

# THE CRITERION

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## Right-to-lifers to push life amendment

By Judy Ball

FORT MITCHELL, Ky.—The right-to-life movement flexed its political muscle and emerged from its national convention June 21-24 in Fort Mitchell, Ky., promising to get a human life amendment before the American voters for ratification by late 1982.

The amendment would protect all persons, including the unborn, regardless of their age, health or dependency but would permit abortion to prevent the death of the mother.

And the right-to-life movement emerged convinced and confident that it has the savvy and the maturity to "go political" by increasing its volunteer support, educating candidates on pro-life issues, searching out and endorsing pro-life candidates and developing an ever-increasing number of trained and certified lobbyists to assist the National Right to Life Committee's lobbying efforts on Capitol Hill.

"The right to life movement came of age in 1978," said Dr. Carolyn Gerster of Phoenix, re-elected to a one-year term as president of the Right-to-Life Committee. Referring to the three-year plan of action to bring a human life amendment before the American people, she declared, "We have the capability. If we don't do it, it will be because we don't care enough."

The goal of the movement in the next three years, she said, will be to pass an amendment

not only to protect the unborn but also to put a halt to the growing problem of euthanasia and infant and human experimentation.

The surest way to accomplish passage of the amendment, she said, will be by electing or re-electing, especially in the Senate where pro-life forces are in the minority, men and women who are consistently pro-life and by "retiring to private life" those whose records are "consistently anti-life."

Pro-life forces just this past year showed they had the clout, she said, declaring that they were a "deciding factor" in the results of at least five Senate elections last fall.

While the overall mood inside the convention facilities was one of unbridled optimism, there was strong evidence of tension, too, particularly due to the presence of pro-choice advocates who gathered during the convention in nearby Cincinnati.

**CHARGES FROM THE** coalition of pro-choice groups that the right-to-life movement is a Catholic movement heavily financed by the U.S. bishops who have declared a "Holy war on abortion, contraception and reproductive freedom" brought strong reaction from right-to-life leaders.

Dr. Gerster, an Episcopalian, called the charges a "blatant appeal to religious bigotry." And Ann O'Donnell of St. Louis, re-

(See RIGHT-TO-LIFE, page 7)



## Pope and religious leaders ask support for refugees

by Stephenie Overman  
NC News Service

Pope John Paul II, leaders of the American bishops and other religious figures from around the world took up the cause of Vietnamese refugees as boat people and resettlement camp residents were threatened with death and expulsion.

Church leaders were among many voices calling for a United Nations-sponsored international conference on the refugee issue. They and spokesmen for international aid organizations backed United Nations Secretary-General Kurt Waldheim's efforts to hold a meeting in July and called on countries to accept their share of refugees.

The proposed conference would be aimed at finding more resettlement sites and at providing funds for countries willing to accept refugees but unable to afford the costs.

A number of countries, including the United States, Great Britain and China have supported the proposed conference and Canada, Israel and Sweden announced plans to accept more refugees. Pope John Paul II, the World Council of Churches, Amnesty International, the International Red Cross and the Lutheran Church-Missouri Synod have all called for more aid for Indochinese refugees.

Boats overloaded with Vietnamese refugees are being turned back out to sea at gunpoint by

Malaysia. The country recently forced 13,000 Vietnamese refugees in 60 boats out into international waters.

The expulsions were in line with the government's policy of refusing sanctuary to new arrivals. Officials had threatened to enact legislation to shoot any boat people entering Malaysian waters. Malaysia already has 76,000 in crowded camps.

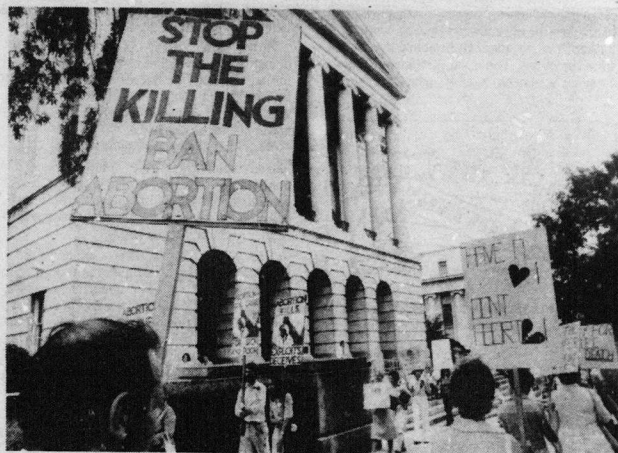
Thailand has pushed thousands of refugees back into neighboring Cambodia. The country had threatened to expel tens of thousands more but announced it will wait, pending the outcome of the proposed U.N. conference.

Hong Kong finds its social services strained to the breaking point with more than 100,000 refugees huddled in its camps.

Caritas Internationalis, the coordinating agency of national Catholic charities organizations around the world, has declared its willingness to handle all of Malaysia's 76,000 refugees but cannot do so without governments willing to let the people enter their borders.

**THE UNITED Nations** High Commissioner for Refugees, Poul Hartling of Denmark, has appealed for world solidarity in meeting the crisis. He said the international community must "double again the places available for resettlement and provide the

(See REFUGEES, page 13)



**PROS AND CONS**—During an interfaith service for abortion rights on the west steps of the U.S. Capitol, the Rev. Olga Fairfax, a United Methodist minister from Wheaton, Md., passes out pro-life literature. Among the speakers at the service, Father Joseph O'Rourke (top left), president of Catholics for a Free Choice, called the Catholic hierarchy "slow to learn, quick to be defensive." Meanwhile, pro-lifers from several faiths demonstrated on the east steps of the Capitol then crossed the street to picket at a House office building (below). (NC photos by Bob Strawn)

## looking inside this week

- Part 3 of Peter Feuerherd's series on parish councils explores problems encountered at Sacred Heart parish in Jeffersonville and Holy Spirit parish in Indianapolis. . . . . page 2
- Proposals adopted by the Archdiocesan Board of Education at its June meeting pave the way for 1980-1982. . . . . page 6

*Sacred Heart, Jeffersonville and Holy Spirit affected*

# Rifts mar work of some parish councils

by Peter Feuerherd  
(Third in a series)

Father Joseph McNally is currently the pastor of St. Columba Parish in Columbus. From 1971-77, he was the pastor of Sacred Heart in Jeffersonville, a parish that suffered a rift between its parish council and pastor during his tenure.

"I turned the council into a very strong one, the pastor says. "It became so powerful it was the ruling part of the church at Sacred Heart," he continues.

Conflicts developed over issues like the role of the board of education in the parish, financial matters and a proposed building of a new gymnasium. The pastor opposed the gymnasium plan but the council was able to have it built. The final dispute over who was going to win the contract to build the gymnasium precipitated Father McNally's decision to leave Sacred Heart parish.

"I had lost control. That was when I made up my mind that I wasn't going to fight any more," the priest explains.

The priest continues, "It (the council) just became too big too quick. It was more powerful than I was. We liked each other but I felt as if I was weakened."

Father McNally's successor at Sacred Heart, Father Kenny Sweeney, suspended the parish council this past May. The president of that council, Norman Kruer, disputes Father Sweeney's decision. Father Sweeney has since resigned as pastor of Sacred Heart due to reasons of health.

Kruer contends that "no reasons were given to us" for suspending the council. The former president believes, however, that the effectiveness of the council began to wane after Father Sweeney allegedly attacked the council from the pulpit. The issue that stirred Father Sweeney's speech against what the priest

considered to be the belligerent attitude of the council was opposition to the pastor's proposed plan to renovate a portion of the school building. The plan ran into heavy opposition from the council.

**KRUER EXPLAINS**, "He (Father Sweeney) took it upon himself to do things without consulting the council." Specifically, Kruer cites the remodeling of the school which was done without the consent of the council. He comments, "The council felt that he was being more authoritative than he should have been."

Father Sweeney's attempt to revise the parish council constitution was the last major controversy that divided the Sacred Heart parish council. Father Sweeney proposed that a nominating committee, including himself and two interested parishioners, select qualified candidates for parish council elections. This system would have replaced the old system of general nominations submitted by parishioners.

The proposed changes in the nominating process also stated that a specified number of signatures on a petition be earned before a name would be entered as a nominee.

"The council's real concern was that it was an issue that was being forced upon it. Council members became verbal in their disagreement. They felt they were being 'manhandled,'" says Kruer.

Kruer questions the authority that Father Sweeney had to suspend the council. "I've had to question why and whether he could do it ... One of my final concerns is that the council members deserve an explanation for why (it happened)."

Father John Kirby is the current administrator for Sacred Heart parish and former associate at Sacred Heart during the parish council controversy. (Father Sweeney was out of state while this report was written and could not be reached.)

Father Kirby believes that the parish council looked upon their role solely as an administrative one. He explains that a parish council should have a broader view of the role of ministry in its work than the suspended council at Sacred Heart had.

"It's the old distinctions coming back. It shouldn't be that way. Ministry is now going to the lay people ... The council's view was that the priest's authority was in faith and morals. Mr. Kruer felt that he should administratively run the parish," the priest states.

**FATHER KIRBY** claims that the proposed changes in the nominating process were designed to insure that council members were elected by a substantial portion of the parish. The nominating petitions were a device, he says, to insure a larger turnout for parish council elections, when previously members had been elected through a small percentage of parishioners.

The proposed constitutional changes were also designed to insure that qualified people would run for council seats, according to the priest. Father Kirby contends that the low voter turnouts for parish council elections prove that there was a lack of "faith" in the council system at Sacred Heart.

Father Kirby denies that Father Sweeney attacked the council from the pulpit, as Kruer alleges. "Kruer felt that he was attacked from the pulpit. He never forgave Father Sweeney for that."

Kirby continues, "I don't think he (Father Sweeney) attacked the council." The priest believes that Father Sweeney acted in "good conscience" in his "ultimate authority" as pastor by bringing issues directly to the people via the pulpit.

"(It (the controversy) was a confrontation over who was going to have the ultimate say. Somewhere the buck has to stop. Someone finally has to have the ultimate say," the priest explains.

Father Kirby states that Father Sweeney had the authority to suspend the council, an action that was approved by the Chancery. "The man who is responsible for the parish, according to the archdiocese, is the pastor. His actions were consistent with every diocesan guideline."

The center of the Sacred Heart controversy, according to Father Kirby, was that "The council felt that they were the ultimate authority in the parish. Conflict was built right into it. Every issue became an authority challenge. The line of authority was never clear."

The priest gives his view of the role that Father Sweeney played in the controversy: "I would not say Father Sweeney was authoritarian. He worked very hard and with great patience (dealing with the council) ... I always felt his intentions were good. I admire him very much as a leader in a difficult situation."

**HOLY SPIRIT** parish in Indianapolis was also the victim of a rift between the pastor,

Father William G. Munshower, and the council. The parish is now organizing a new council after the dissolution of the old council which was marred by infighting.

The controversy that broke apart the parish council of Holy Spirit centered on the plans of the pastor to renovate the church. Father Munshower planned to rearrange the altar so that the congregation would be better able to participate in the liturgy. A large bloc of the parish vehemently opposed the plan which was defeated in a referendum of parish members.

The church renovation controversy, in Father Munshower's words, helped to "polarize" the congregation. "It wasn't aesthetics," the priest claims, "but a political, psychological issue."

"We're a pretty conservative suburb," he explains in discussing why his proposed church renovation plans caused such strong opposition. The plan, according to Father Munshower, "created a lot of animosity. I had a bunch of people hating me."

The pastor did not have to submit his plans for a parish vote, but he felt it was important to abide by the decision of the parishioners. Does he have any regrets in allowing a democratic vote to determine the renovation issue?

**THE PASTOR** answers no. "The educational process is infinitely more important than the changing of the furniture ... 'Somewhere in this search for collegiality we have to strike a balance between consulting the experts and the grassroots,'" he says.

Father Munshower does regret some of the elements that entered into the heated controversy. "So much meanness came out of the woodwork. It was mean and about an issue that people shouldn't get mean about," the priest explains.

Saying that the church renovation controversy "has blown over now," the pastor is enthusiastic about the formation of a new structure designed to encourage collegiality.

Holy Spirit currently has a system of section leaders who meet intermittently to discuss the direction of the parish. "They are beginning with the premise that their service is a ministry," explains Father Munshower, characterizing the work of the section leaders. The pastor hopes that this system will soon develop into a parish council.

"We want to go and make prayer leaders out of our section leaders. It's a long process — one that I plan to stay with a lot longer," the priest asserts.



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## Court upholds busing for private schools

by Jim Castelli

WASHINGTON—The U.S. Supreme Court has upheld a Pennsylvania law providing state busing for students to private schools up to 10 miles away from the boundary of the public school district in which they live.

William Ball, attorney for parents who supported the Pennsylvania law, hailed the court's decision and said all states are now free to adopt a law like Pennsylvania's.

Five school districts in Pittsburgh and Pequea Valley in Lancaster in south central Pennsylvania had refused to provide busing for private school students beyond their local public school district boundary.

The court voted 6-3 not to hear an appeal to a Pennsylvania Supreme Court decision upholding the law on the grounds that there was no substantial federal question involved.

Justices Harry Blackmun, Lewis Powell and

John Paul Stevens voted to hear oral arguments on the case, but four votes are needed to bring a case before the court.

Ball said some people call busing the "lynchpin" of Catholic school systems in big cities because it provides a very tangible benefit to parents.

He said the decision "gets over the bogey of school district lines."

Federal district courts have struck down busing laws in Iowa and Rhode Island on the grounds that busing private school students beyond their public school district's boundaries amounts to the establishment of religion.

But Pennsylvania's Commonwealth court ruled that there is nothing "sacrosanct" about school district boundaries.

The case involved a 1972 law which added busing for private school students to a state

law providing busing for public school students. The Pennsylvania Catholic Conference supported the 1972 law.

In 1973, Pittsburgh provided busing for 3,807 private school students at a cost of \$477,000 and for almost 17,000 public school students.

In 1974, the state Board of Education told Pittsburgh it must bus private school students beyond the Pittsburgh public school boundaries.

This meant Pittsburgh had to bus another 2,279 students, with 90 percent going to private schools.

Pittsburgh and Pequea Valley challenged the school board. A group of parents—mostly Catholic but with some Mennonites—supported the school board, which was upheld in Commonwealth Court and in the Pennsylvania Supreme Court.





