

# Pope greeted by cheering African crowds

By NC News Service  
An NC News Weekly Round-up

KINSHASA, Zaire—Pope John Paul II arrived in Africa amid wildly cheering crowds, dancers on 10-foot stilts and the colorful pageantry of black Africa.

After several days of activity, however, the cheers were interspersed with tragedy and controversy.

The tragedy occurred when nine people were trampled by the early crowds trying to enter a park where the pope was scheduled to celebrate Mass. The controversy involved the speed with which African customs should be incorporated into church life in Africa.

Pope John Paul said he came as a religious leader to "purify, elevate and affirm" the religious nature of the African

soul. He also said he was a messenger of peace and rejoiced with the independent African nations who have gained independence thus taking their destiny in their own hands.

Yet each African nation has a struggle to forge its own personality and culture, he said. For this the countries need peace, independence and non-partisan aid, he added.

The presence of Mobutu was seen as further evidence of the president's growing reconciliation with Zaire's Catholic Church. On the eve of the pope's arrival, Mobutu, a baptized Catholic, married his companion of several years, Bobila Dawa, at a Mass celebrated by Cardinal Malula.

In the mid-1970s, the 49-year-old Mobutu tried to curb the power of the church as part of a campaign to eliminate colonial influence from Zaire. A key state action was the nationalization of the Catholic school system. But the school system was returned to the church in 1977 and Vatican officials with the pope said the church-state problems have been settled.

Zaire, the former Belgian Congo, was Christianized by European missionaries and has the largest Catholic population in terms of numbers and percentage of the nations on the papal trip. Over 45% of

(See POPE IN AFRICA on page 16)

## THE CRITERION

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Archdiocese of Indianapolis

## Two priests drop out of Congressional races

by Jim Lackey

WASHINGTON—Two priests, including Jesuit Rep. Robert F. Drinan (D-Mass.), have agreed to drop out of separate races for Congress as a result of Pope John Paul II's frequently stated opposition to the involvement of priests in partisan politics.

Father Drinan, a Jesuit first elected to Congress in 1970, announced his withdrawal from the race May 5. And Norbertine Father Robert J. Cornell of De Pere, Wis., who served four years in Congress in the mid-1970s and was hoping to regain the seat he lost in 1978, made a similar announcement May 6.

Both announcements came amid persistent reports that Pope John Paul either has issued or is about to issue a major new document banning involvement of priests in politics.

Church officials both in Washington and in Rome said no new document is about to be published because the papal decision is merely a reaffirmation of existing church law, under which priests are not allowed to participate in political activity unless given specific permission.

But there was another report that the pope wants no more exceptions to be granted.

Father Drinan dropped out of his reelection bid after receiving a directive from Jesuit Father Pedro Arrupe, superior general of the Society of Jesus in Rome. Father Arrupe said his directive reflected "the express wish" of Pope John Paul.

Father Cornell dropped his candidacy after a meeting with his superior, Norbertine Father Jerome Tremel, abbot of St. Norbert Abbey in De Pere, and after Bishop Aloysius J. Wycislo of Green Bay, Wis., issued a statement May 5 saying Father Cornell could no longer seek public office.

In Rome, a source at the world headquarters of the Jesuits told NC News that to the Jesuits' knowledge the pope's latest decision about priests in politics was a

specific request in a specific situation (Father Drinan's) and did not stem from any existing or upcoming document that will ban priests from politics.

"If there is such a document, we'd like to see it," the Jesuit in Rome said.

But in Green Bay, Bishop Wycislo said he had been advised by the pope's personal representative in the United States, Archbishop Jean Jadot, that the pope has "issued a special decree forbidding any priest to run for political office."

He added that he would be receiving more details in the next two weeks.

A spokesman for Archbishop Jadot said there must have been some misunderstanding between the apostolic delegate and Bishop Wycislo. "I don't think he was told that," the spokesman said May 6 about the Green Bay bishop's statement that a special papal decree had been issued.

Father Tremel, the Norbertine provincial, said he understood the apostolic delegate to tell him there would be no more exceptions to canon 139, the place in church law where political activity by priests is forbidden.

In announcing Father Drinan's decision not to seek re-election, Jesuit Father Edward M. O'Flaherty, provincial of Father Drinan's New England province, said that an exception from the rule was made for Father Drinan when he first was elected 10 years ago. He added that the exception was upheld by various Jesuit provincials in succeeding years.

"Nevertheless, it is obvious that, in the pope's view, the reason that commended the idea of Father Drinan's candidacy up to now no longer apply," said Father O'Flaherty.

He noted that Pope John Paul has signaled more than once his dislike for priestly involvement in politics. He cited the pope's speech to religious order priests in Mexico last year at which the pope said that "temporal leadership can easily become a source of division, while the priest should be a sign and factor of unity, of brotherhood."



**BLESSING THE BODIES**—Archbishop Hilarion Capucci sprinkles holy water on the bodies of eight American servicemen who died in the fiery accident in the Iranian desert while preparing a rescue mission for the hostages in the U.S. embassy in Teheran. The ceremony took place in the Teheran morgue. A Melkite-rite archbishop, Capucci was instrumental in the transfer of the bodies from Iran earlier this week. (NC photo)

## The Church and Religious Cults

# 'Way' founder Wierwille: genius or con-artist?

by Peter Feuerherd  
(Fourth in a series)

Dr. Victor Paul Wierwille was born in 1916 in New Knoxville, Ohio, and is a former United Church of Christ minister who was expelled from the ministry of that denomination after a sermon he preached sparked a riot in India.

After his expulsion, Wierwille fully developed "The Way," which is described by his followers as a "Biblical research ministry."

He first generated a strong personal following with the "street people" of Haight-Ashbury in San Francisco in the late 1960s, taking advantage of the first rumblings of the "Jesus movement." "The Way" has not stopped growing since, with a large legion of critics attributing its growth to the "brainwashing" of its recruits.

A former member, called anonymously Doug, explained that the constant twg meetings that "Way" members attend reinforce the grip that the cult has on those who believe.

"You're so drawn into this you have to relinquish all your individuality—you have no time for a private life. They make you believe that what you're doing is what you want—but in actuality you're doing what they want."

Publicizing of the charges against "The Way" and attempts at persuading the cult's believers to drop the cult usually do not work, Doug stated, because adherents are constantly drilled to believe "as you

get closer to the truth, more and more the devil is going to work to take you away."

Doug recalled Dr. Wierwille attending the Indianapolis twg meeting.

"He (Wierwille) has a lot of magnetism—he can hold your attention for long periods . . . A lot of what he said emphasized how his translation of the Bible was right while others were wrong."

Despite Wierwille's charisma, Doug admits that he "seriously doubts his motives." Noting the large amounts of money that are collected from people who take "Way" seminars and through donations, he stated, "There are very little expenditures that Way International has to fund."

"It's based on the same principles as Am-Way." Doug described the "twg" system in which Way "franchises" are established and then split off into different groups after the original "twg" gets too large. The small groups, Doug claimed, allow "The Way" to keep a strong hold on its members.

AS ONE CRITIC of the "Way" put it, "Dr. Wierwille is selling Holy Ghost distributorships" the financial benefits of which are reaped by the cult's founder in a "pyramid-type" scheme where thousands of "Way" followers recruit more "students" to pay heavy fees for "Way" courses that ultimately benefit Wierwille.

Doug, in his short time with "The Way," observed the amount of dedication demanded of members, even if it conflicted with family or personal obligations.

One "twg" member was being visited by relatives from out of town whom he hadn't seen for years. The "twg" leader told the member, however, that attending a special "Way" seminar was far more important than meeting with relatives. The man decided on going to the "Way" meeting.

"Way" leaders, contacted by telephone in Indianapolis and Terre Haute (where there is a group that is an officially recognized club at Indiana State University), refused to comment on the numerous charges that have been directed against the cult.

Linda Harrison, who works at "Indiana Way" headquarters in Indianapolis, declined to talk in detail with us but did state "in the past the press has not given us honest coverage."

Asked how we could get "The Way's" side of the charges that have been presented against the cult, she responded, "Persistence is a great key . . . If you are searching for an accurate knowledge of God's word, you'll get it."

REV. LONNELL Johnson, press secretary at Way International headquarters in New Knoxville did contact us by telephone.

The Way International, Johnson said, is a "Biblical research and teaching ministry." He asserted that all donations given to Way International go to maintain the cost of operating the group's three colleges and numerous educational efforts. He claimed that critics exaggerate the extent of Dr. Wierwille's wealth.

"I wouldn't describe him (Wierwille) as a millionaire . . . It takes finances to continue a ministry with three colleges."

Pike's Peak Seminary (where Dr. Wierwille received his doctorate) is no longer in existence, Rev. Johnson explained, yet "it was in its time a reputed institution."

Rev. Johnson disputed charges that gun training classes taken by "The Way" college students in Emporia is evidence that Dr. Wierwille intends to build his own private army. The course, he explained, was offered by the state of Kansas as a "hunter safety" class; he stated that students were not forced to take the class, but they did take advantage of it.

"The course has to be seen in its proper context . . . People (at "The Way" college) are not required to take it."

Rev. Johnson refused to comment on the suit of Timothy Goodwin, a quadriplegic who was convinced he could be cured, describing it as "ancient history" that has been settled out of court.

HE ALSO ASSERTED that the controversial security force on the New Knoxville campus has been disbanded and the "The Way" is "not in the business of harassing people."

Responding to the charges of parents of "Way" members that The Way deliberately alienates children from their families, the press spokesman explained, "It's an outright contradiction. My family is much closer because of our involvement in "The Way" ministry."

"Feelings of alienation are rare. The Word of God has more often brought families together . . . They (parents critical of "The Way") are misled. They don't know what the ministry is about . . . It comes from a lack of knowledge. They simply don't know what their children are involved in."

What about charges that "The Way" has brainwashed young people and destroyed their personalities?

"I imagine people felt the same way about the Christians of the first century . . . The change doesn't necessarily mean something bad—they have found something better," Rev. Johnson responded.

One man who has a relatively sympathetic view (although couched with some reservations) of The Way is Frank Volkert, director of the Business Affairs System at Indiana State University in Terre Haute and the official university sponsor of The Way group at ISU. He

praised The Way for helping some troubled youths find meaning in their lives.

"I saw some kids who were really having problems . . . Kids that the world didn't care about . . . The group was at least getting them on their feet."

VOLKERS, WHO HAS taken the Power for Abundant Living course, explained that his knowledge of the Terre Haute group (he has sponsored the group for three years) has shown that the group is not guilty of brainwashing, yet it does exert what he described as normal peer pressure.

"The coercion is always going to be there if there is a group."

"It ("The Way") varies a lot around the country depending upon the people who are there . . . Our group was a joy-centered group . . . That's the first thing that came across. One of the marks of a Christian is inner, visible joy . . . Churches need more joy. This group was reaching people who needed that in their lives."

The Power for Abundant Living class, Volkert stated, develops an "orientation towards joy and a more positive lifestyle. Norman Vincent Peale has the same effect . . . They ("The Way") reach people that other groups are not interested in."

Yet Volkert has enough doubts about some of the Way practices that he has decided not to sponsor the group on campus next semester.

"The thing that's most negative is that it pulls you away from the institutional church," said Volkert, a Disciple of Christ member.

HE ALSO DISAGREES with "The Way" belief that speaking in tongues is an art that can be taught, rather than a gift from God, the belief shared by most Protestants and Charismatic Catholics.

Most of all, however, Volkert stated he will not sponsor the group because he has lost contact with what the group has done on campus this year and that he does not know what activities "The Way" is engaged in at ISU.

"I just don't know what's going on," he explained.

(Next week: The experience of parents of members of "The Way")



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## Fund honors Romero

NEW YORK—The Archbishop Romero-El Salvador Memorial Relief Fund has received contributions exceeding \$125,000. The fund, established last month by Catholic Relief Services (CRS) Executive Director Bishop Edwin B. Broderick, honors the memory and goals of assassinated Archbishop Oscar Arnulfo Romero of El Salvador.

Monies donated to the fund will be used by the CRS program in El Salvador to alleviate the immediate and medium term needs of people throughout the country who have been uprooted by political upheaval and civil strife. "The poor of El Salvador have lost their leading proponent of social justice," said Bishop Broderick. "We are fortunate to be able to help them through this difficult period."

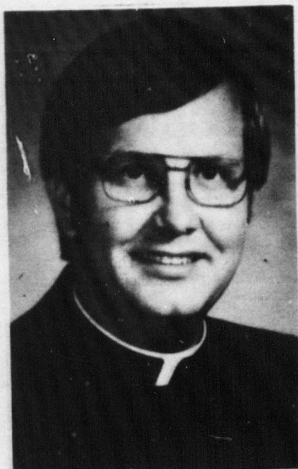
Initially, the fund will provide food relief, medical and legal services including first aid training and a traveling medical team. Funds will also be used for temporary shelter and material support to refugees.

Additionally, the fund will contribute to the establishment of a blood bank center to collect and stock increased supplies against future need.

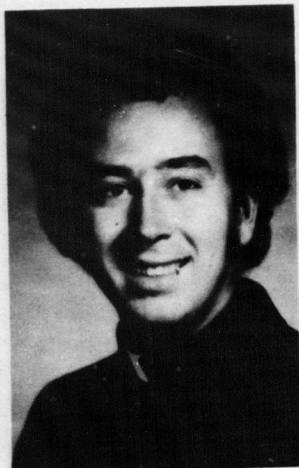
Looking ahead, CRS will help build low-cost housing and provide small farmers with seeds, tools and fertilizers for the next planting season.

Contributions to the Archbishop Romero-El Salvador Memorial Relief Fund may be sent to Catholic Relief Services, 1011 First Ave., New York, NY 10022.





Father John Hall



Father Glenn O'Connor II

## Three to be ordained as priests of the Archdiocese

Three men of the Archdiocese will be ordained to the Roman Catholic priesthood at SS. Peter and Paul Cathedral in Indianapolis at 11 a.m. on Saturday, May 17. Archbishop Edward T. O'Meara will officiate at the ordination ceremony.

