

THE CRITERION

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crowds number in hundreds of thousands

Pope links Polish history, Christianity during historic visit

by Jerry Filteau

CRACOW, Poland—Pope John Paul II constantly reminded Poles of their profound Christian heritage and decried political systems that "degrade the dignity of man" during the triumphal nine-day visit to his homeland.

A farewell Mass before about 2 million people on June 10 capped the pope's visit to Poland and indicated the extent of the popular outpouring for the pontiff, the first pope to visit a Communist-ruled country.

Everywhere he went in the event-filled, nine-day tour he preached to crowds in the hundreds of thousands. He recalled Poland's profound religious roots and challenged Poles to live upright, holy lives.

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looking inside this week

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IT'S GRANDFATHERS' DAY TOO—Joe Sigl of Lefor, N.D., enjoys a moment with his grandson, Gregory Baxter. While Fathers' day, June 17, is a time to honor the nation's dads, grandpa likes getting a share of the limelight too. (NC photo by Vernon Sigl)

Communication campaign consultants submit proposals

WASHINGTON—Consultors to the Catholic Communication Campaign who reviewed a summary of recommendations backed long-range planning for communications work, new efforts in media skills training for church personnel, and strong emphasis on evangelization and social justice in Church media efforts.

The consultants' report was to be presented to the June 13-14 meeting of the U.S. Catholic Conference Communication Committee in Washington. The report was prepared under the direction of Father James P. Roache of the

Archdiocese of Chicago, coordinator of the consultation process.

THE REPORT IS expected to help the committee in developing recommendations to be submitted to the November general meeting of the National Conference following the communication collection, which took place in most U.S. dioceses last month.

While the consultants said they believe long-range planning is feasible and important, they added that such planning requires "built-in flexibility." They said "bishops and staff

should have a policy-making, supervisory, advisory and evaluative role," and urged the "use of industry professionals in planning and implementation."

The consultants reviewed a summary of recommendations made in four public hearings and in written testimony earlier this year by 240 people involved or interested in church communications programs.

THE CONSULTORS agreed on the need for "a few high-visibility projects to attract attention and win support." They preferred program content of Catholic media presen-

tations to "have general audience appeal," but be "clearly identified as Catholic."

While the consultants were not in agreement on target audiences, they appeared generally to stress the "young" and "alienated."

The consultants supported "concentration on radio and television spots," "production of program segments or modules for insertion in locally produced Catholic programs" and "seeking out and developing effective Catholic TV evangelizers—a new Bishop Sheen."

Bishop Sheen was a major American television figure in the 1950's on prime time.



WIPING A TEAR—Pope John Paul II wipes a tear from his eye as he is overcome with emotion during a Mass at Jasna Gora Monastery on the third day of his trip to Poland. (NC photo)

Trip to Poland (from 1)

He also called for a reunited Europe, on the basis of its common Christian heritage, and he spoke out vigorously against war and defended national sovereignty, self-determination and individual rights.

Regarding human rights, he especially defended religious freedom, the family, and human dignity in the world of work.

While reaffirming the goal of normalization of church-state relations in Poland and elsewhere, he insisted that state recognition of full religious liberty for all citizens is a "fundamental and central" aspect of the basic cause of human rights, which the church demands that all states promote.

He repeatedly urged Poles to remember their common religious, national and cultural heritage. He called on them to continue their special devotion to Mary, to Our Lady of Czestochowa, which has long been a hallmark of Polish Christianity.

Marks jubilee

Marking the ninth centenary jubilee of St. Stanislaus, patron of Poland, the pope over and over reminded Poles of his role and the role of other great Polish saints in the development of the Polish nation and culture.

He insisted that the links between nation and culture and Christianity are so deep and intimate in Poland that "it is impossible without Christ to understand this nation."

All of those themes had significant political implications in a Communist-governed nation where, although over 80 percent of the people are practicing Catholics, the government persistently harasses the church and tries to hinder religion.

But at the same time the pope's appeals were directed far more concretely to the people themselves, urging them to live Christianity in their daily lives, whatever the

structures and systems they were living under. In his closing Mass at Cracow he pleaded with the people to "have trust and, notwithstanding all your weakness, always seek spiritual power from (God) . . . Never detach yourself from him, never lose your spiritual freedom."

The papal visit began June 2 with a morning landing in Warsaw, the nation's capital. The next day the pope moved to Gniezno, Poland's primate See.

He spent June 4-6 in the Monastery of Jasna Gora (Hill of Light) in Czestochowa, site of the national shrine to Our Lady of Czestochowa, queen and patroness of Poland.

He left Czestochowa the evening of June 6 for Cracow, where he lived as a young man, priest, bishop, archbishop and cardinal. He stayed there the next four days, embarking on short side trips to Wadowice (the town of his birth), the mountain town of Nowy Targ, the Nazi concentration camps at Oswiecim and Brzezinka (Auschwitz and Birkenau), and a shrine of the cross at Mogila near Nowa Huta, before his return to Rome the evening of June 10.

Besides the formal arrival ceremonies in Warsaw's Okęcie Airport and the motorcade into town watched by about a million people, the highlights of the pope's first day in Poland were a large outdoor Mass in Victory Square and a meeting with Communist Party First Secretary Edward Giersek and other government leaders in Belvedere Palace.

Signs of strain

Signs of the strain between church and state were particularly abundant the first day, from loudspeaker trucks going along the motorcade route beforehand telling the people that they could sing only religious hymns, not patriotic songs, to the strict limits on tickets for the Victory Square Mass that were imposed by Communist authorities.

The meeting at the Belvedere Palace was also symbolic of the tension. Church authorities lost their fight to have the meeting take place in the restored royal castle, a symbolic link with Poland's old Catholic dynasties.

At the Belvedere, the pope and Giersek expressed shared concerns for world peace and interest in the church's work for peace and social justice. The pope struck one of the first thematic notes of his visit when he said the church does not seek privileges "but only and exclusively what is essential for the accomplishment of her mission."

At Victory Square, below a towering wooden cross, the pope struck another theme that he would repeat time and again when he declared that it is "impossible without Christ to understand the history of the Polish nation."

If Poland's Christian roots are ignored, "we no longer understand ourselves," he said.

He also declared that the election of history's first Polish pope was a call to Poles to give a particularly responsible witness to Christ in their lives.

The next day in Gniezno he expanded that theme to include all Slavic peoples. Speaking of himself as the first Slavic pope, he asked if his election did not signify a new importance in Christianity for all Slavs, who were converted to Christianity between the seventh and 14th centuries.

He called for a new European unity built on the common Christian faith and spiritual heritage of East and West.

At Czestochowa the next day the pope consecrated himself and the church to Mary during an outdoor Mass at Poland's popular pilgrimage site, the shrine to the Black Madonna of Czestochowa.

With the shrine-monastery rising behind him on Jasna Gora as a fortress from some medieval fairy tale, the pope sang praise to

Vincennes parish to celebrate anniversary of bishop's birth

VINCENNES—In this Bicentennial year of 1979, the Old Cathedral parish in Vincennes will celebrate the bicentennial of the birth of Simon Brute de Remur, first Bishop of Vincennes who came here in 1834, with a Field Mass on Sunday, June 24.

The outdoor Mass will be celebrated in the Old French and Indian Cemetery located between the historic church and the George Rogers Clark Memorial, with John Cardinal Cody of Chicago as the celebrant. When Brute came to serve the Diocese of Vincennes it consisted of the state of Indiana as well as the eastern part of Illinois, including the "village of Chicago."

The Mass will be at 5 p.m. (CDT) and will be celebrated by the clergy from throughout the diocese. It is open to the public. It is hoped that many former members of the parish will return to Vincennes for the event.

Following the Mass there will be a dinner honoring Cardinal Cody, to which the public is invited. It will be held in Green Auditorium on the campus of Vincennes University. Reservations will be necessary.

TICKETS are available from Mr. and Mrs. Michael Quinette, dinner chairmen, 107 Bentley Road, Vincennes, phone 812-882-3664. Tickets are also available from the parish rectories in Vincennes as well as the American National Bank and Security Bank and Trust Co.

Civic, fraternal and patriotic organizations will participate in the ceremony on June 24. Dr. J. Edward Klinker is general chairman of the Bicentennial Field Mass for Bishop Brute. Rev. Ralph Endress is pastor of the Old Cathedral.

Brute, who was born on March 20, 1779, in France, just a few days following the capture of Fort Sackville by George Rogers Clark, was destined to become a great influence on the early cultural and educational background in Vincennes.

HISTORY TELLS us the entire town attended his funeral and all public offices and business houses closed. More than 1,200 joined in the funeral procession to the church where the Requiem High Mass was celebrated by Rev. Simon Lalumiere, the first native of Vincennes to have been ordained a priest.

Brute was buried in the old cemetery but later his successor, Bishop de la Hailandiere, had the floor of the Cathedral sanctuary raised, and the crypt directly beneath it excavated. It is here today that the remains of Bishop Brute are buried together with the three other bishops who succeeded him.

Visitors to Vincennes are invited to visit the crypt, either before or following the Field Mass.

Brute died early in the morning of June 26, 1839, almost exactly 140 years to the date of the Field Mass on June 24, 1979.



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Mary, "our spiritual mother," and spoke of the shrine as having a mysterious power on the lives of Poles.

Later in the afternoon, at a church at the foot of the hill, the pope met with the people of the Czechochowa Diocese and welcomed into the diocese the Pilgrim Lady of Czechochowa, a reproduction of the original icon, which has been traveling around Poland since 1957.

Massive crowds

As the pope met with various groups during his three days in Czechochowa, crowd after crowd was estimated at from 400,000 to 500,000 or more, although Czechochowa is a city of little more than 200,000.

Stories were rife about cars and busloads of pilgrims traveling from miles away and being stopped at military checkpoints five or six miles outside town. Expecting it, most brought their walking shoes and started hours ahead of time. They simply parked outside the checkpoints and hiked to see the pope.

Similar blockades and long hikes were part of the order of the day for Poles at a number of other sites where large public gatherings were expected.

Security precautions designed to assure order were cited as the reason, but the precautions could have been a not-so-subtle method of putting obstacles in the way of Catholics wanting to see the pope in person.

Order was kept and millions of people made the extra effort to see the pope.

Bishops meet

The highlight of the pope's second day in Czechochowa was a closed meeting of the 169th general assembly of the Polish Bishops Conference.

In a speech made public after the opening, the pope backed normalization of church-state relations but emphasized that states must recognize "fundamental human rights, including the right to religious liberty."

He again stressed the intimate links between Christianity and Polish history and culture and cited St. Stanislaus as a symbol of how moral law binds "both subjects and rulers." The church must always point out "threats to the moral law," even at the risk of persecution, he said.

At a morning Mass that day he met with nuns, at noon he greeted pilgrims and prayed the noon Angelus with them. In the evening he urged some 500,000 pilgrims from Lower Silesia and Opole Silesia to lead strong, loving family lives.

The pope also developed a slight cold. For the rest of the trip he had a slight but persistent cough. He did not miss any of the appearances on his heavy schedule, however.

Although he often spoke more softly on the rest of the visit, using the microphone to preserve his voice, his speeches were still lively, and especially on lighter occasions, they were frequently punctuated with ad lib remarks.

On his last day in Czechochowa the pope said a morning Mass for half a million youths, attended a second Mass at which he spoke to thousands of Polish priests, led the Angelus again in front of the monastery, and had an afternoon meeting with 500,000 pilgrims from the coal-mining regions of Upper Silesia and Dabrowskie Zagłębie.

He called for adequate living wages and working conditions. He decried systems that injure strong family life and urged that motherhood be considered an important work.

At 8 p.m. the pope arrived in Cracow, his home archdiocese for most of his life, after a short helicopter trip from Czechochowa.

Heavy midafternoon rains broke the oppressive heat spell that Poland had been suffering since the pope's arrival in Warsaw four days earlier. The rains stopped before the pope landed in Cracow, and over a million



EMOTIONAL MOMENT—Pope John Paul II embraces the Primate of Poland, Cardinal Stefan Wyszyński upon the pope's arrival at the Warsaw military airport. Shortly after arrival, the pope reviews the Polish honor guard. (NC photos)

people crowded the motorcade route to welcome home their former archbishop.

The next day, June 7, saw one of the lightest and one of the most solemn events of the week.

In the morning the pope visited Wadowice, the town where he was born and raised. From a platform in the town square in front of the church he joked and reminisced with the people about the days of his youth. In the afternoon he visited the Nazi concentration camps of Auschwitz and Birkenau, where he gave what many considered the most moving talk in his trip.

At Auschwitz (Oświęcim in Polish), the pope prayed privately at the cell of Blessed Maximilian Kolbe, a Polish Franciscan priest who gave his life to save another prisoner from extermination.

At the Birkenau (Brzezinka) camp he

concelebrated Mass with a large number of Polish priests who survived the concentration camps. Over a million people were spread through the remains of the camp and the surrounding fields for the Mass.

In an impassioned homily that lasted over an hour, the pope pleaded for an end to war; a new respect for human dignity, and an end to all forms of domination of one country by another.

All nations have the "right to existence, to freedom, to independence, to their own culture, and to honorable development," he said.

"I am speaking not for the 4 million dead here, but in the name of all the nations whose rights are being violated and forgotten," the pope said.

(See POLAND on page 10)



CONFERENCE IN THE SKY—Enroute to Warsaw, Pope John Paul II answers reporters' questions. More than 1,000 journalists covered the pope's

historic trip, including NC's Jerry Filteau, facing the pope beneath cameraman with flash at left. (NC photo from KNA)

living the questions

Pope John Paul II symbol of the renewal of the church

by Father Thomas C. Widner

There is for me today no better reason for pride as a Catholic than being governed by a man the likes of Pope John Paul II.

John Paul has provided for me and countless millions of Catholics the kind of old-fashioned, down to earth, warm, compassionate sense of human empathy and spiritual confidence for which the world is hungering so much. The man speaks a few words of hope and he is loved. Even more, however, the man acts—he embraces people, he shakes their hands, he waves to them, he speaks with them and not at them. John Paul has become the very symbol of the renewal of the Church itself.



His courageous visit to his homeland suggests one important dimension. He has already spoken considerably of human rights. It is one thing to appeal for human rights in Rome; it is another to make the appeal in Poland. He is not the kind of churchman, in other words, who will try to tell us what to do without living by that conviction himself. As such, John Paul is an inspiration and a model for me and, I hope, for all priests and Religious.

In reporting the trip to Poland, one national newscaster made a personal observation concerning the effect of the Pope's trip on that nation's future under Communism. He stated that the strength of Catholicism in Poland relied heavily on nationalism and that the Pope understood well the interaction of these two forces.

The Poles, in other words, believe strongly in themselves as Poles. This self-knowledge is closely identified with their

identity as Catholics. The combination equips them to survive, indeed, to thrive despite an oppressive government.

AN INTRIGUING ASPECT to this observation is the situation in the United States in which Catholicism is but one of many forms of Christianity and in which Christianity itself is not the governing moral influence. To some this may help explain some of the weakness in the moral life of our own citizens. In terms of popular devotion, the Poles would seem to have it all over most other Catholic nations. It is something else again, however, to desire for all nations the kind of Catholicism which is indicative of Poland.