**THE PRICE OF WAR**—A doctor at the San Vicente Hospital in Leon, Nicaragua, examines a young boy seriously injured when a rocket hit his home. The youngster, who has a 50 percent chance of survival according to the doctor, is one of the victims of the civil war in Nicaragua. (NC photo)

## Directory discussion guide draws mixed reactions

By Stephanie Overman

WASHINGTON—The discussion guide to the National Catechetical Directory, designed as a teaching tool for religious educators, is being praised in some quarters and criticized in others.

About 4,000 copies of the guide, published by the National Conference of Diocesan Directors of Religious Education—CCD (NCDD), have been distributed through NCDD members.

The directory the guide is based on was published in March after five years of consultation. It governs the content and methods of Catholic teaching at all levels in the United States and is an official statement of the National Conference of Catholic Bishops.

The guide, which does not have the same official standing, was written by Father Thomas F. Sullivan, assistant professor of religion and religious studies at The Catholic University of America, who summarized each chapter of the directory, provided discussion questions and suggested additional readings.

He said in his approach to the discussion questions, "I tried to think of the people on the parish level. I tried to envision them and ask 'What does this say to them? What sort of questions should they be kicking around?'"

"It's intended to be a very simple instrument," said Father Robert Stamschror, former executive secretary of the NCDD and representative for religious education at the U.S. Catholic Conference. "It's a handy tool for discussion leaders."

"In the summaries I tried to be extremely objective. I tried to say just what the directory said, but obviously you can't put everything in," Father Sullivan said of his efforts to capsize the almost 200-page document.

"The discussion questions are not 'retrieval' questions," Father Sullivan said. "They're not just to get people to look at the text. They're to stimulate agreement or disagreement; they are not just to make you go back and find the answers."

Discussion questions range from "How do people grow in faith?" to more controversial

ones such as "The authoritative moral teachings of the church . . . are to be regarded as certain and binding norms." Does this mean that a Catholic must blindly follow the official teaching of the Church?"

"I consider it subversive," Patrick Riley, associate editor of the National Catholic Register said of the guide. The Register published two columns and an editorial critical of the guide.

**RILEY SAID THE** discussion guide was trying to "overturn the principles in the National Catechetical Directory, which was published after the broadest canvassing of Catholics in American history."

He called questioning one of the most effective ways of destroying a position and said any position can be weakened by what he termed tendentious questioning.

Father Michael J. Wrenn, director of the Archdiocesan Catechetical Institute masters program in religious education at St. Joseph Seminary, Dunwoodie, Yonkers, N.Y., also objected. He said, "Unfortunately, a number of questions contained in the discussion guide are, to put it frankly, loaded and seek to reinstate positions which the directory had rejected."

"The use of the discussion guide could easily allow a discussion leader to go far beyond, and in certain cases even contradict, the teaching of the directory and resurface a number of issues which were considered officially clarified or settled by the bishops of this country who issued this document," he said.

Jesuit Father Robert Bradley, assistant director of the Institute for Advanced Studies in Catholic Doctrine at St. John's University, N.Y., also questioned the discussion questions.

As examples which undermine the NCD, he cited: "Do the truths of the faith change? Why do doctrinal formulations sometimes change? Can you think of any church teachings (i.e. not recent years?) and 'What is meant by infallibility? Are papal definitions a frequent occurrence? Why should a Catholic be disposed to accept the church's teachings even when it is not given infallibly? Can the official noninfallible teaching of the church ever be erroneous?"

## American bishops sue government on abortion insurance coverage

by Jim Lackey

WASHINGTON—The U.S. bishops, in a first-ever lawsuit against the federal government, have challenged the government's authority to force private employers to pay for abortions.

The suit was filed in U.S. District Court in Washington June 21 by the National Conference of Catholic Bishops and the U.S. Catholic Conference. It asks for a temporary restraining order blocking the abortion provisions of the Pregnancy Discrimination Act, signed into law in October 1978, and asks the court to rule that the act's abortion provisions violate employers' rights to free exercise of religion.

It was filed as a class action suit on behalf "of all employers who have objections on moral, ethical or religious grounds to the practice of abortion."

Later June 21, government attorneys agreed that the government will not enforce the abortion provisions of the act until a hearing on the request for the restraining order is held on July 5, a U.S. Catholic Conference spokesman said.

While the Pregnancy Discrimination Act requires employers to pay only for abortions in cases where the life of the mother is endangered, the suit alleges that the provision is tantamount to abortion on demand because of the way doctors can abuse the life-of-the-mother category.

And the suit notes that the act forces employers to provide paid time off for all employees seeking abortions no matter whether the abortion is elective or medically necessary.

Named as defendants are the Department of Justice and the federal Equal Employment Opportunity Commission, which in April issued the implementing guidelines for the act.

**A SPOKESMAN FOR** the U.S. Catholic Conference said the litigation was a "serious step" and marked the first time in the conference's history that it has brought suit against the federal government.

USCC officials said the conference in 1978 supported the pregnancy discrimination legislation because its purpose was to extend coverage of pregnancy, childbirth, post-natal care and related matters to pregnant workers covered by a health benefits plan.

But USCC officials also noted that the

conference had asked Congress to pass an amendment which would exclude abortion from the coverage so employers or workers would not be forced to pay for practices to which they have strong religious or moral objections. That amendment, the conference hoped, narrowly missed passage.

"The requirement that the NCCB and the USCC become the economic means through which abortions are effected, effectively requires those employers to affirm abortion as an illness and a matter of such trivial character as to be considered a fringe benefit," the suit notes.

"Such compulsion is not only an outrageous affront to the conscience of (the USCC and the NCCB), but is also an action on the part of Congress forbidden by the First Amendment," the suit contends.

The suit contended that to force employers to pay for abortions against their wishes would be like forcing citizens to contribute to political causes they don't want to support or forcing citizens to "advertise ideological slogans for which they did not agree."

Since courts have ruled that such compulsions are violations of freedom of speech, the court should rule that the abortion

provisions of the Pregnancy Discrimination Act are similarly unconstitutional, the suit states.

**THE USCC SPOKESMAN** said the conference waited almost eight months before filing the suit because "there was some reason to believe the guidelines (issued in April) would be better than they were from the point of view of the conference."

He said the portion of the act requiring employers to pay sick leave for employees obtaining abortions was not in the original legislation passed by Congress but appeared later in the EEOC's implementing guidelines.

Another USCC official, Father Edward M. Bryce, secretary for pro-life activities, said the guidelines had been available for public comment before their implementation. He said the conference, knowing the act was going to be challenged in court anyway, decided against challenging the guidelines at that time.

He said the conference decided it would not be worthwhile to ask the EEOC to develop new guidelines when plans already had been made to challenge the act and implementation in court.

living the questions

# Lack of preparation and planning marks parish councils

by Father Thomas C. Widner

## How to run a parish

The problems encountered by some priests in some parishes in dealing with the structures of a renewed Church as described by Peter Feuerherd in his third article on parish councils on page 2 of this week's paper deserve additional comment.

Each of us, when eager to make a worthwhile product work better, can be tempted to jump into some activity without preparation and planning. Chaos caused by inadequate preparation for a post-Vatican II Church is easily evidenced throughout the church Universal today. On the other hand, as is evident in our own archdiocese through the Office of Catholic Education, a seemingly endless amount of time given to preparation and planning leads to more positive and thorough results and an effective and efficient organization.

It is probably true that most members of most parish councils do not really know what purpose they serve in that organization. Now 15 years since Vatican II and many people still probably regard the parish council as the pastor's crutch because there aren't any associate pastors anymore to do the work many parish councils do.

The structure is still in infancy. Parish councils are a key element to a parish structure and yet we still often do not know what to do with them.

The most obvious source for finding out what parish councils are is the documentation from the Second Vatican Council. Oh, you won't find parish councils mentioned as such. But you will find much said about the nature of the Church and the responsibilities of her members.



**AMONG THE THINGS** you'll find is a Decree on the Apostolate of the Laity which, among other things, says that "the laity should accustom themselves to working in the parish in close union with their priests bringing to the church community their own and the world's problems as well as questions concerning human salvation, all of which should be examined and resolved by common deliberation."

The laity, the document states, insofar as possible, should "collaborate energetically in every apostolic and missionary undertaking sponsored by their local parish."

"They should foster a feeling for their own diocese," the document tells us. The parish is a kind of "cell" of the diocese and the people should always be ready to participate in diocesan projects. Indeed, the document adds, the laity should be ready not to limit cooperation to parochial and diocesan boundaries but to interparochial, interdiocesan, national and international levels. Missionary activity should above all be their own.

Much more is said about the laity in that document as well as in the Dogmatic Constitution on the Church and the Pastoral Constitution on the Church in the Modern World. Anyone who is elected or appointed to a parish council should become familiar with them.

**MY PURPOSE HERE IS** merely to say that we are limited only by our vision. The statement is not original, but the application needs enforcing. It is all too often true that our parish councils and our boards of education become wrapped up in the **problems** of the local parish rather than the **needs** of the local parish. Often they become bogged down over very narrow concerns when the world around them is burning up. Parish councils, like the pastor, serve to spread the Gospel of Christ. Unfortunately, it often appears to be something people want to keep to themselves.

It is useless to ask the laity to share in the functions and purpose of the Church if the laity is not going to educate itself in those functions and purposes. The greatest danger to the Church in this archdiocese, I believe, is the narrowness of thought which allows us to put the problems of our local parish and/or institution before all else in the diocese, and in the Church itself.

For the sake of the Church itself, may we priests educate ourselves to the nature of the Church that we may better serve the laity and more responsibly share the service of the Church in this world with the laity!

## Priestly leadership

**THE TWO PRIESTS** who serve a northside Indianapolis parish recently exercised their prophetic role by addressing their parishioners regarding the discriminatory admission policy of a popular swimming club there.

The club's policies have been known for years but not much has seemingly occurred to change those policies. A tragic accident recently brought the subject up again. The reaction of some of the parishioners there seems to indicate that the two priests have indeed opened a Pandora's box which needed opening.

The priests deserve the congratulations and support of their fellow priests and the support of their parishioners. Parishioners should feel grateful that their pastors are upholding a morally just position. The issue will likely not easily be resolved. But it is about time it was addressed. The priests deserve to be commended and the rest of us need to join them in their efforts.

## washington newsletter

# Detente seen in church-state relations

by Jim Castelli

**WASHINGTON** — Even though recently the U.S. bishops sued the federal government over the Pregnancy Disability Act which would force the church to pay for abortions, there are signs of a relaxation of tensions, or at least of improved communications, between church and federal agencies.

Signs of this budding detente can be found in a speech by an attorney for the U.S. Catholic Conference and in several government actions on church-state issues.

Bishop Thomas Kelly, USCC general secretary, believes a visit a delegation of bishops paid to President Carter last November was helpful.

Carter had expressed support for the bishops' concern about increased government involvement in religious institutions, Bishop Kelly said, and asked for detailed comments.

Bishop Kelly said that while Carter never responded directly to those comments — he was not expected to — he believes Carter's was "not an ineffectual support."

In fact, several decisions by government agencies since November have met many, though not all, of the USCC's earlier objections.

— Last fall the Labor Department proposed a ban on the placement of public service workers under the Comprehensive Employment and Training Act in church-related elementary and secondary schools.

The USCC protested strongly and negotiated with officials at the White House and the Departments of Labor, Justice and Health, Education and Welfare to change the proposal.

**ON JUNE 20**, the Labor Department issued regulations which Bishop John May of Mobile, chairman of the bishops' committee overseeing church-state issues, estimated retains about 85 percent of the kinds of CETA jobs now found in Catholic schools.

The USCC still regards the regulations as too restrictive, but describes them as a "substantial improvement" over the proposed ban.

— Last year the Internal Revenue Service proposed rules for insuring that tax-exempt, non-profit elementary and secondary schools do not discriminate on the basis of race. The rules were aimed at the so-called "Christian academies" or "segregation academies" which have sprung up in various parts of the country in the wake of public school desegregation programs.

The USCC argued that while Catholic schools have a clear record of not discriminating on the basis of race, the rules would hurt them unfairly.

IRS issued revised proposals, which the USCC termed a significant improvement. Bishop May told the U.S. bishops' general meeting in Chicago last May that the new regulations "would create no particular problem for Catholic schools which are recognized as not practicing any intentional or systematic discrimination and which can be viewed in a diocesan context."

— In a case involving a Lutheran school, the IRS ruled last April that if parents contribute to a fund knowing that some of the money will be used to subsidize tuition at a church school, the parents can deduct only the amount of the charitable contribution which exceeded the tuition subsidy.

**AT FIRST GLANCE**, it appeared the ruling would apply to Catholic schools, but the IRS made clear that it does not. The ruling involved an association which solicited funds

for the express purpose of supporting a school. Contributions to parish churches which are not earmarked for school expenses are not affected, IRS said.

— A year ago, IRS issued a ruling on "voter education" which said non-profit, tax-exempt charitable organizations would lose their tax-exempt status if they published voting records or candidates' responses on a narrow range of issues or on issues on which the organizations had editorialized.

The Catholic Press Association argued that the ruling would restrict press election coverage and said it would ask IRS for a ruling on the Catholic press situation.

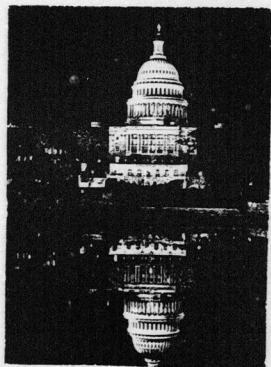
The USCC, however, argued that the First Amendment freedom of the press protected the religious press. Last April, the CPA board voted not to ask for a letter ruling on the grounds that doing so might harden IRS into a position that could be softened by negotiations.

Patrick Geary, USCC assistant general counsel, tried to place some of these church-state conflicts in perspective in an address to a convention of diocesan attorneys last April.

He said that while these conflicts present serious problems, "we are not at the present time in a crisis. We are not at the present time overwhelmed beyond hope. We are not at the present time on the brink of disaster."

**GEARY ALSO** extended an olive branch toward government. He said the church should try not to keep church and state separate, but to insure that the interaction between church and state is positive.

