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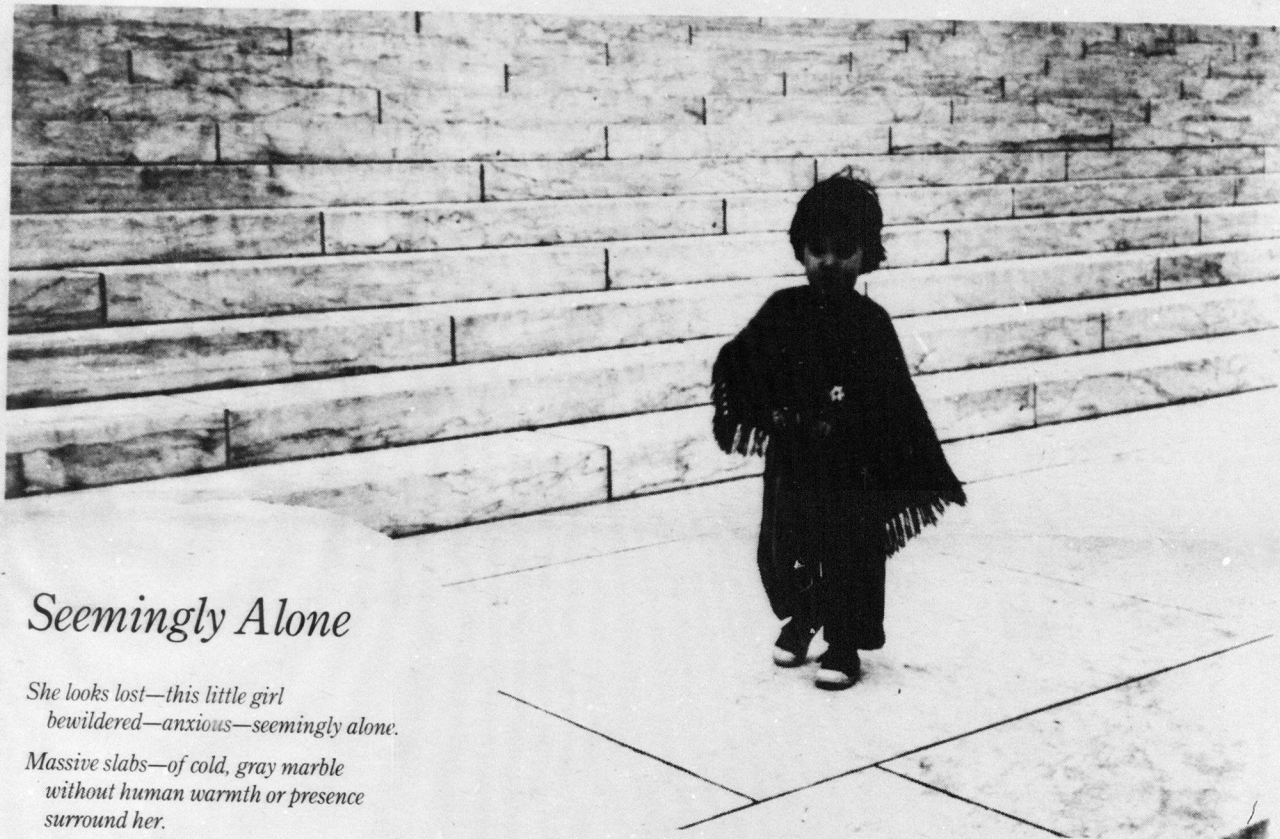
Archdiocese of Indianapolis

CRITERION

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Seemingly Alone

*She looks lost—this little girl
bewildered—anxious—seemingly alone.*

*Massive slabs—of cold, gray marble
without human warmth or presence
surround her.*

*Like her—we may at times feel
lost—fearful—lonely
in a cold, harsh world—so small
against vast—unfeeling forces.*

*Even then—One is present
walking with us
whose love—is mightier
than the cruelest powers.*

*He whispers in our hearts
as he did to Jeremiah
a shy, anxious man—called to stand up
to the cold powers of evil
in His world:*

*'Do not be afraid of them
for I am with you
to protect you.'*

—Jeremiah 1,8

looking inside this week

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church responds to priest shortage

Sisters move into the work of pastoral ministry

by Peter Feuerherd

The current number of priests active in the archdiocese is roughly the same as in 1945. Since then, however, the number of lay Catholics has doubled and the number of parishes and missions has increased by twenty. There are fewer priests to minister to an ever-increasing population.

This priest shortage has forced the church to use more of its resources to fill the needs of parish ministry. One of these resources is the influx of nuns who have come out of the classroom to become pastoral associates, assisting pastors in the ministry needs of the parish.

"Doing whatever needs to be done," is the way Providence Sister Mary Quinn describes her work as a parish assistant at Holy Angels Parish in Indianapolis.

"My primary function is to organize our care and concern to the sick and the shut-in and to our senior citizens," explains the energetic nun.

Sister Mary has been at Holy Angels for nine years. During those years she has seen the parish grow in size and in active participation, so that much of the work she used to do has been assumed by lay people. But, she claims, there is always plenty of work to be done.

Her work includes varied activities like assisting the Christian service group in the parish, helping to plan liturgies, helping to reach out to new church members, planning the church bulletin and assisting the adult education program.

The Providence sister explains that one of the goals of the parish is "to develop a people to people ministry." This involves organizing lay involvement so that there is ongoing ministry to the sick and the poor of the parish.

Under Father Clarence Waldon, the pastor

of Holy Angels, the entire staff is "involved" in the decision-making process, as Sister Mary Quinn describes it. The purpose of the work of the staff, according to the nun, is "to do a lot of outreach" in the community, an inner-city area that has few Catholics.

FRANCISCAN Sister Ellen Miller is also involved as a parish associate, in her case at St. Mary's in Greensburg. She likens her work to that of a priest curate, saying she does "everything they do but the things required by ordination. It is like an extra pair of hands to the priests."

Do parishioners understand her role as a parish assistant?

"Some do and some don't," claims the Franciscan nun. Her work with the parish council, she asserts, has helped to create a better understanding of her role among the lay leadership of the parish.

Sister Ellen's ministry is geared towards "young married people, the divorced, and single adults." She has also helped to organize a nursing home visitation program, designed to help lay ministers develop their skills. The nun sees her role as "a kind of catalyst" to develop the concept of lay ministry in the parish.

Sister Ellen's previous experience before coming to St. Mary's was in the field of elementary education. To upgrade her education, she has taken courses in pastoral management and participated in theology institutes at Windsor College in Canada and at St. Meinrad's. The knowledge needed to work as a parish assistant has been "an evolving type of thing" according to the nun.

The Franciscan would like to see more nuns involved in parish ministry work. "The field is wide open," she says. The value of her type of work, according to Sister Ellen, is that "it is enriching for yourself and to the people of God."

Benedictine Sisters Mary Philip Seib and Mary Cecile Deken are parish assistants at St. Maurice parish in Napoleon. St. Maurice is a small rural parish (455 parishioners) that does not have a resident priest. The Benedictine sisters are the official presence of the church there. They are actively involved in evangelizing the parish.

"WE DO practically everything but hear confessions and say Mass," explains Sister Mary Philip. Their work includes taking care of adult, convert and pre-baptism instructions. The Benedictine Sisters are also active in planning retreats for students.

The Sisters, who also assist Father Michael Carr at the St. Maurice parish in St. Maurice, Indiana, have undertaken a home-visitation program in their work in Napoleon. The nuns try to spend an hour with each home that they visit; they claim that they are well received by Protestants and Catholics alike.

Once, when Msgr. Joseph Brokhage (the administrator of the Napoleon parish) was snowed in one winter Sunday in Indianapolis, the Sisters helped to organize a liturgy for the parishioners, minus the consecration. The Sisters are also ready to assist any parishioner who experiences a death in the family, fulfilling another duty traditionally done by priests.

"The people have totally accepted us. We work with the pastors; both men are excellent to work with," states Sister Mary Philip Seib.

Providence Sister Joann Quinkert is a parish associate at St. Mary's in New Albany. Her work is much like the other sisters involved in parish ministry; there is a strong emphasis on helping the parish to fulfill the corporal works of mercy, especially in visiting the sick and the shut-in.

"I TRY TO stay away from the administrative kind of things. It gives me time to get in with dealing with people," says the sister explaining one of the differences between her job and that of the pastor.

Sister Quinkert constantly tries to update her theology through participation in workshops and seminars. She believes that her experience in working with people in her former position as an elementary school principal has helped her in her present work.

In explaining why she would like to see more nuns involved in parish ministry work, she explains, "In this kind of ministry we are better able to reach many more people."

Nuns are becoming increasingly involved in pastoral duties as the number of priests continues to shrink in the archdiocese. But

some sisters claim that their work is not always appreciated. As one nun put it, "You have to know the priest. Some priests will see us as a threat. The pastor has to want you and accept you."

(NEXT WEEK: A look at what parish priests, heads of religious communities and lay people think about the trend of nuns to move away from the classroom into the field of pastoral ministry.)

Father Henry Gardner dies in Arizona

The Mass of Resurrection was celebrated for Father Henry Gardner at St. Joan of Arc Church, Indianapolis, on Friday, July 6. Father Gardner, 65, had been serving in Sun City, Ariz., since 1976. He died there on July 1.

He was born in Indianapolis and was ordained a priest at St. Meinrad Archabbey on May 14, 1940.

Father Gardner was appointed assistant pastor at Holy Angels parish, Indianapolis, upon his ordination. In 1941 he became assistant pastor at Sacred Heart parish, Clinton; in 1947 he was named assistant at St. Philip Neri, Indianapolis. In 1951 he was appointed pastor at St. Anthony parish, China; in 1957 he became pastor of St. Joseph parish, Rockville, and his mission at Montezuma. His last assignment in the Archdiocese of Indianapolis was as pastor of St. Bernadette parish, Indianapolis.

He is survived by four sisters, Mrs. Henrietta Cline, Mrs. Rosamond Gisler and Mrs. Catherine Parshall of Indianapolis, and Mrs. Mary Gardner of Carmel; and two brothers, Raymond Gardner of Indianapolis, and Robert Gardner of Highland.



FR. HENRY GARDNER

Appointments announced

Effective July 10, 1979

REV. GERALD GETTELFINGER, appointed administrator of Our Lady of the Springs parish, French Lick, with residence at St. Philip Neri parish, Indianapolis, retaining his assignment as Archdiocesan Superintendent of Catholic Education.

REV. RONALD ASHMORE, appointed administrator of St. Maurice parish, St. Maurice, with residence at Little Flower parish, Indianapolis, retaining his assignment as full-time instructor in the religion department at Secena Memorial High School, Indianapolis.

Effective July 27

REV. FRANCIS ECKSTEIN, appointed administrator of St. Martin parish, Yorkville, with residence at SS. Peter and Paul Cathedral, Indianapolis, retaining his assignment as chaplain of Methodist Hospital, Indianapolis.

Family Planning seminars slated

Archdiocesan Social Ministries, in conjunction with teaching couples from the Couple-to-Couple League, and with the co-operation of the Archdiocesan Council of Catholic Women announces several more Natural Family Planning seminars at hosting parishes throughout the diocese. Steve Kramer, ASM Family Life staff member, responsible for NFP, requests pre-registration for the programs. The classes schedules are as follows:

St. Lawrence, Indianapolis: Tuesday evenings, 7-9 p.m. July 17, Aug. 7, Aug. 28,

and Sept. 18. Pre-register with Mr. and Mrs. Mark Carnes, 547-9987.

Little Flower, Indianapolis: Saturday, July 28, and Saturday, Sept. 8, 12:30-5:30 p.m. Pre-register at the parish, 357-8352.

St. Paul, Tell City: Sunday, July 29, and Sunday, Aug. 26, 12:30-5:30 p.m. Pre-register at the parish 547-2840.

Babysitting is provided at all classes. A \$10 donation is requested for the Couple-to-Couple League. Archdiocesan Social Ministries provides the organization, recruitment, coordination, and materials for the Archdiocesan wide effort.

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CARMEL CELEBRATION—The collage shows various years when services honoring Our Lady of Mount Carmel were held at the Carmel of Terre Haute. Upper left Father Lawrence Moran, St. Joseph parish, Rockville, in 1957, when he gave a unique series of sermons. Center top Msgr. Herbert Winterhalter accompanied by Father John Elford in 1961. Upper right is Father Timothy McGough, O.C.D. in 1955. Lower left Carmelite Father William Healy in 1972. Lower right is Jesuit Father John Cavanaugh in 1960. Below Father Healy, Franciscan Father Fabian. Central to all of them is the figure of Our Lady of Mount Carmel, now presiding in the monastery chapel where the novena services are being held again this year. Father Lawrence P. Moran conducts the novena this year and gives the homilies at the evening Masses. An evening liturgy, in keeping with the new focus of devotions in the church, has replaced the longer sermon and Benediction that used to be held at the outdoor shrines. Priests of the Terre Haute Deanery are invited to celebrate with Father Moran any evening of their choice. The services begin at 7:30 p.m. with the Rosary and novena prayer and the liturgy following.

Marriage celebrated at conclave

KENT, Ohio—For most it was a weekend with almost too many high points to remember, yet one they would scarcely forget.

Most anyone who attended the Worldwide Marriage Encounter convention June 29 to July 1 would readily admit that, because of the sheer number of participants, there was something "very special" about the gathering.

Married couples, priests, and nuns totaling about 15,000 attended the convention on the campus of Kent State University.

Al Thompson, a parishioner of St. Michael parish in Indianapolis, attended the convention with his wife Ann. "It was really outstanding," he explained about the experience.

Thompson was especially enthusiastic about Jesuit Father Chuck Gallagher's talk. Gallagher is the New York City native who helped to develop Marriage Encounter in the U.S. Father Gallagher talked on what it means to be a husband and father.