This is merely to recognize what Pope John Paul himself has recognized. Catholicism in Poland is not the same as Catholicism in the United States or anywhere else. Each nation, each region, needs to develop its Catholic life which is truly appropriate to culture, temperament, education, etc. The impressive thing about John Paul and Poland, then, is not the religious fervor of devotion to St. Stanislaus or Our Lady of Czestochowa or the large numbers which attend Mass, etc. The impressive thing is the depth of faith revealed by the people who practice these devotions and the recognition by the Poles that their ordinary, everyday lives are reflected in these devotions and nourished by them.

What reflects and nourishes the faith life of American Catholics? Lacking a sense of spiritual identity, we flounder in our spiritual and moral lives.

That is why John Paul is so important. In a very real sense he is the kind of "hero" we Catholics need right now. A man of vision. A man of courage. A man of strength. A man willing to put himself out—to put himself forward for the sake of others. Selfless and generous in a visible way, John Paul embodies the very best that the Church can be and is. Surely the American Church can relate to a leader who not only tells us to live by the Gospel but who lives by it himself.

Writing for understanding

I have occasionally been told by some readers that others must not have read past the first paragraphs of some of my articles if the response from letters is any indication. The point was being made that most of us read into things what we want or perhaps don't bother to read at all.

Recently Ruth Ann Hanley, a fine local writer and ardent pro-lifer, submitted to us some notes she had made of a speech given by a member of Planned Parenthood at Tech High School in Indianapolis. The notes were prefaced with Ruth's description of the event and arranged in such a way that we published them with very little editing. They spoke for themselves, we thought, and it should have been rather obvious that Mrs. Hanley was not approving of the speaker's words but simply letting them speak for themselves.

Two readers took issue with the article. Both seemed to think that Mrs. Hanley and *The Criterion* approved of the speaker's comments.

The problem has little to do with pro-life. The problem is that whatever the issue, a writer has various ways of approaching the subject. If a publication prints only that material which is stylistically declarative and obvious, it is bound to bore a large segment of its readers. *The Criterion* attempts to provide a variety of writing styles for the benefit of the variety of readership.

All this is to suggest that educators continually be encouraged to stress and emphasize the very basics of effective writing, something which many have felt all levels of education have neglected the past few years. Society is not so simplistic that it has to have everything spelled out in order to see the truth of it.

One of the truths society could better appreciate is the variety of human expressions, a variety which depends on an individual's willingness to be less self-centered and see beyond his/her own prejudices.

washington newsletter

School aid advocates shift tactics after Court ruling

by Jim Castelli

WASHINGTON—It's much too early to tell, but there are signs that a May Supreme Court decision striking down a New Jersey tuition tax deduction law may lead some private school supporters to adopt a new political strategy.

Private school interests have been supporting a tuition tax credit for parents of children in private elementary and secondary schools. The major proposal of this type before Congress was co-sponsored by Senators Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.).



But some tuition tax credit supporters are considering shifting support to a broad-based tax credit for all educational expenses for parents of both public and private school elementary and secondary school students.

The Supreme Court case involved a New Jersey law providing a state tax deduction of \$1,000 for each student in private elementary or secondary school. This deduction translated into a tax savings of \$20 to \$25 per child depending upon their parents' tax bracket.

The Supreme Court upheld lower court rulings which said the law was unconstitutional because—with 715 of 753 private schools in New Jersey church-related—it amounted to unacceptable church aid to religion.

Msgr. Wilfrid Paradis, secretary for education for the U.S. Catholic Conference, said the USCC will review its strategy on tuition tax credits in light of the New Jersey decision and may or may not change its approach. Congressional supporters are conducting a similar review.

Robert Lamborn of the Council on American Private Education points out that a Supreme Court decision on a state law is not binding on a federal law. U.S. Catholic Conference officials have long argued that there is a greater presumption of constitutionality for a law passed by the Congress—which represents the whole country—than for a law passed by a state which may not be so representative.

AT THE SAME TIME, tuition tax credit supporters believe they can pass a constitutionally sound law if it includes credits for both elementary and secondary schools and for college students, broadening the class of beneficiaries.

But on a practical level, some tuition tax credit supporters say the New Jersey decision will create real problems for the Packwood-Moynihan bill as it now stands.

John Colvin, a Packwood aide, says the bill faced an uphill fight in this Congress from the beginning because of last year's Senate vote against a credit for elementary and secondary school tuition. The Senate voted for a college-level credit. Colvin said the New Jersey decision will probably lead some congressmen who thought the Packwood-Moynihan bill was constitutional to change their minds.

And some tuition tax credit supporters, like Father Donald Shea of the Republican National Committee, say that it is not likely that the Supreme Court, which struck down the New Jersey law by a 6-3 vote, would approve the Packwood-Moynihan bill.

One alternative is to adopt language providing a tax credit for tuition paid to public or private schools. But public school tuition is rare and is generally charged only when parents send a child to a school in a school district other than their own.

PRIVATE SCHOOL supporters also back a new Rhode Island law, patterned after a Minnesota law, which allows a tax deduction for private school tuition, textbooks and transportation. The Minnesota law has been upheld so far, but has not been tested by the Supreme Court.

Private school supporters are also taking a close look at a bill about to pass in the Louisiana legislature with both Catholic church and bipartisan political support.

The bill would provide a \$50 tax credit to parents for each child in public or private elementary or secondary school. The credit would not be linked to tuition but would theoretically apply to educational expenses such as lab fees, uniforms, school supplies and school lunches.

The Louisiana credit would be non-refundable, that is, it would only go to persons

earning enough to pay taxes, about half the families in Louisiana.

The Louisiana bill is similar to a little-noticed bill introduced by former Sen. William Hathaway (D-Me.) and a handful of congressmen last year. That bill called for an education tax credit of \$100 per student which would be refundable, that is, those who would not pay taxes would receive that amount in cash.

There are about 63 million students in U.S. elementary and secondary schools, so such a bill would be expensive. Costs could be kept down by reducing the credit, making it non-refundable or phasing it out at higher income levels.

This approach would not specifically recognize the additional educational expenses made by parents of private school students, but it would provide a general benefit from which they would not be excluded.

AND, OF COURSE, supporters note, this approach would attract a broader base of political support than a program to help only private school students.

Colvin suggests another way to ease the pressure of parents of private school students not directly related to tuition payments. Packwood and Moynihan—and Representatives Barber Connally (R-N.Y.) and Joseph Fisher (D-Va.)—have introduced legislation to allow taxpayers who use the standard deduction to claim their charitable deductions.

Right now, only about 25 percent of all taxpayers, generally in upper income brackets, itemize.

Supporters of this approach argue that it would stimulate charitable contributions and also help parents who send their children to church-related schools and also contribute to their churches.

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A SPECIAL OCCASION—The fifth annual Mass for the handicapped at St. Monica parish, Indianapolis, took place this past Sunday with shut-ins and residents from nursing homes throughout the city taking part in an anointing of the sick. Among the guests was Tommy Finn, Our Lady of Lourdes parish, who gave the homily. Finn, paralyzed 24 years ago by an automobile accident, is shown



above left with Howard Troupa and right with Catherine Brown, both St. Monica parishioners. Mrs. Brown, chairman of the annual event the first four years, turned it over to Edna Mae Troupa, lower left, this year. Also participating were Addison Coddington (lower right) of St. Monica and Father Albert Ajamie, pastor and principal concelebrant. (Photos by Fr. Thomas C. Widner)



a normal process

Aging is not a disease but an opportunity

by Roberta Hurley

Old age is a state of being, influenced by the body's aging process. The treatment of this process has not yet been discovered, if there is one to be found. Aging is not a disease, however, but rather the normal process of wear and tear on that which is corruptible. From dust to dust.

Much research is now being devoted as to just how life during old age is to be valued and provided for. The elderly often lose their social status and are many times just cast aside. The church has never encouraged abuse or neglect of any member, but on the contrary, bearing with one another and considering the needs of a brother above his own.

The elderly people in America today make up the single largest minority group. Many times they are only displayed in roles of dependency; being helpless, bedridden and, consequently, useless to society. They are looked upon as cantankerous, demanding, ungrateful and the needless recipients of all kinds of attention and unnecessary government aid.

Some physical and emotional changes must occur during the declining years, but life goes on and doesn't always take a toll of creating dependency. Certain current ills of older people can be prevented through individual treatment or environmental control.

It is commonly believed that arthritis, hardening of the arteries and senility are inevitable dreaded ailments of the aging; however, the Psalmist records: "Even in old age they will still produce fruit and be vital and green."

ARTHRITIS IS more common to the old, but not exclusively. It does frequently plague the young. Defined, it is the inflammation of a joint. The Institute of Arthritis and Metabolic Diseases claims that something can be done to help every victim suffering from arthritis. It does cause more disability than any other chronic disease, and usually strikes the hardest those who are less able to strike back, such as the elderly. Because their incomes are usually limited, they do not always receive the best care.

Hardening of the arteries manifests itself in various ways, but is the major cause of three illnesses common to the elderly: coronary thrombosis, a form of heart attack; cerebral thrombosis, or stroke; and can also result in blockage of blood flow to the legs, or physical thrombosis.

It has not been determined if hardening of the arteries can be prevented, but careful dietary control is thought to be helpful along with regular exercise, both of which are often lacking in most daily routines of the aging. Psalm 103 supports the idea that proper diet aids in one's youth being renewed like the eagle's.

Senility is the most talked-about condition prevalent in those advanced in age. Senility defined is a pronounced and abnormal loss of mental and emotional control in aged people, caused by physical or mental deterioration, or a combination of the two, but these changes are considered to be psychological.

It is believed that the origin of this condition is due to loss of interests, compounded fears, stresses and insecurities faced during this period of life. In the beginning stages, clues of senility are often depression or anxiety, resulting in loss of memory and consequently imaginary thoughts and ideas occur.

IF INDEED SENILITY is only
(See AGING on page 10)

Holy Spirit moves in all of us

Charismatic movement seen as unifying force

To the editor:

I read Mrs. Tuttle's enthusiastic letter (Criterion, May 18) on charismatics. Her faith is so strong.

Her last line "I believe you should put a reporter on the covering of what God is doing" challenged me. What an interesting job that would be for a person.

Faith can move mountains. We all have faith and we all have doubts. For some or perhaps most, it's a constant battle between ourselves, as if we were divided in half; as if we ourselves were our worst enemy.

But say we had to choose and then on take a bold stand on one side. Which would you choose, the part of you that has faith or the part filled with second thoughts, doubts? So take a stand and choose.

Then choose to destroy the doubting you. That is the only way to have faith as strong as that of Mrs. Ann Tuttle.

I feel the Holy Spirit moves in all of us even though some may not be aware of it.

To me it's a unifying movement. A movement that I hope some day may unify the whole world, even convert Russia.

Our Blessed Mother told the children of Fatima that if they prayed the rosary daily, offered up sacrifice for sinners and offered up their lives in atonement for all sins that offend God and prayed for peace and conversion of Russia that "Russia will be converted and there will be peace."

And Blessed Mary also states "In the end my Immaculate Heart will triumph; a period of peace will be granted to the world."

Putting your doubting self to death you must believe this last sentence she spoke here. How comforting her words "a period of peace will be granted to the world."

She also stated to the children that God did not want anyone to go to hell which is why Mary told the children to make sacrifices for

sinners and to say these words while making a sacrifice: "O, Jesus, this is for love of Thee, for the conversion of sinners and in reparation for offenses committed against the Immaculate Heart of Mary."

It is up to the good to make sacrifices for the bad, just as Jesus sacrificed for us all. So we should follow in His footsteps and imitate Him now. He died and opened the gates of heaven for us, but His dying is still going on today because there are those who are so far from Him, who need our own dying to our own selves.

For what we have, God has given to us. I can't help think that God would be apt to take from us the precious gifts of the Holy Spirit if we refuse to offer up our day and all its trials for the sake of those who are less fortunate and have not attained His gifts.

Brounsburg

Mrs. Judy Smith

role of pastors often a point of contention

Parish councils provide vehicle for shared responsibility

by Peter Feuerherd

"Another means to a stalemated church." "It has been in operation 5½ years and answers, I believe, the needs here." "We are only in the beginning stages." "Many parishioners simply aren't interested enough to care." "I find it most helpful to me."

These diverse comments were some of the answers to a recent questionnaire to pastors. It was compiled in April, 1976, by the Church Life Committee of the Priests' Senate on the operation of Parish Councils in the archdiocese. Similar problems and benefits of parish councils explained by parish priests more than three years ago still affect the operations of diocesan parish councils today.

The Parish Life Committee of the Priests' Senate (now disbanded due to Archbishop Bishop's resignation) has been struggling with implementing parish councils throughout the



diocese since 1975. At the moment, about half of the diocesan parishes have operating councils.

Father Larry Voelker, currently head of Catholic Charities, was chairman of the Church Life Committee in 1975 when the Priests' Senate voted overwhelmingly to accept Father Voelker's offer to present a plan for the orientation of people to the establishment and improvement of parish councils." (Priests' Senate Minutes, December, 1975)

Father Voelker explains, "Basically the Senate struggled to come up with a model constitution for parish councils." A model constitution for all councils in the archdiocese was completed by the Church Life Committee in 1977.

In the Senate meeting of Feb. 5, 1979, the Church Life Committee offered a proposal that would have created a staff position responsible for educating the diocese about the need and the role for parish councils. The motion was tabled by the Senate.

The opposition to a new staff position was in Father Voelker's words, based upon "a fear of creating another office." Still the priest feels that there is a need to educate both lay people and priests about the function of a parish council.

SOME PARISH councils have disbanded after conflicts between pastors and the council. Concrete issues such as financial matters spurred some rifts between councils and pastors but Voelker attributes much of the discord to a "conflict that centered on a question of community vision."

The effective parish councils are those, the priest claims, "that have taken time out to retreat together." The Parish Life Commission of the Priests' Senate has worked on giving weekend retreats to help explain to both priests and lay people the purpose of a parish council.

What is the purpose of a parish council? The introduction to the diocese's "Guidelines for Parish Councils" noted that parish councils are "the means whereby full participation of the whole parish in extending Christ's mission by giving all of the parish a voice in encouraging, guiding and directing the various aspects of parish life. The people of the parish are seen as co-workers in the mission of the church, but clearly co-workers under the direction of the pastor who represents the bishop."

Further on the document states, "It is important that the council see its essential function as a spiritual one and not allow itself to become an expeditor of the materialities of the parish."

Father Kim Wolf, currently working in the Vocations Office, was the chairman of the Church Life Committee until Archbishop Bishop's resignation disbanded the Senate. The priest is still working on new ways to try to improve the operation of parish councils in the archdiocese.

"It was Archbishop Bishop's hope that eventually every parish would have a parish council. Some have councils already. Most of the councils that do exist are there because the pastor and/or an associate took the initiative to design a constitution for the parish," explains the priest.

FATHER WOLF continues, "The whole concept of parish councils was to set up a system of shared responsibility, or collegiality, in every local church. Through that structure of shared responsibility, we could tend more realistically to the needs of a given area, and at the same time have an effective structure for liaison with archdiocesan offices. The idea was

to have a sense of local community, people owning responsibility there, while also serving to tie together the 'family' of the archdiocese."

The priest emphasizes that the idea of parish councils flows out of Vatican Council II, especially from documents like "The Church in the Modern World." "The whole experience of the Vatican Council was an experience in collegiality, the whole sense of 'opening doors.' The 'opened doors' was an opening to all the faithful to contribute their gifts and talents to the church," says Father Wolf.