The ordinands are: Fathers John Joseph Buckel and Glenn O'Connor II of Indianapolis; and Father John M. Hall of Greenwood.

Joining Archbishop O'Meara for the ordination ceremony will be over 150 priests from the Archdiocese and the Benedictine community of St. Meinrad Archabbey and Seminary, as well as priests and deacons from other dioceses and religious communities. Music for the

ceremony will be under the direction of Charles Gardner, Archdiocesan Director of Liturgical Music.

A reception for the newly ordained, their families and guests, will be held in the auditorium of the former Cathedral High School at 14th and Meridian Streets immediately following the Ordination Mass.

Following is a brief biographical sketch of each of the three ordinands along with pertinent data on their respective Masses of Thanksgiving and receptions.

### Father John J. Buckel

Buckel is the son of Mr. and Mrs. C. Joseph (Kathleen) Buckel of St. James the Greater parish, Indianapolis. He is a graduate of Roncalli High School, St. Meinrad College and the American College at the University of Louvain, Belgium. Buckel also attended I.T.T. Technical Institute, Indianapolis, where he earned an associate degree in electronics engineering technology. He holds a B.A. in philosophy, an M.A. in theology, and is currently pursuing a Ph.D. in Scripture.

He will offer a Mass of Thanksgiving at St. James the Greater Church at 1:30 p.m. (EST) on Sunday, May 18. Concelebrants will include Fathers Michael Welch, Stephen Banet, Cosmas Raimondi and priest friends.

A reception will be held following the Mass in St. James Parish Hall.

No picture of Buckel was available at press time.

### Father John M. Hall

Hall is the son of Mr. and Mrs. Joseph (Mary) Hall of Our Lady of the Greenwood Parish, Greenwood. He is a graduate of the Latin School of Indianapolis, St. Meinrad College and St. Meinrad School of Theology. Hall holds a B.A. in liberal arts and a Master of Divinity.

He will offer his Mass of Thanksgiving at Our Lady of the Greenwood Church at 3:30 p.m. (EST) on Sunday, May 18. Father James Wilmoth will be the homilist. Concelebrants will include Fathers Wilmoth, Joseph J. Riedman, Joseph Dant and priest friends.

A reception will be held following the Mass in Our Lady of the Greenwood School Hall.

### Father Glenn O'Connor II

O'Connor is the son of Mr. and Mrs. Glenn (Eileen) O'Connor of St. Matthew parish, Indianapolis. He is a graduate of the Latin School of Indianapolis, St. Meinrad College and St. Meinrad School of Theology. In addition O'Connor attended Ball State University, Muncie, and IUPUI, Indianapolis. He holds a B.A. in psychology and a Master of Divinity.

He will offer his Mass of Thanksgiving at St. Matthew Church at 2 p.m. (EST) on Sunday, May 18. Father Kenny C. Sweeney will be the homilist. Concelebrants will include Fathers Sweeney, John Sciarra, James Farrell, James Moriarty, and Joseph Rautenberg.

A reception will be held following the Mass at St. Matthew Parish Hall.

## Bishops look towards the future

by Jim Lackey  
An NC News round-up

CHICAGO—Looking toward the future seemed to be the dominant theme when the U.S. bishops gathered in Chicago April 29-May 1 for their spring general meeting.

The bishops approved a budget "model" which will mean future cutbacks in the activities of the National Conference of Catholic Bishops and U. S. Catholic Conference, approved a preliminary set of long-range priorities which will help shape the future of the NCCB-USCC, and approved a proposal for an extraordinary

meeting which might help determine the future of the bishops' own pastoral ministry.

Also in the realm of the future, the bishops heard a report strongly urging them to get involved in satellite communications, and approved the overall approach of a pastoral letter on health ministry which they probably will issue in its final form in November.

But the 250 bishops who met in Chicago also dealt with present crises, approving unscheduled resolutions on Iran and on the Cuban and Haitian "boat people" who have been sailing to Florida in recent weeks and months.

The meeting was expected to be the bishops' last in Chicago. Rather than meet twice a year, once in Chicago and once in Washington, the bishops voted last fall to begin meeting only once a year, in November in Washington.

The approval of the budget model was a major step in an effort by the bishops to avoid another increase in the assessment which U.S. dioceses pay for support of NCCB-USCC programs. Last year the bishops approved an increase in the assessment to 10 cents per Catholic, from the previous eight cents.

**THE BISHOPS LOOKED** at five models which showed what NCCB-USCC programs would look like in 1981 based on assessments of 8, 8.4, 9, 9.3 and 10 cents. They chose the 9.3-cent model, which when the final budget figures are worked out for approval in November will mean about an \$857,000 cut in the bishops' current \$14.5 million budget and result in a tentative cut of 36 of the bishops' 365 employees.

Despite the choice of the 9.3-cent model, the bishops also voted on a 10-cent assessment for 1981, proposed because of uncertainties over inflation's effect on the 9.3-cent model. The result of that vote, though, was not announced because several bishops not in attendance will have to be polled by mail.

Tied closely to the debate over the five models was separate consideration of the priorities of the NCCB-USCC for 1982 and beyond. The bishops held small group discussions on priorities and then in general session approved a preliminary report which compiled some of the recurring themes of the small group meetings.

Some bishops said they were opposed to approval of any of the five models presented to them until the priority-setting exercise was complete, even if it meant raising the assessment to 12 cents in 1981 to support NCCB-USCC programs at the same level as in 1980.

"I think we'll be putting the cart before the horse if we approve one of these models," said Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo.

But the 9.3-cent model, as well as the (See BISHOPS LOOK on page 13)

## Catholic high schools to graduate 1,259 seniors

1,259 seniors will be graduated from the nine Catholic high schools in the archdiocese this year, 25 less than graduated from the schools last year.

Archbishop Edward T. O'Meara will attend all but two of the graduations; Father Gerald Gettelfinger, superintendent of education, and Stephen J. Noone, director of schools, will attend the other ceremonies as official representatives of the archdiocese.

The list of commencement exercises follows. Unless otherwise noted, the graduations will be held at the schools:

**Brebeuf Preparatory School**, Indianapolis, will graduate 149 seniors at 7:30 p.m. on Monday, May 19 at Clowes Hall on the campus of Butler University. Stephen Noone will represent the archdiocese.

**Cathedral High School**, Indianapolis, will graduate 157 seniors at 7:30 p.m. on Monday, May 19 at SS. Peter and Paul Cathedral. Archbishop O'Meara and Father Gettelfinger will represent the archdiocese.

**Chatard High School**, Indianapolis, will graduate 186 seniors at 8 p.m. on Thursday, May 22. Archbishop O'Meara and Stephen Noone will represent the archdiocese.

**Ritter High School**, Indianapolis, will graduate 131 seniors at 8 p.m. on Friday, May 23. Stephen Noone will represent the archdiocese.

**Roncalli High School**, Indianapolis, will graduate 185 seniors at 7 p.m. on Friday, May 16. Archbishop O'Meara and Stephen Noone will represent the archdiocese.

**Secunia High School**, Indianapolis, will graduate 188 seniors at 8 p.m. on Friday, May 23. Archbishop O'Meara and Father Gettelfinger will represent the archdiocese.

**Immaculate Conception Academy**, Oldenburg, will graduate 67 seniors at 10 a.m. on Thursday, May 22. Archbishop O'Meara and Stephen Noone will represent the archdiocese.

**Providence High School**, Clarks-ville, will graduate 167 seniors at 8 p.m. (EDT) on Wednesday, May 21. Archbishop O'Meara and Stephen Noone will represent the archdiocese.

**Shawe Memorial High School**, Madison, will graduate 29 seniors at 2 p.m. on Sunday, May 18. Archbishop O'Meara and Stephen Noone will represent the archdiocese.

## 'Strangers and Guests' Analyzes Rural Issues

## Midwest bishops approve radical statement on land

by Bart Pollock

CHICAGO—Midwestern bishops attending the April meeting of the National Conference of Catholic Bishops (NCCB) in Chicago unanimously approved a radical statement on land based on the concept that the land is a gift from God to be used for the benefit of all people.

The statement, "Strangers and Guests: Toward Community in the Heartland," analyzes current land issues in light of the Judeo-Christian principle of stewardship and proposes specific measures aimed at bringing about "justice in the distribution and use of the earth's resources."

The signing of the document by the bishops represents the culmination of a two-year process that involved some 12,000 people at 400 open hearings in the 12-state area, which includes 44 dioceses.

Amendments, additions and deletions suggested by participants in the diocesan hearings were incorporated into the second draft of the statement, which was then sent to the 44 bishops and diocesan hearings coordinators for further discussion and revision.

The final statement, completed by 40 bishops who participated in two meetings at the end of April, is the fifth draft.

Also approved at the Chicago meeting was a proposal to sponsor an extensive follow-up effort that will include producing a one-half hour documentary film about the land statement and publishing a study guide to accompany the document.

These efforts will be funded jointly by the 44 dioceses and carried out by the Heartland Project, the office set up by the bishops to coordinate the rewriting of the statement.

The 12 states involved in the land statement are Colorado, Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Wisconsin and Wyoming.

**IN THE PROLOGUE** to the statement, the bishops describe the conditions that occasioned the writing of "Strangers and Guests."

"Land ownership is being restructured, agricultural production is becoming more heavily industrialized and concentrated in fewer hands, and the earth all too frequently is being subjected to harmful farming, mining and development practices.

"Such changes are adversely affecting our rural people, their way of life, their land and the wider national and international communities which depend on them to satisfy their hunger," according to the bishops.

It is also stated in the prologue that it is the intention of the bishops to speak on behalf of "those who have suffered most from the changes in the rural scene: family farmers, farmworkers, native Americans and the world's hungry."

The first section on "Tenure of the Land" provides a historical analysis of

current land-use issues tracing the heartland's heritage back to both native American and Judeo-Christian traditions of "reverence for the land as God's gift."

"We have not always been faithful to those traditions," it said.

The concentration of land ownership in the heartland is related to such issues as the increased capitalization of farm operations, low prices for farm products, and the increasing domination of agriculture by giant corporations.

**OTHER ISSUES** discussed in the first section focus on the damage to people and the environment caused by irresponsible mining, forestry and development practices.

The second section is a discussion of 10 principles of land stewardship beginning with the assertion that the land belongs to God and people are God's stewards on it. That the land's benefits are for everyone, that land ownership should be distributed equitably, that land use planning must consider social and environmental impacts and that the land's workers should be able to become the land's owners are among the other principles discussed.

The section includes an explanation of the title "Strangers and Guests." Taken from the Book of Leviticus, it is meant to emphasize that the land is a "community benefit" not a "private preserve."

"The land should not be sold in perpetuity; for the land is mine and you are only strangers and guests on it." (Lev. 25:23)

A final section on "The Future of the Land" suggests numerous public policies as "means by which the care and right use of the land might be promoted."

They include:

► Reform of land ownership to give all people the opportunity to own the land on which they live and labor;

► Passage of laws limiting the right of foreign and domestic investors to acquire land;

► Elimination of capital gains tax laws that favor wealthy investors, taxation of land at a progressively higher rate according to increases in the size and quality of holdings and revision of estate taxes to promote moderate-sized holdings and prevent hardship on bereaved families;

► Passage of severance tax laws and laws prohibiting the mining of prime agricultural land;

► Stabilization of farm prices at levels which provide equitable returns to producers;

► Establishment of a national minimum wage and job safety standards for farm workers;

► The speedy and equitable resolution of native American treaty questions and the protection of Indian land and resource rights.

The statement calls for Christians to "break with the frenzy of consumerism" and find simpler ways of living in "a spirit of community that encompasses and blesses all people."

## Reporter's View

## Proposed highway project a potential boondoggle

by Peter Feuerherd

The proposed plan to connect two Indianapolis highways, I-69 and I-65, by a new highway which will be called I-165 should be a candidate for the boondoggle of the year award.

The project, which is estimated will cost taxpayers between 125 and 180 million dollars, is designed to make it easier for commuters from the northeast suburbs to drive to the downtown area. In the process, it is expected that between 500-700 homes on the near northeast side will have to be demolished to make room for the highway.



"It's hitting a high density area," Mrs. Dorothy Wooten, a homeowner in the affected area and one of the leaders against the proposed highway explained.

"We have to give up our homes so that people can drive in from Castleton 15 minutes sooner . . . Any of the four routes they settle on, homes are going to be affected. These homes would be lost forever."

Supporters of the proposed highway point to the congestion in the Northeast corridor during rush hours, the fuel savings that would occur if a smoother flow of traffic were designed, and the increased access to the downtown area that should result from the project.

Yet the practical problems with such a project are enormous. The usually prudent Republican "fiscal conservatives" that control both the state and city government apparently are not fazed by the price tag of the project. After all, the Feds (note: taxpayers) will pick up most of the tab.

The proposed I-165 is expected to be completed at the earliest by 1986. The assumption underlying the proposed project is that automobiles and buses will be the major means of transportation for Indianapolis into the 1990's.

**WITH THE FUTURE** price and availability of gasoline still questionable that assumption is an extraordinary leap of faith in the ability of gasoline-powered vehicles to flourish past the year 2000.

Critics point out that instead of putting tax dollars into highway projects, we should explore other sources of funding to better develop fuel efficient mass transit, especially railroads.

Another problem with building I-165 is that soon after the ribbons are cut, the highway is bound to be as congested as any of the other highways around town as more people are encouraged to drive to work because of easier access. No large city that I have ever heard of has ever accomplished, no matter how many highways they contain, smooth flowing rush hour traffic.

Besides, as compared to most other cities, Indianapolis traffic tie-ups are mild. I drive through what supporters of the proposed I-165 describe as "the congested northeast corridor" most everyday, yet I don't encounter monstrous traffic tie-ups. Traffic may be slow at times, but it moves. In any large city, that is the best that anyone can expect.

Yet the biggest criticism that supporters of the proposed project have yet to answer to is the purpose of dislocating families, many of them poor, elderly, and on fixed incomes that live on the northeast side. Of course, government funds and relocation support will be provided to soften the hardship on these people, but nobody can deny that it will be a hardship.

