

THE CRITERION

Vol. XVIII, No. 35

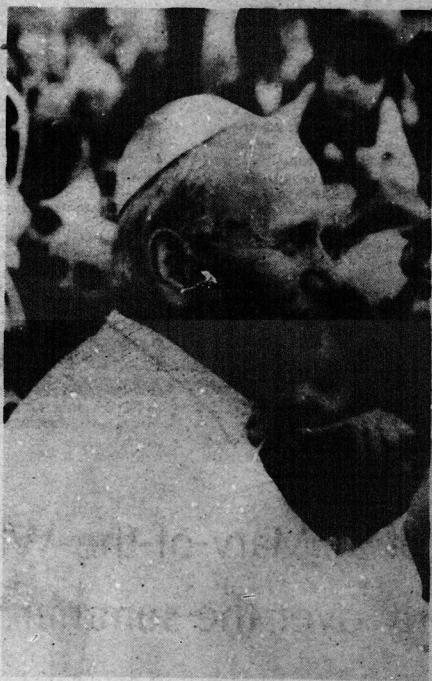
Indianapolis, Indiana

June 8, 1979

Pope John Paul pleads for church freedom

Poles hail native son's return; Pontiff cheered by thousands

By Jerry Filteau



CZESTOCHOWA, Poland—Pope John Paul II quickly set the tone of his trip to Poland by pleading for church freedom, declaring himself an apostle of the Slavic nations, and consecrating himself and the whole church to Mary.

Wherever the Polish-born pope went in his native country thousands gathered along the streets to see him. Crowds swelled into the hundreds of thousands for outdoor Masses in Warsaw, Gniezno and Czestochowa.

Millions more, normally deprived by the Communist government of religious radio and television programming, saw live coverage of a three-hour papal Mass and other ceremonies on June 2, the day of his arrival.

In his public appearances during the first three days of his trip, the pope repeatedly stressed his own Polish roots and put even more emphasis on the Christian roots of the Polish nation.

Those Christian roots are so strong and deep, he said, that if they are neglected or forgotten "we no longer understand ourselves."

Several times the pope appeared to be almost overcome with emotion, but nowhere as much as at Jasna Gora, the site of the shrine to Our Lady of Czestochowa, patroness of Poland, where he publicly reconsecrated the church to Mary.

During the homily at the Mass on June 4, he spoke of being "here again with all of you" and with the "episcopate to which I belonged for more than 20 years as a brother bishop." He then paused and gazed down the line of concelebrating bishops, many of them longtime close friends.

'Boze Cos Polske'

Several times he returned to the microphone as if to continue, and each time he backed away. Finally, some voices in the crowd broke the silence by starting to sing "Boze Cos Polske" (God Bless Poland) and the whole outdoor congregation picked it up.

His composure regained, the pope spontaneously expressed his thanks with a 20-minute digression from his prepared text. He was repeatedly interrupted by applause and singing.

The pope arrived in Czestochowa by helicopter from Gniezno. The helicopter landed at 9:40 a.m. on a concrete square near Holy Family Cathedral, one of the oldest quarters of Czestochowa.

Practically every window along the papal route from the cathedral to the shrine of Our Lady of Czestochowa had flags or banners decorated with religious images. Many windows displayed copies of the famous "Black Madonna," the icon of Our Lady enshrined at Czestochowa.

The pope's trip started June 2 when he left Rome for Warsaw. Upon arriving, he kissed the ground at the Warsaw airport.

Hundreds of thousands saw the pope celebrate Mass in Warsaw and in the primalist See of Gniezno during his weekend activities June 2-3. His homilies contained strong pleas for religious freedom.

It is "impossible without Christ to understand the history of the Polish nation," said Pope John Paul in a homily in Warsaw June 2 in what appeared to be the keynote speech of his trip to Poland.

Standing below a towering 50-foot cross before a crowd of at least 170,000 Poles in Warsaw's Victory Square on the first day of his nine-day trip, the pope hinted at the basic challenge of the Catholic Church to efforts by the communist government to institute an atheistic state.

In trying to view Poland without Christ and Christianity, the pope said, "we lay ourselves open to a substantial misunderstanding. We no longer understand ourselves."

'Responsible witness'

He interpreted his own election as pope—the first Polish pope in history—as a call to Poland to become "the land of a particularly responsible witness" to Christ and the church.

The following day in Gniezno, the pope said he wants to play an important role in the unity of Christians from Eastern and Western Europe.

Pope John Paul said he is the world's first Slavic pope and declared himself an apostle of and to the Slavs.

Speaking at Mass in Gniezno on June 3, the pope expressed a conviction that God has called him, as pope, to play a particularly important role in the unity of Christians of Eastern and Western Europe.

It is the will of Christ and the Holy Spirit that the election of a Slavic Pope "should in a special way manifest and confirm in our age the presence of these (Slavic) peoples in the church and their specific contribution to the history of Christianity," the pope said.

"Is it not Christ's will, is it not what the Holy Spirit disposes, that this Polish pope, this Slavic pope, should at this precise moment manifest the spiritual unity of Christian Europe?" he continued.

"Although there are two great traditions, that of the West and that of the East, to which it is indebted, through both of them Christian Europe professes 'one faith, one baptism, one God and Father of us all,'" said the pope.

Although the pope's remarks were chiefly religious, they also seemed to carry a significant political implication. While the Western countries are all non-Slavic, the East

(See POPE JOHN PAUL on p. 2)

looking inside this week

Jim Castelli says there is 'cautious optimism' concerning welfare reform 4

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Overcome with emotion

Pope John Paul appeals for church freedom (from 1)

European, communist-ruled countries of the Warsaw Pact are heavily Slavic.

Throughout East Europe the Catholic Church is at least hindered if not persecuted.

Initial contacts between Polish government officials and the pope produced warm exchanges of greetings. Government officials were on hand to greet the pope upon his arrival and later in the day the pope paid a courtesy call to the top government leaders. The government treated the pope as a visiting head of state.

In Warsaw, hundreds of thousands of Poles cheered the pope on June 2 as he rode triumphantly into the city from the Okęcie Airport.

Greeted at the airport near Warsaw by Warsaw's Cardinal Stefan Wyszyński, primate of Poland, and by the president of the Polish Council of State, Henryk Jablonski, the Pope knelt and kissed the ground the moment he set foot on his native soil.

The Pope's ceremony-filled day—capped by a televised afternoon Mass in Warsaw's Victory Square—began in Rome shortly after 7 a.m. An Italian military helicopter lifted the pope off Vatican grounds along with Italian Prime Minister Giulio Andreotti and several top papal aides, and flew them to an Alitalia Boeing 727 waiting at Rome's Fiumicino Airport.

After a brief parting ceremony in which Andreotti and Pope John Paul exchanged greetings, the pope boarded the plane just before 8 a.m. Fifteen minutes later it took off.

Greetings to leaders

During the flight the pope radioed greetings to several heads of state as he passed through their national air space: Italian President Sandro Pertini, Austrian President Rudolf Kirchschlager, Yugoslavian President Josip Broz Tito and Czechoslovakian President Gustav Husak.

After breakfast he traveled briefly through

the press section of the plane, which carried about 85 journalists.

Asked what feelings he had about returning to his homeland, he said, "I feel very deep emotion. But I tell others to control themselves, and I must control myself too."

Reminded that he was the first pope in history to be visiting a communist-ruled country, he replied that he was visiting Poland, and "there is but one Poland."

When pressed on the issue, he commented, "I think all these differences—capitalism, communism—are differences from above. Below, however, are the people, and this is the human reality, a primordial reality."

The pope's visit with journalists lasted only 20 minutes. It was cut short at 9:45 a.m. as the plane began its descent.

A few minutes after 10 a.m. the plane landed. Before the pope got off, Cardinal Wyszyński entered the plane and greeted him privately in his cabin.

As the pope descended the steps from the plane, Cardinal Wyszyński behind him, a 50-member military band broke into the national anthem.

The pope inspected representatives of the Polish military forces, standing stiffly erect in the 90 degree heat, then shook hands with government officials and diplomats. Finally he greeted more than three dozen waiting bishops, warmly embracing many of them.

'A grand moment'

The visit is a "grand moment," said Jablonski, who received the pope in the name of the government.

Jablonski noted the increasing role the papacy has played in recent years in world affairs and praised "the commitment of the church's prestige to activity in favor of the ideals most significant for the whole of mankind—peace, friendly coexistence of nations and social justice."

He said Poland is proud that a Pope reached the highest rank in the Catholic Church.

Cardinal Wyszyński's brief welcome began with a Latin invocation used on solemn occasions in Poland: "Rejoice, Mother Poland, abounding in noble offspring."

"In your hands, Holy Father," the cardinal said, "you hold our jubilant hearts and before you rises the noble spirit of Poland ever faithful."

Pope John Paul stressed that "my visit has been dictated by strictly religious motives" and said he hoped that it would "serve the great cause of rapprochement and of collaboration among nations: that it may be useful for reciprocal understanding, for reconciliation and for peace in the contemporary world."

For the trip into Warsaw, the pope and his entourage boarded a 21-seat open Star truck of white and yellow—the papal colors—which would serve as his basic ground transportation throughout the trip.

At the same time he expressed the hope that his visit would aid the "development of the relations between the state and the church."

Covering the radiator grill was his papal shield, a large white off-center cross and white letter "M" (for Mary), on a field of blue. Decorating either side were two smaller bas-relief shields in gold: the papal tiara with crossed keys, and the Polish eagle.

Among the tens of thousands who lined the parade route, many wore gaily colored festive costumes. Hundreds of young men wore caps of light blue with the papal shield emblazoned on them.

As the pope passed, many in the crowd knelt and blessed themselves. Earlier, when the pope gave a blessing at the end of the airport ceremonies, several churches in the city broadcast the ceremonies over loudspeakers into crowded squares, and thousands knelt for the blessing.

Papal flags, Polish flags

All along the motorcade route white-and-yellow papal flags hung side-by-side with the

Polish red and white from almost every apartment that was within sight of the papal vehicle.

The motorcade came to a halt at St. John's Cathedral, where the pope and Cardinal Wyszyński again exchanged greetings. The pope then made a brief stop at the Shrine of the Merciful Mother of God, patroness of Warsaw, and went to Cardinal Wyszyński's residence for lunch.

At 2 p.m. the pontiff visited Poland's top government official at the Belvedere.

The first secretary of the Polish Communist Party, Edward Gierek, greeted the pope warmly.

"We are glad to play host to Your Holiness in the land of our fathers," he said. "At the same time I, personally, am truly glad to meet Your Holiness."

Gierek praised the pope's efforts "to promote dialogue and peace" and expressed the hope this detente would reduce military expenditures and allow more efforts to be directed toward social development.

He promised that his government would "encourage further development of relations between Poland and the Apostolic See for the sake of combining forces to support the supreme cause of peace."

Pope John Paul used the occasion to recall Poland's many struggles to achieve or maintain nationhood. Peace, he said, depends on respect "for the objective rights of the nation."

He also called for an end to the arms race, arms reductions and greater social development, saying that this is part of the church's social doctrine.

He stressed that the church is at the service of society by striving "to make people better, more conscious of their dignity, and more devoted to their lives as men, families, social, professional and patriotic duties."

"For this activity," he added, "the church does not desire privileges, but only and exclusively what is essential for the accomplishment of her mission."



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College program of St. Mary-of-the-Woods to host elderly over the summer

Saint Mary-of-the-Woods College is one of 11 colleges and universities in Indiana offering Elderhostel this summer.

Elderhostel is a residential academic program designed to give senior citizens a fresh learning experience.

Directed by Dr. Fred Gilliard, assistant vice Maureen Loonam, director of summer

president for academic affairs, and Sister programs, Elderhostel at the Woods, June 10-16, will accommodate up to 40 participants.

The theme is "Our Midwest Heritages: Fact and Findings," with concentration on Indiana history, art and environment. The courses, which presuppose no previous knowledge of the subject, are taught by regular college

faculty and include brief lectures on native American cultures, early European explorers and major immigrant groups. An introduction to genealogical skills will highlight the historical aspect of the program.

Elderhostel courses are designed to appeal to persons with varying levels of education, from grade school to advanced college degrees. Dr. Gilliard stresses that participants need not have a formal education.

PARTICIPANTS WILL reside in Le Fer Hall and eat in Foley dining room along with other summer students. Costs include room, board and tuition.