The major point of the talk, according to Thompson, was the emphasis that "the husband is not the person that takes care of the outside while the mother takes care of the inside home." Gallagher stressed the active role that fathers should play in child-rearing.

Father Gallagher also emphasized the importance of the family in fostering vocations to the religious life. The Jesuit stressed the value of creating the proper atmosphere that will allow religious vocations to flourish. Thompson

explained that the purpose of the talk was to "make you think about what you are doing to foster vocations."

Thompson was quite impressed with the liturgies celebrated at the convention. There was a lot of clapping and enthusiasm with lots of emotion swelling through the crowd. He commented, "Tears ran down the side of your face to see people so enthusiastic about their priests and bishops."

Kathy Sullivan of Indianapolis also attended the convention. Her enthusiasm about the experience matches Thompson's.

"It was really terrific!" she exclaimed. The active participation of 15,000 lay people, priests and nuns was evidence to her that the Marriage Encounter movement is "really working."

Mrs. Sullivan attended a discussion on the role of leadership in the Marriage Encounter movement. She explained that the emphasis of those discussions was the role of leadership in the Encounter movement within the wider church. She stated, "Our leadership is for the church. You don't just belong to Marriage Encounter; you belong to the church."

Al Thompson summarized the joyful experience that was shared at Kent State. "Even though it rained all three days, it didn't seem to bother anyone. Everyone saw good in everything."

international responsibility seen

Governments talk while Asian refugees perish

By Stephenie Overman

Tens of thousands of Vietnamese refugees are drowning, thousands more are huddled together in filthy camps, thousands of Cambodian refugees are starving to death. And government officials are planning and meeting and discussing the problem.

The topic of refugees was near the top of the agenda at the seven-nation summit conference in Tokyo recently and United Nations Secretary General Kurt Waldheim has invited more than 60 countries to Geneva, Switzerland, July 20 to address the problems of 300,000 as yet unsettled refugees and the continued wave of people leaving Vietnam, Laos and Cambodia.

President Carter has expanded the U.S. quota of refugees and urged other nations to do so also, but resettlement officials warn that aid is coming too slowly, too sparsely to avert what they call another Holocaust. Religious leaders and heads of service agencies called for governments to cut the red tape holding back the flow of refugees.

Experienced resettlement officials compare the situation to the Holocaust which took millions of Jewish lives in Nazi Germany not only because of the hundreds of thousands who are dying and the racial overtones of the expulsion of Vietnam's ethnic Chinese, but because of the bureaucratic red tape that prevents outside nations from averting tragedy.

John McCarthy, director of the U.S. Catholic Conference's Migration and Refugee Services, was one who compared the plight of the Indochinese refugees today to the thousands of Jews who couldn't find an open port during World War II.

McCarthy quoted accounts of conferences held to discuss the resettlement of refugees after the Nazi invasion and the quotas applied to Jews fleeing Germany.

"It's just like now—meetings, conferences. People are dying," he said.

"Action is necessary now. There is no time to lose," Father Secondo Einaudi, vicar general of Hong Kong, said of the refugees' plight.

"This human wave is growing constantly," he said, adding that in July the number could go up to 1,500 arrivals in Hong Kong a day.

"THIS IS DUE to good weather conditions and results especially from the fact that other neighboring nations, such as Indonesia, Malaysia, Singapore, the Philippines, etc. have, since mid-June, adopted closed-port policies meaning no boat can dock and disembark its passengers. Those who are able to reach land are sent back on the high seas."

Eastern countries cannot cope with the refugee problem without help, Father Einaudi said. "The solution is to be found at the international level, and words, nice answers and promises aren't enough. Nor is financial aid, however necessary, the answer to the problem."

"These people need a roof over their heads. They need work. They need schools for their children. They need a chance to begin again in a new land. This can be done only if all the nations, the whole human family, take the responsibility and are willing to lend a hand."

"It's not enough to say the church ought to do this, the United Nations ought to do that, America ought to assume its responsibilities. The responsibility is everyone's," he said.

Waldheim has called a United Nations-sponsored conference on refugees to seek

specific commitments by countries willing to give over 300,000 refugees a permanent asylum. Those unable to take refugees will be expected to give money needed for the upkeep of the refugees in temporary shelters in various countries of Southeast Asia.

The American Jewish Committee called the decision to hold a United Nations international meeting "a welcome beginning, but only a beginning." The committee said that so far the response of the world community to the tragedy has been "too insufficient and ineffective as to border on the barbarous."

THE VATICAN daily, L'Osservatore Romano, has asked participants in the U.N. meeting to "take the declarations of solidarity as a matter of course and instead apply themselves to finding ways of international collaboration."

Caritas (Catholic Charities) of Asia will meet in Bangkok, Thailand, July 15-20 to consider ways the Catholic organization can help the international conference in Geneva solve the problems of Indochinese refugees. A representative of "Cor Unum," the Vatican umbrella agency coordinating Catholic aid and relief services, will attend the meeting.

The L'Osservatore Romano editorial criticized those "who suggest a lack of confidence in the results of the conference," and said nations must "overcome the causes of opposition" in confronting the refugee problem.

"Suffering has no political coloration and knows no boundaries," the editorial said.

The chairman of the Commission for Migration and Tourism of the Canadian Conference of Catholic Bishops called on Canada to increase its quota of Indochinese refugees, speed up the entry process for refugees and increase direct aid to countries that receive, house and feed refugees.

Auxiliary Bishop Aloysius Ambrosio of Toronto said, "It is imperative to streamline procedures and assign sufficient personnel overseas and here for fast, humanitarian entry of refugees."

In the United States the State Department met with heads of various religious and service agencies to find ways to bring the increased number of refugees to this country. The U.S. refugee quota has been recently doubled from 7,000 to 14,000 a month.

MCCARTHY OF THE USCC suggested using ships to bring the refugees from the Southeast Asian camps to the United States. A staff member of Ambassador-at-large Dick Clark called the plan inefficient.

Paul Cushing said the United States will charter more airplanes to handle the increased flow.

"I don't care how they do it. If they can fly them out, God bless them," McCarthy said. "I'm not an expert on the mechanics but we have moved people by ship and by plane before. Now we just have to get them over here. We have homes and jobs for them here. Over there they're up to their asses in mud. They're dirty, they have no clothes, no food."

McCarthy emphasized that while governments talk about the refugees, thousands drown or starve. His solution to the red tape is simple. "We'll take them," he said. The USCC Migration and Refugee Service Office has taken over 120,000 refugees since 1975 and McCarthy said the organization, through the efforts of U.S. Catholics, can resettle anyone who needs help.

living the questions

'Shared responsibility' applies to all areas of parish life

by Father Thomas C. Widner

Paramount to the difficulties faced in developing parish councils is the development of a relationship between priest and lay leadership. In recent weeks we have discussed some specific problems and skimmed through some theory regarding this type of parish leadership, but it all seems to hinge on the interpersonal level—how priest and people regard one another.

On the part of the priest, there is often a painful re-education. The style of leadership displayed by the pastor who totally controls and dominates his parish is no longer viable. Such a style was good and necessary in an age when members of the congregation were socially, culturally and spiritually immobile. Our congregations are no longer seeking a paternalistic kind of parish leadership.

In the Second Vatican Council's **Pastoral Constitution on the Church in the Modern World**, the Council Fathers recognized that man "now produces by his own enterprise many things which in former times he looked for from heavenly powers." The Church is not always able to answer man's questions about heavenly powers. Man's efforts to improve his circumstances are, in the words of the Council Fathers, the carrying out of God's plan for man to "conquer the earth and rule the world in justice and holiness." This increase in human power results in "a broadening of responsibility on the part of individuals and communities." The Christian message thus becomes an



incentive for men to build up the world and become interested in the good of their fellow man.

IT IS THIS KIND of realization which led to a recognition of such notions as 'shared responsibility' of which we hear so much in the Archdiocese, especially with respect to education. But shared responsibility was likewise the governing force during the term of Archbishop Biskup. It is 'shared responsibility' which must be learned by both priest and people in all areas of parish life if parish councils are to be effective.

Much attention has been given in the past few years to self-improvement programs designed to help individuals "feel good about themselves" in order to better deal with other individuals. Used in the Church, such programs have had mixed results. They can be helpful. Ultimately, though, priest and people are going to have to come together and work out issues together.

What can priest and parish council do together? An obvious place to begin is the liturgy. Parish councils need to take as much responsibility for what goes on during the liturgy as they do for the financial status of the parish. Parish council members should see the congregation as the priest sees it week after week. No matter how vibrant the celebrant, the congregation could still often use an occasional injection of adrenalin.

TO SUGGEST THAT the parish council tackle a lifeless liturgy is to suggest that the parish council tackle the life of

the parish. If liturgy is an expression of the ordinary life in a parish, then there could be lots of rehabilitation needed. The priest cannot do it alone.

The marvelous thing about renewal in the Church has been the renewed awareness of sacramental responsibility. By that I do not mean the awareness that we ought to receive the sacraments more frequently, but the awareness that in receiving the sacraments we take on a responsibility to carry out the work of Christ in our own time.

Receiving the Eucharist on a daily basis should not qualify us for a gold medal in attendance. Receiving the Eucharist qualifies us to take a more active part in renewing the local parish, in rearing our families, in assisting the pastor, in relieving human suffering, in imitating Christ. We should not relax when God comes to us. We should be ready for more trouble. It is only when we are filled with Christ's sacramental presence that we are more fully able to change the world.

AN OLDER DEVOTION, Father Peyton's Rosary Crusade, knew the wisdom of this. Far from appealing to a totally private ritual, the Rosary Crusade was an attempt to help Christians recognize their responsibility in prayer to remaking the world. Quite correctly, the devotion recognized that most of us are capable of changing our own part of it. But it never said that we shouldn't try to change more.

Parish councils are a contemporary tool for continuing that change. Change must first occur within ourselves, however, and it is this struggle to change ourselves that is now wreaking such havoc on the Church of 1979.

washington newsletter



Questions raised by 'Year of the Child'

by Jim Castelli

WASHINGTON—Past the mid-point of the International Year of the Child proclaimed by the United Nations some questions are being raised about the IYC's impact.

The U.S. International Year of the Child Commission came close to seeing Congress reject its funding for the rest of the year.

The IYC has been criticized from groups such as the Conservative Caucus and the Republican Study Committee who say it is "anti-family," and from columnists such as William Raspberry and Nicholas von Hoffman who dismiss it as irrelevant and a cover for sending experts to fancy meetings.

A more moderate opinion comes from Holy Cross Brother Joseph Berg of the National Conference of Catholic Charities who supports the IYC but says: "It's like the bicentennial. Everybody's doing what they would have done anyway, but they're doing it under the IYC banner."

The IYC was the brainchild of Father Joseph Moorman, a Belgian priest who is secretary-general of the International Catholic Child Bureau.

As a result of his involvement with the U.N.'s World Population Year and International Women's Year, Father Moorman decided a U.N. Year of the Child would draw attention to children's needs and stimulate action to help children. He proposed 1979, the 20th anniversary of the U.N. Declaration on the Rights of Children.

The proposal was received coolly, especially by Archbishop Giovanni Cheli, the Vatican's U.N. observer, who said a Year of the Child

would divert money and effort from other child-oriented projects. He also said the frequency of U.N. "years" made them less meaningful.

The United Nations eventually approved the IYC in December, 1976, but gave it less scope than other celebrations.

Specifically, it did not call on each member nation to develop a "plan of action" for dealing with children's problems and did not schedule an international conference on the subject.

The U.S. IYC commission did not call for a national meeting or plan, but asked each state to do something.

THE IYC FACED political problems in the United States as well as in the United Nations. For one thing, it had to compete for attention with the upcoming White House Conferences on Families and on Children and Youth. White House conferences traditionally have stronger constituencies than international celebrations in the United States.

The IYC also inherited some bad feelings left over from the International Women's Year, which was often marked by strident debates between factions represented by people such as Bella Abzug on one hand and Phyllis Schlafly on the other.

"Once burned, twice shy," is the way Bette Hillemeier, president of the National Council of Catholic Women, described people's reaction to the celebration. Her group backs the IYC.

Discomfort about the IYC was aggravated by two traditional red flags for the same groups in America—the United Nations and the cause of "children's rights."

A FEW GROUPS have said, for example, that the IYC and its lead U.N. agency, the United Nations Children's Fund (UNICEF) support exotic rights such as a child's right to

sue his parents for forcing him to go to church.

But neither UNICEF nor the IYC supports such "rights"; the rights spelled out in the U.N. declaration involve education, health care, freedom from discrimination and other traditional rights.

UNICEF answers assertions that UNICEF and the IYC push abortion and government-supervised family planning by pointing out that neither dictates population policy to any country or parent. On a practical level, Planned Parenthood is as free to promote abortion under the IYC banner as the National Right to Life Committee is to oppose it.

IYC supporters also say that if the IYC really were anti-family, it would not be supported by hundreds of national organizations, including NCCW, Catholic Charities, CRS and so on. Both Pope Paul VI and Pope John Paul II have endorsed the basic aim of the year, improvement of conditions for the world's children.

The U.S. IYC commission counts some victories. It says it has stimulated conferences and media coverage of children's problems and that several states, such as Pennsylvania, Delaware and Iowa have launched projects to improve aid to children.

WHEN PRESIDENT Carter launched the IYC commission in June, 1978, he said "In our rich country, we have 10 million children who have never had any medical care at all, and about half the children in this country have never seen a dentist. I believe that most Americans are unaware of these few statistics."

More than half-way through the International Year of the Child, it appears that most Americans are still unaware of those statistics—just as they are unaware that more than half of the deaths in the Third World are in children under five.

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by S.E. D'urcholz

(D'urcholz who contributes to the *Evansville Message* and the *National Catholic Rural Life Conference*, is a farmer near Jasper, Ind.)

