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Church may oversee Nicaragua transistion

SAN JOSE, Costa Rica—Nicaraguan rebel leaders called upon Catholic Church authorities in Nicaragua and the Organization of American States (OAS) to oversee the transition from the ousted government of President Anastasio Somoza to a new government.

Rebels offered this as assurance that they do not intend to take reprisals against Somoza's followers.

GEN. SOMOZA RESIGNED July 17 after 42 years of dictatorship by his family. Members of Congress elected Francisco Urcuyo, president of the lower house, to succeed him.

Sergio Ramirez Mercado, leader of the 18-member rebel government of reconstruction headquartered in San Jose, said his group wants to end the worry of the people who fear reprisals. The government has announced plans to move to Managua, Nicaragua's capital.

Meanwhile, Archbishop Miguel Obando Bravo of Managua, a key defender of human rights, was reported in Caracas, Venezuela, to participate in talks being held by the Andean Pact nations—Bolivia, Colombia, Ecuador, Peru and Venezuela—on ways to help in the reconstruction of Nicaragua.

Ramirez spoke as the Sandinista Liberation Front and supporting guerrillas gained control of all the roads leading into Managua after taking over 26 cities since the end of May. Somoza, also commander of the National Guard, had promised to resign if his followers were given some guarantees of their future safety.

His resignation avoids a bloody battle for the capital of Nicaragua, which already was heavily damaged by National Guard planes and tanks fighting rebel strongholds in June.

CHURCH LEADERS repeatedly asked for an end to indiscriminate destruction of civilian areas.

Ramirez said that once his government is in power, it will open centers where Somoza's followers can take asylum.

"These safe places are going to function under the authority of the Catholic Church," he added.

"We are calling on the bishops to cooperate with us in establishing these places in which all the members of the (pro-Somoza) Liberal Party and all the members of the National Guard can go before leaving the country," he said.

Somoza was reported to have fired over 100 veteran National Guard officers July 15, prompting observers to say that this was a move to facilitate their exit and escape arrest by Sandinista guerrillas on charges of "crimes against the people."

Several high ranking members of his government left the country with their families. The 12,000 members of the National

Guard, a combination police and military force, provided the main support for the Somoza family's four decades of rule.

IN THE RECENT past church authorities condemned government abuses against human rights and referred to the arrest and execution without trial of young civilians suspected of aiding the rebels. Church leaders also condemned reprisals against Somoza followers by some of the guerrilla factions.

Maryknoll Father Miguel D'Escoto, who acts as foreign minister of the rebel government, said a letter was sent to the OAS inviting its council to monitor the rebels' pledge to respect the civil rights of the Somoza followers, including the right to leave the country. He also spoke of establishing asylum centers under church supervision.

Church personnel along with Red Cross workers are at the forefront of relief aid for more than 200,000 persons displaced by the civil war.

Rebel representatives said a number of Latin American nations have pledged massive support for the reconstruction of the country. They also referred to special U.S. envoy, William G. Bowler, who tried to broaden the representation of the government with what he called "moderates." He was reported abandoning this request after the rebels opposed the inclusion of any Somoza followers, but gave assurances for their safety.

According to Ramirez, Bowler discussed "only superficially" U.S. involvement in reconstruction efforts, but promised some form of recognition.

THE GOVERNMENT of reconstruction, appointed by the Sandinistas and other opposition groups a few weeks ago, has 18 members and only one is a Sandinista representative. The rest are businessmen, managers, lawyers, technicians and farmers.

Meanwhile, in Washington, Patricia Derian, U.S. assistant secretary of state for human rights and humanitarian affairs, said "I am very reassured by the statements of the rebel government in Nicaragua that they will abide by the rule of law and due process."

"This is unlike recent cases we saw in other countries. The Nicaraguans are setting an absolute landmark, giving new stimulus to justice in the world," she said in an interview with NC News Service hours after the resignation of Somoza.

Ms. Derian said she wished Nicaragua success in the efforts to establish a democratic government with greater participation of the people.

"I am confident that aid will be coming from the United States and other countries to strengthen the new democracy, in its many and complex aspects. It is very important that the leaders have the resources the country needs at this hour of national reconstruction," she said.



TERROR IN NICARAGUA—The civil war in Nicaragua has affected more than just the soldiers of the National Guard and the Sandinista guerrillas. Here a civilian is pictured being threatened by a National Guard soldier. (NC photo)

looking inside this week

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need for training cited

Nuns receive high marks for parish ministry work

by Peter Feuerherd

(This is the second of two parts considering the role of sisters in parish work.)

"I am inclined to think that we are much more conscious of the life of the parish," explained Oldenburg Franciscan Sister Mary Carol Schroeder, one of the leaders of that community, discussing the reasons why nuns are beginning to get more involved in pastoral ministry.

The nun asserted that preparation is essential if sisters are going to move from the field of teaching into pastoral ministry. "We need the time to prepare the sisters," the Franciscan stated.

Sister Schroeder, although not experienced in parish ministry herself, said that the experience of her religious community in this field has been positive.

"On the whole the sisters that serve in that capacity have gotten a good reception," the nun asserted. She explained that it may be a while before the role of what a parish minister is in the church becomes more clear.

"It will take three to five years before the essentials of what a parish minister is becomes clear," said Sister Schroeder. The nun stated that the priests that have worked with sisters

in parish ministry have been receptive to the idea.

"On the whole only those priests ask for assistants that are ready for it," remarked Sister Schroeder. She advanced the idea that some priests are still not ready to work with nuns in a team ministry; the nun asserted that they need "time to adjust."

PROVIDENCE SISTER Ann Margaret O'Hara believes that there is a strong need for nuns to get involved in the work of parish ministry. "One of its greatest values is that it multiplies the presence of the priest," she declared.

The increasing presence of sisters in pastoral ministry is a sign to the Providence Sister that the church is developing a broader perspective on what ministry is. "It is the same way that ministry has been extended to the laity... We are working towards a church model of collaboration," the nun pointed out.

"I would like to see our sisters get into whatever the needs of the church are. All three of the major religious communities in the Archdiocese (Providence Sisters, Benedictines and the Franciscans) are trying to see how they can best serve the archdiocese," the nun said. Sister O'Hara explained that the leadership of those communities meet often to

coordinate their efforts to better serve the archdiocese.

The Providence Sister believes that there are some priests who would not feel comfortable working with a nun in pastoral ministry. She stated, "I think that some priests don't have the same concept of 'team' as some sisters do."

BENEDICTINE SISTER Mildred Wannemuehler is the prioress of that community's convent in Beech Grove. She believes that the purpose of nuns getting involved in pastoral ministry is to "answer the needs of the church today." Two Beech Grove Benedictines, Sisters Mary Philip Seib and Mary Cecile Deken are currently parish assistants at St. Maurice parish in Napoleon.

The small sample of priests working in the archdiocese that were interviewed for this article were overwhelmingly supportive of the concept of nuns working as parish ministers.

Father Francis Buck, pastor of St. John the Apostle in Bloomington, believes that there is a place in ministry for nuns but he believes that there should also be an emphasis on lay involvement in parish ministry. "There is a place for them (nuns in parish ministry). It can be equally filled, however, by dedicated laymen and laywomen," the priest remarked.

Franciscan Father Robert Hoffer, pastor of St. Louis in Batesville, believes that sisters can be especially valuable in ministering to the aged. He stated, "In certain parishes it is really urgent. More and more it's going to be needed."

The limited supply of priests is the best reason for more nuns to get involved in parish ministry, according to Father John Fink, pastor of St. Bernard in Frenchtown.

"Sisters certainly can do the work of the ministry in a parish. There has to be, however, a type of specific preparation," the priest asserted.

Father Fink believes that there are some priests who would feel threatened by having to work with a nun parish associate, but he attributes that to a lack of "a good self-concept and identity."

Father J. Nicholas Dant, associate pastor at Our Lady of the Greenwood in Greenwood, believes that the church will eventually begin to accept women priests. He sees the present role of sisters in pastoral ministry as a preparation for what he sees will eventually become their role as ordained ministers.

"I think it is needed. We need the experience of women in pastoral ministry," the priest explained.

The small sample of *Criterion* readers that were polled did not have a strong reaction about this subject, although most were in favor

of the concept. Some were even unaware whether or not their own parishes used sisters as pastoral associates.

MSGR. JOSEPH BROKHAGE is the director of personnel for the archdiocese and is also administrator of St. Maurice Parish in Napoleon, a parish that is currently being served by two Benedictine Sisters who work as parish associates.

The priest is enthusiastically positive about his own experience in Napoleon. He sees the role of nuns in parish ministry as not only a reaction to the shortage of priests but also a positive step that has greatly aided the church's parish ministry.

"Sometimes a situation that is a disadvantage can be a growth experience for the church. It (nuns in parish ministry) is an advantage, not just a stop-gap measure," Msgr. Brokhage stated.

His own observation of the work of Benedictine Sisters Mary Philip Seib and Mary Cecile Deken enhanced the priest's opinion. He remarked, "Both of these parishes have been greatly enriched by the presence of those two nuns."

The priest emphasized, however, that "This is a very special ministry that requires people who are capable and qualified. It is not for every religious woman."

Msgr. Brokhage's own Napoleon parish has received the two Benedictine Sisters very well. The priest has noticed the upsurge in Mass attendance and in parish participation from performing his weekend duties at the parish.

The nuns that work at St. Maurice minister in their Benedictine habits. The priest commented, "They (the nuns) were better accepted because of the habit... It is an important symbol to them (the parishioners)."

The priest sees a successful future ahead for nuns in parish ministry. "I think this is a better direction to go rather than permanent deacons," the monsignor stated.

Msgr. Brokhage explained that sisters as parish associates could serve better than permanent deacons because sisters would be able to serve in a full time position.

Msgr. Brokhage believes there is a value in having religious women in parishes where there are no schools. He feels that the role of parish associate gives Catholics in non-school parishes a sense of what the role of a religious woman in the church is. He also thinks that pastors have to be better able to utilize the talents of the sisters that work in their parishes.

The priest asserted, "I feel that in some instances the priests don't realize the full potential of the sisters."

'New frontier' in divorce ministry

NOTRE DAME, Ind.—A "new frontier" in divorce ministry was sketched out for participants at the eighth annual North American Conference of Separated and Divorced Catholics (NACSDA) the weekend of July 12-15 at the University of Notre Dame.

Paulist Father James J. Young, NACSDC chaplain and organizer, challenged divorced Catholics to search for meaning of "single

autonomous adult living" which he said is located squarely within authentic Christian tradition.

Stressing that he sensed a single, often celibate lifestyle is emerging from the divorced Christian community, he warned the 450 participants this is "a radical posture in the world today because this is not the way the world lives." Father Young said that the experience of celibacy is not "anti-sex but the path to deeper, more expansive intimacy."

THE LORD'S challenge to us is to be alone and together," and this will only happen when we develop an appreciation of prayer and friendship, he added.

The conference was aimed at a clear acceptance of divorced Catholics back into the mainstream of church life.

Statistics released at the conference showed that the Catholic divorce rate is running close to the national level—one in every three marriages.

According to the census bureau, 40 percent of those marrying in 1979 will later divorce. In 1978, 25,000 annulments were granted by the Catholic Church. Sixty-two percent of divorced Catholics who do not remarry are women. Four-fifths of remarried Catholic men marry women who have never been married, according to an informal survey of pastors.

KEYNOTE SPEAKER, Bishop Albert H. Ottenweller of Steubenville, Ohio, told the audience that their ministry was important because they, like the church, were following Christ through suffering. Bishop Ottenweller, chairman of the bishop's committee on the laity, said he attended the conference to support this "significant group of laity."

Father John T. Finnegan, a Boston archdiocesan marriage tribunal judge, called separated and divorced Catholics "modern precursors," among the first to bring compassion as a style of ministry back into the public sector of the church.

In addition to the major addresses, participants attended workshops divided into three main categories: leadership, early recovery and ongoing growth.

The NACSDC, headquartered in Boston, was founded in 1972 and has approximately 500 support groups throughout the United States and Canada.



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Bishop sees threat to family farm

WASHINGTON—Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, has asked the Senate to reject amendments to the 1902 Reclamation Act which he says pose "a serious threat" to the family farm.

He said the bill, S. 14, written by Sen. Frank Church (D-Idaho), would allow large and corporate farms to continue to receive federal subsidies for water at the expense of small farms.

The 1902 law limits federal subsidies to farms of 160 acres, but it was never enforced and many large farms in the 17 Western states covered by the act now receive subsidized water.

Small farmers sued the Department of Interior and two years ago a federal court ordered the department to enforce the law.

The department issued proposed regulations, but Western landholders criticized them and spurred Congress to consider revising the law itself.

Church's bill would increase the acreage limitation from 160 acres to 1,280 acres with virtually no limits on the amount of subsidized land which could be leased.

Bishop Kelly said in a letter to each senator that Church's bill would "legitimize" the present situation, "cutting off small farmers from the benefits Congress specifically granted to them."

"The United States Catholic Conference stands firmly behind an agricultural system based on small and moderate-sized farms," Bishop Kelly said. "It is my strong opinion that a vote for S. 14 would be a vote against that system."



CURIOS—A curious boy in Belfast gets a close look at a British paratrooper's weapon. (NC photo)

Board approves school closing

COLUMBUS, IND.—At its July 17 meeting here, the Archdiocesan Board of Education elected new officers for the upcoming year. The new president of the Board, replacing the outgoing president, Father Clifford Vogelsang of the Richmond district, is William Bruns of the Indianapolis South district.

The newly elected vice-president is Father Robert Weakley of the Lawrenceburg district. Robert Cook of the Indianapolis South district was elected secretary.

After the election of new officers the Board discussed the closing of St. Ann Parish Elementary School in Terre Haute. After the discussion, the Board upheld the local district's decision to close the school in an 8-3 vote.

The act of closing the school was "a carefully studied one and responsibly made," according to Superintendent Father Gerald Gettelfinger. Closing the school has been done "with regret," the priest wrote in his support of the local parish council's decision to close the Terre Haute school.

Lack of financial resources was the reason for the school closing, according to Father Jeff Godecker, administrator of St. Ann's.

Robert Cook, representative of the Indianapolis South district, asserted that the "Catholic church is losing ground over there (in Terre Haute) as far as the education of children is concerned."

Charles Hauswald, New Albany representative, urged that parishes pool their resources to prevent future school closings. "There has to be something done in the area of cooperation," the representative stated.