Elderhostel is an outgrowth of the youth hostels and folk schools in Europe. Since 1975 when Elderhostel began in five New Hampshire colleges, the program has grown to the point that about 200 schools throughout the United States will sponsor Elderhostels this summer.

The typical Elderhosteler is an elder citizen "on the move," not only physically active but mentally alive and interested in exploring new ideas.

Those wishing to enroll or obtain further information about Elderhostel at Saint Mary-of-the-Woods College should contact Sister Maureen Loonam, Director of Summer Programs, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876; phone (812) 535-4141, ext. 222.

Social Ministries to offer more classes

Archdiocesan Social Ministries (ASM) is launching three more Natural Family Planning classes in the archdiocese. This brings the total number of classes to 17 in the first six months of 1979. The goal is to train 200 couples in the NFP classes.

Steve Kramer, ASM staff member, states that the courses are organized in conjunction with the Couple-to-Couple League. Kramer commented that the Archdiocesan Council of Catholic Women (ACCW) has played an active role in the program with their work and support in this area of family ministry.

The programs are for married and engaged couples who wish to learn, to understand and interpret all signs of fertility. The method taught is the sympto-thermal method. It is not to be confused with the old rhythm method.

Courses scheduled to begin in three areas include:

► Brookville: St. Michael parish, June 17 and July 29, 1 to 5 p.m.; pre-register by calling 317-647-5462.

► Richmond: St. Andrew parish, June 30 and August 11, 1 to 5 p.m.; pre-register by calling 317-962-3902.

► Terre Haute: St. Patrick parish, June 16 and 17, 1 to 5 p.m.; pre-register by calling 812-232-8518.

The teaching couple at Brookville are John and Mary Rita Brossart of the Couple-to-Couple League, Cincinnati. At Richmond and Terre Haute, John and Charlette Sterret of the Couple-to-Couple League, Louisville, are the teaching couple.

Couples who want further information should contact Steve Kramer, Family Life Convener, Archdiocesan Social Ministries, 915 N. Holmes, Indianapolis, IN 46222.



BACCALAUREATE BUBBLES—A Providence College graduate breathes a bit of fun into the formality of commencement. (NC photo by Jack Spratt)

Nicaraguan violence intensifies

by Raul Orozco

MANAGUA, Nicaragua—As fighting escalated in several cities between Sandinista guerrillas and government troops, the bishops of Nicaragua issued an appeal for "Christian

New principal at Cathedral

Donald M. Stock of St. Joseph, Mich., has been appointed the principal of Cathedral High School in Indianapolis. The announcement was made this week by the Cathedral Board of Directors and Michael D. McGinley, president. The appointment becomes effective July 1.

Stock has been principal for seven years in private Catholic high schools in Michigan including Muskegon Catholic Central High School and Lake Michigan Catholic High School in St. Joseph. He was also superintendent of Catholic Schools in Muskegon. Prior to 1972, he served in leadership capacities for the Archdiocese of Detroit and was a teacher-counselor at Detroit's St. Andrew High School.

Stock earned his B.A. and M.A. at the University of Detroit and is presently completing his doctoral studies in educational administration at Western Michigan University. He has completed research for his doctoral studies at the University of Michigan and at Harvard University.

The newly appointed principal is 36 years of age, married, and has five children.

mercy' to replace the "lack of war ethics" regarding combatants and civilians.

There has been indiscriminate shelling of residential sectors and killing of civilians, mostly young ones, in the two-year-long political conflict which was marked in early June by a general strike and renewed assaults against the government.

"We witness how reason comes to an end, how the overflowing of citizens' demands and complaints finds no answer whatsoever from the established system," the bishops said.

"It is as if the only goal is to kill, to annihilate, to live by a total lack of war ethics."

The statement was issued by the seven-member Nicaraguan Bishops' Conference after an emergency meeting. The bishops addressed their appeal mainly to government authorities.

Since 1971, they recalled, the bishops have been urging "radical changes in the social and political structures of our country," in accord with a church committed to social justice, "against an inhuman society that breeds at the same time affluence and misery."

THE BISHOPS called on the government to stop practices "against civil order" and listed among them arbitrary arrests, torture, killing of innocent people and disappearance of political prisoners.

"Citizens have no guarantees for their physical integrity nor the exercise of their civil rights," the bishops said. "We urge the application of Christian mercy."

Referring to recent raids and attacks on refugee centers, the bishops asked for respect for hospitals, schools, churches and other sites, and "guarantees particularly for the Red Cross."

Several Red Cross workers have been killed while aiding the wounded and refugees.

The government imposed a ban on all broadcasts of news dealing with the fighting. But news from radios in neighboring Costa Rica spoke of heavy fighting in Managua, the capital city, and in Leon, Rivas, Chichigalpa, Chinandega and El Viejo. Sandinista releases claimed that guerrillas controlled a large area in the southwest around Naranjo, near the Costa Rican border.

Nicaraguan President Anastasio Somoza said that if the Organization of American States (OAS) failed to stop alleged invasions by Nicaragua guerrillas from Costa Rica, he would consider declaring war on Costa Rica.

Meanwhile, important sectors of Nicaraguan labor, business and political moderates were backing the general strike that began June 4.

SINCE SEPTEMBER an estimated 5,000 persons have died, a similar number have been wounded and 20,000 left homeless by the civil strife. Another 15,000 have fled the country. Nicaragua has 2.5 million people.

In Washington, the Committee of Solidarity with Nicaragua staged a protest in front of the OAS building, as the OAS council met to consider a Somoza request that Costa Rica be punished for allegedly helping the rebels.

Session on ministry scheduled

ST. MARY-OF-THE-WOODS, Ind.—A summer session entitled "Humanizing for Future Ministry," the second Christianity institute, will begin June 24 at Saint Mary-of-the-Woods College. A joint effort of the college and the Sisters of Providence, the institute is part of "Contemporary Christianity Institute," a three-year program planned to explore the variety of issues facing today's Christian.

Providence Sister Maureen Loonam, director of the institute, says, "The 1979 session is a series of conferences and retreats to assist individuals in preparing for productive ministries, to show how people in ministry can be more effective in what they are doing."

Sister Maureen emphasizes that the institute is open to laymen as well as to religious leaders, that "individuals of all faiths and levels of commitment are encouraged to attend."

This summer's institute is divided into three, week-long conferences and three retreats. The first conference, "Understanding Self as Minister," will be June 24-29; the second, "Reclaiming History: World, Church, Self," July 1-6; and the third, "Developing Ministerial Skills," July 8-13.

ROSEMARY HAUGHTON, lecturer and author; Father Richard O'Brien, professor of theology and author; Sister Jose Hobday, Franciscan missionary, retreat director and lecturer; and Providence Sister Barbara Doherty, are among 25 noted speakers who will lead discussions during the three conferences.

Archbishop William D. Borders of Baltimore, Md., will deliver the keynote address of the first session.

Various subjects will be included in the three conferences.

The retreats which follow the last conference are also open to laity. "Jesus Christ: The Power and the Wisdom" will be conducted by Sister Barbara Doherty July 15-21. Another retreat during the same period will be led by Sister Francis Borgia Rothliebner. Jesuit Father Fred Bergewisch, will head a third retreat, "Mission and Ministry of Jesus" July 27-22.

A WEEKEND SESSION, "Intensive Journal Workshop" developed by Ira Proff, will be led by Sister Jeanette Wasinger, a sister of St. Joseph of Carondelet. The Intensive Journal method focuses on the concept that "each human life has the potentiality of becoming an artwork."

Pre-registration is required. The fee includes room, board and tuition. Those who desire credit may arrange for either CEU, continuing education unit, or three hours of graduate credit approved by the Indianapolis Office of Catholic Education for acceptance in the graduate program of Adult Religious Education, Indiana University.

To register or for further information, contact Sister Maureen Loonam, Director of Summer Sessions, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876; phone (812) 535-4141, ext. 222.

Parish finance workshops slated

Harry T. Dearing, business administrator for the archdiocese, has announced a schedule of workshops on parish finances.

Topics to be covered include the parish annual report and balance sheet, annual financial reports for parish schools and a question and answer session on other financial areas.

The workshops are scheduled as follows:

Brookville: St. Michael's, Tuesday, June 12, 7 p.m.; Clarksville: Providence High School, Thursday, June 14, 7:30 p.m. (EDT); Indianapolis: Ritter High School, Tuesday, June 19, at 7 p.m. and at Secern' High School, Thursday, June 21, at 7 p.m.

Parish bookkeepers and those responsible for parish financial reports are encouraged to attend.

living the questions

The spirit of Pentecost alive in Latin American missions

by Father Thomas C. Widner

The feast of Pentecost is vastly underappreciated. Otherwise many of us would not have so much trouble appreciating the charismatic movements. Last Sunday's Scripture readings say something to us of the enthusiasm which the Apostles felt when the meaning of Jesus Christ began to dawn on them. Too often that meaning is lost on us in bland liturgical celebrations and the sour attitudes of Christian clergy, Religious and laity.

The week before Pentecost I received two letters, one from a classmate of the Wichita, Kansas, diocese now stationed at their mission in Venezuela, the other from a classmate of the St. Louis, Missouri, archdiocese now stationed at their mission in Bolivia. Both letters contained interesting comments related, I thought, to the fire of Pentecost.

Ed, who is in Bolivia, wrote that his primary work is "preparing parents for the baptism of their children and engaged couples for marriage. Since 80% of the people have had no formal instructions in the faith nor come regularly to the Sunday Mass, this is quite a challenge. We need a year together but demanding this would only serve to send them scurrying to La Paz (the capital city) where they can easily find priests who will administer the sacraments with requiring little or no preparation. So we settle for a month of preparation asking the engaged couples to participate in both the baptism talks and the marriage talks. We place an emphasis on experiencing the apostolic groups that are active in the parish and follow-ups in the home after the baptisms and the marriages."

With one other priest, Ed ministers to 10,000 residents of the town of Viacha.



Pat, stationed in Venezuela, works with two other priests in three parishes containing 45,000 people. "Of course," he says, "a very small percentage come to church, except to be buried. All the funerals are from the Church. But there is a very solid core of practicing Catholics in both parishes, and our churches are filled every Sunday."

PAT AND ED ATTENDED language school in Cochabamba at the same time. Of Ed's work Pat wrote, "Ed is working with the Indians, a good many of whom don't speak Spanish, but a language called Aymara. He was telling me the last time I saw him about the first couple that came to him to fill out papers for a marriage. One of the questions on the papers is 'How long have you been living together?' and another is 'How many children do you have?' One couple came and both had been baptized Catholic. But when Ed pursued his questioning, he discovered that neither one knew anything at all about who Christ is. In fact, they had never even heard of him."

Let anyone misunderstand, much of the missionary work achieved in South America involves sacramentally ratifying what are already existing marriages—common law, we might call them. The ratio of priests to people is so small that a priest can literally spend his entire time simply administering the sacraments.

The work of my classmates impresses me. They sound happy even though there are discouraging aspects to their work. Mission work has always seemed to me something quite special. Very often it makes the kinds of issues and problems we talk about in this country pale beside the down to earth basic religious needs displayed there.

If Pentecost should teach us anything, then, it seems to me that Pentecost should teach us to understand the Church's diversity and the sense of forgiveness which marks the Church.

ST. PAUL TOLD US Sunday that the Spirit is given for

the common good. Those who claim to be filled with the Spirit will be seen to be such if their work benefits us all. We should not, moreover, expect each Christian to behave exactly as we want him or her to behave. The norm of morality is Christ Himself and not what an individual thinks the norm is.

The news of my classmates and the events of this week in Poland suggest to me something of the richness of the diversity of the Church. The behavior of John Paul himself suggests to me something of the nature of forgiveness in the Church. The work of Christ is to bring Him to all men. I see my classmates, I see John Paul—each in their own ways doing just that. None is condemning anyone or anything. All three are reaching out and forgiving.

Impact of the media

A survey taken in Germany in the months following the telecast there of the American series "Holocaust" reveals that that film had a greater impact on people in that nation than all the history texts studied there in the past 30 years.

A news report of this survey lacked precise details but such a statement should not be surprising and can probably easily be validated. It is merely another proof of the influence the electronic media has on us. It is another reason why the Church needs to "get on the band wagon" and learn what the media is all about.

What kind of an impact did the television program have? Well, what kind of an impact would one want it to have? It is very easy to find Catholics quite ready to condemn certain kinds of television programming, but it is difficult to get many Catholics to back more television programming. It is even more difficult to get Church officials to recognize the influence of TV as being greater than our Sunday sermons.