As a follow-up to the exchange between Allen Grant, president of the American Farm Bureau Federation (AFBF) and Bishop Maurice J. Dingman of Des Moines, president of the National Catholic Rural Life Conference (NCRLC), it might be interesting to look at the statements and activities of several churches in regard to rural issues.

It was no easy task to gather up this information in only a week, but after I had it all assembled, I could better understand how the AFBF might begin to feel a bit apprehensive about its own credibility. After all, the AFBF claims to represent and speak for millions of farmers, yet many of the churches that are also out there in "grass-roots" country are sometimes saying things about important issues that don't agree with the AFBF philosophy.

The AFBF is quite professional in testifying before congressional hearings and state legislatures, as well as exchanging views with the news media. But at these same places there are the churches, with their statements and their opinions and their counter-testimony. The churches represent a major obstacle to the trust of the AFBF philosophy.

reader's opinion

In your July 6 issue, Peter Feuerherd, in his article on Pro-life, perhaps inadvertently, reveals a number of reasons why the proposed Human Life Amendment is doomed to failure.

He quotes Dr. Gregory Baum as saying, "If you are against abortion you have to be for social change" and goes on to explain that "there are a lot of 'devouring elements' in our society that contribute to why abortion is used as an alternative by many women." As Feuerherd points out, the so-called pro-lifers are not only against abortion but many social changes as well.

Their proposed amendment that I read would "guarantee human life from conception to natural death." This includes a broad area and would exclude capital punishment, killing in self-defense or by police or soldiers in war. Many also want to include social justice, civil

commentary on rural issues

Agribusiness and 'Christian agriculture'

and I don't think it has quite figured out how to handle them yet.

Some examples of church awareness on rural issues and positions taken are pointed out in the following paragraphs.

In addition to the recent policy statements on the family farm issued by the NCRLC, agricultural policy statements also have recently been issued by the United Presbyterian Church in the USA, the Church of the Brethren, the United Methodist Church and the Lutheran Church in America.

THE INTER-RELIGIOUS Task Force on U.S. Food policy (a coalition of several denominations is reading a document on rural issues that will include values, farm size, and federal farm programs.

The National Council of Churches, the United Church of Christ, and several religious orders of the Catholic Church have been involved in presenting stockholder resolutions to multi-national companies that have made substantial inroads into land ownership,

leasing and agricultural production. The firms include Ralston Purina, Del Monte, United Brands, General Foods and Tenneco. The resolutions called for detailed information on land holdings, acres leased, grower contracts and employment practices of the companies.

A 1977 statement by the Mennonite Church asks: "Is American agribusiness compatible with a 'Christian Agriculture'?" The publication examines the relationship of people to the land.

Grants from the American Lutheran Church in America were used to assist in organizing rural people in Nebraska for the political support of a law restricting corporating farming and land ownership. The Methodist and the Catholic Church cooperated in sponsoring the educational effort entitled, "A Nebraska Land Ethic—Creating a Dialogue."

A STATEMENT regarding the book, "The Church and the Rural Poor," edited by James A. Cogswell (John Knox Press, Presbyterian Center, Atlanta, Ga.) reads,

"The United Methodist Church and the Presbyterian Church in the United States have been committed the last few years to a better understanding of their relationship with the rural poor and their responsibility to them. This book suggests that they began by looking and listening, got involved at the people's level of concern, and are continuing in a process of action and reflection."

These are but a few of many examples of what churches are doing and saying in regard to rural issues. It should be recognized that there are people of vision with the churches. There are certain values to be considered in who shall own the land, who will live in rural America, and who will produce the food. It's encouraging to see that many churches are becoming aware of these facts. It's indeed unfortunate that many farmers and farm leaders aren't even ready to think about them yet.

Next week: who should own America's farm land?

Abortion is the number one social issue

rights, social and economic policies, poverty, etc.

There are many like myself who regard abortion as the number one issue facing the Catholic Church and the world today.

The slaughter of six million or more innocent infants since the Supreme Court's misinterpretation of the Constitution is even worse than the gas chamber killings of World War II. I learned some seventy years ago as a youngster, that you can never get a kite off the ground when you add too much tail to it. Let us confine our energies to abortion alone since it constitutes the murder of the innocent in numbers beyond comprehension and is a continuing thing.

It is a non-debatable issue on which there should be no disagreement among Catholics and no compromises. None of the other issues advocated by the pro-lifers fall into this

category.

I suppose that the persons given the horrible task of gassing the Jews were at first reluctant and squeamish about their job and that those working in the murderous abortion wards and clinics had much the same feeling when first asked to assist at abortions.

Alexander Pope, in his **Essay on Man**, wrote "Vice is a monster of so frightful mien, as to be hated needs but to be seen; yet seen too oft, familiar with her face, we first endure, then pity, then embrace."

There are many Catholics including some members of the clergy, who feel that social issues are more important than the murder of innocent infants and say that Catholics should support members of Congress despite their refusal to promote legislation to abolish abortion on demand if their voting record is good on social justice.

With this I completely disagree. Social justice is a vague and uncertain term and means different things to different people. Some even advocate Marxism, socialism and communism in the name of social justice.

Abortion is seldom, if ever, mentioned in the pulpit or commented upon in Catholic publications with the exception of *Our Sunday Visitor* and the *Knights of Columbus* magazine *The Columbian*. What we need is better education of the public on this subject. After all, who is more entitled to "social justice" than the infant in his mother's womb. There is no need for abortion with hundreds of thousands of childless couples anxious and willing to adopt and love these infants.

Joseph A. Wicker

Attorney at Law
Indianapolis

To the editor

Sacred Heart 'soap opera'

To the editor:

Your article by Peter Feuerherd, "Rifts in Parish Councils," makes Sacred Heart parish of Jeffersonville sound like a soap opera. It sure does one's heart good to hear one's work is so appreciated.

I am a past president of the Parish Council and also the Board of Education at Sacred Heart, and I was not aware of any great "rift" between the Council and the Pastor until this year. Sure, we disagreed at times, but not to the extent that is portrayed in your paper. We did build a gymnasium and community center, but if Fr. Joseph McNally ever opposed it, I never knew about it. (Are you sure he said that?)

All 14 members of the Parish Council and 9 of the Board of Education were duly elected by the Parish. I think we all felt that we represented those parishioners and tried to make decisions accordingly. There was never any question but that the Pastor had the final authority.

Action to disband the Council was taken by one Pastor as he resigned due to poor health.

Fr. Kenny Sweeney became Pastor while I was president of the Council and during that year, it seemed to me, that he made no attempt to work with the Council, but rather to operate in spite of it. "Shared Responsibility," which we had heard so much about, was suddenly shelved and the Council became an obstacle for him. To this date, the parish has not been told of the reasons for dissolving the Parish Council.

I think, if the Archdiocese wants Parish Councils, it must first define its goals and responsibilities and then see who is interested in serving. You either have "Shared Responsibilities" or you have committees to carry out decisions already made. You can't have both with the same persons.

I would not serve on another Parish Council until the Pastor involved has shown that he really wants the Council, and a clear line of authority is set up. Such has certainly not been the case these past 2 years at Sacred Heart.

Jim Howard

Jeffersonville

Pro-abortion and Catholic?

To the editor:

Just last June 19 the *Indianapolis Star* published a very interesting report in which many misleading terms are transpiring. It is said that there are a few Catholic priests approving abortion and even trying to convince other people about it.

There is not a straight-forward statement saying that abortion is good or a similar one, but there is a definite persuasion about it.

It is time that we should make it clear that there is a difference between tolerance and charity, teaching and default.

I do hope the proper authorities will place Rev. Joseph O'Rourke and if associates exist, in the right place. If no further justification is given they really belong outside the ranks of the church they claim to serve.

It is not possible to be loyal to an institution by denigration and looking for false personal popularity. There are at present many standard bearers searching for cheap glory and false pretense trying to fight the church in an easier way like the communists do in the political arena. It is easier to fight by infiltration than by front attack as it was the fashion in centuries gone by.

Be sure that many readers will welcome some further information about the tenets and activities of that "Catholics for free choice"

organization. They claim now the right to have abortion, tomorrow there will be many other issues from right to kill to the right to steal.

J. T.

Indianapolis

'Liberal extremist'

To the editor:

Peter Feuerherd, your columnist, has been madly charging off in all directions searching for a cause to champion the last couple of *Criterion* issues. His plight is typical of all liberal extremists during this shifting U.S. mood back to more conservative times.

The old liberal manifesto of tax and spend, social welfare, redlining (steering), death penalty, etc. of a decade ago are being dusted off, paraphrased, plagiarized, and shot at us again with little creativity.

He is trying to gut the fine progress made by the pro-life, single issue forces by weaving it into the Proposition 13 threatened social spending programs. This guy is out of sync with central Indiana, *Criterion* readers (shown by his own poll), and the mood of the country!

John Obst

Indianapolis

need cited for inner-city parishes

Holy Trinity evangelizes as it reaches out to its multi-ethnic community

by Peter Feuerherd

An inner-city parish loses much of its ethnic base in a population shift. The neighborhood that it is located in contains pockets of severe poverty. The parish school has been forced to consolidate with neighboring parishes for financial reasons. To many casual observers, a classic picture of a parish that is ready to die.

"Poppycock!" exclaims Father Larry Crawford, pastor of Holy Trinity parish, located on the west side of Indianapolis. "There are a lot of good things happening in the inner city. I'll take people's support but I won't take people's pity," the priest continues.

Holy Trinity is an ethnic Slovenian parish established in 1906. The parish has attempted to reach out to its now mostly black neighborhood, while still maintaining its roots in its Slovenian heritage.

Father Crawford likes to see the parish as a merging of cultures, including black and Slovenian, with added elements of a small Vietnamese population that have now settled in the neighborhood.

There is a tremendous amount of activity that goes on in the huge parish plant located on St. Clair Street, just about a mile west of White River.

There is a recreation program, administered by the Indianapolis Department of Recreation, that operates out of the parish hall. The program provides an opportunity for scores of neighborhood youths to participate in sports like basketball.

Located in another building of the parish is a highly successful day-care program, with over 90 children participating, that is under the auspices of Holy Trinity but is financially self-supporting.

In describing the day-care program, Father Crawford says, "We are good, and we are getting a reputation." He explains that the program is currently serving as many children as present facilities allow.

A CONVERTED CONVENT is the central office site for Archdiocesan Social Ministries, the Catholic Charities agency that administers programs like Birthline, St. Vincent de Paul, Simeon project and refugee resettlement.

Tom Morgan, director for Archdiocesan Social Ministries, explains "Holy Trinity is an exemplary parish. The parish here is not parochial. It has an archdiocesan view."

The Social Ministries Director describes some of the strengths of Holy Trinity Parish. "Holy Trinity has a multinational heritage," he asserts.

Morgan also explains that the stereotyped economic misery that supposedly afflicts all inner-city residents does not apply at Holy Trinity. "A lot of people here are not poor," he explains.

He emphasizes that there is a strong working class of people at Holy Trinity who are quite willing to share what they have with more unfortunate neighbors through programs like St. Vincent de Paul. The Simeon Project, designed to coordinate parish concern for the elderly, is also active in the parish.

HOLY TRINITY ALSO helps to

evangelize its community through its participation in All Saints School, the grade school that services St. Anthony, St. Joseph and Assumption parishes along with Holy Trinity. Currently, about 75 children out of the 300 children that attend All Saints School come from Holy Trinity.

Debra Yovanovich is the current principal of All Saints. She sees the mission of the school as a means "to provide a real sense of what it means to be Catholic."

Ms. Yovanovich continues, "We're lucky because we have so many different kinds of people (Slovenians, blacks, Appalachians and Vietnamese). That's a learning experience in itself."

A large proportion of the students at All Saints come from Protestant backgrounds. The principal comments, "We're reaching out. We're showing people that we (the church) are not just bells ringing on Sunday."

The young principal believes in the role of the inner-city Catholic school. "I'm afraid that if the Catholic schools in the inner-city die, the church will die."

Like all inner-city parishes, the biggest struggle at Holy Trinity is to stay financially afloat. Father Crawford believes, however, that the struggle is worthwhile.

He gives three reasons why the church should stay in the inner-city, despite financial obstacles. The first reason is because churches traditionally have been a center of culture for the surrounding community.

The second reason is the evangelical and educational opportunities that exist in the inner-city. "How can we evangelize and bring people into the church? We have to remember that we (American Catholics) were a poor and immigrant people. We have to go back to the inner-city if the church will survive," the pastor explains.

Father Crawford also asserts that the church is a sign to the community, a symbol that the church truly believes what it preaches when it talks about social justice. "You need the church to be there to help the neighborhood. You need the church as a sign of hope," the priest explains.

THE PASTOR RAISES some provocative questions for the archdiocesan church as it struggles along in this inflationary time; even he admits that there are no easy answers.

Some would say that the church should pull out of areas where local parishes are not able to pay all of their costs. The inner-city parishes (and many small rural parishes), they claim, are a financial drain that will eventually wreck the financial picture of the archdiocese.

But that view is a classic statement of a lack of faith in the Holy Spirit. There are opportunities in those parishes to evangelize; this is especially important to remember when the American bishops have declared 1980 to be a "year of evangelization."

Even more importantly, the inner-city parish is touching the lives of people. If the church pulls out of the inner-city, it is really telling the people of the inner-city that it just doesn't care. Then all of the church's fine statements on social justice will be just a lot of empty noise.