"We are disturbed about church-state incursions," he said, "not simply because they impinge upon narrow sectarian interests but rather because they frustrate the church's growth in understanding of itself, which necessarily and ultimately frustrates a fruitful intercourse with government."





## reporter's view

# What should we look for in our future archbishop?

by Peter Feuerherd

All of the archdiocesan agencies and parishes have been asked by apostolic delegate Archbishop Jadot to give recommendations on the qualities they would like to see in our future archbishop. I am sure that if he were able to find all the varied recommendations in one man, it could possibly be the basis for a new movie, probably entitled "Super Bishop."

Being archbishop in this archdiocese is no easy task — whoever the man will be (we have not come far enough to consider a woman), he will have to be all things to all people.

The recipe for the ideal bishop for this archdiocese includes a bit of pastoral experience (preferably in urban, suburban and rural parishes), a bit of a stern administrator, a slice of compassion, a pinch of easy rapport, a teaspoon of deep thinking, a goblet of leadership and a touch of charisma. The list goes on and on but one fact is obvious — there is no one man who has all of these qualities in the way we ideally would like to see.

Bishops have come in for a ton of criticism (some like Cardinal Cody of Chicago seem to do their best to deserve it), but there are bishops that seem to stand above the crowd.

The two examples I give here can be used as a model for what a bishop can be: surely our future bishop will have a style of his own, but there is something to be learned from the styles of leadership of these particular bishops.

I was fortunate to be able to attend a conference on the future of the Catholic press in Milwaukee, part of which featured a presentation by the local archbishop, Rembert Weikland. The Archbishop discussed the role of the Catholic press, quite eloquently I believe, but what really interested me was his definition of his role as bishop.

Archbishop Weikland is a Benedictine monk, and the role of the bishop he parallels to the role of the abbot in a monastery. The abbot brings together the monks to discuss



which direction the monastery should be going; the ultimate decision is the abbot's, but he carefully weighs the input from the community before coming to a decision.

I TALKED ABOUT Archbishop Weikland with a close friend who lives in Milwaukee, who was raised as a Catholic but now will have little to do with the institutional church. My friend is impressed by some of the actions taken by Archbishop Weikland in the Milwaukee archdiocese, most notably the archbishop's attempt to bring laicized priests more fully into the church community.

The Priest's Senate of that archdiocese recently held a dinner for laicized priests, a concrete way of welcoming this particular group fully into the community of believers.

Some laicized priests are currently active working as directors of religious education in the archdiocese; the many that are not directly working for archdiocesan offices at least know that the archbishop and many of their fellow priests have a positive view of their possible contributions to the church.

Archbishop Weikland has also made positive efforts to involve women in leadership roles in the church. Three diocesan offices are directed by women religious; another office is headed by a lay woman.

The Archbishop also has helped to establish a Hispanic Pastoral Commission to help communicate better with the growing Spanish speaking community of Milwaukee.

All of these actions characterize Archbishop Weikland's ability to be open to all the diversity that there is in the church, and to use that openness for the good of the wider community.

OUR FUTURE ARCHBISHOP will also do himself well to borrow some of the qualities of his predecessor, retired Archbishop George J. Bishop.

I never had the opportunity to meet the man or to even live in the archdiocese during his tenure, but I have heard some very positive reactions on his style of leadership from people who had contacts with him.

The retired archbishop liked to have changes percolate up from the parish level. The institution of a system of Boards

of Education throughout the archdiocese, for example, has helped to give local people a real voice in an important part of the church's life. The entire system is a manifestation of a real sense of collegiality.

Also, what was important about Archbishop Bishop's style of leadership is that he wasn't a "nay-sayer." One nun that I talked to explained, "If you went to talk to him with a carefully laid-out plan, he was always willing to listen."

The ability to listen. Maybe that's the quality we should be looking for in our future archbishop.

## The Pope's Journey

During the Pope's recent journey to Poland, he strongly criticized the present Polish government's (and by implication, the Soviet Union's) restrictions on religious freedom. The media here in the United States seemed to harp on this great deal.

In a sense this type of coverage is justified—it is obvious that John Paul II feels a strong empathy towards his oppressed fellow countrymen who have suffered for too long from a foreign imposition of atheistic communism.

But I hope that we are able to see this remarkable man beyond the context of Poland to what he is saying to us here in America.

I believe that John Paul is a strong force for good in the world (despite the fact that I personally disagree with him on such subjects as mandatory celibacy, priest laicization and birth control). He seems to be the only world leader who can generate genuine enthusiasm; he has what the overused term "charisma" implies.

I just hope that we are able to listen to what he has to say to us, particularly about the arms race, the lack of spiritual values in a consumer society and the obligation that wealthier nations have to insure that poorer nations get a fair share of the world's resources.

It is good to see that the Polish government has been forced, by the overwhelming outpouring of support for the Pontiff, to take the words of the Pope seriously. Now it's time for us to take John Paul seriously.

## letters

### Are liturgists clerical elitists?

To the editor:

I join with the anonymous priest who was irritated with certain presumptions appearing in the May issue of *The Liturgy Forum*, as related in *The Criterion* editorial of May 25.

For some time, I have been endeavoring to obtain information on the Region VII (Illinois and Indiana dioceses) results of the survey on Penance. This survey was conducted more than a year ago and the results have only been partially revealed. The Archdiocese of Chicago did release the results of its survey which suggested an unfavorable response to the Rite of Reconciliation.

After months of waiting for this information to appear in *The Liturgy Forum*, (a

publication of the Office of Worship in Indianapolis) a small, evasive statement appeared in the May issue. It stands as a monument to ecclesiastical Newspeak at its best. I quote:

"A written report was presented by Father Gerard Broccoli as a follow-up to the penance survey conducted in Region VII last year. Father Broccoli's conclusion: 'The liturgy of reconciliation is not the issue, but rather its presuppositions!' Individuals need a greater sense of self worth and Christian identity, a felt positive relationship to the Lord Jesus, and parishes as communities of faith with felt bonds of mutual commitment and ministry; they need to experience their shared creed and code in the Jesus way of life before there can be a felt need for good rituals of reconciliation."

In other words, the results of the survey did not quite come out the way the surveyors wanted it to. The survey was, in fact, on Penance-Reconciliation and NOT on the "Presuppositions of Reconciliation" as stated by Father Broccoli.

What Father Broccoli fails to perceive is that the Rite of Reconciliation has not been accepted by our Catholic people precisely because they already have developed "a greater sense of self worth and Christian identity, a felt positive relationship to the Lord Jesus" and therefore have, in effect, rejected auricular confession in any form, acknowledging that all of the elements of Reconciliation are present in every celebration of the Eucharist. It may even be said that the Eucharist is an Act of Reconciliation.

Why can't *The Criterion* publish the results of this survey on Penance? It belongs to all of the People of God and not to a handful of clerical and would-be clerical elitists, sometimes known as liturgists.

George B. DeKalb

Bloomington

## Locking churches a symptom of fear

To the editor:

I am a parishioner in Our Lady of Lourdes parish and during a discussion I had with Father Mueller, our pastor, the subject of locked churches came up.

I told him about a day when I felt like stepping into Holy Cross church which is close to where I work and making a visit. I walked up the front steps and tried to open the massive doors but they were locked like a bank after closing hours. He told me that this was unfortunate but that he understood since our church was locked at all times except during services.

## Convert pleased with Criterion

To the editor:

I have wanted to write you and the *Criterion* staff a letter for some time. I am so glad I saw you at the Mass for shut-ins at St. Monica recently.

Your paper helps me a lot to understand my church better and deepens my faith in Christ and his church.

I am a member of SS. Peter and Paul Cathedral. We have a very dedicated church staff and a fine pastor. Someone from my parish church is here to see me once every week.

I am a convert in the church about six years now. And my church is my life in Christ.

Father, I enjoy reading your column in the *Criterion* very much. Thanks for all your help through the *Criterion*.

Orville L. Ditchby

Indianapolis

He went on to say that even when the organist practices she locks the church behind her out of fear for her own safety. Well, one thing led to another and Father related to me various instances of vandalism and burglary.

I emphasized with him since I, too, would not want to explain to the parish council or to the Bishop why hundreds of dollars of church property was damaged or stolen because of a breach in security. Our conversation ended.

But as I left the rectory a gut feeling rose within me. Where is our Faith? Jesus Christ said to Simon, the Apostle, "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it."

So I say let us hold our Lord to his word and reopen the churches to all at all times as they once were. And if almighty God in his mysterious wisdom permits some damage to one of our edifices let us simply repair it and go on with life. We cannot cover in fear. The forces of evil stand no chance against almighty God, His children and His Church.

Paul Richard Ilg

Indianapolis

## Harder to read

To the editor:

I have enjoyed reading the *Criterion* for 18 years but recently it has been much harder to read.

I'm only 31 and my eyes are fine, but it's tedious reading the print presently used in the paper. Perhaps it's the type. Not being a printer I can't say exactly what it is.

But as a reader I can say that the paper is not as attractive and easy to read as it used to be.

Jeanne A. Malad

Indianapolis

## Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



For a number of months the Educational Planning Commission has been designing a number of proposals for the Archdiocesan Board of Education to adopt as policy and action in order to better meet the needs of Total Catholic Education in the Archdiocese today and in the near future.

At its June meeting, the Archdiocesan board voted on these proposals, sixteen in all. Those proposals route the Archdiocesan board in some new directions and provide it with the ability to not only meet some new challenges but also the ability to make some new challenges.

The adopted policies and actions now move to the Archdiocesan administrator for ratification. They will then be presented to the general public in September during the Archdiocesan convocation planned at that time. The proposals and a comment on each one by the editor are presented for the benefit of Archdiocesan readers.

**Resolution 7906.3—Policy on Evangelization:** The Archdiocesan Board of Education through its policies and the Office of Catholic Education through its rules, programs, and procedures will encourage evangelical outreach for all educational activities, facilities, and structures on the archdiocesan, district and parish levels. In addition, the Office of Catholic Education will be accountable for the catechetical components of evangelization within the archdiocese.

The board approved this resolution which places it on record as seeking to bring not only an awareness of the Church's mission to preach the Gospel to its educational components but also to cooperate with pastors in seeking ways to reach the unchurched. The resolution clearly places the board as the first Archdiocesan entity to deal with evangelization in any public policy way.

**Resolution 7906.4—Policy on Social Justice:** The Archdiocesan Board of Education and the Office of Catholic Education will implement the Church's teachings on social justice in the development of all their policies and procedures.

In his staff memorandum, Father Gerald Gettelfinger, superintendent of education, stated, "By holding ourselves mutually accountable for implementing the Church's teaching on social justice, social justice is more apt to become a reality and not just a teaching. It will take a high level of consciousness on the part of each of us to make it work." The board approved this policy which thus holds it accountable for carrying out a somewhat neglected aspect of Catholic education. Again, the board becomes the first entity to hold itself publicly accountable.

**Resolution 7906.5—Uniform Bookkeeping and Accounting System for Total Catholic Education:** The Office of Catholic Education will establish and maintain a uniform bookkeeping and accounting system for Total Catholic Education at the parish and district levels.

A uniform accounting system exists for Catholic schools, one for elementary and one for secondary, but no system exists for other elements of Total Catholic Education. The board approved this proposal which on a very practical, mundane level will help to establish the oneness of educational efforts in the Archdiocese. It only makes sense not to duplicate what others are doing. The effort will not be easy to achieve; nevertheless, for the good of the Archdiocese the policy is good and just.

**Resolution 7906.6—Policy on Family-Centered Religious Education:** The Office of Catholic Education will assist parishes and groups of parishes to provide opportunities for a family-centered religious education.

## results of June meeting

# Total education purpose of new Board proposals



FR. GERALD GETTELFINGER

The board approved this policy which on the surface may seem to single out one particular aspect of religious education for attention. That religious education should be family-centered has been a basic direction of Catholic education for a long time. The policy recognizes the increasing importance and responsibility of the family in shaping the religious beliefs of children and adults. That there are an abundance of models for this structure increases the significance of efforts in this area.

**Resolution 7906.7—Policy on Family-Life Ministry:** The Office of Catholic Education will collaborate with agencies concerned with family-life ministry in implementing the educational component of family life.

In his memorandum to this policy approved by the board, Father Gettelfinger said it gives "clear and concise direction to the administrator." A development in Catholic education in the Archdiocese the past few years has been the increasing responsibility of administrators to carry out the policies entrusted to them. In a forum so public as the Archdiocesan board, it is incumbent that administrators in the future not only be thoroughly familiar with policies, but be thoroughly committed to them. In addition, cooperation with other diocesan agencies must be a part of every Archdiocesan agency.

**Resolution 7906.8—Policy on Formal Religious Education:** Educational administrators are accountable for: 1) teaching basic Catholic doctrines and authentic traditions; 2) evaluating knowledge, understanding attitudes, and Christian action of participants in religious education programs; and 3) communicating the results of such evaluation to participants, and in the case of children, to their parents and guardians. The Office of Catholic Education will assist

An approved policy, it was questioned by Father Gettelfinger with respect to the use of the word "assist." Will the OCE be expected to hold administrators accountable or help administrators in the tasks of being accountable? Nevertheless, the policy is as clear a statement of what is expected on the part of Archdiocesan and other level educational administrators as we have available.

**Resolution 7906.9—Policy on Total Catholic Education in the Archdiocese and Catholic Colleges:** The Office of Catholic Education will seek to involve the Catholic colleges in the archdiocese in its planning for Total Catholic Education and will strive to establish working relationships with them.

The board approved this policy which places an initiative on the part of the Office of Catholic Education. That Catholic colleges in the Archdiocese have been uninvolved in the educational planning process has not entirely been the fault of the OCE. Secondary education by its nature and by historical reckoning has somehow been removed from the mainstream of interest on the part of parents especially. The traditional attitude has been to regard basic education as of greater import than higher education. As a result, college educators themselves seem somewhat removed from efforts to deal with Catholic education as a unified effort.

**Resolution 7906.10—Policy on the Office of Catholic Education:** The Office of Catholic Education is the administrative agent of the Archdiocesan Board of Education. The Board will define the functions of the Office of Catholic Education through the triennial Educational Planning Process. An outside evaluation of the Office will be part of the planning process every three years. The structure of the Office of Catholic Education will be determined by the Superintendent of Education based on the functions of the Office of Catholic Education as defined by the Board.