The numerous parishes that have never organized a parish council and the parishes that have suspended or disbanded councils have most of their difficulties due to a lack of training of responsible leadership, Father Wolf claims.

"The main problem that the councils didn't

work out is that you had a group of people who responded very favorably to the atmosphere of Vatican Council II. They liked being invited to share responsibility for parish life; however, they really didn't have a very clear concept of what their mission was, nor were they able to see their role as a ministry," asserts the priest.

He continues, "In many cases they (council members) found themselves looking on their role in the council more as a legislative, policy-making role. Instead of councils, by way of their chairpersons and their committees, being real catalysts, you had a kind of cold, legislative approach to things. It was a kind of 'we make the policy, but someone else will have to do the work.'"

The role of the pastor in parish councils has often been a point of contention, according to Father Wolf. "There was a tendency on the (See COUNCILS on page 16)

Funeral services held for Father Carrico

The funeral liturgy for Father Austin Carrico, 64, was held at St. James Church, Indianapolis, on Saturday, June 9. He died at the home of his sister, Mrs. Marjorie Oberting, where he has been residing for the past six years since his retirement.

Father Carrico was ordained a priest for the Archdiocese of New Orleans, La., on March 25, 1939. During World War II he served as an army chaplain from 1942 to 1946. Upon his return from military service he held pastoral work in the New Orleans archdiocese and was the founding pastor of St. Mary Magdalene parish at Metairie, La. He retired in 1973.

Survivors include his sisters, Mrs. Oberting, and Mrs. Joan McKnight of Tampa, Fla.; a sister-in-law, Mrs. Robert L. Carrico of Indianapolis, and a number of nieces and nephews.



FR. AUSTIN CARRICO

Indiana-Right-to-Life to publish educational comic book

The Indiana Right to Life Education Fund will move into the publishing market when they make available this fall a publication called *Life Comics*. The book, a 32-page, full-color comic book format, deals with pro-life educational materials for the teen and pre-teen reader.

The title of the first comic is "Loved for a Long, Long Time." It is the story of a teenager with an untimely pregnancy. It presents that pregnancy, prenatal life, individuality, adoption, abortion and available help to girls in this crisis. The book is intended to educate their way with a message they can't put down.

Michele McRae, president of Indiana Right to Life, is the originator of the book. She said, "Teachers have told us some teens are rejecting straight information; so we've decided to try comics."

She has been assisted by Russ Jehs, artist, and Ruth Ann Hanley, writer.

First orders for the book will be taken at the National Right to Life Convention at Fort Mitchell, Ky., on June 21-24.

Birthing International, a pregnancy help agency, has endorsed the comic book. Information on this agency is contained so that

girls reading the book can be led to an actual source for help.

Denise Coccione, national executive director of Birthright, Inc., U.S.A., had this comment: "Hopefully another useful instrument in saving young women from ... abortion."



Gschwend named Brebeuf president

Father James P. Gschwend, a Jesuit, has been named president of Brebeuf Preparatory School, Indianapolis, to succeed the Jesuit

Father Carl E. Meirose, who will be leaving Brebeuf in August. Father Gschwend will be the third president in the school's history.

Father Gschwend has been principal of DeSmet Jesuit High School, Creve Coeur, Mo., since 1977. From 1974-77 he was academic assistant principal at St. Louis University High School.

Father Gschwend filled the position of the dean of students at St. Ignatius High School (College Prep), Chicago, from 1968 until 1976 when he accepted the position of dean of students at Loyola Academy, Wilmette, Ill.

He was born in 1934 in Alton, Ill., and graduated from St. Ignatius High School, Chicago. He was ordained in 1965 and spent his final year of Jesuit training in Ireland and England. Besides degrees in philosophy and theology Father received his masters degree in sociology from Loyola University, Chicago.

Father Gschwend will assume full responsibility for Brebeuf in early August.

Conference slated

NOTRE DAME, Ind.—The North American Conference of Separated and Divorced Catholics will hold its eighth annual conference July 12-15 at the University of Notre Dame.

Speakers will include Bishop Albert Ottenweller of Steubenville, Ohio, chairman of the bishop's Committee on the Laity, and Father John T. Finnegan, former president of the Canon Law Society of America and professor of canon law at Pope John XXIII National Seminary and Weston School of Theology, Weston, Mass.

by Dan Pitre

SAN DIEGO—The Catholic Hospital Association has sought to enter a new era by adopting a name change and revising its purpose at the eighth annual Catholic Health Assembly June 3-7 in San Diego.

The house of delegates of the 64-year-old association, representing 870 Catholic health care facilities in the United States, on June 6 approved renaming it, "The Catholic Health Association of the United States."

"The association is an ecclesial community dedicated to and faithful to the healing mission of the church," a new mission statement for the association begins.

"As such, its individual and corporate inspiration is Jesus and his Gospel message. Its mission is to witness in the power of the Spirit the abiding presence and healing ministry of Jesus."

"This is done by promoting the health of those who are sick or those infirmed by age or disability; by respecting human dignity in the experience of sickness and death; and by fostering the physical, psychological, emotional, spiritual and social well-being of people."

An association spokesperson said the new mission statement is central and fundamental in requiring a major redirection, revitalization and restructuring of the association.

THE PURPOSE HAS been revised from "assisting Catholic church related health care organizations to provide optimal health care" to "assisting Catholic-church related health care organizations, through education and advocacy, to provide optimal health care."

Also at the business meeting the association's delegates elected a vice-chairman, Holy Cross Sister Joanne Upjohn, administrator of Holy Cross Hospital, Salt Lake City, Utah. As vice-chairman, she is the board of trustees' chairman-elect.

Some 1,200 of the Religious, priests and lay persons who run the nation's Catholic hospital and long-term care facilities heard association officials and the president of the U.S. bishops' conference urge a more active advocacy role in the public health care debate, especially in combating more government controls.

Theme of the five-day meeting was "Evangelization and the Health Ministry."

In her address as new chairman of the board of trustees, Sister Mary Kevin Ford said the very nature of CHA "calls us to action."

Sister Ford, superior general of the Sisters

of St. Joseph of Carondelet, St. Louis, Mo., said destructive changes "are being foisted upon us" by political, social and economic structures.

"We must establish coordinated grouping with political, economic and social strengths that can exert meaningful and effective counterpressures," she stated. "To fight fire often requires fire."

THE ASSOCIATION'S first lay president, John Curley, also hit increased governmental controls of Catholic and other volunteer health care facilities.

Curley, who joined the CHA staff earlier this year after serving as executive director of the California Association of Catholic Hospitals in Sacramento, defended the concept of Catholic health care.

"Regrettably, some people neither understand nor value our Catholic health care tradition and services," Curley said.

"This failure threatens to impair not only our ability to continue to evangelize by

example, but the future of the voluntary health care system as well," he said.

In the assembly's keynote address on June 4, Archbishop John R. Quinn of San Francisco also stressed the need for Catholic hospital officials to have an impact on the decision-making of the country's health care policies.

"We need more systematic consideration in shaping a consistent moral policy" based on church teaching, said Archbishop Quinn, who is also president of the U.S. Catholic Conference and the National Conference of Catholic bishops.

It is necessary to form public policy about moral dilemmas, he added.

"This is the test of our ability to evangelize our culture. There is no question it is our right and obligation to prescribe the space in which our religious and moral values can be affirmed and can govern our institutions," the archbishop told the hospital officials.

IN A SEMINAR on hospices June 4, Dr. Cicely Saunders of London, said, "It (hospice) is an approach and not necessarily a building.

"Hospice is an attitude, a community offering skilled support to families struggling with long-term sickness in their midst," said Dr. Saunders, medical director of St. Christopher's Hospice, London.

Sister of Providence M. Caritas Geary, outgoing chairman of the board of trustees, in her report June 4 quoted from Pope Paul VI's apostolic exhortation "on Evangelization in the Modern World."

"The church is an evangelizer, but she begins by being evangelized herself," she quoted.

Sister Geary, administrator of Mercy Hospital, Springfield, Mass., described the lengthy and detailed process of finding a new president for the organization, which led to the hiring of Curley, who succeeded Daughter of Charity Sister Helen Kelley.

"The search process forced us to focus in a special way on our strengths and weaknesses to evangelize ourselves," said Sister Geary.

The search process, she added, set the association "on a new course."

Supreme Court to rule on New York school aid

WASHINGTON—The U.S. Supreme Court has agreed to hear oral arguments on a lower court ruling upholding a New York law which repays private elementary and secondary schools for the cost of state-mandated tests and record-keeping.

A court spokesman said the court will probably hear arguments in the case in the term beginning next October, probably before the end of the year.

The law in question was written to meet the Supreme Court's objections to a similar law it ruled unconstitutional in 1973.

The earlier law included a formula that paid private schools a per-pupil rate for mandated services.

The Supreme Court said this procedure

could allow church-run schools to divert the funds for sectarian purposes. The court upheld the law for non-sectarian private schools.

But Chief Justice Warren Burger implied in the court's decision that state legislatures could constitutionally repay sectarian schools for their actual costs for mandated services.

In 1974 the New York legislature rewrote the bill to repay schools for their actual costs and appropriated \$8 million a year for payments.

Most of the funds paid are for attendance records required by the state. The law authorized payment for tests required to insure that all school children in the state could meet minimum educational requirements.

The case was tied up in the courts for

several years, but in December, 1978, a three-judge federal district court in New York upheld the law.

The court said "The services for which the private schools would be reimbursed are discreet and clearly identifiable . . . The activities subsidized . . . do not pose any substantial constitutional risk."

The Committee for Public Education and Religious Liberty which appealed the decision to the Supreme Court said that even if the law does not establish religion unconstitutionally, it leads the state into an impermissible "entanglement" with religion.

Last April, the Supreme Court allowed New York to distribute mandated services funds which had been held in escrow while the federal district court reached its decision.



OBSERVE GOLDEN ANNIVERSARY—Henrietta and Orin Pew of Spiceland, Ind., will celebrate their golden wedding anniversary on a reception on Sunday, June 24, from 2 to 5 p.m. at St. Mark parish, Indianapolis. Mr. Schneider and the former Clara E. Billz were married on June 22, 1929, at Sacred Heart Church, Indianapolis. They have a daughter, Mrs. Kenneth (Mary Helen) Walker of Albuquerque, New Mex., and nine grandchildren.



GOLDEN ANNIVERSARY COUPLE—Mr. and Mrs. Lawrence W. Schneider will celebrate their 50th wedding anniversary with a reception on Sunday, June 24, from 2 to 5 p.m. at St. Mark parish, Indianapolis. Mr. Schneider and the former Clara E. Billz were married on June 22, 1929, at Sacred Heart Church, Indianapolis. They have a daughter, Mrs. Kenneth (Mary Helen) Walker of Albuquerque, New Mex., and nine grandchildren.

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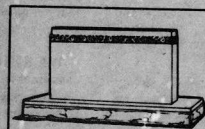
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question box

Do vows force couples to have unwanted children?

by Msgr. R. T. Bosler

Q. If, as you wrote recently, a person must make his or her own moral decisions, then why does not the Catholic church provide room for this in the wording of the marriage vows? The present wording of these vows is to the effect that children will be conceived, born and reared according to the rules and regulations of the Catholic church. Further, any mental reservations about limiting the number of children by either party seems to be grounds for annulment. Because of this all-inclusive clause in the marriage vows, my daughter refused to be married in the church since she felt that the marriage vows now prescribed are designed to trap people into having more children than she or her husband could provide for. What is your thought on this?



A. There is confusion here. Marriage vows required today in a Catholic ceremony are basically the same as they have always been, in which the parties promise to love each other as man and wife for the rest of their lives, in good times and bad, in sickness and in health. Your daughter must have referred to marriage instructions and the investigations concerning the freedom to marry and the intentions of the couple about to marry preceding a wedding.

In the pre-marriage instructions a priest would be expected to discuss the church's teaching on the obligations to accept children

and to avoid contraceptives, but in these instructions he must also talk about what the various national hierarchies have written concerning the application of papal teaching to individual cases, plus the teaching of Vatican Council II about responsible parenthood, plus something about the so-called natural method of birth control, plus the opinions of leading moral theologians who hold that contraceptive birth control is an evil if performed for insufficient reasons but might not be so if the reasons were serious. A failure to do this, leaving the impression that a Catholic has no choice but to accept all the children that come along, would indeed lead to a result your daughter experienced.

The pre-marriage investigation was designed as a means of making sure that the parties to a marriage really know what a valid Christian marriage is and intend to enter such a state. There are questions about freedom from force and fear, the intention to enter a permanent union, etc. The question concerning children should have nothing to do with whether or not the couple intends to practice birth control, but with whether or not each party grants the right to the other to have children.

A mutual agreement, which happens too often today, to delay having children for several years—until the man finishes college, for example—is not a denial of rights to have children. But if a man, say, determines that there will be no children until he is good and ready financially without an understanding

with his wife-to-be, he is placing a condition against the full meaning of marriage.

This is not too uncommon a case, and, as often happens, when the wife objects and friction develops, the marriage breaks up. Such a marriage can be declared invalid by a church court.

Your question exposes a problem that is bothersome in some places. Some diocesan pre-marriage investigation questionnaires will have a question like this: "Do you intend to lead a married life in conformity with the teaching of the Catholic church regarding birth control?"

Now this is a matter that should have been discussed by the priest in the pre-marriage instruction. And it is a question which, in my opinion, he has no right to ask except in the confessional, if then.

The question should be something like this: Are you in agreement about the children you are to have and have you discussed this matter together? The purpose of the questionnaire is to make sure that the couple wants to enter a valid marriage, not whether or not they intend to sin.

I feel sorry for priests who have to work with a questionnaire containing such a question. That may have been what led to your daughter's difficulty.

(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.)

the Saints by Luke

ST. RITA OF CASCIA WAS BORN AT ROCCA PORENA, ITALY, ABOUT 1386. HER PARENTS, OPPOSED TO HER DESIRE TO BECOME A NUN, PERSUADED HER TO MARRY A MAN WHO BECAME VERY CRUEL. RITA PRAYED FOR HIM AND HE EVENTUALLY WAS CONVERTED. HE LATER WAS MURDERED BY AN OLD ENEMY. RITA'S TWO SONS RESOLVED REVENGE, BUT THROUGH HER PRAYERS THEY REPENTED. SOON AFTER, THEY DIED. RITA THEN APPLIED SEVERAL TIMES FOR ADMISSION INTO THE AUGUSTINIAN CONVENT AT CASCIA. AFTER BEING REFUSED MANY TIMES SHE FINALLY WAS ACCEPTED. SHE LIVED THE LIFE OF A HOLY AND DEVOUT RELIGIOUS FOR 42 YEARS. FOR A LONG TIME AT HER REQUEST, SHE SUFFERED A THORN STIGMATA WHICH PIERCED HER FOREHEAD, EMITTING A FOUL ODOR. ST. RITA DIED AT CASCIA IN 1456 AND WAS CANONIZED MAY 24, 1900. HER FEAST IS MAY 22.

ST. RITA IS CALLED "THE SAINT OF THE IMPOSSIBLE," BECAUSE OF MANY MIRACLES ATTRIBUTED TO HER INTERCESSION.