**SO THIS IS NOT** only a question about the need for a highway, this is an issue of values. The rights of people on the northeast side to keep their homes and their neighborhood have to outweigh the convenience of suburban motorists who may possibly save fifteen minutes of commuting time.

The issue, fortunately, has not been decided yet. It is expected that although the project will be financed by federal and state funds, it will be up to Mayor Hudnut to ultimately decide whether to go ahead with the project.

A public hearing on the issue is tentatively scheduled for May 13 at the Convention Center. Anyone with an interest in the proposal is invited to attend.

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## Washington Newsletter

# 'What ifs' surround Hyde arguments

by Jim Lackey

WASHINGTON—For at least the past six years, the U.S. bishops have been strong supporters of national health insurance, but only if it excludes coverage for abortion.

Their view is countered by those who argue that abortion should be included in any program that provides a broad range of medical services for the American people.

Whether the bishops' position might prevail could be determined in large part by what the Supreme Court rules on the Hyde Amendment banning most forms of federal abortion funding.

At this stage, several weeks before the court is expected to release its Hyde opinion, the speculation about the decision's impact on national health insurance has to be couched in a long string of "what ifs."

But the fact cannot be ignored that the Medicaid program, to which the Hyde Amendment first was attached in 1976, is sort of a mini-national health insurance program for the poor. And if the court rules the Hyde Amendment unconstitutional, it could spell trouble for those wanting to keep abortion out of any new national health insurance enactments.

Then again, the court could rule the Hyde Amendment unconstitutional but do it in such a way as to leave other avenues open for legally excluding abortion from national health insurance as well as from Medicaid and other federal medical benefits programs.

One of the central arguments in the legal battle over the Hyde Amendment has been whether the establishment of a program such as Medicaid (or, by extension, national health insurance) creates a right to all forms of medical assistance

desired by people who qualify for the program.

**HYDE OPPONENTS** have argued that to deny abortion while providing most other medical services through Medicaid is irrational and unconstitutional. But Hyde supporters respond that Congress only intended to create an entitlement to certain specific medical services and that there are many other categories of treatment which are not covered by Medicaid.

Rep. Henry J. Hyde (R-Ill.), who introduced the original Hyde Amendment, also is fond of arguing that abortion for the most part was illegal in 1965 when Medicaid was enacted, and so Congress back then could not have intended that abortion be covered under the program.

Another important consideration is the possibility that the Supreme Court could strike down the Hyde Amendment not on the grounds that it unconstitutionally restricts access to abortion but because it was improperly enacted.

Under this theory, the court could say it would be permissible to restrict abortion coverage in programs such as Medicaid, but that such restrictions must be enacted in the legislation establishing or revising those programs. The Hyde Amendment, by contrast, has come during the separate appropriation process during which Congress annually sets aside the money needed to run new or existing programs.

That point was raised briefly during oral arguments on the Hyde Amendment April 21 at the Supreme Court. An Illinois attorney arguing against the Hyde Amendment, Robert W. Bennett, noted the difference between its enactment and House approval last December of a new child health assurance program (CHAP) which included anti-abortion language.

**BENNETT INDICATED** that because of the different approaches, the abortion restrictions written into the CHAP measure might be less constitutionally suspect than the way the Hyde Amendment has been approved each year.

Another difference between current abortion funding restrictions and restrictions that the bishops would like to have written into a national health insurance program might be their applicability.

James Robinson, director of the bishops' government liaison office, noted that one of the arguments used against the Hyde Amendment is that it singles out the poor for denial of abortion funding. Robinson wondered whether national health insurance wouldn't create a different situation because if enacted with abortion restrictions it would deny federally funded abortions to all, not just to the poor.

Of course all this depends on just exactly how the Supreme Court addresses the Hyde Amendment: whether it upholds it as a legitimate function of congressional prerogative, rules it illegal on narrow grounds, or says that any hindrance to the availability of "medically necessary" abortions, no matter how it might be legislated, would be unconstitutional.

No matter what, people who want a national health insurance but want it without abortion will read the court's opinion closely to see what legal remedies are available.

## Conference Probes Interfaith Relations

# Israel issue in Jewish-Christian dialogue

by Debbie Landregan  
An NC News round-up

DALLAS—Participants at the fifth national Workshop on Christian-Jewish Relations agreed to try to bridge areas of misunderstanding and disagreement on such sensitive issues as proselytism and the Middle East.

Promoting human rights and combating anti-Semitism were also discussed by the more than 200 participants in the Dallas meeting April 28-May 1. One speaker called the differing views on the state of Israel the most divisive wedge between Christians and Jews.

Rabbi Marc Tanenbaum, national director for interreligious affairs of the American Jewish Committee, described Christian-Jewish dialogue as no luxury, "but a compelling necessity, the key to human survival."

Speaking at a panel presentation on recent developments in Christian-Jewish relations, Rabbi Tanenbaum pointed out that the initiative to dialogue between Jewish and Christian groups is now coming from a variety of religious groups.

In the past, he said, the initiative came only from the Jewish community. He attributed this change to "a kind of maturation that has begun to take place."

The secretary for the Vatican's Commission for Religious Relations with Judaism, Msgr. Jorge Mejia, viewed the gathering as "an important development" internationally, stating that "whatever happens in Dallas will have an echo around the world."

The Vatican official called dialogue between Christians and Jews "an achievement in itself" after centuries of antagonistic silence.

Among the issues which emerged from the workshop were the relationship of the Jewish people to the state of Israel and concern for the Palestinian cause.

**THE DIFFERING** views Jews and Christians have on the state of Israel was described by Rabbi Balfour Brickner as the most divisive wedge between the two groups.

"Measuring everything by the yardstick

of Israel chills, if not kills, dialogue," Rabbi Brickner said. The director of the Department of Interreligious Affairs of the American Hebrew Congregation spoke of "an understanding of and sympathy with the Palestinian cause" that is growing in the world of American religion.

This, the rabbi observed, is "a root cause of continuing tension," which he predicted "will be the next phase in the dialogue we have as Jews and Christians vis-a-vis Israel and the Middle East."

The question of the treatment of Palestinians in the Middle East surfaced again in relation to a disagreement between the Jewish group and Protestant groups over a proposed statement by the National Council of Churches (NCC) concerning policy in the Middle East.

The NCC statement calls for the recognition by Israel of the rights of Palestinians for national self-determination as well as for recognition of Israel by the Palestinian and Arab nations and cessation of violence by all parties involved. It also addresses the problem of refugees.

Many Jewish groups feel that the statement makes unreasonable demands upon Israel and the Jewish people in regard to the Palestinians without imposing similar demands upon the Palestinians and Arabs.

**THIS DISAGREEMENT** prompted the Anti-Defamation League of B'nai B'rith to boycott the workshop.

"I feel many Christians feel that the issue is not Israel, but the Palestinians and how we deal with the Palestinians," explained the Rev. Robert L. Turnipseed, chairman of the Christian-Jewish Committee of the NCC, during a press conference.

Rabbi Daniel Polish of the Synagogue Council of America responded to Mr. Turnipseed by voicing his concern that the statement neglected to consider "that our relationship to Israel is deep and sincere and is an authentic part of our Jewishness."

Acknowledging their disagreement, both Mr. Turnipseed and Rabbi Polish reaffirmed their belief in the necessity of

continued dialogue between their constituencies on the issue.

Participants were urged to unite in championing human rights, to join together in working to alleviate world hunger and suffering and to work together to combat anti-Semitism.

The need for expansion of dialogue between Islam, Judaism and Christianity was also underlined. This dialogue, said Byron L. Haines, director of the task force on Christian-Muslim relations of the NCC, must start with the development of trust, friendship and understanding between the three groups.

**SAYING THAT MOSLEMS** "are not all like Ayatollah Khomeini," Cynthia Wedel stated that "perhaps the greatest test of our common commitment to peace and world order will come in our attitudes and actions towards Islam." Ms. Wedel is chairwoman of the Presiding Bishop's Advisory Committee on Episcopal-Jewish Relations.

Convert making, particularly that aimed at Jews, evoked heated responses.

Rabbi Polish, addressing the topic "The Thorny Question of Conversion," criticized such groups as Jews for Jesus for misrepresenting themselves as Jews. He pointed out that "the missionizing of the Jews has a negative effect on dialogues such as these and does not make Jews want to relate to Christianity."

Father Michael Sheehan, rector of Holy Trinity Seminary in Irving, Texas, seminar moderator, compared this to efforts directed at Mexican-American Catholics by certain fundamentalist churches.

Many of these churches, Father Sheehan said, use the guise of the Catholic Church to attract Mexican-American Catholics who are not knowledgeable about their faith.

Msgr. Mejia, one of several international guests, commended the speakers for their frankness and openness in addressing sensitive issues.

It is "when we come to grips with the really difficult questions that the dialogue (between Christians and Jews) is worth the trouble," he said.

## Question Box

# What happens to people who die?

by Msgr. R. T. Bosler

Q. I recently lost someone I loved very much. Could you please tell me exactly what happens to a person who dies? Can the departed really see us, as someone told me? I can't understand why someone has to die so young and others live on into their 90s. I don't know what I believe in anymore. I've only been to Mass a few times since my loved one died. I feel so bitter and depressed that it probably isn't doing me any good to go to church. I feel like I'm living in a nightmare. My head throbs all the time. I hope you can answer this soon while I still have my sanity.



A. Imagine how you would feel if you had no belief at all in life after death. Your Christian faith gives you hope that your loved one lives on.

It is natural for you to grieve over your personal loss; in fact, it is important for your sanity that you cry and experience feelings of remorse over the ways you may have failed your dear one. But at the same time you must keep telling yourself there is nothing unique about what you are going through. Learning to adjust to the death of those close to us is part of the human experience we must all expect. You'll survive and be a better, more sympathetic person because of it.

Now is not the time to give up church and prayer. You have an opportunity in

this grief to come closer to God. Thank him for all that your dear one has meant to you. It is in thanking and praising our God in times of trial that we receive the healing from him to accept what happened, even though we do not understand the reasons why.

We do not know what happens to those who die. Our faith teaches us that they will enjoy the glorious life of the resurrection and be like Jesus Christ, but what this is precisely we can never comprehend in this life. Whether they are aware of us we cannot be certain. However, our Catholic practice of devotion to the saints is based upon a belief that they are interested in us and know us in God. There are many recorded instances of the Blessed Virgin and other saints appearing in visions, and these are the bases of a long tradition among Christians that it is possible to pray to our dead.

Q. I am a Catholic married woman past middle age. What is the church's teaching regarding the marital act when the husband always completes the act before his wife? Is it wrong for the wife to complete the act alone after intercourse? My husband feels strongly against what I do and does not speak to me after I have done what he considers a mortal sin.

A. If there is anyone sinful, it is your husband for ignoring your needs. All the old Catholic books on moral theology, written ages ago before books on sexual techniques became best-sellers, recognized that wives had a right to complete satisfaction in the marriage act and permitted what you have been doing when

the husband was too ignorant or selfish to help his wife to satisfaction after he himself had received full pleasure.

There are several recent Catholic books

on sex in marriage. I recommend one that has been circulating for 12 years or more because it has an "imprimatur" by the church and is, therefore, more acceptable to conservatives: "The Freedom of Sexual Love" by Joseph and Lois Bird, an Image Book in paperback by Doubleday. Your husband needs to read it. It will be helpful for some of my readers who have asked questions too delicate to answer in this column.

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## To the editor . . .

### Thanks to archdiocesan Catholics

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. Recently a check for \$50,004 was received here at the national office. This amount is the 3/4

### Appreciation

As chairman of international affairs for the Archdiocesan Council of Catholic Women, I would like to express my personal appreciation and that of the Council to all those who cooperated with the National Council's plea for funds toward the Kenya Water Tank Project.

This request for funds came from the Muthetheni Catholic parish council in Machakos, Kenya, to build rain-water tanks in a drought-stricken, densely populated area.

Through the generosity of ACCW members, we have \$1,363 collected for the project that will be directed through the National Council in Washington, D.C. to Kenya. Of the 125 tanks needed, these archdiocesan funds will provide three tanks.

This was a true "from the heart" lenten sacrifice for 1980.

Anita Long  
ACCW International  
Affairs Chairman

Indianapolis

portion to be distributed nationally. This year 646 funding proposals requesting nearly \$44 million have been received. These are now being reviewed and prioritized by national staff, the CHD Diocesan Directors, and the CHD National Committee of 40 people representing all geographic regions and the ethnic/racial makeup of the United States. Usually there is enough money to fund some 120-125 self-help projects. The Archdiocese has received back 93% of its money in such grants.

The continued generosity of the people of your diocese fulfills the spirit of Pope John Paul II's Puebla statement that "the Church's evangelical commitment ought to be the same as Christ's: a commitment to the most needy," and his statement at Yankee Stadium that charity is not enough, but "... you will also want to seek out the structural reasons which foster or cause the different forms of poverty." CHD is designed to foster those institutional changes which address the very causes of poverty.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop O'Meara and to Mr. Thomas Morgan, your Diocesan Director.

Rev. Marvin A. Mottet  
Executive Director  
Campaign for Human Development  
Washington, D.C.



## Generally Speaking

# 'It doesn't matter how loud you scream'

by Dennis R. Jones  
Associate General Manager

Last weekend, my wife and I decided to take our two boys to the drive-in, so we began looking through the "entertainment" section of the *Indianapolis Star*.

Our children are young—Mike is eight and Jon just turned three—so we were looking for a movie with a G-rating (general patronage).

As we read through the listings, a question kept popping into my mind . . . Why would anyone want to see this garbage?

When was the last time you took your kids to the movies? Do you know what they see when they go by themselves?

Maybe you say that you don't have the time to take them or maybe you use that age-old excuse that they're old enough to go without someone there to hold their hand.

How do you feel about alcohol, drugs and violence? Or does it matter what YOU think?

Do you know what's being pumped into their minds? . . . statements like "I hate to advocate alcohol, violence or insanity to anyone . . . but they've always worked for me."

Death? You say that dying is all part of living? . . . "How did you die, Joseph? Did you die in this house? Why do you remain?"

According to one ad . . . "There is a reason for every living creature . . . with one exception."

And, by the way . . . "It doesn't matter how loud you scream."