Approved by the board, this policy perhaps suggests more to those who look at the OCE from the outside than to those who look at it from within. It states that the board defines the OCE's functions. In truly democratic fashion, the board rules the Office and the Office is accountable to the board. That the Office may carry out its work in an intelligent way then depends upon an intelligent and enlightened board.

**Resolution 7906.11—Rejection of Proposal on Educational Funding:** The Archdiocesan Board of Education, through the Office of Catholic Education, will establish an archdiocesan-wide educational fund. This fund will provide operational capital for all archdiocesan schools, in addition to the parish school budget. This capital is to be pro-rated by means of an equitable distribution formula.

Instead of rejecting this resolution, the board tabled it. The recommendation to reject is based greatly on lack of support. Unfortunately, the Church of the Archdiocese is not ready for such Archdiocesan wide concerns. That the EPC was able to make the proposal speaks well for the level of awareness of its members. Much education is needed to make Catholics in the Archdiocese aware of their responsibilities not only to their own local Church but to the Church of the Archdiocese. That the board did not reject the resolution implies that it will continue to be discussed if not actually made a reality.

**Resolution 7906.12—Rejection of Proposal on Leadership Training:** The parish will promote participation in leadership

training programs provided by archdiocesan agencies for all persons charged with exercising leadership roles in the parish community.

That such a proposal is a good idea nevertheless neglects the fact that the EPC was out of its field with it. The board recognized this and rejected it. The board could recommend the promotion of such programs but can hardly legislate such action on the part of parishes. Again, the notion that such a proposal is made suggests needs which are not being met anywhere else in the Archdiocesan structures already available.

**Resolution 7906.13—Functions of Office of Catholic Education for 1980-1983:** The functions of the Office of Catholic Education are:

#### A. Administrative

1. To serve as the administrative agent of the Archdiocesan Board of Education.

2. To coordinate the activities of the departments of the Office of Catholic Education.

3. To coordinate activities of the Office of Catholic Education with other agencies and groups concerned with education.

4. To evaluate programs of the Office of Catholic Education.

5. To evaluate personnel of the Office of Catholic Education.

6. To execute the annual planning process of the Archdiocesan Board of Education.

7. To fulfill other functions as required by the Archdiocesan Board of Education.

#### B. Service

1. To initiate and develop programs for Total Catholic Education which can best be initiated and developed at the archdiocesan level.

2. To provide those services in Total Catholic Education that are best provided at the archdiocesan level.

3. To provide a forum in which initiative in Total Catholic Education can be encouraged, evaluated and diffused.

4. To coordinate the Educational Planning Process of boards of education at all levels.

5. To assist parishes and districts having elementary and secondary schools in providing quality education for their constituents.

6. To serve as a resource on Total Catholic Education to deans, pastors, educational administrators and boards of education.

7. To provide, and to assist parishes and districts to provide, effective public relations on Total Catholic Education.

8. To gather, review, and analyze data for reports on Total Catholic Education and disseminate information to appropriate constituents.

9. To provide for development, implementation, and evaluation of curriculum for Total Catholic Education.

10. To administer the personnel process for administrators of Catholic Education: recruitment, selection, assessment, evaluation.

11. To serve as a consultant on educational resource materials.

12. To provide continuity and communication among all levels of Total Catholic Education from preschool through adult.

13. To provide for certification of catechists.

14. To provide for orientation and inservice of educational administrators, and boards of education at all levels.

15. To assist in providing for religious education needs of the physically and mentally handicapped.

16. To assist minority groups and rural and



urban parishes in meeting their Catholic educational needs.

17. To provide for the catechetical component of Youth Ministry.

18. To encourage evangelical outreach and to provide the catechetical component of evangelization.

The intent here in what the board approved is to create an action, not a policy. Thus, the above outlines the activity of the Office of Catholic Education for the next three years. It describes the expectations of its officers and agents. When holding directors accountable, the above items represent what may be used. If the directors and administrators of the various departments of the OCE are not doing their job, it is on the basis of the above functions. It is up to the board to see to it that the OCE fulfills these actions.

**Resolution 7906.14—Recommendation to the District Boards of Education on District Education Coordinators:** Each district board of education is requested to study the need for, and if feasible, retain an education coordinator to serve as its administrative officer to meet the educational needs of its area's constituents.

The board approved the action which pointedly is a recommendation rather than a legislation. The board can only recommend when it speaks on a level other than its own. District boards must legislate their own policies and actions. But it is a principle of subsidiarity that the board at the higher level can recommend policy and action for greater uniformity and oneness.

**Resolution 7906.15—Recommendation to the Archbishop on Pastoral Planning:** The Archdiocesan Board of Education requests that the Archbishop establish a pastoral planning process for the archdiocese. This request includes the following rationale:

1. Total Catholic Education is but one component of the life of the Church in the archdiocese.

2. The absence of pastoral planning is a deterrent to effective educational planning.

3. The Archbishop has directed the establishment of parish councils as a base to the formation of district and diocesan Pastoral Councils. Many parishes have already complied with this directive.

4. The Archdiocesan Board of Education recommends the following as possible steps in implementing a pastoral planning process.

a. The Archbishop appoint a commission comprised of clergy, religious, and laity to study, evaluate and implement pastoral planning at all levels of archdiocesan structure, and

b. The Archbishop appoint a qualified

person to provide inservice training for establishing and maintaining parish councils, and

c. The Archbishop establish an Archdiocesan Pastoral Council.

Challenged as not being the business of the Archdiocesan board, the recommendation, according to Father Gettelinger, is within the realm of the board's business since the board "from its experience and from its leadership position in the archdiocese, has not only the right, but the obligation, to recommend anything to the Archbishop that it perceives is for the good of the Church." The recommendation as passed will be submitted to the Archdiocesan administrator to be transmitted to the new Archbishop as a recommendation for his consideration. The problem with such recommendations is that they do not come often enough. More vision and less waiting on the part of Archdiocesan, district and parish leaders is needed. That the Archdiocesan board is taking the lead in making a recommendation suggests its awareness of its role.

**Resolution 7906.16—Rejection of a**

person to provide inservice training for establishing and maintaining parish councils, and

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**Recommendation to the Archbishop on Utilization of Liturgy and Homily for Catechesis:** The celebrant and those responsible for the liturgy at the parish level will prepare carefully the liturgy and homily—the primary means of catechizing the parish community—and will often evaluate the effectiveness of both the preaching and celebration.

The thought of such a recommendation again speaks of a need which members of the Educational Planning Commission saw. The proposal was rejected by the board because it was not within its scope to be able to even recommend such action. The task of meeting the need for better liturgy and homily lies on other Archdiocesan agencies.

**Resolution 7906.17—Rejection of a Recommendation to the Archbishop on Continuing Education of the Clergy:** To foster growth in knowledge, love, and service, the clergy will participate in programs designed for their continuing education and formation.

The board rejected this policy which again

reflects an area beyond its competence but which suggests a need which is not otherwise being met.

**Resolution 7906.18—Rejection of Recommendation to the Archbishop on Collaboration in Family-Life Ministry:** The Archdiocesan Board of Education recommends to the Archbishop that he direct all appropriate archdiocesan agencies to collaborate in the area of family-life ministry.

Father Gettelinger urged defeat of the resolution to reject. His reasoning was that "it is critical that there be collaboration in the archdiocese among all the agencies and departments in planning for and carrying out the (ten-year) plan for family-life ministry" set up by the American bishops. The resolution to reject was defeated and the board will send the proposal on to the new Archbishop. Such a recommendation seems only sensible whether it come from the Archdiocesan board or any other diocesan agency. A constant ordering of a unified effort to meet the needs of the Church in the Archdiocese by agencies and parishes and institutions of the Archdiocese remains a priority which requires Archdiocesan level action.

## Right-to-life (from 1)

thousand people gathered to hear speeches. Later that evening they moved to the right-to-life convention headquarters where they demonstrated outside with placards and chants.

Dr. Gerster viewed the presence of pro-choice pickets as something of a compliment. "If an organization doesn't attract protest and vitriolic attack from the opposition, it's not very effective," she said. She added that the counter activities, as well as the heavy contingent from the media, proved that the right-to-life movement is a force to be reckoned with.

"For the first time," she said, "we have everybody's attention. The pro-life movement has turned the corner."

The attention of the 2,000 convention delegates from all 50 states was never in question. Throughout the four-day affair, they flocked to workshops and general sessions, many of them taking babies and young children in strollers.

At the final convention session, delegates accepted two resolutions. One accused the March of Dimes of being involved in the "extermination of genetically damaged unborn" and called on right-to-life members to support genetic research "which is ordered solely to the protection and improved health of the genetically damaged unborn."

The other resolution called attention to the "euthanasia movement" and went on record as opposing "the intentional killing of a dependent human being for his or her alleged benefit, whether by active interference or by omitting treatment."

**IN ADDITION TO Dr. Gerster and Mrs. O'Donnell, Right-to-Life Committee officers for the coming year include:** John P. Stanton of Jenkintown, Pa., treasurer, and Felicia Goekin of Alton, Ill., re-elected secretary. Chairman and vice chairman of the board are, respectively, Jean Doyle of Maitland, Fla., and the Rev. John Waddey of Knoxville, Tenn.

Despite the recurring efforts of the pro-choice forces to draw attention to their point of view, right-to-life supporters got the last word as the convention climaxed in a rally on Fountain Square in downtown Cincinnati on Sunday afternoon.

An estimated 8,000 to 10,000 persons jammed the square to hear pro-life leaders, including Congressman Henry Hyde (R-Ill.), urge them to continue the fight which he promised, will be won.

Dr. Gerster used the T-shirt she wore to convey her message: "We're gonna win—the HLA (human life amendment) won't go away."

## what's cooking

# Eating 'poor' can be most delicious

by Cynthia Dewes

Anyone who speaks of the "good" old days suffers from terminal middle age (at least). The old days include the Great Depression and World War II, plus all the usual outrageous fortunes that flesh is heir to. Most of us had to cut corners, pinch pennies, and generally try to live on little money. In recent times inflation has forced us back into that discipline.

Eating "poor" can be most delicious, as any soul food fan will tell you. The idea is to gain the most flavor and food value from the least costly foods. This requires planning, imagination and (often) time, but the results are worth it. This stew is reminiscent of what was cooking in the 30's.

### Gypsy Stew

1½ lb. boneless pork shoulder  
15½ oz. can chickpeas, undrained  
1 medium cabbage, cut in small wedges  
1 tsp. salt  
Dash of garlic salt  
½ tsp. paprika  
¼ tsp. pepper

Cut pork in 1 x 1½ strips. Toss with seasonings and sauté in large skillet with onion until onion is lightly browned. Add chickpeas and arrange cabbage on top. Cover and simmer 25 minutes or until meat is tender.

Serves 4-6.

Feeding a family of nine on a pound of bacon and bacon gravy was not unknown in the Depression. Today we probably wouldn't consider serving such a meal, although bacon can still be used for a tasty and inexpensive main dish.

### Spanish Rice

2 tsp. chopped green pepper  
6 slices bacon, cut up  
¼ c. chopped onion  
2 tsp. chopped celery  
3 c. cooked rice  
2 c. (1 lb. can) tomatoes  
½ tsp. salt  
¼ tsp. paprika  
small can mushrooms (optional)

Fry bacon until crisp. Remove from pan and drain off most of fat. Cook onion, celery and green pepper in reserved bacon fat. Add rice and cook slowly until rice browns slightly. Add tomatoes, seasonings and mushrooms and cook 15 minutes. Add some tomato

juice if mixture becomes too dry.

Serves 4-6.

Food rationing in WWII added another dimension to the task: limited choices of foods, and limited quantities of them. Beef was scarce and there was literally a chicken in every pot. To this day many of us can't eat chicken with much pleasure because of our memories of Sunday dinners during the 40's.

Spam was another solution to meat shortage, but familiarity bred contempt and its name became a four letter word in more ways than one. Butter was so limited that oleomargarine came into widespread (sorry!) use long before high cholesterol was heard of. Sugar, chocolate and coffee were luxuries to be hoarded and black marketed by greedy citizens.

Recipes were developed to minimize use of rationed foods, and given patriotic names. This cake is eggless, milkless and butterless, and uses brown sugar rather than white. Brown sugar was rationed as well as white, but it was more plentiful.

### Victory Cake

½ c. vegetable shortening or lard  
1 c. raisins  
1 c. brown sugar (packed)  
1 c. water  
1 tsp. cinnamon  
1 tsp. nutmeg  
1 tsp. cloves  
½ c. flour  
1 tsp. baking soda  
½ tsp. salt  
½ c. chopped walnuts

Combine raisins, sugar, water, shortening & spices. Bring to boil and simmer 2 minutes. Cool. Mix flour, soda and salt and add to mixture with nuts. Bake in greased 9 inch tube or square pan at 300° for 50-60 minutes, until top springs back at light touch. Cool. Sift confectioner's sugar over the top.

This cookie recipe uses molasses to supplement the sugar, and yields a generous quantity for the cost of ingredients used. With a cup of ersatz (chicory) coffee these cookies tasted fine.

### Poorhouse Cookies

Cream ½ c. margarine with ¼ c. sugar and beat in 1 egg. Add mixture of 1½ c. flour, ¼ c. tsp. soda and a pinch of salt, alternately with c. molasses. Add ¼ c. chopped nuts. Drop dough by teaspoonfuls on greased cookie sheet. Bake at 350° for 10-12 minutes. Makes about 4 dozen cookies.

If we don't laugh about inflation we may cry. So excuse our punning and don't be in a Depression about high prices, just enter the War against them. Better fed than bled.

## question box

## The tradition of the church sees the Bible as a whole

by Msgr. R.T. Bosler

Q. Please comment on this: "The sins of the father shall be visited upon the children."

A. The glib answer, I suppose, would be to say that the actions and attitude of a drunken, cruel father gravely harm his children. But this is not an adequate response to your question, as you will see when I give you the source of your quotation.

In the book of Exodus (20:2-6), where the Ten Commandments are listed for the first time, the following is an addition to the first: "For I, the Lord your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation on the children of those who love me and keep my commandments." (This same statement with variations is made in Exodus 34:7, in Numbers 14:18, in Deuteronomy 5:9, and even in Jeremiah 32:18.)

