondue and slow cookers that are snapped up by new apartment dwellers and wedding-gift buyers.

Cooking an entire meal in a microwave oven affirmed current advertising that the appliance is “changing the way America cooks,” but the women didn’t vote for rushing out to buy one. After experimenting with all, comparing costs, practicality, diversity of uses, and ease of storage, the durable electric skillet was the hands-down winner as “the small appliance I’d most like to own.”

Browsing through produce counters and noting the price differentials induced by the recent severe winter, the class made acquaintance with unique items now on the midwestern market—savory cabbage, peapods, bacchoy, and leeks, along with fruits such as the papaya, kiwi, and ugli (pronounced oog’lee) which “really is ugly” according to one student, “mushy and tasting like a very sweet grapefruit.”

Pots and pans from clay to porcelain were examined. One day was given over to molding sugar eggs, decorating them with delicate pinks and greens and yellows in deference to the season. The sale of those eggs (filled with creme candies also made by the women) has produced revenue for another “field trip” which will take them to a local herb farm and “Williamsburg style” restaurant.

“Cooking Greek” was a look at international cookery in a class conducted by Ms. Connie Riggs. She appeared for the 3-hour lab decked out in a black and red embroidered dress from the island of Crete, golden jewelry designed and made in Monasteraki and carrying tiny chinaware cups for the thick, sweet ‘cave’ which rounds out a very Greek meal.

The class assisted in preparation of pastitsio, a main dish prepared with 8 layers of buttered filo pastry, macaroni and cheese sauce, ground meat with herbs and spices and wine, and more layers of macaroni and pastry. Everyone folded cheese-filled triangles of pastry (tipiroites); herbed salad of cucumbers and tomatoes with feta cheese, kourambathes (rich cookies with powdered sugar). A sip of Roditis rounded out the meal.

The class members—home economics, science, fine arts and business majors—give the class and its instructor a straight “A.”

“I think,” said one, “I know enough now to realize how little I know. I’m a lot wiser about food preparation and also about the marketing and cost of food and the usefulness of appliances. And best of all, perhaps, I think I understand now that old Chinese proverb: ‘To cook is a necessity; to know how is an art.’”



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The Public Ministry Of Jesus

What should I expect from marriage today?

a special section to help the people of God grow in their faith

The Spirit of Christ is there



... as we pursue our intimate union of life and love

By Mitchel B. Finley

"It was the best of times, it was the worst of times. . . . It was the season of light, it was the season of darkness. . . ." These well-known words from *A Tale Of Two Cities* by Charles Dickens are true ever, today when applied to our world in general, and to marriage in particular.

Today's young couples have many opportunities for insuring a strong, happy, life-long marriage. Yet there are com-

plex social and cultural forces that would smash the dreams and hopes of every newly wed couple. These facts of life, together with the strengths and weaknesses each person brings to marriage, add up to the best and the worst of times for marriage.

THOSE WHO have dedicated themselves to the wedded life should expect, first of all, the unexpected. They should prepare themselves for surprises of both

the pleasant and the unpleasant variety. Those who enter marriage with little if any formal preparation (especially if their family background was less than happy) should expect more difficulties than those who spend significant blocks of time participating in marriage preparation programs. The need for accurate knowledge of self and spouse is vital.

Couples under 22 should know that, satistically, the chances of their marriages lasting are far poorer than for older cou-

ples. Another often underestimated factor is difference of religion. Often this can turn into a source of deep pain and resentment within a few years.

What a newly married couple today finds after the first month or two of marriage is themselves — warts and all. Marriage changes nothing and no one. The only difference is that instead of being alone with my good and bad characteristics I now live in the same house with another imperfect human being. The marriage license is a learner's permit. When the wedding is over the learning begins in earnest.

THE DIFFERENCE for the young man and woman who share a vibrant relationship with Christ is the knowledge that as we pursue our "intimate union of life and love" (the words of the Second Vatican Council describing marriage) the Spirit of Christ is there, making up the very fabric of our everyday relationship, challenging us to grow in love, away from fear into greater trust — trust of one another and of him. The marriage of two Christians promises to be different in this important respect.

But the marriage of Christians also means the call to become more than just a typical happily married couple, for married Christians can look forward to experiencing the call of Christ to become "two in one" for a lifetime. The sacrament of matrimony is a way of making specific the baptismal dedication of self to live for God and others. So a Christian couple should expect to be called out of comfort and away from security as the world understands these things. The summons is to live free from all that restricts our ability to love and serve one another in our joys and our needs.

It is wise to expect from marriage the experience of having to be responsible for one's actions. Once the decision is made to marry this particular person, I become responsible for the outcome of this decision. I should expect that if this relationship is neglected in favor of children or careers, money or anything else, to the point that one or more of these things becomes more important than our relationship, then our marriage is probably headed for hard times, perhaps even divorce.

FOR A couple who places first priority on their marriage, who make regular time for being alone together, for sharing their hopes, anxieties and convictions, marriage can be expected to be a life-long project and process that will bring an underlying sense of spiritual security and peace even in the midst of normal marital conflict and struggles with the world.

In the end, marriage is life — life together with another person who needs love, acceptance, forgiveness and encouragement every bit as much as I do. And I am the principal one he or she can turn to for these things. A life of love and service is what I should expect from marriage today.

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Accepting the reign of God

'Let the children come to me'

By Father John J. Castelot

One of the most familiar paintings in Christian art is that depicting Jesus surrounded by little children, welcoming them, embracing them, laying his hands on them in blessing. The picture is based on a scene in all three synoptics (Mark 10,13-16; Matthew 19,13-15; Luke 18,15-17). "People were bringing their little children to him to have him touch them, but the disciples were scolding them for this" (Mark 10,13).

The Jews had a custom of bringing their children to the scribes to be blessed on the eve of the Feast of Atonement, and this custom may be reflected here. If so, it is easy to imagine the disciples officiously shooing them away. Entertaining children was considered a waste of time and they resented the implication that their master was just another scribe. They were still "not judging by God's standards but by man's" (Mark 8,33).

JESUS' reaction to their self-importance was not just mild annoyance. He "became indignant" (Mark 10,14). Matthew and Luke chose to ignore this violent reaction. Even in their day, they were betraying a tendency to avoid things that would make Jesus appear "too human," a tendency which grew as the centuries passed and is still very much with us.

He said to them, "Let the children come to me and do not hinder them. It is to just such as these that the kingdom of God belongs. I assure you that whoever does not accept the reign of God like a little child shall not take part in it." Then he embraced them and blessed them, placing his hands on them.

Why would the first Christians have preserved this particular bit of tradition about Jesus? Undoubtedly it is charming and gives a heart-warming insight into his gentleness, his love for children. But they were not just fuzzy sentimentalists. They had hard questions to answer: questions about Jesus' identity, his meaning in their lives here and now and the practical implications of all that for their daily conduct.

ONE OF those questions may have concerned the place of children in the Christian community. Should they be formally admitted into the group by a rite of initiation? After all, it was an adult community, made up of people who had heard the good news, had accepted it with mature faith and commitment, and had been joined to the local church. Inevitably, the question of children would have arisen.

They may have found the answer in this story, especially in the phrase: "Do not hinder them." The Greek verb used here turns up elsewhere in the New Testament in texts dealing with baptism (Acts 8,36; 10,47; 11,17; Matthew 4,13-14) and in early church literature treating the same subject.

We may have here a reflection of the ritual question: "What is to hinder this candidate from being baptized?" As far as children were concerned, the people of New Testament times possibly found the answer in this story: "Do not hinder them. Let them, too, enter into sacramental union with the risen Lord and into vital union with others who share his life."

But even if they did not see this application, they could hardly have

missed the implication of the words: "It is to just such as these that the kingdom of God belongs. I assure you that whoever does not accept the reign of God like a little child shall not take part in it."

The implications were far from childish or sentimental. They were challenging. They were a demanding call, not to childlike, wide-eyed innocence, but to total dependence on the Father. In Jesus' day especially, a child had no "right" to anything, strictly speaking. He was completely dependent on the love

and generosity of others. All he could do was accept and be grateful.