If anyone is taking a survey, I'd like to say that I'd rather watch TV than hear a Sunday sermon.

washington newsletter

Support builds for President Carter's welfare reform

by Jim Castelli

WASHINGTON—There are signs that the 96th Congress, known for its budget-cutting tendency, may have a real surprise in store for the country.

There is an unusual amount of optimism—cautious optimism, but optimism nonetheless—that Congress will approve something very close to President Carter's proposed \$5.7 billion welfare reform bill.

Of course, there is some debate as to whether Carter's proposal amounts to real reform.



Church groups and others see welfare reform as an overhaul of the entire welfare system.

But Barbara Washburn, who works on welfare issues for Sen. Jacob Javits (R-N.Y.), author of his own welfare proposal, is satisfied to say that anything that results in improvements for recipients is "reform," and there is wide agreement that Carter's proposal would improve service for recipients.

Here are the main points of Carter's proposals: —Raising the minimum benefit for all recipients to 65 percent of the poverty level, or to about \$4,700 a year for a family of four. This would raise benefits for 2.2 million people in 800,000 families in 13 states.

—Mandating coverage for two-parent families in the 24 states which do not have such coverage.

—Providing 400,000 public service jobs for people who would otherwise be on welfare.

—Increasing the earned-income tax credit for low-income workers.

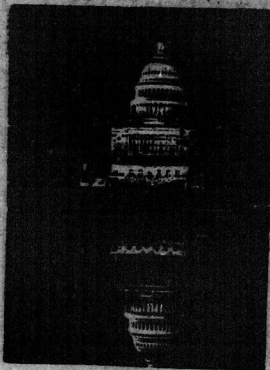
—**PROVIDING FISCAL** relief to state and local governments for welfare costs.

The conventional wisdom is that Congress, in a post-Proposition 13 mood, is not about to spend more money or approve broad new programs.

But there are a number of reasons why this might not be the case:

—Barbara Stolz, who works on welfare issues for the U.S. Catholic Conference, believes welfare supporters will give Carter's proposal more support than they might have in the past, even though it does not go as far as they would like, because they have lowered their sights from previous years.

Congress did not act on Carter's comprehensive welfare reform proposal last year



LAST YEAR Corman wanted to go beyond Carter's bill and Ulman did not want to go that far.

—Nancy Anusdei, deputy assistant secretary of health, education and welfare for welfare legislation, says the administration got a good response from liberals and conservatives alike in briefing congressional staffs on their proposal before it was announced.

She said people took the bill seriously and added, "No one said, 'You're crazy to try to do this.'"

—The administration bill is likely to draw support from key moderate Republicans like Sen. Henry Bellmon of Oklahoma and Minority Leader Howard Baker of Tennessee. They introduced a welfare reform bill of their own last year that did not go as far as Carter's proposal this year, but they reportedly worked with the administration in drafting the new proposals.

—Carter, it has been said, offered the new welfare proposal partly to guard his own credibility, since he had promised welfare reform during his campaign. House liberals who have criticized Carter on other issues may be forced to rally around his welfare proposals to protect their own credibility.

—Carter's proposal is included in his own low-deficit proposed budget for fiscal year 1981. It also includes some cost-cutting measures likely to appeal to Congress.

—The proposed public service jobs would not pay a low enough wage to earn opposition from labor unions claiming the new jobs would undercut existing jobs.

Observers believe the House is likely to pass a bill. The real test will probably come in the Senate where Finance Committee chairman, Russell Long (D-La.), remains a staunch opponent of welfare reform.

THE CRITERION
Audiophile of Indianapolis

520 Stevens, P.O. Box 174
 Indianapolis, IN 46206

Official Newspaper of the Archdiocese
 of Indianapolis

Phone 317-635-4531

Price: \$7.50 per year
 20¢ per copy

Entered as Second Class Matter at
 Post Office, Indianapolis, Ind.
 USPS 138-100

Fr. Thomas C. Widner, editor & general
 manager; Dennis E. Jones, associate
 general manager; Sr. Mary Jonathan
 Schultz, OSB, administrative assistant;
 Peter Feuerherd, news reporter; Agnes
 Johnson, circulation director; Marguerite
 Derry, advertising sales.

Published weekly except last week
 in December.

Postmaster: Please return PS Forms
 3579 to the Office of Publication.

HERE'S SOMETHING TO THINK ABOUT



Ecumenical ministry acclaimed

To the editor:

I appreciated very much the commentary on the lectionary readings for May 27 because of the reality with which Rev. Richard J. Butler approached the subject of ecumenical relations between Catholics and non-Catholics.

As executive director of the Interfaith Community Council of New Albany, I can state with equal realism that, although while many of our nine faith families are divided on questions of ecclesiology, we are one in our love for one another, insofar as humanly possible and to the degree we manifest God's love through our combined ministry to our neighbors in need in the Kentuckiana area.

Without the combined resources of all 20 congregations and their jurisdictions on "either side of Luther," there could not be a message center for the deaf, a Child Development Center which provides free day care for parents who can then work and thereby stay off welfare rolls, job training for convalescent sitters, recruitment of Hospice volunteers to

work with the terminally ill, plus many other services.

Since one definition of the word Eucharist is "celebration," we celebrate this ecumenical work of love and offer it to God's glory.

Thanks to the people of St. Mary's Church, Jim Russell, parish council president, Father Stanley Herber and Sister Joann Quinkert, we are able to coordinate our ecumenical ministry from the Holy Trinity Social Ministries Building provided Interfaith Council by the above named, good and generous people.

Rev. Dr. George P. Dewry
Interfaith Community Council

New Albany

Thank you, Sister Barbara

To the editor:

After ten years at Little Flower School, our principal, Sister Barbara Piller, is leaving. We knew we couldn't keep her with us forever.

The daily problems and frustrations she faced, the dilemmas and disasters, large and small, would test the endurance of a saint, try the patience of Job, and challenge the wisdom of Solomon. Yet she always had time to talk with a first grader afraid of school or listen to an eighth grader afraid to grow up.

Trouble makers, "rotten" kids, and those with learning problems were persistently worked with and prayed for, when to forsake them for the good of the school and its image would have been the easy way out. She is a Christian in every true meaning of the word.

At Little Flower, helping them get into heaven takes first place over getting them into

Personal involvement a big part of the work of Marian

by Elaine Watson

It seems in the past months, much of the philosophy and Christian tradition of Marian College has been portrayed in letters to the editor. Having attended Marian from 1972-1976, I can identify with many of the benefits previously cited. It is my hope that a specific example of Marian's atmosphere will further enlighten *Criterion* readers to the reality that Marian is a caring, dynamic contribution to society.

A Dieffenbachia plant over four feet tall—this is just one of the many projects of Sister Mary Rose Stockton, Marian College chemistry professor. Plants fragrantly fill the third floor labs and contribute to an annual American Chemical Society plant sale.

Far outweighing her touch with plants is Sister's personal involvement with her students. This interest does not dissipate after any given semester but thrives in correspondence, alumni socials, and guidance within professional ranks.

THE SISTER MARY ROSE Scholarship Fund is supported by alumni. At last count it

valued over \$27,000 earning one scholarship per year on interest alone.

Alumni's pictures cover Sister's desk top and often times alumni stop in to visit. Class goes on, but introductions are integrated right into class time. The "whole" approach to learning is exemplified in many Marian classes—time for the individual.

Every Christmas, in collaboration with Sister Barbara Ann Barnham of the biology department, Sister Mary Rose prepares care packages for many of the needy of the city. Clothing and food are donated by students, alumni and friends.

Sister Mary Rose is the national historian for Iota Sigma Pi, a society of women chemists. Her terrific memory dates back over half a century and adds interesting highlights to class.

TOP-NOTCH scientists have spoken at American Chemical Society meetings. Trips to American Chemical Society conventions are also integral in the chemistry cuisine. At times, such as in the 1975 trip to Philadelphia, alumni have donated their homes for temporary living quarters.

All in all, Sister Mary Rose has built among her chemistry students an atmosphere of faith, hope and love, three ideals expressed so vividly within the cohesive environment of Marian College.

Thanks for sharing

To the editor:

I want to thank the class of '79, Socinia High School, for sharing their profession of faith. I know that many classes have to write a faith statement for an assignment, and it is used like a final exam. The idea is not innovative, but the content was classic. It should be read and affirmed by the whole Catholic community.

Father Ron Ashmore certainly is making a difference through Catholic education.

Sr. Mary Margaret Funk, O.S.B.
Director of Religious Education
Archdiocese of Indianapolis

Appreciation

To the editor:

I am trying to put into words my appreciation and thanks to every person who made our mother-daughter retreat at Fatima such a blessing. Special thanks to Father (Robert) Sims and Theresa Maxwell, who related so well with both age groups.

Thanks for giving of your time and self.

Diana and Kristy Kowalski

Indianapolis

Good liturgy combines the best of old and new

by Peter Feuerherd

Liturgy is the central ritual of our Catholic faith. A good liturgy ties us together in one community to reenact the drama of the Last Supper, when Jesus brought together his friends before He was to die.

In the post-Vatican II church, different styles of celebrating this drama have become prevalent. Each one of these styles seems to have its own positive aspects and its own drawbacks.

There is, for want of a better term, the more "traditional" style of liturgy. In this style of liturgy, the emphasis is on reverence.

The traditional organ music is usually played, the aroma of incense fills the air of the church and the priest solemnly proclaims the words of the ancient Scripture. You have the sensation, when attending this type of liturgy, that you are in the presence of an all-powerful God.

"Traditional" liturgies emphasize devotion, unfortunately often at the expense of a sense of community. Each individual seems to be wrapped up in a personal and private prayer.

The "sign of peace" at such liturgies often seems to be something that has to be endured rather than something to be enjoyed and relished.

You can usually tell the degree of how comfortable a priest

is with people by the length of time that elapses between the "sign of peace" and the "Lamb of God."

Some priests will quickly give a handshake to the altar boys and then immediately proceed into the "Lamb of God." Sometimes it seems as if that part of the Mass is an interruption that has to be gone through because the bishops have ordered it.

THEN THERE IS the other style of the "sign of peace." This style is usually practiced, again for want of a better term, in a "modern" liturgy.

The congregation hugs and kisses each other and the priest jumps down from the altar ready to "press the flesh" much like an aspiring politician on a campaign tour.

The emphasis in a "modern" liturgy is on community. There is enthusiastic participation, an air of warmth and friendliness and a music that has the buoyant bounce of guitar rhythms.

"Modern" liturgies emphasize this warm feeling of community, sometimes at the expense of devotion. There have been times when I have participated in such liturgies and had a good time, but have come out wondering where the special presence of Jesus was.

Sometimes the lively music can get in the way of serious prayer. In cases like this, the choir seems to be the focus of the Mass rather than the body and blood of Jesus.

I think a liturgy should try to combine the best of the "traditional" and the "modern." The warmth of community combined with a sincere devotion makes liturgies a truly moving experience.

Indianapolis

Little Flower Parents



'peer ministry' approach

Separated, divorced and remarried Catholics helped by support group

by Peter Feuerherd

"It is good that we hold to the sacredness of marriage, but we as Catholics can fault ourselves for being insensitive to the divorced," explained Father Robert Borchertmeyer, pastor of St. Charles Borromeo in Bloomington, in his talk to the Separated, Divorced and Remarried Catholics group of that community on May 24.

Separated, Divorced and Remarried Catholics (SDRC) have groups all over the archdiocese that try to soothe the pain of divorce, help people to readjust to single life and help to keep the presence of the church alive in divorced men and women.

Shirley Calvert, one of the leaders for the Bloomington group, emphasized that one of

the major purposes of the SDRC groups is peer ministry. It is designed to foster a healing process by discussing problems with people who have gone through similar experiences.

"We want to be a support group for ourselves and for our families," explained the woman. This support takes the form of retreat weekends, discussion groups for teen-agers whose parents are divorced and a "beginning experience" for those preparing to enter a new life after the often traumatic experience of a divorce.