The next time your children get the urge to take in a movie, do them a favor and at least help them find a "decent" flick. You might even go one step further and go with them.

Does this sound like a movie you'd

recommend to your kids? "ASK . . . you will not be answered . . . CRY . . . you will not be comforted . . . SCREAM . . . you will not be heard."

It's hard enough to raise a family with all of the other problems that just happen. Why do movie producers seem to think that it's necessary to insert four-letter words and horror into our lives and the lives of our children?

It could be their love for a five-letter word, M-O-N-E-Y.

Incidentally, we stayed home and popped some popcorn and sat around the old tube.

At least TV movies are "edited," the admission and popcorn are almost free and the sandwiches and soft drinks are as near as the kitchen.

During the commercials, you even have some time to ponder the question: Do white mice get cancer from watching color TV?

## Check it out . . .

✓ **Senior citizens of the Lawrenceburg Deanery** were given special recognition recently when they met for a celebration of the Eucharist, followed by a dinner and entertainment. The event was held at **St. Anthony parish**, Morris, with **Father Bernard Schmitz** serving as host pastor.

Women of St. Anthony's prepared the dinner and the priests of the deanery assisted in serving their senior parishioners. Students from **Immaculate Conception Academy**, Oldenburg, furnished the entertainment directed by Franciscan Sister Mary Beth and Josetta.

This annual event, held at a different parish each year, is sponsored by the Lawrenceburg Deanery Council of Catholic Women.

✓ In announcements of merit scholars by the National Merit Scholarship Corporation, the following students from archdiocesan high schools were named to the list: **Valedictorian Joanne M. Sahm** and **Richard J. Jacobs** of Roncalli High School; **Paul S. Matthews** and **Paul A. Horan** of Cathedral; **Chris Kurker**, Ritter; and **Chris Koons**, Brebeuf Preparatory School. (Chris has also been awarded a certificate of German Language Competency which entitles him to tuition-free studies at a German university of his choice up to a doctorate. No other Indiana high school student has passed this exam.)

These students are among approximately 1,500 high school seniors named as winners in the 1980 competition. More than 4,500 students will merit scholarships valued at almost \$14 million.

✓ **Benedictine Fathers Cyprian Davis** and **Ephrem Carr**, both monks at **St. Meinrad Archabbey**, have received grants that will finance research in 1980 and 1981.

Father Cyprian's \$2,870 grant will cover research relating to black Catholics and their attitudes and influence at the end of the 19th century. His sabbatical semester will begin in September. He is presently an associate professor of church history in the School of Theology at St. Meinrad.

Academic dean in the School of Theology, Father Ephrem will spend his sabbatical semester (January through June, 1981) at the Institute for Ecumenical and Cultural Research in Collegeville, Minn., doing research on the relationship between the Syrian Church and the Church of the Roman Empire.

✓ A testimonial banquet is being arranged by **St. Christopher parishioners** in Speedway to honor their pastor, **Msgr. Francis Reine**, who is celebrating the 40th anniversary of his ordination to the priesthood. An anniversary Mass at noon on Sunday, June 8, will be followed by a banquet and reception at the Westside K of C, 220 N. Country Club Road, Indianapolis, at 2 p.m.

✓ Red Cross service pins were awarded to six junior Girl Scouts from **St. Simon parish** when the Indianapolis Area Chapter American Red Cross held Youth Recognition Night on April 30. The girls who devoted more than 20 hours working with children in the Head Start Program included **J'netta Berry**, **Debbie Hall**, **Kristi Morgan**, **Julie Jehn**, **Susan Kinn** and **K. C. Wallace**.

✓ **Holy Cross Father James F. Blaes** will mark the 25th anniversary of his ordination to the priesthood on Wednesday, May 14, when he concelebrates a Mass of Thanksgiving with his ordination classmates at Sacred Heart Church on the campus of **Notre Dame University**. He was ordained a Holy Cross priest on June 8, 1955. The jubilarians will be honored by members of the Holy Cross community, families and friends at a reception and dinner at Notre Dame's Moreau Seminary.

Father Blaes, a teacher at Notre Dame High School in Niles, Ill., is the son of Mr. and Mrs. Fred E. Blaes of Indianapolis. He attended St. Joan of Arc parish grade school and was graduated from Cathedral High School in 1944.



**WINNER—Art Logan**, Indianapolis, was the only person to correctly identify the "Jigsaw" as **Caesar Chavez**. The \$20 "pot" was sent to Mr. Logan for his efforts. Congratulations.

✓ Sixty-one associate degree nursing candidates at **Marian College** will take part in the traditional capping ceremonies at 7:30 o'clock tonight (Friday) in the college chapel.

✓ Today when high schools (and all other schools for that matter) seem to get their share of criticism for not doing a good job, we find that achievements of students disprove that point.

For example, recently the Columbia Scholastic Press Association awarded a first place rating to the 1979 edition of **Chatard High School's** yearbook, "The Citadel." **Patty Hughes**, the editor and now a student at Ball State University, **David Soots**, faculty advisor, and the yearbook staff deserve a pat on the back for their creativity, stick-to-itiveness and dedication.

Also at Chatard, **Mrs. Brenda Tolson**, Spanish teacher, has received the 1980 IUPUI Cavanaugh Award for academic excellence in the school of liberal arts.



✓ A Mass of Thanksgiving at **St. Philip Neri Church**, Indianapolis, on Saturday, May 10, at 5:30 p.m. will honor **Mr. and Mrs. Rudolph J. Gasper** on the occasion of their golden wedding anniversary. A reception will follow the Mass in the parish community rooms. Friends and relatives are invited. Elizabeth Campbell and Rudolph Gasper were married on May 7, 1930, at Little Flower Church, Indianapolis. They are the parents of Margaret Miller, Mary Miller and Robert Gasper, all of Indianapolis. There are 14 grandchildren and 2 great-grandchildren.

## CATHEDRAL HIGH SCHOOL DAY CAMPS

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June 23-26 9 a.m. to 12 Noon  
\$30.00 for 1 week session Approved by ISHAA

For further information on Cathedral Day Camps Call or Write  
Cathedral High School, 5225 E. 56th St., Indpls., IN 46226 — 542-1481

# Marriage celebrated at local festival

by Valerie Dillon

Some 320 people who care about that beleaguered institution—marriage—gathered Sunday to talk about it, study and reflect on it, and to celebrate it in dance and song.

The occasion: a first-ever, interfaith Festival of Marriage, co-sponsored by social service and counseling agencies, including Catholic Social Services (CSS), and held at Second Presbyterian Church, Indianapolis.

Participants chose from 30 workshops, ranging in topic from sustaining intimacy to handling anger, to "why teenagers are so terrible," to getting through the middle years, to single parenthood and divorce.

"It's a religious response to some of the negative images during this Year of the Family and the White House Conference," explained CSS Executive Director Robert Riegel. "Under religious sponsorship, we're trying to combine practical counseling and community."

Eight months in the planning, the Festival

is expected to be an annual event, according to another planning committee member, G. Edward Alley of the Indiana Counseling and Pastoral Care Center.

"After evaluation, we hope to begin planning for next year," Alley said.

Mayor William Hudnut praised the program's organizers and proclaimed the day "Festival of Marriage Sunday."

Among those giving workshops were Franciscan Father Anton Braun, Sister of St. Joseph of Tipton Eileen Cantin, Mike and Jackie Kenney, Jay Carrigan, Bob Riegel, and Father Keith Hosey, St. John XXIII Center, Hartford City.

Providing music at the closing celebration was a St. Thomas Aquinas parish group, including Mark and Sheryl Proctor, J.P. Atkinson, Lynn Herold and Riegel.

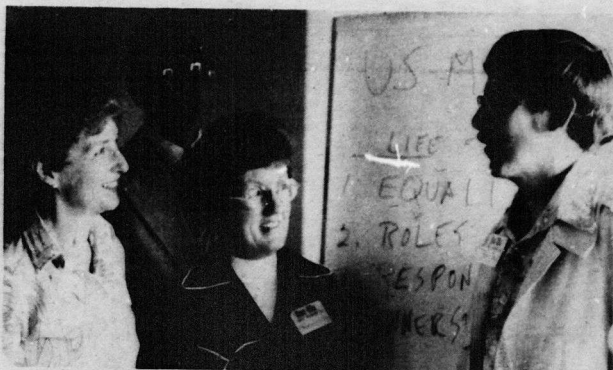
In impromptu posters prepared at day's end, celebrants reacted to the experience and to one another.

Said one: "Fight peacefully!"

Another cryptically advised: "Jesus is

the tie-breaker in marriage conflicts."

Urged another: "Make time for fun; the couple is #1!"



**MARRIAGE WORKSHOP**—Leader Bob Riegel (right) discusses a point with (from left) Patricia Bromer, Indianapolis, and Leo and Roma Wolfe, New Albany, in a workshop on "Becoming Oneself While Remaining a Partner: Personal Growth and Marital Distance." (Criterion photo by Valerie Dillon)



Archbishop O'Meara

## 3 to receive honorary degrees

Archbishop Edward T. O'Meara of the Indianapolis Archdiocese, will deliver the commencement address and receive an honorary doctor of laws degree during the May 11 graduation exercises at Marian College.

Two other individuals have been designated by the Marian board of trustees to receive honorary degrees at

that time. They are Msgr. James P. Galvin, doctor of letters, and Robert B. McConnell, doctor of business administration.

The ceremony, to be held outdoors on the Marian campus at 2 p.m., will be presided over by President Louis C. Gatto.

Degree candidates will include 98 bachelors and 60 associates.

Archbishop O'Meara, who was installed January 10 as fourth archbishop of Indianapolis, is a St. Louis native who previously served as auxiliary bishop of St. Louis and national director of the Society for the Propagation of the Faith in New York.

Msgr. Galvin, chaplain and professor at St. Mary-of-the-Woods College since 1970, is the former superintendent of education for the

Archdiocese of Indianapolis. He also served five years as superintendent of Cathedral High School and as a member of the Marian College faculty for 15 years.

McConnell, who served as vice president and general manager of WISH-TV from 1954 to 1977, now holds a corporate executive position with the parent company, Indiana Broadcasting Corporation. A Marian College trustee, he is a director and past president of the greater Indianapolis Progress committee.



Msgr. Galvin

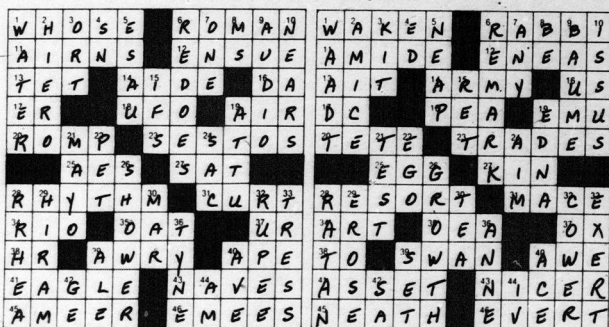


Robert McConnell

## Double take

by Harry Schuck

(Answers to last week's puzzle)



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Healy, Viola F.  
King, Margaret  
Day, Anna T.  
Walters, Bertha Pearl  
Richey, Goldie M.  
Finneran, Dr. Joseph C.  
Greene, Ronald J.  
Gootee, Glenn J.  
Nolan, Margaret A.  
Milli, Beatrice L.  
Ashcraft, Claude T.  
Murphy, Vincent J.  
Van Bente, Jack J.  
Smith, Doris Mae  
Van Bente, Anna  
Whittaker, Elizabeth C.  
Donahue, Harry A.  
Sparks, Lillian M.  
Van Cleave, Julia E.

Brewer, Lyndell M.  
Crump, Thomas M.  
Rash, Margaret  
Koester, Mabel

### St. Joseph

Peterka, Frances U.  
Purpura, James J.  
Mastropaolo, Olindo D.  
Kaiser, Emil J.  
Hahn, Robert W.  
Miles, Walter J., Jr.  
Classick, Anthony J.  
Jordan, Herbert A.  
Holland, Gilbert  
Linehan, Alverta M.  
Zodere, Mary A.  
Dwenger, William E.  
Seal, George A.  
Miller, Thelma M.  
Anderson, Lowell

### Holy Cross

Seids, Alice C.  
Nolan, John W.  
Graul, Cecelia V.  
McGrath, Bernice  
Lucid, Elizabeth  
Otto, Francis H.  
O'Toole, Michael F.  
Welch, Steven Mark  
Lyons, Gertrude A.  
Moylan, Nora C.  
Mitchell, Ella D.  
Lenihan, Clara  
Edwards, Albert C.

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Skele, Augusts  
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# KNOW YOUR FAITH



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## Is your nest empty?

By Katharine Bird

After years of marriage, many couples subject their lives to intense scrutiny. Many do so when their last child leaves home.

The empty-nest syndrome often finds husbands and wives discovering to their dismay that they must relate to each other face-to-face again. Over the years, they may have allowed close

communication to be superseded by the many concerns of everyday living.

Immersed in the details of family life and career, couples often avoid confronting each other with problems. When the first ardor of marriage settles into routine, couples may ignore warning signals and the nagging feeling that something is wrong.

Once children begin to leave home, however, couples can avoid confrontation no longer. Alone again, couples face a time of opportunity and risk.

STATISTICS SHOW that the second highest divorce rate in the United States for several years has been among couples married for 20 years or more. Catholic couples have much the same divorce rate as secular society.

Why are the middle years so difficult?

In my counseling of middle-aged women and in talking with persons concerned about marriage, several points have emerged.

First, the mood in U.S. society today strongly favors individual fulfillment. The primary value for many people is individual happiness. Yet this philosophy can run counter to what marriage requires.

Most husbands and wives discover that

marriage demands cooperation and compromise, which sometimes means that individual desires are postponed or changed. They find that marriage calls for a delicate balance between individual fulfillment and happiness as a couple.

A SECOND POINT involves the stages of adult growth and behavior. Yale psychologist Erik Erickson, on the scholarly level, and Gail Sheehy, author of the bestseller titled "Passages," have described these stages.