Drinking of the cup more than a cleanliness question

JUNE 17, 1979
CORPUS CHRISTIExodus 29:3-8
Hebrews 9:11-15
Mark 14:12-16, 22-26

by Rev. Richard J. Butler

The psalmist of old sang—and we in response to the Word today sing—"I will take the cup of salvation, and call on the name of the Lord."

At the heart of Eucharist—which we celebrate in a special way on this feast—is the drinking of the cup which the Lord has shared. It is to accept the blood, the suffering, the death.

There's quite a distance between the bloody sacrifice of the Exodus reading today and the unbloody sacrifice sacramentalized in this celebration today. Lest we forget the continuity, it is good to trace again the history.

The Exodus scene was not very clean by our standards. There on the altar were large bowls of blood. Spilled upon the altar was as much blood again. From the bowls, blood was taken and sprinkled upon the people. It was the blood of the covenant. It spoke strongly as all who were called to the Lord not only heard but felt and smelled and tasted the evidence of the sacredness of the hour.

THE SCENE IN sanctuaries today is quite different. While there is proclaimed the presence of the blood of the new covenant, there is usually little of the earthly evidence. With starched linens and polished marble and sweet incense, the memory of sacrifice can become hazy. At best it is often reduced to a head-trip.

At the intellectual level the question of this cup has absorbed more than its share of attention. Christians have been divided over the questions: whether all were to drink from the cup, the necessity of the cup or the self-sufficiency of the bread, the real presence of Christ in the cup, etc.

But at the experiential level the question of the cup has been a bit removed from most of those who gather on Sunday. Until recently, it was totally removed from all but the priest. In recent years it was experienced on special occasions. Now it is being introduced to all even on Sundays. And as the ritual of drinking from the cup is being tasted by all, it is all the more important to understand a bit more of what it is we do.

WE SHOULD NOT be distracted by the cleanliness of sanctuaries and the polish of jeweled vessels. For the cup of which we drink is never purer than the real communities of blood, sweat, and tears from whence we gather to celebrate. For Jesus embraced our sufferings and we cannot accept His salvation unless we are willing to face the sufferings and the weaknesses of our own lives which He embraced.

For some, the level of discussion has been the sanitary question—the spread of germs in drinking from the cup, whether the alcohol content overcomes any germs, etc.

The more challenging question is whether we are ready to do in our own lives all that is mandated in drinking of the cup of the Lord. It is a call to service, a call to embrace the sinners of the world, a call to touch life in its earthiness and to trust in the power of the Lord Jesus whose blood we drink and whose mandate we fulfill.

As we hear the Word today, let us respond in our lives as in our song: "I will take the cup of salvation and call on the name of the Lord."

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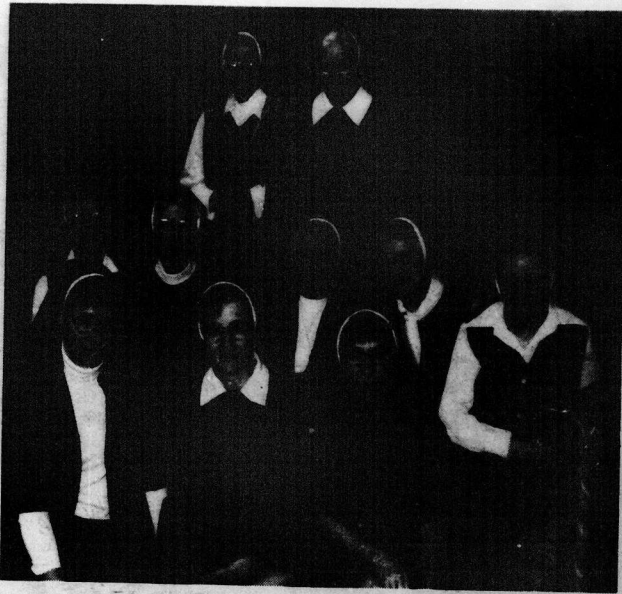
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GRACE JUBILARIANS—Ten Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, are celebrating the anniversaries of their religious profession of vows this month. The diamond jubilarians had their Mass of Thanksgiving and dinner at the convent on Thursday, June 14. They include (standing left to right) Sister Bernarda Dugan and Sister Lauretta Wolf. The golden and silver jubilee festivities will be on Thursday, June 28. Members of the golden jubilee group (middle row, left to right) are Sisters Maurice Wagner, Sophia Dick, Mary Vincent Hormuth, Mary Sylvester Will and Irmingard Fritz. In the silver jubilee class are (front row, left to right) Sisters Rachel Best, Mary Gilbert Schipp and Mary Jonathan Schultz.

1979

CYO One-Act Play Contest



INDIVIDUAL WINNERS in the One Act Play Contest were: (left to right) Steve Smith, best supporting actor, Our Lady of Perpetual Help, New Albany; Pete Corsaro, best actor, St. Catherine, Indianapolis; Mary Diehl, best actress, St. Catherine, Indianapolis; Ann Sinkhorn, best supporting actress, Our Lady of Perpetual Help, New Albany; Shirley Miller, best make-up, Nativity, Indianapolis.

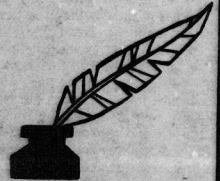


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(see Coupon on Page 10)

WE GET LETTERS



Each year the Mission Office receives dozens of letters from missionaries voicing their appreciation for the prayerful and material support provided by Catholics of the Archdiocese.

The following excerpts are from letters from missionary prelates:

"Your help comes at an opportune time. It is only during these summer months that many of our outlining missions are able to receive material and supplies, which must last for the entire winter."

—from the Bishop of Fairbanks, Alaska

"Our seminary is full to capacity, and thanks to your generous help."

—from the Bishop of Zomba, Malawi, Africa

"Your assistance is a wonderful expression of care and concern by those whom God has enriched. I know that the faithful of Belize will beg God's great blessings on them."

—from The Bishop of Belize, Central America

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CATHOLIC HOME AND FOREIGN **MISSIONS**

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Poland (from 3)

In the mountain city of Nowy Targ the next day, crowds for a papal Mass again exceeded half a million. The pope spoke of the love for the land embedded in Polish culture and declared that "the right to work and the right to land" are fundamental rights. He again urged strong family life and bluntly attacked abortion.

"If man's right to life is violated at the moment in which he is first conceived in his mother's womb, an indirect blow is struck also at the whole of the moral order," he said.

Earlier in the day the pope formally closed the Cracow archdiocesan synod.

In Cracow that evening, he met with more than 60,000 university students and members of youth groups, among them many faces he had come to know well in his years of active involvement in student life while he was archbishop of Cracow. He laughed and joked with the students and urged them to develop strong spiritual lives. Earlier he gave the same message in separate meetings with hundreds of thousands of young people in Warsaw and Gniezno.

On June 9, the day before his departure, the pope visited the Shrine to the Cross in Mogila, just outside the new city of Nowa Huta, where two years ago he had dedicated a massive new church after years of struggle with Communist authorities to get a building permit.

It was widely rumored that the pope wanted to visit the Nowa Huta church, but permission was refused by the government. The pope linked the relic of the cross at Mogila with the cross raised over the Nowa Huta church, and he called the new cross a sign of a new evangelization in Poland's second millennium.

He also expressed hopes that many more new churches would be built, especially in new population centers. This was a direct challenge to authorities, who have planned whole new cities without churches and refused church building permits or delayed them for years.

The pope met privately with various smaller groups June 8-9. Among these was a meeting June 9 with the many foreign prelates who were visiting Poland in conjunction with the pope's trip.

Bishops visiting from the United States were Cardinal John Krol of Philadelphia and Bishop George Guilfoyle of Camden, N.J.

Aging (from 5)

psychological, it is possible that intensive, compassionate care could stay it or even prevent it. This would largely depend on the environment of the individual. In days gone by most of these people have been needlessly sent away to mental hospitals or nursing homes, which only tends to accelerate the already begun deteriorating life process.

The Bible does make reference to a normal life span of seventy years. Careful study does show that by age seventy people normally experience some degree of physical change; slowing of reflexes and greater susceptibility to fatigue.

Little is still known about the potential for specific skills or careers in later life, but some reports show that the aged can continue in their jobs very well. Each individual and his capacity to continue doing what he has been taught to do has already been determined early in life by his training and attitudes.

IN THE EARLY DAYS of the church the older men were held in high esteem, being the head of their families until they died. The older were considered wiser. "With the ancient is wisdom; and in length of days understanding" (Job 12:12).

If the church can still believe in the aged members possibly as the foundation of the family, it is conceivable that society would adopt this perspective. With such respect for the elderly, society as a whole can help pull with and for this part of itself thereby reaffirming the entire brotherhood of mankind, the church truly being the life-giving center to the young and old alike.

The climax of the papal trip was an outdoor Mass in Cracow Field, near the heart of the city. A record-breaking crowd of about 2 million packed into the huge field. Thousands from other parts of Poland said they slept outside the night before in order to be there. Tens of thousands from towns and villages near Cracow began hiking toward the city before dawn to get to the 10 a.m. liturgy.

The pope again urged the people to remember their Christian roots as a nation and a culture. His message was summed up in the words, "be strong with the strength of faith."

Shortly after the Mass, the pope held a short audience for journalists covering his trip. Speaking in English, he warmly thanked them for their efforts to report what he did and said in Poland. He urged them always to carry out their work in the service of the truth.

Access to the Cracow airport for the pope's late afternoon departure was severely restricted. But an estimated million Poles lined the motorcade route from the city to the airport to get a last glimpse of the pope and bid him farewell.

A sign hung over the road near the airport read: "You still remain in our hearts."

Farewells to the pope were given by President Henryk Jablonski and by the primate of Poland, Cardinal Stefan

Wyszynski, who accompanied the pope on most of his major stops throughout the nine days.

The Polish pope thanked the government, the primate and all the people of Poland for their welcome.

He wished Poland prosperity and good in every area of life and said it took courage to leave. As he knelt to kiss the land of his birth and prepared to enter the plane for his 5:45 p.m. flight to Rome, the small crowd invited to witness the departure began to sing.

The clear strains of "Goralu Czy Ci Me Zal" drifted softly across the airfield.

The song is a Polish mountaineers' lament for emigrants. Its words ask: "Mountain man, why are you leaving home? Why are you leaving the mountains of Tatra? Aren't you sorry to go?"

Upon returning to the Vatican, the pope praised Polish Catholics.

"The faith in Poland is a living and vibrant reality," he said. "It contains a message of optimism and hope."



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How can I forgive someone who has wronged me?

By Susan Annette Muto

How many times has this question been asked by the child whose father or mother beat her? By the wife whose husband betrayed her? By the friend whose solemn confidence was broken?

In such cases we feel diminished to the core of our being. We feel dehumanized, unloved and justifiably angry. Our first reaction is to seek revenge — either openly, if we are strong enough to fight back, or in silent resentment if we are too weak. On the mere human level it seems impossible to forgive such scarring injuries.

For this reason we must rise beyond the human level and turn our hearts toward the Spirit of Jesus. When someone hurts us badly we have to break that impulse to get even by thinking of Jesus.

WAS ANYONE ever more wronged than he? His own disciple turned him over to the authorities, adding insult to injury by betraying him with a kiss.

In the face of the fickle crowds who were his friends one day and his foes the next, he taught such lessons as: Turn the other cheek; make peace with your brother before you approach the altar; forgive your enemy not seven times but 77. On the cross, when he could have vilified the soldiers and ranted angrily at the mob, he whispered quietly, "Father, forgive them; they do not know what they are doing."

Despite the New Testament injunction to forgive others from our heart, we often live by the primitive mentality of "an eye for an eye, a tooth for a tooth." This attitude seldom expresses itself in physical outbursts that in the end might be more honest; often a hidden resentment begins to poison our life.

We fail to recognize that the person who hurts us is himself in need of healing. So in mock charity we tell him, "I'll forget about what you did but don't expect me to forgive you." The trouble is that forgetting about an incident is not enough. We must move toward forgiveness. Our hardened hearts resist this magnanimous movement, and so again we must turn to God.

HIS PRAYER on the cross teaches us that forgiveness has to be an act of our whole person. It cannot be merely a

mental or emotional gesture. When the young adult slowly discovers the formative influence of a parent or teacher on his life, when he finds that for his entire life he has been on a guilt trip, he is bound to feel bitter.

Discovering the cause of his anxiety is only one step in the healing process. Its completion only occurs when he is able to forgive him in his mind and with his whole heart. An even bigger step is to see in faith that this person was placed in his life by providence for a reason and that, despite the injury he received, all things work together in God for the good.

With the Lord to help me, I may try to express my forgiveness in some way. Such expression can be painful or embarrassing, but at least it is worth the effort. If the other refuses to accept my work of reconciliation, so be it. I know before God that the bitterness is gone from my heart and I can pray that some day the other party may experience the same peace.

INVOLVED IN forgiveness, besides attempted expression and inner reconciliation, is a gradual letting go of the

lingering displeasure I may feel toward the other for what he has done to me. The difficulty lies in the impulse I feel to preserve "my" reputation, "my" property, "my" ideas. The need for ego-preservation is powerful; that is why it can prevent me from truly forgiving the other, that is, not only saying, "I forgive you," but letting go of the displeasure I feel.

One obstacle to guard against is my tendency to make the other the "object" of my forgiveness. I do not really regard him as a person, but simply as a bad object whom I, in my great generosity, can forgive.

By the same token, I can refuse forgiveness or prevent it from happening within me if I reduce a person to his actions only — as if the whole of him can be summed up by what he did or did not do. If that happens, it might be impossible for me to forgive the other. I see only his weakness and overlook his virtues and good will. Maybe he thought he was doing me a favor and instead I felt incensed. I bypass his intentions and merely identify him with the wrong I feel he did to me.

I CAN ALSO fail in true forgiveness when I falsely forgive the other for the sake of preserving and promoting my ideal self-image of the always-forgiving one. Such condescension is not forgiveness; it can really frustrate the other person, making him feel guilty and uncomfortably beholden to me.

Forgiveness can also be used as a means to manipulate the other by making him feel guilty. The proverbial example would be the chronically ill mother, whose son or daughter nurses her. On the one night he or she decides to go out, the mother moans, "Have fun, but if I should have one of my attacks, don't worry. I forgive you."

In the end, genuine forgiveness emerges from the conviction that I and the other are already "fore-given." Jesus is always forgiving us. We have a relatively small part to play after all. The other has already been forgiven by Jesus in his act of ransoming us from sin. If I can remember that, then it may not require such a great effort on my part to forgive. My forgiveness is only a follow-up of what Jesus has already done.



'We fail to recognize that the person who hurts us is himself in need of healing.'

Judas: portrait of a sinister, pitiable character

By Father John J. Castelot

In all the lists of the apostles in the New Testament, Peter is named first and Judas last. Not that they were at completely opposite ends of the spectrum; both suffered from a lack of faith leading to disillusionment and rejection.

Peter repented and subsequently enjoyed resurrection faith, while Judas' remorse apparently led to despair. Apparently, we really don't know. And this points up a sharp contrast between them: Peter comes through to us as thoroughly open, transparent; Judas is opaque, dark, mysterious.

JUDGING FROM the confused portrait of the betrayer in the New Testament, he was just as much a mystery to the early church. The tradition preserved few factual memories about him. But it had some few data at its disposal, and those data called for explanation. Here was a man deliberately chosen by Jesus, an intimate who for some strange reason and in some mysterious way turned on him.