BASKETBALL ACTION—A shot goes up in a "pick-up" basketball game at Holy Trinity Parish in Indianapolis. The recreation program, sponsored by the Indianapolis Department of Recreation, allows neighborhood young people the chance to participate in indoor sports. It is just one of the activities that goes on at the large parish plant on St. Clair St. (Criterion photo by Peter Feuerherd)



SISTERS celebrating their Golden Jubilee at Convent Immaculate Conception in Ferdinand on July 8 are (seated) Sisters Ethelburga Wittman, Hildelita Feldmeier, and Katrina Winkler. Standing are Sisters Veronica Marie Knies, Bertilla Berger, Thomasine Mudd, Edna Market and Antoinette Fischer. Not pictured is Sister Virginia Walsh who will celebrate in the Durham, N.C., convent. Each of the sisters celebrating their jubilees has served in parishes and schools in the Indianapolis Archdiocese as well as the Evansville diocese.

INFORMATION REPORT TO CONSUMERS from the INDIANA RETAIL COUNCIL

Q. When I shop for groceries, I've always tried to get the best price per pound. Or quart. Or dozen, or whatever the measure of the item. But now, my husband tells me that this kind of unit pricing won't always give me the best value for the money. Is he right?

A. He may be right. The price per pound, package, dozen, or quart is relatively unimportant compared with the number of people it will serve. Say, for example, you're undecided whether to buy flank steak, at \$2.49 per pound, or spareribs, at \$1.29. One pound of spareribs may look like the better buy—until you consider that you can get four servings from the flank steak, and only one serving from the spareribs.

Q. How can I tell how many servings are in a pound—or whatever the measure may be?

A. Talk to your grocer or butcher. They know what groceries and cuts of meat can give you the best value for the dollar. But, if you shop at a time when these experts aren't available, you can follow these simple rules for meat:

Boneless meat, such as ground meat, flank steak, round steak, stew meat, liver, center cut of ham, veal cutlet, fish fillets: Four servings per pound.

Bone-in-meat, such as roasts, some chops and steak, ham, poultry, and dressed fish: Two to three servings per pound. Meat with substantial bone and fat, such as ribs, rib roast, brisket, short ribs, spareribs, shank, porterhouse, T-bone, and club steaks: One to two servings per pound.

Q. I have two growing children at home that never seem to quit

eating. Do you have any ideas on how I can keep them fed on a tight budget?

A. Here's one: You can often save money . . . and give your children the nutritious treat of fresh fruit . . . by buying smaller, less expensive apples, and bananas. The small size of these fruits will match the appetites of your little people, and the small price will please your pocketbook.

Q. I'm afraid some pests have started to infest my fruit trees in the backyard, and I need to spray the trees. However, I'm not sure what spray I need . . . and where it needs to be applied. Can you help?

A. An oldtimer told us that "when spraying is done right, there's less need for repeat sprays." And he's so right. To get the right spray for the job, talk to your nurseryman, or your lawn and garden retailer, and determine what pest is causing all the trouble. Then, choose the recommended spray that will control that unwelcome visitor. You'll need to apply the spray where the pest is . . . and that means leaf undersides, especially. Spray up into the plant. Then spray down. Cover every leaf, twig, branch, and even the trunk. Good coverage is essential.

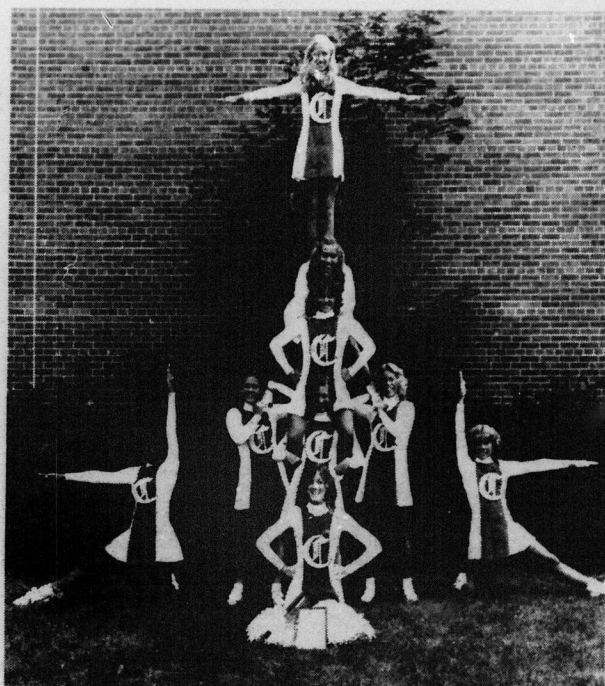
Q. When is the best time to spray?

A. With all pesticides, the application is at least half the battle. You must be sure to adequately cover the pests and their hiding places as the label directs you. Never spray any tree that is suffering from lack of moisture. Water deeply and thoroughly a few days before spraying. Wait a day or two after a period of strong wind so moisture lost from leaves can be replaced . . . leaves should not be wilted. And, never spray when bark or leaves are wet from dew, rain or sprinkling . . . you'll lose much of the spray's effectiveness.

Q. I know that pesticides can be poisonous . . . and that care should be taken at all times when spraying. Are there any specific safety points I should remember?

A. Please remember to always read the label every time you spray or dust . . . and note the cautions and warnings. Avoid spilling pesticides on skin or clothing and wash exposed skin areas thoroughly with soap and water. Do not eat or smoke while spraying, and wash hands thoroughly with soap and water immediately after spraying.

Don't store left-over spray. Left-over materials in the sprayer should be poured into a hole 18 inches deep and covered over, making it inaccessible to children and animals.



CHATARD HIGH SCHOOL cheerleaders from Indianapolis recently returned from a National Cheerleaders Association summer workshop where they received top recognition as the best cheerleader squad at the camp. The workshop was held at St. Mary's, Notre Dame, and attracted over 500 cheerleaders from a five-state area. The coveted "Award of Excellence" was presented to the cheerleaders on behalf of National Cheerleaders Association at each of the 200 NCA workshops held across the United States. The Chatard cheerleaders were selected for this award over all of the cheerleaders at the workshop on the basis of their cheerleading technique, unity, friendliness, cooperation, leadership and sportsmanship to the other squads attending. Mrs. Elaine Alhand is the sponsor. The cheerleaders are (l-r; to right) Carole Guess, Mary Boyle, Anne Sullivan (captain), Janet Owens, Jamie Zilson, Therese Fehrbach, Mary Ann Borgmann, Lee McKeen, and Mary Ann O'Connor.

IU presents seminar for professional pastors

BLOOMINGTON—"Prepare Ye the way" will be the theme for a two-day continuing education event for pastors at the Center for University Ministry here. This second annual "Two-Day Get-Away for Pastors" offers an opportunity for reflection, discussion, and retreat prior to the Advent season. The program is scheduled for October 24 and 25 and is open to all pastors and lay people interested in attending for one or both days.

"Prepare Ye the Way: The Pastor as Professional" will be the first of three presentations. Dr. William May, faculty member of the Indiana University Department of Religious Studies, will lead this discussion.

THE SECOND presentation, "Prepare Ye the Way: The Pastor as Worship Leader," will be led by the Rev. Roger Sasse of the Center for University Ministry. The Rev. Sasse is the creator of the contemporary liturgy series called "Rejoice" and will provide a study for creative and innovative uses of liturgy for the Advent season.

The Rev. Thomas Troeger, a professor of preaching and parish ministry at Colgate Rochester/Bexley Hall/Crozier Divinity school and author of "MEDITATION: Escape to Reality," will lead the third session, entitled "Prepare Ye the Way: The Pastor as Spiritual Guide." Mr. Troeger will consider ways to enhance the spiritual and prayer life for

the individual and the congregation during Advent.

The program will run from 9 a.m. to 3 p.m. each day. Pastors coming for both days will be invited to join their I.U. students for a banquet and dramatic presentation Wednesday evening. Time will be scheduled during the conference for visits between I.U. students and their home pastors.

THE COST for each day is \$7.50. Registration forms and additional information are available through the Center for University Ministry (812-332-3386), 1514 E. Third St., Bloomington, IN 47401.

The Center for University Ministry is a shared ministry of the American Baptist, American Lutheran, Association of Evangelical Lutheran Churches, Christian (Disciples), Church of the Brethren, Lutheran Church in America, United Church of Christ, United Methodist, and United Presbyterian churches at Indiana University. Two other continuing education opportunities for pastors have been scheduled by the Center for the 1979-80 academic year.

A workshop on conflict utilization for pastors is slated for late January 1980. A conference on team ministry has been tentatively scheduled for April. These continuing education opportunities are provided for constituent pastors as an expression of the Center's ministry and unique relationship to university and ecumenical resources.

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question box

Early church 'blood' discussions referred to dietary laws

by Msgr. R. T. Bosler

Q Your recent answer on blood transfusions left me with the impression that you felt the New Testament had nothing to say about the prohibition against blood. However, the book of Acts (15:28-29) says that "the apostles and older men" sent out an edict of necessary conduct. Surprisingly, among that conduct was also to "keep free from blood." I found it most interesting that verse 28 says they were following the directive of the Holy Spirit. Wouldn't that indicate God's direction? Also in Acts 21:25 this order is again applied to Gentile Christians. So it seems it was also a serious matter for Christians as well as the Jews of the Old Testament. Care to comment?



A. I am afraid you misunderstand what the apostles and elders of Jerusalem were doing when they sent out their "edict of conduct," which is not the right word at all for what was, in reality, a proclamation of freedom.

The early church faced a serious crisis when some of the Jewish Christians began to insist that the Gentile Christians submit to the Jewish law of circumcision and observe all the Mosaic laws. Paul and Barnabas journeyed to Jerusalem to settle the matter.

The decision was in their favor, freeing the Gentiles from Jewish observance: "It is the decision of the Holy Spirit and ours, too, not to lay on you any burden beyond that which is

strictly necessary, namely: to abstain from meat sacrificed to idols, from blood, from the meat of strangled animals, and from illicit sexual union" (Acts 15:28-29).

You will note that three of these exceptions have to do with food. The first Christians did a lot of eating together in community meals, for when they came together on the Lord's day for the breaking of the bread (the Eucharist) they shared a complete meal. The exceptions concerning food, therefore, were a compromise in favor of the Jewish Christians, who would have found it impossible at that time to join in a meal that had meat with blood.

THE RULE against eating blood seemingly was not put into force everywhere. St. Paul in his epistles knows nothing about it. In Chapter 2 of Galatians he gives his own description of what happened when he and Barnabas went to Jerusalem.

He says: "Those who were the acknowledged pillars, James, Cephas and John, gave Barnabas and me the handclasp of fellowship, signifying that we should go to the Gentiles as they to the Jews. The only stipulation was that we should be mindful of the poor—the one thing that I was making every effort to do" (Galatians 2:9-10).

Writing a good 25 years before the book of Acts, Paul's account was undoubtedly the correct one, for he was describing his own experience, and Luke, the author of Acts was reporting an event that was more than likely embellished by much retelling. Scripture

scholars think that Luke combined two separate meetings into one in his account.

THE REPEATING of the Jerusalem decision in Chapter 21 of Acts is not a renewal of it but an appeal to it made by Jewish Christians, who had heard that Paul was urging even Jewish Christians to renounce their Jewish customs.

Actually, there is an indication here that even the Jewish Christians were breaking away from the Jewish laws. A few years after the death of St. Paul, the Jews expelled all Christian Jews from the synagogues, and that

meant the end of the old dietary laws even for the Christian Jews.

The whole crisis seems now but a tempest in a tea pot, but at that time the church was making its first major decision: Must Christians be Jews to be full Christians?

The early church of Jerusalem felt that the Holy Spirit led them to make the decision of an emphatic no. That's the significance of Chapter 15 of Acts.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 N. Alabama St., Indianapolis, IN 46204.)

the Saints by Luke

THE EARLY YEARS OF CAMILLUS GAVE NO SIGN OF SANCTITY. AT THE AGE OF 19 HE JOINED A PROFESSIONAL ARMY WITH HIS FATHER, AN ITALIAN NOBLE, AGAINST THE TURKS. FOUR YEARS LATER BECAUSE OF HIS VIOLENT TEMPER AND A PASSION FOR GAMBLING

HE WAS DISCHARGED. HE WAS HIRED AS A LABORER, BUILDING A CAPUCHIN CONVENT. A FEW TALKS WITH A FRIAR BROUGHT ABOUT HIS CONVERSION, AND HE THEN WANTED TO BECOME A RELIGIOUS. THREE TIMES HE ENTERED THE CAPUCHIN NOVITIATE, BUT EACH TIME A WOUND IN HIS LEG FORCED HIM TO LEAVE. UPON RECEIVING MEDICAL CARE IN ROME HE NOTICED THE CARELESSNESS OF THE PAID NURSES TOWARD THE SICK.

IN TIME HE BECAME SUPERINTENDENT OF THE HOSPITAL OF ST. GIACOMO. LATER HE FOUNDED A CONGREGATION CALLED THE SERVANTS OF THE SICK. HE WAS ORDAINED A PRIEST, AND HIS COMMUNITY WAS CONFIRMED BY THE POPE. ST. CAMILLUS VENERATED THE SICK AS LIVING IMAGES OF CHRIST, AND FROM A VIOLENT SOLDIER BECAME A GENTLE SAINT. HE WAS GRANTED THE SAME CONSOLATIONS IN HIS LAST HOUR WHICH HE HAD SO OFTEN PROCURED FOR OTHERS. IN THE YEAR 1614 HE DIED, AS A PRIEST WAS SAYING: "MAY JESUS CHRIST APPEAR TO THEE WITH A MILD AND JOYFUL COUNTENANCE!"

ST. CAMILLUS of LELLIS



THE FEAST OF ST. CAMILLUS IS JULY 13.

Gospel tells us to leave our possessions behind

July 15, 1979
FIFTEENTH SUNDAY OF THE YEAR (B)

Amos 7:12-15
Ephesians 1:3-14
Mark 6:7-13

by Rev Richard J. Butler

"Take nothing but a walking stick on your journey—no food, no traveling bag, not a coin . . ." It sounds a bit foolhardy, even in our day with Quality Inns or Sheraton Hotels in most every other city and instant credit programs through Master Charge or Visa! But in the day of Jesus it was even more challenging.