To loosely paraphrase: careerists may realize they have reached the top of their achievements and discover careers alone are not satisfying. Homemakers, freed after many years, are often eager to try their talents in a wider world than the home. At a time when the careerist turns again to the family, the homemaker wants to go beyond the family. Often the result is conflict which requires patience and understanding on the part of both husband and wife.

Yet another factor is the nuclear structure of U.S. families. Most couples live without extended families nearby — grandparents, brothers, sisters, aunts and uncles no longer are easily available to offer loving support. Couples then are forced to obtain most of their emotional

fulfillment and satisfaction from each other. Some psychologists feel this puts great pressures on marriage.

Ideally, couples will successfully navigate this stage in their lives. They can use the time as an opportunity to reassess and reaffirm their marital relationship and to reach a new appreciation of each other.

PRESSURED BY a society with separate values, Christian couples can turn to familiar biblical images for encouragement. A traditional metaphor for marriage is God's faithfulness to the people He loves.

This is expressed, perhaps for the first time, by the faithfulness of the Old Testament prophet, Hosea, whose wife was a harlot. When she finally returned to him, Hosea welcomed his wife.

Because of the many stresses on marriage, churches today are developing various kinds of support. In 1976 the U.S. Catholic Conference established a Committee on Marriage and Family Enrichment to study the subject.

Many dioceses and parishes provide marriage counseling, sometimes by laity, sometimes by priests and religious trained in psychology and counseling.

# 'Jottings of a man thinking out

## The Book of Ecclesiastes has interesting things to say about

By Father John J. Castelot

The Book of Ecclesiastes has fascinated people for centuries. Just about everyone is familiar with its opening lines. Says Qoheleth: "Vanity of vanities! All things are vanity!"

Job had wondered why the good man

should not be blessed with wealth, health and joy. Qoheleth goes further, insisting that even these things are illusory and disappointing. Speaking in the name of the wealthy Solomon, he complains that he has tried every pleasure money could buy in this search for happiness, but "all was

vanity and a chase after wind, with nothing gained under the sun." (Eccl. 1)

**THE AUTHOR HAS BEEN** accused of pessimism. In fact, he has been called just about everything: a cynic, an epicurean, a fatalist, a skeptic, the first existentialist. And there are passages in the book to substantiate practically every charge.

This is a baffling little book. It seems to be just a tissue of contradiction.

The author is apparently bored stiff with everything. He finds a sad melancholy in the unchanging order of the universe, in the eternal round of the seasons.

The wretched condition of humanity depresses him so much that death seems preferable to life, even though he can wax eloquent about the pleasures to be enjoyed here on earth.

Wisdom and folly, solitude and conviviality, riches and poverty, laughter and tears, youth and old age — they all leave him cold.

Social injustice, graft, corruption, despotism, the success of the wicked and

the misfortune of the good, the uncertainty of a person's destiny — all of these things simply tear his heart out.

**HIS ANGUISHED STATE** reflects the torment of thinking people at that stage in the history of revelation. With no idea of adequate retribution in the hereafter, serious thinkers were understandably stumped about the meaning of life. Under the circumstances, Qoheleth is not really so self-contradictory. He does not set up a whole series of suggestions that are irreconcilable.

The Book of Ecclesiastes is rather like the jottings of a man thinking out loud.

The writer has a question. All the possible answers run through his mind. One by one they are rejected. Reading his book is like eavesdropping on a monologue. Certainly, some of his answers seem cynical, some skeptical, some epicurean. But they are not final answers by any means.

He knows there is a final answer about life, even if he cannot put his finger on it.

## Discussion questions for 'Know Your Faith'

1. Describe the "empty-nest syndrome."
2. What reasons does Katharine Bird give to explain why the middle years are difficult for couples. Can you think of others?
3. Have you experienced this yourself? What did you and your spouse do at this time?
4. How does Rebecca Christian describe her parents?
5. What did Ms. Christian's parents do to adjust to their new life together?
6. Why does Father Castelot say the Book of Ecclesiastes is accused of having a pessimistic point of view?
7. What is Qoheleth's final, positive suggestion in Ecclesiastes?
8. Has a difficult crisis ever caused you to reflect on the direction of your lives as a couple?
9. What advantages can a slower pace of life bring to a couple?

## My parents:

## 'Age cannot stale, nor custom pale.'

By Rebecca Christian

I remember coming home after my curfew one night in high school. My parents were at the kitchen table, so involved in a discussion of philosophy that they forgot to reprimand me.

The image of them at that moment lingers as a lesson for my own marriage. No matter how tired or busy they were, my parents always had time to communicate with each other.

My parents were wrapped up in their children's lives. We worried that it would be painful for them when we left home. For a time it was.

**MOTHER HAD NO** interest in a life outside the home.

The cookies in the blue crock were fragrant and homemade. The making of valentines or Christmas decorations or doll clothes was never outlawed for fear it would mess up her spotless kitchen. Except for a stay in the hospital, I cannot remember an afternoon when she was not waiting for us after school.

My father, a school teacher, moonlighted to help make ends meet. The few waking hours he was home, he was always available to us.

By inclination, and because of the money, too, my parents rarely hired a babysitter. Instead we assembled for a family night every Friday. Usually we were joined by another family for popcorn, monopoly, stories and skits.

The past 10 years have radically changed that bustling household. When we first left to make our ways in the world, mother seemed uncharacteristically blue. She, who seldom cried, was weepy when vacations ended. Dad's voice sounded wistful during Sunday telephone calls. He

invariably asked: "Are you coming home soon?"

**DESPITE THEIR** freedom to be alone again in more silence, privacy and affluence than they had enjoyed in 30 years, my parents faced new responsibilities and problems.

Two of their own parents died. The surviving parents became increasingly dependent. My parents encountered bouts of illness themselves and a daughter's divorce.

But after several years, my parents are experiencing a sort of personal renaissance.

The occasional, passionate fights I remember have mellowed to an occasional quibble.

"Do you just understand each other

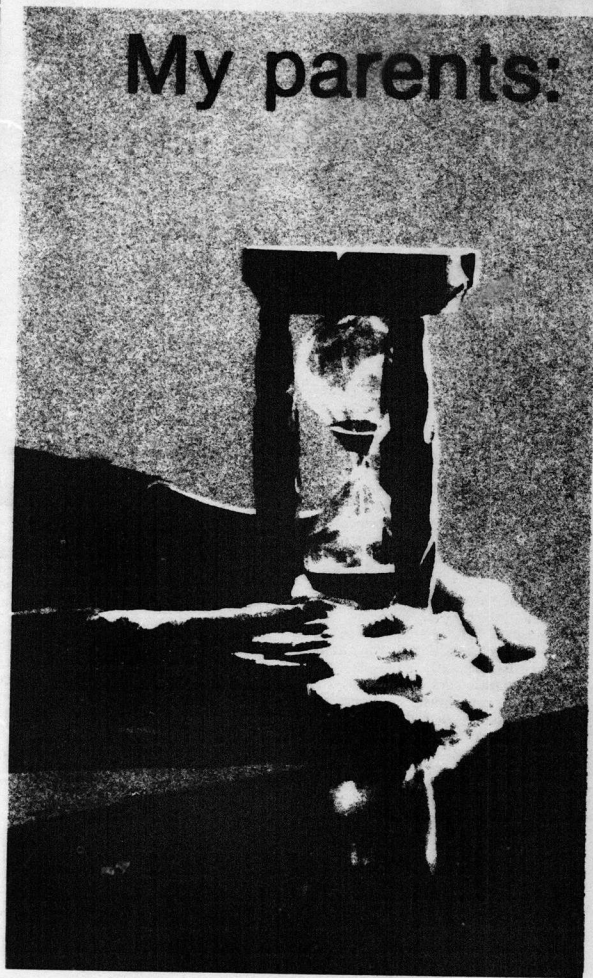
**'Do you understand each other recently. They laughed and so the energy to shout a conflict**

better?" I asked recently. They laughed and said they simply lack the energy to shout a conflict out now.

They seem less rigid in their expectations of each other today. However, they have not entirely rewritten their roles. If dad were widowed, mother jokes, he would have to remarry before accumulating a full load of dishes and laundry. She would not pump her own gas if it cost a nickel a gallon, he counters.

**TODAY DAD CHEERFULLY** takes mother out to dinner when she does not feel like cooking. She just as happily asks a neighbor boy to shovel the walk when dad cannot face the snow.

A perfectionist, mother has always found





# oud'

## appiness'

while he offers a positive suggestion  
n is wisely realistic.

says, in effect: "Perfect happiness is  
to be found here on earth. So do not  
d your life chasing the wind. You can  
et to be moderately happy, and you  
be if you don't make perfect happiness  
goal of all your strivings. Enjoy the  
sures which God sees fit to send you  
Be grateful and mindful of the fact  
you will be called to account for your  
f them."

ERE IS A HAPPINESS appropriate  
ery stage of life:

ere is a time for everything, and a  
for every affair under the heavens. A  
to be born, and a time to die, a time  
ant, a time to uproot the plant. A time  
il, and a time to heal, a time to tear  
, and a time to build, a time to weep,  
a time to laugh; a time to mourn, and  
ne to dance... a time to embrace,  
time to be far from embraces." (see  
3:1-15)



to entertain. She and dad, who  
ocial life more, solved this old  
of conflict by joining several  
for monthly restaurant outing.  
have been a few false starts.  
s attempt to initiate a nightly walk  
at as dad's arches. His attempt to  
r to the movies flopped when she  
ed that "The Country Girl" in 1954  
last film worth seeing.

revel in their new roles as  
rents. They have more time to be  
in church affairs. And they are  
g a bit, making some new  
ies.

FATHER USES his teaching  
und to market educational aids, an  
r that has blossomed into a  
mail-order business. The result is

er better?" I asked  
d they simply lack  
out now.

ime job for mother by day and  
g evening and weekend work for  
or legal purposes, mother is  
t of the corporation, a title that  
er to no end.

rents have learned to be more  
about letting each other do things  
Mother serves as a volunteer,  
stories to children and taping  
for the blind. Dad joins his  
to fish or play cards or pool.

year Dad writes his favorite  
arean quote on Mother's  
"Age cannot stale, nor custom  
infinite variety."

more true than ever now they  
again.

**'I give thanks, O  
God, that I am not  
like this tax-collector.'**



## A Pharisee and a tax collector

By Janaan Manternach

One day Jesus told a surprising story to a group which had gathered to listen to Him.

"Two men went up to the temple to pray," Jesus began. One was a Pharisee, the other a tax collector."

The people were immediately interested. They looked around and noticed several Pharisees and a couple of tax collectors in the crowd. They could easily imagine the great temple at Jerusalem. Most had gone there to pray just like the two men in Jesus' story.

Jesus described what the Pharisee did in the temple. "The Pharisee," Jesus said, "stood up in the very front where everyone could see him. He did not even bow his head as he began to pray out loud so all could hear him."

SOME OF THE PEOPLE could just see the Pharisee standing proudly at the front of the temple. The Pharisees were among the most important religious leaders in Jesus' country. The Pharisees, like the prophets before them, believed that the most important thing about the Jewish religion was to do God's will. They observed God's law carefully.

Most people thought the Pharisees were special. Jesus, however, surprised the people by talking about a Pharisee who came to believe that he was special because of his piety. He was very proud of his own good deeds.

Jesus continued His story.

"This is how the Pharisees prayed. 'I give you thanks, O God, that I am not like the rest of men — grasping, crooked, adulterous — or even like this tax collector. I fast twice a week. I pay tithes on all I possess.'"

The crowd could well imagine this Pharisee's prayer. The Pharisees lived more strictly than even the law required. They fasted even from water every Monday and Thursday. They gave 10% of their income to the temple.

BUT WHAT ABOUT the tax collector? Many in the crowd found it hard to imagine a tax collector praying in the temple.

These men were disliked by almost everyone. They collected taxes for the hated Roman government which occupied Palestine. They were considered traitors,

public sinners. Many tax collectors had grown rich by cheating the taxpayers. The crowd wondered what the prayer of the tax collector could be like.

So Jesus went on with the story. He said: "The tax collector stood in the back of the temple. He bowed his head, ashamed even to raise his eyes to heaven. All he did was strike his breast over and over as he repeated, 'O God, be merciful to me, a sinner.'"

The crowd was touched. Here was a man who admitted his need for God's mercy. He knew he needed God's help. Unlike the Pharisee whose prayer boasted of his own goodness, the tax collector prayed, trusting in God's goodness."

THEN CAME JESUS' surprising conclusion.

"Believe me," Jesus told the crowd, "this man, the tax collector, went home at

## The Story Hour

(Read me to a child)

peace with God. The other, the Pharisee, did not. For everyone who trusts in his own goodness will be brought low. Those who place their trust in God's goodness will be raised up."

The people pondered Jesus' words for a long time.

SUGGESTIONS FOR PARENTS, TEACHERS AND YOUTH USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT:

### PROJECT:

1. Anna Stevenson of McLean, Virginia, 12 years old, wrote an essay when she was asked what she felt prayer was. Following are some of her thoughts.

Prayer is a phrase or group of words expressing your feelings toward God. A prayer is also used to ask for forgiveness of a sin. A prayer is talking to God,

asking or confessing something... I feel that a prayer would help you to communicate with God... Some people pray in a church or by their bed. But some people pray when they are in need no matter where they are. When a person prays, God listens. Sometimes your prayer is answered, sometimes it is not. If you pray for a dying cat and he dies that cat was fated to die. He was in agony and the only way he could have been put out of his agony is by dying. So, your prayer was answered.

Write your own essay on prayer. Tell what you feel prayer is and describe your favorite way of praying. Tell, also, what you would say if you went into the temple, like the Pharisee and the tax collector did, to pray. Share your essay with an adult friend.

### QUESTIONS

After reading the story, "A Pharisee and a Tax Collector," talk together about it. Questions like the following may guide your conversation.

- How did Jesus identify the two men who went to the temple to pray?
- What are the words used by the Pharisee as he prayed?
- Why was it easy for the crowd to understand the Pharisee's prayer?
- Why did the crowd find it hard to imagine the temple with a tax collector praying in it?
- How did Jesus describe the position for prayer taken by the tax collector?
- What are the words used by the tax collector as he prayed?
- What was Jesus' conclusion? Why, do you think, it was surprising?
- How did the Pharisees feel about Jesus' story?
- How do you feel about Jesus' story?