THIS HEROIC abandonment of self-reliance is what Jesus is asking of those who would have a share in the reign. They are to throw themselves into the Father's arms with the realization that they cannot "earn" holiness or "buy" salvation with any currency, even that of scrupulous rule-keeping or pious practices, helpful though these may be when understood correctly. This is why the child is the model of one who would enter the kingdom. He knows he has

earned nothing; he accepts what is offered with simple gratitude (Notice: "whoever does not 'accept' the reign of God...").

Rather striking is the fact that this story is followed by that of the rich young man who asks Jesus what he must "do" to share in everlasting life. The answer is that he must "do" nothing; on the contrary, he must relinquish the grounds of his self-reliance and "be" like a little child: stripped, helpless, dependent, trusting.

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'It is to just such as these that the kingdom of God belongs'

Children's Story Hour:

Children are special to Jesus

By Janaan Manternach

One day Jesus and his disciples were sitting by the roadside resting. They were tired after teaching and helping people all day. It was good to sit down and rest a bit before going into the next town.

People from the nearby town noticed Jesus and his friends sitting near the city gate. A small crowd came out from the village to see Jesus. They brought their children. Some of the children were small babies. All of them were little.

IT MUST have been a custom in those days for parents to bring their children to the rabbis to be blessed by them. They saw this as a sign of God's blessing on their children. Since Jesus was admired as a rabbi, a religious teacher and leader, it was natural for these parents to want him to bless their children.

As the crowd drew near, Jesus' disciples were annoyed. They felt Jesus — and themselves — deserved some peace

and quiet. They especially did not want Jesus bothered by a lot of small children.

So Jesus' friends tried to stop the parents. They told them to let Jesus alone. "Can't you see he is tired," they scolded. "He shouldn't be bothered at a time like this. This is no time to bring your children to him. Maybe some other time."

The parents were disappointed and hurt. Some of them turned around and started walking back home. Jesus noticed what was going on. He heard the disciples' harsh words and became very upset with his friends.

"LET THE children come to me," he said angrily. "Don't try to keep them away from me."

His friends felt bad. They were sorry they had angered Jesus. They were just trying to see that he got some needed rest. They didn't seem to know how much Jesus loved children. They stepped back and let the parents take their children to him.



The children who were old enough to walk ran to Jesus. They felt very safe near him. They liked him very much and they could feel he liked them, too. The mothers and fathers held out the smaller babies to Jesus.

Jesus took the children into his arms, one after the other. He hugged them and talked with them. He blessed each one. He placed his hands on the head of each child and asked God to give him or her health, happiness and a long life.

STILL HOLDING one of the babies in his arms, Jesus turned again to his disciples. In a gentle voice, but loud enough for the parents to hear as well, he said to his friends, "God's kingdom belongs to people who are like these children. Whoever does not accept God's love like a little child, shall not share in it."

Then Jesus gave the child back to its mother and father. The crowd quickly

broke up. The children and their parents went back to their homes happy. Jesus was happy, too. His disciples told Jesus they were sorry they had upset him.

They remembered that day for a very long time. Jesus' disciples thought often about what Jesus said about becoming like a child. They slowly realized what Jesus meant. He was telling them to trust God the way a child trusts its father and mother. They needed to depend on God in everything the way a small child depends on its parents for everything. They needed God as much as an infant needs parents. They could not earn God's love. They could just accept it with thanksgiving, the way a child accepts love from its father or mother.

Never again did they try to keep children away from Jesus. They had learned how special children were to Jesus.

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C.S. Lewis:

'Talk to me about the truth of religion'

By Father Jerry Fuller, O.M.I.

Clives Staples Lewis (who insisted on being called Jack) would have passed on as an obscure Cambridge professor were it not for his writings in a religious vein toward the end of his life. One of his

most famous books is *The Screwtape Letters*, which is an imaginative account of an older devil's letters to his nephew on the psychology of winning souls for the devil.

C. S. Lewis is enjoying new favor because of Charles Colson's mention of Lewis' book, *Mere Christianity*, and its effect on Colson's becoming a Christian.

Mere Christianity is Lewis' attempt to trace logically the thinking of a seeker of truth from agnosticism to belief. One of the book's attractions is its unchurchiness, yet unrelenting doggedness in the pursuit of truth. Moderns who find themselves unsympathetic toward established Christianity, yet yearning for God find a responsive chord in Lewis' unflinching honesty in *Mere Christianity*.

LEWIS STATES in the beginning of this book that the believer is like someone who has been ushered into a hall. The hall has many doors leading off it. The hall is Christianity, or "mere" Christianity, which Lewis intends to consider; but he warns that sooner or later one must choose to go through one of the doors, which symbolize the denominations. He says one must seriously consider before making that choice.

With scalpel-like clarity he takes his reader from a consideration of the reasonable bases for positing the existence of God, through the more familiar practices and virtues of Christianity, right into consideration of the Trinity itself. Throughout Lewis disclaims expertise in theological scholarship. However, his book is one of the clearest explanations of Christianity I have read since my four years in theology.

Another of his books that appeals to modern readers is *A Grief Observed*. Lewis wrote almost a diary of his feelings

on the occasion of his wife's death. Joy. With honesty but emotion, he lays out his soul in all its agonizing doubts and pain, thus striking a chord in those who value human striving and honest doubt.

LEWIS WAS a bachelor most of his 61 years, marrying only toward the end

Spiritual masters

of his life, then to a divorced woman. She was not beautiful, but had large, lustrous eyes and was Lewis' equal in honesty and intellectual sharpness. When Joy died, Lewis first printed *A Grief Observed* under the pseudonym N. W. Clerk two years before his death in 1963, Nov. 22, the day of President Kennedy's assassination.

This book begins: "No one ever told me that grief felt so like fear. I am not afraid, but the sensation is like being afraid. The same fluttering in the stomach, the same restlessness, the yawning. I keep swallowing."

At other times it feels like being mildly drunk, or concussed. There is a sort of invisible blanket between the world and me. I find it hard to take in what anyone says. Or, perhaps, hard to want to take it in. It is so uninteresting. Yet I want the others to be about me. I dread the moments when the house is

empty. If only they would talk to one another and not to me.

"Meanwhile, where is God? ... Why is he so present a commander in our time of prosperity and so very absent a help in time of trouble?"

"Talk to me about the truth of religion and I'll listen gladly. Talk to me about the duty of religion and I'll listen submissively. But don't come talking to me about the consolations of religion or I shall suspect that you don't understand."

AT THE END of the book he seems to have reached some peace through his agonizing. His wife makes a promise that reminds us of some of the "life after death experiences" we read of today: "Once very near the end I said, 'If you can — if it is allowed — come to me when I too am on my death bed.' 'Allowed!' she said. 'Heaven would have a job to hold me; and as for hell, I'd break it into bits.'"

He ends: "How wicked it would be, if we could, to call the dead back! She said not to me but to the chaplain, 'I am at peace with God.' She smiled, but not at me."

The book is a most appealing cry of the heart that fleshes out the character of C. S. Lewis we see in the very reasoning *Mere Christianity*. Without *A Grief Observed* we would have always admired Lewis as a master logician and defender of the faith a la G. K. Chesterton; with it, we know Lewis as one of us.

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KNOW YOUR FAITH

The pains of 'goodbye'; the need for change

By Father Joseph M. Champlin

After nearly eight years as pastor at Holy Family Parish in Fulton, N.Y., I recently had to say good-bye.

The departure was painful, even though my new position offers me a wonderful challenge, an opportunity to accomplish good for others in the diocese and a real occasion for personal growth.

As I worked through the closing up and moving out stages, it seemed I went through a sort of death. Immediately afterwards, during vacation, I recognized even more clearly how my sadness and grief were parallel to the sadness and grief which accompanies a death. Those 10 days of rest provided a healing, the kind of gradual therapy any mourner requires after a deeply felt loss.

MANY READERS are familiar with Dr. Kubler-Ross's stages of dying, the categorization of those feelings, attitudes or states of mind which the critically ill person as well as his family often experience. They include denial of death's imminent possibility, anger or frustration, bargaining with the Lord for a postponement, sadness over the impending losses involved and peaceful acceptance of this reality. Some of these sentiments crept into my life during the days of departing.