To hear this word in the midst of liturgy is not very comforting. To hear this word in the comfort of late twentieth century America can be disturbing. How far should the surrender to poverty be taken?

The question was pertinent centuries before Jesus when Amos prophesied. He was a poor shepherd from Judah called to go to the rather comfortable scenes of the northern tribes. And he spoke forth strongly. So strongly that reports began to go out that Amos was plotting against the leaders—his speeches will destroy the country!

IN THE WAYS of the world the wealthy have the power to destroy the poor, to break those who are impoverished. In the ways of the gospel the poor have the power to confront the wealthy, to bring to nothing those who amass fortunes and luxuries.

Where does this process fit in today's world? What of the Christian witness in the American scene today? How seriously do we take the gospel? Some will quickly point out that the command of the gospel to take nothing of the

journey is an infunctor for a specific test case; it would be wrong to transfer it directly to a universal.

We cannot say that all Christians must abandon all title to property. But we cannot use the gospel inversely to say that therefore the capitalist way of a consumer society is to be embraced unhesitatingly.

As apostles of old, so we today are sent forth with a message. It is a message that is not to be clouded by earthly concerns. It is a message that focuses on the kingdom to come.

The Christian must be detached from this kingdom if the kingdom to come is to be given full emphasis. It's easy to rationalize this mandate. If the Church could align with this political power or that . . . if the Church could gain this economic leverage or that . . . if the Church could gather to itself huge numbers of members . . . then the task of the apostolate would be so much more successful!

BUT THE MESSAGE is to take nothing on the journey. Development of wealth and power and numbers and popularity are not the technique of the gospel. At times they surface in the life of the Church and at times they serve purposes of the Church beneficially. But the bottom line of the process of "Church" is not the way of wealth or power or numbers or popularity.

The baggage of the prophet is not food nor money; it is rather peace and love. The witness that every Christian is called to is an openness to others because God has entered their life, because God is present.

This call to witness is not a preserve of hierarchy or a relic of other ages. It is a call to all who are baptized in the present age.

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Failure can be an avenue to faith

By Susan Annette Muto

Failure is an experience that affects all levels of life. I once served as head of a fund-raising committee for a charitable organization. We were asked to plan a new campaign that had to be presented for approval to the board of directors. Intense work for three weeks yielded what we thought was the ideal way to go. The great day arrived to defend our proposal and the board rejected it. Later, as I sorted out my feelings, I learned a lot about failure.

Fatigue and failure go hand in hand. I felt drained of energy. I doubted momentarily my ability to function well in this position. Anger, irritability, resentment surfaced heatedly. I experienced as well an effect on my spiritual life. It was difficult that day to become recollected and pray without distraction. I could easily have slipped into the "vicious circle of introspection," had it not been for a previous history of meditative reflection. I suppose failure led to these bad feelings because we value success so highly.

MY QUESTION then became, "How can I cope with failure and success from a spiritual perspective?"

This question led me to the paradoxical realization that success from the viewpoint of transcendence can be a failure experience. In other words, failure on the human level may feel like a curse but on the level of spiritual unfolding it can be a blessing in disguise.

For instance, bodily success, in the form of good health, abounding energy, physical beauty, inclines me to forget my finite limits. I seek the gratification of looking good, being liked, making an impression. I may use my charms "to win friends and influence people." I may go so far as to make pleasure my god. Then life deals me a crushing blow. I get sick, gray hairs appear, the aging process sets in. Such vital failure happens whether I will it or not. It is a good reminder that I am finite and vulnerable and in that sense can facilitate spiritual unfolding.

A SIMILAR turn happens on the functional level. Success is measured by achievement, status, financial remuneration. Competition replaces compassion. Society insists that we be on the winning side. We mock losers. We venerate workaholics. As long as we are climbing the ladder of success we feel worthwhile, but before long the resistances of life intervene.

Projects we counted on never come to conclusion. Business partners betray one another. The specter of failure casts a shadow over our best laid plans. Such functional failure can also lead to meditative reflection. I begin to reset my priorities, seeing myself less as a product and more as a person valued in God's eyes not just for what I do but for who I am.

This shift to the spiritual perspective,



'As long as we are climbing the ladder of success, we feel worthwhile...'

thus shows us the relative value of success or failure in God's eyes. For example, the pharisee, who was the symbol of human success, was a failure before God in comparison to the humble publican. We thus need to overcome our fear of failure by transforming our response from one that is destructive to one that is constructive.

THIS MEANS that instead of viewing failure as a source of discouragement, we see it as a stimulant for hope. Models for this positive move are members of Alcoholics Anonymous, who pray: "God give me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

Instead of making failure an occasion for self-flagellation, we can in faith see it as a condition for spiritual progress, for setting more realistic goals within our God-given limits.

It is the refusal of limits that often leads to failure and flight into fantasy. Real success involves being realistic about the concrete limitations within which human freedom must develop. Destructive responses to failure include

becoming defensive, blaming others, growing bitter. Constructive responses by contrast celebrate human failure as concrete proof of the need for redemption.

FAILURE IS NOT an enemy but a friend since it binds us together as a community of sinners in need of salvation. Failure can be a graced avenue to faith — that faith which tells that this world is not the final home of freedom. It can lead to hope — that promise that in the end we shall enjoy a new life purified by God of all earthly limits. Most of all accepting failure means growing in love — love for the limited self I am and the limitless God in whom I live.

The constructive response to human failure is depicted in a text entitled, *Light Upon the Scaffold: The Prison Letters of Jacques Fesch*. Recounted for us by the author is his crime, imprisonment and pending execution. The months he spent in prison awaiting the outcome of his trial were months of intense spiritual growth. By all human standards he was an abject failure, but under the impetus of grace his spirit climbed to levels of union most of us may never experience. On the eve

of his death, he wrote to his spiritual director a letter which reveals how at peace he was with himself and with the world that classified him a despicable criminal:

"When you read this letter, I shall already be in heaven looking on Jesus. Before that happens, the grain of wheat must be ground by the millstones and the ~~eyes~~ must be pressed, but what is there for me to fear when I have Jesus? I await in the night and in peace for the powers of darkness to hurl themselves upon me and slay me..."

"As a light breath of wind uproots a spring flower, so the divine gardener will come and pluck my soul to take it to paradise. Be sure, brother, only a few more hours of struggle and I shall know what love really is! Jesus suffered so very greatly for me, and now in his goodness he has relieved me of so much of my suffering that I have very little left to endure."

"Dear brother, I wait expectantly for love; I wait to become intoxicated by torrents of delight and to sing eternal praises to the glory of the risen Lord... God is love!"

Lazarus:

Jesus

began

to

cry



The Raising of Lazarus is a 15th century painting by Benozzo Gozzoli

By Father John J. Castellet

An obvious editorial peculiarity of the fourth Gospel is that it ends twice. The conclusion to chapter 20 has an air of finality (John 20,30-31), but the final editors appended another chapter. It seems they did the same thing with the first part of the Gospel. There are several clear indications that the 'Book of Signs' ended, in an earlier stage of composition, at 10,42, and that chapters 11 and 12 were added later.

The former of these two chapters contains the story of the raising of Lazarus, which becomes the seventh of Jesus' signs. Besides giving the editors their favorite number of seven, this incident is adapted ingeniously to their theology.

THE PRECEDING signs are

arranged in such a way as to reveal with increasing intensity Jesus' identity and role. In chapter 9 the cure of the man born blind pointed to Jesus' being the light of the world. With the raising of Lazarus and the accompanying dialogue, Jesus stands forth as the resurrection and the life. Thus we are brought back to two major themes of the prologue: light and life.

In the Johannine scheme of things, this miracle serves as a bridge to the Book of Glory (13,21), marked by Jesus' glorious death and resurrection, and is put forth as the immediate occasion for the decision of his enemies that he must die. The literary details of the story link it cleverly with what has preceded and what will follow.

It begins with abruptness: "There was a certain man named Lazarus who was

sick. He was from Bethany, the village of Mary and her sister Martha" (11,1).

The reader is presumed to know who these women are; this is the first time they have been mentioned in John. But the editors add a further identification by referring to something that will be recorded only in the following chapter: ("This Mary whose brother Lazarus was sick was the one who anointed the Lord with perfume and dried his feet with her hair").

THE SISTERS sent word to inform him: "Lord, the one you love is sick." This statement speaks volumes. Jesus must have been a frequent guest (see Luke 10,38), a warm member of the family circle. In verse 5 we read that "Jesus loved Martha and her sister and Lazarus very much." Yet, after getting

their message, he stayed where he was for two days more. This is reminiscent of the first sign at Cana in Galilee, where he also loved very much, was met with apparent indifference. The reason for the delay, however, is stated in verse 4: "This sickness is not to end in death; rather it is for God's glory, that through it the Son of God may be glorified." His "glory" would be manifested more impressively by his raising a dead man than by his curing a sick one.

Thus he and the disciples arrive four days later. Apparently Lazarus died shortly after his sisters sent word, for he was four days in the tomb. No one would doubt that a person entombed so long was dead. Martha, the sister in charge, met him while, characteristically, Mary "sat at home" (see Luke 10,39).

THERE IS A vague bit of hope in Martha's words to him, and Jesus assures her Lazarus will rise again. But by this time the eventual resurrection of the dead had become a popular belief among a large segment of the Jews, and Martha takes his assurances as a conventional expression of condolence and consolation.

But he continues with what are the key words in the theology of the incident: "I am the resurrection and the life: whoever believes in me, though he should die (physically), will come to life; and whoever is alive (spiritually) and believes in me will never die (spiritually)" (John 11,25-26; the parenthetical clarifications are mine).

When they come to the tomb, Jesus is shaken with indignation (this is the force of the original), as he is on other occasions when confronted by evil, especially death.

Then, "Jesus began to cry" (11,35). Why? Wasn't he the Son of God? Yes. Wasn't he confident the Father would hear his prayer and he would call Lazarus from the tomb in a minute? Evidently. But he was also the very human Son of Man, who could seethe with indignation at the ravages of evil and death. And when he heard the hopeless sobbing of those whom he loved, he was cut to the quick — and Jesus cried.

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KYF synopsis

Part of the human experience is failure. It is tremendously difficult to put everything possible into a project only to see expectations explode.

Usually, self-examination and analysis of the project's handling follows. Sometimes, self-doubt begins to grow. Certainly, failure causes disappointment. Often, it becomes difficult even to pray.

Susan Muto, in her article, "How Can I Learn to Accept Failure?" observes that failure can lead to bad feelings because we value success so highly.

BUT EXAMINING what success means from the points of view of the world and the Creator leads to resetting priorities, seeing oneself less as a product and more as a person valued in God's eyes not just for what one can do but for who one is.

"Real success," says Ms. Muto, "involves being realistic about the concrete limitations within which human freedom must develop... Failure is not an enemy but a friend since it binds us together as a community of sinners in need of salvation. Failure can be a graced avenue to faith — that faith which tells that this world is not the final home of freedom."

JOHN'S GOSPEL story of the man born blind tells us that the Pharisees disapproved of Jesus' working a cure on the Sabbath. It was against the rule. Jesus had incurred their wrath. But that really was not the important thing.

The important thing was to do his Father's work, regardless of what day it happened to be. By the world's standards, Jesus really was not a success. He even went to his death because he refused to live by

the world's standards. His promise was not, as many thought, a kingdom on earth, but an eternal kingdom that awaits us if only we follow him and choose to live by God's standards regardless of the consequences in this life.

Among the 20th-century people who have been outstanding in choosing to do God's work is Peter Maurin. Maurin was co-founder with Dorothy Day of the Catholic Worker movement. He did not hesitate to go against public opinion in bringing about justice for working people. Success by the world's standards meant nothing to him. Success as a disciple of Christ meant everything to him. His total immersion in God's work brought him the kind of success all of us seek — success that promises freedom and happiness that has no end.

Peter Maurin led a life of radical poverty

By Father Edward J. Farrell

To be a disciple is to experience being loved so completely that we are incapable of being other than totally Christ's. Christ is forever calling us to a place beyond, leading us further, drawing us to experience a kinship of grace, to be his disciples.

One of the major disciples of our century (1877-1949) is Peter Maurin. His entire life was a movement, a convergence, even a revolution. Revolutionaries are not easily sustained. Their whirlwinds are not easily tamed. Fidelity to the revolutionary spirit is so rare and unmerited. Revolution for the Christian is always a response to the living Christ. It is the grace of discipleship and evangelization in each of us.

MAURIN WAS a peasant from the remote mountains of southern France. His family was poor, earthy and religious. When he was 14 and finished with the village school, his father took him by train to a school directed by the De La Salle Brothers. A few years later he entered the novitiate of the Christian Brothers and eventually became a fine teacher of working-class children.

His life with the brothers was interrupted by a call to military service in 1898. During this time he became interested in politics, held some advanced and radical ideas on social organization and pacifism. He studied history, economics and social questions with a new intensity and developed a distaste for the proletarian way of life. He joined the Study Club Movement in France and became associated with the

workingman, socialists and liberal-minded intellectuals.

In 1903, he left the brothers, moved to a working-class district and devoted himself to searching out some basic causes of social weakness. He was especially perplexed by the workingman's dislike for the scholar and wrote: "The scholars must collaborate with the workers... The scholars must become workers so the workers may be scholars."

Recurring calls to military service in France troubled him into the decision in 1909 to migrate to western Canada, a land free from conscription. Later he entered the United States near Ogdensburg, N.Y., taking janitorial, mining and railroad jobs across the Midwest.

IN HIS 48th year Peter experienced a religious conversion which he never quite explained to anyone. He met Dorothy Day in 1932, five years after her conversion, and began to "indoctrinate" her on Catholic history and thought. Together in 1932 they began to publish their social, economic and religious ideas and make known some papal encyclicals in their newly founded paper, the Catholic Worker.