Mary McGuire, a representative of the Central Indianapolis district, called on the Board to mandate that St. Ann's, in the light of the elementary school closing, implement a program of "total Catholic education" for all segments of the parish community. The motion passed on a 10-1 vote.

In another action, the Board affirmed the present Office of Catholic Education regulation mandating that archdiocesan schools follow the vacation schedule of local public schools. The purpose of the regulation, according to Director of Schools Steve Noone, is to assist parents who may have children in public and Catholic schools to plan family vacations and supervision of their children.

Catholics hope for a united Ireland

An old Irish struggle continues

by John Maher

BELFAST, Northern Ireland—The conflict in Northern Ireland has plagued British governments for the last 11 years and traumatized the people, both Catholic and Protestant, of the troubled province. No end is yet in sight.

Recent talks in Belfast with church and government officials, with a spokesman for Sinn Fein, a militantly anti-British political party, and with ordinary citizens confirmed that there will be no quick solution to the Northern Irish dilemma.

On the Dublin to Belfast train, Robin Glendenning, a teacher at one of Belfast's elite grammar (college prep) schools and a former organizer for the Alliance Party, a middle-of-the-road group, gave a gloomy assessment of the future.

The recent electoral successes of the Rev. Ian Paisley, head of the Free Presbyterian Church and leader of the Democratic Unionist Party, had made him the spokesman for the Protestant community "and with him there's no compromise," Glendenning said. He predicted that Britain would retain control over Northern Ireland for the duration of the current British Parliament—five years—and then would withdraw its troops and relinquish government of the province. "Then there will be a violent readjustment," Glendenning said, "with war here and a messy repartition resulting in a small, fascist, Protestant state with a larger more militant Republic of Ireland and 50 years more of violence."

GLENDENNING SAID THAT, with regard to his own identity, he considered himself first an Ulsterman, then an Irishman and thirdly a citizen of the United Kingdom. Each of those elements was important to him, he said, adding that his father and uncles had fought in the British forces in World War II.

The non-sectarian Alliance Party, which favors both union with Great Britain and anti-discrimination measures in Northern Ireland, won 72,772 votes in the May 3 British parliamentary elections but did not win a seat at Westminster.

Mr. Paisley's party won three seats with 70,975 votes. Mr. Paisley himself easily won re-election and also handily won a seat later in the European Parliament.

The Official Unionists won five seats with 254,578 votes, but observers in Northern Ireland consider the party badly divided.

The Social Democratic and Labor party (SDLP), which is considered most representative of the Catholic minority in Northern Ireland, won only one seat, despite polling 137,010 votes, nearly twice as many as won by Mr. Paisley's party. That fact is testimony to both the complexity of the proportional representation system of voting and to the continuance of unfairly rigged electoral districts in Northern Ireland.

Observers in Northern Ireland differ in their interpretations of the meaning for the province of the Conservative Party's victory in Great Britain, which gave Prime Minister Margaret Thatcher a 43-seat majority in Parliament.

"The Conservative government has the political muscle to do something," said Canon William Arlow, a Church of Ireland (Anglican) priest who is secretary of the Irish Council of Churches, "but may not have the will."

Canon Arlow said the Provisional Irish Republican Army (IRA), the outlawed guerrilla organization fighting to end British rule in Northern Ireland, will give the Conservative government "a breathing space and then bring fairly substantial pressure to bear."

It remains to be seen, he added, whether the traditional link between the Conservatives and the Unionists will continue. He pointed out that it was former Conservative Prime Minister Edward Heath who discontinued the solidly Protestant Unionist Stormont

government that ran Northern Ireland from 1920 until 1972.

"There is a move in Britain to save money," Canon Arlow noted. "Many would support withdrawal on that ground."

THERE CAN BE no military solution to Northern Ireland's dilemma. Gerry Adams of Belfast, vice president of Provisional Sinn Fein, the political party which supports the Provisional IRA, claimed in a recent speech that the British face military defeat. But it is obvious that the estimated 1,300 members of the IRA cannot drive out 13,000 British soldiers, 5,200 members of the Royal Ulster Constabulary (RUC) and more than 10,000 members of the Ulster Defense Regiment, a kind of provincial national guard.

Nor can the IRA by its regular bombings of hotels and other business establishments realistically hope to damage the British economy. A Christian Brother pointed out that Yorkshire, on the British mainland, has a population about five times larger than Northern Ireland's 1.5 million and much greater economic value, with coal, iron and lead mines, wool and cotton mills and chemical and machinery industries. "If Yorkshire were to disappear off the map, Britain would survive," the Brother said.

On the other hand, a recent top-secret British intelligence report indicated that the British cannot defeat the IRA. The report was written by Maj. Gen. James Glover, recently assigned to Northern Ireland as commander of ground troops. A copy of the report found in a stolen mail sack was given to the IRA, who made it public.

The report said the Provisional IRA would continue to obtain money and improved arms, that its members were increasingly less susceptible to interrogation techniques, and that the violence would continue as long as there is a British military presence in Northern Ireland.

BRITAIN FIRST sent troops to Northern Ireland in 1969 to maintain order and to protect the Catholic minority from Protestant violence. Since then, however, British troops sweeping through Catholic neighborhoods and disrupting Catholic homes in search of arms, and the high number of Catholics imprisoned have changed the Catholic view of the British presence. "They're here to protect their own economic interests," said a Catholic former taxi driver whose home has been torn apart by troops looking for arms.

Working-class and poor Catholics do see the IRA as protectors, although Catholics do not vote heavily for Sinn Fein, the political party supportive of the IRA.

And Catholics of all classes, from taxi drivers to prosperous pub owners to church officials, do ultimately hope for a united Ireland, although most of them do not condone violence as a means of attaining that goal.

Britain has ruled Northern Ireland directly from London, without the intermediary of a provincial government, since 1972, with the exception of five months in 1974 when an executive sharing power between Catholics and Protestants was tried and brought down by a Protestant general strike. Legislation is on the books to ban discrimination against

(See IRISH, page 7)



CONSTANT CONFLICT—Evidence of the conflict in Northern Ireland pervades Belfast. Children in Northern Ireland play around the burned-out hulk of a bus. (NC photo)

living the questions

Parish councils need to ask, 'How do we instill vision?'

by Father Thomas C. Widner

A religious woman who serves in a semi-rural parish within the Archdiocese wrote to me this week thanking us for the series Mr. Feuerherd and I have been contributing on parish councils. She enclosed some material sent to their parish council as it now considers the educational plan set forth by its parish board of education. The material predates any action by the board of education by four months. I'd call that good planning.

The parish council there is being asked to consider the relationship of the educational plan to the total needs of the parish. (If I may digress a moment, I'd like to say that such a reality—the parish now considering the work of a subordinate committee—is truly indicative of the process of shared responsibility so hoped for by Archbishop Bishop.) But the council is not just considering a plan. The council is also asking itself some crucial questions.

"What are we doing now that is good but we could improve?" "What could we do that we are not doing?" "What is our idea of ministry, parish, service, education, family life, parish life?" "What is the influence upon us of our total parish life as we are, i.e., as person, parent, husband, wife, etc." "What do we want our parish to be?" "How much does it cost? In terms of self? In terms of money?" "How will we put some of these answers into practical means for goals and objectives for the total welfare of the parish good?"

The letter to me asked for some comment about the weakness of vision. That is, how do parishes deal with councils and committees and boards, etc., with members who want very little, who dream very little, who are satisfied with the way things are.

This past week I attended a management conference where the only problem discussed at great length which remained unresolved was the conflict between managers and boards over this very thing. The conference leader referred to the "bozos" who sometimes make up boards and committees, who lack the vision to inspire anyone, who



merely take up space and say very little, contribute almost nothing to the good of the organization.

"WHAT ARE SOME OF THE questions council members need to ask themselves and get the people to ask themselves?" This was the question asked by the sister who wrote me. This is asking "how do we instill vision in our people?"

It seems to me that the questions she is already asking (those in the second paragraph) are all the right ones. I'm not sure the questions are as much a problem as the patience that is needed in waiting for the answers.

Sister's method of inspiring a vision in her people is to remind them to "turn to the Gospel and see what Jesus did, where he did it, when he did it, how he did it, who he did it for and why he did it."

In a sense this is called going back to basics. Our lives are truly so complicated and complex that we often forget that perhaps we are not as able to absorb as much as we'd like to think we can. Our American society is based on the concept of "more is better" and we find that we are tending to lose sight of purpose as a result. Even in business many are finding out that "more is not necessarily better" and in fact, may even be bad.

We cannot stress enough the simplicity of the Gospel and the truth that our faith is built on it. Perhaps our parishes need to revive the "mission" as some have. Old structures are not always helpful and certainly the "mission" as it was designed may not do the trick. But the concept—a parish mission, a revival if you will, some means of restoring the faith of the people, might be a good place to start.

THE WEEKDAY GOSPEL RECENTLY addressed the inability of Jesus to preach to the people of his own town. He attributed the difficulty to their lack of faith. Were they too wrapped up in everyday things not to notice him? Did they lack the confidence in themselves to believe in the miracle of his life? Had they had the hope of the future squeezed out of them? In many ways we are not unlike the people of Jesus' hometown. We often lack the faith to believe.

Just as a priest and a Religious need to cement themselves in prayer, so a parish council, a board of education,

whatever, needs to establish its roots in prayer. Prayer identifies not only our purpose but our roots.

Nothing should be taken for granted. A lot of parish councils have gotten into trouble because everyone assumes that each person is on the same level of faith. The only thing to recognize here perhaps is that we are not used to sharing such responsibility and we are discovering our weaknesses more than our strengths. It is still new to us to share decision making power. More than that, however, is the confidence we need to have that out of such weakness comes perfection, as Paul reminds us.

The Dogmatic Constitution on the Church of the Second Vatican Council tells us that "the baptized, by regeneration and anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices and proclaim the perfection of him who has called them out of darkness into his marvelous light. Therefore, all the disciples of Christ, persevering in prayer and praising God, should present themselves as a sacrifice, living, holy and pleasing to God."

I think the key lies in the spirituality of us priests who serve in parishes. I say this because I find many priests saying that there is a great "shyness" on the part of many of the laity. It is a "shyness" which perhaps exists because of our former insistence upon the strict authoritarian structure of priest over people.

THE ROLE PRIESTS FULFILL today is tearing down this structure. The priest as judge and executioner is not a healthy, contemporary one. Moreover, the concept of priest as "liturgical functionary" is likewise not healthy. The priest is not available waiting for people to call him; he should be in the vanguard leading his people to new insights.

Thus, parish priest and parish council need to work together to develop their lives as spiritual men and women. Perhaps each new parish council needs to spend at least one meeting identifying the expectations each member has of his/her role, of his/her faith life. Being a member of a parish council, then, is not just a position of honor. It takes guts. It calls for an individual Catholic to first of all express his pride in being Catholic before his fellow parishioners.

washington
newsletter

by Jim Castelli

WASHINGTON—The National Right-to-Life Committee flexed its political muscle at its recent convention, pointing to right-to-life victories in the 1978 elections and predicting more in 1980.

But others in the Catholic community are concerned about one possible outcome of that muscle-flexing. They believe the abortion issue has become a factor in electing candidates who support a constitutional amendment to ban abortion, but oppose the U.S. bishops' stands on most other social justice issues.

Some anti-abortion groups, like the Right-to-Life Committee, believe abortion is more important than any or all other issues because life itself overrides all other considerations.

Not all right-to-lifers take this position—the U.S. Catholic bishops urge citizens to consider all issues before voting—and even those making criticisms take care to point out that they do not mean to attack the entire right-to-life movement.

Bishop James Rausch of Phoenix, Ariz., former general secretary of the National Conference of Catholic Bishops, discussed these issues in an interview for this column in which he made carefully worded comments he said should be seen in "the total context of the political climate that is developing" in the United States.

"As compelling as is the need for a constitutional amendment on the right to life of the unborn," he said, "I would caution against an approach which appears to suggest that any means is justified in achieving that end. Certainly there are means that, if taken, would appear to be un-Christian and unjust."

Bishop Rausch said the U.S. bishops' conference's "central concern" since its founding has been "the rights of the poor and the disadvantaged."

"GRANTED THAT the most disadvantaged of our time are the unborn and the church has the responsibility for persistent advocacy on their behalf," he said,

"nonetheless we must at least reflect upon what would happen if we were to achieve our objective for the unborn at the expense of the human rights of those who are already born."

Bishop Rausch listed concern about the health care and education needs of poor children and the problems of the elderly, handicapped and mentally retarded and of the poor in Third World countries who depend on the United States in many ways for hope.

"These are among the vital concerns which simply cannot be shelved and must be visibly part of our total effort," he said. "If we elect candidates to public office with little or no concern for these—the least in God's kingdom—what kind of a society would we be responsible for developing?"

Last year, the National Committee for a Human Life Amendment, which is funded by contributions from Catholic bishops who are expected to contribute one cent per Catholic, hailed as victories the 1978 defeat of Senators Dick Clark (D-Iowa), Thomas McIntyre (D-N.H.), Floyd Haskell (D-Colo.) and Wendell Anderson (D-Minn.) in the general election and Rep. Donald Fraser (D-Minn.) in a primary.

HOWEVER, FOR their work for social justice on other issues, those same legislators were praised by groups concerned primarily with social justice.

Msgr. Francis Lally, the U.S. Catholic Conference's secretary for social development and world peace, says it is possible to get a rough approximation of how a legislator's votes would stack up against USCC positions by looking at voting records published by organizations which generally take similar positions—Network, a social justice lobby

made up of nuns and others; Bread for the World, a Christian lobby on hunger issues; and the Leadership Conference on Civil Rights, a coalition which includes the USCC.

How do the lists rate candidates who have been spotlighted by right-to-lifers?

The 1980 right-to-life "hit list" includes Sen. Frank Church (D-Idaho), who had an 82 rating from Network, an 89 rating from Bread for the World and a 92 rating from LCCR, and Sen. John Culver (D-Iowa) with 94, 90 and 100 ratings, respectively.

In 1978, right-to-lifers backed Sen. Jesse Helms (R-N.C.) with 0, 30 and 0 ratings, respectively, and Rep. William Armstrong (R-Colo.) who ran against Haskell with 0, 9 and 0 ratings, respectively.

Critics say that there is a question raised about right-to-life support as exemplified by one candidate. Right-to-lifers did not target Sen. John Tower (R-Tex.) who has a strong pro-abortion voting record (and who won a very close election). Tower had zero ratings from Network, BFW and LCCR.