You may be satisfied with the explanation of commentators who say that this is a way of emphasizing the communal responsibility of mankind, but you will scarcely be able to reconcile this idea of God with the God



revealed in Jesus Christ. Nor need you expect to do this.

The Old Testament is not so much the account of words that God spoke to men as the story of a gradual revelation made through God's dealings with the Israelites who by trial and error grew in their understanding of God and lifted their notions of morality above the codes they borrowed from their contemporaries. The respected Scripture scholar, Father John McKenzie, in his latest book, "The Old Testament Without Illusion" (Thomas More Press, Chicago) says: "The Bible may become more intelligible and more meaningful if it is understood less as a record of what God said than as a record of man's response to the presence and activity of God. It is in the response that God is revealed, sometimes better, sometimes not so well."

THEREFORE, McKenzie can point out: "The Old Testament contains many statements of doctrine which Christians cannot believe and of morality which Christians cannot practice."

If you don't believe this, take a look at the book of Deuteronomy, where the Israelites express their belief that God wanted them to put to death every single soul of the occupants of the promised land as they conquered them (20:16). Or their belief that parents should take an incorrigible son to the elders at the gate of

the city and proclaim: "This son of ours is a stubborn and unruly fellow who will not listen to us; he is a glutton and a drunkard." Whereupon: "All his fellow citizens shall stone him to death. Thus shall you purge the evil from your midst, and all Israel on hearing of it shall fear" (21:20-21).

It's rather an effective way to solve the problem of juvenile delinquency, but hardly a method we think God would suggest.

FROM WHAT WE have seen, it must be evident that great care must be observed in using quotations from the Old Testament. Revelation was gradual. It took a long time for

the Israelites to understand that their God was not only more powerful than the gods of other nations but the only God; it took much, much longer for them to realize that God was interested in any other people than themselves.

There is a gradual development of revelation expressed in the New Testament also; the pre-existence and divinity of Jesus is much more clearly revealed in the Gospel of John than in that of Mark.

What all this boils down to is that the Bible must be read as a whole and not in its isolated parts, and that is why it is so important to have a church which, with its traditions, helps us see the whole.



## Healing is the good news of the Scriptures

July, 1, 1979  
THIRTEENTH SUNDAY OF THE YEAR (B)

Wisdom 1:13-15; 2:23-24  
II Corinthians 8:7-9, 13-15  
Mark 5:21-43

by Rev. Richard J. Butler

Healing was at the core of Jesus' ministry. In this Gospel reading we have two events: the woman healed of the hemorrhage and the public official's daughter healed at the point of death. The Gospel is filled with many other healings.

Jesus healed repeatedly. This activity on His part is often used to prove who He was. But we miss the point of the event and its recording in the Gospel if we focus only on the apologetic. That is to say, we miss much about the healing if we use it only to be able to say Jesus is the Son of God.

For He healed as Son of Man. And His healing has a message for all of us, men and women, in the simple everyday experiences of our lives. It was not only to prove His relationship to the author of life but also to indicate His concern for the reality of life. It was done not only to show what He could do but also to invite us to share in the ministry.

THIS MINISTRY is not the unique charism with which some are gifted by God but rather the daily ministry of healing to which all are called by their very baptism. It is an affirmation of life and a call to work for the preservation and building up of life in the ordinary daily activity of the world. It is a sign of the Church and a continual call of the Church.

As such, it is the task of all who hear this Word today not only to reflect on the action of Jesus but also to accept the mission ourselves.

The mission to the sick is experienced at many levels. In the Sacrament of Anointing, each of us who are sick is offered healing grace. In the hospitals and other institutions sponsored by the Church in so many areas, healing is witnessed. In the special shrines of the world such as Lourdes, another level of healing is present. In the daily contact each of us has with the sick, the ailing, the wounded, there is additional opportunity for the ministry of healing.

The healing we bring is the good news of the Gospel. It is a witness of hope to those who are weakened. It announces that the suffering can be joined to the suffering of Christ; it also looks to an end of suffering and restored health. This two-pronged phase of the Church's witness to the sick can sometimes be confusing. In speaking of the union of illness and suffering to the sufferings of Christ, there can sometimes be the impression that suffering is endorsed.

THE MESSAGE from the book of Wisdom should set this clear. "God did not make death, nor does he rejoice in the destruction of the living." God is a God of life. It was "by envy of the devil" that death entered the world and they who are in his possession experience it.

This positive note in favor of life should be echoed. It is especially important in the midst of the suffering and the dying. The Gospel calls us not to surrender to death but to choose life. In this context, the healing ministry of the Church is witnessed not only by those who ease the pain of the ill but also by those who work in the area of preventive medicine aiding the healthy and those who work in the political arenas supporting the health of the community.

The Gospel we hear in liturgy must be more than the echo of history. It must be the forming of witness and mission.

## the Saints by Luke

MARIA GORETTI WAS BORN AT CORINALDO, A SMALL VILLAGE IN ITALY. SHE WAS ONE OF FIVE CHILDREN. THE EARLY DEATH OF THEIR FATHER LEFT THEM VERY POOR. MARIA CHEERFULLY HELPED HER MOTHER AND WALKED A LONG DISTANCE TO ATTEND CATECHISM CLASS IN A NEARBY TOWN. ON TWO OCCASIONS, A YOUNG MAN OF 19 TRIED TO SEDUCE HER, BUT MARIA CRIED OUT THAT SHE'D RATHER DIE THAN SIN. "GOD DOES NOT WANT IT. YOU WILL GO TO HELL!" SHE CRIED OUT TO THE ANGRY AND PASSIONATE YOUNG MAN. IN HIS FRUSTRATION, HE STABBED HER WITH A KNIFE 14 TIMES AND LEFT HER TO DIE. AT THE HOSPITAL, SURROUNDED BY HER PARISH PRIEST, HER MOTHER AND SOME NUNS, SHE FORGAVE HER ATTACKER, AND WITH GREAT PEACE SAID, "IT IS JESUS I AM SOON GOING TO SEE." SOON AFTER SHE DIED. YEARS LATER, HER ASSASSIN WAS CONVERTED AND BECAME THE MAIN WITNESS FOR HER BEATIFICATION ON APRIL 27, 1947. HER MOTHER, ASSUNTA GORETTI, WAS PRESENT AT THE BEATIFICATION AS WELL AS THE CANONIZATION BY POPE PIUS XII IN 1950. ST. MARIA GORETTI IS PATRONESS OF BOYS AND GIRLS AND HER FEAST DAY IS JULY 6.

### St. MARIA GORETTI



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## Leisure and recreation: Are they a waste of time?

By Father Christopher F. Mooney, S.J.

The world of play is the world of activities for their own sake, where one is free to be spontaneous and purposeless — no longer having to achieve, but content simply to be. If we ask what Christianity has to contribute toward an understanding of this playful side of persons, then we come upon the close historical link between leisure and prayer.

This does not mean that leisure and prayer were always associated with celebration and festivity. Christians have reacted no less ambiguously to the notion of play than have people generally. A stern renunciation of the world was the order of the day in the primitive church and continued as a dominant motif up to the Middle Ages. Even afterward it remained dominant among Jansenists, Puritans and the penitential monastic orders.

The medieval theology of the merry Christian developed fully only with Thomas Aquinas and his insistence that moderation in play was an ability to see the limits and inadequacy of all created things and so to be able to smile and laugh at them. Such a stance is not that of the worker but that of the person at rest. It is also the stance of someone aware of dependence upon God. Such awareness is the starting point of prayer.

**WE ARE BORN** into the world destined to die. Laughter is both an act of protest and an act of acceptance. There is some joy in the fact that we are all in the same boat. Since our wish to have no problems is manifestly impossible, we laugh, and thereby simultaneously protest and accept.

This laughter is especially appropriate before God, who is ultimately responsible for the comedy of life. It is the total, festive acceptance of all that is ridiculous in the human experience. Who but God could have thought of all this?

Yet in accepting the whole thing we do not understand it at all. A prayer of laughter is thus no more out of place than a prayer of complaint, because only God knows why he started it all or how it can possibly be an object of his love.

Plato referred to man as the plaything of God, and the Christian thinker Maximus Confessor elaborated a whole mystical theology around this concept of the playing of God. Yet this cosmic dance of the divine logos, incalculable and unpredictable, working in creative freedom untouched by necessity or constraint, has strange results.

THINGS AND people keep knocking



*'Only he who feels himself to be secure in God can truly be light of heart.'*

into each other. This can annoy us and make us react angrily. But we can also see in this malfunctioning of life a comic aspect and accept it with good humor. Such surrender to the game of life clearly means surrender also to life's tragedy.

"We ourselves," admits Maximus, "begotten and born like the other beasts, we who then become children and move forward from youth to the wrinkles of old age, we who are like flowers which last but for a moment and who then die and are transported into that other life. Truly we deserve to be looked upon as a children's game played by God."

What Christianity says about play, then, is that the nature of inward festivity is at bottom a religious problem: only he who feels himself to be secure in God can be truly light of heart. There can be no festivity if we do not believe in the

essential goodness of things, for such ultimate goodness validates all particular goods.

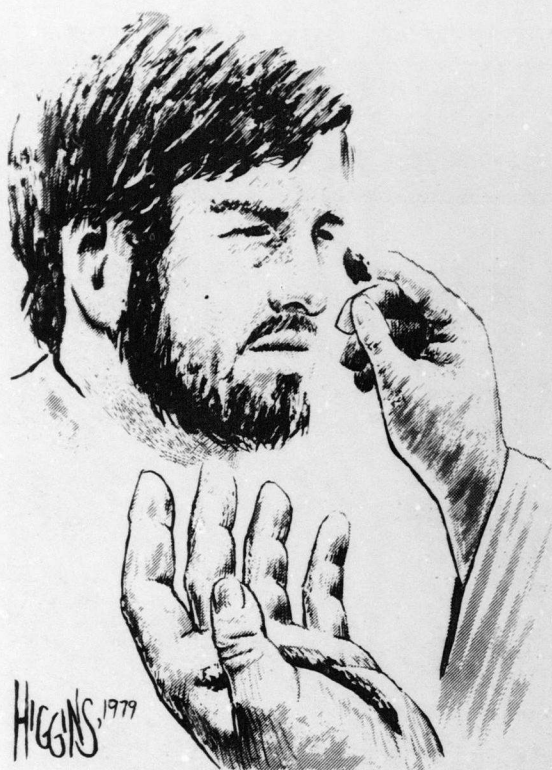
In Christian liturgy every prayer closes with the word "Amen," the "Yes" of worshippers to life, and every "Alleluia" echoes their affirmation of being. The eucharistic celebration is thus the primary form for the Christian experience of that security in God which is basic to adult play as well as adult prayer.

**THIS IS WHY** elements of play have always been present in the Christian ritual, such as sacred dance, the exuberance of song and the complete absence of that restlessness which tends to accompany purposeful activity. It is, as Romano Guardini says, a wasting of time for the sake of God. "To be at play, or to fashion a work of art in God's sight —

not to create, but to exist — such is the essence of the liturgy."

In divine worship there is a sphere of superfluity which is the opposite of utility. All is voluntary and unnecessary, without compulsion or calculation. This accounts for the phenomenon of rapture in such celebrations, even when not accompanied by intense emotion, the sense or being swept away outside of time, the same shattering of one's normal relationship to the workaday world as takes place through non-religious festivity. It also accounts for the phenomenon of silence during the Eucharist.

For leisure is a form of silence, a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the whole of creation.



# Blind man given sight, while sighted remain blind

By Father John J. Castelot

There is a discernible crescendo in the series of seven "signs" which comprise the first part of the fourth Gospel, from the changing of water into wine at Cana to the climactic raising of Lazarus.

The sixth sign, a fitting prelude to the finale, is the spectacular healing of the man born blind (John 9). Like all of these carefully chosen events in John, this one points beyond itself to some aspect of the identity, the profound mystery, of Christ. Most of them lead up to the truth they signify. In this case, the truth is stated at the outset and the event follows as an illustration thereof. The statement comes in verse 5: "I am the light of the world."

For artistry and dramatic composition this story has everything: tension, conflict, sharp dialogue, irony, subtle balancing of contrasts, and deep theological significance for the Christian community.

**THE PRINCIPALS** are introduced in the opening verse: Jesus and a man who had been blind from birth. The congenital blindness is important; this is to be no cure of an accidentally or temporarily sightless person, but of one who has never seen.

As the man will insist in verse 32: "It is unheard of that anyone ever gave sight to a person blind from birth." One of the major themes is that Jesus, the light of the world, can and does bring the healing light of faith even to those who have never experienced it, who have been born into the darkness of unfaith.

On his own initiative, "Jesus spat on the ground, made mud with his saliva, and smeared the man's eyes with the mud. Then he told him, 'Go, wash in the pool of Siloam.' (The name means 'One who has been sent'.)"

"So the man went off and washed, and came back able to see" (9.6-7). Jesus had used saliva in a similar fashion on other occasions; it was popularly believed to possess healing properties. But this time he makes a salve and "anooints" the man's eyes — a gesture which was part of the baptismal liturgy of John's day. In like manner, the washing in the pool is more than suggestive of baptism. For the "one who has been sent" is pre-eminently Jesus. Symbolically, the man is baptized into Jesus and receives the light of faith.

**NOW THE** drama begins. The man's neighbors can't believe he is the same blind beggar they have seen as long as they can remember. He convinces them of his identity and tells them how he came to see.

They take him to the Pharisees; the reason is given in another parenthesis: (Note that Jesus had made the mud paste on a Sabbath and opened his eyes) (9.14). Apparently the work involved in making the salve was enough to break the Sabbath rest.

Now the Pharisees badger him. In response to his explanation of the manner of his cure, they retort: "This man cannot be from God because he does not keep the Sabbath." But others in the crowd are not sure. So they ask the man's opinion. He answers: "He is a prophet."

They question the reality of his having been born blind. So they call his parents, who attest he is their son who was born blind. But they hesitate to venture an opinion about his cure for fear of being excommunicated from the synagogue if they recognize Jesus as the Messiah. Again the smug guardians of public morality subject the man to the third degree. He slyly insinuates that their interest reflects a leaning toward becoming Jesus' disciples. This infuriates them, and they throw him out bodily.