How could he have done such a thing? The only explanation the Gospels offer is not exactly compelling. In the scene of the anointing at Bethany, the fourth Gospel specifies Judas as the one who objected to the waste of precious ointment.

And the editors, some 70 years after the fact, explain parenthetically: "He did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there" (John 12.6). He would certainly not have built up a Swiss bank account by dipping into that fund!

The same motif of greed comes through in Matthew's story of his having picked up 30 pieces of silver for his treachery. But this, too, was a paltry sum, and the evangelist seems to have hit upon it because of its association with Zechariah 11.12-13. Luke (22.3) and John (13.2, 27) shift the blame to Satan, but this is a theological explanation of sorts, not a historical or psychological one.

IN ALL FOUR Gospels Judas leads the crowd that arrests Jesus, and the synoptic tradition has him identifying the victim by a kiss of greeting. That kiss

must have pierced Jesus' heart: more deeply than the soldier's spear. It must have been one of the most excruciating tortures of his passion. To be crucified by his enemies was bad enough, but to be betrayed by a dear friend, by one "who had dipped his hand in the dish with" him — that was real agony. Yet, not one Gospel has him reacting angrily; he is simply hurt beyond words.

The evangelists, especially John, picture him as knowing all along this was going to happen, but this, too, smacks more of theology than history. He had not selected a traitor; he had chosen an apostle, one whom he loved as much as the others, one for whom he had high hopes. If he had, as seems likely, disappointed Judas, the apostle, in his turn, had more than disappointed him.

Inevitably legends grew up around this sinister, pitiable character. The early Christians reasoned that someone so evil must have died a shameful death.

Two of the resulting traditions are recorded for posterity, one in Matthew (27.3-10), according to which he hanged himself after the priests had bought a field with the money he had returned (with reminiscences of passages in Jeremiah and Zechariah), and another in Acts 1.18, according to which he died a gruesome death in a field which he had purchased.

HOWEVER HE died, he is presented as a grim warning to all: There is something of Judas in all of us, especially when we insist that the Lord adapt himself to our plans or else. It would seem this was Judas' undoing: He had dreamed of Jesus' being a messiah of a different kind, and when he saw his dreams gradually vanish, disappointment turned to violent resentment.

And we are warned also against that insufferable smugness that would presume — or worse, vindictively hope — that the poor fellow died in unrepentant despair, irrevocably damned. It is more likely that Jesus would have reacted somewhat as follows:

Judas, let's pray and hang together,
You on your halter, I upon my hill.
Dear friend, even if you loved me never.

You know I love you still.
(De Rosa, "Jesus Who Became Christ," 223)

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That kiss must have pierced Jesus' heart
more deeply than the soldier's spear. . .

KYF synopsis

When someone has wronged us deeply, forgiveness is impossible on the human level alone. Our model for what things we should forgive and the manner in which we should forgive them is Jesus.

Without the spiritual aspect that Jesus gave us, we could never begin to forgive a gross injustice of another which has been directed against us. A close examination of Jesus' manner of forgiving and the totality of his forgiveness reveals what he expects of us.

PERHAPS Jesus' greatest sorrow was his betrayal by his beloved disciple, Judas. Judas not only turned Jesus over to the authorities, but he betrayed Jesus with a kiss. History records no hurt greater than this.

We really do not know what judgment Judas received for eternity. But we do know that Jesus forgave even those who condemned him and put him to death. Father Castelot observes, "There is something of Judas in all of us, especially when we insist that the Lord adapt himself to our plans or else. It would seem this was Judas' undoing: He had dreamed of Jesus' being a messiah of a different kind,

and when he saw his dreams gradually vanish, disappointment turned to violent resentment. And we are warned also against that insufferable smugness that would presume — or worse, vindictively hope — that the poor fellow died in unrepentant despair, irrevocably damned."

THE SPIRITUAL master this week, Father Eugene Boylan, was a priest-scientist. His life turned to spiritual truths because he was a searcher of truth. He discovered that "persons were more important than things, and the personal love of the Lord matters far more than any service however great." Boylan focused on Christ's unconditional love which constitutes the substance of Christianity. As this focus becomes more and more a part of our lives, forgiveness becomes more and more possible.

That Christ's kind of forgiveness is not outmoded today is being shown in Rhodesia. There people are being persecuted, yet they are able to rejoice in the midst of their suffering. Why they can still be happy lies in the fact that love is dominant in their lives. When love dominates, there is no room for hate and unforgiveness.

Children's Story Hour:

Judas
and
Jesus

By Janaan Manternach



Judas was a young, impatient man. He was a devout Jew. He longed for the day his people would be free of Roman military rule. Judas believed God would soon send a great leader, the Messiah, to lead a revolution against the Romans. Then the Jewish people would again be free.

Young and impatient, Judas joined a group of other young, impatient men. They thought of themselves as freedom fighters. They were eager to fight the Roman soldiers. Each of them carried a sharp dagger. People called them "Isariots," "dagger men." That's probably why Judas became known as "Isariot." Jud.; Isariot may mean "Judas the dagger man."

When Judas met Jesus, he felt he had found God's leader, the Messiah. Jesus spoke often of freedom. He acted with amazing freedom and courage. Judas was soon convinced Jesus would lead the revolution against the Roman army. So Judas Isariot followed Jesus from town to town, watching him, listening to him.

ONE DAY a large crowd gathered around Jesus. Judas was there. Jesus

began calling men's names, inviting them to join him in God's work. To his surprise and joy Judas heard Jesus call his name. He was the last of the 12 men Jesus called to be his closest collaborators. Judas was now one of the 12 apostles. Jesus asked him to care for the group's money, as their treasurer.

Judas was excited. But his excitement soon turned to doubts. He wondered why Jesus never spoke to them of the Romans or of revolution. Jesus had no dagger or sword. He spoke more of peace than of war, more of forgiving enemies than of overthrowing them. Judas soon concluded that Jesus was not the revolutionary leader he had thought he was. In fact, Jesus was so much for peace that he was blocking any violent revolutionary move.

Judas decided on a bold step. He knew the Jewish religious leaders had their own reasons to be angry at Jesus. So he went to them in secret. They plotted

together against Jesus. Judas promised to help them capture Jesus. They gave Judas 30 pieces of silver in return.

JUDAS NOW waited for the right moment. He did not have to wait long. After the Passover meal, Jesus went to a secluded olive grove to pray. It was called Gethsemane, or the Garden of Olives. He took with him only three of his friends. The sun had already set. It was dark.

So Judas led a band of armed men to Gethsemane. As the mob approached the garden, they wondered how they would recognize Jesus in the dark.

Judas said to them, "The one I go up to and kiss, that is Jesus. Hold him tight."

THE ARMED mob broke into the quiet olive grove. Judas went right up to Jesus. "Peace, rabbi," Judas said to Jesus as he kissed him. Jesus looked at

Judas sadly. "Friend, do what you are here for," he said quietly. Just then the men surrounded Jesus and tied him up.

The next morning Judas was shocked to hear that the Jewish leaders had condemned Jesus to death. This was not what he had expected. Judas thought they would just keep Jesus quiet until the Romans could be overthrown. He had no idea they wanted to kill Jesus.

So he hurried back to the chief priests. "I did wrong in betraying an innocent man," he confessed. They laughed at him. "That's your problem," they said. So Judas threw the 30 silver pieces on the floor of the temple and ran out.

He was desperate. He felt trapped. He loved Jesus. He did not want Jesus killed. Yet he had betrayed Jesus. He felt he had been tricked. He felt guilty. As he ran through the city streets, he panicked. Some people say he took a rope and hanged himself.

1979 by NC News Service

Eugene Boylan: from physics to metaphysics

Father Alfred McBride, O.Praem.

The Irish Cistercian, Father Eugene Boylan, was born in 1904 in the town of Bray, County Wicklow, Ireland. He spent his high school and university years studying mathematics and physics. After high school he tried the seminary for two

Spiritual masters

years with the intention of becoming a diocesan priest, but decided the life of a physicist was more to his liking.

Specializing in atmospherical electricity, he wrote papers on topics like: "Large Ions and Condensation Nuclei" and "On The Large Ions of the Atmosphere."

Supported by a fellowship from the National University of Ireland and a grant from the Rockefeller Foundation, Boylan spent three years in Vienna, Austria, doing research on radium, cosmic rays and atomic disintegration.

ONE OF HIS private hobbies was reading novels. Another of his personal

interests was economics as related to politics. This latter interest was partly induced by the political upheaval in Ireland that resulted in the formation of the Irish Free State in 1921, the year he entered University College, Dublin. The writings of G. K. Chesterton and Hilaire Belloc helped shape his ideas during this period.

After his years in Vienna, he returned to Ireland to serve as assistant lecturer in physics at University College, Dublin. He began to feel the need for a foundation in philosophy and spirituality. He wrote, "I discovered that persons were more important than things, and that the personal love of our Lord matters far more than any service however great."

In 1931 he joined the Cistercians at Roscrea Abbey. Twelve years later, in 1943, he wrote his first spiritual book, *Difficulties in Mental Prayer*. It was destined to become one of the most widely read spiritual books of the decade. His direct, simple prose style revealed a scholar who understood the processes of mental prayer and who knew how to communicate to countless practitioners of meditation a guidance that rang true.

He dwelt there on questions of distractions, elation and depression, the value

of the imagination and the patience needed when images gave way to inner repose. He, the contemplative, assured thousands of activist believers that they could meditate, and that they should.

HE DID NOT come by the simplicity and beauty of his writing style easily. He writes:

"As a Cistercian, writing is a part-time job. And a Cistercian has no spare time. The Divine Office takes six hours a day. Add to that the daily work period and the time needed for one's personal prayer. Cistercian silence and the use of signs take away one's facility for the use of words. Reading Latin and French does not help the flow of English. I find my pen becoming more and more clumsy. The more I have to say, the fewer words I have with which to say it. Besides, I can only write at night time, and the Cistercian day ends at seven in winter and eight in summer."

Nevertheless he continued to write. Some of the material resulted from the spiritual conferences he gave as a retreat master at the abbey and at other religious houses. Despite his disclaimer of being unable to find words, he is remembered for being a language stylist as well as a

prominent spiritual writer.

In his book, *This Tremendous Lover*, Father Boylan touched a responsive nerve among a horde of people who yearned to hear about a God who loved them. They had listened too long to the proclamation of God as judge and angry Lord.

Father Boylan bored deeply into the essential mysteries of religion and found there a Christ whose unconditional love constituted the substance of Christianity. This book liberated his readers from unwarranted fears of a threatening God. He told people about Christ's forgiving love and called them to return this love.

IN HIS FINAL years he saw his mission in terms of two goals: To persuade Catholics of the need for a spiritual life and to help restore metaphysics (in the Aristotelian sense) and its influence to the intellectual life of Europe and America. He who thought "persons were more important than things," also saw the need for an abstract metaphysics to help the processes of thinking reach the truth. This priest-scientist made a large wave at mid-20th century. He deserves a fresh hearing by a new generation today.

1979 by NC News Service

Rhodesian trials like spirit of 'Acts'

By Father Joseph Champlin

A German-born nurse and nun, Sister Ferdinanda, knew the venture was a dangerous one when in early 1978 she volunteered for a post in a Rhodesian mission hospital.

Her superiors wished to send a local nun there away for graduate study, but needed a replacement to assist the doctor in this outpost located some distance from Salisbury, the capital of troubled Rhodesia. Sister Ferdinanda offered herself, even though well aware it might mean for her a violent martyrdom.

ONLY TWO months later, the 50-year-old missionary Sister of the Precious Blood suffered that fate. She was the victim of a violent, terrifying raid.

She and the physician were attending infirm patients when some evidently drugged or drunken men broke into the hospital ward. The two of them insisted that these armed aggressors leave the building. They withdrew, but forced the doctor out at gun point, shot him and ordered Sister Ferdinanda to raise her hands above her head. As she walked down the stairs and away from the structure, someone shot her several times through the head, shoulder and heart.

In the words of a friend, a sister within the same community, the funeral in Salisbury was truly an Easter experience or celebration. The silver cross and red cord Sister Ferdinanda had worn about her neck and over her breast were soaked in her own blood. During the visitation hours, this sister had had the opportunity to hold the blood saturated cross in her hand. "I will never forget that moment," she said.

REPRESENTATIVES from the religious community went to Germany with some hesitation to inform Ferdinanda's 80-year-old mother about her daughter's death. The faith-filled woman simply replied: "I prefer that my child died for Christ rather than be unfaithful to him. Soon I will be reunited with her." Unfortunately, this martyrdom has been frequently repeated in Rhodesia.

My partner and I concluded our South Africa and Rhodesia lecture tour on Aug. 10, the date of my own baptism and the feast of St. Lawrence, the deacon-martyr.

During the course of a closing liturgy, one of the sisters remarked: "We celebrate today the feast of a martyr. Within the next year some of us too may become martyrs."

Her prophetic words have already been realized.

A JANUARY issue of the National Catholic Reporter carried this terse, factual statement:

"West German missionary priest, Jesuit Father Gerhard Pieper, 38, from West Berlin, was shot dead Dec. 26 at a remote northeastern Rhodesian mission station. Authorities have identified no suspects in the killing, which is the 20th murder of Catholic missionaries in the Rhodesian guerrilla war."

Why these attacks on priests, brothers and nuns?

There are no clear answers, with responsibility for the murders attributed by some to the guerilla fighters and by others to the dreaded Rhodesian secret police.

Archbishop Patrick Chakaipa of Salisbury, on whose shoulders falls the heaviest burden of these tragedies, observes that none of the guerilla groups ever claimed credit for the death of these priests and Religious.

IN VIEW OF such stress, visitors would expect to detect bitterness, resentment, depression and anxiety among Rhodesian Catholics, particularly those missionary men and women. I discovered instead great joy, a radiant happiness equalled only in the kingdom of Lesotho where poverty, not persecution, dominates the scene.

Their spirit of forgiveness and trust, of rejoicing in the midst of suffering resembled the attitude of early missionaries described in the Acts of the Apostles.

"As Stephen was being stoned he could be heard praying, 'Lord Jesus, receive my spirit!' He fell to his knees and cried out in a loud voice, 'Lord, do not hold this sin against them!' And with that he died." Acts 7:59-60.

"The apostles for their part left the Sanhedrin full of joy that they had been judged worthy of ill-treatment for the sake of the name." Acts 5:41.

1979 by NC News Service



"Why these attacks on priests, brothers and nuns?"

For parents and children
after reading 'story hour'

Discussion questions

1. Reflect upon Jesus' forgiveness when even his own disciple turned him over to the authorities, and later as he was dying, his plea, "Father, forgive them; they do not know what they are doing." What does this tell you about forgiving those who have hurt you?
2. Discuss Susan Muto's statement: "We fail to recognize that the person who hurts us is himself in need of healing."
3. What is real forgiveness? Discuss.
4. How do the Gospels depict Judas?
5. How did Jesus react to Judas' betrayal of him?
6. Discuss this statement in Father

John J. Castellet's article: "There is something of Judas in all of us, especially when we insist that the Lord adapt himself to our plans or else."

7. How can meditation deepen your spirituality? If possible, read *Difficulties in Mental Prayer* by Father Eugene Boylan.