## Our Church Family

# You can't tell a book by its cover

by Fr. Joseph M. Champlin

In the St. Cloud, Minnesota diocese the external appearance and current activity of two people totally conceal their quite different pasts.

Kathleen Kelly works day after day preparing meals, washing dishes, changing beds and cleaning rooms at "The Dwelling Place," a Franciscan Retreat House located in Sauk Rapids on the Mississippi river.

When first introduced to Kathy, I judged from her simple clothes, quiet demeanor and kitchen labors that this woman lived in the neighborhood and had been hired by these Franciscan Sisters of Little Falls to help with the housework.

My judgment was far off the mark.

She is Sister Kathleen of that community, holds several degrees including a Master's diploma in sociology and chose this life style during her sabbatical year from the academic world.

She taught sociology at Viterbo College in the mid-west, became the first woman resident at Catholic University's Theological College or seminary preparing young men for the priesthood, served four years as campus minister at the University of Cincinnati and supervised for three years the development of a pre-marriage inventory program as well as doing some marital counselling in the



Crookston diocese prior to assuming the role of kitchen lady at "The Dwelling Place."

Those frequent uprootings have helped her intensify a spirit of powerlessness before the Lord. To move from instructor in the nation's capitol to a new ministry at an Ohio university to an administrative task in a small rural diocese near the Canadian border meant leaving comfortable patterns of living and close friends to start over in a strange territory. Such transfers cause pain, leave us uneasy in unfamiliar surroundings, push persons to rely upon other people for help and, above all, to trust in the Lord.

**SISTER KATHLEEN** reflects here the steps toward detachment practiced by her model, St. Francis. This sabbatical year of quiet, hidden, manual labor likewise mirrors the humility of the saint from Assisi.

Having acquired all the degrees or courses needed and traveled as a lecturer or student around the world, she thought it might be in keeping with the Franciscan spirit to withdraw from the limelight for a year, to spend her months in this quiet way with the physical works, solitude and reflective prayer which accompany it.

When one meets Kenneth Kruchten for the first time, the immediate thought comes to mind, "He must be the older pastor of a nearby parish." This big, tall man with full, but greying hair wears a black clerical suit.

That judgment also misses the mark.

**FOR MOST** of Ken's life, he held, successfully, executive positions in marketing with two corporations in the state, earning at

times a six figure salary common for top flight management people in business. Married and the father of eight children, he retired at 55 from his secular job, accepting full time employment for the diocese at a salary then 90% below his previous amount. For the next five years he not only kept at this post, but also entered the formation program for permanent deacons, being ordained on June 2, 1978.

As diocesan development director, Deacon Kruchten has been using the skills he sharpened in the marketing field. By visiting with priests and leadership persons, he has formed a picture of parish fiscal needs. With that information, Ken has begun the design of programs which will increase Sunday collections, provide Catholic alternatives for

persons who have received an unexpected significant sum of money, establish diocesan annuity investment plan and of guidance for parishioners in drawing wills.

Are there other people like Kenneth Kruchten in the secular world who would like to retire at an earlier age from their position and use their talents as well as training for the Church on a full or part time basis?

## The Church's Prayer

"Public and common prayer by the people of God is rightly to be considered to be among the primary duties of the church. From the very beginning those who were baptized devoted themselves to the teaching of the apostles and to the community, to the breaking of the bread and to the prayers. The Acts of the Apostles give frequent testimony to the fact that the Christian community prayed with one accord." *General Instruction of the Roman Missal*

## the Saints by Luke

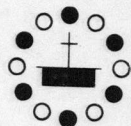
### ST. LUCIA FILIPPINI



**LUCIA FILIPPINI** WAS BORN OF ROMAN NOBILITY IN 1672 AND WAS BAPTIZED ON THE DAY OF HER BIRTH. SHE RECEIVED HER FIRST HOLY COMMUNION AT A YOUNG AGE AND AT AGE 12 SHE WAS MADE A CATECHIST FOR THE CHILDREN OF THE PARISH. EVENTUALLY SHE BECAME THE FOUNDESS OF THE RELIGIOUS TEACHERS FILIPPINI, WHO ARE DEVOTED TO EDUCATING YOUTH.—ESPECIALLY THE POOR. POPE CLEMENT XI CALLED HER TO ROME TO OPEN SCHOOLS FOR GIRLS. SINCE THAT TIME, POPES HAVE FUNDED THE WORK OF THE TEACHING INSTITUTE.

LUCIA'S BODY LIES INCORRUPT UNDER THE ALTAR DEDICATED TO HER IN THE CATHEDRAL OF MONTEFASCONI IN ROME WHERE SHE DIED IN 1732 ON THE DAY SHE HAD PREDICTED. SHE WAS BEATIFIED IN 1926 AND CANONIZED BY POPE PIUS XI IN 1930.

THE FEAST OF ST. LUCIA FILIPPINI IS MAY 11.



## LITURGY

Acts 15:1-2, 22-29  
Revelation 21:10-14, 22-23  
John 14:23-29

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA

MAY 11, 1980  
SIXTH SUNDAY  
OF EASTER (C)

by Fr. G. Thomas Ryan

May is the favorite month of many—especially those in northern climates. It is also a month of considerable nostalgia. Mother's Day and graduations and proms turn adults' hearts back to simpler times. There is a sense of rejuvenation from these memories and, if the climate cooperates, we can even smell new air, new life.

This kind of nostalgia is quite natural. We see it as well in the church. Stop outside of Mass and talk with some Catholics about May. You will hear them talk of May processions and Mary, of first communions and flowers before the Blessed Mother's statue. Fond memories of religious practices are part of every religion, but they carry a particular focus when customs have changed as dramatically as in the Roman Catholic Church.

Delight in warm memories often turns to resentment or anger. People ask, "Why did they change this?" or "Why can't the children wear white suits and veils?" or "Why don't they have a May procession?"

Parish planners, whether they be clergy or lay parish leaders, cannot avoid the important role of a living tradition and customs. If a particular practice can be carried from year to year and if it continues to express faith, then it should be kept. No one seems to deny this.

**THE PROBLEM** arises when some feel that a given practice is not important or not particularly helpful to faith. While some call for first communion uniforms, others honestly feel that this puts too much emphasis on the peripheral (clothes) and not enough on the sacrament.

While some call for May processions, others speak from the experience of more recent years and say that very few participate—it will never be the same, they say.

While some tell the organizer to use more Marian hymns at Mass, a few liturgy planners might hesitate on this. This last group feels that the Mass and the Easter season are our concerns and that our Marian hymn repertoire does not do justice to these primary concerns.

**WHEN DIFFERENCES** of opinion rise, common sense is just as important in the church as elsewhere. A sense of balance must prevail for one does not have to decide for just one side or the other on the above questions. More importantly, those aware of the reasons for change must also understand the desire for custom and nostalgia. On the other hand, those who bemoan the reforms and cry for a return to the older ways should reflect on the value of reform in a living tradition.

As Christians our memory is not just nostalgia for one or more customs. We celebrate a far more pervasive memory. We proclaim at each Mass that Christ has died, is risen, and will come again. This memory is the foundation of our faith life. No matter how many or how few changes we see, the memorial acclamation is still the same—we live in the memory of Jesus.

This memory is both past and future. We do not sit back and think of Jesus in nostalgia. We are given life and energy as we await his coming again. Then all our troubles and debates will be over. Proponents and adversaries of change alike will gleam with the splendor of God (Rev. 21:11).

Motherhood, like love itself, is beautiful but it can also be harsh and demanding. I am concerned for those good women who are suffering a kind of spiritual and emotional dislocation in the process of raising their children. Depression seems to come in spurts.

"More parents now seem to be impatient of their obligation to their children, so that you get the tension between how much to give to the children, and how much to give to self," says Bernard Fisher, executive director of the Citizens Committee for Children in New York.

All of us need spiritual help at times, particularly the overworked mother. The most difficult thing to teach a person is that peace, happiness, and joy only come in fullness when there is wholehearted acceptance of God's will. When that is present, even the cross is sweet.

**SOME MOTHERS** make the mistake of loving their children to the point of over-indulgence, doting on them, coddling them. It is not God's will that mothers take too much responsibility, doing things for the children that they should do for themselves.

## Balanced motherhood

by Fr. John Catoir



When a mother is over-responsible, her own ego rebels and family tensions grow. God wants us to care for others in a sensible way.

Our grandparents had larger families. Extra special attention to the needs and whims of each child was simply impossible. All we are asked to do is make a reasonable effort to be good at what we do.

The real problem arises when mother constantly flees from responsibility. "After all," some reason, "no one can expect a person to stay with their children 24 hours a day." It's true. A woman needs relief especially if she has pre-school children. But reasonable care requires responsible supervision in one's absence.

**THERE HAVE BEEN** mothers who have returned home from a day of socializing only to find the fire department battling flames and children in the hospital. This is not God's will either.

Each of us with God's help can find the proper balance; the answer is fidelity to the will of God. It may be that a person needs some guidance in discerning what this will is. "Seek and you shall find," Jesus said. "Come to Me you who labor and are burdened, and I will refresh you, for My yoke is sweet, My burden light." (Mt. 11:30)

Lord, let me know Your will and give me the strength and consolation to do what You ask, for in Your will is my peace. Amen.



## Bishops look (from 3)

report on priorities, was approved by voice vote.

The priority-setting process also came up when the bishops voted on whether to continue their Secretariat for the Laity and their Ad Hoc Committee for Evangelization. Both were established in 1977 with three-year "sunset" provisions.

**THE BISHOPS HAD** been asked to approve continuation of the two programs for another three years, but ended up eliminating the three-year provisos and linking the two programs' fate in the future to the priority-setting process.

The vote to hold the extraordinary meeting of bishops, possibly in 1982, came on the second day of the bishops' three-day meeting.

Under the proposal, yet to be fully developed, the bishops would gather for

about 10 days to discuss "the threefold role of the bishop to be priest, prophet and leader."

At least one bishop, Archbishop Rembert Weakland of Milwaukee, expressed disappointment with the theme when a number of other "burning issues" face the church. But the idea's supporters said the meeting would give the bishops a chance to gather for prayer and to get to know one another better.

The bishops' resolution on Iran called on President Carter to pursue a policy of restraint. It noted that while there is frustration over the failure of patient negotiations to free the hostages, the church teaches that resort to military force cannot be justified when other courses of action are available.

"We question whether resorting to military force in the present circumstances

would meet the moral criteria of prudence and justice," the bishops said.

On the Cuban and Haitian "boat people," the bishops urged Carter to grant them asylum and permanent residence.

"We assure the administration, as we have in the past, that the church will do its utmost to provide resettlement opportunities, including employment and housing, for these people," the bishops promised.

Approval of the overall approach of the pastoral letter on health came only after several bishops made suggestions for additional topics that should be included in it. One bishop said the letter needed a stronger emphasis on moral issues such as sterilization, while another said it should also explore the redemptive value of suffering.

**ALSO QUESTIONED** was the proposed letter's support for national health insurance, a concept already backed by the U.S. bishops.

Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa., chairman of the bishops' Communication Committee, in a special report to the bishops called for the establishment of a National Catholic Telecommunications Network which would utilize satellite technology.

He said the church must take action quickly to get involved in satellite communication because satellite availability is decreasing.

The bishops also devoted an afternoon to Hispanic affairs, learning the extent to which other denominations are attempting to meet the religious needs of the largely Catholic Hispanic population, and hearing about the cultural richness Hispanics can contribute to the church.

One speaker, Father Virgilio Elizondo of San Antonio, Texas, called on the bishops to "have a fundamental change of attitude" toward Hispanics.

That same evening, the bishops celebrated a Mass in Spanish and participated in a fiesta at an Hispanic parish on Chicago's near west side.

The meeting opened April 29 with the traditional address by the NCCB president, Archbishop John R. Quinn of San Francisco, who commented on a variety of events that have occurred both inside and outside the church since the bishops' last meeting in November.

He called the assassination of Archbishop Oscar Romero of San Salvador, El Salvador, "sacrilegious." And he referred to the Vatican condemnation last December of Father Hans Kung, saying, "Anyone who took the trouble to read the documentation on this case knows that Father Kung's rights were not injured and that the process was not unfair."

## Women subject of UN conference

by Jeff Endriss

**UNITED NATIONS, N.Y.**—Employment, health and education are key topics to be discussed at a U.N.-sponsored conference on women to be held July 14-30 in Copenhagen, Denmark.

The conference hopes to develop specific recommendations for programs at national, regional and international levels to improve the status of women, especially in Third World countries.

The conference is part of the U.N. Decade for Women, Equality, Development and Peace (1976-1985).

The U.N. stress on improving the status of women has been followed with great interest by the Vatican, said Sister Janet Richardson, a member of the Vatican observer mission at the United Nations.

"Every type of discrimination, whether social or cultural, based on sex, race, color, social condition, language or religion is to be overcome and eradicated as contrary to God's intent," said Sister Richardson at a recent meeting of the U.N. Economic and Social Council.

She quoted Pope John Paul II who said, "It is a question of asserting just rights so

that every woman can honestly take her place in society both in the human and professional plane beyond all fear and discrimination."

Sister Richardson said that the "precious qualities" which women have devoted to private life now need to be transposed to the social and public sphere.

"Women also have a task to perform in the wider framework of society, both in the general social issues and those particularly associated with that basic unit of society, the family," she said.

"Societies are traditionally judged on the basis of treatment of their weakest members. Any initiative women undertake in behalf of these—the children, the sick, the old, the unemployed, the uneducated and those who are exposed to various forms of exploitation and abuse, is certainly supremely worthy of attention and support," she added.

"We are very pleased that the plight of women refugees has been called to the attention of this important conference," said Sister Richardson.

"It is clear from the present state of the question that strategies for the advance-

ment of women presuppose continuous, renewed and expanded study and research. We are hopeful that the deep-rooted interior convictions of women regarding the peaceful and joyful future of society can be achieved because many women are strongly committed to these goals and are capable of the great love and sacrifice which alone can insure the future," she said.