**BUT IF THEY** reject him, Jesus positively seeks him out and elicits from him an act of faith in himself as the Son of Man. Sight has become insight and the progress from the one to the other has been cleverly suggested in the course of the story.

At first the man offers to "that man they call Jesus" (9.11); a few verses later he proclaims: "He is a prophet" (17); finally he accepts him as the Son of Man (35-37). If verse 38 were original, he would have come all the way up to "Lord," but this seems to have been interpolated from the early baptismal liturgy.

All the time that his faith has been strengthening, the unbelief of the Pharisees has been becoming darker because of their stubbornness. The blind man has gained full sight; those with sight have sunk into blindness. Jesus' parting words to them are frightening in their finality: "If you were blind there would be no sin in that. 'But we see,' you say, and your sin remains" (9.41).

1979 by NC News

## KYF synopsis

Laughter, sorrow, work and play are parts of every person's life. Father Christopher F. Mooney points out. He says that "only he who feels himself to be secure in God can be truly light of heart. There can be no festivity if we do not believe in the essential goodness of things, for such ultimate goodness validates all particular goods." Even in the liturgy, we stop simply to take joy in it.

Father Mooney reminds us, "Elements of play have always been present in the Christian ritual, such as sacred dance, the exuberance of song and the complete absence of that restlessness which tends to accompany purposeful activity." When God created the world, he laid aside one day for rest. He knows that his children need time for relaxation, laughter and release from the tensions of life.

Jesus cured the man born blind on the Sabbath, the day set aside for rest. He was bitterly criticized by the Pharisees for this act of "work." But God's work is being done constantly every day of the year. The earth continues revolving; the sun continues to provide us with warmth; the plants continue to grow; people continue the maturation process.

**JESUS WAS** so sorry for the man who had never had the joy of seeing the beautiful things on this earth that he wanted to give him

this pleasure. Yet the man gained sight that went far beyond the physical senses; he gained faith — the most important "sight" — which the Pharisees failed to understand.

This story illustrates that although one may physically see, one can be blind in a much more pathetic way. We have all experienced blindness in some way. Which of us can say that we have never failed to appreciate a beautiful day, the freshness of a spring morning or the pristine beauty of the new fallen snow because we were so consumed with the problems of life? Yet the beauty of our world is always here inviting us to partake of it for a few moments, moments which allow us to stop and refresh ourselves, moments when we seem to be doing nothing. Yes, our pleasure is important to our Creator.

Mother Teresa of Calcutta, a universally admired woman of our time, spends her life relieving the great suffering of people in India. Her smile and her gentle touch have brought joy into the lives of many, some in the last moments of their lives. Her joy is one of great depth, the kind of joy that comes from being about our Father's work. What Mother Teresa experiences must be very closely related to the joy Jesus experienced when he gave the man born blind the ability to see the world in which he lived.



# Mother Teresa

## *Not only knows the poor, but has met their needs*

By Mary Maher

Mother Teresa of Calcutta has often spoken in the United States of the need to find the poor among us.

That remark will probably strike us in one of two ways: (1) We say that we have agencies to find our poor. We know who our disadvantaged are. So why say that we need to find our poor? (2) Perhaps because Mother Teresa speaks from poverty, universal and compassionate, we understand her language. Perhaps because her person is involved we take notice in ways which we would not if she were simply theorizing about the disadvantaged.

Mother Teresa spends her time with the sick, the poor and the dying. She ministers to those in India who have been overlooked.

She tends to those who are in such dire poverty that they have known little of joy in this life. We, who live well enough not to have the worry of wondering where our next meal will come from or where we will sleep, would do well to think about those people, even in our own country, who do not have adequate food or shelter. They, too, have slight acquaintance with pleasure.

**MOTHER TERESA** dares to live the deeply incarnational life of her own culture. She takes seriously and joyfully

the faith that the word became flesh. That charms us — we have fallen in love with that sort of person time and time again: Francis of Assisi, Gandhi, Martin Luther King, Albert Schweitzer, Teresa of Avila. We want to be like them. These people call us to our own time and our own place. They do not call us to liberal charity which simply can bolster our self-righteousness — they call us to be compassionate.

But what is compassion? How can we know if we are compassionate? A pat definition is probably impossible. Perhaps it is that inability to define that keeps one trying to understand, trying to live concretely the terms of love.

Above all, it takes a lot of feeling to be compassionate. But we all know how much charity around us is without any passion in it. Charity without passion in it is giving with one's eyes shut so as not to see the pain, choosing intermediary agents to dispense the goods we collect for the poor, inviting rich children to collect food for people they will never see.

It takes passion to underwrite the story of compassion as we see it in the life of Teresa of Calcutta. And we see it in her face. She is not beautiful by the usual standards. But as one looks into her eyes, there is intelligence and a great gentleness. And one senses an inner peace.

**AS SHE** tends those dying people on



the streets of India, her gentle touch and genuine compassion may be, for some of them, the only joy they have known on earth.

Few of us are called to imitate her literally. But all of us are called upon from time to time to give personal support according to our means. And the opportunity to bring joy to others' lives is ever-present.

The poor are not difficult to identify, but those who are unloved may come our way often. They, too, need our gentleness and our compassion. Each of us has the capacity to bring much joy to others who need it. As we strive to perfect that capacity, so shall we, too, find an inner peace — an inner peace that is true joy.

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# Children's Story Hour: Sight for a man born blind

By Janaan Maternach

One day Jesus was walking down a noisy Jerusalem street. People were crowding around the outdoor markets. The air was filled with the smells of fresh bread, fish, fruits and rare spices.

At one point Jesus and his disciples noticed a blind beggar sitting beside the street. They stopped to talk to him and found that he had always been blind. He was born blind.

Jesus' heart opened up to this man who had never seen anything. Jesus told his disciples that he was the light of the world. As a sign of this he would help this blind man see for the first time.

Jesus bent over and spat on the ground. He bent down and made some mud by mixing his saliva with the dry earth. He smeared the man's eyes with the mud. Then he told him, "Go, wash in the pool of Siloam." The blind man went to the pool of Siloam and washed in its waters. He soon came running back to Jesus. He could see! For the first time in his life he could see.

**A LITTLE** later some people who had seen the blind man begging in the same place day after day were confused. Here he was, but he could see. "Isn't this the fellow who used to sit and beg here?" they asked. Some said it was. Others said it was someone who looked like the blind

beggar. The man himself insisted, "I am the one."

Still puzzled they asked him, "How can you see now?" He answered, "The man they call Jesus made mud, smeared it on my eyes and told me to wash in the pool of Siloam. When I washed in the pool, I was able to see."

"Where is Jesus?" they asked him. "I have no idea," he replied.

Next they took the man who had been born blind to the Pharisees. The Pharisees asked him how he had received the power to see. He told them the very same story about Jesus, the mud and the washing.

**THE PHARISEES** seemed shocked that Jesus made the mud on the Sabbath. Work like that, even such a little bit of work, was forbidden on the Sabbath. They concluded, "Jesus cannot be from God because he does not keep the Sabbath." But the others argued, "If he is a sinner, how can he do something like curing a man born blind?"

Since they were divided, they turned to the blind man. "It was you he cured," they said to him. "What do you say about him?" "Jesus is a prophet," he replied.

The Pharisees could not accept that explanation. So they argued that the man had not really been born blind. They called in his parents and asked them.

"We know this is our son," they testified. "We know he was blind at birth. But we have no idea how he became able to see. We don't know who

cured him. Ask him. He is old enough to speak for himself."

So the Pharisees called back the man who had been born blind. They made him swear to tell the truth. Then they began, "We know Jesus is a sinner."

**BUT THE** blind man broke in, "I don't know whether he is a sinner or not. I do know that I was blind before. Now I can see." The Pharisees asked him again what Jesus had done to him. "I told you once," the man mocked them. "Why do you want to hear it again? Do you also want to become Jesus' disciples?"

The Pharisees replied angrily, "We are disciples of Moses. We know God spoke to Moses. But we have no idea whether God sent Jesus and spoke to him."

The blind man laughed at them. "Well, that is interesting. You don't know if God sent Jesus. Jesus opened my eyes so I could see. We know God does not work wonders through sinners. It is unheard of that anyone ever gave sight to a man born blind. If Jesus were not sent by God, he could never have done so marvelous a thing."

The Pharisees were so angry with the blind man that they picked him up and threw him out of the house.

When Jesus heard about this, he looked for the man. When he found him, he asked him, "Do you believe in me?" "I do believe, Lord," the man answered.

The blind man who could now see believed that Jesus was the light of the world.

1979 by NC News Service



# Creator of 'Marriage Encounter' does it again

*'We the Church' weekends plant seeds of joy, changes of heart*

By Father Joseph M. Champlin

Last weekend I experienced in the school cafeteria of Blessed Sacrament Parish, Martinsville, N.J., an event which its originator believes will revitalize Catholic parishes throughout the United States and, perhaps, around the world.

The We the Church idea is the creation of Jesuit Father Chuck Gallagher, the architect and apostle of Worldwide Marriage Encounter. It naturally reflects some of the principles and procedures of that couple-oriented movement, but has been designed instead for a parish and for all Catholic parishioners over 18 — priests, Religious, couples or single persons.

Our weekend had precisely that mix of people, with a bishop from the Midwest on hand as well. At 8 p.m. Friday night, 40 couples, 20 single persons, 13 priests, two sisters and Bishop William Cosgrove of Belleville, Ill., gathered for the kickoff session. Once assembled, we did not leave the room until Sunday afternoon at 6, except to sleep at hosts' houses in the neighborhood.

THE FORMAT, repeated over and over, but with different contents, included a presentation by Father Gallagher, model reflections by a couple

and a single woman, personal exchange in small groups (six-seven persons), and voluntary sharing with the total body. In addition, we celebrated Mass each day and participated in a few other moving exercises designed to facilitate our own "conversion experience."

Both words, conversion and experience, are apt terms for this weekend and critical to its nature.

Father Gallagher, just over a year ago, convened a group of priests and lay people to reflect on Pope Paul VI's exhortation, "Evangelization in the Modern World." A pivotal sentence struck him and them.

"The church is an evangelizer, but she begins by being evangelized herself by constant conversion and renewal, in order to evangelize the world with credibility."

THEY CONSTRUCTED We the Church to promote such a conversion or change of heart, to deepen participants' awareness of what it means to be Catholic. The originators hoped that as a result of the few, but intense hours together, those present would experience the joy of being Catholic, recover or develop their pride in being part of this church, and grasp the wider, practical dimensions of what that membership entails.

Marriage Encounter has produced remarkable changes or conversions in the lives of over a million couples. It has done so through the experience of a 44-hour period. That weekend touches not only the head, but more importantly the heart. Father Gallagher and his collaborators have attempted to create something similar in We the Church.

They know well the indisputable fact of contemporary life: Most deep, radical changes or conversions today occur through and on these experimental type weekends, seminars or retreats, transformations which often have lasting impact upon the individual's style of living.

Has We the Church produced or will it produce a similar impact upon Catholic people and Catholic parishes? Any judgment now would be premature. But these weekends are spreading rapidly. In less than a year 2,000 people have experienced them, including 130 priests and 20 sisters — a growth much more rapid than Marriage Encounter at a comparable stage of its history.

MOREOVER, on this particular

weekend, I witnessed an enormous outpouring of joy during the Sunday morning and afternoon sessions. One young woman, filled with emotion over her fresh, deeper awareness of the church as the body of Christ, exclaimed to the large group: "I don't have to wait to get to heaven to see Jesus, I see him in you now."

I likewise observed the seeds of conversion beginning to bud. A middle-aged man, for example, visibly moved, rose to his feet and commented: "I want to be the kind of Catholic father I have heard you talking about and starting tomorrow I will be that."

Our weekend was only a seed experience — a pilot event for We the Church weekends which ultimately and ideally will be in parishes, for parishioners, and conducted by the parish priests. Father Gallagher later holds four-day training sessions for interested clergymen, supplies them with outlines and directions, then sends these men home with the hope of transforming their own people.

1979 by NC News Service

## Discussion questions

1. How are leisure and prayer linked?
2. Why is laughter appropriate before God? Discuss.
3. Discuss this statement: "Only he who feels himself to be secure in God can be truly light of heart."
4. The Sabbath, according to Jewish law, is a day of rest. Jesus was criticized for healing the man born blind on this day. How was this Sabbath of long ago a joyful day? Discuss.
5. Put yourself in the place of the man born blind. How do you think you would feel when you first saw the things of earth? What feelings would you have? Would you stop for a while and simply enjoy what the sense of sight brings to you, putting aside thoughts of work? Discuss.
6. In India there is still a great deal of poverty, poverty to the point of people dying in the streets. As we think about Mother Teresa of Calcutta, we have a

picture in our minds of a woman ministering to the dying, a woman with a gentle touch and compassion which mirrors Jesus' own. In what ways is this woman joyful? Discuss.

7. Imagine for a few moments what your life would be like without experiencing leisure and the enjoyment associated with it. Then discuss leisure and what it means from a Christian concept.

8. There is probably little leisure in the life of Mother Teresa of Calcutta. How might she compensate for this? Discuss.

9. Can you find a link between enjoyment just for the sake of enjoyment and deep joy? Discuss.

10. According to Father Champlin's article, "We the Church," people participating in this program are experiencing joy. How does this tie in with the recreation theme for this week? Discuss.