BISHOP JOHN Cummins of Oakland, Calif.—who did not name names—notes that while he is pleased to see more right-to-lifers taking a broad stance on life issues, he is concerned that others are using the abortion issue to push more political views.

Sacred Heart Sister Maureen Kelleher of Network says she and other Network members believe that it is not simply a question of "single-issue" voting. They believe some groups have a multi-issue agenda that is anti-government, anti-human needs programs and pro-military, and that "use" Catholics by appealing to them on the issue of abortion.

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by Peter Feuerherd

When the Roman Catholic Church hierarchy speaks does anyone listen? I don't think very many of us do.

It almost seems as if the Catholic Church hierarchy is completely out-of-step with contemporary American Catholics. On the other hand, it can be said that the bishops and the Pope are providing "prophetic witness." It all depends on who you talk to.



For example, take the position of the American bishops on capital punishment. The assembly of bishops condemned the death penalty by a rather hefty margin, 108-63.

The bishops of Florida recently issued a strong protest on the recent execution in that state. The bishops of Indiana, in conjunction with the Indiana Catholic Conference, have lobbied in our state house against attempts to reinstitute executions since 1973.

But it seems as if "the person in the pews" hasn't heard the bishops' message, or if they have, they've ignored it.

A recent telephone poll that I took on the subject (hardly a scientific survey since I recorded responses only from a small sample of *Criterion* subscribers who were home on a weekday afternoon), indicated that the vast majority of this paper's readers support capital punishment in selected cases. Other more scientific surveys reveal that the overwhelming majority of Americans support a

return to the death penalty for convicted murderers.

THE SALT II debate is another question where the Church hierarchy seems to be out-of-step with contemporary American Catholics. The secular debate seems to revolve around whether or not the SALT II treaty has gone too far in weakening our defense against possible Russian attack.

This debate is featured in the secular news magazines with graphs and charts of fighter bombers, naval supplies, numbers of troops and tanks stationed in Europe and a whole alphabet soup of nuclear weaponry that have strange sounding names like MIRVS and ICBMS. The result is to spark the paranoia streak in anyone.

The debate in the Church hierarchy has taken an entirely different twist. The debate in Church circles revolves on whether or not the SALT II treaty has gone far enough in limiting nuclear weapons.

Bishop Thomas J. Gumbleton, auxiliary

bishop of Detroit, has said that the SALT II accord does not go far enough, that we should start unilaterally dismantling our nuclear stockpiles. In the halls where bishops and theologians meet I am sure that the Bishop's viewpoint is taken seriously; however, I would dare say that most American Catholic laypeople would consider the idea to be crazy.

And how would this critique of capitalism go over with most American Catholics?

Everyone is most familiar with the picture of consumer civilization, which consists in a certain surplus of goods necessary for (humanity) and for entire societies—and we are dealing precisely with the rich, highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition. Hand in hand go a certain abuse of freedom by one group—an abuse linked with a consumer attitude uncontrolled by ethics—and a limitation by it of the freedom of the others. (Pope John Paul II, in his encyclical *Redemptor Hominis*).

MAYBE AMERICAN Catholics doubt the hierarchical Church after the apparent destruction of teaching credibility after *Humanae Vitae*. Married American Catholic couples, if one is to believe the surveys of Father Andrew Greeley in his 1976 work *Catholic Schools in a Declining Church*, have practically ignored the Popes on the question of artificial contraception. The feeling among

many Catholics is that the Pope doesn't have any business regulating their marital lives.

Is the hierarchical church out-of-step or is it providing "prophetic witness"? I think it is doing a little of both.

The day when the bulk of American Catholics belonged to an immigrant community is long over. We have become more fully American; most of us have "made it" in one way or another in American society.

We have developed the "rugged individualism" that is a part of the American character. We, for the most part, believe in free enterprise; we are mobile, optimistic about the future and ready to defend our individual rights.

The positive side of this development is a healthy assertiveness and a good amount of healthy skepticism about authority. We don't feel much of a need to listen to church leadership because we are confident in our own ability to make decisions.

The negative side of this development is the breakdown in almost all forms of authority.

Our growing sense of personal independence has weakened family values. Americans have developed a warped sense of what our human rights are; some of us claim that we have a "right" to a tankful of gasoline and that a woman has a "right" to abort her baby.

There is no doubt that the Church hierarchy is out-of-step with some contemporary American values. That isn't necessarily bad.

Praises Senator Bayh's family farm proposals

by S. E. Durcholz

Sen. Birch Bayh deserves praise for his efforts on behalf of the family farm system of agricultural production in the United States. Bayh, the main thrust behind the much needed inheritance tax reform bill passed a few years ago, is now proposing legislation at the federal level that would prevent large corporations from buying up farmland.

Bayh, again restating his firm commitment to the family farm ownership structure, recently introduced into the Congress "The Family Farm Anti-trust Act." The idea for such legislation was first advocated by the National Farmers Organization (NFO) in 1972. Since then it has been introduced several times in Congress and in state legislatures in many states, becoming law in some.

The bill failed again this past session in Indiana, as it did the year before, not because of a lack of support, but rather by the refusal of a single individual or committee to allow a hearing and vote.

Bayh is concerned, as are many farmers, about the ownership and control of the farmlands, which are the heart and soul of the rural social structure in this country. The small towns, schools, churches, and family structures would all suffer if large scale ownership by corporations become a fact.

CERTAINLY, every American, by doing a bit of logical thinking could envision a situation where the same large corporations that own and control the energy supplies (foreign interests included) would control all the sources of food (by owning and controlling the land). Instead of gas lines, it could just as easily be food lines.

The family farm system of agricultural



production has proven its worth many times over. It's the envy of the world. It's the foundation on which this nation has built everything else we find so many words of praise for. Without a strong agricultural base, the development of everything else would have been severely restricted.

SO WHY LET it get away from us? Why listen to the stupid and dubious arguments of those who feel that the issue of who shall own the land should be settled in the market place, even if it means a change to an unproven (not to mention a sorry record in other parts of the world) system of food production? The access to capital to buy up the land is out there.

The argument that too many people are getting alarmed about a non-existent threat is also a phony one. Those who are saying this know that a docile and gullible public is necessary for a complete corporate take-over.

For just once, it would be something to be proud of if we woke up "before" it was too late. Bayh's proposal deserves the support of farmers who want to continue farming—and of consumers who want to continue eating. All Americans should be thinking about the future source of their food supplies.

(Durcholz, a contributor to the Evansville Message and the National Catholic Rural Life Conference, is a farmer near Jasper, Ind.)

reporter's view

Is the church hierarchy out-of-step with contemporary American Catholics?

To the editor

All of us have a job to do

To the editor:

As director of Catholic Charities and, consequently, one who is involved in the pro-life movement and in social ministry, I must express considerable pain over the continuing "either-or" "accusation-counter accusation" approach to the question of whether we should be concerned about abortion or the quality of life in general.

This pain can be expressed in the question Paul asked the Church at Corinth:

"If your whole body were just one eye, how would you hear anything? If it was just one ear, how would you smell anything." (1 Cor. 17) and again "As it is the parts are many but the body is

one. The eye cannot say to the hand, 'I do not need you,' nor can the head say to the feet, 'I do not need you.'"

From where I stand, we need both sides of this argument. I am grateful for the singleness of those who take up the abortion issue. I am grateful for those who direct their energies to the pressing problems of quality of life, of war and peace, concern for the poor and oppressed and human rights.

To both I would like to say "Pursue your goals but pursue them for Catholic reasons. Base your vision on the comprehensiveness of the Church's teaching rather than the narrowness of secular ideologies."

This vision of the Church and the Gospel allows no quarter for liberal embarrassment over the abortion question. Neither does it allow us to be concerned about abortion only and turn our back on other questions. After all, fetuses do not go to abortion clinics alone. They are in a uterus. The uterus is in a woman who must live with many complex pressures of our culture.

None of us will be equally concerned about all issues. None of us has time and energy or even vision to work with equal dedication on all questions. But, after all, isn't it rather silly to sit around and argue over whether the hand or eye or foot is more important. We each have a job to do. For God's sake do it! And do it in a way which acknowledges the gifts and the love God has given your brothers and sisters concerned about other issues.

Rev. Lawrence Voelker
Director of Catholic Charities

H. Smith

Indianapolis

Indianapolis

Report from the Chancery

Chancery

"Expectant waiting" describes the attitude of the Archdiocese generally, including the Chancery, as the announcement of the new Archbishop draws closer each day. It seems more likely each day that no announcement will be forthcoming until at least September. This speculation is based upon the fact that all Vatican Offices, following the general Roman custom, close for the month of August for vacation. . . . **Archbishop Biskup** continues to enjoy his retirement at home. He celebrates Mass each day in his chapel and gets out for regular visits to his doctors. He also spends considerable time answering his correspondence. . . . Now that the annual clergy assignment process has been completed, the tempo of life and work has tempered both for **Monsignor Tuohy**, archdiocesan administrator, and **Monsignor Brokhage**, director of clergy personnel. Both are leaving for vacation in the near future. With the increasing shortage of priests, clergy assignments become increasingly more complicated each year. The Priests' Personnel Board is of great value in the process and its contribution to the Archdiocese is very significant. . . . With the closing of the fiscal year, parish annual reports become due shortly. Pastors and those who assist with preparation of the reports are urged to complete them and forward them to the Chancery as soon as possible. They are due on or before August 1. . . . Thanks to the cooperation of everyone, our **Protected Self-Insurance Program** enjoyed a very good year. Losses were the lowest ever for the program, which is the result of loss prevention activity on the part of everyone. Good experience such as this is directly helpful to the Archdiocese, since much of the savings remains within the archdiocesan program. . . . **Harry Dearing**, archdiocesan business administrator, has the annual report of the Archdiocese Administrative Offices ready for publication. It will appear in the *Criterion* in the very near future.

Office of Catholic Education

Boards of Education—The new Board

of Education Guide and Executive Committee Guide are at the printer. They will be distributed at the Educational Leadership Conference in October. . . . The director of planning has been working with parishes beginning boards this year. . . . Educational Leadership Conference is finalized for Saturday, October 13, at Our Lady of Grace Center. Advance registration is being sent out with the Department's August memo.

ABE Planning—The format for ABE planning is finalized. The Office of Catholic Education staff will begin goal formulation on August 7 based on planning proposals that ABE will drop, change and add to.

Educational Planning Commission—The EPC met on June 23 to finalize the three remaining recommendations to the archbishop. The EPC also shared their preliminary evaluations of the 2½ year experience. In July the EPC will review the proposed field evaluation instrument for the planning process.

Archdiocesan Convocation—**Sister Judith Shanahan** and **Father Steve Jarrell** will meet on August 6 to finalize the paralyturgy for the convocation. All arrangements are on schedule.

Update on Principalships, Contracts—Twelve Boards of Education are completing their searches for elementary school principals for 1979-80. To date, all twelve openings have been filled and contracts are being negotiated. Predictions are that all twelve principalships will be finalized by August 1. Two private high schools have also announced a change in principals for next year. Also to date, 25 contracts in total have been signed by **Father Gettelfinger**.

School Evaluation—OCE Can Now Help!—The Department of Schools has completed an initial draft of an evaluation process for archdiocesan schools. (This should not be confused with the evaluation process for principals which was piloted this past year). The process involves a self-study conducted by the school involving total school and parish community; a two-day visit by a team of three professionals. The team writes a report based on the self-study and on-site assessment; the local school makes its own

decision to act on the recommendations in the report.

Math Committee Update—The archdiocesan Mathematics Textbook Adoption Committee has begun the process of adopting new texts, chaired by **Franciscan Sister Rosina Emery** and coordinated by **Benedictine Sister Helen Jean Kormelink**.

Certification—**Sister Helen Jean Kormelink** received her certification for administration of the Selection Research, Inc. (SRI) Interview for Administrators on June 20.

APA/Department of Schools Meeting—The Department of Schools met on June 29 with the officers of APA (Archdiocesan Principals' Association) at the association's request to dialogue on the direction APA will take for the 1979-80 academic work.

Title IX Committee Organized—**Stephen J. Noone** has organized a committee of five principals to develop a procedure which will enable OCE to certify the compliance of archdiocesan schools with Title IX of the Education Amendments of 1972. This federal law prohibits discrimination on the basis of sex in any educational institution which receives federal funds. The State Department of Public Instruction will work with the committee at OCE on July 16 to develop the procedure.

Catholic Charities

The **Boat People** have figured prominently in the news in recent weeks. The five Catholic Charities Agencies in Indiana are preparing to receive this new influx of Indochinese refugees. This is a cooperative effort involving the five dioceses of Indiana, the United States Catholic Conference, the National Conference of Catholic Charities and the U.S. Department

of HEW. A new feature of this phase of refugee resettlement will be teenage refugees who need foster homes. In our Archdiocese, **Archdiocesan Social Ministries** and **Catholic Social Services** will team to meet this need. A goal of ten teenagers has been set for the current year. . . . The critical shortage of Catholic families willing to open their homes to adolescents in need of foster care continues to hamper our child welfare efforts. **Catholic Social Services** is forced to turn away families and adolescents with problems because there are not enough Catholic families willing to open their families to these children. Anyone willing to perform this work of charity should call **Catholic Social Services**, (317-632-9401). The programs and staff of **Catholic Social Services** are able to provide intensive services and support to foster families. . . . The directors of the four Catholic Charities Agencies are continuing to meet with the Director of Catholic Charities to plan our response to constantly changing needs. The planning has so far made it apparent that they have to be programs and structures to meet many needs. We have done a poor job as an Archdiocesan Church in making our people aware of needs and the opportunities to be a caring people. . . . **The Commission on the Pastoral Plan for Family Ministry** is nearing the final stages of planning its Listening Campaign. We are planning a massive survey of Catholic families which will seek to learn how they define "family," the pressures they see in family life, the goals they have for their own families and the role they think the church should play. We anticipate an Archdiocesan wide consultation on proposed goals in the spring of 1980. . . . We are also pursuing possibilities of forming coalitions with Protestant and Jewish communities on the issues and problems affecting families. . . . The Catholic Charities Agencies in Indianapolis and Terre Haute have recently completed the allocations hearings before local United Way Agencies. These hearings are extremely important to the church's social mission. 90% of the services provided to people in the name of the church are funded by United Way, government

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programs and fees. Catholics in the Archdiocese contribute only 10% of the total cost of services provided under church auspices.