The draft program calls for international action through technical cooperation, training and advisory services, review of international standards, and dissemination of information and experiences.

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# the Active List

May 9

"We're America's Health Team" is the theme of a special health fair sponsored by the Auxiliary of St. Francis Hospital Center. The fair will be held at the Greenwood Park Mall from noon to 9 p.m. The fair kicks off the observance of National Hospital Week from May 11 to 17.

May 10

Msgr. Sheridan Council K of C at 9700 S. Emerson, Greenwood, is sponsoring an arm-chair race night beginning at 7:30. The event is open to the public free of charge.

\*\*\*

Central Catholic School will open a pre-school/day care and kindergarten/day care center on a 12-months basis beginning Sept. 2. Located in the St. James School, 1155 E. Cameron St., Indianapolis, registration will be held May 10 from 11 a.m. to 3 p.m. at the school.

May 12

The parish of St. Rose of Lima at Franklin is sponsoring Father John Powell's film series on "Families" in the parish hall at 7 p.m. The public is invited.

May 13

The Ave Maria Guild will meet in regular monthly session at St. Paul Hermitage, Beech Grove, at 12:30 p.m. All members are invited.

May 13-17

SDRC activities for the week in the Indianapolis area include the following: May 13: southside meeting, 7:30 p.m., Our Lady of Grace Center, Beech Grove; May 14: eastside meeting, 7:30 p.m., St. Simon School, 2505 Eaton; May 16: pizza party at the Paramount Music Palace, 7:30 p.m.; May 17: family outing at Eagle Creek Park. Meet at St. Gabriel Church, 6000 W. 34th St., at 9 a.m.

May 13, 20

The St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, is offering a new aerobic dance class at the center beginning May 13. The classes will be held on Tuesdays and Thursdays from 6:45 p.m. for five weeks.

The center will also sponsor a natural foods cooking course for six Wednesdays beginning May 20 from 12:30 to 2:30 p.m. For further information, call the center at 846-7037.

May 14

A Leisure Day for women will be offered at Mt. St. Fran-

cis Center, west of New Albany, from 9 a.m. until 2 p.m. Reservations are necessary and may be made by calling 812-923-8810.

\*\*\*

The Guardian Angel Guild will have its spring luncheon at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with Mass at 10:30 a.m. Call Anne Anderson, 849-3072, or Rosemary Wolf, 849-4621, for reservations. The guild is a fund-raising arm for special education in the archdiocese.

\*\*\*

A card party and luncheon is scheduled at St. Mark's parish hall, U.S. 31 South and Edgewood, Indianapolis. The lunch-

eon will begin at 11:30 a.m. with the card party following at 12:30 p.m.

May 15

The "Time of Your Life" senior citizens group of Holy Spirit parish, Indianapolis, is holding an open house for persons 50 years old or older from Holy Spirit and neighboring parishes. For more information call Helen Wallace at 359-1664.

May 15, 18

Pre-Cana sessions sponsored by Aquinas Center for Continuing Education will be held from 7:15 to 10 p.m. on Thursday

and from 12:45 to 4 p.m. on Sunday at Our Lady of Perpetual Help parish, 1752 Scheller Lane, New Albany. Couples are requested to pre-register with their parish priests.

May 16-17

The Living Word II, a Scripture study workshop directed by Father Clem Davis, will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. The workshop, from 8 p.m. Friday to 8 p.m. Saturday is appropriate for lecturers, Bible study leaders and for those seeking personal enrichment. The fee is \$22. Send \$5 deposit with registration to the Retreat House.



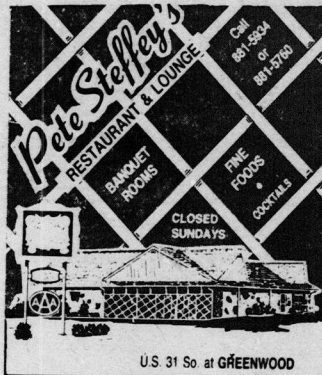
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**GREAT DAY**—"What's the greatest, grandest name? Carey is the name it has to be!" So the students of Christ the King School, Indianapolis sang to their pastor, Father Thomas Carey, at a special retirement program in his honor. Above, Father Carey is flanked by students who participated in the event. Standing, Nicki Hammond and Dale Speckman. Seated, Kristy Hammond and Ruth Wilson. Father Carey retires this June after completing 16 years in the active priesthood.



## May 16-18

A Tobit weekend for couples preparing for marriage will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Couples trained for this ministry will work with Father Anton Braun and Father Martin Wolter in conducting the weekend.

5630, or Mike Douglass, 458-7191.

\*\*\*

The Catholic Alumni Club will host a party at Glenbrook Partyhouse, 65th and Keystone, Indianapolis, at 9 p.m. For further information call Tom at 784-8469.

## May 17, 24

The "Life in the Spirit" seminar will be presented by the Channel of Peace Charismatic Community at Marian College. Registration, 8 a.m., with the seminar beginning at 9 a.m. Call Ed Parada, 357-5701, or Sister Sue Jenkins, 283-2819, for details.

## May 17

St. Joseph Council Knights of Columbus Council is sponsoring "Swing Into Spring," a dance from 9 p.m. to 1 a.m. For tickets contact Pete Ryza, 897-

## May 18

Information night for Central Indiana Marriage Encounter will be held at eight o'clock at St. Lawrence parish, 4650 N. Shadeland, Indianapolis. The contact couple is Judy and Steve Fehlinger, 253-2564.

## 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.; Little Flower hall, 6:30 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 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.

## Parish dedication

Bishop Raymond J. Gallagher of the diocese of Lafayette-in-Indiana will dedicate a new Catholic church in honor of St. Louis de Montfort near Fishers on May 18. The new church is the first building for this newly established parish in southern Hamilton County. It has been eleven months in building.

The first pastor is Father Francis J. Allen, a member of the Montfort Missionary Congregation.

The church will seat 455 people with an attached chapel seating 56.

It has a complete basement with 19 classrooms and an office for the religious education director.

St. Louis Church is located on Hague Road, less than a mile south of 116th St. The opening of the new church, with its prospective 250 families, will assist in meeting the parochial needs of the northeastern Indiana-polis suburbs.

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# Pope in Africa (from 1)

Zaire's 27.4 million people profess Catholicism.

**DURING THE FLIGHT** from Rome to Zaire, the pope talked with journalists about Africa and alluded to the recent U.S. effort to rescue the American hostages in Iran.

"We always need to fear for world peace, but these last days have been particularly tense and dangerous," said the pope. "We need to eliminate the causes of war and, in the first place, terrorism, which is a crime and a sin."

Regarding the boycotting of the summer Olympics in Moscow because of the Soviet invasion of Afghanistan, the pope said athletes should act according to their conscience.

Upon arriving, Pope John Paul immediately was confronted with the challenge of Africanizing the church.

While the pope quickly expressed support for efforts to deepen the African personality and culture, Cardinal Joseph Malula of Kinshasa indirectly warned against Vatican resistance to Africanization.

In Zaire, the issue revolved around the pope's call for a slow, measured Africanization as opposed to the faster paced urged by many Zairean Catholics.

From the airport, the pope travelled 25 miles by motorcade to the cathedral in Kinshasa where Cardinal Malula issued his warning.

"As for liturgical life, we would have wished that your holiness could have had a first hand, living experience of a Eucharistic celebration in the so called 'Zairean' rite. And we would have liked to have informed you more fully about the work of theological reflection, which has ceaselessly been pursued in the various

departments and research centers of our faculty of Catholic theology," the cardinal said.

**ACCORDING TO SOME** sources, the cardinal's reference to using a native Zairean rite was a sharp criticism of the Vatican Congregation for Sacraments and Divine Worship.

Sources said the congregation refused permission for use of the Zairean rite in a papal Mass because the rite is only approved on an experimental basis, and the congregation feared that a papal presence would imply permanent approval.

Vatican press spokesman, Father Romeo Panciroli, offered a milder explanation. He said the pope was unfamiliar with the Zairean rite, so the idea of him concelebrating Mass in that rite was vetoed because of impracticality.

The rite, which incorporates native symbolic expressions, is considered by many Zaireans as one of the key areas in determining how fully the Vatican will accept Africanization of the church. In the rite, a priest wears normal vestments, but often adds a native headress. He is accompanied to the altar by dancing acolytes carrying spears.

The pope responded to the challenge the following day (May 3) in talks to married couples and to the Zairean bishops.

The pope strongly affirmed the basic principle of adapting the Gospel to local cultures. But with equal emphasis he called for wisdom, prudence and time in carrying out the project.

In the speech to married couples, the pontiff criticized the polygamous customs native to many African cultures. He presented monogamous marriage as "the design of God."

**REGARDING THE** African tendency to place little value on celibacy, he declared that priests and Religious "must have solid convictions about the positive and essential values of chastity in celibacy."

The pope highly praised other African marriage and family values.

"The African traditions, used judiciously can have their place in the building of Christian homes in Africa; I am thinking especially of all the positive values of a sense of family, anchored in the African soul, which carry many aspects that are certainly able to cause reflection by so-called advanced civilizations," the pope said.

At his meeting with the country's 56 bishops, the major portion of the pope's speech was a call to undertake Africanization (inculturation) of their church with careful pastoral prudence and always in union with the universal church. He emphasized the need for inculturation but stressed equally that the Gospel transcends cultures, that the church "purifies them, strengthens them, elevates them."

"But the kingdom that the Gospel announces is lived by men profoundly linked to a culture; the building up of the kingdom cannot fail to take on elements of human cultures. Indeed, evangelization must help them discover in their own living tradition original Christian expressions of life, celebration and thought."

But the pope warned against moving too quickly.

"Africanization involves vast and profound areas that are not yet sufficiently explored," he commented. The pope mentioned: language to present the Christian message in a way that reaches

the Zairean spirit and heart, catechesis, theological reflection, better adapted expression in liturgy and sacred art, and community forms of Christian life.

**HE ALSO EMPHASIZED** continuing need in present circumstances of missionaries, while noting that they must "to the extent possible grant first place to native pastors."

On his second day, the pope also met with nuns, with the diplomatic corps and with leaders of Christian churches. He briefly visited a leper hospital.

The tragedy occurred on May 4 when nine people were killed as huge crowds surged for early seats at an outdoor papal Mass in the park in front of Kinshasa's People's Palace.

The Mass was part of ceremonies in which the pope ordained eight new bishops for Africa.

The ceremony had two high points before the ordinations. The pope was interrupted by loud cheers and sustained applause when he told the bishops designate:

"You will contribute to the formation of the honest and courageous citizens that the country needs, enemies of corruption, lying and injustice."

Zaire is considered one of the worst examples in Africa of rampant bribery and corruption.

After the ordination, when the pope introduced the eight new bishops, the crowd danced, waved and shouted a masse for more than a minute. During the singing of the *Kembo kwa Tata* (Glory to God) about 20 Zairean priests danced around the altar platform which was canopied by a high, pointed African-style thatched roof.

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## Catholic Youth Corner

## Speedway youth wins Christian athlete award

by Peter Feuerherd

Congratulations are in order for **Nicholas Edward Coddington**, a senior at Speedway High School and St. Christopher parishioner, who was awarded the Greater Indianapolis 1980 Fellowship of Christian Athletes High School Athlete of the Year Award at a dinner held April 24 at the Indianapolis Convention Center.

**Father James Higgins**, director of the St. Paul Catholic Center at Indiana University, did the honors of presenting the award to Coddington.

Nick is the son of Mr. and Mrs. John Coddington of Speedway. He has been quite active in the Fellowship of Christian Athletes (FCA), attending FCA conferences in Black Mountain, North Carolina, and Denison University, Ohio. Coddington plans to attend this summer's convention in Dallas, Texas.

Nick played football for Speedway High School for the past four years, being named "most improved" player this past season. The award winner has also been active in his school's student government and scuba club.

Nick was described by his pastor, Msgr. Francis J.



Nicholas Coddington

Reine, as a young man who "has a strong commitment to his faith and spiritual ideals and is willing to witness to this commitment by his everyday conduct. Nick is the kind of young man who is a credit to his family, church, and school."

Coddington plans to attend the United States Military Academy at West Point, NY, this fall.

\*\*\*

Another St. Christopher parishioner, **Mrs. Madelyn Owens**, is also making news on the athletic scene this week.

Mrs. Owens is the mother of 3 boys and a daughter. She also works as a secretary at St. Christopher school. An avid golfer (she usually scores in the low to mid 80's), she decided to share her love for the game in a concrete way.

Mrs. Owens currently serves as chairperson for the CYO Golf Committee, which is now working diligently to increase participation in the annual Match Play Tournament which will be held June 16-20.

She is contacting local high school varsity golf coaches and grade school

principals to encourage participation in the event.

All expert young golfers (anduffers too) are encouraged to contact the CYO office for more information.

\*\*\*

There is a small but very

active Cub Scout troop at St. Anne's parish in New Castle. The entire troop, under the guidance of den mother **Teresa Davidson** and cub master **Larry Davidson**, recently won the Par Vuli Dei award. The

award is granted to those cub scouts who have completed an extensive religious education and service program.

The St. Anne's cub scouts that won the award include: **Andy Pierce**, **Gary Hoke**, **Brent Davidson**, **Cully Johnson**, **Aaron Horak** and **David Snedigar**. The scouts and their adult leaders deserve congratulations for a job well done.

## Remember them

† **BECKER, Eva**, 88, former member Our Lady of Lourdes, Indianapolis. Services, St. Joseph, Springfield, Ill., April 30.

† **BUTLER, Anna**, 93, Sacred Heart, Terre Haute, April 29.

† **CISSELL, Edward**, 80, St. Francis, Henryville, April 28. Husband of Fannie; father of Bobby, Ebb and Jimmy Cissell, Alice Rose Newton. Anna Abbott, Frances Berry and Mary Hayes; brother of Gene Cissell.

† **CLARK, Loretta A.**, 83, Annunciation, Brazil, April 29. Mother of Dorothy Sagan, Mary Farrell and Leo Clark; sister of Margaret Reidy, Lena Stone and Lone Jerwick.

† **COLLINS, Harry**, 86, Our Lady of Greenwood, Greenwood, May 2.