"IT OFTEN takes a year for people to get over the feelings of guilt and failure after a divorce," said Shirley Calvert. The group, which was able to attract about 30 people to its May 24 meeting, started with a group of four a

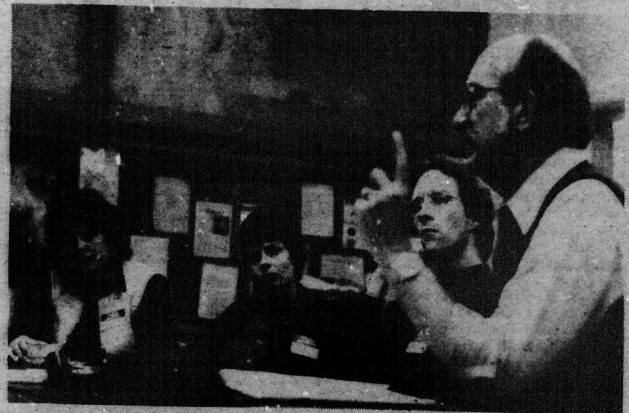
year and a half ago. The growth of this group in the Bloomington area has been paralleled by the growth of other SDRC groups throughout the archdiocese.

In his talk, Father Borchertmeyer explained that "concern for the divorced should be integral to the Catholic community. The divorced should be made to feel a part of parish life." He emphasized that the church

has moved towards a more compassionate view of the divorced and remarried.

This more compassionate view was evident when the American bishops council lifted the excommunication on remarried Catholics in January 1978.

The decision encouraged the divorced and the remarried to go through the annulment (See SDRC on page 7)



THE CHURCH AND THE DIVORCED—Father Robert Borchertmeyer, pastor of St. Charles Borromeo parish in Bloomington, talks with the Separated, Divorced and Remarried Catholics of that community. (Criterion photo by Peter Feuerherd)

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Serra Club president installed

Michael Hornak was installed as president of the Serra Club of Indianapolis on Pentecost Sunday, June 3, when the members met for a Day of Rededication at Fatima Retreat House. Father Michael Welch, vocations director for the

Indianapolis Archdiocese, presided at the celebration of the liturgy.

In addition to Hornak, other officers installed include George Maley, president elect; Cletus Broecker, first vice president; Harry Fox, second vice president; Fred Evans III, third vice president; Joseph Toussaint, secretary; Hugh McGowan, treasurer; Robert McNamara and Herbert Kenney, trustees.

The Serra Club is an international organization which fosters vocations to the priesthood and religious life and trains Catholic lay leadership.

Thomas J. Murphy, an Indianapolis attorney, is president of Serra International.



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SDRC (from 6)

process whereby a first marriage could be voided through an external forum. An annulment of a first marriage is a statement by the institutional church that a sacramental marriage never existed in the first place, freeing the remarried to join fully the community of the church.

THE REMARRIED can also join the church community through an "internal forum" solution. Through this "internal forum" solution a person in good conscience (not casually formed but usually done in consultation with a priest or spiritual adviser) comes to the conclusion that a first marriage

was not a sacramental one. This approach is encouraged after the annulment process has been pursued.

Often the divorced feel that the church has abandoned them. One man, in his twenties, explained "Divorced people are neither single nor married. You feel like you're in a world by yourself, cut off from both the single and the married communities."

This feeling of abandonment often expresses itself in anger. "Of course the divorced are angry at the institutional church. The church is, however, becoming more compassionate," Shirley Calvert asserted.

The American Catholic church has long had a history of informal rejection of the divorced, coupled with a formal excommunication until recently for those who remarry after a divorce.

The history of formal and informal sanctions has created a problem among Catholics going through a divorce. Shirley Calvert explained, "The first human element a divorced person

feels about the church is 'why should anyone run my life?' I have yet to meet anyone who really wanted a divorce. There is always a deep regret."

THERE ARE EIGHT million divorced Catholics in the United States today. Four million of these have remarried. "It is a good bet that most of the remarrieds have quit the church," claimed Shirley Calvert. "The men especially are more likely to fall from the church because divorced women are the ones who usually have custody of the children."

Divorce can be a painful process. SDRC groups try to get the divorced to look at their experience as an opportunity for growth. "It sometimes takes a group to get through the growth process of a divorce," explained Shirley Calvert.

"Divorce is a bruise that has to be healed," she continued.

As a brochure put out by the SDRC clubs of

central Indiana describes it, "SDRC is a gathering of people who are in the process of healing, after having been wounded by the experience of separation and/or divorce. SDRC is because there are people in need of ministry, in need of care, in need of having someone else who will listen, as well as understand. We are people ministering to people—peer ministry—as we like to call it."

In any typical Catholic parish 35% to 40% of the parishioners belong to families that have experienced separation, divorce or remarriage. Joanna Dunn, who has been active throughout the archdiocese in organizing and talking to various SDRC groups, believes that this large bloc of Catholics has renewed reason to be optimistic about the role of the church in their lives.

"The most important thing is that the needs are now being recognized. There is reason to hope. The doors are being opened," she explained.

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question box

Did the apostles abandon their families?

by Msgr. R. T. Bosler

Q. In a conversation with my sister-in-law discussing the faults of our husbands, I said that Jesus was the only perfect man who ever lived. "But he was selfish," she said, "for he picked only married men to be his apostles, leaving the wives alone to take care of the families. Why didn't he pick single men?" she wanted to know. I told her there probably were no mature single men to choose from. What was the answer?



A. Your answer was as good as any. We know that St. Peter was married, but we know nothing about his family. From the New Testament we know nothing about the apostles; actually we are not sure of all their names. There is an ancient tradition that St. John was never married, since it was the custom at the time of Jesus for boys to be married by the age of 14, which would have made them grandfathers by the age of 30. Presumably Jesus chose the 12 from his own age group, for they could be looked upon as elders. St. Paul, the great traveler, was not married, but he was not among the 12.

We have no sure historical grounds for thinking that, other than Peter, the 12 ever left Palestine; they seem to have been under the impression that they were to preach there until Jesus came again; so they may not have left their families completely.

Stories about Thomas in India and James in Spain are later traditions that grew from the

desires of the faithful to prove their churches were Apostolic and more important than others.

My guess is that your sister-in-law is a little peeved over the fact that Jesus did not choose some women to be among the 12. This he could have scarcely done, for Jesus lived in a culture completely different from our own, in which the sexes were separated in public life and women were greatly restricted in what they could do.

Q. Is a Catholic who has quit going to Mass and receiving the sacraments for no apparent reason refused burial rites and a funeral Mass? Has this always been a regulation? I'm not referring to someone who has openly denied his faith, but one who is a passive Catholic, like an elderly man who has just quit going and dies suddenly. Who has the authority to refuse a Christian burial to such a person?

A. According to church law all baptized persons must be given church burial unless they are excommunicated, guilty of deliberate suicide or are public and notorious sinners. If there is any doubt about whether a person falls under these types, Christian burial is to be given. Therefore, no one has the right to refuse Christian burial in a case like yours.

Q. I have been an emotional upset person since sometime before I was 13. I am now in my 30s. I have committed sins of lust, which I have never been able to confess. I have not been to confession for nine years. I have received Communion sometimes during this period. In the last two years I have had strange experiences involving my religion and delusions of grandeur. Please

pray for me that I might have the courage to find a mental hospital to get help. I am unable to communicate my problems to others.

A. You certainly have my prayers and surely those of many who read your plea for help. Your problem with lust more than likely arises from your depressed state; you must do something about that before you can solve your religious problems. It is encouraging that you do recognize that you are sick and need help.

There is a mental health center near you. Find out where it is and make an appointment. This is your first and most important step toward a cure. You have nothing to be ashamed of; you are sick and need a cure like any other sick person. If your tooth were throbbing, you'd get to a dentist, wouldn't you? And the important difference is that you would probably be responsible for your throbbing tooth as you are not for your mental sickness.

(I will welcome your letters, briefly stating your personal problems and questions. I will answer every one by mail, so please send a self-addressed, stamped envelope. Questions which are of wide interest will be answered in this column. No political questions, please. Write to me in care of this newspaper.)

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Jesus shares his roots with
us by proclaiming 'Father'JUNE 10, 1979
TRINITY SUNDAY

Deuteronomy 4:32-34, 39-40

Romans 8:14-17

Matthew 28:16-20

by Rev. Richard J. Butler

The story of "Roots" captured the American people—and peoples beyond the States—as few other events of this decade. Night after night, they watched the unfolding of a story that revealed a man's ancestry. It was powerful to become aware that this man—Alex Haley—could go back to roots of many generations to discover an ancestral father through whom he was related to a whole clan.

In countless circles elsewhere, searches began as people sought their own roots. All wanted to chart the peoples to whom they were related. Each wanted to go back yet another generation to ancestral fathers whom they had not known. They touched persons of the past who became alive again once relationships were grasped.

It was especially powerful in the story of "Roots," for here was a man who contacted ancestors who had been ruthlessly cut off all along the way through the institution of slavery. But it was also powerful in all the stories that began to unfold where the fatherhood of generations past had simply slipped into the circle of the unremembered, the forgotten, the neglected.

THERE IS SOMETHING about relationships and parentage that touches us deeply in the human spirit and awakens concern in all.

Thus it was in the Christian story. In the midst of all the stories that Jesus told of

himself and his concern for us, the story, so gently and gradually revealed, about his own relationship with God the Father in heaven has captured the attention of the Church in every generation.

The revelation of Jesus' relationship comes slowly. It is as if it is unknown even to Jesus himself in the initial stages. Yet the signs keep coming forth. Jesus calls God, "Father" and acknowledges this relationship as the force and power of his ministry. In the final hour there is promised the advocate, the one who in his own person is the relationship of Father and Son.

It was a subtle, yet unmistakable message; the Church has grappled with it through the years. So critical was this message to the life of the Church that it became more than once the focus on which the gathered community of Christians would be split and unity itself became the price of fidelity to the Gospel message.

THIS IS WHAT we celebrate today. Jesus has shared with us his roots; whence he came and the power that sent him forth on a mission to us even to the present day.

Paul reminds us today of a special urgency that motivates us to celebrate this revelation of Father, Son, and Spirit. For Jesus has not only told us of his roots, he has shared them with us.

We have received a spirit of adoption through which we cry out, "Abba!" (that is, "Father"). His roots become ours. We become temples of the very Spirit who personifies the relationship he has with his Father. The indwelling of the Trinity becomes the foundation of our lives as Christians, as humans.

This is the power of the Trinity. This is the basis of our pausing this Sunday to give thanks and praise.

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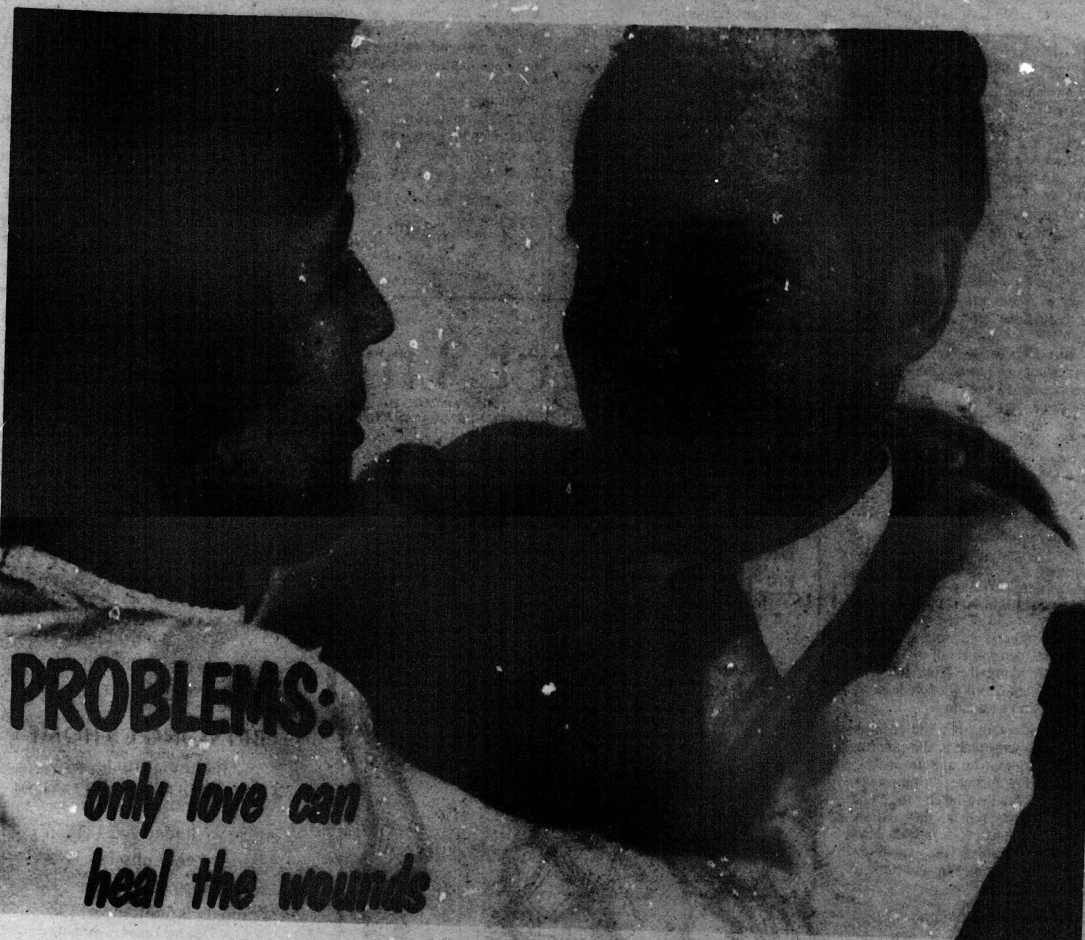
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Should I bring my problems into the open with those I love?