It appears that my period of pain not only parallels the death experience, but also other similar events in peoples' lives of breaking away, leaving behind and losing something cherished.

THE BREAKUP of a marriage, move to a new city or new job, loss of a friend

are examples. So I offer these reflections on my farewell to the parish since they have universal application.

"We reluctantly come to grips with the need or the reality of a break with the comfortable past or present." The notion that a change may be good for us or for others, that we would benefit from a challenge, that a new location or type of work will bring growth can be a difficult pill to swallow. We like to think of ourselves as indispensable and working at maximum efficiency. To admit otherwise requires courage and honesty. Time to move on sums it up simply, but accepting and acting out that conclusion is more difficult.

"Indecision and inbetweenness are perhaps two of the greatest causes for tension and misery in life." No one relishes the back and forth turmoil involved with making a major decision about our lives. Moreover, moving away from a familiar home, place and people to new surroundings entails a certain rootlessness, even if for a few weeks. Until we feel settled, our inner selves remain anxious and restless.

"Taking the responsibility for our own lives is highly desirable but rather frightening." When another gives us direction — bishop, pastor, boss, parent, friend — we can blame future problems on that person. When I decide on my own, I must accept the responsibility. Looking for others to make the decision often is a running away from facing the issues.

"The pain of loss directly relates to the intensity of our love for the person(s) lost." An easy way to avoid tears and



Life's road carries risk of loss, chance of gain

heartache is to avoid loving. Withdraw into a shell, never give yourself to others, erect protective walls. Then you can glide painlessly from place to place and person to person. But that means a disastrous, joyless, sterile life. Better to have loved and lost than never to have loved at all.

"FEELINGS OF sadness and grief are like waves in the ocean which rise and fall, unevenly and unexpectedly." A word spoken, a face, a memory may cause my throat to tighten, tears to stream down my face, or a surge of sadness to fill my being. But then the feelings subside and calm returns, until the next surprise attack. Time heals much of this. The intervals of serenity become

longer and the waves of grief less intense.

"Things will never be the same." We say, "Keep in touch." And we do. But in most instances neither we nor they nor our relationship remain the same.

"A priest is loved when he leaves his former church and instantly loved in his new parish." People touched by his ministry remind him of good deeds he has long forgotten. In his new post, he discovers an immediate welcome, the parishioner's readiness to love and accept their new shepherd.

The pain of our loss is eased by the love, goodness, and opportunity in a new situation, if we but open ourselves to the possibilities.

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For parents and children after reading 'story hour'

Discussion questions

1. Do you feel that this era is the best of times for marriage? Might it be considered the worst of times for marriage? Discuss.

2. Why does Mitchell Finley, author of "What Should I Expect from Marriage Today?" say, "The need for accurate knowledge of self and spouse is vital." Discuss.

3. Discuss this statement: "I should expect that if this relationship (the marriage relationship) is neglected in favor of children or careers, money or anything else, to the point that one or more of these things becomes more important than our relationship, then our marriage is probably headed for hard times, perhaps even divorce."

4. If you are contemplating marriage, reflect upon Mitchell Finley's article with your fiancé and discuss it. If you are mar-

ried, together examine your relationship. Are you in an ever deeper union? Or is your union in need of attention?

5. What did Jesus mean when he told us, "It is to just such as these (the children) that the kingdom of God belongs."?

6. How did Jesus view children? What does the Gospel of the children tell us in the modern age? Discuss.

7. Add to your library at least one of C. S. Lewis' books: *Mere Christianity* or *A Grief Observed*. Read at your leisure.

8. Why is it so important to seek truth? Discuss.

9. Why is C. S. Lewis called a spiritual master?

10. In what ways are periods of pain parallels to the death experience? Discuss.

1. After reading the story, "Little Children," talk together about it using the following or other questions:

— Why, when the people in this story noticed Jesus and his friends, did they take their children to Jesus?

— Why did Jesus' disciples become annoyed, especially when they saw that there were many small children in the crowd?

— How did Jesus' disciples try to handle the situation?

— How did some of the parents respond to what the disciples were trying to do?

— How did Jesus react when he noticed and heard what was going on?

— How did the disciples feel in the face of Jesus' anger?

— How did Jesus treat the children? Why?

— What did Jesus teach his friends by his actions and his words that day?

— What do you learn from Jesus' actions and words in this story?

2. The story of the "Little Children" is told beautifully and imaginatively in a religious book for children titled, *The Day the Little Children Came*. It is written by Anne Jennings and is one of the Arch Books (St. Louis, Mo.: Concordia Publishing House, 1975, paperback, 60 or 65 cents). It might be worthwhile to buy one of these for your personal library.

3. One way of going to Jesus that is common to Christians is through prayer. A special way of doing this is to simply say the name of Jesus over and over and over again. Many other prayers that you could pray can be found in the book of prayers, *Living Waters: Prayers of our Heritage*, by Carl J. Pfeiffer and Janaan Manternach (New York: Paulist Press, 1978) paperback, \$2.95.

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remember them

† ADRIAN, Gregory J., 22, St. Mark, Indianapolis, May 21.
 † ARBER, Thomas, St. Christopher, Indianapolis, May 21.
 † BERNHART, Joseph, 85, Sacred Heart, Jeffersonville, May 18.
 † BRAY, Joseph M., 72, St. Patrick, Indianapolis, May 19.
 † CHERMANSKY, Peter J., Sr., St. Michael, Indianapolis, May 18.
 † CROSSEN, Felix (Skeet), 79, St. Pius X, Indianapolis, May 16.
 † DUGAN, Edward, 72, St. Malachy, Brownsburg, May 17.
 † FOSTER, Evelyn Ruth, 60, St. Monica, Indianapolis, May 23.

† GAUGHAN, Helen, 80, St. Lawrence, Indianapolis, May 19.
 † GLAUB, Mary, 84, St. Joseph, St. Leon, May 11.

† HENRIOTT, Floyd C., 62, St. Bernard, Frenchtown, May 19.

† KENZOR, Frank S., 72, Sacred Heart, Terre Haute, May 15.

† KERVAN, Mary, 90, St. Joan of Arc, Indianapolis, May 17.

† KIESER, Agnes, 74, St. Paul, Tell City, May 14.

† KOSCO, Andrew J., Sr., 59, Sacred Heart, Terre Haute, May 16.

† MATTINGLY, Thomas H., 62, St. Catherine, Indianapolis, May 17.

† MCKAIN, Gilbert, 84, St. Lawrence, Lawrenceburg, May 6.

† METZ, Stella M., 88, St. Peter, Franklin County, May 14.

† PHENIS, Lucille, 73, St. Andrew, Richmond, May 14.

† ROBERTS, Nellie V., 91, St. John, Indianapolis, May 17.

† ROEMBKE, Ann C., 91, St. Catherine, Indianapolis, May 22.

† ROLLES, Richard M., 20, St. Michael, Indianapolis, May 19.

† SAUERLAND, William J., 86, Holy Guardian Angel, Cedar Grove, May 19.

† STERGAR, Frank P., Holy Trinity, Indianapolis, May 21.

† TARPEY, Patty, 32, Immaculate Heart, Indianapolis, May 21.

† THORNBURGH, Eleanor, 65, St. John, Indianapolis, May 14.

† WALKER, Nellie D., 58, Nativity, Indianapolis, May 22.

† WESSEL, Irene, 88, St. Mary, Richmond, May 16.

† WOLF, Leo F., Nativity, Indianapolis, May 21.



BURKHARTS' GOLDEN ANNIVERSARY—Mr. and Mrs. Robert Burkhardt will celebrate their golden wedding anniversary with a Mass of Thanksgiving at St. Michael Church, Brookville, on Sunday, June 3, at 10:30 a.m. A reception will be held at their home from 1 to 3 p.m. Father Andrew Schaeff officiated at the Burkhardts' wedding at St. Cecilia Church, Oak Forest, on June 1, 1929. They are the parents of five sons and six daughters.

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CYO kickball results

Holy Name rebounded from last fall's defeat by overcoming Immaculate Heart of Mary in the CYO Cadet "A" championship kickball game, 17-10. Immaculate Heart defeated Holy Name in the championship game last fall.