Peter was the man with the long-view, the vision. He was thoroughly holy in his energies, ambitions, simplicity and his ability to discuss human life and social issues with anyone all day and all night. He dreamed, wrote and talked, and had a grand desire to teach the world the spirit of the early Christians — insisting that our final judgment would be on our daily practice of works of mercy, sharing material goods and especially giving hos-

pitality. He wanted people to stretch out their arms and their hearts to one another.

Maurin was a pacifist like Francis of Assisi, Ghandi and Tolstoy. He would do no harm even to one who might harm him. All sorts of legends grew around his presence and personality. Then, in the last years of his life, his mind drifted, he wandered a bit and as Dorothy Day said of him: "He is now more than ever in absolute poverty. He has given everything, even his mind. He has nothing left... Much of his memory and understanding are gone." Maurin died on Sunday, May 15, 1949.

THE DISTINCTIVENESS of Peter Maurin's holiness was in his simplicity, purity of life, single-mindedness, and his relatedness to people and ideas and work. His radical poverty and discipleship were a consequence of being in Christ, an identification and relationship to the total body of Christ.

What is the effect of his life upon ours? How does Peter Maurin's discipleship and fidelity free us to be simple and single minded? In our daily Our Father, the Father teaches us to pray "brother," "sister," and in a mysterious movement to empty ourselves for others. The more radically we believe in our Father the more we will recognize a new kind of presence in ourselves and his presence in others. This prayer and presence and discipleship is a special call to be where Christ is and to "adore" his presence in each member of his body. If he answers your prayer then what would you do?

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Children's Story Hour: 'Lazarus, come out!'

By Janaan Manternach

A man came running up to Jesus. He was out of breath and very excited. "Lord," he said to Jesus, "the one you love is sick."

Jesus and his disciples were startled. They questioned the messenger about his sad words. "It is Lazarus," the man told them, "he is very sick at home in Bethany."

They were very sad. Jesus especially was sad. Lazarus was a good friend. Mary and Martha, Lazarus' sisters, were close friends of Jesus, too. Many a time Jesus had visited Lazarus, Martha and Mary. He had enjoyed many meals in their home.

JESUS LOVED Lazarus and his two sisters very much. But he made no move to go to Bethany. In fact for two days he and his disciples stayed where they were. Finally Jesus said to them, "Let's go back up to Judea. We must go to Bethany."

"Rabbi," they protested, "you can't go back there. Just recently the religious leaders were trying to stone you. Your life is in danger in Judea."

"Our dear friend, Lazarus, is dead," Jesus said simply. "We must go to him. Martha and Mary need me."

By the time Jesus reached Bethany, Lazarus already had been buried. In fact his funeral had taken place four days before Jesus arrived.

MARTHA, MARY and their many friends were at home. They were all very sad because Lazarus had died. Someone ran in and told them Jesus was coming.

Martha ran to the city gates. She ran out to the highway to meet Jesus. She was so happy to see him.

"Lord," she said to Jesus, "if you had been here Lazarus would still be alive."

"Your brother will rise again," Jesus comforted Martha.

"I am the resurrection and the life," Jesus told her. "Whoever believes in me, even if he should die, will come to life; and whoever is alive and believes in me will never die. Do you believe me?"

MARTHA WASN'T sure she understood fully what Jesus meant. But she said, "Yes, Lord, I have come to believe you are the Messiah, the Son of God."

Then Martha went back to their house. She went inside to talk to Mary. "The teacher is here. He's asking for you," she whispered. When Mary heard that Jesus was asking for her, she ran out to where Jesus was, just outside the city limits.

She greeted Jesus with tears in her eyes. Jesus was touched by her tears. It seemed everyone around was crying, too.

"Where have you laid Lazarus," Jesus asked Mary and her friends. "Come and see, Lord," they told him. As they began to walk to the tomb, Jesus was moved with sorrow. Tears welled up in his eyes. He wept openly.

PEOPLE SAW Jesus weeping and said to one another, "See how much he loved Lazarus."

When they reached the tomb, Martha was there too. "Take away the stone," Jesus ordered. A large stone had been used to seal off the tomb. Martha objected. Jesus reassured her. Some friends rolled the heavy stone away.

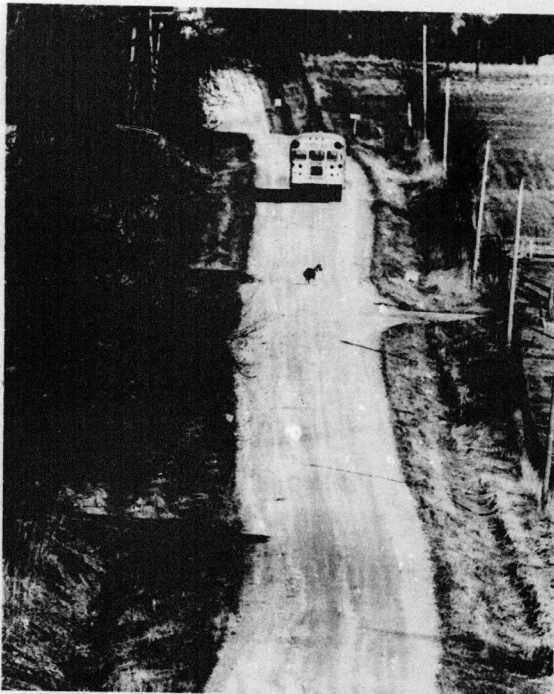
Everyone stared at the open tomb. Jesus raised his eyes and thanked God, his Father, for hearing his prayer. Then he called out loudly to Lazarus. "Lazarus, come out!" There was a rustling inside the tomb. A moment later Lazarus stumbled out, tripping over the white burial clothes that were wound around him.

"Unbind him," Jesus said to those standing by. "Let him be free." Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

People ran through the streets of Bethany and even up to Jerusalem telling everyone what had happened.

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'...miles apart physically, but close together spiritually...'

Discussion questions

1. Susan Muto observes in her article, "How Can I Learn to Accept Failure?" that a failure to have a proposal she had worked very hard on accepted led her to question her ability to function well in that particular undertaking and to have difficulty in praying. How has failure affected your outlook? How did you deal with it? Discuss.
2. Have you ever experienced failure, then found out it was a blessing in disguise? Discuss.
3. What is your definition of success? In a group setting, family or parish group, pose this question to each member of the group. Discuss the answers.
4. How do you feel about this statement in Ms. Muto's article, "Failure is not an enemy but a friend since it binds us together as a community of sinners in need of salvation."
5. What statement in John's Gospel story of Lazarus is the key of success?
6. By the world's standards, what is the meaning of success? How does Jesus rank? Discuss.
7. What was the core of Peter Maurin's spirituality?
8. How does the story of Peter Maurin's life work relate to success and failure? Discuss.

And for parents using 'story hour' with their children

1. After reading the story "Lazarus Rises," talk together about it. Questions like the following may guide your conversation:
 - Why was Jesus saddened at the news of Lazarus' death?
 - Why did Jesus not go to Bethany right away?
 - How did Martha and Mary feel about Jesus' arrival in Bethany? Why?
 - How did Jesus comfort Martha—How did she respond to Jesus' words?
 - Why did the presence of Jesus seem to make everyone cry again over Lazarus' death? Why did Jesus cry?
 - What happened while Jesus was at Lazarus' tomb?
- How did Lazarus' family and friends react to his resurrection?
- How does this story make you feel about Jesus?
- 2. Have you ever been to a funeral? How did you feel about people who were crying over the loss of the dead person? Did you feel sad? Write a poem or a story about your feelings of sadness or of your strongest memory of the funeral.
3. If you are interested in other versions of this Bible story, it is also told in *A Child's Bible New Testament* by Shirley Steen and in *Stories of Jesus* by John Behnke. Both are available from Paulist Press, 545 Island Road, Ramsey, N.J. 07446. \$3.95 and \$5.95.

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'Conference call' is a link for isolated

By Father Joseph M. Champlin

As a young boy living in Chicago, Thomas Murphy probably passed more people walking 10 blocks than he does driving 100 miles as the bishop of Great Falls, Mont.

Ordained the fifth bishop of this diocese in August 1978, the former Mundelein seminary rector discovered he was shepherd of an area covering 94,000 square miles, the eastern two-thirds of the state.

SETTLEMENTS are sparsely populated and separated by long distances. In the winter season travelers carry survival gear in their vehicles — food, water, blankets, extra clothing, sleeping bags. A mechanical breakdown could mean a cold death.

How does a bishop communicate with his people in such a situation, link together those isolated Catholics and worshipping communities into one diocesan family?

Last March and April, on Tuesday evenings, Bishop Murphy spoke to about 2,000 people in 40 locations. He visited with these people, some of them 400-500 miles away from Great Falls, via a creative, live telephone communication system.

The arrangement amounted to a gigantic conference call and brought back memories of the old-time party line.

EVER A TEACHER, the bishop used those weeks to conduct a class on the documents of Vatican II. Each night he examined the history and theology of a particular decree or text with some assistance from outside sources.

This unique telephonic setup made it possible for the bishop and his listeners to call any phone number in the country.

The bishop wrote me in advance about participation on the evening he was to discuss the "Constitution on the Sacred Liturgy." He suggested two general questions to answer and asked that I be at a telephone around 10 p.m. A priest called around 8 to check out the system, instructed me to hold the phone away

from my mouth, and to speak slowly. In technical terms, he would "patch me in" to the network during Bishop Murphy's introduction of the "guest lecturer."

FOLLOWING MY remarks the bishop offered some observations and invited questions from people in the telephone audience.

The total experience was a much warmer one than I had anticipated. The voices were clear and there were exchanges between myself, the bishop and people on the line, and occasional bursts of laughter and applause at the end.

In the course of our telephone conversations I learned of two ways in which leaders of that widely scattered diocese have sought to unite the people as one.

First, through lay ministers of Communion to the sick, those confined at home and at some distance from the nearest parish have the opportunity to receive the Eucharist on Sundays.

IN ONE CHURCH, as many as 60 such ministers gather around the altar after Communion, receive a host or two, are solemnly commissioned for that day's sacred task and then go forth with their precious gift to houses of the sick.

Second, parishes or missions without a priest every Sunday are encouraged by Bishop Murphy to celebrate eucharistic services conducted by a leader of the community who has been designated by their chief shepherd as a lay minister of Communion.

FOLLOWING THE revised Roman ritual for "Holy Communion outside Mass," they read the Sunday Scripture passages, share a few words about the day's texts, follow the ritual prayer and receive Communion from the hands of the lay minister. Every few weeks a priest comes to the group, offers Mass and consecrates a sufficient supply of hosts for the Sundays to follow.

Persons in the diocesan family of Great Falls are miles apart physically, but close together spiritually, linked by faith, love and telephone.

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'...linked by faith, love and telephone.'

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the active list

The Criterion welcomes announcements of parish activities. Please keep them brief listing event, sponsor, date, time and location. No pictures, please. No announcements will be taken by phone. All announcements must be in our office by 10 a.m. Monday morning the week of publication. For more publicity details, please call our office and request a free copy of our Publicity Guide.

own drinks and a covered dish. The charge for the day is \$1 for adults.

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

Our Lady of Everyday Circle, Daughters of Isabella, will meet at St. Elizabeth Home for the monthly meeting at 7:30 p.m. Hostesses are Irene Robinson and Theresa Walters.

Indianapolis Youth Deaneities CYO Council will meet at the CYO Office, 580 Stevens St., Indianapolis, at 7:30 p.m. All parish officers and representatives are asked to attend. Agenda items include all completed summer activities and the Talent Contest and fall programs.

The annual parish picnic at St. Mary's, Navilleton, will begin at 10:30 a.m. Ham and chicken dinners will be served. The public is invited.

The Indianapolis Ballet Theater dances on the outdoor concert terrace at the Indianapolis Museum of Art, weather permitting. For complete information call 317-259-7068.

The second annual alumni picnic of the Single Christian Adults will be held at Garfield Park, Indianapolis. The group will meet at the picnic tables behind the amphitheater. Bring your

The Single Christian Adults will meet at the Sweden House Smorgasbord, 5515 W. 38th St., Indianapolis, at 6 p.m. Installation of officers and club awards will be made at this time.

July 14

July 15

2 column/ 9 point

Three articles written by Mrs. Mary Alice Zarrella, a parishioner at St. Paul parish in Tell City and a member of the Education Planning Commission of the archdiocese, have been included in a new paperback entitled "The Religion Teacher's Handbook," published by HI-Time Publishers. The articles deal with Christian service and its role in religious education, the role of questioning and how to achieve classroom discipline. The handbook is designed as a reference tool for religion teachers.

The St. Vincent Hospital and Health Care Center Advisory Board of Indianapolis elected officers at its recent meeting. Re-elected to serve second terms are Emerson B. Houck, president; William A. Brennan, vice president; and John C. O'Connor, secretary. The board voted to create a second position of vice president. Louis E. Randle, Jr., was elected to this office. . . . The annual novena to Our Lady of Mt. Carmel is being held at the Carmelite Monastery, 63 Allendale Place, Terre Haute, through Monday, July 16. Father Lawrence Moran presents the homilies at the 7:30 p.m. services. . . . The 1972 graduating class of the Latin School of Indianapolis will have a reunion at Wycombe Green Apartments Club House, 6734 Greenshire Dr., Indianapolis, on Saturday, July 21, beginning at 2 p.m. Refreshments and munchies will be provided. Donations will be accepted to cover expenses. For more information contact Dave Falkner, 317-463-1176, or Kevin McCurdy, 317-842-3073. Spouses and guests are welcome. . . . Benedictine Sisters Amata Alvey and Tharsilla Moeller of the Convent of the Immaculate Conception, Ferdinand, marked their diamond jubilee of religious profession at a celebration at the convent on Wednesday, July 11. Right Rev. Gabriel Verkamp, Father Cornelius Waldo and Father Conrad Louis, Benedictines, will celebrate the liturgy in the convent chapel. Both sisters have served in the Indianapolis archdiocese as well as the Evansville diocese.