Catholic Communications Center

As coordinator of the Indiana Catholic Conference's Legislative program (Information Action Network) in the Archdiocese of Indianapolis, **Chuck Schisla** will soon begin evaluating the efforts of the various parish and organizational networks that worked in support of the ICC issues during the last legislative session. Plans call for all local Information-Action Network Coordinators to be contacted within the next 6 weeks to establish the Networks for the 1980 General Assembly. Also, individual parishes in areas in which key leaders of the Indiana Legislature reside will be asked to establish Networks for 1980, if they do not already exist. . . . The staff of the Catholic Communications Center is in the midst of coordinating the **14th Annual Gabriel Awards** competition to acknowledge excellence in radio and television programs produced in North America during the past year. The awards are presented by the National Catholic Broadcasters Association. . . . The July 10 report of the results of the **Catholic Communication Campaign** collection shows that all but 12 parishes have returned election proceeds to the Chancery. The total donations from the Catholics of the Archdiocese to this time comes to \$37,500. Of that amount \$36,500 came from second collections in the parishes and the additional \$1,000 came in individual and organizational gifts. Of the amount contributed to the National Communications Campaign, half will be sent to the **US Catholic Conference Communications Office** in Washington, D.C., and half will remain in the archdiocese. The local portion of the collection will be divided with ap-

proximately \$13,000 being used to offset the decrease in voluntary donations that previously had been raised by the Catholic Communications Center for their annual operating budget. The Communications Center and the *Criterion* will each have about \$2,750 available for the funding of special communications projects during the coming year.

CYO

Father Mike Hilderbrand, a summer school student at Indiana University, is living at CYO Camp Rancho Framasa and filling the position of full-time chaplain during the summer camping season. **Father Mark Svarczkopf** visits the camps twice a week for liturgical services. . . . **Fathers Kim Wolf and Svarczkopf** are coordinating the eighth grade vocations retreat program. Letters to principals will soon be mailed regarding this program. Letters have already been mailed to potential priests staff members. . . . The high school retreat program, "Search for Christian Maturity", will be expanded this year. Plans call for the CYO Office to train deanery Search teams who will present the program on a parish by parish basis. Three training weekends have been set: October 5 and 6; November 2 and 3; December 1 and 2. . . . Girls' and Boys' Softball Leagues are concluding with respective tournaments in each league to begin Sunday, July 22. Semi-final and final games of the tournament will be played at Indianapolis Metro-Softball Stadium on July 30 and 31, 1979. . . . Archdiocesan Talent Contest auditions will be conducted at St. Michael's, Indianapolis, on Wednesday, Aug. 1, at 6:30 p.m.. The talent show finalists will perform on Sunday, Aug. 12, at 7:30 at the Garfield Amphitheatre, Indianapolis. . . . Openings are still available for both boys and girls at the CYO camps. They are: **For girls**—Camp Christina: July 29-August 3; August 5-August 10; August 12-August 17; **For boys**—Camp Rancho Framasa: July 22-July 27; July 29-August 3; August 5-August 10; August 12-17.

Irish (from 3)

Catholics in housing allocation, in hiring, in voting qualifications and in other areas.

An Ombudsman handles complaints against Ulster government departments and against local authorities and other public bodies. Catholics claiming they have been subjected to discrimination have received satisfaction in some cases.

"Under direct rule, things have been bet-

ter," said Brother Fergus Ward, principal of St. Patrick's Training School, a reform school for Catholic delinquent boys. "Catholics have got jobs they'd never have had 10 years ago. The assistant director of Northern Ireland Social Services, for example, is a Catholic." For some Catholics farther down on the socio-economic ladder, however, changes are not coming fast enough.

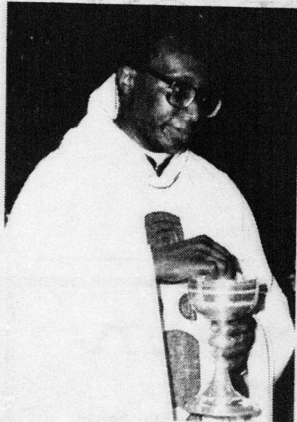
THE NEW BRITISH Secretary of State for Northern Ireland Humphrey Atkins, a cabinet member charged with supervision of the province, has met leaders of the various political parties in the province and its business leaders. In the last week of June, he went to Dublin for talks with the Irish foreign minister and minister of justice. After those talks, Irish Foreign Minister Michael O'Kennedy said Atkins had told the Irish officials not to expect "any great initiative too soon." Atkins told them he would have only one major chance at bringing about a substantial improvement in Northern Ireland.

Because of that, Atkins said, it is necessary to be cautious to ensure that his moves are made with maximum effect. Atkins said he would not set a date for any move at all.

"Things could be worse than they are now," a Catholic Church official in Northern Ireland told me. "Polls have indicated a support for direct rule from both communities. The danger is that the wives and mothers of British soldiers will get fed up. I have no better alternative to 20 or 30 years of direct rule."

But an Irish government official in Dublin said: "Direct rule for a long period is not productive because it gives time for positions to harden." He added: "No action leads all the Unionists to go to Dr. Paisley."

Some progress in the area of civil rights, a military stalemate, and uncertainty about the direction to take in the future—that's Northern Ireland today.



A NEW PRIOR—Benedictine Father Ivan Hughes administers Communion after his official installation as the prior of St. Maur's Monastery in Indianapolis. Presiding over the ceremony on July 11 was Bishop Raymond J. Gallagher of the Lafayette diocese. Also in attendance were the prior's parents, Mr. and Mrs. W. H. Hughes of Tulsa, Okla.

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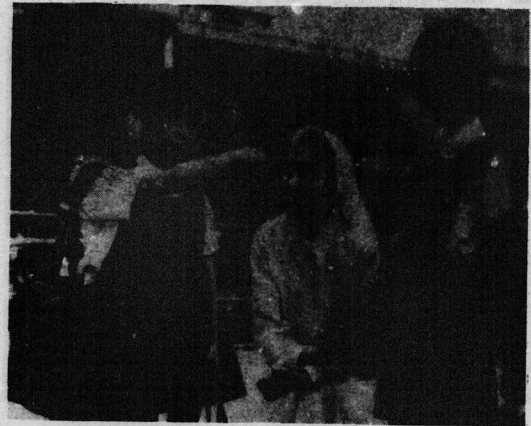
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question box

Debate over the meaning of the Mass as a 'sacrifice'

by Msgr. R. T. Bosler

Q. Several Protestant friends have expressed their inability to understand the term "sacrifice" as used in the Catholic Mass. Their thesis is that Christ, having died once, can die no more. Is not the Mass a commemoration of the original and only sacrifice on Calvary?

A. The Mass, we Catholics hold, is a commemoration of the passion, death and resurrection of Jesus, but it is more than that; it is a sharing in the unique sacrifice of the Savior, who offered himself once and for all and continues that action as he is with the Father continually making intercession for us. According to the Letter to the Hebrews, Jesus continues to exercise a heavenly priesthood. In the Mass he sacramentally makes it possible for us to offer ourselves with him to the Father.

The Mass, or the Lord's Supper as Protestants prefer to call it, means so many things that it is impossible in a few hundred words to answer your question adequately.

Protestants and Catholics were in serious disagreement at one time over the use of the word sacrifice, for the Reformers felt that to call the Lord's Supper a sacrifice was to believe that Christ's sacrifice was not suf-

ficient. In recent years dialogues among Roman Catholics, Anglicans and Lutherans, in particular, have clarified much of the misunderstanding, and many Protestants are now ready to speak of the Lord's Supper as a sharing in the sacrifice of Jesus.

I have had occasions before to refer to a statement of Christian belief proposed by the Consultation on Church Union (COCU) to the leading Protestant churches as a basis of unity. Here are a few sentences from that statement on our subject:

"The Lord's Supper is an act of sacrifice in which we are united with Christ in His self-offering to the Father; with Him, we offer ourselves in praise, thanksgiving and service. The church corporate and its members are renewed in the covenant of grace, receive forgiveness of sins, participate in the divine life, and receive eternal life. In the Holy Communion, the church is built up ever anew and its unity is both signified and brought about through the Holy Spirit."

As Cardinal William Baum said in his comment on the COCU statement, "If the Church of Christ Union can be truly united in accepting this text, then a great step has been taken in the reconciliation of Catholics and Protestants."

Q. When the Virgin Mary predicted Russia would be converted and we would know a time of peace, to what special era was she referring? Someone said we have already experienced that

happening since we have lived through a period of peace.

A. Well, Russia has not yet converted, though the unexpected appearance of Pope John Paul II is an exciting development.

You, of course, have in mind the visions of Fatima in 1917, particularly the accounts of what was supposedly revealed in them written by Sister Lucia at various intervals from 1936 to 1942.

The New Catholic Encyclopedia points out that Lucia was mistaken in her interpretation of an alleged promise of the Virgin for the day

World War I would end. And Father C. C. Martindale, a staunch promoter of the Fatima messages, in his book, "The Message of Fatima," warned that care must be observed in reading accounts of visions 20 or more years after they occurred.

Citing the case of St. Joan of Arc, who was mistaken in some of her prophecies, Martindale claimed that visionaries can be mistaken in their interpretations of visions by confusing them with their own dreams of wishful thinking. Martindale thought the assertions about the conversion of Russia were particularly questionable.



the Saints *by Luke*

St. ANNE



ST. ANNE WAS THE MOTHER OF THE BLESSED VIRGIN MARY AND THE GRANDMOTHER OF JESUS CHRIST OUR LORD. SHE AND HER HUSBAND JOACHIM LIVED IN NAZARETH. THEY WERE CHILDLESS, WHICH WAS CONSIDERED A STIGMA AMONG THE JEWS. JOACHIM WOULD NOT OFFER SACRIFICE IN THE TEMPLE BECAUSE OF THIS. HE WAS SAD AND LEFT HIS WIFE ANNE TO GO INTO THE MOUNTAINS TO PRAY FOR A LONG TIME. ANNE PRAYED AND BEGGED GOD TO SEND THEM A CHILD. SHE PROMISED TO DEDICATE HER CHILD TO HIS SERVICE. EVENTUALLY, WHEN ANNE WAS OLD, AN ANGEL CAME TO HER AND SAID, "ANNE, THE LORD HAS LOOKED UPON YOUR TEARS, YOU WILL GIVE BIRTH TO A DAUGHTER AND SHE WILL BE HONORED BY ALL THE WORLD." THE ANGEL ALSO TOLD THIS TO JOACHIM.

THEIR DAUGHTER WAS NAMED MIRIAM, WHICH MEANS MARY. ANNE OFFERED HER IMMACULATE CHILD TO GOD IN THE SERVICE OF THE TEMPLE AT A VERY EARLY AGE.

ST. ANNE'S NAME MEANS "GRACE," SHE WAS ENDOWED BY GOD WITH SPECIAL GRACES IN HER PRIVILEGED ROLE OF THE MOTHER OF THE MOTHER OF GOD. THE FEAST OF SAINT ANNE IS JULY 26.

Church membership is only the beginning

JULY 22, 1979
SIXTEENTH SUNDAY OF THE
YEAR (B)

Jeremiah 23:1-6
Ephesians 2:13-18
Mark 6:30-34

by Rev. Richard J. Butler

The shepherd and the flock are frequent biblical images giving us a view of the relationship of God to his people. The views vary from time to time as the relationship is strong or weak. Thus in the days of Jeremiah when the sheep were scattered, there was the reminder that the remnant of the flock would be gathered, brought back to the meadow. At the time of Jesus, as He looked upon the vast crowds, He pitied them for they were as sheep without a shepherd.

The contrast is the story of the Church through the ages. At one and the same time the Church is the vast crowd looking for the Word from Jesus and the isolated faithful remnant being gathered. For the Church is many people and while theologians can define what happens in baptism on Jesus' part, the human element of each member can turn this reality of Church in differing directions.

THE PAST DECADE has seen shifts in understanding this reality of Church, radical shifts. Time was when the prevailing image was almost exclusively the vast crowds. It was all who had been baptized and professed allegiance. The lines or walls were easily definable. Membership in the Church was the only important element. For those who read the small print, other elements were present: faith in the Gospel, participation in the liturgy, living the Christian life style. Popular opinion

concentrated on only one aspect: are you a Catholic or not?

Then Vatican II reminded us that membership was only the beginning. As Catholics focused on their responsibilities, shifts of views began to surface. The walls of the institution were no longer the only frame of the picture. The spirit of faith often focused more strongly than the lines of structure as the image of sheep and shepherd took different shapes from hour to hour.

What did it mean to belong? What of those who belonged, but whose spirit was weak? How active did one have to be in order to be classified with the remnant? Who were the saved and who were the lost?

The shift has had many healthy effects. It has encouraged many in the institution to attend more to the other elements: faith, witness, etc. It has embraced many beyond the institution to nourish the elements they did possess—faith or Baptism or Word or witness—and to look anew at the element of institution and structure.

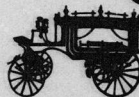
BUT THERE ARE those who in the shift were lost or confused or disturbed who might well profit from the Word this Sunday. For the Word from Jeremiah and from Mark is that God is concerned for the sheep and all are called and welcomed. Vast crowds and isolated remnants are both the objects of God's concern. For both, the psalmist proclaims: "The Lord is my shepherd: I shall not want."

The biblical imagery, strong in the pre-Vatican II views of Church, can be all the stronger in the Vatican II views. The many elements that now enter the fabric of sheep and shepherd are each strengthened by the prophecy of Jeremiah and the daily preaching ministry of Jesus. The good news of peace is again announced "To those who were far off and those who are near."

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Is listening and helping another a way of meditation?

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

Meditation: quieting voices so the Lord's can be heard

By Father David Burrell, C.S.C.

"Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1, 20).

These words of Job sum up well what meditation is all about, and why it makes sense to find a little time to meditate before each day begins. As we begin a day, we concern ourselves with what we are to wear and how we look, with putting on "a face to greet the faces we will meet." A little time taken, between sleeping and waking, finds us alone, naked before the one who made us and who stands ready to renew us each day.

WE CAN never be quite that naked before those who come to us in need, asking us to unhitch ourselves from our cares long enough to listen to them. But we can try. We know that communicating with another is only minimally a matter of words. It is even more a matter of tuning in, of attuning myself to hear what the other person wants to say.

I find it helpful to do some yoga breathing, to use that simple technique to help me locate my own center, so that I can listen to the other person from there.