St. Barnabas upended Little Flower 34-9 for the 56 "A" title. In the Junior League, Holy Name defeated St. Roch, 15-8, for that championship.

All three games were played Sunday, May 20, at St. James.

Last Friday afternoon at Holy Spirit, Immaculate Heart beat Our Lady of Lourdes, 39-10, for the Cadet "B" tourney title and St. Jude nipped Little Flower, 13-12, for the 56 "B" post-season tournament championship.

Cadet Boys' City-Wide Track Meet Results

Class "A": St. Simon, 119; St. Pius X, 58; St. Luke, 47; Little Flower, 37; St. Lawrence, 27; O. L. Mt. Carmel, 26; St. Malachy, 20; Holy Name, 14.

Class "B": St. Simon, 90 1/2; St. Pius X, 48; St. Malachy, 36 1/2; Little Flower, 32; St. Lawrence, 29; St. Luke, 26.

Class "C": St. Pius X, 71; St. Simon, 44; O. L. Mt. Carmel, 36; St. Lawrence, 35; St. Rita, 31; St. Malachy, 18; St. Luke, 15; Holy Name, 11.

Boys' Overall Results: St. Simon, 246 1/2; St. Pius X, 177; St. Luke, 88; St. Lawrence, 86; St. Malachy, 74 1/2; Little Flower, 69; O. L. Mt. Carmel, 59; St. Rita, 31; Holy Spirit, 8.

Cadet Girls' City-Wide Track Meet Results

Class "A": St. Lawrence, 60 1/2; Little Flower, 57; St. Luke, 55 1/2; St. Pius X, 35; St. Simon, 34; Holy Name, 23; O. L. Mt. Carmel, 19; Holy Spirit, 8.

Class "B": St. Lawrence, 49; Holy Name, 27 1/2; St. Rita, 26; Little Flower, 12; O. L. Mt. Carmel, 10; St. Luke, 9.

Class "C": St. Simon, 81; St. Pius X, 39; St. Lawrence, 37; St. Luke, 32; O. L. Mt. Carmel, 28; Little Flower, 24; St. Rita, 19.

Girls' Overall Results: St. Simon, 189 1/2; St. Lawrence, 146 1/2; St. Pius X, 127; St. Luke, 96 1/2; Little Flower, 93; O. L. Mt. Carmel, 57; Holy Name, 50 1/2; St. Rita, 45; Holy Spirit, 8.

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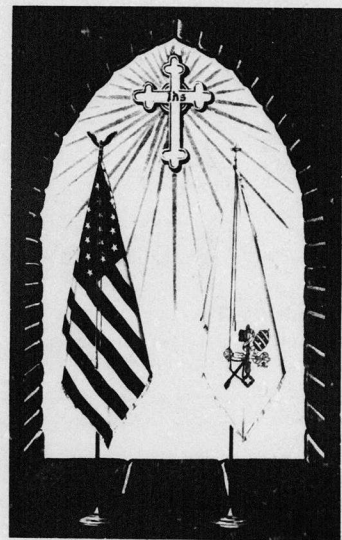
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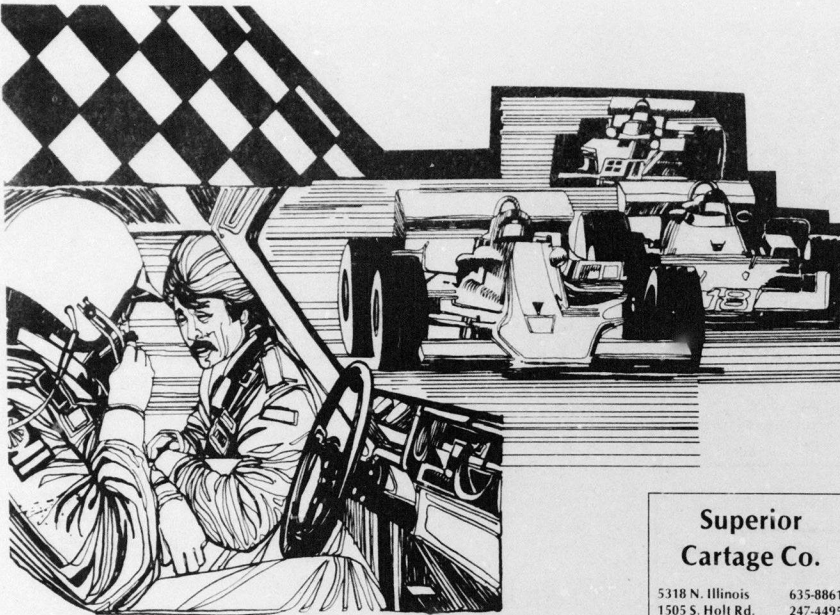
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what's cooking

Vegetarian cooking becomes respectable

by Cynthia Dewes

Flushed with victory, proudly carrying his banner of clustered soybeans rampant on a field of bean sprouts, the vegetarian wins the battle against rising meat prices. Formerly considered faddish and even eccentric, vegetarian cooking has now become entirely respectable.

Middle-of-the-road ladies' magazines print meatless recipes galore, praising the nutrition, thrift and flavor of vegetarian foods. New words have entered our vocabularies: bulgur wheat, brewer's yeast, yogurt, alfalfa sprouts, carob, tofu, gluten.

Honey is in, sugar is out. Ingredients must be steel-cut, stone ground or unbleached, and woe to the unregenerate junk food junkie who sneaks a Twinkie or a hunk of processed cheese on the sly. The marvel in all this excitement is that vegetarian cooking is indeed delicious and relatively inexpensive, and can supply all necessary protein and food value. It

can also be excellent for low-cholesterol diets, as this casserole proves:

Spinach-Cottage Cheese Casserole

2-10 oz. packages frozen chopped spinach
1 c. grated cheddar cheese
1/2 c. coarsely chopped walnuts
2 eggs, slightly beaten
2 tbsps. minced onion
2 c. cottage cheese
2 tsp. seasoned salt

Cook spinach as directed on package, then drain very well, squeezing out excess liquid. Beat eggs with salt and onion. Mix spinach, cottage cheese, and egg mixture and place in a 2 qt. greased casserole dish. Bake at 350 degrees for 20 minutes. Sprinkle cheddar cheese and walnuts on top and continue baking 5 minutes or until cheese melts. Serves 8.

It makes good sense to include more whole grains and roughage in our diets. Over-refined and processed foods contribute to rising statistics for diseases like diverticulitis,

unknown in more primitive cultures. And to eat "store bread" is like eating cardboard, compared to the flavor and texture of a good whole grain bread. This cheese and onion bread is particularly full of nutrition and flavor.

Cheese and Onion Bread

1 c. vegetable stock, warm or 1 c. warm water (For vegetable stock, use water drained from canned or cooked vegetables, or part yogurt)
3 c. whole wheat flour (or rye)
6 tbsps. milk powder (or 1/2 c. instant d-y milk)
1 package dry yeast
1 tsp. salt
1/2 c. chopped chives or onions
1 egg, beaten
1 c. grated sharp cheddar cheese

Dissolve yeast in stock. Add remaining ingredients in order given, after mixing the flour and milk powder together. Knead dough until smooth and elastic, let rise until double (about 1 1/2 hours). Punch down, shape into 2 loaves and place in greased pans. Let rise again (about 30 minutes). Bake at 350 degrees for 30-35 minutes.

Use this bread, other homemade bread or pita bread in sandwiches designed to fill. Even teen-agers will thrive on full-meal sandwiches such as this one.

Ann's Overstuffed Sandwich

For each sandwich, spread 2 thick slices of bread with gaulmoire. On one side, pile sliced onions, green pepper, hard-cooked eggs, tomatoes, bread and butter pickles and alfalfa sprouts. (Fillings are all optional and in-

terchangeable). Cover with slices of Monterey Jack cheese and second bread slice. Cut sandwich in half and spear with toothpicks. Wrap in foil. Place sandwich, cheese side down, on second highest rack of 500 degree oven and cook for about 15 minutes, turning sandwich once during cooking. Serve with fruit juice and something crunchy like celery or pretzels.

Vegetarian dishes fit into the most conventional of lifestyles. Here is a salad which is excellent for a one-dish meal on a warm evening, or to take along to a potluck supper.