PROBLEMS:
*only love can
heal the wounds*

By Steve Landrean

Problems are part of the human condition. To be alive is to have problems. The only way to avoid problems is to cease to exist. Even then, while the problems of life may be over for the deceased, his demise creates problems for others.

Problems come in many sizes and shapes. There are big ones, little ones, job problems, family problems, neighbor problems, world problems, necessary problems and unnecessary problems.

NECESSARY PROBLEMS? That's right. Some problems are necessary ones. That is to say, they are unavoidable in normal lives. A necessary problem could be caused by standing up for the truth, having the courage of one's convictions.

Such a problem can cause pain and suffering for us and for those around us, but necessary problems seldom diminish us as a person. On the contrary they strengthen and build us up. To dodge

such a problem can be a diminishing experience, one that erodes our self-esteem and gives the example of moral weakness to those around us.

Other necessary problems result from the vulnerability that is always associated with friendship and love. To be truly open to another means to become vulnerable willingly. The nature of love and friendship leaves us open to be hurt. And it is inevitable that we will experience hurts, large and small, from some to whom we have extended our friendship and love.

These hurts must always be weighed against the rewards. Most of us willingly accept the necessary problems of friendship, marriage and children as little enough to pay for the joys such relationships bring into our lives.

THEN THERE are the unnecessary problems. They are unnecessary because we bring them upon ourselves through selfishness. These are the problems that sprout from the seedbed sown with greed, deceit, cowardice, self-pity and

fear, like the problems caused by thoughtlessly or deliberately stepping on others on our way up the ladder of life.

How are we as Christians to deal with problems? Basic to a Christian approach to life's problems is honesty. We must be honest with ourselves and others about our problems.

Necessary problems must be dealt with openly and with love. The support of a family and friends can reassure us at times when we are suffering for standing up for the truth. Only love can heal the wounds incurred occasionally in our relationships with family and friends. Necessary problems buried and ignored fester into unnecessary ones, fed by self-pity, resentment or just plain misunderstanding.

OPENNESS and willingness to accept loving criticism from family and friends can enable us to identify and root out those unnecessary problems spawned by our own selfishness.

Equally important is the fact that bringing our problems into the open with those we love helps us to discern

which are necessary and which are unnecessary. To put it another way, the help of loved ones makes it easier for us to distinguish between those problems we must learn to live with as creatively as possible and those which are incompatible with Christian discipleship.

You may have other terminology than necessary and unnecessary for identifying your problems, but the important thing is that we recognize that some problems are opportunities for growth and creativity and others are destructive to our own lives, our relationships with others and our efforts to mold our lives to the Gospel.

THE FAMOUS serenity prayer of Reinhold Niebuhr seems particularly apt for the Christian struggling with the problems of life.

"O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other."

1979 by NC News Service

Bartimaeus cries out:

'Jesus, Son of David, have pity on me. . .'

By Father John J. Castellet

Just as the healing of the blind man is the last miracle recorded in the first half of the Gospel of Mark, so is the healing of the blind beggar Bartimaeus the last miracle before Jesus' arrival in Jerusalem for his passion and death.

Mark's placing of the incident suited his purpose, obviously, but just as obviously it required him to do some uneven editorial stitching. In order to have Jesus encounter Bartimaeus on his way out of Jericho, he had first to get him into the city.

He did so abruptly by stating: "They came to Jericho next, and as he was leaving that place..." (Mark 10:46). Notice the awkward switch from "they came to" to "he was leaving." Why he was anxious to put this story here becomes clear as that story unfolds.

IT BEGINS with Jesus leaving Jericho accompanied by his disciples and a crowd. Sitting at a strategic spot outside the city gates was a blind beggar, Matthew, for some strange reason, has two blind men (20:29-34) — but he also has Jesus riding into Jerusalem on two donkeys (21:1-7)!

Apparently Jesus' reputation had preceded him, for when the beggar heard that it was he who was passing by, he called out, "Jesus, son of David, have pity on me!"

"Many were scolding him to make him keep quiet, but he shouted all the louder, 'Son of David, have pity on me! Then Jesus stopped and said, 'Call him over.'" The persistence of the man's faith had overcome the opposition. The behavior of any crowd is unpredictable; this one was no exception.

A moment before, they had been almost cruelly screaming at the unfortunate fellow to shut up and an instant later, they were encouraging him, reassuring him: "So they called the blind man over, telling him as they did so, 'You have nothing to fear from him! Get up! He is calling you!' He threw aside his cloak, jumped up and came to Jesus."

JESUS' QUESTION seems unnecessary, almost ironic: "What do you want me to do for you?" But he knows the answer will be the equivalent of a profession of faith in him as the instrument of God's power, and this is what he wants above all: faith.

In the man's answer Mark retained the Aramaic title the beggar would have used ("Son of David" would have been added by a believing Christian community in the transmission of the story): "Rabboni, I want to see." A more touchingly simple answer would be hard to imagine. How many people, groping in the dark, have uttered the same profoundly simple request.

Jesus replied: "Be on your way. Your faith has healed you."

IMMEDIATELY Bartimaeus received his sight and started to follow Jesus up the road. The English translation here fails to convey the force of some significant word-plays in the original. The word translated "has healed" means literally "has saved." It points up the necessary connection between faith and salvation and suggests that the gift of

sight is to be understood in a sense much more profound than the merely physical.

Similarly, the word for "follow" is used elsewhere in the Gospel to denote the action of discipleship, of being a "follower" of Jesus. And, most striking of all, "up the road" is really "on the way." The blind man has been given the insight of saving faith, and is in a position to be a real follower of Jesus "on the way." In the context, Jesus is "on the way" to Jerusalem and Calvary, and

following him on this path, the way of the cross, is what discipleship is all about.

THIS IS WHY Mark was so anxious to record this episode at this precise point. The cure of the blind man in 8:22-26 had prepared for the at least partial recognition of Jesus' identity at Caesarea Philippi. This, in turn, was followed by an instruction on discipleship and the cross.

The matching cure of Bartimaeus here in chapter 10 ends with the enlightened

man embracing both discipleship and "the way." The goal of that way is to be described immediately, beginning with the triumphant entry into Jerusalem (11:1).

In this incident, as in all others in the Gospels, the first question to ask is not: "What really happened?" but rather: "What is the evangelist trying to tell us?" Mark makes it relatively easy to answer this more important question.

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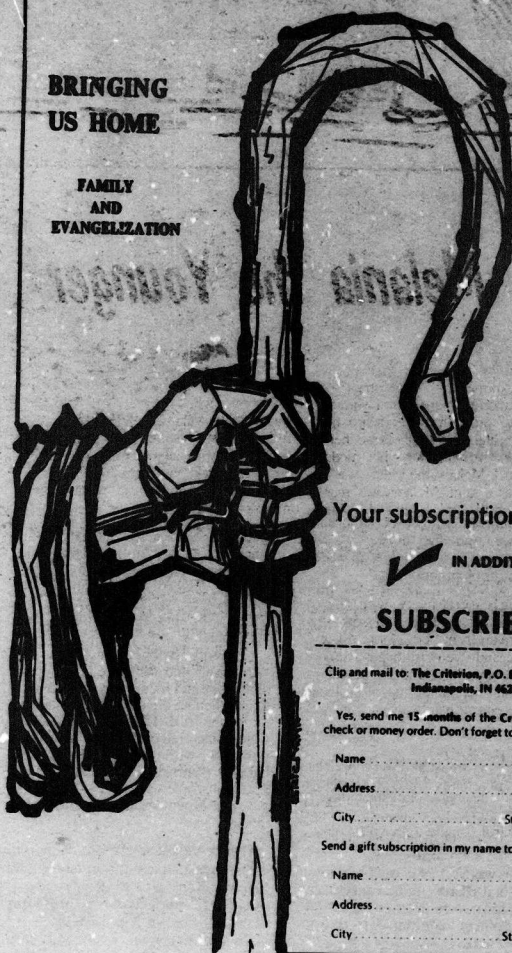
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Children's Story Hour: blind Bartimaeus

By Janaan Manternach

"Jesus, have pity on me!" A shrill, pleading voice pierced the dry desert air. It was followed by angry voices from the bustling crowd.

"Be still!"
"Stop shouting!"
"Keep quiet!"

Jesus and his disciples were just leaving Jericho, an ancient city built in an oasis in the desert. A crowd was following them. A blind beggar sat on the side of the road. He heard all the people passing by and asked what was happening. Someone told him Jesus was coming down the road.

THE BLIND beggar, whose name was Bartimaeus, wanted to see. He didn't like being locked up in darkness. He wanted to see the beautiful flowers of Jericho. He wanted to see the people he loved. He wanted to see Jesus. So he shouted out. The crowd scolded him. But Bartimaeus sensed his chance for help, so he cried out even louder, "Jesus, son of David, have pity on me." Jesus stopped. He looked around. Jesus spotted Bartimaeus and the people who were scolding him. "Call him over to me," Jesus said to his disciples.

They told the crowd to bring the blind man to Jesus. The crowd was surprised. The people immediately stopped scolding Bartimaeus. Instead they encouraged him. "Get up," they told Bartimaeus. "Jesus is calling you. You have nothing to fear, go to him." They were curious to see what would happen.

BARTIMAEUS WAS so excited he threw off his coat. He could hardly

believe Jesus wanted him to come to him. He jumped up and started to walk quickly toward Jesus. People guided him through the crowd.

They led him right to Jesus. Bartimaeus stood right in front of Jesus. Jesus looked at the blind beggar with compassion. "What do you want me to do for you?" Jesus asked Bartimaeus.

Bartimaeus knew what he wanted most — to be able to see. He had heard that Jesus had helped suffering people of all kinds, including blind persons. People said God healed through Jesus' touch.

Bartimaeus believed deeply in God. He also trusted Jesus. Now he could tell Jesus what he had wanted for so long.

"Rabboni," the blind man answered, "I want to see." ("Rabboni" means "teacher.")

JESUS WAS touched by Bartimaeus' simple faith and trust. Jesus liked the blind beggar. Jesus did not say a word of healing. He did not touch Bartimaeus' eyes. Jesus knew that this blind beggar believed so completely in God's healing

power, that he would be healed. He simply said to Bartimaeus, "You may go now. Your faith has healed you."

At that moment the blind man was able to see. Bartimaeus looked at Jesus. He saw Jesus smiling at him. The blind man was so happy he couldn't say anything. All he did was look around at the beautiful colors.

He was so grateful to Jesus that he joined the crowd that was going with Jesus up the road toward Jerusalem. Bartimaeus became a follower of Jesus.

1979 by NC News Service



St. Melania the Younger

By Father M. Basil Pennington,
O.C.S.O.

Can a wealthy married woman become a saint?

As one peruses the lives of the saints or considers briefly the many canonized

Spiritual masters

in our own century, one is tempted to take the impression that only those who have embraced celibacy and poverty can become saints. A woman who was both happily married and very wealthy would seem to have little chance to join the ranks of the blessed.

Did not the Lord say it is harder for the rich to enter the kingdom than for a camel to pass through the eye of a needle?

YET IN THE earliest days of the church, in the days of the great Fathers, there stands a great woman, a wife and a mother, one of the wealthiest women of her times and of all times, who gave splendid witness that wives even in an affluent society can be saints.

Our saint, Melania, is traditionally called the younger — something that might be flattering enough for a woman, though she probably never heard this title in her life time — because her grandmother, in many ways her model and her equal, Melania the Elder, is also venerated as a saint. Melania was married young, at 14, and she and her young husband, Pinian, enjoyed 35 years of married life. God blessed their union with two children, both of whom he speedily took to himself.