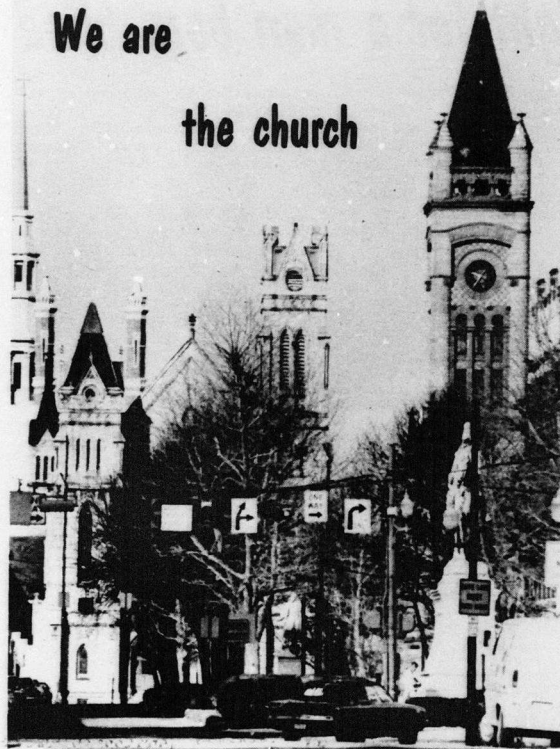
## For parents and children after reading 'story hour'

1. After reading the story, "A Man Born Blind," talk together about it. Questions like the following may guide your conversation:
  - What do you think Jesus means when he calls himself the "light of the world?"
  - Why does the Gospel story make so much of the point that the man had been blind from birth? How is that different from becoming blind later in life?
  - Why were the Pharisees so upset with Jesus? Why did they reject the blind man's idea that Jesus was a prophet sent by God?
  - Who do you think is right about Jesus, the blind man or the Pharisees? Why?
2. This story lends itself to acting out.

You, your family and friends could act it out on some special occasion. Someone will be Jesus, another the blind man, others can be Pharisees, the blind man's parents, and people in the street. Talk together about what you learned by acting out the story.

3. Make a simple poster, plaque or wall hanging with the words of Jesus, "I am the light of the world." Add a picture or symbol of Jesus, or a candle, or something similar. When it is finished, hang it in your room as a reminder of your faith in Jesus.

4. Learn by heart the simple act of faith of the man born blind, "Lord, I do believe!" Pray it frequently as a way of telling Jesus you trust him and place your life in his hands.





## Refugees (from 1)

funds required for the sustenance of the refugees."

The U.N. High Commission has helped to handle 120,000 refugees from Southeast Asia so far but another 300,000 are in immediate need, Hartling said. In all, he said, from 2 million to 3 million people may be involved.

Hartling said the situation "requires that nations individually and jointly take fundamental and far-reaching decisions to attend, in all respects, to the tragedy unfolding before us."

Pope John Paul II strongly backed an international conference on the refugee situation in hopes that "such a meeting will lead the various governments to make effective arrangements for accepting the refugees from Indochina, for allowing them transit and for their permanent settlement."

He praised the work that some countries, international organizations and private individuals have already done. And he noted that the church, both on the organizational level and in individual efforts, "has already performed a great work of charity and of assistance" for the refugees.

**BUT THE CHURCH,** countries, organizations and individuals must do more, he said.

"The problem is so great that the weight of it cannot be left for long upon the shoulders of only a few," he said.

The United States "must act boldly to provide some answer to this ever worsening situation" of Vietnamese refugees, according to Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference.

"Could we not develop a free port for these desperate human beings on the island of Guam? You may be assured the Catholic church offers total support for this and any other lifesaving endeavor," he said in a telegram to President Carter.

There are no indications whether Carter will act on the request to open a "free port" in Guam for the tens of thousands.

But Carter will increase the number of Indochinese refugees admitted into the United States each month and press other nations to accept more refugees when he speaks at a Tokyo economic summit meeting June 28-29.

The United States has been resettling 7,000

a month and all other nations combined have been resettling between 3,000 and 3,500 a month. About half the number of refugees in the United States have been resettled by the U.S. Catholic Conference.

**JOHN MCCARTHY**, director of the USCC Migration and Refugee Service, said the USCC has given the U.S. government "blanket assurance" that it can provide homes and jobs for however many refugees come into the country.

In the Los Angeles archdiocese, Mrs. Elizabeth Kirsnis, director of the nation's largest resettlement program, said her office is ready to help handle any new influx. Some 12,000 refugees have been resettled in the archdiocese and 40,000 total in Los Angeles, Santa Barbara, Orange and San Diego Counties.

Canadian Catholic bishops have issued guidelines and suggestions for helping refugees. The Canadian Conference of Catholic Bishops said it hopes to encourage and assist parishes and local groups to become involved in refugee work.

The Canadian government announced it would expand its worldwide refugee quota by 1,000 to make room for more Indochinese. Great Britain, France, Germany and Australia continue to accept refugees but France and Germany may lower their quotas.

Italy's Catholic-based "Popular Movement" recently demonstrated on the day the country's newly elected parliament opened, asking it to open Italy's doors to 50,000 refugees.

Israel has said it will accept 200 more Vietnamese and the Swedish government said it would take in 1,500. A few Latin American countries, Venezuela, Brazil and Argentina, have expressed interest in the refugee situation.

**THE TAIWAN** government announced it would donate almost \$300,000 and 10,000 tons of rice. Taiwan said it has taken in almost 12,000 refugees since 1975.

The Africans, however, have not joined in to help the Indochinese.

Africa already has more refugees than Southeast Asia. The problem in Southern Africa, like the problem facing Southeast Asia, is affecting economy, politics and society.



1979 Cadet Baseball League Champions from Immaculate Heart of Mary School.

## Pope John Paul may visit U.S.

by Richard Daw

WASHINGTON — Tentative plans are being made for a visit to the United States by Pope John Paul II which would begin in late September and include a major address to the United Nations and a meeting with President Carter.

Although there has been no official announcement of the trip, information about it is available from knowledgeable sources in the United States and abroad.

The trip would last for more than a week and would include visits to several U.S. cities.

Most frequently mentioned as likely stops are New York, Washington, Philadelphia, Chicago, Los Angeles and San Francisco.

Also mentioned as a possible stop is Detroit.

The pope's United Nations speech would be to the General Assembly during the opening days of its fall session, which begins on Sept. 17.

An invitation to address the General Assembly was extended to Pope John Paul by U. N. Secretary General Kurt Waldheim, who met with the pope in Rome on May 21.

Such a speech would be expected to address several issues of prime concern to the U. N. on which the pope holds particularly strong views, including human rights and disarmament.

It was understood that there was special concern that Pope John Paul visit the U. N. during the first year of his pontificate to underscore his regard for the U. N.

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**FACILITATOR—Mrs. E. Jackie Kenney** will serve as the facilitator for the workshop for new directors of religious education (DREs) and parish coordinators (PCs) at Fatima Retreat House, Indianapolis, on Friday and Saturday, Aug. 3 and 4. Registration deadline has been advanced to July 15. The cost for the workshop is \$50 per person. Registrations may be sent to Sister Mary Margaret Funk, 131 S. Capitol ave., Indianapolis, IN 46225, or call 317-634-4453.

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*Q. I own a pickup truck and would like to purchase a slide-on camper so I can take my family on a camping trip. What should I look for — and be aware of — when I go out to buy my camper?*

A. The proper combination of pickup truck and slide-in camper require a proper match between the truck itself, and the size and center of gravity of the camper being loaded. Because of their weight and center of gravity, some of the larger slide-in units can't be used in some of the smaller pickup trucks, even though the pickup may be designed to accommodate a slide-in camper of some type.

If your pickup truck is capable of carrying a slide-in camper, base your camper purchase on the gross vehicle weight rating (GVWR) and the gross axle weight ratings (GAWR's) of the truck, the curb weight of the vehicle, the weight of the slide-in camper plus its normal load, the center of gravity of the loaded camper, the weight of the truck passengers, and the recommended location of cargo center of gravity on the pickup.

If the loaded camper weight plus the curb weight of the truck and weight of the passengers exceeds the truck GVWR, or if the camper weight plus the curb weight with passengers exceeds the GAWR on either front or rear axle, choose another camper.

If you own an older truck not designed for slide-in campers, you can adapt your truck for such a purpose. Pickups may be modified by changing tires and wheels, changing or modifying springs, and installing oversized brakes, if necessary. If larger brakes are

needed and they can't be added to your vehicle, don't use the vehicle to transport a camper. Check with your vehicle dealer or manufacturer on such modifications.

*Q. Where do I find the GVWR and the GAWR?*

A. For vehicles manufactured on and after January 1, 1972, this information is found on the safety certification label which is normally attached to the hinge pillar, doorlatch post, or the door edge that meets the door-latch post, next to the driver's seating position. For pickups manufactured before 1972, check with a dealership or the manufacturer to determine GVWR and the GAWR.

*Q. If I pull a boat behind my truck, does that count in the weight calculations?*

A. Yes, if you strap a motorcycle to the front bumper, or pull a boat or trailer, these will add to the vehicle load and must be considered in the GVWR and GAWR calculations.



**THE FOLLY OF ERROR**—This picture of the cornerstone laying of Sacred Heart Church, Jeffersonville, used last week in the Criterion, incorrectly identified the priest on the right as Msgr. Joseph Hamill, former dean of the New Albany deanery who died in 1965. The priest is actually Father Albert Deery, former pastor of St. Augustine Church, Jeffersonville, from which parish Sacred Heart was formed. Moreover, Msgr. Hamill was identified as the former pastor of St. Mary parish, New Albany, when, in fact, he was pastor of Holy Trinity parish there.

## remember them

† CONSTANTINE, Leo Eugene, 74, St. Augustine, Jeffersonville, June 23.

† EULER, Joseph E., 50, St. Bartholomew, Columbus, June 19.

† FOX, Benito F., 62, St. Mark, Indianapolis, June 22.

† HALLAL, Gregory, 17, St. Michael, Indianapolis, June 26.

† HARGROVE, Helen J., St. Lawrence, Indianapolis, June 22.

† HERKER, Ruth Isabelle, 76, St.

Augustine Home Chapel, Indianapolis, June 25.

† JAMES, Mari Lee, infant, St. Mary, Lanesville, June 16.

† JONAS, Arthur F., 70, Holy Spirit, Indianapolis, June 25.

† LEONARD, Lenore L., 82, St. Pius X, Indianapolis, June 23.

† MAGNOTTA, John Mark, 18, Sacred Heart, Middletown, Ohio, formerly of St. Paul, Tell City, June 22.

† MAHIN, James E., SS. Peter and Paul Cathedral, Indianapolis, June 20.

† MATHAUER, Dolores M., 33, Calvary Mausoleum Chapel, Indianapolis, June 20.

† McHUGH, William A., 82, St. Philip Neri, Indianapolis, June 20.

† McNULTY, Mary E., 77, St. Patrick, Indianapolis, June 21.

† MILLER, Father Bernard, O.F.M., 75, Mount Saint Francis, June 23.

† WHITLEY, Amos E., Christ the King, Indianapolis, June 25.

† ZIPP, Frank B., 66, St. Mary, New Albany, June 22.

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## CYO slates sub-novice swimming meet

The 1979 CYO sub-novice swimming meet is scheduled at Brookside Park, 3500 Brookside Parkway, South Drive, Indianapolis. The meet will begin at 5 p.m., on Wednesday, July 2. Hundreds of swimmers will compete in this 15th annual meet.

The eligibility for the sub-novice meet requires that a swimmer must not have been a member of an organized swim team since his/her tenth birthday. The archdiocesan swim meet for these swimmers is Monday, July 9, at Krannert Community Center.

There will be ribbons

presented to the first six finishers in each event. There will also be team trophies for boys' division, girls' division and over-all champion.

Adult volunteers will be needed to help judge and time events. All interested persons should arrive at the Brookside Pool by 4:45 p.m.

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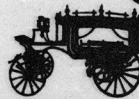
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## the active list



### june 29

A turtle soup supper and fish fry will be held at St. Nicholas Church, three miles west of Sunman. Serving begins at 5:30 p.m. An ad in today's paper gives details.

### june 30

The annual Knights of Columbus picnic at Tell City will be in progress throughout the afternoon and evening on the council grounds. Good food, games and entertainment.

### july 1

St. Maurice parish in Decatur County will have its annual picnic on the parish grounds. Chicken and roast beef dinners will be served from 10:30 a.m. to 3 p.m. Adult tickets are \$3.25; children under 12 will pay \$1.25. Take I-74 to Newpoint exit, then county road 850 east four miles.

### july 4

St. Michael parish located on south Franklin Ave. and E. Third Street, Brookville, will stage its annual festival featuring chicken dinners family style from 10:30 a.m. to 1:30 p.m. Adult tickets are \$3.50 and children, \$2. Booths, games and other attractions will be available.

### july 5, 8

The SDRC will sponsor two events during the coming week. On July 5, the Indianapolis westside meeting will be held at St. Gabriel parish, 6000 W. 34th St. A celebration of the liturgy will be followed by a discussion. On July 8 a

brunch will be served at Rafferty's at the Ramada Inn, 3525 N. Shadeland, at 11:30 a.m. Contact Bette Smith, 356-5615, for information.

### july 6

Parishes are invited to take part in the First Friday all-night adoration at Holy Spirit Church beginning at 9 p.m. on Friday and continuing until 6 a.m. on Saturday.

The Indianapolis Cursillo Movement is having an Ultreya at Holy Cross parish house, 126 N. Oriental St., Indianapolis, at 7:30 p.m.

Nine concerts of early music and two performances by the Indianapolis Ballet Theatre comprise the Festival Music Society's 1979 season during July. Each of the musical events takes place at the Indianapolis Museum of Art concert terrace and in the Showalter Pavilion of the Civic Theatre. Harpsichordist Igor Kipnis opens the series at the Showalter Pavilion. For ticket information contact the Festival Music Society, 1111 Questover Circle, 317-259-7068.

### july 6-8

The annual summer festival at Nativity parish, 7300 Southeastern, Indianapolis, will specialize in a bean soup and cornbread supper from 5 to 8 p.m. on Friday; a spaghetti supper from 4 to 8 p.m. on Saturday; and a smorgasbord from noon until 8 p.m. on

Sunday. In addition to the dinners there will be rides on the midway, prizes and games of all kinds. The public is invited.

\*\*\*  
Mount Saint Francis Retreat Center in southern Indiana west of New Albany will sponsor a weekend retreat for separated, divorced and remarried Catholics. The Center at Mount St. Francis, IN 47176, phone 812-923-8810, has complete information.

### july 8

Central Indiana Marriage Encounter is sponsoring an information night at St. Pius X parish, 7200 Sarto Drive, Indianapolis. Contact couple for the program is Kathy and Dave Clark, phone 897-1528.

### july 13-15

A Tobit weekend for engaged couples will be held at Alvena Center, 8140 Spring Mill Road, Indianapolis. The program provides couples preparing for

marriage the time, the place and guidelines to be ready for their life together. For information call Alvena, 317-257-7338.