That's a bit like being naked before them: trying to reduce the distance and meet where we hold our humanity in common. Abdominal breathing brings us in contact with that space where we exchange carbon dioxide for oxygen, and digest our food as well. Those are functions we all share. What yoga breathing teaches us to do is to bring our consciousness to that place. What better listening post is there from which to hear another?

Listening and helping can offer another way of meditating, but only if we are becoming practiced in meditating as well. For it is too easy to pretend to listen, and common enough to turn a helping hand into one more pat on my own back.

LISTENING to and helping another can be powerful ways of releasing me from my own preoccupations — if I am also learning how difficult it is to let go of them. That is what the exercise of meditation is all about: learning to recog-

nize the host of distracting voices, sort them out, and quiet them so the Lord's can be heard. If we are becoming practiced in doing just that, then we can hear another as well. The static is rarely so much between us as it is within me.

Static comes from preoccupation with "extras." Just as we are more anxious about what we are to wear than what we are making of ourselves, so "extras" capture most of our attention at the expense of essentials. Try as we might, we cannot avoid being moved by someone's status, overlooking their unvarnished humanness. College degrees, monthly income, arresting clothes, an aggressive manner — all these things affect us as we try to listen.

And there is one way of getting around them, other than adopting strategies like the ones I have outlined. The more we reflect on it, it becomes clear that we will not really be listening to another unless we are learning how to let that listening become a kind of meditation.

THERE IS another movement we can make, besides the yoga breathing. It has to do with the way we find ourselves looking at others. Our eyes normally

"process" another person, scanning them with a rigid set of judgments. How often have we deliberately tried to respond to each other as Mark tells us Jesus did with the rich young man: "He looked on him with love."

Try it once or twice. Sitting in a room with a group, let your eyes light on each person in turn, reflecting momentarily on all that makes that person lovable. A fascinating exercise, yet how counter it runs to our set ways of responding.

If we have taken the time to let ourselves appreciate how much we are loved, we will find it that much easier to carry out this exercise. We won't have to be engaged in bringing others down to build ourselves up — a fruitless yet frequent occupation.

WHERE DO these exercises — yoga breathing and meditative gazing — lead us? They can bring us to appreciate the power available in every helping role. From parenting to administering, from morning to night, each of us is constantly being asked to listen or help. We can easily become weary of the whole thing; before long we feel like we are being eaten alive.

By focusing on the exercises, I have suggested a couple of ways of turning a profit on that feeling. For we are being eaten alive; but what if we could become bread for others in the process? Doesn't that come close to what it's all about? Isn't that the point of our regular participation in the eucharistic meal — to become bread ourselves?

We spend most of our waking hours earning bread, and working to clothe ourselves and our families. We cannot avoid that, but the Gospel keeps turning us around. It's not earning bread so much as becoming bread that is at stake. It's not clothing ourselves but accepting our nakedness that calls for our real effort.

Similarly, it's not using our job to get ahead, but discovering it as a way of serving others that will get us ahead. Happiness lies more in helping than achieving, but we keep diverting ourselves from the road we know is the better one. Yet there are ample opportunities to serve — to listen and to help — wherever we are. Perhaps if we could learn to see them as occasions for meditating, we would not pass them up so easily.

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'As I have done, so you must do'

By Father John J. Castellet

The Book of Glory (John 13:21) opens with the solemn pronouncement: "Before the feast of Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in the world, and would show his love for them to the end" (13:1-2).

Clearly, his death would be the ultimate proof of his love, and the mention of the betrayer in the next verse strengthens this impression. But he was to anticipate that supreme act of selfless love in a symbolic gesture which, upon reflection, was more than just a lesson in humility and mutual service.

THE SETTING is the Last Supper. Jesus and his disciples were reclining on cushions on the floor, supporting themselves on their elbows and using their free hands to take food from the low tables. Suddenly Jesus stood up, removed his cloak, and tied a towel about his waist. Then he poured water into a basin and knelt to wash his disciples' feet. They must have been dumbfounded. It was customary for guests to be given water with which to wash the dust of the street from their sandaled feet and sometimes a slave — but only a slave — performed this courtesy for them.

At times, too, a rabbi's disciples might wash his feet as a mark of great respect and affection. But Jesus, the master, was washing their feet and doing a slave's job in the bargain. The contrast is made even sharper by the introductory remark in verse three: "Jesus — fully aware that he had come from God and was going to God, the Father who had handed everything over to him" — this same son of the Father was on his knees washing their feet.

This was too much for Peter. Incredulous, he asked: "Lord, are you going to wash my feet?"



Jesus answered, "You may not realize now what I am doing, but later you will understand."

Peter replied so typically: "You shall never wash my feet!"

"If I do not wash you, you will have no share in my heritage."

"Lord," Simon Peter said to him, "then not only my feet, but my hands

and head as well."

Jesus told him, "The man who has bathed has no need to wash (except for his feet); he is entirely cleansed, just as you are; though not all."

AFTER JESUS had resumed his place, he explained the significance of what he had just done. It was intended as a dramatic example of the humble ser-

vice they should render each other: It was a symbolic act and not meant to be taken as a literal injunction to mutual foot-washing.

What it did enjoin on Christians was a practical imitation of the attitudes it expressed: humility, tender concern, loving service of each other. Jesus' appeal was simple and logical: If he whom they called and who was their teacher and Lord had treated them in this fashion, then surely they should deal likewise with each other: "What I just did was to give you an example: as I have done, so you must do" (John 13:15).

This, however, was not the only purpose of his action. It had even deeper significance as a symbol of his death. The several references to his death, including the betrayal, which introduce and bracket the narrative (13:1-3, 11) more than suggest this symbolism, although it may not have been immediately evident.

JESUS SEEMS to have expected them to understand the symbolism of humble service (verse 12-17), but the deeper meaning would have been clear to them only in light of the actual events: "You may not realize now what I am doing, but later you will understand" (13:7). Especially strong is his admonition to Peter: "If I do not wash you (not 'If you do not let me') you will have no share in my heritage" (13:8).

His "heritage" was the glory of his resurrection; if he did not die for us, we should have no share therein. Peter understandably missed the point and asked for a complete bath; but if the foot-washing was a symbol of Jesus' death for him, then that was more than sufficient. And the incident itself was an immediate illustration by way of a symbolic act of how truly he "would show his love for them to the end" (13:1) — even if that involved dying like a slave. For crucifixion, like the chore of washing feet, could be imposed only on slaves.

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KYF synopsis

Love is really caring about another. Putting aside one's own interests long enough to listen and help another requires concentration and putting aside one's own self for a time.

Father David Burrell states that listening and helping can offer a "way of meditating, but only if we are becoming practiced in meditating as well." He advocates taking a few moments every morning to meditate before each day begins. "A little time taken, between sleeping and waking, finds us alone, naked before the one who made us and who stands ready to renew us each day," he observes.

AS EACH new day begins, taking time to accept the renewal God offers reminds us that with each new dawn hope is ever present. And as we stand before our Creator inviting his presence within us to remain yet another day, we gather a bit more strength and judgment because we make room

for his wisdom to enter and guide us.

The word "servant" more often than not brings to our minds a picture of the kind of position we would be most likely to avoid. It seems more attractive to be waited upon and looked up to than to wait on another and take orders. We spend lots of time working hard to gain worldly position and worldly goods.

How shocking it is to stop for even a moment and realize that God himself, creator and ruler of all that is and ever was, sent his only Son to live among us and to partake of our humanity, existing among us not as a reigning monarch who spent his lifetime being waited upon but rather waiting on us, even to the point of kneeling and washing the feet of his disciples.

IT IS equally shocking to realize how much time Jesus spent listening to others' complaints, healing both their physical and spiritual

wounds, putting aside his own comfort. Never once did he respond to another's request by saying, "I don't have time." He always took time to listen and assist. And he still stands by whenever we need him.

We have only to ask. Jesus has said to us all, as he did to the apostles when he bathed their feet, "What I just did was to give you an example: As I have done, so you must do."

Father Reginald Garrigou-Lagrange, the spiritual master Father Augustine Hennessy writes about this week, reminds us that even "the free acceptance of his (God's) gifts is already a merciful work of his power and presence within us. We cannot even say 'Lord Jesus' with faith except by the free outpouring of his spirit within us. And the intrusions of egotism into so many of our good works, blurring somewhat our openness to divine light, inevitably summon us to learn true wisdom through the cross."

A man measured by reality

By Father Augustine P. Hennessy, C.P.

Genuine spiritual masters have in common one precious but paradoxical insight. All of them realize that they and all the rest of us are, at one and the same time, both wonderful and miserable.

Human nature is the most splendid workmanship of God that we can encounter in this world, yet it is pitiable in its multifaceted capacity to betray even its best loves. God taught St. Catherine of Siena these two lessons when he told her in concise language who he is and

Spiritual masters

who she was, "I am he who is," he told her, "and thou art she who is not."

DOMINICAN Father Reginald Garrigou-Lagrange (1877-1964), a master of ascetical and mystical theology, was fond of quoting this lesson which God taught Catherine. His fondness for a lesson which is hardly more than a metaphysical formula stemmed, no doubt, from his philosophical turn of mind.

All his better-known writings in the areas of philosophy, apologetics, dogmatic theology or mysticism are geared to producing the same habitual posture in mankind's encounter with God: we are men and women measured by reality and on our way back to perfect union with a transcendent God.

For me, the most memorable of Father Garrigou-Lagrange's books and

the ones still influencing my approach to reality are: *The Love of God and the Cross of Jesus*, *The Three Ages of the Interior Life* and *Providence*. In these volumes, this great Thomist theologian stresses four realities which are the underpinnings of both Christian humility and Christian exaltation of spirit.

In his own theological vocabulary, he would describe them as (a) the gratuity of God's grace, (b) the far-reaching efficacy of divine causality, (c) the sheer supernaturalness of the life of faith, and (d) the inevitable necessity of encountering the cross before the maturing Christian can have that humble self-knowledge which is a prerequisite for the contemplation of God.

IN SIMPLER terms, he is reminding us, together with great predecessors like Augustine, Aquinas, Bonaventure, John of the Cross, and Teresa of Avila, that God literally looks us into loveliness. He does not find beauty in us and love us for our goodness; he first puts it in us and loves us as his own blessed workmanship. Even our free acceptance of his gifts is already a merciful work of his power and presence within us.

We cannot even say "Lord Jesus" with faith except by the free outpouring of his Spirit within us. And the intrusions of egotism into so many of our good works, blurring somewhat our openness to divine light, inevitably summon us to learn true wisdom through the cross.

In seeing the role of the cross in the life of the Christian as the cost of discipleship, Father Garrigou-Lagrange does not envision mystic crucifixion as an arbitrary burden laid upon his followers by Jesus himself.

THE CROSS is as native to Christian experience as having a head or being dependent upon a heartbeat. He puts this truth under penetrating light when he finds four reasons for the necessity of encountering the cross.

It is necessary "(a) to destroy the consequences of original sin in us, (b) to do away with the results of our own personal sins, (c) to subordinate our natural activity perfectly to the life of grace, and (d) to imitate Christ crucified and be associated with him in the work of redemption."

Association with Christ in redeeming our own hour of human history involves the achieving of harmony between wholesome abandonment to divine providence and adult acceptance of human responsibility.

THE CHRISTIAN cannot content himself with an aloof or antiseptic involvement with the messy human condition. He must plunge into the situation in which the kingdom of grace will thrive and ultimately triumph over all that disrupts God's plan.

To avoid quietist tendencies in the presence of evil, Father Garrigou-Lagrange alleges the important principle which activates protest, confrontation and challenge: "Nothing dispenses the Christian from the obligation to act according to the dictates of the commandments, the counsels and the ordinary events of life." In this wrestling with reality, it becomes imperative to let prudence become "the coachman of all the other virtues" and to make openness to the gifts of the Holy Spirit the guiding rule of God-centered activity.

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Children's Story Hour

Jesus showed greatness by caring

By Janaan Mantemach

The meal was ready. It was to be a very special meal. Jesus and his friends were celebrating the Jewish feast of Passover.

The low table was filled with the traditional foods — lamb, unleavened bread, bitter herbs, and wine. Jesus and his disciples strewn mats placed around the table. This is how everyone ate in those days. They did not use chairs like we do.

Soon Jesus stood up. He did not say anything. But he took off his cloak. His disciples were puzzled. They watched his every move. They had no idea what Jesus was about to do.

JESUS PICKED up a towel. He tied it around his waste. Then he poured water into a large basin. He knelt down and began to wash the feet of one of his friends.

They could not believe their eyes. They looked from one to another in silent amazement. Jesus was their teacher, their rabbi. They looked up to him as someone sent by God to lead his people. Everyone knew he was a great person.

But here he was washing their feet, moving from disciple to disciple around the table. In the houses of the rich, slaves washed the feet of guests coming to dinner. The roads were usually very dusty and people normally wore open sandals. So a slave would wash their feet as they entered a rich man's home.

PETER WAS so astonished that he tried to stop Jesus from washing his feet. "Lord," he said to Jesus, "are you going to wash my feet?"

"Yes, Peter," Jesus answered. "Someday you will understand what I am doing."

Peter objected, "You shall never wash my feet."

Jesus gently responded, "Peter, if you don't let me wash your feet, you cannot be my friend." At that Peter begged Jesus to wash his feet.

So Jesus washed the feet of each of his friends. When he was finished, he put the water and basin aside. He took off the towel and put on his cloak. Then he

stretched out again on the mat by the table.

JESUS TALKED with his disciples about what he had just done. "You call me 'teacher,' and 'Lord,'" he said to them, "and that is what I am. If I, your teacher and Lord, washed your feet, then you must wash each other's feet."

Jesus' friends listened carefully. They knew Jesus was telling them something very important. They knew, too, that he was not telling them just to wash each other's feet. Jesus meant that they

should care for one another's needs and be willing to serve one another. They were to show their greatness by caring for each other's needs.

"What I just did was to give you an example," Jesus concluded. "What I have done, you must also do for one another."

Then they ate and drank together, celebrating the Passover meal. Jesus' friends never forgot what Jesus did and said that Thursday evening when he shared his Last Supper with them.

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Getting 'zapped' through Teen Seminar weekend

By Father Joseph M. Champlin

Kathy Franklin (a pseudonym) is a bright young woman, a senior in a large public high school. Her sister was graduated several years earlier at the top of a class of 400 students and Kathy, too, will probably rank somewhere near the top.

She is also well-rounded, energetic, generous, questioning and Catholic.

Four years ago this teen-ager regularly visited a county nursing home in preparation for the sacrament of confirmation and never hesitated to hold the frail, outstretched hand of a bed-ridden patient destined soon for death.