Although extremely wealthy, Melania's life was not free from sorrow. She was driven from her favorite estate near Rome and even from her native land by the invading Goths. She, her husband and her mother spent all the remaining years of their lives as refugees and exiles.

IN WHAT did the wealthy couple's holiness exist? In love above all, of course. But in living out their love together, their love for God and for each other, they truly sought to live the evangelical counsels according to their state.

Their villa was a center of religious life, hospitality and charity. Young girls and widows desiring to be free to serve God could find refuge and support there. Christian families, over 30, gathered around, forming a type of Christian

commune that could serve as a model even today.

Melania, who inherited all the vast wealth of the Valerii, with her husband's full support, sought to share her superfluity with all God's people. The poor, the sick, the captives, bankrupts and pilgrims, churches and monasteries, monks in the desert experienced her beneficence. Over 8,000 slaves received their freedom.

MELANIA AND Pinian established something very beautiful at their villa. But they were asked to allow it all to be taken away and with equal love accept the trials of homelessness and humble living. This they did and on her deathbed Saint Melania could quote Job: "As the Lord willed, so it is done." In their travels the couple became the respected friends of the great saints of their day: Saint Paulinus of Nola, Saint Augustine and Saint Jerome.

After Pinian died in 432, Melania, now nearly 50, became a true spiritual

mother. Fifty or more virgins and widows gathered around her on the Mount of Olives. But the urgings of love would not let her rest, secure in their midst, enjoying the leisure of contemplation.

IN 436 she undertook a long, arduous winter journey to seek the conversion of the last of her father's family. This being accomplished, she returned to her solitude and prayer, knowing that even as a senior citizen she could still effect much right up to the hour of her death by her prayer and her example.

Saint Melania in the course of her life set an example for wife, mother and widow, for the young and energetic and for the aging and concerned, for the social activist and the contemplative, for the affluent at the center of society and for the poor and refugees in exile.

Saint Melania's life proclaims that all Christian women, no matter what their station in life, can live truly Christian lives and become saints.

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KNOW YOUR FAITH

The big question:

Book answers 'whys' of divorce

By Father Joseph Champlin

"Why are there so many divorces today?"

The question came from the lips of a late-middle-aged Lutheran farmer from a small town in western Minnesota. It arose during one of those short conversations which occasionally happens between strangers on vacation.

Many have raised that issue before, but I never took the time to sort out my reflections and prepare a reasonably comprehensive answer.

SISTER PAULA Ripple has done so in a practical, easy-to-read paperback recently published by Ave Maria Press at Notre Dame. *The Pain and the Possibility*, subtitled, "Divorce and Sepa-

ration among Catholics," is described as "an affirming and healing guide for the divorced and separated, their parents and relatives, neighbors and friends."

Formerly a high school teacher, a college dean and a parish minister, Sister Ripple now serves as executive director for the North American Conference of Separated and Divorced Catholics in Boston.

In a chapter — "Who are the Divorced?" — she summarizes some of the cultural pressures on marriage today, factors causing tensions and often splitting spouses.

THE HEADINGS listed below are mostly hers, with the explanations of them either mine or a synthesis of Sister Ripple's comments.

— The mobility of our society. The average American family now moves every four years, one out of four changes residence each year and half live more than 1,000 miles from their original home. While this may conveniently solve in-law difficulties, it deprives a couple of support formerly forthcoming from family and friends.

— The feminist movement. Stereotypes about men and women have been either challenged or shattered — "The man is head of the house." "A woman's place is in the home." A marriage begun with such deep-seated attitudes may not survive the shift in life styles which develop when these notions are questioned.

— WORKING WOMEN. Financially more independent and tasting the thrills in a career, the wife is less inclined to continue with an unhappy marriage situation or she may be unwilling to remain confined as full-time housekeeper and child rearer.

— Longer life spans. More and more couples reach the 40s and 50s, discover themselves alone, the children gone, only each other to sustain their relationship, and 20-30 years still ahead of them. In our culture we dispose of and throw away almost everything. Young people, raised in that environment, may thus find the notion of a permanent, life-long commitment difficult to understand or accept.

— No postponed pleasures. "Buy now, pay later" not only stands as the motto for our credit-oriented commercial practices, but carries over into other life activities. There seems today less toleration of pain, less willingness to sacrifice for a higher deferred goal and less ability

to put up with temporary difficulties. Couples encountering disillusionment or distress thus may be inclined too swiftly to give up rather than reach down and give more or forgive.

— Loose living and sexual arrangements. Living together before or without marriage, spouse swapping and sharing, situations now more commonly known and accepted, weaken the notion of fidelity and commitment.

— MORE OPEN communication. Pop psychology books, various communication experiences and general cultural encouragement to be "up front," honest, forthright with our feelings produces better relationships, but likewise eliminates the long-suffering spouse who held on regardless of inner resentment.

— Easier and more frequent divorces. Spouses in destructive marriages more easily today get out of such harmful circumstances. Conversely, however, the ease of a legal break leads some to separate who with greater effort might have worked things out, grown in the process and found a different, but deeper happiness in their marriage.

— Pressure on the young to marry. When mom and dad, friends and relatives wring their hands and worry that the youthful man or woman is not married nor even contemplating the steps, pressure builds. To relieve the burden, some may prematurely leap into a relationship, with permanent harm the result.

— Today's expectations among the engaged or newly married are astronomically high. An awareness of these cultural pressures may help those lovers survive them.

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Discussion questions

1. What are your necessary problems? 2. Discuss this statement: "To be truly open to another means to become vulnerable willingly."

3. How do you deal with your unnecessary problems? After reflection, do you feel that you deal with them well most of the time, some of the time or never?

4. Discuss this statement: "The help of loved ones makes it easier for us to distinguish between those problems we must learn to live with as creatively as possible and those which are incompatible with Christian discipleship."

5. What is the main point of the Gospel account of Jesus' last miracle?

6. What does it mean to be a follower of Jesus? How does this story have a link with the article by Steve Landregan,

"Necessary and Unnecessary Problems?" Discuss.

7. Many women today have already or will later pursue two distinct careers. How does St. Melania the Younger's life, though she lived so long ago, parallel a number of women today?

8. Is it possible to have the audacity to have as your goal sainthood even though you are married, or a single career woman? Discuss.

9. Discuss this statement from Father Joseph M. Champlin's article: "There seems today less toleration of pain, less willingness to sacrifice for a higher deferred goal and less ability to put up with temporary difficulties."

10. How does the above statement link with Father Basil Pennington's article about St. Melania? How does this relate to our relationships with those we love?

1. *Jesus Heals the Blind Man* (Minneapolis, Augsburg Press, 1968) is, for children, a beautifully written and illustrated version of this Bible story. Another story to be considered is *The Seeing Stick* by Jane Yolen (New York: Thomas Y. Crowell, 1977). The latter might be found in a local public library. In this story an old blind man comes into the life of a little blind princess and brings about healing in a most amazing and unexpected way. (Jesus continues to heal through people who heal.)

2. Dramatize with the children the story of Jesus and the blind man. Or invite them to illustrate the event as it is seen through their eyes.

3. To help your children associate the gift of seeing with a gracious God, invite them to pray with you verses 1-3 of Psalm 113. They might learn the verses by heart.

"Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord both now and forever. From the rising to the setting of the sun is the name of the Lord to be praised."

4. Talk together about the story of Jesus and Bartimeus using the following or other questions:

— Why did Bartimeus cry out to Jesus?

— Why didn't Bartimeus stop shouting when the crowd told him to stop?

— What did Jesus do when Bartimeus' plea reached his ears?

— Why was the crowd surprised when Jesus indicated that he wanted Bartimeus to come closer?

— How did Bartimeus respond when he learned that Jesus wanted him to come?

— How did Jesus act when Bartimeus was near him?

— Why did Bartimeus feel certain that what he wanted most Jesus could make possible?

— How was Bartimeus healed?

— Other than looking around at the beautiful colors, what did Bartimeus do after he could see?

— What more does this story tell you than that Bartimeus was healed?

— What are some things that Jesus has done for you that make it possible for you to be one of his followers?

For parents and children after reading 'story hour'

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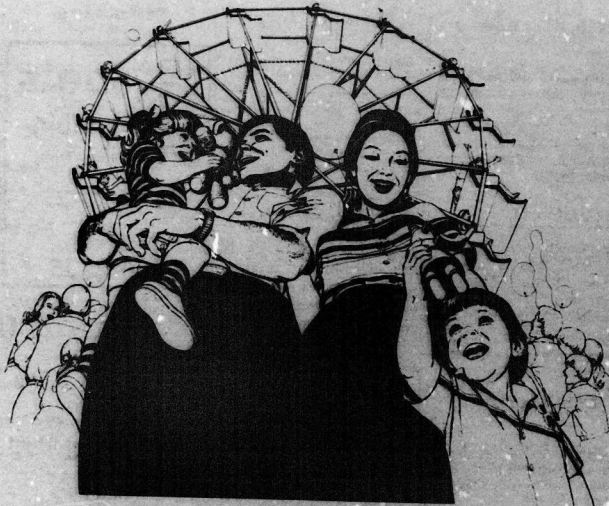
the active list

June 8

A Monte Carlo night will be held at St. Patrick parish, Indianapolis, beginning at 7:30 p.m. The event is for the benefit of St. Jude Mission Church in Spencer. The public is invited.

June 8-9

A street park fair will be held at St. Thomas Aquinas parish, Kenwood and 46th St., Indianapolis, from 5 to 10 p.m. on Friday and from 2 to 11 p.m. on Saturday. Games, entertainment and good food.



June 8-10

A school bus festival will be held at St. Roch parish, Indianapolis, from 4 to 10 p.m. on Friday, noon to 10 p.m. on Saturday and noon to 8 p.m. on Sunday. The festival features fish, ham and chicken dinners. See St. Roch's ad for details.

June 8-10
and June 14-17

The Crucible, a drama based on the famous Salem, Mass., witchcraft trials in 1692, will be presented at the Repertory Theatre, Indianapolis, at 8 p.m. Thursday through Saturday and at 3 p.m. and 7:30 p.m. on Sunday. Contact the Theatre at 923-1516 for more information.

June 9

Boy Scout Troop 125 of St. Philip Neri parish is conducting a rummage sale at the parish, 535 Eastern Ave., Indianapolis, from 9 a.m. to 3:30 p.m. The public is extended an invitation to the sale.

Rev. Alan V. Carefull, an Anglican priest from Walsingham, Norfolk, England, and administrator of the Shrine of Our Lady of Walsingham, will give a presentation about the shrine in

the Boy Scout Hall, 600 S. New Jersey, St. Indianapolis, at 8:30 p.m. Before the program a solemn Evensong in St. Paul Lutheran Church, 717 S. New Jersey St., will be held at 7:30 p.m. Admission is free.

June 10

The Ladies of St. Peter Claver, Court 173, of St. Francis de Sales parish, Indianapolis, are sponsoring a day of recollection from 10 a.m. until 4 p.m. The program includes the celebration of the liturgy and luncheon. Call 926-9125 for reservations.

Central Indiana Marriage Encounter will sponsor an information night at St. Pius X parish, Indianapolis. Interested couples are invited to contact Kathy and Dave Clark, 317-697-1526, for further details.

The fifth annual shut-in Mass at St. Monica Church, Foxhill and Northwestern Ave., Indianapolis, will be held at 2 p.m. During the Mass there will be an opportunity to receive the Sacrament of the Anointing. Tommy Finn, a bed patient and a member of Our Lady of Lourdes parish, will give the homily. Parishes are requested to provide transportation for their own parishioners.