Brown Rice-Chick Pea Salad

1 c. uncooked brown rice
6 tbsps. vegetable oil
2 tbsps. wine vinegar
1 tbsps. grated lemon rind
1 tbsps. lemon juice
1/2 tsp. salt
1/8 tsp. pepper
chicory or lettuce
1-20 oz. can chick peas, drained
1 c. sliced celery
1 c. dried green pepper
1/2 c. pitted ripe olives, halved
1/4 c. sliced green onion
8 hard-cooked eggs

Prepare the rice according to label directions (you should have 4 c. cooked rice). Meanwhile mix next 6 ingredients in a large bowl. Add warm rice and toss gently. Cover and refrigerate overnight. A few hours before serving, add chick peas, celery, green pepper, olives and onion. Toss gently. Cover and refrigerate to allow flavors to mellow. To serve, arrange salad on bed of chicory or lettuce. Cut each egg into 4 wedges and arrange on salad, garnishing with additional ripe olive halves if desired. Makes 8 generous servings.

There is no mystery to natural foods. They are simply foods which are grown without chemicals, sold and cooked while fresh. They open up new worlds of taste and enjoyment to generations raised on quick frozen, preservatives added, reconstituted, artificially flavored and genuine imitation food. No one would claim that a vegetable can go about the world disguised as meat, but in our never-ending quest for truth, justice and the American way, we must admit that meatless meals can be Super.

cornucopia

Church rolls out red carpet for four new priests

by Alice Dailey

There are moments which stand out in each of our lives; moments of greatness, of import, of pride. All of these moments blended into a great outpouring of joy on Ordination Day, May 1979, in the Cathedral in Indianapolis.

This was the day the Church rolled out the red carpet to usher four young men into the priesthood of Jesus Christ. A day when vows were made and benedictions bestowed; when hosannas rang out and faith ran deep.

It was fitting that the ordinands, in the springtime of their manhood, made their commitment in God's sanctuary enhanced with springtime's dogwood. It was fitting that the clergy, of all ages and ranks, religious and diocesan, formed a great supportive band around the new priests, and welcomed them into their brotherhood.

LAY PARTICIPANTS in the liturgy felt their collective hearts swell with pride and hope as the huge chorus of priests sang out in strong affirmation: "Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor is yours, Almighty Father, forever

and ever."

Thunderous applause sounded for the newly ordained, for the ordaining prelate, Bishop Francis Shea of the Evansville Diocese, and especially for Archbishop George Bishop, whose shepherdship had sustained the new priests throughout their years of preparation.

But through it all, and above all the pageantry and emotion, there emerged the theme of service. Service to God and service to all. For this is the life of the priest; not only to bring the bodily presence of Jesus Christ to the Eucharist, not only to bring reconciliation to the penitent, but also to counsel and comfort the faltering, the needy.

A LIFETIME of service is not an easy thing, nor one that is entered into lightly. But the four new priests who made their commitment before their brothers in Christ, before their parents and families, classmates and friends, did so freely and with a clear-headed understanding of what is expected of them.

They had arrived at their decision, not from an ivory tower of clouds and dreams, but from years of preparation and prayer. They had served a practical down-to-earth apprentice ministry as deacons in archdiocesan parishes.

And they are strong in the assurance promised them by that Priest of Priests whose entire life was one great service, "Be not afraid; I go before you always."



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the active list

may 26

The young adults of St. Philip Neri parish, Indianapolis, are sponsoring a "resure the floor" dance from 9 p.m. until 1 a.m. in the parish community room. The proceeds will go toward the restoration of the school's gym floor. Tickets are \$2.50 per person, pre-sale; \$3 per person at the door. For reservations contact Bob Sheehan, 638-9139, or Rose Laker, 631-6177.

may 27

The southern Indiana group of Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at Providence High School, Clarksville.

may 28

The annual Memorial Mass at Calvary Cemetery, Indianapolis, will be held at the Priests' Circle at noon. Father (Lt. Col.) Basil Hrin, chaplain at Fort Benjamin Harrison, will be the celebrant. The public is invited to participate.

Christians are invited to join in a Memorial Day celebration of prayer for peace at Maurwood Lake, 4400 Northwestern Ave., Indianapolis. There will be an opening worship at 8 a.m., noon time singing and worship at 8 p.m. Participants may spend the entire day or any part of the day. The program has been organized by members of New Call to Peacemaking, an organization of Mennonite, Brethren and Friends

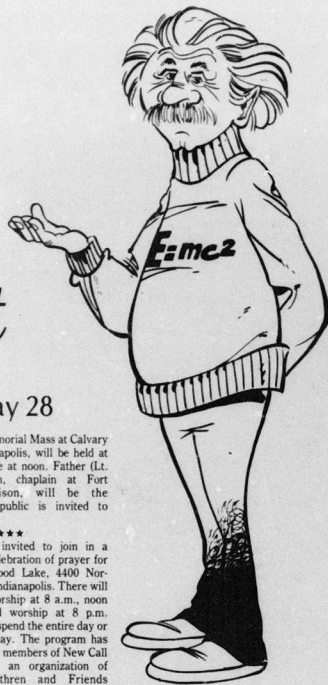


Sister Bradshaw



Fr. Christian

A Mass of thanksgiving will be offered at Little Flower Church on Sunday, June 24, at 3 p.m. on the occasion of the 25th anniversary of **Sister Sue Bradshaw** as a Franciscan Sister of Oldenburg. The public is invited to the Mass and the reception. Sister Sue, daughter of Irvin and Kathryn Pradshaw, attended Little Flower School, St. Agnes Academy and Marian College. She received a master's degree from Xavier University, and a doctorate in Asian history from Georgetown University. She taught in grade and high school in Ohio before coming to Marian College five years ago. She serves there as a campus minister and associate professor of history. She is also involved in professional organizations of historians and is on the board of advisors to the Indiana Office of Campus Ministry, and is chairwoman of the Indiana Newman Committee for Continuing Education of Campus Ministers. She was recently elected president of ARIA (Association of Religious of the Indianapolis Archdiocese) ... **Father Christian T. Moore**, a Franciscan father, will receive a doctor of ministries degree from the Louisville Presbyterian Seminary. Father Moore is chaplain for the Catholic Student Center at Indiana State University and Rose Hulman Institute in Terre Haute ... **Cathedral High School** has announced the opening of its first annual summer All Sports Camp to be held on campus, 5225 East 56th St., Indianapolis. The camp will accommodate both boys and girls who have just completed the 3rd through 8th grades. The boys' two-week session will be held from June 11-22. The girls' session will run from June 25 to July 6. Both sessions are from 9 a.m. to 2:30 p.m. The price per session is \$50 for each applicant, with a limited enrollment of 150 applicants per session. Applicants must furnish transportation to and from camp. Deadline for applications is June 1 ... **Marion E. Lahee**, transportation specialist for Cummins Engine Co. in Columbus, recently was named the Indiana 1979 Transportation Person of the Year during the annual Indiana Transportation Conference at Indiana University. Lahee is a resident of Columbus and a member of St. Columba parish there ... The winners of the third annual Reader's Digest endowed scholarships have been announced by Jesuit Father Carl E. Meirose, president of Brebeuf Preparatory School in Indianapolis. Winners of the \$450 scholarships include: **Peter Bisbechos**, **Charles Cerny**, **Monica Holland**, **Kendrick Mernitz**, **Cathy O'Bryan**, **Vincent Sage**, **Regine Zimmer** and **Rhonda Zimmer**. The scholarships are applicable to second semester tuition for the 1978-79 school year at Brebeuf. Each winner also received an engraved plaque ... Maternity clothes, particularly pants of all sizes, are needed to distribute to the clients of **Matrix Lifeline**,



Churches. For more information call 636-2501 between 6 and 9 p.m.

may 31

"The Mystery of the Return of Jesus" will be the topic that Father John Schoettekotke will discuss at the inquiry class at St. Bartholomew parish, Columbus, at 7 p.m. All interested persons are invited to attend.

may 31

June 1, 2

The annual festival at St. Patrick parish, 936 Prospect, Indianapolis, will be in progress from 5 to 10 p.m. on Thursday and Friday and from noon throughout the evening on Saturday. Homemade noodles and chicken dinners will be served on Saturday beginning at 5 p.m. Tickets are \$2 for adults and \$1.25 for children up to eighth grade. There will also be rides and games for all ages. See the full page ad in this week's *Criterion* for more details.

may 31

to June 3

A women's Cursillo will be held at Mount Saint Francis Retreat Center beginning with registration on Thursday evening. The Center, at Mount Saint Francis, Ind., near New Albany, has complete information about the program. Call 812-923-8810 or 8818.