DURING HER high school days, Kathy has regularly participated in Sunday Mass and gone to religious instruction classes each week. But questions and difficulties about God, church and prayer have plagued her, a not surprising phenomenon, since she inherited her father's keen but sharply skeptical mind.

That background should put this excerpt from a recent letter into perspective:

"Well, after much stalling and so on, I finally made a Teen Seminar and I

thought you might like to know...It was fantastic. I'd be willing to say that was the best weekend in my whole life.

"For at least three years now I've been searching for God, but it has all been in my head, not in my heart. And now that I've found him, I can look back and see that any problems I had, anything that went wrong, could be related to the fact that I didn't know Jesus. As we say at seminar, I got zapped.

"I GUESS I've become a Jesus freak of sorts, or I'm working awfully hard at getting there. I can't remember ever being this much at peace with myself."

Like so many people today of her age or much older, Kathy had an experience of God and Jesus. Through an intense, prayer-filled and reflective few days, an event similar to such programs as Marriage Encounter, Search, Capsule Weekend, Charismatic Seminars or Cursillo, this intelligent girl seemed to acquire a very personal relationship with the Lord. She achieved a closeness long desired, but never attained, despite regular worship at Mass and fidelity to religion courses.

Teen Seminar in the Syracuse, N. Y., Diocese is the brain child of Father Richard ("Duke") Snyder, who participated four years ago in such a weekend at nearby Rochester, N. Y., then adapted it for use here.

SINCE HE first introduced Teen Seminar and later developed related, parallel programs for other age groups, some 4,500 young people have experienced these weekends. They return in almost all cases like Kathy, enthusiastic and changed, with a much deeper awareness of themselves, of others and of Christ.

Father Snyder directs the weekend aided by an adult and a junior staff person for every five or six youngsters attending. On Saturday night area priests come to the location for an hour or so to celebrate the sacrament of reconciliation. There are also two Eucharists, one after penance Saturday night around midnight and another concluding the Seminar Sunday afternoon. The participants,

averaging 20-35 in number, live in the building throughout the weekend.

I found the presentations sound theologically and the format spiritually oriented. Father Snyder touches on belonging, prayer, family, Jesus, reconciliation, sharing, God's gifts and commitment. A variety of films, individual exercises and group techniques take the general notions of the lectures and render them real or personal for the participants.

VOLUNTARY follow-up meetings in homes each week, called reality groups, try to support the Teen Seminar graduates in their newly discovered love affair with the Lord.

How long that enthusiasm will last remains an unanswered question at this point. But people like Kathy return praying more easily, believing more strongly and caring more deeply. Those are strong indications of the Spirit's presence in the movement.

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Discussion questions

1. After reading Father David Burrell's article, "Another Way of Meditating," do you feel that beginning your day with some meditation is valuable? Discuss.
2. What does really listening to another mean?
3. Discuss this statement: "Listening and helping can offer another way of meditating, but only if we are becoming practiced in meditating as well."
4. Recall a time when you really listened to another person and helped him. Do you feel this was an occasion of meditation? Why do you think it was or was not? Discuss.
5. In the Gospel account of Jesus washing the disciples' feet (John 13 - 21), what does Jesus tell us about the need of serving others? How does this relate to Father Burrell's article? Discuss.
6. In what ways have you served others during your lifetime? How are you serving others now?
7. What has service from others meant

to you? Has your life been affected in important ways because of service others have rendered you? Reflect upon your answer to these questions and go back to Father Burrell's and Father John J. Castellet's articles relating them to your own experience or experiences.

8. Father Augustine Hennessy observes that all spiritual masters "realize that they and all the rest of us are, at one and the same time, both wonderful and miserable." How do you feel about this statement? Discuss.

9. What was the core of Father Reginald Garrigou-Lagrange's spirituality?

10. How does the following statement relate to listening and helping another as a way of meditation: "Association with Christ in redeeming our own hour of human history involves the achieving of harmony between wholesome abandonment to divine providence and adult acceptance of human responsibility."

And for parents using 'story hour' with their children

1. After reading the story, "Jesus as Servant," talk together about it. Questions like the following may guide your conversation.

— Why were Jesus and his friends eating a special meal together? What foods are traditionally eaten at this feast?

— What did Jesus do at the celebration that puzzled and amazed his disciples? Why did this action of Jesus surprise and amaze his friends?

— How did Peter respond to Jesus' action? How did Jesus respond to Peter?

— By washing their feet, what was Jesus telling his friends?

— When is this action of Jesus remembered by people who are his friends today?

— What does Jesus' action say to his friends today about what they must do? What does it say to you?

2. Create a set of cartoon-like pictures that show this story of Jesus celebrating the Passover with his friends. Use them to retell the story to someone else.

3. This story is also told in *Stories of Jesus* by John Behnke (New York: Paulist Press, 1977, pp. 123-125). If this book is available to you, read this version of the story and talk about it with someone or just enjoy it by yourself.

4. A painting of Jesus washing the feet of the apostles might be studied for a deeper appreciation of the event. One is included in the book, *The Faces of Jesus* by Frederick Buechner and Lee Boltin (New York: Simon and Schuster, 1974, p. 121).

5. Practice being alert to the need for help that others have and do whatever you can to be thoughtful and helpful.



'I'd be willing to say that was the best weekend in my life.'

spiritual search of John Michael Talbot

Veteran rock musician composes liturgical album

by Peter Feuerherd

*Glory to God in the Highest
Peace to His people on earth
Glory to our Lord God
The heavenly King.*

These words are a part of the ancient liturgy that Christians have celebrated for centuries. They also are part of a wonderfully mystical new record album entitled "The Lord's Supper," with music composed by John Michael Talbot, an Indianapolis native now residing at Alverna Center.

Talbot, a veteran rock musician at the age of 25, was active in the late 1960's touring with the rock band "Mason Profit." His music, after his conversion to the spirituality of the Catholic mystical tradition, has taken on religious themes. This latest album is a true work of liturgical art; it mixes elements of rock and ancient Gregorian chant into a beautifully harmonious blend that encompasses all the liturgical drama of the Eucharist.

It has been a long road to gain the spiritual insight needed to produce such music; the bearded musician has been writing music and touring with rock groups since his high school days. Talbot was involved in the heady "Movement" struggle of the late 1960's. "Mason Profit" was active in those days singing benefit concerts for the anti-war movement and such causes as the "Chicago 7."

Found tending his garden on the spacious and beautiful grounds of Alverna, the musician talked about what his impressions of the late 1960's are. He said, "The sincerity of people in the late 1960's should not be questioned. The average hippie was trying to find God."

THERE WERE A lot of problems, however, with the "Movement," Talbot emphasized. He felt that the strong influence of drugs and promiscuous sex should have been rejected. Now, many of his fellow musicians who were active at that time in the "Movement" have accepted Christianity. Two examples are Arlo Guthrie, the composer of "Alice's Restaurant," and members of the popular "Byrds" group. Talbot feels that these musicians' interest in Christianity stems from the idealistic searching reminiscent of the late 1960's.



JOHN MICHAEL TALBOT

John Michael Talbot practically didn't have a childhood. He explained, "I went through things at 12 that a lot of guys go through at 22." The musician was touring with "Mason Profit" by the time he was 15.

He considers much of his early experience with the music scene as being part of a "dreamworld." Talbot was swept up in the music world and the heady revolutionary talk of the late 1960's. The musician became disillusioned with this world after seeing what it did to musical legends like Janis Joplin, who died of a drug overdose. He began his search for something better.

"The revolution became a failure. I began to look into spiritual things," Talbot stated. This search led him through the writings of Oriental religions and eventually to an encounter with Jesus Christ.

"**JESUS SAID IT** much more simply and more powerfully than anything I have ever read," explained Talbot. His reading of the New Testament helped to bring him into the evangelical Christian movement, which gradually heightened his interest in Catholicism.

His close connection with the Alverna Franciscan community began two years ago. "After a period of searching for roots, I came here (to Alverna)," he explained. The composer currently lives at the retreat house in a simple dormitory room and participates in many of the liturgical celebrations of the Franciscan community.

Talbot's interest in Catholicism grew out of personal difficulties encountered after his marriage ended in divorce (he was married at 17). His spiritual reading increased; he read the works of St. Francis of Assisi, Dietrich Bonhoeffer (the German Protestant theologian who was executed by Hitler's secret police) and Thomas a Kempis' *Imitation of Christ*.

He explained about his divorce, "I became a musician's marriage statistic." But Talbot's spiritual search that led him to the great Christian mystics helped him to gain some meaning from the experience.

"I began to go back to the simplicity of the Gospel. I found that simplicity from writers that were Catholic. That surprised me. I thought that Roman Catholicism was the most theologically complex," asserted the musician.

THIS READING of the great church mystics was combined with a deepening interest in the Catholic Charismatic Movement. He explained, "I was a Charismatic before I became a Catholic."

His current album, "The Lord's Supper," which has sold about 50,000 copies worldwide, is based upon the liturgy. The composer believes that the liturgy is an excellent theme for a musician.

"Liturgy is a drama. There's only so much that you can say with words. There is something that goes on mystically; the only way to communicate this is through music," he stated.

The music of this album is, according to the musician, "a reflection of the marriage between the contemporary freedom and the traditional forms." One of these "traditional forms" is Gregorian chant which Talbot characterized as a "real challenge to today's musician."

He sees a similarity between Gregorian chant and the "singing in the Spirit" common at Charismatic liturgies. "The similarity is that there is a spiritual kinship," explained Talbot.

The musician sees his new album "as a tool of evangelization." He also described it "as a tool of unity" for all Christians. Talbot

believes that the emotions expressed in the music help the album to come alive.

"The entire spectrum of who you are should be exposed to Jesus Christ. If you deny emotion in worshipping God you are denying your humanity," said the musician.

Talbot believes that all forms of music should be used in worship. The varied forms of music on his album affirm that the musician believes what he says.

HE CONSIDERS Gregorian chant, jazz and rock as "tools to build the mansion" of good worship. "We have a tendency to copy secular music. Ideally, Christian music should be the forerunner of all music," stated Talbot.

The album has a back-up group that is not composed of professional singers but includes

local Christians active in the Charismatic Movement. That was by design and not by accident, claimed the composer.

"What happened (in recording the album) was a very spontaneous experience." Talbot wanted the album to have a prayerful quality; he told his group to sing like they were spontaneously praying. The prayerful quality of the work is evident to any casual listener.

Talbot is strongly committed to the ecumenical movement. He believes that his record is a way of saying to all Christians "let's build some bridges." He expects to carry this theme with him to the Charismatic Renewal in Anaheim, Calif. which he will attend later this month.

In the meantime, he continues to work on his music and his garden. His next album project will be a musical meditation on the psalms.

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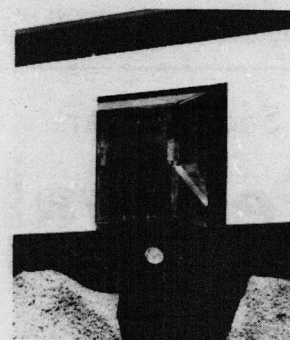
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the active list

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. 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 Ransie Musicae, a Bloomington-based choral society, will perform under the direction of David Schildkret. The public is invited. There is no admission charge.

july 22, 25, 26

Area meetings of the SDRC are scheduled for the coming week at Providence High School, Clarksville, on July 22 at 7:30 p.m.; the Indianapolis east side group at St. Simon parish on July 25, 7:30 p.m. and the north side group in Indianapolis at 7:30 p.m. on July 26. Father James Farrell of St. Barnabas parish will be the guest speaker.

july 26

The ladies of Holy Trinity parish, Indianapolis, will be baking popovers and will take orders for the delicacy that day. Call: 634-2289 for your order.

july 26-28

The annual summer festival at St.

Christopher parish, Speedway, will be in full swing for three days. Reduced prices on tickets for carnival rides will be available until Wednesday, July 25. The tickets may be purchased at the back door of the rectory and at Rosner Pharmacy.

july 27

The Music of the Middle Ages is the specialty of the Early Music Consort who will come to Indianapolis from Cincinnati in conjunction with the Festival Music Society's summer program of concerts. For additional information call 317-259-7068.

july 28

A seminar in Natural Family planning will be held at Little Flower parish, Indianapolis, from 12:30 to 5:30 p.m. A follow-up session is set for Sept. 8.

july 29

St. Paul parish, Tell City, will conduct

a Natural Family Planning Seminar from 12:30 to 5:30 p.m. The second session is set for Aug. 26. Couples are asked to pre-register at the parish rectory, 547-2840.

The 30th annual picnic of St. Paul parish, Sellersburg, will be held on the grounds of Providence High School, Clarksville. A chicken dinner will be served cafeteria style from 11 a.m. to 5 p.m.

august 1

The Ladies Club at St. Philip Neri parish, Indianapolis, will hold its monthly afternoon card party in the community room of the parish. The public is invited.

socials

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

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☆ Quilts and Afghans

☆ Games ☆ Booths

☆ Refreshments

2 column/ 9 point

Simeon House, a non-profit organization operating a residence for persons over 60 at 1801 Poplar, Terre Haute, is soliciting help in collecting Top Value and other trading stamps. The goal for the project is to collect enough stamps to acquire a minibus for the residents at Simeon Home. . . The Cathedral class of 1954 will hold its 25th reunion at the Northside K of C on Saturday, Aug. 25, at 7 p.m. Anyone who has not been contacted is directed to call Dick Cantin, 267-7912, or Bob Kolbus, 635-4551. . . Kathy Goebel, daughter of Mr. and Mrs. Joseph Goebel, Indianapolis, has been awarded a four-year music scholarship to Louisiana Tech University in Ruston, La. Kathy is a 1979 graduate of Chatham High School where she played the flute in the band. . . St. Andrew parish, Indianapolis, will join in celebrating the 30th anniversary of Sister Elisabeth Cecile Gardner on Sunday, July 22, at the noon Mass and followed by a pitch-in luncheon. The Providence nun, known at St. Andrew's as "Ster," has served the parish as a teacher for five years. Her duties involve much more than teaching third and fourth grades, however. Among her activities she ministers to the sick and poor, is a member of the liturgy committee, is a Eucharistic minister, lector and cantor. . . Barta Hagood Monro (Mrs. Alexander) has been named executive director of the Indiana Region of the National Conference of Christians and Jews, Inc. The Conference works with the community, schools and businesses on programs in the field of human relations. . . Sister Cecile Miriam Geis, a native of Brookville, will celebrate her 50th anniversary as a Sister of Charity on July 22 at Mount St. Joseph, Ohio. A Mass of thanksgiving will be celebrated by Father Lawrence Strittmatter and Father David Brinkmoeller at the motherhouse. . . A number of retired Benedictine sisters at Our Lady of Grace Convent, Beech Grove, have been joining in activities at the Senior Citizens Center in the Grove. To reciprocate for the generosity of the senior citizens in welcoming the sisters at their various activities, the sisters extended an invitation to the group to share with them in evening praise, supper and entertainment at the Convent. More than 100 senior citizens accepted the invitation and were guests of the sisters last Monday evening. Mayor and Mrs. Elton Geshwiler were special guests.