June 12

The Ave Maria Guild will hold its

2 column/9 point

Precious Blood Sister **Brenda Hilger** will profess her perpetual vows July 1 at the Chapel of the Maria Joseph Living Care Center in Dayton, Ohio. Sister Hilger was formerly a member of St. Charles Borromeo parish in Bloomington and currently serves as Director of Rehabilitation at the Maria Joseph Center, a long-term care facility sponsored by the Sisters of the Precious Blood. The Cathedral High School graduating class of 1934 will hold its 45th reunion at 6 p.m. on Thursday, June 28, at the Manor House, 5300 N. Emerson, Indianapolis. Notices will be mailed to members of the class but if anyone does not receive a notice, he is directed to inquire at Cathedral High School, 545-1481. Couples, priests and sisters are invited to attend the **Marriage Encounter National Convention** on June 29, 30 and July 1 on the campus of Kent State University (Ohio). There is a \$15 Convention Registration fee. For further information contact Ruth and Stan Conyer at 876-7040 in Bloomington; Bob and Nancy Klueg at 839-2678 in the Indianapolis area; Cathie and Jack Luekett at 239-6606 in the New Albany area; and Ken and Carolyn Gardner at 832-7023 in the Terre Haute area. A **CYO Cheerleading Camp** will be held in Brown County's Camp Christina. The program will be for girls 8 to 15 years of age. For more information contact the CYO office at 317-632-9311, Indianapolis. **Mother Mary Veronica (Theresa Zoellner)** of the Poor Clares, St. Louis, will celebrate the 25th anniversary of her profession of solemn vows on Thursday, June 21, at 10 a.m. in the Monastery Chapel. In March of 1972, Mother Mary Veronica was elected to the office of Abbess for a three-year term and has been reelected twice. She is the daughter of Mrs. Loretta Zoellner of Christ the King parish, Indianapolis. Cards or notes of congratulations may be sent to Mother Mary Veronica, Monastery of St. Clare, 200 Marycrest Drive, St. Louis, Mo. 63129. **Paul Lamping** and **Cy Buck** of St. Lawrence parish in Lawrenceburg have received Boy Scout awards. Paul Lamping received the Award of Merit which is the highest award the Boy Scout organization gives in the district. Cy Buck received the Ed Jerger Memorial Award for over 20 years of continuous service to Boy Scouting.



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annual picnic for members at 12 noon in the grove on the grounds of Our Lady of Grace Convent, Beech Grove. Members are asked to bring a covered dish and table service.

June 12, 14, 16

Activities scheduled for SDRC in the Indianapolis area include the following:

■ June 12: Beef 'n' Boards Dinner Theatre for citywide members. Tickets are \$7.50. Contact Judy Aitken, 897-3626, for reservations.

■ June 14: Northside meeting at St. Joan of Arch parish basement, 4217 Central Ave. Speaker is Tom Zminkowski.

■ June 16: Teen group meeting at Alverna Center from 1 to 3 p.m.

June 13

The St. Mark parish luncheon and card party will begin in the parish hall, Edgewood and U.S. 31S, Indianapolis, at 11:30 a.m. Card games are scheduled at 12:30 p.m.

June 14

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

June 14-16

The annual festival at St. Anthony parish, 379 N. Warman, Indianapolis, will begin at 4:30 p.m. and continue throughout each evening. A variety of festival entertainment will be available. See the festival ad for more details.

June 15-17

The annual festival at Little Flower parish, 13th and Bosart, Indianapolis, will feature fish on Friday and fried chicken on Saturday. Serving is from 4:30 to 8 p.m. A festival ad in today's *Criterion* outlines details.

The three-day festival at St. Bernadette parish, Indianapolis, will be held

from 4 to 10 p.m. on Friday, 2 to 10 p.m. on Saturday and noon to 8 p.m. on Sunday. The festival offers good food, prizes and entertainment.

June 16

The 26th annual anniversary celebration of *Magr. James M. Downey* Knights of Columbus will begin with a Mass at 5 p.m. at St. Roch Church, Indianapolis. Following the Mass a cocktail hour will be held at 6:30 p.m. with the dinner at 7:30 p.m. Guest speaker at the dinner will be Mayor William Hudnut. For reservations call Steve Papesh, 784-3360, or Joe Wholhieter, 881-3198.

June 16, 17

A parish festival will be in progress at St. Andrew parish, 3922 E. 38th St., Indianapolis, from 1 to 11 p.m. on both days. Rides, booths and prizes are featured. An ad for St. Andrew's outlines festival activities.

Archdiocesan Social Ministries will sponsor Natural Family Planning seminars at three locations which include:

■ June 16-17: St. Patrick parish, 1807 Poplar St., Terre Haute, from 1 to 5 p.m.

■ June 17: St. Michael parish, Brookville, from 1 to 5 p.m. The second session will be on July 29.

Two later sessions will be held at Richmond.

June 19-24

A five-day spiritual experience for Sisters in evaluating the Charismatic dimension of religious life will be held at Mount Saint Francis Retreat Center, New Albany. Call or write the Center at Mount Saint Francis, IN 47146, phone 812-923-8810.

June 22-24

A Togetherness Program for married couples will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. This weekend program is part of Alverna's family life ministry. A \$75 donation per couple is asked to cover expenses. Call Alverna, 317-257-7338, for information.

A weekend retreat for the handicapped is scheduled at Mount Saint Francis Retreat Center in southern Indiana. The weekend is Scripture based to provide encouragement and direction for the handicapped. Complete information is available by calling 812-923-8810.

June 23 to July 1

A directed retreat will be held at the

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socials

MONDAY: St. Ann, 6:30 p.m.: Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.: Roncalli High School, 6:30 p.m.: St. Simon, 6:45 p.m.; St. Bernadette school auditorium, 6:30 p.m. LITTLE FLOWER hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de

Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; St. Christopher parish hall, 6:30 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.

Little Flower—13th & Bosart

Annual Festival

June 15-16-17

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Saturday — Fried Chicken

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Friday, June 8 — 4-10 p.m.

Saturday, June 9 — 12 noon-10 p.m.

Sunday, June 10 — 12 noon-8 p.m.

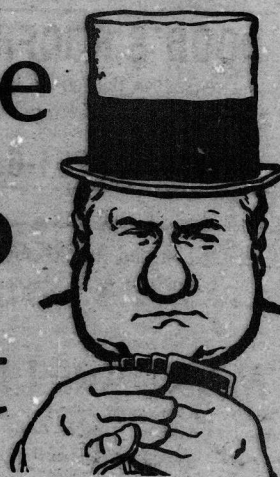
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PRAISE THE LORD—A participant in the June 1 "Mass of the Spirit" at Holy Spirit Church in Indianapolis raises her hands in prayer. The event was sponsored by the Charismatic Renewal, the Cursillo Movement and Central Indiana Marriage Encounter. It attracted participants from all over Indiana. (Criterion photo by Peter Feuerherd)

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Two former teaching Sisters die

ST. MARY-OF-THE-WOODS, Ind. — Providence Sister Irene Russell, 79, (formerly known as Sister Francis de Sales), died here on May 25. The Mass of Christian Burial was celebrated on Tuesday, May 29.

Sister Irene entered the novitiate of the Sisters of Providence in 1917 and pronounced her perpetual vows in 1926.

She taught in schools staffed by the Sisters of Providence in the Chicago, Indianapolis and Fort Wayne areas. In 1934 she joined other Sisters of Providence who were teaching in Kaifeng, East Honan, China, until they were interned by the Japanese in concentration camps in 1941. After their release in 1945, they returned to China and remained there until the Communist takeover in 1948. At that time Sister Irene returned to the States until 1953 when she went to Taiwan. She was there until 1959 when her health made it necessary to again return to this country.

She is survived by three sisters, Sister Mary Theodora Russell of St. Mary-of-the-Woods, Mrs. Katherine Schimanski of Decatur, Ill.; and Mrs. Anne Sullivan of Tucson, Ariz.

OLDENBURG, Ind. — Sister Olivia Jean (Vitalis) Grassman, head of the Marian College Music department from 1940 to 1960, died on May 28. Her brother, Franciscan Father Bertus Grassman, celebrated the Mass of Christian Burial on May 30.

Sister Olivia, 87, was a native of Evansville and an Oldenburg Franciscan for 63 years. She taught music for 50 years in Indiana and Ohio, including eight years at Immaculate Conception Academy, Oldenburg, as well as 20 years at Marian College. Sister Olivia was also a composer of many pieces of sacred music, including a Mass in honor of Our

Lady of Lourdes.

In addition to Father Grassman of Galup, New

Mexico, she is survived by two sisters, Mrs. Frank (Jean) Kunkel of Evansville and Mrs.

Mary Firuch of Indianapolis and another brother, Fred Grassman of Greensburg.

remember them

† BLAND, Theres M. (Terri), Holy Name, Deech Grove, June 2.

† BORSAL, Donald F., 64, Holy Family, New Albany, June 1.

† BURNETT, Ashton N., 66, St. Mary, Indianapolis, May 31.

† DELANEY, John F., 23, St. Bernadine, Indianapolis, June 4.

† DRURY, Margaret, 71, Most Precious Blood, New Middletown, May 30.

† ECKERLE, Martin H., 49, St. Michael, Brookville, May 30.

† FARLEY, Mary L., 78, St. Anthony, Indianapolis, June 2.

† FOSSKUH, Bernard J., Sr., 64, St. Mary, New Albany, May 30.

† GANLEY, John E. (Jack), 55, Holy Family, New Albany, May 31.

† HARDEN, Gertrude, 68, St. Joseph, Terre Haute, June 4.

† HAUSER, Clara C., 53, St. Augustine, Leopold, May 28.

† KEHL, Bertha E., 78, St. Gabriel, Connersville, June 1.

† MCBRIDE, Agnes D. (Glenagh), Holy Trinity, Indianapolis, June 1.

† MUESING, Charles Henry, 60, St.

Paul Hermitage Chapel, Beech Grove, June 2.

† NASS, Josephine Elizabeth, 58, St. Monica, Indianapolis, May 31.

† FAULEN, Joseph S., 43, St. Michael, Connelton, May 25.

† SABELHAUS, Bertha M., 86, St. Paul, Tell City, May 28.

† SENN, Howard W., Sr., 64, St. Joseph, near Marcano, June 1.

† SHINN, Gertrude E., 64, St. Gabriel, Connersville, June 2.

† WALK, Victor G., 67, St. Paul, Tell City, May 28.

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tuned in

Television program explores 'Who are you?'

by James Breig

Who are you? Don't answer yet. I remember a quiz in a magazine several years ago. You know, the kind you never pass. You read the answers and it turns out you're unsuited for

marriage or a nervous wreck on the verge of severe depression or so unfit for the world you consider joining Spelunkers Anonymous.

This particular quiz asked you to answer the question "who are you?" in as many ways as you could. For in-

stance, you could begin with son, father, husband or daughter, mother, wife, and proceed to list occupation, clubs you belong to and so on. The idea was this: the more ways in which you could identify yourself, the healthier you were.

Like most of these quizzes, this one was shot through with flaws. Take the basic premise: is the answer to your identity to be found in our relationships to others or our club membership? Is it really a sign of health to belong to so many different groups? Or is it a sign of insecurity?

So, I ask again: Who are you?

IS THE ANSWER to be found in your name? in your address? in your degrees? in your wallet's collection of credit cards and IDs?

These are questions probed in the second part of "We're No. 1?" a four-part series of TV programs produced by the American Lutheran Church and shown around the country by local sponsorship from religious groups.

The first program aired last winter on 132 stations and drew eight million viewers. Centered around Super Bowl time, it starred Pittsburgh Steeler quarterback Terry Bradshaw, among others, and dealt with the question of what

determines our worth.

The second show is airing now around the nation (you may have already seen it; if not, watch for it in your TV schedule). It stars Gary Burghoff, Radar on "M.A.S.H.," and asks the questions I have posed above.

While the programs (the next two will concern racism and consumerism and will air in the fall) are produced by the Lutherans, they are interdenominational—and an effective use of TV by religion.

THIS PARTICULAR half-hour on identity, for example, uses pantomime, interviews, dramatic sketches and humor to explore the question of who we are and how we know who we are.

Mr. Burghoff sets the tone of the show in a discussion of his own identity, which is mixed in with the character he plays: "When everything is going great but something is missing and you're still not a real person, you begin to wonder

(See BREIG on page 19)

A MATTER OF CHOICE

The answer to the question, "How Much Should a Funeral Cost?" can be answered by another question: "How much should an automobile cost?" One man wants a Chevrolet, another a Cadillac. According to his neighbors, a certain man seemingly can't afford a Volkswagen, yet he drives a Lincoln. Can a funeral director tell a family who wants a particular casket and a number of special items and services that they cannot have them unless they can prove that their combined incomes are in the higher brackets? No more than an automobile salesman can tell a man who wants a fully equipped sports convertible that a stripped down compact will take him where he wants to go. One of the most attractive things about Democracy is that it offers an atmosphere where freedom of choice is possible. In a dictatorship someone else decides what's best for you!

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tv programs of note

Saturday, June 16, 1:30-2 p.m. (CBS) "Saturday Film Festival." A retired railroad man enralls his young grandson with tales of the old days and helps the youngster with his work in "Death of a Gandy Dancer," a film emphasizing the continuity of life.