June 1

An Ultraya at Holy Cross parish

house, 126 N. Oriental St., Indianapolis, will begin at 7:30 p.m. The program is under the direction of the Indianapolis Cursillo Movement.

June 11-18

Holy Spirit Church, 7241 E. 10th St., Indianapolis, is the site for the First Friday nocturnal adoration. It begins at 9 p.m. Friday and ends at 6 a.m. Saturday. Different parishes are responsible for various hours throughout the night. Anyone interested is invited to attend.

A Mass of Thanksgiving to the Holy Spirit will be held at Holy Spirit Church, 7243 E. 10th St., Indianapolis, at 8 p.m. The Mass will follow a soup and bread supper at 6 p.m. Co-sponsors for the evening are the Charismatic Renewal, the Cursillo and Central Indiana Marriage Encounter.

June 1-2

Registration for the six-week summer session at Marian College, Indianapolis, will be held from 9 a.m. to 4 p.m. on Friday and from 9 a.m. to noon on Saturday. Tuition is \$40 per credit hour. There are 32 courses available in 13 departments. The session begins on June 11. For additional information call 317-924-3291.

June 2

The Brebeuf Preparatory School class of 1969 will hold its ten-year reunion at the Shrine Horse Patrol, West 106th St., Indianapolis, beginning at 4 p.m. Admission is \$7.50 per person. All members of the class, their spouses and friends and other Brebeuf classes are invited. Contact John J. Sullivan, 632-1348, for further information.

June 3

St. Barnabas Church, Indianapolis, will have its annual parish picnic at German Park, 8600 S. Meridian. The park opens at 11 a.m. A noon Mass will be followed by food, games and contests. There is a \$3.50 per family admission. Families should bring their own food. The public is invited.

June 7-10

Programs in the Intensive Journal Process will be available at Alverno Center, 8140 Spring Mill Road, Indianapolis. The two workshops of Life Context and Feedback Meditation will be conducted on successive days June 7 through June 10. Write or call the Center, 317-257-7338, for information.

June 8-10

A leisurely weekend retreat for men of all ages will be held at Mount Saint Francis Center near New Albany. For details and reservations write the Center at Mount Saint Francis, Ind. 47146, phone 812-923-8810 or 8818.

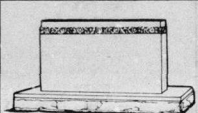
A Serenity Retreat for men (AA and Alano) will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Rip Collins will direct the

socials

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

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LeVar Burton portrays accused deaf youth

Program explores problems of deaf

There have been many programs recently dealing with the problems of the handicapped. Taking a different angle of approach is the story of a deaf youth accused of murder, "Dummy," airing Sunday, May 27, at 9-11 p.m. on CBS.

Based on the true events following Donald Lang's arrest in 1965 for the murder of a Chicago prostitute, this dramatization centers on the unique problem of how someone who is locked in a world without sound can receive justice in a legal system accustomed to dealing only with those who can hear.

A deaf attorney, Lowell Myers, is appointed by the court to represent Lang who cannot communicate either in written or sign language. Lang is judged incompetent and placed in a mental institution.

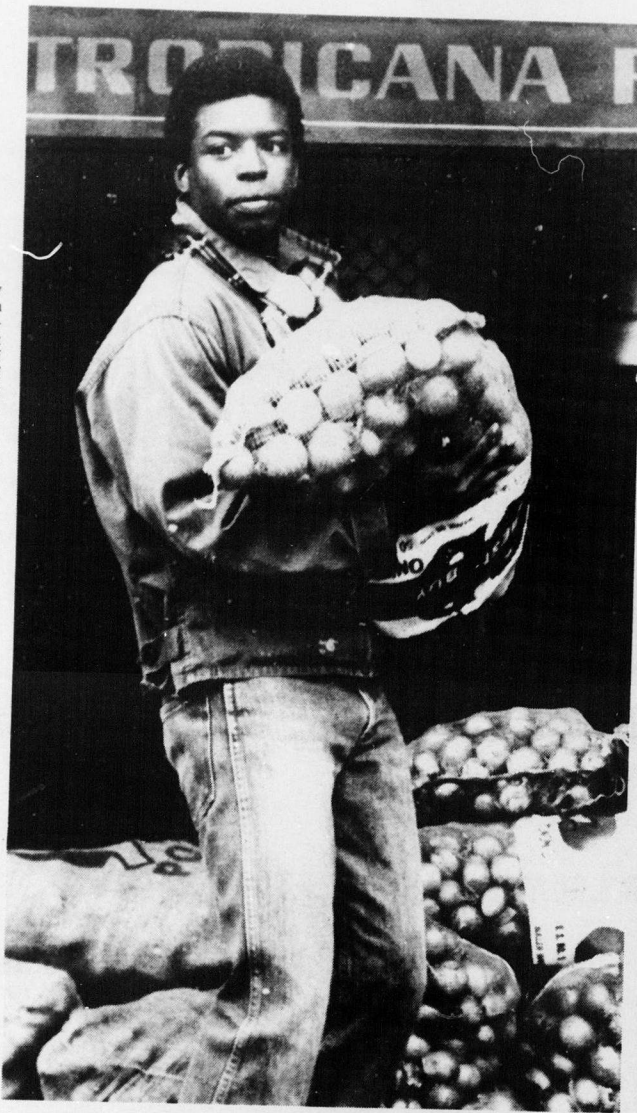
After five years of arguing that Lang needed special education in order to defend himself, Myers finally won a ruling that his client could not be imprisoned for life on the basis of an accusation. Ordered to trial, the case was dismissed for lack of evidence.

This is not one of those uplifting dramas with a happy ending. Long sequences involve not only Myers' frustrating problems with safeguarding his client's constitutional rights but also Lang's brutalizing years in a hospital for the criminally insane.

The program concludes with the fact that Lang is back in Cook County Jail, again for murder, again for circumstantial evidence. The legal problem remains of how to insure justice for an illiterate deaf-mute, someone who is helpless today because he did not receive the special education his condition warranted as a child.

Paul Sorvino as the deaf lawyer, speaking in the stilted voice of someone who cannot hear, gives a remarkable performance, totally convincing and warmly sympathetic. Perhaps even more remarkable is young LeVar Burton's acting out the isolated helplessness of a life without the words or symbols of communication.

It is an emotionally powerful dramatization whose significance will be best understood by the older members of the family.



SUFFERING IN SILENCE—LeVar Burton stars as Donald Lang, a deaf youth, illiterate and incapable of speech, who suffers injustice because of his severe handicaps after his arrest in connection with a murder in Chicago. The real-life drama, "Dummy," will be presented May 27 on CBS. (NC photo)

Paul Sorvino stars in role as attorney

by James Breig

Imagine yourself with a triple handicap. You are black. You are deaf. You are mute.

Now picture yourself being tossed into society. You can't read or write. You can't speak. People tag you with the nickname "Dummy" because of your handicaps, and you live in the lowest strata of city life.

You are arrested and charged with murder. Questioned by police, you cannot answer. Brought before a judge, you cannot understand his sentence. You have no way of defending yourself.

What would you do? How would you feel? What would life hold for you?

Your imagination can give way to what promises to be an excellent television special May 27 on CBS. "Dummy," a two-hour movie, tells the true story of Donald Lang, who faced, in reality, the situation you have been asked to conjure up.

STARRING in the film as Lang is LeVar Burton, who rose to fame in "Roots" as the young Kunte Kinte. While he is the center of the problem, the movie focuses on his court-

appointed attorney, Lowell Myers, as played by Paul Sorvino. Myers, himself deaf since childhood, works to reach out to the young man and to prepare a defense for him.