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5:00 p.m.
5:00 p.m.
7:00 p.m.



GOODBYE TO A FRIEND—Parishioners at St. Mark parish, Perry County, recently bade Father Joseph Vollmer, their pastor for more than 30 years, goodbye as he retired from the duties of his office. They hosted a celebration in his honor, at which members of nearly all 90 households in the parish attended. Father Vollmer was presented with a new color television set, a check for \$852 and some additional cash and gifts from friends and parishioners. He will spend his retirement in a mobile home about two miles from his former parish church. (Photo by Larry Goffinet, courtesy of The Tell City-Cannelton News)

Terre Haute workshop slated

TERRE HAUTE—The Board of Directors of the Greater Terre Haute Church Federation will hold a day's workshop at Owens Hall at Saint Mary-of-the-Woods, Saturday, July 21.

Hosted by Providence Sister Luke Crawford, board member and chairperson of the media committee, the day will include

sessions to evaluate the past year's activities, to set goals, plan programs and to execute directives for the board given at the recent delegates meeting of the Federation.

Every member church of the Federation is invited to send five delegates to the annual assembly of the Federation. Delegates give directives to the

board about issues or programs they wish inaugurated or continued.

The 15-member Board of the Greater Terre Haute Church Federation concerns itself with religious values and services to the Wabash Valley. All churches in the community are welcome to apply for membership in the Federation.

1979 OPEN CYO TENNIS TOURNAMENT

Boys' Singles: Mike Reiger, St. Catherine, champion; Dan King, Holy Trinity, runner-up.
Girls' Singles: Colleen Field, St. Catherine, champion; Lisa Iaria, St. Catherine, runner-up.
Boys' Doubles: Rhoder/Vanderhoe, Holy Spirit, champion; Tom Cook/George Gray, Holy Spirit, runner-up.
Girls' Doubles: Colleen Field/Angela Iaria, St. Catherine; Carol McCleary/Rita Stinnett, St. Catherine—to be completed at later date.
Mixed Doubles: Colleen Field/David Garza, St. Catherine, champion; Eileen O'Brien/Tim Marten, St. Luke, runner-up.
Open—champion, St. Catherine, 201; runner-up, St. Luke, 128; third place, St. Lawrence, 48; fourth place, Holy Spirit and St. Barnabas, 39.
Over-all team scoring: over-all champion, St. Catherine, 257; runner-up, St. Luke, 243; third place, St. Lawrence, 83; fourth place, St. Barnabas, 59.

1979 CYO NOVICE TENNIS TOURNAMENT

Boys' Singles: Rick Sobieray, St. Barnabas, champion; Dick Moore, St. Lawrence, runner-up.
Girls' Singles: Rosie O'Brien, St. Luke, champion; Susan Evans, St. Luke, runner-up.
Boys' Doubles: Bob Noe/Tom McHugh, St. Catherine, champion; David Moore/Mike Fischer, St. Lawrence, runner-up.
Girls' Doubles: Susan Evans/Holly Hapek, St. Luke, champion; Jennifer Ahlrichs/Karen Hale, Immaculate Heart of Mary, runner-up.
Mixed Doubles: Rosie O'Brien/Steve Queisser, St. Luke, champion; Sheila Queisser/Kevin O'Brien, St. Luke, runner-up.
Novice Team Scoring: novice team champion, St. Luke, 115; runner-up, St. Catherine, 56; third place, St. Lawrence, 45; fourth place, St. Barnabas, 20; fifth place, Immaculate Heart, 15; sixth place, St. Philip Neri, 12.



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remember them

† BAUMANN, William F., 86, Our Lady of Perpetual Help, New Albany, July 9.

† BOEHLER, George, 85, St. Lawrence, Lawrenceburg, July 9.

† BRAGG, Violet Hublar, 59, St. Mary, New Albany, July 13.

† CORRIGAN, Hilda Dorothy, 55, St. Michael, Indianapolis, July 14.

† FESSLER, Walter G., 58, Holy Family, Richmond, July 13.

† FOGLE, Kathryn A. Grube, 88, Holy Family, New Albany, July 14.

† GRIFFIN, Alfred W., 59, St. Bridget, Indianapolis, July 9.

† Ilich, Groya, 79, St. Martin, Martinsville, July 17.

† KINNALEY, George E., 60, Annunciation, Brazil, July 11.

† KNORR, Hazel A., 81, Holy Spirit, Indianapolis, July 14.

† LEWIS, Mary Ann, 55, St. Patrick, Indianapolis, July 13.

† MARTIN, Freda Zins, 81, St. Mary-of-the-Rock, Franklin County, July 13.

† MILLER, Maurice W., Sr., 90, St.

Augustine, Jeffersonville, July 10.

† NEUMAN, Willm J., 84, St. Simon, Indianapolis, July 16.

† PEDIGO, Alma C., 79, St. Malachy, Brownsburg, July 16.

† RAUTH, Hazel Jackson, 86, St. Augustine, Jeffersonville, July 9.

† REA, Leona F., 63, St. Philip Neri, Indianapolis, July 13.

† REDMOND, Marguerite, St. Michael, Indianapolis, July 14.

† SMITH, Betty M., St. Mary, Danville, July 13.

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double-take



DIAMOND JUBILARIANS Sisters Georgine Bocklage, Angela Marie Keller, Dorothy Spaeth, Rita Dolores Wendt, Gertrude Marie Zieroff and Joan Marie Mentrup pose beneath a Madonna at the motherhouse of the Sisters of St. Francis, Oldenburg, Indiana, where they will be honored July 26 for having given 60 years to the service of God and the Church.



GOLDEN JUBILARIANS—Sisters Vivian Rose Morshauer, Teresa Carmel Thomas, Ruth Fink-biner, Mary Mootz, Teresa Clare Groh, Barbara Ann Burman, Mary Regis Sabel; (front row) Paschal Marie Connors, Angela Benedict, Alfreda Scheidler, Alma Scheidler, Barbara Sabel and Rose Alma Niehaus pose beneath a mural of St. Francis Assisi at their motherhouse at Oldenburg where July 25 and 26 they will celebrate 50 years in God's service.



SILVER YEARS—Twenty-four Sisters of St. Francis will celebrate 25 years in God's service this July 26 at their motherhouse at Oldenburg. They are: (top row) Sisters Amy Driscoll, Yvonne Conrad, Tecla Jaehene, Mary Fliechman, Joel Franks, Assunta Ploeger; (second row) Bernetta Stuhrenberg, Andre Burkhardt, Mary O'Brien, Romona Lunsford, Mary Walter Sokolic; (third row) Elma Stemann, Amy Kistner, Rachel West, Cleopha Werner, Susan Eijfert, Rene Langenecker; (front row) Francine Ewing, Joan Laughlin, Donna De Mange, Agnese Naberhaus, Sue Bradshaw and Marian Boberschnidt. Absent when this picture was taken was Sister Annala Holohan, a missionary in New Guinea. Celebrating with the silver jubilarians will be seven diamond and fifteen golden jubilarians.

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (lambs-sheep and Oregon's capital-Salem) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each number are scrambled and might apply to either puzzle. (Solution Next Week)

ACROSS

1. lambs
Oregon's capital
6. potato state
supremely excellent
11. sphere of action
Chinese bear
12. Panhellenic site
Autocrat (Great _____)
13. jar cover
also
14. mature (fruit)
to reverse
16. in that place
sun god (Egypt)

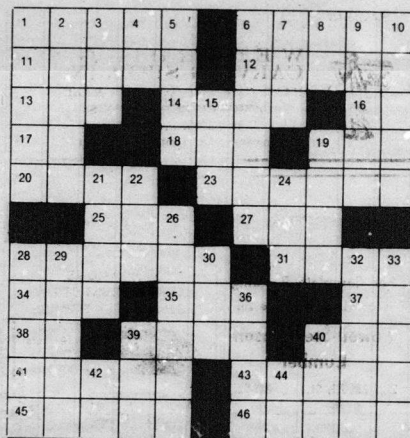
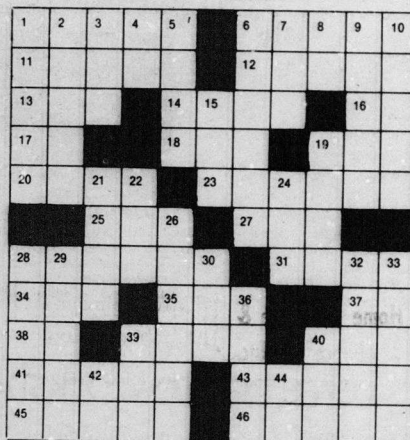
17. bone
_____ and behold
18. campers' park
Hawaiian wreath
19. hail (L.)
engine part
20. fabrications
fisherman's needs
23. Cornish Saint
small game enclosure
25. goal
Swiss river
27. old horse
King _____ (Egypt)
28. Lord and _____
roll call
31. tree material
Swiss capital (var.)
34. united (become _____)
Noah's boat
35. edge or end
regret
37. accomplishcot.
wool (Scot.)
38. personality part
weight unit (Ch.)
39. Mongolian desert
roe
40. land division (Den.)
wooden pin
41. book of maps
clamor
43. fluid part of blood
green pond life
45. sea eagles
harvests
46. turns over
scent or odor

DOWN

1. drawing room
prepare of sorting
2. city in Vietnam
get up
3. went ahead of
finish or stop
4. type measure
man's nickname
5. gospel writer
converted by lightning
6. Shoshonean, for one
make known
7. female deer
God (L.)
8. exist
for example (abbr.)
9. pertaining to the ear
lift heartily
10. South American camel
made of oats
15. note of indebtedness
not used before
19. attractive as a puppy
Jason's ship
21. duty
tranquility
22. rested in a chair
portrait task
24. not refined
underwater boat
26. throw again
unites as in business
28. kind of tooth
northeastern state
29. become as one
zeal
30. chest bone
floor covering
32. great empire of old
ancient Greek theater

33. well known
doctrine
36. leaning tower city
Isaac's eldest
39. compass point
opening as in a fence

40. _____ and con
amount of years
42. sixth sczle note
within
44. noun making suffix
type of musical record



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today's music

Olivia Newton-John sings of love's emptiness

by Charlie Martin

To stay on top of the competition, recording artists often change styles or images. This creates a freshness in their style and diversity in their music. Olivia Newton-John's new album "Totally Hot" exemplifies such changes. She has traded in her sweet and innocent image for a new emphasis on sensuality, but her main attribute remains her dynamic voice.

"Deeper Than the Night" is her current hit single off this album. The song's message is an affirmation of one person's love for another. Yet, the love-relationship is experiencing some uncertainty. The loved person still feels an emptiness and the other cannot understand these feelings, for her love continues to be "deeper than the night" and "stronger than the north wind blowin'."

When we are genuinely loved, why do we not always feel fulfilled? There are times when we can check out our lives and determine that many of our goals have been reached and we are involved in stable, loving relationships. Even some of our distant plans may seem promising.

Yet honesty compels us to admit to a void in our lives, that sense of emptiness mentioned in the song.

This sense of emptiness reveals some important insights about both our potentials and the effect of love on our lives.

IN OUR society, love has been romanticized into a colossal remedy that will fulfill our every need. Love is seen as bringing instant, complete



happiness. Yet real love is not this type of panacea for life fulfillment. We do need to be loved and to give love. But such a sharing of love will not mean that everything is perfect.

It can be a shock to feel unhappy even though we experience love. This emptiness asks us to examine our direction and sense of life purpose. No one person's love, no matter how unconditionally given, can sustain us in every way forever.

God has created us with a beautiful complexity that enables us to involve ourselves in many areas of life. To attain a sense of life fulfillment, we

must find ways to use many of our talents. We must commit ourselves to a sense of purpose in how we want to live.

We do change. What once fulfilled us, such as a job, a course of study, or the levels of sharing in our relationships, will not always bring the same degree of happiness.

IF WE discover feelings of emptiness alive within us, these feelings may stem from changes in our lives. We need to think about how we have changed. We cannot lock ourselves into permanent definitions of self or absolute expectations of whom we should be and what we should be doing. We are much too alive as persons to always be the same.

When changes occur within a relationship, we have a responsibility to share our thoughts and feelings with those who love us. In fact, sharing the bits and pieces of ourselves is one of the risks of loving.

As those who love us gradually understand our changes and our times of emptiness, their love will empower us to see these changes as invitations for growth. Such are some of the most powerful gifts of life—love, change and growth. Consequently, we can claim our times of emptiness as our own and know they are paths for greater life fulfillment in the future.

DEEPER THAN THE NIGHT

I can't imagine/Why you say the things you do/Maybe in time I'll understand/Now what is the reason for the emptiness you feel/When I'm givin' everything I can/My love is runnin' deeper than the night/Stronger than the north wind blowin'/It's fire burnin' bright/And it's always been this way/So you hear me/Am I really comin' thru/Why do your eyes seem to dance away/I know what's right for you/Haven't I always/I need you more than I can say/My love is runnin' deeper than the night/Stronger than the north wind blowin'/It's fire burnin' bright/And it's always been this way/My love is runnin' deeper than the night/Stronger than the north wind blowin'/It's fire burnin' bright/And it keeps on growin', keeps on growin' bright/And it keeps on growin'.