Saturday, June 16, 7:30-8 p.m. (PBS) "Here's to Your Health." A simple "tummy ache" could be the sign of many different illnesses, from mild gastro-intestinal upset to ulcers or appendicitis, and this program helps viewers to evaluate the seriousness of the symptoms.

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tv film fare

"Who Are the Debolts—And Where Did They Get 19 Kids?" (1978) (ABC, Sunday, June 10): This is the slightly shortened TV version of John Korty's beautiful, delightful, Oscar-winning documentary about a California family with six natural children and 13 adopted, mostly Oriental war orphans with severe physical handicaps. Funny, inspiring and upbeat. Highly recommended: movies don't come any better than this.

"The Odessa File" (1974) (ABC, Sunday, June 10): Predictably good acting by Jon Voight and others fails to save this anti-Nazi thriller from mediocrity. Voight is a German journalist working on a story about a still uncaptured war criminal who joins the Israelis in infiltrating a super-secret organization of old fascists. Routine melodrama.

"The Hindenburg" (1975) (NBC, Sunday, June 10): Robert Wise's straightforward, cinematically impressive re-creation of the final trip of the German dirigible which crashed at Lakehurst, N.J., in 1937. The film's theory about the cause of the disaster (sabotage) is authentic, and the movie is educational about both airships and the crash without being overly sensational. Unfortunately, the spectacle is better than the characterizations, which are thin and unsatisfying. Satisfactory for all but very young children.

"A Fine Pair" (1969) (NBC, Monday, June 11): A bumbling and tedious Italian-made film about a New York police detective (Rock Hudson) who falls in love with a beautiful crook (Claudia Cardinale) and ends up joining her as a jewel thief. The funny intentions are lost in vast quantities of incompetence. Not recommended.

"The Life and Times of Judge Roy Bean" (1973) (CBS, Tuesday, June 12): John Huston's slapdash biography of the slightly batty outlaw who set up a fiefdom in lawless west Texas on a foundation of booze, brothels and quick hanging for

interlopers. It's a wild mixture of farce, violence and sentimentality, often in puerile taste. In a gallery of heroes, Bean (played by Paul Newman) ranks somewhere between Jesse James and the Godfather. Not recommended.

"Paper Moon" (1973) (CBS, Wednesday, June 13): Peter Bogdanovich's likeable and often visually lovely film done in the black-and-white style of the road movies of the Thirties, about a couple of con-persons, perhaps father and daughter, who find love as they work the rural Bible Belt. With Ryan and Tatum O'Neal. Madeline Kahn. Recommended for adults and mature youth.

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today's
music

The freedom of loving others

by Charlie Martin

Donna Fargo's name has been growing in familiarity and popularity this year. Her music is a blend of folk and country styles. This song is a recent single and is characteristic of her vocal abilities.

The message in "Somebody Special" is clear. When we freely love others, we help them feel special, and we feel special when we are loved. This process of realizing who is special to us takes time—"I used not to know where to put you, where you fit into my life." To be special to another requires sharing many experiences, the formation of a mutually supportive relationship. This type of knowledge and level of relationship takes time to develop. Yet we each possess a specialness, our own uniqueness. The God of life did not call us to existence out of some magic human mold. We are diverse in interests, needs, talents and gifts. Our individualities reflect this God of mystery who gave us life. We hold our own view and outlook on life, and while we may share certain values with others, it is as individuals that



we choose to act out these values. Only we as individual persons can give the gift of our

love. Each of us is a unique lover, blessed with the power to change the world around us.

Too often we take our uniqueness for granted or, worse, deny it. We fail to see our true worth.

This happens when we equate our worth with what we accomplish, or how well we measure up to standards set by others. We lose the perspective that our uniqueness has little to do with what we achieve, but rather flows from our innate humanness.

SITTING GOALS and reaching expected accomplishments is important, but failures and successes are not the standard of our real worth. The power of our love always resides within us. We can choose to love. Each act of

love will hold its own personal, unique vulnerability.

Through choosing to be vulnerable, we uniquely heal others and empower them to be more the person they want to be.

These personal qualities reflect the significance of the gift of life and how we should value the gift of our own life.

Sometimes we will be discouraged, so discouraged we do not feel like "someone special."

AT THESE times we need to balance our feelings with our memories. By reflecting honestly on who we really are to others and remembering past interactions, we can change some negative feelings about ourselves.

In today's world, there is too

I used to not know where to put you/Where you fit into my life/You were just another question mark/In the miscellaneous file/But you eased your way into my world/And carved your space in time/And now you're always in my heart and on my mind./You're the one who makes me happy/And you know just because of you/Sometimes I even feel like I'm somebody special too./It took me long enough to realize/That what I had in you/Was all that I was looking for/To make my dreams come true/And now you're every song/That I can't get out of my mind./Since you taught me the melody/You sing me anytime/So when you tell me that you're lonely/And you think that I don't care/I may not know how to show you/But I promise to be there/For as long as you can love me/And want me to love you/You'll be the reason for everything I do.

As recorded by Donna Fargo

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religious broadcasting highlights

TELEVISION: Sunday, June 10, (CBS) "For Our Times"—"Salt II: Ethical Perspectives" is an interfaith conversation moderated by CBS correspondent Doug Edwards on the complex ethical questions posed by the proposed Second Strategic Arms Limitation Treaty currently under discussion in

the Congress. Guests for the program are Father J. Bryan Hehir, associate secretary of the U.S. Catholic Conference's Department of Social Development and World Peace; Allen Geger, executive director, National Council of Churches Center for Theology and Public Policy, and Rabbi Saperstein, director of

Religious Action Center, Union of American Hebrew Congregations.

NBC Religious Special—Sunday, June 10, NBC "Pope John Paul II Visits Poland" An hour special detailing Pope John Paul's week-long visit to his native Poland in celebration of the 900th anniversary of the martyrdom of St. Stanislaus, bishop of Cracow and patron of Poland. The program will include the pope's arrival in Warsaw, his celebration of Mass at the Shrine of Our Lady of Czestochowa, his visit to Cracow, his home See from which he was elected pope, and his concluding liturgy in Cracow taped via satellite earlier in the day. (Check local listings for time.)

RADIO: Sunday, June 10—"Guideline" (NBC)

Guideline concludes its current series of interviews exploring the tenets, values and beliefs of three of the world's great religions, Islam, Judaism and Christianity. The guest is Byron L. Haines, director of the Task Force on Christian-Muslim Relations for the National Council of Churches.

Haines will discuss the religious challenges confronting Iran today as it struggles to emerge as an Islamic republic. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Check local listings for time.)

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

Breig (from 18)

why. Cadillacs, swimming pools, wealth, fame and all of that—I don't identify with that at all. One day I was sitting on a rock just looking out over the ocean. I felt so lonely that I just started to weep."

The program also interviews a theologian, a sociologist, an unemployed engineer and others to find out how we can define who we are.

Explaining what his Church is trying to do through these programs, Dr. John Bachman, director of the ALC Office of Communication and Mission Support, said: "Television has great potential influence, but without the accompanying human dimension, its accomplishments are limited, especially in profound areas like the Christian faith."

"SOME MEMBERS misunderstood the nature of 'We're No. 1' and complained

that there were not enough references to Jesus Christ. But this series is not intended to duplicate worship services provided by congregations. If it did, the audience would be limited largely to the faithful."

"We want to reach out to the unchurched, stimulating them to think about how the Christian faith speaks to them at a critical point in life, a point they reach every day when they try to be 'number one' instead of servants of God."

At a time when organized religion is looking into TV more and more as a means of reaching both its members and the unchurched, this series from the American Lutheran Church stands as an example of effective programming. While it stirs the unchurched, it also boosts the faithful.

Keep an eye for the remainder of the series. It beats reruns of "Supertrain."

SOMEONE SPECIAL

I used to not know where to put you/Where you fit into my life/You were just another question mark/In the miscellaneous file/But you eased your way into my world/And carved your space in time/And now you're always in my heart and on my mind./You're the one who makes me happy/And you know just because of you/Sometimes I even feel like I'm somebody special too./It took me long enough to realize/That what I had in you/Was all that I was looking for/To make my dreams come true/And now you're every song/That I can't get out of my mind./Since you taught me the melody/You sing me anytime/So when you tell me that you're lonely/And you think that I don't care/I may not know how to show you/But I promise to be there/For as long as you can love me/And want me to love you/You'll be the reason for everything I do.

As recorded by Donna Fargo

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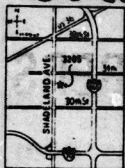
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'Romance' a likeable love story

by James W. Arnold

What makes "A Little Romance" significantly different from most movies—and infectiously likeable—is that all its cinematic suspense, chases, plot entanglements, energies and calculations are aimed at a single climax that happens to be a kiss.

Not a final shootout between good guys and bad guys, the winning of a championship or treasure, or even political, social or moral victory. But a kiss. Not a very steamy one either, but the awkward embrace of a couple of 14-year-olds floating on a gondola under the historic Bridge of Sighs in Venice.

It's a delightfully cute-wacky idea, based on a French novel, by director George Roy Hill, who has probably made more unpredictable, offbeat movies ("Butch Cassidy," "The Sting," "Waldo Pepper," "Slap Shot") than the rest of the movie Establishment put together. The only trouble with "Romance" is that it's really a short story concept, and stretching out the complications to reach the tender climax requires more contrivance than TV sports announcers use during a rain delay.

That Hill gets as far as he does with it is a testament to his dexterity in avoiding landmines and booby traps. The situation is that the kids, American (Diane Lane) and French (Theolonius Bernard), fall "in love" in Paris, and their affection, while strong enough, remains innocent without somehow being sugary or trivial.

THEY ARE both bright, high-IQ types, yet not the smart-aleck midget adults one sees in movie after movie. The grownup world around them is



morally sleazy, but satirized just enough so that the people are funny and even likeable, rather than nauseating.

Thus the girl's much-married mother (Sally Kellerman), who is currently wed to the telephone company's head of European operations (Arthur Hill), is both a snob and a hopeful swinger, floating around Paris after a self-important young movie director (David Dukes).

But her faults are comic, and the movie has lots of fun spoofing the director, so it all

hangs on the edge of pleasantness. Similarly, the French boy's father is a dour cabdriver who likes to rip off American tourists. His boorishness never quite reaches the meanness of reality.

Incidentally, the Hill character is Mr. Nice Guy, a contemporary Daddy Warbucks. Actor Hill seems typed as the Kind Capitalist—if he put together his wealth and virtue from roles in this film and "The Champ," he could buy the Middle East.

THE KEY ROLE, though, is played by Laurence Olivier, as an elderly boulevardier who is dragooned by the children into taking them on their wild escapade into Italy, then suspected of being a kidnaper. The old Frenchman is an elegant romantic who turns out to be both less and more than he seems, and the incomparable Olivier gives him as many nuances, from farcical to tragic, as King Lear.

Typical of the precarious daring of the movie is the sequence where the fragile old man endures brutal questioning by the police so that the kids can stage their Venice rendezvous at precisely sunset—the legendary moment. In how many movies do casual friends endure pain for the sake of someone else's dream?

But "Romance's" success is due less to its substance or even its relative wholesomeness and innocence than the grace of its style, typified by Olivier and the Mozartian music score by the great Georges Delerue, and the inherent interest of its French and Italian locales.

The French boy also happens to be a movie nut, which allows director Hill to show selections from classic American movies (including his own), humorously either subtitled or dubbed in French.

The high point is John Wayne—in French-challenging the villains in the shootout scene from "True Grit." There's also a sequence where the kids try to go to a good movie but can't get in (she can't prove her age), so they sneak into a porn theater where both are shocked. (We hear the soundtrack, but see only their astounded faces). Later, the boy consoles her with Gallic wisdom: "That's something else, not love... love isn't like that."

OTHER ADOLESCENT banter is more tedious, especially the chats between Ms. Lane and her best friend (Ashby Sempie), a gawky gusher with braces who seems left over from every teen-age schoolgirl movie you've ever seen (including "World of Henry Orient," made by Hill). Other not-so-hot bits include

the kids trying to get travel money by using a computer to

dope the horse races; a cliché putdown of an American tourist

couple who predictably ask, while touring the Venice cathedral, how much it cost and why don't they clean it; and a Verona bike race started by four caskocked parish priests who klutz around like the Three Stooges. **NCOMP Rating: A-2—morally unobjectionable for adults and adolescents.**

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