To find out about "Dummy," I talked recently with its star, Paul Sorvino, whom I called at his home in New Jersey. He lives there rather than the West Coast because "that's where my familial roots are, and I'm close to Broadway and the cultural events I love—opera, ballet, theater."

Like "the buffalo hunter who must follow the herd," Mr. Sorvino went to Chicago for this film, written by Ernest Tidyman from his non-fiction book and directed by Frank Perry, two more signs of its quality.

To prepare for his role, Mr. Sorvino visited deaf schools and learned to speak like someone who cannot hear himself. The results, in the few scenes I have viewed, are uncanny.

"It's a monotone," he told me, "but I've tried to keep it interesting by maintaining a certain forced inflection in my voice, by adding intonation to a monotonic base. It's a random (See BREIG on page 22)

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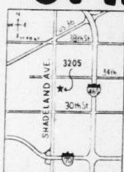
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television highlights

Hunt for Adolf Eichmann subject of absorbing drama

If you enjoy tension and suspense, the one to watch this week is "The House on Garibaldi Street," airing Monday, May 28, at 9-11 p.m. on ABC.

This is no ordinary thriller, however, because it is based on

the factual story of how Adolf Eichmann was discovered in Argentina and abducted to stand trial in Israel for genocide.

For 15 years Eichmann had been sought as a major Nazi war criminal—the S.S. colonel

responsible for effecting the monstrous plan to exterminate all of Europe's Jews. He was finally located in 1960, living under an assumed identity in Buenos Aires.

The drama begins when Israeli agents—posing as German businessmen—find that Eichmann has moved to a new address. All efforts fail to reveal his new hiding place until chance brings them to the right address on Garibaldi Street.

Everything goes according to plan until the Israeli plane to take them out of the country is delayed for a week. Tension mounts as the Argentinian police—pressured by a well-connected fascist organization—begin to close in on the agents and their prisoner.

This is a well-constructed drama in a fine production, tightly controlled by English director Peter Collinson in his first American effort. Topol and Martin Balsam head the always convincing cast, with special credit going to Alfred Burke whose performance as Eichmann gives point to the phrase "the banality of evil."

At one crucial juncture, Topol says despairingly that Eichmann "will never get to trial and if he does, no one will care." But in fact, Eichmann's 1961 trial in Jerusalem—filmed and broadcast to the world—was and will continue to be the ultimate reminder of man's potential for inhumanity.

*** Teen-age gangs and senseless violence in affluent suburbia is the subject of "The Survival of Dana," airing Tuesday, May 29, at 9-11 p.m. on CBS.

Dana, a transfer student from North Dakota, finds high school life in Southern California a little on the wild side—the school vandalized, casual muggings and booze in the lavatory. Dana makes the wrong friends but is at last straightened out when one of them is killed in a fight with a trendy Chicano gang.

It is Grade-A trash, not only because of its bogus moral perspective—the parents are the real villains—but because it is so ineptly done. Southern California should sue.

tv programs of note

Sunday, May 27, 8-9 p.m. (PBS) "Mediterranean: Cradle or Coffin?" Captain Jacques-Yves Cousteau and his Calypso team compile a survey of the most significant factors contributing to the growing pollution of this virtually landlocked sea.

Tuesday, May 29, 9-10:30 p.m. (PBS) "An Apple, an Orange." Based on Diane Johnson's short story, this drama concerns two middle-aged immigrant women—one Oriental, one Dutch—and their conflicting vision of America.

Wednesday, May 30, 9:30-11 p.m. (NBC) Louis Gossett Jr. portrays a minister and civil rights activist who returns to his hometown in Alabama to run for sheriff after the death of Martin Luther King Jr.

Thursday, May 31, 11:30 a.m.-1 p.m. (PBS) "Tattooed Tears." This disturbing documentary about life inside a correctional institution for youthful offenders was filmed without any official restrictions at the California Chino Youth Training School.

religious broadcasting

RADIO: Sunday, May 27—"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 Father Martin Geraghty, chairman of the Committee on Catholic-Jewish Relations for the Diocese of Brooklyn, N.Y. Father Geraghty will discuss the nature of the problems that still remain to be worked out in Catholic-Jewish dialogue. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute.

TELEVISION: Sunday, May

27 (CBS) "For Our Times—Haitian Refugees: Politics or Economics?" A documentary exploration of the Haitian refugees who are coming to the U.S. in search of jobs as well as political asylum. The program is filmed primarily in Miami and documents the work of the Haitian Refugee Center, an interfaith cooperative effort to provide social services and legal counsel to those Haitians who find themselves in a kind of juridical limbo. Bishop Edward McCarthy of Miami, who wrote an open letter to President Carter in January on the plight of the Haitians in his diocese, is interviewed in the course of the program.

Breig (from 20)

accentuation, removed from judgment because the deaf person can't hear when to accent."

THE ACTOR has two goals for "Dummy," he told me. "First, artistically, I want to make a good production and entertain people. But, second, it should get the attention of people in a position to change things. If there is a sociological

value to this film, and I think there is, it is to focus attention on people too long neglected."

To that end, the film will not be captioned, although they may seem at first counterproductive. Mr. Sorvino explains: "This was not done for deaf people; it was done to focus attention on the problem of deaf people. Captions for a hearing audience are a distraction. I've suggested that, in a second run or a showing on PBS or through video tapes prepared for deaf schools and organizations, captions be added."

But with the first showing, he added, "we want attention focused on handicapped people in general and deaf people in particular because everyone is frightened of people with handicaps."

We're all uncomfortable around people who are trying to communicate and having difficulty. We're embarrassed that we might not understand; they're embarrassed at the great effort it takes."

IF "DUMMY" can contribute toward ending that tangle of embarrassment and prejudice directed against the handicapped, Mr. Sorvino will have fulfilled part of his purpose in making the film.

But he has yet another purpose. He hopes that when the show ends and people reflect on it, "there is appreciation and admiration for Lowell Myers. This is as much a testimonial and tribute to him as anything else. He's a phenomenal human being. He's completely dedicated to everyone else without a shred of self-pity; he's a tireless worker, helping people."

"I hope people get inspired," he continued, "by the presence of a true hero. He's one of the very rare birds left in North America."

The evidence of his heroism will be available for your witness during "Dummy." And that heroism will be evident only via the medium of the actor dedicated to capturing the real Mr. Myers' specialness. Paul Sorvino must not be forgotten in the process.

today's music

'Reunited' about lovers' quarrel

by Charlie Martin

Peaches and Herb have stepped outside of their more expected disco sound to record this soft, romantic ballad, "Reunited." Sung as a duet, the sound qualities bring out feelings all of us have experienced at some point in our relationships.

The story is familiar. A quarrel has broken up two lovers and both discover a resulting emptiness in their lives. One person has felt this pain acutely while the other has tried in vain to disguise and avoid it. But have lost the happiness they found in growing together. Eventually, one of them realizes the craziness of the situation and invites the other back. This leads to being "reunited and it feels so good!"

The song focuses on the physical part of the reunion. Yet the pain of being separated is far more extensive than the absence of physical affection. Lovers come to interact with each other on many levels. There is a sharing of feelings and a newfound sense of self-worth. When a quarrel alters this growth process we feel lost. For a time we may be able to hide behind our pride. Yet this security soon fades and becomes an empty reward compared to the former joy of growing together.

When two people share a special kind of closeness, any type of distance is scary. But relationships grow from pain born of distance as well as the joy of growing together.

Pride can deceive us. We fail to realize or appreciate what another person adds to our lives. If we move beyond the pride, we can value the other as well as the relationship on a much deeper level. This is one of the ways growth occurs through pain.

The song emphasizes the joy of being reunited. A prior question might be: What is the meaning of the "union" in a relationship? In loving unions, our individualities are not put aside. God made us with a

variety of interests, insights, needs and personality traits. We are a marvel of complexity, reflecting the mystery of the God who gave us life.

LOVERS CAN form a type of union where their separateness is not destroyed. In fact, their individualities are made stronger through the affirmation of their gift of self freely given to the other.

But persons are not cogs of a machine, automatically designed to fit together perfectly. Only a false sense of romanticism believes that love, and especially the feeling of being in love, will always smooth out differences. When

there is conflict in needs or interests, it is necessary to really talk to one another.