8. What is meant by "unconditional love"? How does this apply to you as a Christian?

9. What was the core of Father Eugene Boylan's spirituality? Why was he chosen as the spiritual master for this week's topic of forgiveness? Discuss.

1. After reading the story of Judas and Jesus, write your own story of a time when you were sorry about something that you did because it turned out differently from what you expected.

2. Draw a mask that shows how you feel Judas' face looked after he found out that his friend, Jesus, had been condemned to death. Use your mask to help you tell a friend the story of Judas and Jesus.

3. If the record, "Follow Me — New Testament Story Songs" by John and Amada Ylvisacker (New York: Avant Garde Records) is available, listen to the song, "Judas Iscariot" on side two. It's a delightful telling of the story.

4. After reading the story, talk about it with someone using the following or other questions:

Why was Judas so attracted to Jesus that he followed him?

How did Judas feel when he was selected by Jesus to become one of the 12 apostles?

Why did Judas begin to have doubts about Jesus?

How did Judas handle his disappointment in Jesus?

How did Jesus feel about Judas' betrayal of him?

Why was Judas shocked by what happened to Jesus following the betrayal?

How did Judas try to make right what had gone wrong?

Why couldn't Judas stop what he had put into motion against Jesus?

How did Judas handle the guilt and sadness that he felt?

In spite of what he had done, what might have been a better way for Judas?

Former guest becomes chairman of Talbot House

by Peter Feuerherd

The Talbot House, named for the famous saintly Matt Talbot, a recovered alcoholic of Dublin, is located on Central Avenue, Indianapolis. Recently, James D. Kiefler, a registered pharmacist, who works at Fairbanks Hospital, was appointed the new board chairman of Talbot House. Kiefler himself is a recovered alcoholic and was once a guest at the Talbot House in 1968.

Alfred J. Teare, director of Talbot House, describes Kiefler's progress as an example of what Talbot House is all about. "Fellow board members are proud of Jim's progress. He is back with his family, a member of society and back on the tax rolls," the director explains.

Kiefler, who has worked as a pharmacist since 1926, has five children and more than a dozen grandchildren. Small in stature, the elderly gentleman is obviously proud of his own progress and the progress that Talbot House has made in working with alcoholics.

"Talbot House is a half-way house serving the purpose of rehabilitating alcoholic men. These men come to us on the recommendation of the courts, their families and their churches. They stay from two months to a year," says Kiefler.

PART OF THE program for recovery at Talbot House is the renowned Alcoholics Anonymous program. "A.A. is a fellowship of alcoholics who band together to help their fellow alcoholic. We fully believe in A.A.,"

explains Kiefler.

The pharmacist emphasizes that a group cannot solve an individual's drinking problem. Rather there has to be a personal choice to stop drinking. "The alcoholic has to stop drinking himself," says the new board chairman of Talbot House.

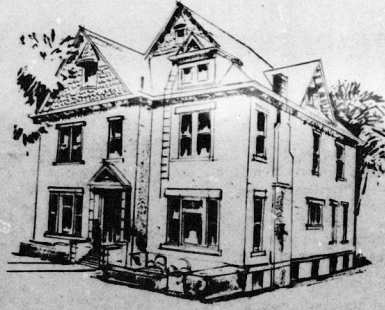
There are difficulties in being a recovered alcoholic, explains Kiefler drawing on his own personal experience. "With an alcoholic individual, one drink can lead to another. For the recovered alcoholic, it never pays to take a drink," he says.

Kiefler himself suffered 35 years with alcoholism before he gave up drinking. The first 25 years of his "problem drinking" were not so bad, he claims, because he was still able to hold down a job and live with his family. The last 10 years, however, destroyed his ability to hold down a job and forced his family to put him out.

"The last 10 years of my alcoholism I was in trouble all of the time. People could not rely on me to hold down a job. My family was in despair—they did not want to have anything to do with me anymore."

ONLY AFTER sobering up at Talbot House was the pharmacist able to rejoin his family. "When I was drinking I would always tell my family 'I am sorry.' The last 10 years that I have been sober I've never had to say 'I am sorry.' The actions speak louder than words; my family has accepted me."

Alcoholism, according to Kiefler, "is both



physical and moral. Doctors are able to treat the symptoms but they can't treat alcoholism" Talbot House attempts to instill a sense of spiritual values to try to defeat the disease.

These programs include A.A., spiritual readings, counseling and educational programs. The educational programs include talks by clergymen, doctors and psychiatrists along with films that show the devastating effects of alcohol on a person's physical and mental well-being.

These educational efforts are necessary because "an alcoholic very seldom will admit that he has any problems. They can be fired from jobs and kicked out of the house but still they won't blame it on their inability to handle liquor."

Talbot House has a capacity of 22 men. There is a constant turnover of guests since the stays are limited. The organization claims a 15-20% success rate from its graduates.

"THE OTHER 80-85% we hope to sow the seeds for recovery. Our program ruins the enjoyment that these men get out of

drinking," says Kiefler.

"You don't have many choices in alcoholism," continues Kiefler. "If you continue to drink you will become a living vegetable. Alcohol is a killing poison to an alcoholic."

The pharmacist believes that the support of his family is one of the major reasons why he has been able to stay sober. "I am fortunate in this respect; when I stopped drinking my children also agreed to stop drinking. Another thing that helped me was when my boys came back from Vietnam (he has twin sons who served in the military); they saw I stopped drinking so they did so too."

Talbot House receives no federal or state funds and relies on private donations and rent from guest residents for its funding. Kiefler, one of its most impressive "graduates" believes that the work of Talbot House is critically important to those it serves.

He adds, "I feel that my job is to work with alcoholics." His appointment as Board Chairman of Talbot House is a big part of that work.

Rural conference scheduled

DES MOINES, Iowa—The National Catholic Rural Life Conference will co-sponsor the Fourth National Conference on Rural America, to be held in the Shoreham-Americana Hotel in Washington, D.C., June 24-26.

Key feature of the conference will be a series of meetings with senators, congressmen and their staffs on Capitol Hill and with key officials of federal agencies in their offices in downtown Washington. These sessions will give delegates an opportunity to discuss their rural community problems and concerns on a face-to-face basis with the men and women who write the laws and administer the multi-faceted government programs.

Discrimination against rural people is a common thread running through federal assistance programs according to RURAL AMERICA, the convenor of the Conference.

Rural areas have half of the bad housing in the country but receive only about one-third of the federally subsidized housing; rural people constitute more than half of the nation's people who live in areas that lack adequate medical care facilities, yet only one-fourth of federal funds for health services go to rural areas; some 44 percent of the elderly poor live

in small towns and the countryside, but only 18 percent of federal grant assistance to the elderly goes to those who reside in rural areas, according to recently compiled RURAL AMERICA reports.

IN ADDITION TO housing, health and elderly, subjects on the Conference agenda include support for the fast-fading family farm, enforcement of the reclamation law, promoting minority access to land, developing alternative sources of energy, and the restoration of rural transportation systems.

The National Catholic Rural Life Conference, a national education and advocacy agency particularly concerned with rural needs and natural resource policy, is assisting in the planning of an organizational meeting for a Religion and Rural Life Council to be held in connection with the Rural America Conference. The proposed Religion and Rural Life Council would aim at involving local and national church bodies in support of efforts addressing the needs of rural communities.

Information and registration forms for the Fourth National Conference on Rural America are available from RURAL AMERICA, Inc., 1346 Connecticut Ave. N.W., Washington DC 20036.

Supreme Court ignores O'Hair suit

WASHINGTON—The U.S. Supreme Court has refused to hear Madalyn Murray O'Hair's appeal of a lower court ruling dismissing her claim that the use of "In God we trust" on U.S. coins violates the separation of church and state.

The court, whose sessions open with the phrase "May God save the United States and its honorable court," made no comment in dismissing the appeal from the militant atheist.

Mrs. O'Hair, who filed one of the two appeals which led to the court's 1963 decision barring prayer in public schools, first challenged the motto in 1977.

She lost before U.S. District Judge Jack Roberts in Austin and the Fifth U.S. Circuit Court of Appeals in New Orleans before coming to the Supreme Court.

Roberts cited a federal court ruling in 1970 that the use of the motto on coins "has nothing to do with the establishment of religion."



UNDEFEATED TOURNAMENT VICTORS—The CYO girls' fifth and sixth grade basketball team at St. Joe Hill, St. Joseph, Ind., finished the past season undefeated. The team also won the basketball tournament and earned two tournament trophies. This was the first year for a fifth and sixth grade team in the New Albany Deanery.



Girls Track Meet Champions
St. Simon, Indianapolis

Councils (from 6)

part of parish councils to say to the pastor, 'O.K., Father, we are going to lift this burden from you, we are going to share the responsibility,' but they actually divided it. 'Father, you take care of the spiritual, we'll take care of the temporal.' That really wasn't an accurate understanding of the role and mission of a parish council."

THE MISSION OF a parish council member, according to Father Wolf, should be one of ministry to the needs of the parish. "Parish council members are called to be ministers in the local parish in the sense of the elders that were active in the early church community who tried to share the responsibility for the total life of the parish, not just the temporal elements," the priest says.

Another problem with implementing councils has been the lack of receptivity to the whole concept by some clergy. "You also have a different set of theologies in understanding the structure and the workings of the church that are a part of each pastor," the priest explains.

Father Wolf continues, "Some were educated in a pre-Vatican II seminary system and their sense of church is a lot different from those educated in the midst of Vatican II and those who have been educated since that time. You have some pastors saying, 'the buck stops here. I am ultimately responsible for anything that happens in the parish. Regardless of the fact that it seems nice to have a thing called a parish council and we like talking in terms of shared responsibility, nonetheless, according to my job description I will be held accountable for the life of the parish.' So, in a sense he cannot delegate. He is sitting on top of the pyramid."

The priest also emphasizes that sometimes a pastor is willing to delegate more authority than a parish council wants to assume. "In some cases the pastor was attuned to and receptive to the theology and whole sense of church of the Vatican Council. Yet, a lot of the parishioners were not too familiar or receptive to that whole concept because it called for a greater sense of responsibility."

(Next week:
A look at successful and
not so successful parish
councils around the Archdiocese)



NEW LOCATION—As of May 23, the new address for the CYO Office became 580 Stevens St., Indianapolis, Ind. 46203. The location is the former Latin School which also now houses the Vocation Office and the Criterion offices. Enjoying the new surroundings are (clockwise) CYO director Bill Kuntz and his secretary Bernie Price; receptionist Ann Papesh and camp counselor Sandy Stahlhut; assistant director Denny Southerland. (Photos by Fr. Thomas C. Widner)



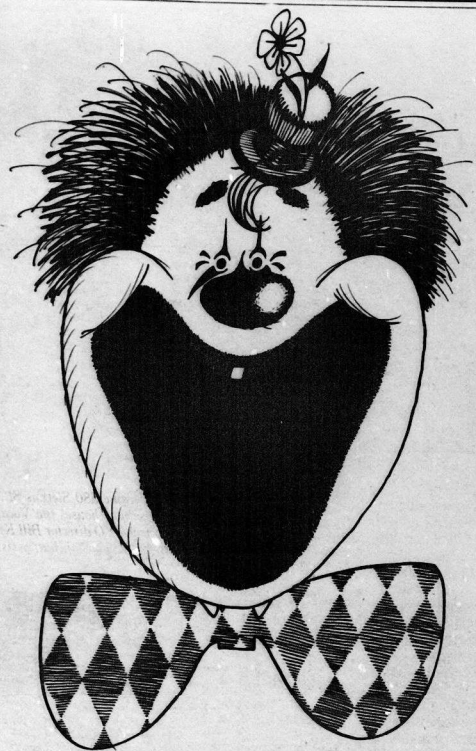
GOLDEN ANNIVERSARY—The 50th wedding anniversary of Mr. and Mrs. Francis L. Kahl will be celebrated with a Mass at St. Philip Neri Church, Indianapolis, at 11 a.m. on Sunday, June 17. A reception at St. Joseph K of C hall will follow the Mass at 1 p.m. Mr. Kahl and the former Helen Decker were married at St. Philip's on June 19, 1929. They have two sons, Richard T. Kahl of Santa Paula, Calif., and James F. Kahl of Indianapolis.



CELEBRATE 50th WEDDING ANNIVERSARY—Mr. and Mrs. Eugene Doerr will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at noon on Saturday, June 23, at Little Flower Church, Indianapolis. They were married at Little Flower on June 25, 1929. The couple has four sons including Edd of Washington, D.C., John of Boulder, Colo., Joe and Dawn Doerr of Indianapolis.



STAABS MARK ANNIVERSARY—To celebrate their golden wedding anniversary, Mr. and Mrs. Joseph E. Staab will have a Mass at St. Barnabas Church, Indianapolis, on Sunday, June 17, at 2 p.m. A reception will follow in the parish hall. Mr. Staab and the former Edna Rosemeyer were married June 12, 1929, in Indianapolis. They are the parents of J. Edward Staab and have six grandchildren, all of Indianapolis.



Little Flower
13th & Bosart, Indianapolis

ANNUAL FESTIVAL

June 15-16-17

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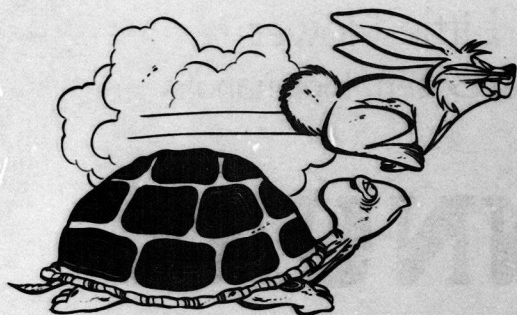
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the active list

june 15-16

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.

2 column/9 point

The annual Indianapolis Clergy Golf and Tennis Tournaments will be held Monday, June 25. Golfers will tee off at the Speedway Golf Course, 4400 West 16th St. at 11 a.m. The tennis tournament will start at noon at Marian College. The activities will also include a banquet at the Speedway Motel adjacent to the golf course—all for \$10. . . . The monthly Cemetery Mass for June will be celebrated in the chapel of the Mausoleum at Calvary Cemetery on Wednesday, June 20, at 2 p.m. Father Herman Lutz of the Metropolitan Tribunal will be the celebrant. . . . Mr. and Mrs. Theodore Schantz of New Alsace celebrated their 60th wedding anniversary on Sunday, June 3, at their home. The occasion was preceded by a Mass of Thanksgiving at St. Paul Church. Father William Engbers, church pastor, was the celebrant. The family consists of 6 children, 14 grandchildren and 6 great-grandchildren.