† **EHRINGER, Cornelius H.**, 64, St. Augustine, Jeffersonville, May 1. Husband of Eleanor; father of Marsha Underwood, Mary Lynn Schuler, Dennis and Robert Ehringer; brother of Father Charles Ehringer, Edgar Ehringer and Frances Oeffinger.

† **HAUKE, Louis C.**, 82, St. Joan of Arc, Indianapolis, May 5. Husband of Anna; father of Waldo Hauke.

† **HOUGHTALEN, Helen B.**, 85, SS. Peter and Paul Cathedral, Indianapolis, May 3. Mother of Harry H. and R. Joseph Houghtalen and Alta DeFusco.

† **HUBER, George J.**, 78, Holy Family, Richmond, May 1. Father of Joan Bertsch, John and Jerry Huber; brother of Elizabeth Hawley.

† **INGRAHAM, Marguerite M.**, 79, Sacred Heart, Terre Haute, April 29.

† **KOESTER, Mabel L.**, 71, St. Mary, Indianapolis, April 30. Sister of Nina Basore and Bessie Gibson.

† **LASLEY, Harry Jay**, 28, Holy Angels, Indianapolis, May 2. Husband of Leslie A.; father of Brooke A.; son of Thurmond Lasley; brother of Yvonne Compton and Dianne Dozier.

† **LOYA, Virginia Mae**, 60, Holy Trinity, Indianapolis, Mother of Walter and Andrew Loya; daughter of James Reynolds; sister of Walter and Harry Reynolds and Ivva Ooley.

† **MURPHY, Harold A.**, 67, St. Ann, Indianapolis, May 2. Husband of Rosemary; father of Michael A. Murphy and Ann F. Joy.

† **NAVIAUX, Edward A.**, 84, St. Paul, Tell City. Husband of Emma; father of Olive Haagedorn, Alma Cook and Leonard Naviaux; brother of Alfred and Marie Naviaux.

† **RASH, Margaret**, 59, St. Matthew, Indianapolis, April 29. Wife of Jack; mother of Mary Rose Folzenlogel, Michael and Robert Rash.

† **SOWARDS, Archie Lloyd**, 65, St. Ann, Terre Haute. Husband

of Velma J.; father of Nancy Sellers, Vera Jean, Mary Ann and Lloyd Dale Sowards; brother of Dorine Zuercher, Bonnie Rich, Katherine Swartz, Marjorie Mitchell and John C. Howard.

† **THOMPSON, Rosalie L.**, 60, St. Leonard, West Terre Haute, May 1. Mother of Leonard, Paul, Mike, Lana and Susan E. Thompson, Vicki Manning, Mary Alice Dwyer, Linda Gambill and Romona Lynn; sister of Mary Cooper, Alice Pataky, Elmer, Harry, Woodrow, Charles and Hubert Knight.

† **WEATLEY, Edna L.**, 53, St. Joseph, Indianapolis, May 1. Wife of Leo; mother of Mark and Joe Weatley; sister of Marcella New-

port and Julius Schnyder.

† **WHITEHOUSE, Ralph G.**, 72, Little Flower, Indianapolis, April 30. Husband of Dorothy E.; brother of Hazel A. Williams.

† **WILLIAMS, Hubert L.**, 71, St. Benedict, Terre Haute, May 3. Husband of Cecilia; father of Joanne McPheeters, William H. and Jack Williams.

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## New Marian College program

A major program of advanced academic opportunity for Catholic high school students in Indianapolis has been announced this week by Marian College.

Marian President Louis C. Gatto and Stephen Noone, archdiocesan director of schools, with the cooperation of the high school principals, disclosed details of the project which will allow qualified students to earn up to 12 college credit hours before high school graduation.

Seniors with a 3.0 grade average and their school's recommendation will be allowed to enroll in any 100-level (freshman-sophomore) course at Marian next fall at

a special tuition rate of \$25 per credit hour.

The tuition discount is being subsidized at Marian by the Ralph T. Carrico Memorial Scholarship Fund, recently established to facilitate attendance by Indianapolis Catholic high school students.

(The regular day class rate at Marian next year is \$105 per hour, while the evening class rate is \$48 per hour.)

Dr. Gatto also announced that any student in the program who later enrolls at Marian as a full-time student will receive a tuition rebate equal to the full amount paid for previous courses.

All credits earned at Marian are transferrable to any other college or university, provided that a minimum grade of "C" is obtained.

Catholic high school students will have the opportunity to register for Marian classes in their respective schools on May 13 with representatives of the college's admissions staff.

A recent survey was conducted in five of the six Indianapolis Catholic high schools to measure potential interest in the Marian College program. Nearly 600 current juniors surveyed revealed that about two thirds were interested.

Courses specified by the juniors for serious consideration were: English composition and literature, psychology, sociology, physics and chemistry.

The Ralph T. Carrico Memorial Scholarship Fund was established in 1974 through the generosity of Mr. Carrico's late widow, Marie Carrico Wallace, and his brother, Harold A. Carrico.

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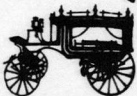


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**HEROES AND VILLAINS**—Middle Earth's cast of characters, the ferocious and the brave, the good and the evil, meet on dark plains and sun-drenched fields when Frodo the hobbit, front center, sets off to destroy the

Ring of Doom in "The Return of the King," world premiere of the animated classic airing Sunday, May 11 on ABC. (NC photo, copyright 1980 Rankin-Bass, Inc.)

## TV Programs of Note

Monday, May 12, 8-10 p.m. (EST) (PBS) **"The Death of a Princess."** A dramatization of the investigation by British filmmaker Anthony Thomas into the reported execution of a 19-year-old Saudi Arabian princess and her lover for adultery. The film becomes the focus for examining what is happening within the Moslem world, a culture and civilization that have until now been largely ignored by the West.

Wednesday, May 14, 10-11 p.m. (EST) (PBS) **"They Had a Dream: Brown vs. the Board of Education."** Using three case studies, this documentary examines how effective has been the 1955 Supreme Court decision ending school segregation "with all deliberate speed."

Wednesday, May 14, 8-11 p.m. (EST) (CBS) **"Haywire."** A dramatization based

on Brooke Hayward's book about what it was like growing up in a show business family that had everything and then lost it all. Brooke was the daughter of Margaret Sullivan, a beautiful and talented movie star of the 1930s and 40s.

Thursday, May 15, 8-11 p.m. (EST) (NBC) **"F.D.R. The Last Year."** This dramatization of Jim Bishop's best seller shows the effect on the ailing president of the events at the end of World War II with Jason Robards and Eileen Heckart as President and Mrs. Roosevelt.

Friday, May 16, 9-10 p.m. (EST) (PBS) **"On Company Business."** In the second of a three-part documentary examining the CIA's relationship to American foreign policy, the focus is on the agency's covert operations in Latin America during the 1960s.

## Media Notebook

# Broadcasters fail to improve children's TV, FCC says

In response to a petition from Action for Children's Television (ACT), the New England-based organization that has for some time been conducting a vigorous campaign for better children's television, the Federal Communication Commission has laid down a challenge to broadcasters: either they show themselves as complying with the 1974 policy statement of the FCC on children's educational television programming or the commission will exercise one of several options, including the possible mandating of the amount of such programming in a given week.

Voting 6-1 in favor of this proposed rule, after the FCC's own Children's Television Task Force had reported that broadcasters had failed to meet their obligations to improve children's programming, the commission listed five possible courses of action that it might take:

**1—Repeal** the 1974 policy statement and rely on program sources other than advertiser-supported television. ACT describes this as freeing commercial broadcasters from any "specific obligation to serve the child audience" and as a "dangerous possibility that should not be ignored."

**2—Maintain or modify** the policy statement and modify license renewal forms to obtain more comprehensive and

precise information about licensee program practices for children.

**3—Adopt** interim mandatory programming rules—specifically, two and a half hours for school-age children and five hours for preschoolers, aired on weekdays between 8 a.m. and 8 p.m. These would be mandatory until sufficient changes in the marketplace occurred to supply such programming independently.

**4—Adopt** television license renewal processing guidelines to determine if a licensee is meeting the minimum standards for children's programming.

**5—Increase** both the number of advertiser-supported television outlets in each market and the amount of for-pay video programming through cable, over-the-air subscription television and/or direct satellite-to-home broadcasting, this increase in competition making it more profitable for programmers to compete for a small, specific audience such as children. The FCC also announced

that it will consider any reasonable options that may arise from public comments, of which more in a moment.

If left to its own devices, the federal government has never shown much enthusiasm for holding the broadcasting industry responsible for its public service function. The most recent example of this is the FCC proposal to deregulate radio broadcasting, to which the U.S. Catholic Conference is strongly opposed.

Then in mid-February the Senate voted 67-30 to squelch a Federal Trade Commission investigation into the quality and quantity of television advertising aimed at children. The vote came despite a letter of support for the inquiry from 12 outstanding authorities in dental health.

On this latter occasion Peggy Charren, head of ACT, said that it was "outrageous that Congress has been so influenced by industry lobbyists that it is ready to sacrifice children's future health and welfare to its perceived short-range political advantage."

NOT too surprisingly, Sen. Ernest Hollings (D-S.C.), speaking before what must have been a receptive audience at a regional meeting of the National Association of Broadcasters, saw it another way. The chairman of the powerful Senate communications subcommittee indicated that he hoped that the solution to adverse criticism of children's television would come "from within

the industry itself" because no one else was better equipped to handle the problem.

But if you as parent feel, despite Senator Hollings, that you might have some qualifications in this area, this FCC proposal provides a valuable opportunity to speak up.

The FCC is open to comments from individuals or citizen groups as long as they are received by June 2, 1980. Comments should be sent to the Secretary, FCC, Washington, DC 20554. Be sure to include the docket number (GEN Docket No. 19141). It would be especially effective to describe the amount and type of children's programming available in the commenter's area.

IF ONE wishes to have his comments received as a

formal filing, he must submit an original and five copies. By including six additional copies he can be assured that each commissioner will receive a personal copy.

If one would like a copy of the Notice of Proposed Rulemaking or of the report of the Children's Television Task Force, he should contact the Consumer Assistance Office, Room 258, FCC, Washington, DC

20554 or call (202) 632-7000. If he has any questions, he can contact the Children's Television Task Force at (202) 653-5940. The address and telephone number of Action for Children's Television (ACT) is 46 Austin St., Newtonville, MA 02160 (617) 527-7870.

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

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## Viewing with Arnold

## 'Coal Miner's Daughter'

by James W. Arnold

One of the popular culture revolutions of the last 25 years—along with rock music, color TV and adult movies—has been the gradual acceptance of country western into the mainstream of popular music.

The superstar status of Dolly Parton, Kenny Rogers, Johnny Cash and others would've been unthinkable in the early 1950's, when the record industry and radio music was dominated by the middle-class urban sound of Hollywood and Tin Pan Alley. In gaining popularity, country music had to smooth its rough edges: it lost some of its more raucous corn and twang, and some of the real pain of its roots in everyday rural life.

Still, the earthy values of the Kentucky hills remain different, in a positive way, from those of Beverly Hills. At least for now: the recent embrace at the Academy Awards between Dolly Parton and Jane Fonda (they are co-stars in a new film) seemed highly symbolic.

Similarly portentous is the success of "Coal Miner's Daughter," the movie based on the biography of Loretta Lynn, one of the most revered stars of Nashville music.

The way has been prepared by some of Burt Reynolds' good-ole-boy epics, but this is the first major film in which country music itself—as a career goal and way of life—has been accepted uncritically, no tongues in cheek, no condescension. An ancient movie genre—the story of the rise

of a singer from obscurity to fame and its attendant miseries—has been adapted to the beat of Grand Ole Opry.

The new setting and details give the old formula some freshness and vitality. Instead of an urban slum or a town in Middle America, the heroine (played impres-

sively by a maturing Sissy Spacek) comes from a large but loving family in Butcher Holler, Ky., becomes the child bride of a handsome and gutsy youth (Tommy Lee Jones) who wants to escape both the mines and the alternative of moonshining, and practically an instant mother of four.

LORETTA would seem trapped in the cycle of drudgery and poverty, but it is less her own drive and ambition than those of her husband that liberate her and get her career going. The early hard work is not in the usual sleazy clubs but traveling on back roads from one 500-watt radio station to another to persuade skeptical disc jockeys to play the record that turns out to be the hit "Honky Tonk Girl."

Success comes quickly,

and then the major problems are familiar ones: can Loretta stand the physical and emotional strains of stardom? Can the dynamic husband who has been a major cause of success tolerate remaining in the background and cope with his wife's growing independence?

Frankly, "Daughter" is routinely superficial in its final third when it's describing these burdens of wealth and achievement. It's no better or worse than a dozen others you've seen, although brightened somewhat by Loretta's friendship with ill-fated singer Patsy Cline (well played by Beverly D'Angelo) and both the spunk and complexity Jones manages to give the role of Mooney Doolittle. The character is simply too unselfish, for all his bluster, to bring

about the tedious gloom of, say, "A Star Is Born."

Reference to "Nashville" is inevitable, because two of its major characters were obviously based on Loretta and Mooney, and they were much more troubled and much less "nice" than they are here.

PERHAPS the story in "Daughter" is more accurate, but "Nashville" had a more detached adult view of the total pop music scene, what it does to its stars and the fantasies of its fans and society at large. "Daughter," in comparison, is at best a well done bio on the level of *People* magazine. It accepts the whole Show Biz mystique as something worth reverence and struggle—without even a raised eyebrow.

Aside from the strong performances (Spacek does all her own singing), the movie offers a genuinely touching depiction of Loretta's early relationship with her family, and scenes revolving around her devoted father (Levon Helm) are the most memor-

able in the film. A key far well at a lonely backwood railway station is typical of Michael Apted's intelligence, and will likely crack every parental heart in the audience.

The integration of country music into the cultural center is, like this movie, mixed blessing. Something is lost, but what we all may gain, at least eventually, is a better sense of the way human life is both enjoyed and endured in this country. Its astonishing and delightful variety has still barely been touched.

(NCOMP Rating—A-3 morally unobjectionable for adults)

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