Open, honest communication allows lovers to grow beyond the difficulties. This dialogue begins, as the song suggests, with an attentive listening to one's own feelings.

Sudden anger or a moment of selfishness can mislead our real feelings, even to the point of breaking up a relationship. When we find the space to listen more closely to all of our feelings, not just our hurt pride, we may hear our other needs.

YET A relationship involves two wills. The reunion in the song was made possible by a

mutual decision. If we are to believe the story in the song, or more importantly, the lessons learned through our own life memories, much more can be gained through reconciliation than the walls of pride.

We do not need to live in a fantasy land where conflict and disagreement will never be found in our love relationships. This is not the way of real love for persons who vulnerably risk sharing their individual selves. What we can know is that pain and distance will not necessarily destroy our relationships. In fact, it can make our unions even stronger and our reunions a way of rejoicing for the gift of an alive, growing relationship.

REUNITED

I was a fool to ever leave your side/Me minus you is such a lonely ride/The breakup we had has made me lonesome inside/I realize I love you because I want you back/I spent the evening with the radio/I regret the moment that I let you go/Our quarrel has such a way of learning so much/I know now that I love you because I need your touch/CHORUS: Reunited and it feels so good/Reunited because we understood/There's one perfect thing/And sugar, this one is it/We're both so excited because we are reunited/I sat here staring at the same old wall/Come back to life just when I got your call/I wish I could climb back to the telephone line/And give you what you want so you would still be mine/I can't go cheating honey, I can't play/I found it very hard to stay away/As we reminisce on precious moments like this/I'm glad we're back together because I missed your kiss/REPEAT CHORUS/Love and lover, this is solid love/And you're exactly what I'm dreaming of/All through the day and all through the night/I'll give you all the love I have with all my might/REPEAT CHORUS.

Written by: Dino Fekaris
Freddie Perren
Sung by: Peaches and Herb
© 1978, Polydor Incorporated



tv films

A Boy Named Charlie Brown (1969) (CBS, Saturday, May 26): The first feature-length theatrical film based on Charles Schulz' ubiquitous "Peanuts" brigade. In this one, Charlie tries to shed his loser image in a pressure-packed national Spelling Bee for second-graders. Nothing here to disappoint Peanuts fans of all ages.

Lords of Flatbush (1974) (CBS, Saturday, May 26): An offbeat, occasionally funny and sentimental high school nostalgia film about white ethnic gang members coming of age in Brooklyn in the 1950's. Tough but not too tough, certainly more realistic than "Happy Days." The breakthrough film for young actors Henry Winkler and Sylvester Stallone. Satisfactory for mature viewers.

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America as 'sexual Verdun' suggested in 'Boyfriends'

by James W. Arnold

"Old Boyfriends" is a great plot idea in search of something—anything—that will make it sing, or float, or fly. The missing ingredient could be genuine insight, or simply an imaginative dramatic sense. But it does explore, with sensitivity, important territory: the ravaged psyches of some real contemporary Americans.

This is the latest of the (so far) small group of films with a female protagonist directed by an American woman—in this case, Joan Tewkesbury, who began by writing scripts for Robert Altman ("Nashville," "Thieves Like Us"). Oddly, another recent film by a woman director was called "Girlfriends."

Tewkesbury's film is built on a script by the prolific Paul Schrader ("Hardcore"). While it lacks the usual Schrader fury, it shares his typical flaws (lack of real depth) and strengths (a fresh sense of ordinary reality, mid-America locales, a definite moral edge).

Although we don't get all the necessary data at the start, "Old Boyfriends" begins roughly where "An Unmarried Woman" begins. The thirtyish heroine, Diane (Talia Shire), is a Los Angeles psychologist who has just split from her professor husband. She botches a suicide attempt, then (still depressed) begins a cross-country car trip into her past, to re-visit the respective heartthrobs of her days in college, high school and seventh grade. She hopes, vaguely, that the journey will help her find her identity and to love herself again. (Pop Psychology 1).

At first the trip seems spiteful, as well as sickly Freudian. She finds that her Colorado college boyfriend (Richard Jordan) also has a busted marriage but a loving teen-age daughter. Diane imposes herself on him, practically proposes marriage, then abruptly leaves him.

She drives to Minneapolis, where she vamps her rather pitiful ex-high school Lothario (John Belushi), gets him all worked up at a lover's lane where he once talked her out of her virginity, then leaves him, pants-less, in the road.

THE THIRD sequence is more complex. In Ludington, Mich., she finds that her grade school beau was killed in Vietnam. His kid brother (Keith Carradine), overwhelmed with inferiority feelings and guilt for having survived, has failed to grow emotionally out of his adolescence. In what seems like a replay of all the sex-therapy scenes in a whole generation of plays and movies, Diane tries to bring him quickly to manhood by seducing him in the secret arbor where she and his brother had nurtured their puppy love.

But surprise, surprise. The guy has a psychiatric relapse. And no less an authority figure than John Houseman (as the local shrink) tells Diane off for dabbling in matters of which she is ignorant: "Impersonating a doctor should be a crime."

At first we're unsure how to take this: it seems like a conflict between the Midwest and L.A. schools of psychiatry. Who does Tewkesbury think is right?

But it soon becomes obvious, as Diane weeps and repents,

Fans who've come to laugh at Belushi (his character isn't funny) continue to laugh at Carradine (who is even less funny). While all the sequences are "interesting," none has the moral or dramatic power to dazzle or illuminate.

TO ITS CREDIT, though, "Old Boyfriends" gives a grimly honest picture of the moral landscape, and touches on nerves of recent anguish—sexual, parental, political. There isn't a single healthy sexual relationship in the movie.

Aside from three broken marriages, several seductions and Carradine's regression, we find Diane's spouse living with a sexy graduate assistant half his age. A private detective (Buck Henry) seems slipped into the film only to show he has a sex object for a secretary. Tewkesbury suggests that America looks like a battlefield after a sexual Verdun. She also touches on the damage of the real war (in Vietnam) and the lingering hurt between parents and children with different values.

An interesting technique is the use of Diane's voiceover narrating passages from her diaries, with the voice getting younger as she travels East. There are also fine, if fleeting, original moments: Ms. Shire, alone in a motel, responding to the old "Continental" TV show aimed at lonely women; a smokey Holiday Inn cocktail lounge where Belushi's ungifted, all-purpose band labors through a tribute to Elvis and other pop nostalgia, and a glimpse of two fragile old ladies who run a genteel roominghouse in Ludington. **NCMP Rating: A-3—morally unobjectionable for adults.**



HANDLING SPORTS STARDOM—Brian Walker, a high school senior and highly recruited basketball star, drives a tractor on the family farm in rural Indiana. He is one of two athletes featured in "The American Game," a new documentary film being released for theaters. The film points out how the advantages and drawbacks of competitive sports are inextricably linked. (NC photo)

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film ratings

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

A-1, morally unobjectionable for general patronage.

A-2, morally unobjectionable for adults and adolescents.

A-3, morally unobjectionable for adults.

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require

caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions).

B, morally objectionable in part for all.

C, condemned.)

The American Game A-2
Battlestar Galactica A-1
Boulevard Nights B

(Though the film shows the futility of the macho rituals of gang violence and drug dependence, its treatment, in an effort to generate bogus excitement, relies too heavily upon the graphic depiction of these elements.)

California Suite A-3

The Champ A-2

Coming Home B

The Deer Hunter B

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

Dreamer A-3

The Glacier Fox A-1

Grease B

Hair A-4

Hanover Street B

(Although the illicit love affair portrayed in the film is not condoned, strictly speaking, the graphic and glossily romantic way in which it is depicted is offensive.)

Last Embrace C

(Has too generous a touch of brutality and eroticism that is morally and esthetically indefensible.)

A Little Romance A-2

Love at First Bite B

(Has an almost unremitting vulgarity of language and a certain air of moral sleaziness)

Manhattan A-4

Old Boyfriends A-3

The Promise A-3

Same Time, Next Year B

The Silent Partner C

(Contains corrosive cynicism that permeates the film and sex and violence inserted to jolt the audience.)

Voices A-3

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