Mrs. Zarrella

July 18

A concert of Irish music will be held in the Lilly Theatre at the Children's Museum, 30th and Meridian, Indianapolis, at 8 p.m. The program is sponsored by the Irish Performing Arts Society. Adult tickets are \$3; under 12, \$1.50. For information call 297-2153 days or 293-1982, evenings.

Marian schedule

Marian College has scheduled eight courses for the fall semester at Fort Benjamin Harrison which begins on Monday, August 20, 1979.

The following courses are tentatively scheduled: **Lunch Hour—Principles of Accounting I; and Social Psychology; Evening Classes—Intermediate Accounting I; Principles of Marketing; Principles of Accounting I; Cost Accounting; Peace, War and Revolution; and Persuasion.**

Registration will be held in the Education Center, Bldg #400, Room 206 daily from 7:30 a.m. to 4:00 p.m. For further information contact the Education Center, 542-3658.

St. Christopher festival news

Carnival ride tickets for St. Christopher's annual parish festival are now on sale for the festival to be held July 26, 27 and 28. The festival will be held on the parish grounds, W. 16th St. and Lynhurst in Speedway.

Tickets will be sold Monday through Friday from 9 a.m. to 3 p.m. until Wednesday, July 25. They may be purchased at the back door of the rectory or at Rosner Pharmacy, 16th and Main St., Speedway.

Advance sale prices are 10 tickets for \$3. All rides on the grounds will be 60 cents.

July 18, 19

Two meetings of Separated, Divorced and Remarried Catholics are scheduled for 7:30 p.m. this week. The July 18 meeting is for the southside group at our Lady of Grace Center, Beech Grove. The westside meeting will be at St. Gabriel parish, 6000 W. 34th St., Indianapolis.

July 18, 20, 22

The Smithsonian Chamber Players will present three concerts as a part of the Festival Music Society's 1979 season at the Indianapolis Museum of Art. For complete concert or ticket information contact the Society, 1111 Questover Circle, Indianapolis.

July 20-22

A Marriage Encounter Weekend will be held at Alverno Center, Indianapolis. For details call Alverno at 317-257-7338.

July 21

Archdiocesan Social Ministries will conduct a Simeon training program session for people interested in working with the elderly. The session will be from 10 a.m. to 3 p.m. at 915 N. Holmes St., Indianapolis.

The Pilgrim Virgin statue of Our Lady of Fatima, which was donated to the United States by the Bishop of Fatima and blessed by the pope, will be at St.

The monthly cemetery Mass will be celebrated at the chapel in St. Joseph Cemetery, Indianapolis, Wednesday, July 18, at 2 p.m. Father Athanasius Ballard, Benedictine, will be the celebrant.

Lawrence Church, Indianapolis. A talk rosary and Benediction will immediately follow the 7 p.m. Mass which will fulfill the Sunday obligation.

July 22

The Office of Worship will sponsor a concert of sacred music at SS. Peter and Paul Cathedral, Indianapolis, at 4 p.m. The women of Ranae Musicae, Bloomington-based choral society, will perform under the direction of David Schildkret. The public is invited. There is no admission charge.

socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m. Rosalia High School, 6:30 p.m.; Simon, 6:45 p.m.; St. Bernadette school auditorium, 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, 6:30 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 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.

Annual Chicken Dinner Sunday, July 15

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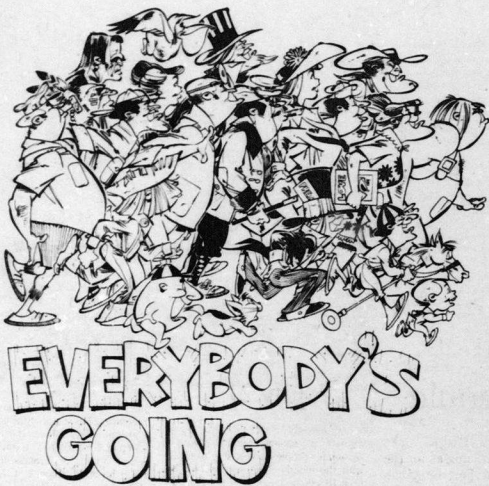
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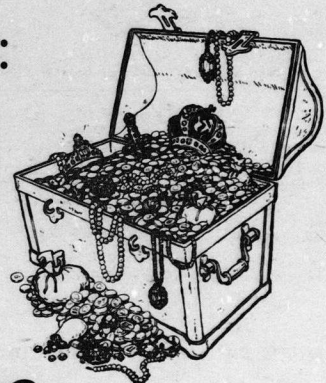
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CYO tennis tourney

Teenagers from throughout the Archdiocese will convene on three sites this weekend to begin the 1979 CYO Tennis Tournament.

The tournament is divided into two categories: the Open and the Novice. According to CYO Executive Director, William F. Kuntz, "the Novice is open to anyone with an interest in tennis. The competition is usually very good, because the participants have not had any real formal tennis training."

Saturday, July 14, participants in the Boys and Girls Open Divisions will play at Perry Meridian High School,

Indianapolis. The Boys' Novice will play at Southport and the Girls' Novice plays at Butler University. Sunday, July 15, all Open play will be at Southport High School and all Novice play will be at Butler.

Sister Clea Benken dies

FERDINAND, Ind.—The funeral liturgy for Sister Clea Benken, Benedictine sister of the Convent of the Immaculate Conception here, was held Tuesday, July 3. Sister Clea, 89, died on July 1.

1979 CYO JUNIOR SUB-NOVICE SWIMMEET WINNERS
Boys' 13-14 25 yd. backstroke—(1)—Jim Marchino, St. Luke (21.7 sec.); (2)—Pat Yaggi, Immaculate Heart (25.5 sec.); (3)—Andy Kane, Immaculate Heart (29.0 sec.)
Girls' 13-14 25 yd. backstroke—(1)—Patty Dugan, Little Flower (18.1 sec.); and Jenny Ahlrichs, Immaculate Heart (18.1 sec.); (2)—Dawnan, St. Luke (18.7 sec.)

Boys' 15 and Over 25 yd. backstroke—(1)—Kelly Hayes, St. Catherine (18.1 sec.); (2)—Matt Kane, Immaculate Heart (19.5 sec.); (3)—Claris Webb, St. Joan of Arc (20.7 sec.)
Girls' 15 and Over 25 yd. backstroke—(1)—Maggie Mullin, Nativity (20.2 sec.); (2)—Carla Courter, Immaculate Heart (21.1 sec.); (3)—Jenny Berry, St. Catherine (21.5 sec.)
Boys' 13-14 25 yd. freestyle—(1)—Jim Marchino, St. Luke (17.5 sec.); (2)—Joe Warner, St. Luke (22.9 sec.)
Girls' 13-14 25 yd. freestyle—(1)—Kelly Foy, St. Luke (15.2 sec.); and Nancy McMurray, St. Luke (15.2 sec.); (2)—Karen Hale, Immaculate Heart (15.7 sec.)

Boys' 15 or Over 25 yd. freestyle—(1)—Kevin O'Brien, St. Luke (13.7 sec.); and Brad Quiesser, St. Luke (13.7 sec.); (2)—Dave Schisla, St. Andrew (14.5 sec.)
Girls' 15 or Over 25 yd. freestyle—(1)—Ann Fry, St. Luke (15.2 sec.); (2)—Mary Diehl, St. Catherine (15.8 sec.); (3)—Nancy Yeaton, St. Joan of Arc (16.9 sec.)
Boys' 13-14 25 yd. breaststroke—(1)—Allen Miller, Immaculate Heart (18.5 sec.); (2)—Pat Yaggi, Immaculate Heart (22.8 sec.)
Girls' 13-14 25 yd. breaststroke—(1)—Nancy McMurray, St. Luke (19.6 sec.); (2)—Jennifer Ahlrichs, Immaculate Heart (19.9 sec.); (3)—Mary Fran Yeaton, St. Joan of Arc (22.0 sec.)
Boys' 15 or Over 25 yd. breaststroke—(1)—Dave Schisla, St. Andrew (18.5 sec.); (2)—Charlie Sahm, St. Catherine (20.2 sec.); and Pete Swartz, Holy Name (20.2 sec.)

Girls' 15 or Over 25 yd. breaststroke—(1)—Eileen O'Brien, St. Luke (20.8 sec.); (2)—Mary Diehl, St. Catherine (21.5 sec.); (3)—Mary Schultz, St. Lawrence (22.4 sec.)
Boys' 13-14 25 yd. butterfly—(1)—Allen Miller, Immaculate Heart (21.0 sec.)
Girls' 13-14 25 yd. butterfly—(1)—Rosie O'Brien, St. Luke (18.1 sec.); (2)—Annie Christ, Immaculate Heart (18.6 sec.); (3)—Mary Jean O'Gara, Little Flower (21.1 sec.)

Boys' 15 or Over 25 yd. butterfly—(1)—Kevin O'Brien, St. Luke (16.1 sec.); (2)—Kelly Hayes, St. Catherine (16.3 sec.); (3)—Chris Webb, St. Joan of Arc (18.0 sec.)
Girls' 15 or Over 25 yd. butterfly—(1)—Eileen O'Brien, St. Luke (17.6 sec.); (2)—Carla Courter, Immaculate Heart (17.9 sec.); (3)—Jenny Berry, St. Catherine (22.0 sec.)

Boys' 13-14 100 yd. freestyle relay (no competition)
Girls' 13-14 100 yd. freestyle relay—(1)—Immaculate Heart (1:02.9 sec.); (2)—St. Luke (1:03.4 sec.); (3)—Nativity (1:18.7 sec.)

Boys' 15 or Over 100 yd. freestyle relay—(1)—St. Catherine (1:04.1 sec.); (2)—St. Luke (1:06.5 sec.); (3)—St. Joan of Arc (1:06.8 sec.)

Girls' 15 or Over 100 yd. freestyle relay—(1)—St. Lawrence (1:13.1 sec.); (2)—St. Joan of Arc (1:13.6 sec.)

OVER-ALL TEAM—(1)—St. Luke (109 pts.); (2)—Immaculate Heart (99 pts.); (3)—St. Catherine (46 pts.)

BOYS' OVER-ALL TEAM—(1)—St. Luke (44 pts.); (2)—Immaculate Heart (43 pts.); (3)—St. Catherine (27 pts.)

GIRLS' OVER-ALL TEAM—(1)—St. Luke (65 pts.); (2)—Immaculate Heart (46 pts.); (3)—St. Catherine (22 pts.)



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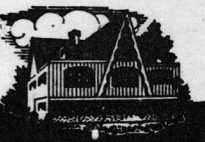
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television
highlights

'Animal Crackers' zany 'Marxist' comedy

Verbal anarchy and visual absurdity reign supreme in the 1930 Marx Brothers' comedy, "Animal Crackers," being broadcast on television for the first time Saturday, July 21, at 8-10 p.m. on CBS.

This is the movie in which Groucho plays Capt. Geoffrey T. ("for Edgar") Spaulding, the inveterate African explorer, invited to a party given by Mrs. Rittenhouse (Margaret Dumont) to unveil a valuable painting.

Stolen, the painting is replaced by not one but two bogus ones. The plot, of course, has no other purpose than to provide the excuse for bringing the zany Marxes and their screwball confederates together.

This Marx Brothers' movie

has never been shown on television until now because of copyright entanglements. Its puns and malapropisms, however, have been repeated so often that by now they must be in the public domain.

High society is the main target of "Animal Crackers" snobbery and phony respectability are flattened by the onslaught of Marxist japes at convention. No institution is safe from potshots, including "the theath" (O'Neill's "Strange Interlude") and the Depression (a seven-cent nickel).

Chico and Harpo are musicians who get paid more for not playing than for playing, still more for rehearsing, and for not rehearsing, "you couldn't afford it." Such is the

logic/lunacy of Marxism.

The fourth Marx brother, Zeppo, has the best role of his brief acting career as Jamisou, Groucho's private secretary. His funniest bit consists of playing straight-man to Groucho's dictation of a letter

which ends up being just a stamp sent air-mail.

Homage must be paid to Margaret Dumont, the perennial butt of the Marx Brothers' verbal, and, at times, physical assaults. There was considerable grandeur about

the way the stately Ms. Dumont persevered by misunderstanding all that was perpetrated upon her person.

As with the other great clowns of the screen, there is a certain amount of coarseness and vulgarity in the Marx Brothers' films that some viewers find impossible to accept. Others find that this is where their humor cuts closest to reality.

For whatever reason, people still respond to their zany comedy and totally wild antics. They may not appeal to everyone's tastes, but they created a tradition of film comedy that is still very much alive today.

tv films

Rancho Deluxe, (1975) (CBS, Saturday, July 14): Nicolas Perry's brave but hopeless effort to make film sense of oddball novelist Thomas McGuane's broad satire about two dissatisfied men, an Indian (Sam Waterston) and a rich scion (Jeff Bridges), who take up rustling

in modern Montana. The theatrical version was Crated for sexuality. *Not recommended.*

The Gambler (1974) (ABC, Sunday, July 15): James Caan is somewhat miscast as a Jewish professor with a deadly compulsion for gambling in this artful, grim and sometimes pretentious film directed by Karel Reisz. A terrifying movie in its way, with powerful impact as both tragedy and morality play. *Recommended for adults in a serious frame of mind.*

Don't Look Now (1974) (CBS, Tuesday, July 14): Nicolas Roeg's stylish gothic thriller, based on a Daphne DuMaurier story, about a couple (Julie Christie, Donald Sutherland) who may be receiving warnings of impending disaster from the spirit of their dead child. Very scary, with eerie photography of Venice in the winter, but much too subtle for "Exorcist" fans. *Recommended for adults with a taste for the bizarre.*

Little Big Man (1970) (NBC, Wednesday, July 18): Arthur Penn's disappointing film of Thomas Berger's brilliant comic novel about a genial frontiersman whose exaggerated memoirs have him repeatedly crisscrossing between White and Indian cultures and undergoing nearly every adventure possible in the Old West. The film broadens the story into routine farce and trivializes the entire period. With Dustin Hoffman, Faye Dunaway, and Chief Dan George, in his Oscar-nominated performance as Old Lodgekins. *Occasionally raunchy, misanthropic black comedy, mainly for adults.*

tv programs
of note

Thursday, July 19, 8:30-9:30 (ABC) "Infinite Horizons: Space After Apollo." Based on current thoughts and projections of scientists, academics and futurologists, this "ABC News Closeup" examines the likely benefits and possible hazards of man's efforts to conquer space.