Sister Cordelia Moran, director of development and public relations at Providence High School, Clarksville, has resigned that position to become the coordinator of communications for the Sisters of Providence, St. Mary-of-the-Woods. The resignation is effective June 30. A search committee will be reviewing applicants for the vacated position. Qualified applicants can contact Don Day at Providence High School. . . . **Roger D. Griggs** has been named head football coach at Indianapolis Brebeuf Preparatory School in an announcement made by the school's president, Jesuit Father Carl E. Meirose. Griggs was head coach at LaVillie High School, Lakeville, Ind., for two years (1976-78), where his team won the Northern State Conference championship while compiling a 7-3 record in 1977. He was also head coach at Caston High School, Fulton, in 1975. This past year he was varsity assistant football coach at South Bend Riley. At Brebeuf Griggs will also coach boys' golf in the spring. . . . Father Meirose also announced that **Richard K. Elmore** has been named athletic director with **Douglas Huse** acting as assistant athletic director. . . . **St. Francis Hospital**, Beech Grove, reminds visitors that hospital visiting hours are limited. The public is reminded that rest is important to hospital patients. . . . Visiting hours are as follows: medical and surgical; 4-8 p.m.; family centered fraternity, 7-8 p.m.; pediatrics, 11 a.m. to 7 p.m.; intensive care and cardiac units: five minutes every two hours on the even hours 24 hours a day. . . . **Paula Josephine Bowes**, a member of St. Thomas Aquinas parish in Indianapolis, received her Ph.D. degree from Hebrew-Union College-Jewish Institute of Religion in Cincinnati, Ohio, June 6. Mrs. Bowes has taught courses in Old Testament at the old St. Mary's Academy in Indianapolis. . . . The Indiana Region of the National Conference of Christians and Jews, Inc. will hold its annual meeting, Monday, June 18, at 7:30 p.m. The meeting will be held in the Executive Dining Room of American States Insurance Company, 500 North Meridian St. NCCJ is a human relations agency which supports the concepts of brotherhood and sisterhood through diverse programs and activities. . . . **Cathedral High School's classes of 1954 and 1964** are planning reunions. Information is available at the school's alumni office, 542-1481, Ext. 5. . . . **Father Philip Reifenberg** of the Archdiocese of Milwaukee was ordained to the priesthood by Archbishop Rembert Weakland at St. John Cathedral on June 8. He celebrated his first Mass at St. Thomas Aquinas Church, Milwaukee, the following day. Father Reifenberg is the son of Mr. and Mrs. David Reifenberg, Milwaukee. He was born in Indianapolis and has an uncle, James D. Collins and an aunt, Mrs. Fred West, living in Indianapolis in Christ the King parish. Another aunt, Mrs. Lucille Haag is a member of St. Ann parish, Terre Haute. Before entering the seminary, the newly ordained priest received a bachelor degree from the United States Military Academy, West Point, and served his country in the Vietnam war. . . . The class of 1939 of **Holy Cross School**, Indianapolis, will have a reunion on Saturday, June 23. The event will begin with a celebration of the Liturgy at 5:15 at Holy Cross Church. Dinner will be served following the Mass at Our Lady of Fatima Council, K of C on Post Road. For information contact Harry Dearing at 615 N. Sadlier Dr., Indianapolis, IN 46219 or phone 356-8362.



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 25. Two later sessions will be held at Richmond. The monthly card party sponsored by the Women's Club at St. Patrick parish, 936 Prospect St., Indianapolis, will begin at 2 p.m. Admission is \$1. Brother Brian D. Walker will present a music recital at St. Rita Church, Indianapolis, at 3:30 p.m. The regular monthly meeting of the Archdiocesan Board of Education will be held at St. Columba School, Columbus, at 7:30 p.m. A five-day spiritual experience for Sisters in evaluating the Christlike 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. The monthly cemetery Mass will be celebrated at Calvary Cemetery Chapel at 2 p.m. Father Herman Lutz of the Metropolitan Tribunal will be the celebrant. Members of the Indianapolis area.

june 15-17

The annual parish festival for St. Andrew Church, Indianapolis, will be held from 4 p.m. to 11 p.m. on Friday and from 1 p.m. to 11 p.m. on Saturday and Sunday. Something for everyone. See the festival ad in today's Criterion.

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.

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

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. Friday and Saturday and at 3 p.m. and 7:30 p.m. on Sunday.

june 15-16

june 22-23

The Thought Players of St. Lawrence parish, Indianapolis, will present the Pulitzer Prize-winning comedy, "You Can't Take It With You," at the parish, 46th and Shadeland. The first weekend productions will include a chili supper for the price of \$3 for adults and \$1.50 for children up to eighth grade. The following weekend will be the show only when tickets will be \$1.50 and 75 cents.

june 15-17

june 22-23

Footlight Musicals located at 18th and Alabama Sts., Indianapolis, will present the musical "Milk and Honey" at 8 p.m. on June 15, 16, 22 and 23. The Sunday matinee on June 17 is at 2:30 p.m. The production includes many Indianapolis area actors and musicians including Mike Lehoskey, band director at Chatham High School. For tickets call the Footlights box office, 926-6630.

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 Papeah, 784-3360, or Joe Wholthier, 881-3198.

june 16, 17

Archdiocesan Social Ministries will sponsor Natural Family Planning

june 17

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

Brother Brian D. Walker will present a music recital at St. Rita Church, Indianapolis, at 3:30 p.m.

june 19

The regular monthly meeting of the Archdiocesan Board of Education will be held at St. Columba School, Columbus, at 7:30 p.m.

june 19-24

A five-day spiritual experience for Sisters in evaluating the Christlike 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 20

The monthly cemetery Mass will be celebrated at Calvary Cemetery Chapel at 2 p.m. Father Herman Lutz of the Metropolitan Tribunal will be the celebrant.

june 20-21, 24

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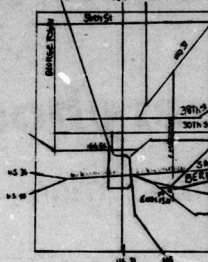
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Saturday, June 16th — 2 to 10 p.m.
Sunday, June 17th — Noon to 8 p.m.

Location:
1½ Block South of English Avenue

Booths & Snacks



ARC are invited to participate in the following activities:

June 20: Eastside meeting at St. Ignace parish, 2505 Easton, 7:30 p.m.
June 21: Westside meeting at St. Ignace parish, 6000 W. 34th St., 7:30 p.m.

June 24: A family picnic—citywide activity—at Ellenberger Park, 5301 E. Clair. Bring own picnic lunch and meet at the southwest corner of the park 1 p.m.

June 21

Hope of Glory" will present a concert at Marian College auditorium, 3200 Cold Spring Road, Indianapolis, at 7:30 p.m.

The program is presented by the Sunshine Inn Christian Ministries. There will be a free will offering. The public is invited.

June 21, 24

A Pre-Cana Conference for engaged couples will be sponsored by the Aquinas Center for Continuing Religious Education at Providence High School, Clarksville. The two-session program will be from 7:15 to 10 p.m. on Thursday and 12:45 to 5 p.m. on Sunday. Interested couples are asked to pre-register with their parish priests.

June 22-24

Holy Angels summer festival will be held at the parish, 28th and Northwestern Ave., Indianapolis, from 5 to 10 p.m. on Friday and Saturday and from 1 to 10 p.m. on Sunday. Prizes, food, games and booths of all kinds will be available.

A Togetherness Program for married couples will be held at Alvena Center, 8140 Spring Mill Road, Indianapolis.

A weekend retreat for the handicapped is scheduled at Mount Saint

Francis Retreat Center in Southern Indiana. Complete information is available by calling 812-923-8810.

June 23

A benefit dance for Dan Kavanaugh under the auspices of the Roncalli High School Band parents will be held at the school from 8:30 p.m. to 12:30 a.m. Kavanaugh was seriously injured in an automobile accident and has had mounting hospital expenses. Tickets, for adults only, are \$10 a couple. For reservations call Tony Ruhana, 359-2520.

June 23 to July 1

A directed retreat will be held at the Benedictine Kordes Enrichment Center, Ferdinand, Ind. Also throughout the

four weeks of July a personal enrichment program in theology/scripture will be offered at the Center. For information contact Sister Betty Drewes, O.S.B., Ferdinand, IN 47532, phone 812-367-1411.

June 24

The Irish Performing Arts Society will meet from 2 to 4 p.m. at St. Rita Church, 1800 N. Arsenal, Indianapolis. The public is invited. Call 297-2153 for more information.

socials

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

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

6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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CYO golf tournament

Nearly 100 CYO golfers are expected to tee off Saturday, June 16, at Ensley's Golf Center, 4900 W. 56th St., Indianapolis, at 10 a.m. in this year's CYO golf outing.

Contestants will compete for trophies in the boys' and girls' freshman-sophomore and junior-senior divisions and the men's and women's divisions.

Following the golf outing, all of the contestants and their families are invited to attend the activities at 1 p.m. at Marian College, 3200 Cold Spring Road. Activities will include swimming, tennis, volleyball, and kickball.

The picnic will follow the 4 p.m. Mass.

Monday, June 18, high school age boys will begin the first round of their week-long competition in the annual match play golf tournament at South Grove at 9 a.m. Trophies will be awarded to medal and match play.

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June 15, 16 & 17

Friday

Saturday & Sunday

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INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

Q. I was talking to a policeman the other day, and he told me that the State of Indiana has a new way to detect counterfeit driver's licenses. Is this true?

A. Very true. Retail merchants and law enforcement officials now have the ability to detect an altered Indiana driver's license, identification

card, or automobile title on sight. This security system, initiated in February, 1977, for driver's licenses, and in March, 1978, for titles, was adopted to prevent the successful counterfeiting of these very important documents.

Q. Why do we need such a

security system?

A. The benefits are obvious. Underage drinkers will no longer be able to alter or counterfeit driver's licenses or identification cards. Retail merchants and car rental agencies can be assured of the accuracy of identification when a customer uses a driver's license to cash a check or lease a vehicle. All that is needed to check the validity of documents is either a desk or hand viewer, or a flashlight. It's a very inexpensive, and very simple method of detection.

Q. My husband and I are going to remodel our house this summer. We have heard there are Federal tax credits on items such as insulation, storm windows, carpeting, drapes, etc. Is this true?

A. Under the Energy Tax Act of 1978 energy-saving items qualify for a tax credit such as insulation for ceilings, walls, floors, and roofs. Also included are exterior storm windows and doors; caulking and weatherstripping. Definitely not covered are carpeting, drapes, paneling, and siding.

remember them

† BACKHERMS, William J., 52, Holy Family, New Albany, June 8.

† COLLINS, Walter A., St. Michael, Greenfield, June 5.

† CURLEY, Lawrence F., 52, St. Mary-of-the-Woods Village Church, June 6.

† DOERR, Walter, Holy Spirit, In-

dianapolis, June 9.

† DUGAN, Michael T., 72, Immaculate Heart, Indianapolis, June 12.

† DUNN, Marguerite, 83, SS, Peter and Paul Cathedral, Indianapolis, June 8.

† ELLENBRAND, Edgar Charles, 54, formerly of San Francisco, Kraft Funeral Home, New Albany, June 6.

† FRICKE, Warren A., St. Michael, Indianapolis, June 6.

† HARDEN, Gertrude, 88, St. Joseph, Terre Haute, June 4.

† HINES, Esther Ina, 70, St. Jude, Indianapolis, June 12.

† HUNTER, Margaret E., 91, Sacred Heart, Terre Haute, June 9.

† JOHNSON, Estelle Louise, 63, St. Bridget, Indianapolis.

† KIRSCHNER, Emma T., 89, Sisters of St. Francis Chapel, Oldenburg, June 4.

† KOSS, Dr. William F., Christ the King, Indianapolis, June 6.

† MAYER, Frances Murphy, 77, Holy Cross, Indianapolis, June 12.

† MEYERS, Francis E., Sr., 83, St. Jude, Indianapolis, June 12.

† NELCH, Irma L., St. Michael, Indianapolis, June 12.

† PERIN, Claire F., 65, St. Luke, Indianapolis, June 12.

† RICHMER, Charles J., 53, St. Mary, Lanesville, June 7.

† SPRAUER, Carl E., Sr., 82, St. Anthony, Indianapolis, June 11.

† STEINMETZ, Lillian L., 87, Sacred Heart, Indianapolis, June 12.

† TIMKO, Joseph W., 58, Sacred Heart, Terre Haute, June 5.

† TULLBANE, Robert John, 34, St. Michael, Charlestown, June 7.

† VIETTI, Victor A., 69, St. Gabriel, Indianapolis, June 9.

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First five special education students graduate from Seccina

Seccina Memorial High School in Indianapolis graduated its first five students from a special education program on Friday, May 25.

The program is funded by the Guardian Angel Guild and private donors. The guild hosted a graduation Mass at St. Pius X Church followed by a luncheon meeting at the Woodland Country Club, Carmel.

Father Gerald Gettelfinger, superintendent of Catholic education, presented the graduates with medals of achievement.

The five graduates include Annette M. Froehlich, Michael F. Hoffman, Stuart Anderson Maurer III, James Murphy and

Michael L. Spittler.

Seccina is the only parochial high school in the state that offers a program for the mildly mentally handicapped. Bonnie J. Angell is the director/teacher for the program.

The students completed school and state requirements as well as a four-year pre-vocational education program that included such skills as completing application forms, having interviews and working at a job within the school community.

After graduation some students will work in the community and some will continue their schooling with Indiana Vocational Rehabilitation.

Nicholas Kolentus, Sr., dead at 90

RICHMOND, Ind. — Nicholas Kolentus, Sr., the father of Father Robert Kolentus, chaplain of St. Francis Hospital Center, Beech Grove, died Sunday, June 10. He was 90 years old.

Father Kolentus and a representation of Archdiocesan priests celebrated the funeral liturgy on Wednesday, June 13, at Holy Family Church here.

Survivors in addition to Father Kolentus include another son, John Kolentus of Richmond; and three

daughters, Mrs. Mary Komol of Cleveland, Ohio; Mrs. Anna Dudas and Mrs. Ethel Williams, both of Richmond.

Mrs. Eckstein dies

SUNMAN, Ind. — The funeral liturgy for Mrs. Amand (Mary) Eckstein was held at St. Nicholas Church here Wednesday, June 13. She died unexpectedly Sunday, June 10, while visiting at the home of her daughter, Mrs. Mathilda Nordmeyer in Cincinnati. She was 83.

Principal celebrant at the Mass will be her son, Father Francis J. Eckstein, who resides at SS, Peter and Paul cathedral and is chaplain of Methodist Hospital, Indianapolis. Other area priests will concelebrate the liturgy with Father Eckstein.

Besides Father Eckstein and Mrs. Nordmeyer, Mrs. Eckstein is survived by three other sons, Cornelius and

Edmund of Sunman and Walter of Batesville; and three other daughters including Mrs. Stella Doerflein, Sunman; Mrs. Verena Fette, Guilford; and Mrs. Alice Wunestfeld, Brookville. Mr. Eckstein died in 1951 and another son, Albert died in 1965.

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tuned in

Study highlights parental responsibility

by James W. Breig

Parents in the archdiocese of New York, like the newsmen in the movie "Network," are so mad that they are not going to take it any more. And so they've done something about it.

"It" refers to current television and movie fare. And the something they did was to issue an eight-page tabloid review of every prime time TV show and 100 current films. The tabloid appeared as a supplement to the diocesan

newspaper and was handed out in parishes during Masses in late April.

The parents went about it very carefully and intelligently, avoiding the hysteria and witch-hunting that often accompany such efforts. Under the direction of Marion Egan and Ann Buckley, 130 men and women reviewed the TV shows and movies from only one aspect: the potential effect on children.

"This is a service," the tabloid explained, "for parents who are concerned about the

effect on their children of uncontrolled viewing of television and motion pictures. . . . They are reviewed from one point of view only: those aspects of the movie or program that a parent might consider if a child wishes to see it. Since parents are usually the best judges of a child's sensitivities, they will be able to use the reviews to make their own judgments.

"OUR PURPOSE," the introduction continued, "is not to reform the entertainment

industry; it is to protect the minds and lives of children."