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Sung by Olivia Newton-John

Written by Johnny Vastano and Tom Snow

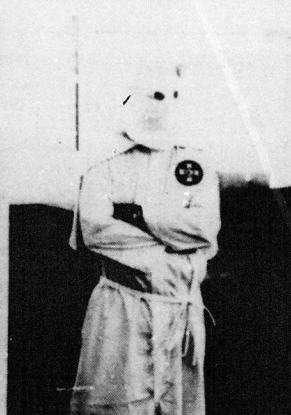
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"WITH ALL DELIBERATE SPEED"—CBS News correspondent Ed Bradley is the anchorman for a two-part "CBS Reports: Blacks in America: With All Deliberate Speed?"—which includes film of a demonstration by the Ku Klux Klan (top right and bottom) in Tupelo, Miss. The program will be broadcast July 24 and 25. (NC photo)

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media notebook

ABC, Paramount combine efforts to produce trashy film

A feminist organization on the West Coast is, at this writing, protesting the ad promoting "Bloodline," the new Paramount film based upon Sidney Sheldon's trashy best seller. The group contends that the ad, which depicts the shoulders and lower face of a woman, nostrils flared and mouth agape, with a red ribbon around her neck, is trying to sell the movie in terms of the woman's strongly implied nudity and vulnerability.

Indeed it is, but to give credit where credit is due, the ad is also a rare example of truth in packaging. For not only is "Bloodline" exploitative from first to last, but, judging from a recent column by Tom Buckley in "The New York Times," it was so from its very inception.

Co-producer Sidney Beckerman, Buckley's source, bought the film rights from

Author Sheldon for \$1.25 million against 10 percent of the distributor's gross. He then resold the rights to Geria, a West German tax shelter consortium for some \$6 million, a deal arranged by David V. Picker, who became the other co-producer. The estimated cost of production was \$10 million, and Paramount came through with \$4 million more in exchange for distribution rights. Paramount then sold the television rights to ABC for \$10 million, thus bringing everybody in home free before a single frame was shot.

After arranging the Geria deal, Picker hastened to line up several aging "international stars"—Audrey Hepburn, James Mason, Omar Sharif, Romy Schneider et al.—on the basis of each's ability to deliver a particular constituency in Europe, a market very im-

portant for the financial success of the film.

For these yeoman efforts in the cause of bringing you the finest entertainment that money can buy, Picker and Beckerman each received a modest producer's fee of \$250,000, mere peanuts in terms of the sums under discussion.

But wait! There's more yet. If the film makes a profit—and it probably will despite being a shoddy piece of goods that has earned nothing but contempt from every major reviewer—Beckerman, Picker, Paramount, and Geria will split whatever is left over after Sheldon and Miss Hepburn take their share.

Now lest we forget the poor woman with the red ribbon around her neck, she is, as you might gather, not played by any of the aging international stars but by seven young German women ("Munich's most delectable nude models," according to the production notes) whose names appear at the very bottom of the cast list after such worthies as Truck Driver, Roffe's Chauffeur, Second Guard and the like. They have no dialogue, and all that is required of them is a willingness to take off all their clothes and participate on camera in some steamy simulated sex which climaxes in the strangulation of the victims they portray.

THESE SEX crimes have only the most tenuous connection with the rest of the film, and so ABC, whose cooperation (\$10 million's worth) in this exploitation was all important, can easily edit these scenes in accordance with the climate of permissiveness that obtains when

it comes time for "Bloodline" to grace your living room.

How can respectable individuals and corporations become involved in such a crude exploitation of public decency as "Bloodline" represents? That's a question for them to ponder and answer. However, in the case of Paramount at least the charge of exploitation of people is not altogether novel.

In a recent "Commonweal" article (July 6, 1979), Jesuit Father Joseph E. Mulligan takes critical note of the role of Gulf and Western Industries, Paramount's parent company, in the Dominican Republic. Father Mulligan charges G and W, which owns nearly 500 square miles of the Dominican Republic, with having exploited the people of that nation in collusion with the governing class. G and W's driving motive, just as with putting together the "Bloodline" package, has been maximum profit.

HE WRITES that G and W follows an agricultural policy that "maximises profits for the private owners by devoting the bulk of the land to lucrative export crops like sugar, while the population suffers from a lack of national sufficiency even in basic foodstuffs like rice and beans." Father Mulligan also accuses G and W of having exploited the mostly women workers in its Dominican factories by paying them low wages and relying upon its allies in government to suppress any unionization efforts.

Interestingly enough, "The Tree of Wooden Clogs," the subject of next week's column, is a magnificent film about Italian peasants who are the

victims of exploitation, and director Ermanno Olmi made it for a sum that probably came to considerably less than the producer's fees paid to Picker and Beckerman.

In the production notes for "Bloodline," moreover, Author Sheldon "boasted" that while writing "Bloodline" he was living on an Italian estate which he rented for \$5,000 a month. We can presume that the gifted Olmi, a respected director for over a decade, lives in much humbler circumstances in what is his native land.

FINALLY, as hardly needs saying, the vast sums of money orbiting "Bloodline" will be manipulated with a scrupulous care towards paying the absolute minimum in taxes, something that you might bear in mind next time you render unto IRS for the interest on your savings account, interest that can't even begin to keep pace with the inflation rate.

So if you feel inclined to express some sort of displeasure at the inequities outlined above, you might begin by not seeing "Bloodline" and further rewarding Messrs. Beckerman, Picker, Sheldon, Miss Hepburn and the rest of the gang. Then you might be interested in dropping a line to Jack Valenti, President of the Motion Picture Association of America, (522 Fifth Ave., New York, NY 10036) whose rating administration gave "Bloodline" an R instead of the X that its scenes involving sex and violence warranted.

And while you're at it, it might do some good to convey your feelings to Charles G. Bluhdorn, Chairman, Gulf and Western Industries, 1 Gulf

Western Plaza, New York, NY 10023), not forgetting either Leonard H. Goldenson, Chairman of the Board of ABC, Inc. (1330 Ave. of the Americas, New York, NY 10019).

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

religious broadcasting highlights

RADIO: Sunday, July 22—NBC "Guideline" will continue its series of programs dealing with handicapped persons. The guest is Francis Brother Joseph Moloney, the assistant director of the Catholic Charities Office for Handicapped Persons of the Roman Catholic Diocese of Brooklyn. Massive physical debilitation, deafness, blindness, or mental retardation set handicapped persons apart. Brother Moloney discusses the sensitivity needed in dealing with handicapped individuals and the importance of accepting rather than simply assenting to their presence. The interviewer is Graymorr Father Thaddeus Horgan, director of the Graymorr Ecumenical Institute. (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 of Film and Broadcasting.

NBC to again show fine documentary

In response to the tremendously favorable reception given by TV viewers across the country to the NBC-TV special, "Pope John Paul II in Poland," broadcast June 10, the NBC television network will rebroadcast the program on Aug. 5, 1-2 p.m. (Please check your local listings for exact time in your area.)

This TV special reports on the historic nine days during which Pope John Paul II visited his beloved homeland—nine days that Poland will always remember and the world will not soon forget.

Narrated by Philip Scharrer, the documentary allows viewers to join the millions of Polish citizens who formed respectful crowds to pray, cheer, sing and weep with the Holy Father everywhere he went.

"As he left what had once been the heartland of inhumanity (Auschwitz), the

full meaning of his visit (to Poland) had become clear," Scharrer notes, "he was using his position on the world's stage as a champion of human rights and the cause of peace... He had early set these as the themes of his pontificate... and his pilgrimage to Poland showed these would remain the themes he would carry to the world."

That Americans understood Pope John Paul's message is obvious from the letters received by NBC management. To cite a few: A woman in New Jersey said: "How fulfilling it was to be able to lose oneself for even an hour in the realization of a higher hope and a deeper truth for all mankind." "Your program was human, informative and very touching," wrote a viewer who also commented that she is "not a Catholic and not of Polish ancestry."

A department chairman from a land-grant university in the Midwest found the program "of tremendous political and religious significance in Europe—even in terms of the continent's drive toward unity." An administrator of a medical center found "Catholics, Protestants and Jews alike were impressed with the complete and comprehensive reporting."

The original June 10 broadcast was carried by some 135 NBC affiliates. To assure the same or an even better record of station clearance on Aug. 5 call and get all your friends to call the general manager of your local NBC station and ask that "Pope John Paul II in Poland" be aired on Aug. 5 at a good hour.

tv programs of note

Monday, July 23, 8 p.m. (PBS) "Bill Moyers' Journal: The Head Varmint of Hard Scabble." A 30-minute film portrait of Texas naturalist John Graves, the author of two books about his land which are small classics of rare power.

Tuesday, July 24, 9-11 p.m. (PBS) "The Italian Straw Hat." A production of this lively and lighthearted opera by Nino Rota done as an Opera Theater presentation from WNET-13, New York.

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Stallone produces another incredible 'Rocky' tale

by James W. Arnold

Since in the original, almost legendary "Rocky," the poor but virtuous hero overcame impossible odds to make the greatest achievement of his life—staying the distance in a title fight with the champion—there is really only one thing he can do for an encore. And in "Rocky II" he does it.

Achieving the impossible twice would, for most movies, offer severe credibility problems. But the whole "Rocky" mystique hangs on the fact that the audience wants the incredible to happen. It works just as magically as the "I believe in fairies" line in "Peter Pan" that brings Tinkerbell back to life.

The "Rocky" movies cannot be compared to ordinary flicks in terms of plot and character probability. They are enactments of a ritual, celebrating not so much the belief as the hope in the likelihood of success by sheer goodness and hard work. The miracle must happen, or there is no show.

Sylvester Stallone, the actor-writer-director who is "Rocky's" creator in every sense, understands this wish-fantasy aspect better than his critics. He knows that the essential to success is that the good guy underdog must suffer and then win, gloriously but certainly not easily.

Sniping at the lack of realism or even the technical absurdity of the sports action—in the big fight, each boxer gets hit by enough punches to floor the entire Marine Corps—is irrelevant. What counts is the



slick manipulation of the elements of the myth/fairy tale.

AGAIN, WE see the hero bogged down in real-life problems, the kind that plague us all in one way or another. He over-spends his money. He can't or won't get an easy or socially acceptable job.

When he finally gets work (in a meat plant), it's tough and exhausting. But he gets laid off, anyway. His wife is pregnant, then becomes seriously ill. Only then, at this low ebb of fortune,

does he reach down into his spiritual and physical resources (almost like Popeye reaching for the spinach) to find the stuff for his triumph through sacrifice, suffering, skill and final conquest of the enemy: adversity, poverty, all the Things That Go Wrong.

It may not be high art, but it's exhilarating therapy, and Stallone has done it up to now with sure skill. In "Rocky II," he begins by telling the familiar truth of what happens "after" happy endings.

Rocky and Adrian (Talia Shire) get married, but he's no better equipped for domestic contentment than he was as a bachelor pug.

He has no education, and his attempts to exploit his fame in TV commercials are ludicrous. (It's not a fault: he's too honest to be effective in commercials.) Boxing is the only thing he's good at, but he has an eye injury and Adrian doesn't want him to fight.

TO GET ANOTHER chance in the ring, Rocky must endure what turns out to be a spiritual trial, a dark night of the soul. He is already, of course, an astonishingly "good" character for the decadent 1970's. He loves kids and animals, and worships Adrian with the fidelity of a St. Bernard. When he drags



SPACE FANTASY—Sheila White is the lovely maid of Camelot who falls in love with spaceman Dennis Dugan in Walt Disney Productions' new comedy "Unidentified Flying Oddball." The Buena Vista release also stars Jim Dale, Ron Moddy and Kenneth More as King Arthur. (NC photo)

himself home from the meat plant, it's no beer and TV for him—he asks her out. When he spends money, it's not on himself. He's humble—willing to carry slosh buckets in the gym for a few dollars, and responds to jibes with equanimity.

So it's no surprise that, while Adrian is comatose, he pulls her through with prayer and monklike devotion. If you're touched when he reads to her haltingly from a cowboy novel, wait till you see him read her his own south Philadelphia poetry.

The point is, corny or not, Rocky is a genuine nice guy,

and he earns his victory, which is a triumph of character, not brawn.

THE HIGHLIGHT of the movie, once again, is an upbeat training montage, set to Bill Conti's music, which ends with Rocky leading half the kids in Philly through the streets in a ballet of speed, strength and joy. The climactic fight, however, despite some zesty editing and use of slow motion, is much too brutal and bloody (not to mention false) for civilized taste.

The other characters reappear to play at their single levels—Burt Young as Adrian's brother, a macho Italian "redneck"; Burgess Meredith as Mick, the leathery, raspy-voiced old trainer; and Carl Weathers, the Ali-like champ with the flawed obsession to humiliate the "Italian stallion."

Above all, the "Rocky" films are visualizations of the central fantasy of American sports, and there is irony in the fact that "Rocky II" ends pretty much where "Rocky I" did,

with victory, but no real change in the hero's life. Unless he saves his money, he'll eventually need another miracle. I hope Stallone is wise enough now to freeze him there forever, hands raised in triumph, without realistic mornings after. **NCOMP Rating: A-3—morally unobjectionable for adults.**

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tv films

The Reincarnation of Peter Proud (1975) (ABC, Friday, July 20): A sleazy and boring ripoff of the current fad interest in the occult and reincarnation. Michael Sarrazin is a Californian who dreams he was once murdered in a cold lake back East, and eventually finds out he was right. In its theatrical release, the film was condemned for sexual content. *Not recommended.*

Animal Crackers (1930) (CBS, Saturday, July 20): One of the earliest Marx Brothers films, this slapdash adaptation of one of their Broadway stage hits is primitive but more than enough for Marx buffs, with Groucho wisecracking, Chico confusing what had seemed clear, and Harpo chasing blondes in classic style. Those who are uninitiated, especially children, may find it all a bit dated and creaky. *Satisfactory for all, but mainly of historical interest.*

War Games (1970) (ABC, Sunday, July 22): Originally titled, "Suppose They Gave a War and Nobody Came?" this strained comedy is about a "war" between an army base and unfriendly citizens in a neighboring town. Despite its

good cast (Brian Keith, Suzanne Pleshette and others), this one should've been left in the vault. *Not recommended.*

The Hawaiians (1970) (CBS, Tuesday, July 24): The concluding film sequel to "Hawaii" (1969), based on James Michener's long epic novel, this is mainly a "good woman" movie about a Chinese girl's impressive diligence and devotion in rising to a position of status and power on the Islands. There is some lesser attention to the love life and pineapple-growing of a tough ex-sea captain (Charlton Heston). Occasionally touching, but tedious if you don't know the characters from the book. *Uplifting, but often dull, satisfactory for adults and mature young people.*

French Connection II (1975) (CBS, Wednesday, July 25): Gene Hackman's Popeye Doyle, an extra-tough cop, goes to Marseilles to pursue the villain who escaped the drug bust ending the original film. An okay thriller, but not in the same class as the first film. The best part is a long sequence where Hackman quits a forcefully induced heroin habit "cold turkey." *Satisfactory for adults and mature youth.*