Friday, July 20, 10-11 p.m. (NBC) "Special Report." Newsman John Chancellor and Roy Neal and former astronaut Alan Shepard are among the participants in this special commemorating the 10th anniversary of man's first walk on the moon.

flow of history through acting on their dreams.

THE REAL question may be: What do we mean by a fool? The song points to a person who lives in fantasyland and is unwilling to even consider reality. But some "fools" acknowledge the way things are, yet set out to change current conditions. While this is hardly the lifestyle for those looking first for security, it does bring new perspectives about how we can shape the world around us.

The secrets for such "creative foolishness" are courage and imagination. When we are filled with these qualities, we can use our human potentials to see alternatives for problems, and then act to solve them.

Yet society prefers the security of the status quo or the safety of compromise. Consequently, only those brave enough to use their gifts of insight and imagination can present new alternatives for our action.

IN MANY ways, a Christian in today's society is a fool. Gospel values make our society uncomfortable and are often rejected.

Yet if we are to be fools in preaching and living the Gospel, we must avoid the type of foolishness described in the song. We must be willing to face everyday real problems. Our goal is to open the world, even with all its real problems, to the transforming love of God. What we fools believe comes not from the wisdom of men, nor from the foolish fantasy of those who refuse to face life as it is.

Our foolishness is born of the mystery of God. Our belief and our hope is to let his mystery live in us, and in time, to change the world.

today's music
The Doobie Brothers
examine one kind of foolishness

by Charlie Martin

The Doobie Brothers, known to their fans as the "Doobies," have remained at the top of rock music charts throughout the 1970s. Their concerts are sellouts, offering a kaleidoscope of Doobie sound and lighting effects. Their most recent album, "Minute By Minute," shows some evolution in their sound approach, yet still ranks in the Top Ten best selling albums.

"What a Fool Believes" is the lead single off their current album. The song speaks about a person who refuses to believe that a relationship has ended. Though time has passed and brought no depth to the relationship, the "fool" clings to unfounded hopes that the other will eventually want to renew the relationship. The song emphasizes the folly of such fantasy but also recognizes, "what a fool believes he sees," and "no wise man has the power to reason away."

This song offers several ideas for reflection. Undoubtedly our lives must be based in reality if they are to be happy. Otherwise we face the gnawing insecurity of never knowing where we stand or what the importance of our relationship is.

Assumptions or unspoken expectations within a relationship create the type of problems within a relationship that not only undermine the relationship's basis in reality, but can lead to a painful separation.

Yet the power of a dream can alter and shape reality. It may seem foolish to think we can develop a relationship with a certain other, but the dream

itself may provide the energy needed to help the relationship begin. History is full of "fools" who not only established relationships, but changed the



WHAT A FOOL BELIEVES

He came from somewhere back in her long ago/The sentimental fool don't see/Tryin' hard to recreate/What had yet to be created once in his life/She musters a smile/For his nostalgic tale/Never coming near what he wanted to say/Only to realize/It never really was./She had a place in his life/He never had her think twice/As he rises to her apology/Anybody else would surely know/He's watching her go./But what a fool believes he sees/No wise man has the power to reason away/What seems to be/Is always better than nothing/And nothing at all/Keeps sending him somewhere back in her long ago/Where he can still believe there's a place in her life/Some day, somewhere she will return/She had a place in his life/He never had her think twice/As he rises to her apology/Anybody else would surely know/He's watching her go./But what a fool believes he sees/No wise man has the power to reason away/What seems to be/Is always better than nothing/There's nothing at all/But what a fool believes he sees/No wise man has the power to reason away/what seems to be

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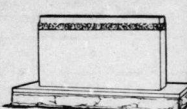
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religious
broadcasting

RADIO: "Guideline" (NBC) presents a new series of programs on the needs of handicapped people. The guest will be Franciscan Brother Joseph Moloney, executive director of the National Apostolate with Mentally Retarded Persons and associate director of the Catholic Charities Office for the Handicapped in the Diocese of Brooklyn, N.Y. Brother Moloney, who also serves on the bishops' Advisory Committee for Ministry with Handicapped Persons, is an acknowledged leader in the field of working with and for handicapped persons. (Please check local listings for exact time in your area.)

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

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media notebook

Children's television programming under fire

Children's television has never been under quite as much pressure as it is at present.

Two regulatory agencies—the Federal Trade Commission (FTC) and the Federal Communications Commission (FCC)—have been holding hearings for the past year on how well the networks have been serving the interests of their young viewers.

Adding insult to injury, the FTC has been zeroing in on the question of whether advertising is good for kids and asking at what age they become sophisticated enough to weigh the claims made by Madison Avenue's highly paid high-pressure artists.

It is an understatement to say that the question strikes terror in the commercial heart of the industry. If advertising should be ruled harmful for kids, it would become more difficult to defend it as a benign instrument of information for adults.

This is the reason why ABC's unilateral action in reducing the number of commercials on kids' shows was rejected out of hand by its two network rivals. Broadcasters believe advertising is the American way and if it is banned for one group, it could be eliminated entirely.

Given the fact that two powerful federal agencies are investigating children's programming, one might expect that the networks would be working overtime to satisfy their critics. The presumption is correct but the expectation that this will lead to better children's programming is open to question.

Make no mistake, the networks are seriously interested in proving that their children's shows are good for youngsters or, at least, that they are not harmful.

ABC has shown some initiative in this regard, for instance, by spending \$100,000 to fund five research projects relating to television's impact on society. Summaries of the five projects have been issued in a pamphlet titled "Television and Children."

IT MAKES interesting, if inconclusive, reading, but part of one study—that conducted by Philip J. Mohr of Wichita

State University—confirms one's worst suspicions about the general lack of parental control over children's viewing.

Mohr's results, based on a sampling of some 5,000 children and their parents in the Wichita, Kan., area, found that "92 percent of the parents provided no guidance for their children's Saturday morning viewing."

Parents exert relatively little control, according to the study, which stated: "What controls were provided dealt more with the amount of viewing than with guidance on specific programs. Parents seem more concerned with when children view than with what children view."

Perhaps the good people of Wichita have been misinterpreted by the study, but one tends to doubt it. There seems little question that most parents around the country have little interaction with their children about what they are watching, especially Saturday morning.

AT A recent press conference, Squire Rushnell, the head of ABC Children's and Early Morning Programming, wanted parents to see for themselves how kids' shows have changed. "There's still excitement, but no one gets hurt," he said.

What is interesting is that Rushnell did not talk about the new fall kids' shows, such as

"Plasticman," "Spiderwoman" and "Scooby and Scrappy Doo."

What he did highlight was the quality fare that ABC serves youngsters in between these shows. "Schoolhouse Rock," which he called "the most watched educational program on TV," will be adding three new science units to the 34 that have already been produced.

HE ALSO announced that ABC will schedule at least 30 seconds of nutrition, health, and safety or consumer information spots per half-hour of children's programming.

The "ABC Afterschool Specials" will become a regular Saturday feature 52 weeks of the year.

In the five years that Rushnell has been head of children's programming, ABC has demonstrated its leadership in bringing quality entertainment to kids via commercial television. He has every right to be proud of his record in furthering the cause of better children's programming. The awards given these shows are many and distinguished.

Unfortunately, this is not the whole story. The bulk of children's programming is found on Saturday morning and these dismal series are no prizewinners. There is little difference between ABC and the other networks in the kinds of dumb, banal and unimaginative series offered at these hours.

The publicity mills at the networks are grinding out a lot of copy about how their shows are getting kids to learn while being entertained. It makes good reading, but it should not obscure the fact that the majority of network kids' shows are neither good entertainment nor worthwhile learning experiences.

Nor should it deter the FCC, the FCC, parents and the public from continuing to apply the heat where it is most needed—the Saturday morning line-up that is the high-profit, low-cost staple of the broadcast industry.

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

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viewing with arnold

H.G. Wells time travels in delightful sci-fi movie satire

by James W. Arnold

Several movies this year have had provocative basic ideas—I wanted to see "Hardcore" and "Old Boyfriends" as soon as I heard one-sentence summaries of their plots—but somehow the creative juices evaporated in pedestrian, pointless and schlocky scenarios. The filmmakers took off in dazzling fictional vehicles and found that they had no place interesting to go.

This is definitely not the case with "Time After Time," writer-director Nicholas Meyer's fanciful thriller based on the inventive premise of a good guy-bad guy chase through the dimension of time.

The gimmick is H.G. Wells' famous early sci-fi concept of the time machine, which allows a fictional Wells (played with endearing British Victorian charm by Malcolm McDowell) to pursue the demented killer Jack the Ripper (David Warner) from 1893 London to 1979 San Francisco.

Meyer has left practically no entertaining possibility out of his sub-two hour film—ranging from Wells trying to order a meal at McDonald's to his falling in love with a contemporary liberated woman to an intriguing analysis of the concept of human moral progress. The film is an almost complete delight, and that is said with some surprise.

Meyer's earlier fantasy novel and movie script, "The Seven Percent Solution," wherein Sherlock Holmes teamed up with Sigmund Freud, definitely belonged with those in which one or two good ideas were left to die of loneliness and atrophy. Meyer now has a strong claim on mastery of that relatively new genre which mixes historical and fictional characters, or sends actual personages off on make-believe adventures.

The Ripper is real enough, but with a special appeal for movie-makers because his identity was never discovered and because of the horrifying, bloody, sexual nature of his crimes. Here, Warner is identified simply as a chess-playing surgeon friend, who escapes in Wells' fabulous

machine as the police close in. A few minutes later, Wells feels obliged to follow, to protect those he perceives as the innocent inhabitants of the perfect future world: "I've turned that bloody maniac loose on Utopia!"



THE FILM has a wry sense of humor, built both on Wells' optimistic view of the future vs. California reality and on the psychological jet lag of even an open-minded 19th century time traveller coping with late 20th century customs and gadgets. But otherwise it's played straight, even to the point of getting brutally scary when it becomes clear that the Ripper continues his gory murders of women and Wells can't get help without sounding like a lunatic.

The machine itself, a \$70,000 two-seater that looks like a cross between a Datsun and a toy submarine, is the only campy touch.

But the time-trip is slickly handled with glowing camera pyrotechnics and a soundtrack suggesting all the major pop events of the century, from Verdun to the Beatles and Watergate, as Wells rattles toward an ironic landing in the H.G. Wells exhibit at the California Academy of Sciences.

(A MORE faithful adaptation of Wells' 1895 "Time Machine" novel was made in 1960 by George Pal, with Oscar-winning special effects. After several 20th century local stops, Rod Taylor as Wells joined Yvette Mimieux some 800,000 years in the future).

For Catholics, Wells makes an unlikely hero, especially for those familiar with G.K. Chesterton's putdowns of the writer who was among the first anti-Victorian rebels. As the movie clearly confesses, Wells was an early feminist, socialist, atheist, and supporter of rationalism, divorce and free love. To many moderns, of



COMEDY CLASSIC—Captain Spaulding (Groucho Marx) telling how he bagged six tigers in Africa, gets carried away with his own rhetoric and makes a point with the nearest object at hand in the 1930 comedy, "Animal Crackers." The classic Marx Brothers comedy will be televised for the first time July 21 on CBS. (NC photo)

course, those "ahead of his time" positions make him even more sympathetic.

In any case, Meyer and McDowell make him likeable, and even gently spoof his cocksure beliefs and attitudes.

THIS IS especially true of Wells' optimism about the perfection of the future and the evolution of social harmony. As the Ripper says, "The world has gone back, not forward. I'm home ... I belong here, completely and utterly ... Ninety years ago, I was a freak,

now I'm behind." To prove his point, he flicks on the TV, and we see images of terrorism, war, heavy rock music, football and cartoon violence. Wells also has eye-opening visits to the cinema (where he cowers during "Exorcist IV") and S.F. Emergency hospital.

Eventually, Wells and his girlfriend (Mary Steenburgen, a marvelous character who combines softspoken shyness with determined self-assertion) must decide which era to live in, and they opt for the past. He has learned that "until we

master ourselves, we have no use for travel in time," and that only love makes life bearable in any era.

"Time After Time" wonderfully uses the streets, buildings, discos and natural locales of the Bay Area, and is that rare film that manages to combine social humor, action and suspense, and philosophical speculation. It's recommended on all points except its sex-connected violence, which makes it questionable for younger children.

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film ratings

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

A-1. morally unobjectionable for general patronage.

A-2. morally unobjectionable for adults and adolescents.

A-3. morally unobjectionable for adults.

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

B. morally objectionable in part for all; C. constricted.)

Alien

A-3

The Apple Dumpling

A-1

Gang Rides Again

A-1

Bloodline

C

(The film contains an abundance of sexual exploitation.)

C.H.O.M.P.S.

A-2

Escape from Alcatraz

A-3

The Frisco Kid

A-3

Goldengirl

B

(A number of crude sexual references make the film objectionable.)

The In-Laws

A-2

The Main Event

A-3

Moonraker

A-3

Nightwing

A-3

Prophecy

A-3

Rocky II

A-3

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