In a full-page justification for their action, the parents note that "both television and motion pictures in the last few years have begun to attack Christian standards openly and directly; and in 1979 we now have evidence that their destructive impact on the faith and morals of youngsters is greater than anyone anticipated."

As proof, the parents turned to statistics (the TV set is watched by school kids almost

25 hours a week) and studies (parents talk to their children seriously less than three minutes a week).

"The time has come," the introduction notes, "for a serious reflection on contemporary movies, television and rock lyrics as a steady, persuasive stream of pagan suggestions washing out the natural and spiritual protections that every healthy, normal child requires and deserves."

LET'S TURN to some examples of their reviews. They are brief, with a quick description of the show's content and then a remark on how children might react. For example:

"All in the Family: Popular comedy about Archie Bunker, the all-American bigot, whose insensitivity towards minorities and problems of every description often underlines current social problems. Too sophisticated for the very young."

"Battlestar Galactica: Nothing offensive in this science fiction drama of wars and explosions in outer space."

"Family Feud: Quiz show regularly involves low humor and tasteless or cynical remarks about marriage, sex, children. . . . An almost morbid concentration on sex."

"How the West Was Won: Sometimes overly violent but basically good family fare."

"Laverne and Shirley: This tasteless situation comedy features cynicism towards authority and coarse jokes about sex and dating. Portrays promiscuity as normal and amusing."

"Mork and Mindy: In general, the program promotes sound values and is delightful family entertainment as well."

"Price is Right: Varied format and big prizes make it fun to watch."

AND SO ON. I have some minor quibbles about the reviews. Like "Family Feud." The parents seemed to have concentrated on sex while allowing violence ("West Was Won") and greed ("Price Is Right") to get by pretty much unscathed. Also, they don't know the difference between a network offering and a syndicated show. Thus, blame was often assigned where it did not belong.

But, in general, the idea is a commendable one because it helps parents deal with the entertainment octopus. Even more important, it reminds parents of their duty to interact with their children. "It is most important," wrote the parents, "that you find opportunities to discuss with your children everything we have written here and much more, regarding their faith and personal Christian values."

Whether you have a copy of the guide (Television and Movie Facts for Parents, Box A-4, 1345 Third Ave., New York, NY 10021) or not, it is a parental responsibility to select programming for children, limit hours of TV time, watch with them and discuss what is seen.

today's music

We are all called to be lovers

by Charlie Martin

Orleans' new album "Forever" continues their musically vibrant sound and includes their recent hit single, "Love Takes Time." Orleans is a five-man group that features richly alive vocals combined with moving and uplifting rhythms.

"Love Takes Time" states its central message in the words of the refrain: "Love takes time and it's hard to find—you got to take some time to let love grow." Few of us would disagree with such a solid approach to our loving. Loving another means taking risks in the ways we invest our feelings, and it is easy to see that we need to think about how we do this. Music is full of songs telling a story of how people who fall in love too quickly are finally disappointed and hurt.

Yet loving another cannot depend completely on a logical analysis.

When we risk loving, we gain insight into a world of mystery that transcends the limits of reason. This is not to say that our loving is meant to be without reason, but rather that there is a sense of mystery in loving that cannot be totally defined.

Further, when we fall in love, we often discover our emotions have raced ahead of our thought processes. We are filled with a new vitality, and we forge ahead looking to discover an even greater closeness with the other. In the exhilaration of this new experience, we can easily forget the work that love involves, how love grows through commitment, and the ways this commitment is formed through choosing to respond to another again and again. Love cannot always depend on powerfully felt feelings, but at times must flow from the act of the will.

When love has matured and grown more authentic, it builds a life-giving bond between two people. Love helps us see ourselves like we have never seen ourselves before. Yet the sharing that enables this type of sharing to happen never occurs instantly.

The words of the song are insightful when they say that "if we really want our love to grow, we got to take it slow." As love grows, it discovers a balance between the power of emotional investment in another and the patience and

I saw a twinkle in her eye/It lit a fire deep inside/But it burned so wild and strong/I knew it wouldn't last for long/Cause/CHORUS/Love takes time/And it's hard to find/You got to take some time/To let love grow/I saw a shooting star go by/It blazed a path across the sky/But the beauty did not last/Some things just happen far too fast/REPEAT CHORUS/Well some things come again/You play for a night or two/But I think that it's a shame/Because I know in the end they're bound to lose/REPEAT CHORUS TWICE/If we really want our love to grow/We got to take it slow/REPEAT CHORUS

Written by: Marilyn Mason

Larry Hoppen

Sung by: Orleans

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caring required to explore the mystery of both individuals.

Yet beyond this desired balance lies a new crossroads. Loving asks more and more difficult decisions, and the life of the relationship depends on how mutually responsible both people are in facing these decisions. If our love is to grow, a step into the unknown is required. No one can say for certain how our love relationships will turn out.

By choosing to love another even when we do not know how our love will be received or where it will take us, we heap on the other the power to be healed and be made whole. Each of us possesses an incompleteness that seeks a fulfillment in others. We are never whole without the gift of

another's love. The power to complete the self lies in the mystery of God, but to love is to participate in this power.

Each of us is called to be a lover. The how's and when's are left up to us, but the invitation flows from the Gospel. There may be safer ways to live, but none that can bring us closer to others or to God. Love does take time, the time to experience the many feelings that it brings, the time to find a balance in these feelings and the way we integrate them into action. To really love takes all the time of our lives.

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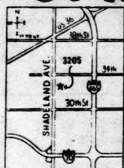
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ABC program slated for Sunday

The Man Who Loved Bears'; a survival story of a Colorado grizzly bear and her human 'father'

NEW YORK—Too many nature films aimed at a family audience make the mistake of sentimentalizing the wilderness as some kind of zoo-without-bars.

Rejecting such an approach in its true story of a man who raised a grizzly cub to survive in the Colorado mountains is "The Man Who Loved Bears," airing Sunday, June 17, at 7-8 p.m. on ABC.

The man is Marty Stouffer, a

naturalist who several years ago happened upon a large male grizzly in the High Colorado, an area where grizzlies had long been regarded as extinct. Stouffer decided to find a mate for this last of the Colorado grizzlies in hope of re-establishing the animal which was once sovereign over all wildlife in the states.

Allowed to adopt a five-month-old orphan cub from a Midwest zoo, Stouffer shared his cabin with her until spring. She is cute and loveable but Stouffer's purpose is to teach her to fend for herself—not turn her into a pet. Fortunately, the cub's curiosity makes up for Stouffer's lack of experience as a surrogate bear parent. By the end of the summer, Griz—Stouffer's name for the cub—

has learned to dig for roots and grubs and discovered how to fish and swim.

By the following spring, Griz is big enough to be on her own. Stouffer must send her off with one final—but very necessary—lesson. To survive against hunters and trappers, Griz must learn to fear all humans—including himself.

The program ends with Stouffer's return to the High Colorado two years later. The grown-up Griz has found her mate and if they can stay out of rifle range, there will be a new generation of Colorado grizzlies. What the film lacks in slick nature photography it makes up for by helping us understand why people must learn to respect and preserve the wilderness instead of ex-

plotting it for their own purposes.

As a naturalist, Stouffer has learned that "to love wildlife is to love all life, including his own."

This is a worthwhile experience to be shared by the family, none of whom will be able to resist a cuddly little cub named Griz or the persuasive sincerity of Henry Fonda's narration.

tv film fare

Harry and Tonto (1974) (ABC, Sunday, June 17): Paul Mazursky's sentimental, upbeat film about the trip across America (and many of its contemporary problems) by a kind, outgoing old man (Art Carney) and his pet cat. Not profound, but fresh, and often funny and moving. Recommended for adults and mature youth.

What's Up, Doc? (1972) (NBC, Sunday, June 17): Peter Bogdanovich's splendid tribute to the visual screwball comedies of the 1930's, with aggressive Barbara Streisand trying to save inept Ryan O'Neal from hilarious fuddy-duddy Madeline Kahn. The slapstick is thick, and about a quarter of it doesn't work, but the rest is more than enough to brighten your day. Recommended entertainment for all ages.

Alice Doesn't Live Here Anymore (1975) (NBC, Monday, June 18): Martin Scorsese's marvelously real, funny and sometimes poignant movie about a thirtyish working-class widow (Ellen Burstyn) and her precocious son trying the independent life on-the-road in the contemporary Southwest. Considerably better than the TV sitcom adapted from it. Recommended for adults and mature youth.

Farewell, My Lovely (1975) (NBC, Tuesday, June 19): The empty-umpth film about Raymond Chandler's legendary private eye, Philip Marlowe, this time a remake of the 1945 "Murder My Sweet" with Robert Mitchum and Charlotte Rampling doing the Dick Powell and Claire Trevor parts. It's very stylish, and Mitchum, exuding world-weariness, seems just right as the detective whose experience has made him both cynical and understanding. The mood is authentic. Satisfactory for adults.

tv programs of note

Sunday, June 17, 6-7 p.m. (PBS) "The Advocates." In a unique format combining courtroom confrontation with balanced debate, this program considers the pros and cons of the question, "Should We Support the SALT Treaty?"

Friday, June 22, 9-10 p.m. (PBS) "Music by Tchaikovsky." The Milwaukee Symphony Orchestra, under the direction of Kenneth Schermerhorn, performs selections from Tchaikovsky's "Symphony No. 5" and "Eugene Onegin."

Saturday, June 23, 1:30-2 p.m. (CBS) "Saturday Film Festival." An 11-year-old girl learns to trust her father's love in "The Promise," and a young boy discovers the importance of human integrity in "The Secret," two short films by Paulist Productions.

Saturday, June 23, 7:30-8 p.m. (PBS) "Here's to Your Health." Dr. Keith Sehrt,

author of "How to Be Your Own Doctor—Sometimes," shows how to become an "activated patient"—by taking responsibility for your own health.

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RADIO: Sunday, June 17—"Guideline" (NBC) begins a new series of programs on the subject of the increasing impact Hispanic Americans are having on American society and the challenges and opportunities for service they are presenting the Catholic Church in the United States. The guest is Moises Sandoval, an American of Mexican descent and editor of Maryknoll Magazine. Sandoval recently completed a study on these subjects for the U.S. bishops' Committee for Hispanic Affairs. The subject of the interview is the scope and diversity of Hispanic Americans currently living in the United States. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and

director of the Graymoor Ecumenical Institute.

TELEVISION: Sunday, June 17—"For Our Times" (CBS) "Death Education and Funeral Planning" (working title). A documentary exploration of recent advances in the counseling of the terminally ill and their families in confronting the experience of death. Segments of the program involve interviews with patients as well as experts, clerical and lay, in this expanding field of research.

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

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Rock star, deaf girl hear romantic 'Voices'

by James W. Arnold

The classic American dream is that dreams come true if you really work at them—even if they must come true somewhere "Over the Rainbow" as Dorothy fantasized in "The Wizard of Oz." In the real world of 1979, it happens sometimes, but not as often as in 1979 movies, which have turned the miracle premise of "Rocky" into practically a routine occurrence.

The latest example is "Voices," a modest little drama made mostly by newcomers, which is one of the more bearable of the current rash of poignant cinema love stories ("Slow Dancing in the Big City," "Ice Castles," "A Little Romance").

In this one, a young man who drives a delivery van for his family's cleaning store in Hoboken hopes to become a rock singing star. By the time the movie is over, it's obvious he will. (That goal, though, suggests real-life complications. Since practically everybody wants to be a rock star once they learn they can't be sports stars, the world in 2001 will consist of one large communal concert.)

He meets a beautiful deaf girl, who apparently just wants to be a dance teacher at a school for deaf children. He browbeats her into auditioning for a ballet company. When that turns into a disaster, he drags her back, sets everything up so that this time she "hears" the directions and music, and presto—she's on her way to being a ballet mortal.

The hero has achieved a multiple dream: he has won the love of the pretty stranger on the street (probably the world's most common male fantasy), made her and himself "stars,"

and projected for them a future of marital bliss, free of the fears and inhibitions of the older generation.

Such consummate happy endings can be mocked, but they play marvelously in movie houses, where you find yourself genuinely moved, even vibrating, as if you'd won the deed to Saudi Arabia. (The effect is helped here by the graceful magic of dance itself—no triumph soars as sweetly as a dance triumph.) You get, as they say, your money's worth. But the danger is that films like

this make wish fulfillment seem easy.

AS THE HERO says, critically, "People are always getting talked out of what they want," meaning they are urged to settle for something practical, like learning typing, living in Buffalo or working in the old man's store. But experience suggests the opposite, that contemporary life encourages the pursuit of fantasy.

In any case, following one's dream has become a national obsession, and the outcomes cannot all be scripted in Hollywood. The bottom line at most auditions is, "Thank you very much. Next."

In defense of "Voices," it's not entirely simplistic. The hero comes from a nitty-gritty Jersey environment where some dreams have proved malevolent. His father's

perennial dream of making it by gambling his profits on the horses have kept his family struggling. A younger brother seems cheerfully headed for the illusory rewards of crime.

The dancer's mother is so protective of her handicapped daughter that she's willing to settle for too small a vision. These aspects help give the movie balance, although all are easily forgotten in the general ecstasy of the conclusion; e.g., the father has just tried to burn down his store to collect insurance money to pay off his debts, but turns up in the final disco scene beaming at the young lovers like a Miami real estate tycoon.

THE LEADS (Michael Ontkean, Amy Irving) are indeed likely to become stars: both are skilled, attractive, intelligent and possess that character that glows from the screen.

Despite the overall romantic optimism, John Herzfeld's script offers at least fresh glimpses of credible lower middle class life with a minimum of sensationalism (unlike "Saturday Night Fever" and "Bloodbrothers"). It makes a few tough moral judgments through the Ontkean character, slides over others. But few recent films, in terms of sex, violence, and language, have tried so hard to avoid an R rating.

The frequent use of sign language as an expressive device in extending the

emotional content of scenes is often sensitive, especially in the tender "confrontation" between daughter and distraught mother (superbly played by Viveca Lindfors). Several strong ballads by composer Jimmy Webb add not only sentiment but thematic meaning.

Director Robert Markowitz, newly arrived from TV, uses the Jersey and Hudson River locales well and mostly succeeds with intimate family

moments that could easily have broadened into sitcom clichés. He also makes a bold effort, by manipulating sound and camera viewpoint, to recreate the subjective, confusing world of the deaf.

Ultimately, "Voices" offers a big dream you want to buy but can't. But if you carefully isolate head and heart, it may be worth renting for a couple of hours. **NCMP RATING: A-3—morally unobjectionable for adults.**



film ratings

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

A-1, morally unobjectionable for general audiences;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

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

Alien A-3
Battlestar Galactica A-1
Beyond the Poseidon Adventure A-2
The Deer Hunter B

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

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

Hooper B
A Little Romance A-2
Love at First Bite B
(Has an almost unremitting vulgarity of language and a certain air of moral sleaziness)

Manhattan A-4
The North Avenue Irregulars A-1
The Prisoner of Zenda A-2
Saint Jack B

(Shows far too benign an attitude toward the hero's character and profession—a procurer—and also has one rather suggestive sequence)

Superman A-2
Walk Proud A-3
Winter Kills C

(Attempts to hold the viewer's interest by graphic sex and violence and by the shameful and unscrupulous exploitation of an historical event.)

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