### socials

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

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## Charismatics to meet

The Cervantes Convention Center in St. Louis will be the site of the first St. Louis Regional Catholic Charismatic Conference, scheduled for the weekend of October 12-14, as thousands gather to celebrate their unity in "Jesus: Son of the Father," the conference theme. The St. Louis Regional Catholic Charismatic Conference opens to God's people the opportunity to draw more deeply together in relationship with Jesus and with one another through teachings and sharings by well-known leaders in the Charismatic Renewal, such as Dominican Father Francis S. MacNutt, Franciscan Father Richard Rohr, and Bobbie Cavnar.

Workshops during the weekend will provide a forum in which to explore the problems and challenges of the Christian in daily living. Conference attendance is estimated at approximately 4,000.

For further information and registration for the Conference write: St. Louis Regional Catholic Charismatic Conference (SLRCCC), 4140 Lindell Blvd., St. Louis, Missouri 63108.

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## 2 column/9 point

**Sister Andre Burkhardt**, Franciscan daughter of Mr. and Mrs. Robert Burkhardt, will celebrate her silver jubilee as a Sister of St. Francis of Oldenburg on Sunday, July 8, at 2 p.m. at a Mass of Thanksgiving at St. Michael Church, Brookville. A reception will follow the service in the school cafeteria. Sister Andre has spent the past 23 years as a teacher and administrator in schools in Indiana and Ohio.

A 13-year old girl, attractive, outgoing and has reading for a hobby is in need of a foster home, according to Dave Wilson, supervisor of the child welfare unit at Catholic Social Services, Indianapolis. If you could share your home with this young girl, will you please contact Mr. Wilson at CSS, 317-632-9401. He will arrange an appointment for you to meet with him to obtain further details about the foster home project. The members of **St. Bernadette's Boy Scout Troop 477** are in need of uniforms. If any



Sr. Andre Burkhardt

boys have uniforms that they have outgrown and are willing to donate to the St. Bernadette troop, please call Jeff Williams, 357-7329. **Mr. and Mrs. Robert Allison** will mark their golden wedding anniversary with a Mass at 11 a.m. at Little Flower Church on Sunday, June 30. A reception will be held at St. Philip Neri parish honoring Mr. Allison and the former Patricia Lord. The couple has three sons, Robert of Pompano Beach, Fla.; David of Juneau, Alaska, and James of Indianapolis. **The St. Vincent Hospital Guild, Inc.**, recently elected officers for the 1979-80 term and the Board of Directors will begin their terms on July 1. New officers include Mrs. Michael P. Tolley, president; Mrs. Robert D. Walton, vice president; Mrs. John K. Bryant, recording secretary; Mrs. Robert J. Lewis, Jr., treasurer; Mrs. Robert A. Crisp, assistant treasurer; and Mrs. Charles J. Collet, public relations. **Paul Gabonay** was recently elected president of the Metropolitan Indianapolis Campus Ministry. Paul is director of Veteran Affairs at IUPUI and an active Catholic layman. He is the IUPUI campus representative to the MICM board. A new discussion group at St. John the Baptist parish in Longmont, Colo. is giving alienated Catholics a forum to explore their relationship with the Church. The group, called Alienated Catholics Anonymous, was established by **Father William Buhmeier**, a priest who was formerly of the Indianapolis Archdiocese. It is "a good, practical way to find ways to heal 'hurts' caused by whatever difficulties people may have had with the church," Father Buhmeier says. The meetings are open to any inactive Catholic who would like to come. It is informal and participants can remain anonymous if they desire. **The St. Vincent de Paul Society Warehouse Fund Drive** is continuing until it meets its goal of \$100,000. The public is encouraged to support this worthwhile effort. Mail contributions to SVDP Warehouse Fund, P.O. Box 19133, Indianapolis, IN 46219. Invitations have been mailed to all members of the 1954 graduating class of St. Mary Academy, Indianapolis. The class reunion will be held on Saturday, Aug. 25, at the Sheraton East Motor Inn. Reservation deadline is July 15. If any member has not received an invitation or you need more information, call Shirley (Roth) Deal, 241-9952; Sue (Heiskell) Kegley, 881-8107; or Mary (Wilberding) Meier, 862-6000. Religious communicators from 20 states and Canada met at Loyola University of Chicago for the fourth annual National Sisters Communications Services seminar in mid-June. Sisters from the Archdiocese attending the seminar included **Benedictine Sister Jeanne Voges**, **Franciscan Sister Jackie McCracken**, and **Providence Sisters Jane Bodine** and **Lisa Stallings**. The attendees were told that "Communication training is essential for religious women and men today if they want to be an effective part of the contemporary scene" and that "mass media are shaping our world," according to Sister Jeanne, the seminar "created a desire to use all media as effectively as possible to spread the good news and further the work of the church." **Mr. and Mrs. Herman J. Koers, Sr.**, are commemorating the occasion of their 50th wedding anniversary with a Mass of Thanksgiving at St. Joan of Arc Church, Indianapolis, at 5:30 p.m. on Sunday, June 30. A cocktail reception will immediately follow the Mass at the Woodland Trace Apartment Club House, 1800 E. 116th St. Herman Koers

and Elizabeth Edrie Gehl were married on July 4, 1929. Their children include Mary Angela Lapadat and Gehl Stephen Koers of Indianapolis; Suzanna Heidlosf of Grand Rapids, Mich.; Herman J. Koers, Jr., Beech Grove, and Vincent Koers, Danville, Ill. **Ms. Mary Jane Maxwell**, a member of St. Thomas Aquinas parish and a former religious education coordinator for the Indianapolis Archdiocese, was recently elected president of Central Indiana American Society for Training and Development. ASTD is the only international society for people responsible for the training and development of today's work force. Members of the local chapter represent all types of business, industry, government, educational and service organizations. More information is available from Jan Binford or Judy Rogers, 635-5696. **Simeon House**, a non-profit organization operating a residence for persons over age 60 at 1801 Poplar St., Terre Haute, is accepting Top Value stamps and other trading stamps to acquire a mini-bus for the use of the residents at Simeon House. Send these stamps to St. Joseph Parish at the Poplar Street address in Terre Haute, IN 47807.

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'successful' seniors viewed

## Series probes all the challenges of growing old

The retirement years can be cruel and wasted ones. But they can also be richly rewarding, according to "Prime Time," a four-part series on growing old creatively, premiering Saturday, July 7 at 6-6:30 p.m. on PBS.

The series is intended for the "super-senior set," hosted by Don McNeil whose 25 years of marching around the table on the "Breakfast Club" program is a familiar bit of nostalgia.

On the first program, "Coping with Change," McNeil explains the critical importance of developing a positive attitude towards aging

with a series of one-liners, such as: "If we can cope, we can hope."

The ideas are not new, but McNeil puts them over as a kind of pep talk, perhaps reawakening interest in their importance. The real substance of the program is to be found in its portraits of six senior citizens who have put positive thinking into practice.

One is a 65-year-old Missouri River tugboat captain who thinks it is wrong to force people to retire just when they are "at their peak of experience and judgment." A retired couple in their 60s leads an active life although they have

physical limitations. "Between the two of us," the wife says, "we manage."

Perhaps the most interesting portrait is that of a woman who was so afraid of aging that she skipped her 50s — she was 49 and then suddenly 60. Retirement brought depression, and she ultimately went into therapy.

Now she has learned to cope with a vengeance and is looking forward to 25 more years of productive life.

Changes that come with old age can be for better or for worse. The program presents six success stories of individuals who are enjoying their retirement as the best years of their life. These portraits have a universal appeal and are not limited solely to the "super-senior set."

"Prime Time" is a production of KCET-Los Angeles in association with the Gerontology Center at the University of Southern California. The remaining programs in the series are "Learning to Enjoy," "Inner Strengths" and "Interdependent Relationships."

## religious broadcasting

**RADIO:** Sunday, July 1 — "Guideline" (NBC) continues its current series of programs on the subject of the increasing impact Hispanic Americans are having on American society and the challenges and opportunities for service they are presenting to the Catholic Church in the United States. The guest is Moises Sandoval, an American of Mexican descent and editor of Maryknoll Magazine. Sandoval recently completed a study on these subjects for the U.S. Bishops' Committee for Hispanic Affairs. The subject in this third interview is the role the church has played historically in the religious and cultural life of Hispanic Catholics and the ways in which Hispanics are reshaping the church in the United States. The interviewer is Father Thaddeus Horgan, a Graymoor Friar and director of the Graymoor Ecumenical Institute. (Please check local listings for exact time in your area.)

**TELEVISION:** Sunday, July 1, 12:30-1 p.m. (ABC) — "Directions" — "Los Escondidos — The Hidden Ones." ABC News takes up the question of the undocumented worker — the so-called "illegal alien" — in a documentary that looks at this national question from the perspective of those most affected, and least consulted, the "illegals" themselves.

Keeping its focus squarely on the human beings most directly involved — 60% of whom are Mexicans — "Los Escondidos" endeavors to place

their plight in a human context larger than only the economic questions of job threats and free government services that have frequently dominated the debate. Based on interviews with two Mexican-American families in the Los Angeles area, both of whom have legally undocumented members, the program explores the reasons for their coming to the United States, the job possibilities that exist for them, the closeness of their family structures, their contributions to American society today and the anguished problems that their illegal status daily imposes upon them.

"Los Escondidos — The Hidden Ones" was produced by ABC News in cooperation with the U.S. Catholic Conference Office for Film and Broadcasting. (Please check local listings for exact time in your area.)

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

## tv film

**Hawaii** (1966) (CBS, Wednesday, July 4): James Michener's view of early Hawaii, in which the White Man corrupts a South Seas paradise of lovable Noble Savages, chiefly with the thushalt-nots of Puritan Christianity. This smug Hollywood attack on the missionary ideal, using Calvinism as a straw man, is dull and interminable. Max Von Sydow struggles on as a fanatical minister, and Julie Andrews suffers devotedly as his wife. *Not recommended.*

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## tv programs of note

Sunday, July 1, 9-10:30 a.m. (CBS) "Sunday Morning." CBS News magazine, with anchorman Charles Kuralt, features a main "cover" story, a wrap-up of the week's news, and commentary on the arts, politics, nature, science, and health.

Sunday, July 1, 7-8 p.m. (CBS) "60 Minutes." CBS News magazine series with Mike Wallace, Morley Safer, Dan Rather, and Harry Reasoner as on-the-air editors.

Sunday, July 1, 10-11 p.m. (NBC) "Prime Time Sun-

day." NBC News magazine series with Tom Snyder as anchorman, film reports by Jack Perkins and Chris Wallace, and live interviews with people in the news.

Tuesday, July 3, 4-4:30 p.m. (CBS) "Razzmatazz." The CBS News magazine for young viewers rebroadcasts its Emmy Award-winning program with stories on hot-air balloons, animal medicine, a locomotive museum and the energy in calories.

Thursday, July 5, 10-11 p.m. (ABC) "20-20." ABC News magazine, with Hugh Downs as host, opens each week with an in-depth report on a current news topic, followed by an investigative story, a personality profile, and other news features.

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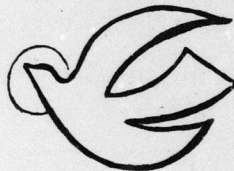
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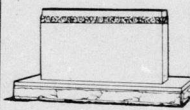
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tuned in

# Television season deals generally competently with religious themes

by James Breig

All in all, this hasn't been too bad a TV season as far as overtly religious programming on the networks is concerned. Since last fall, we've had a number of shows which have dealt with the Bible, and most of them have come off pretty well.

Spread throughout the year, for instance, has been NBC's "Greatest Heroes of the Bible," an occasional series covering such Old Testament figures as Noah, Moses and David. The weakest of all my examples, "GHOTB" relies on second-rate actors from popular TV shows (including Donny Most from "Happy Days") to carry off characterizations of people of mythic

proportions. But, for all its faults, it was a try.

Much more than a try came at Christmas when ABC aired "The Nativity," which focused on Mary and Joseph before the birth of Jesus. This special did very well in capturing the sense of the era, the love of Christ's parents and the plight of the Jews. Whereas other programs have tended to freeze Mary and Joseph into plaster poses, "The Nativity" gave them a chance to show that holiness is part of being human, not antithetical to it.

Then, at Eastertime, came "Jesus of Nazareth," far and away the best cinematic retelling of a Bible story. Rightly praised by Christian, Jewish and even Moslem religious leaders, this multi-

part drama on NBC proved once and — I hope — for all that a religious TV show can be intelligent, entertaining, inspirational and successful.

**THOSE HAVE** been the overtly religious shows. By that, I mean programs which concern themselves with Bible history. Other programs, of course, have dealt with religious themes and moral issues — "Roots: The Next Generations," "Friendly Fire," "Sun Rise: A Miracle of Love" and so on.

Perhaps the best news was something that didn't air. NBC had proposed a series of contemporary dramas based on the ten commandments. The first one did make it and at-

tempted to deal with adultery by studying the case of a woman married to a paraplegic who was tempted to another man. It was stupid, soapy and offensive. Perhaps as a result, NBC scrubbed the remainder of the ten. Whatever the reason, I have the feeling we are better off.

Also, I wonder why no network has considered putting on a mini-series based on the lives of saints. Done with the same expertise that turned out "The Nativity" or "Jesus of Nazareth," such shows could prove very successful. I submit, without fear of contradiction, that there is more drama in the life of the Cure of Ars (to take one example from thousands) than in any five episodes of "Fantasy Island."

**I HEAR YOU** shouting at me by now that I have skipped one overtly religious series — the one going on right now. Don't worry; I remembered. It started on June 17 and will run through July 22. CBS is repeating "Moses — the Lawgiver," which first aired on the network during the summer of 1975.

This mini-series stars Burt Lancaster and was co-written by Anthony Burgess, who had a hand in authoring "Jesus of Nazareth." The story of Moses is running on Sunday nights.

In my view, "M — TL" places somewhere between "Greatest Heroes of the Bible" and "The Nativity" in worth and effectiveness, while not coming near "Jesus of Nazareth." It is hard to pin down exactly why this story of Egyptian bondage, plagues, exodus and freedom falls short. Several explanations whirl in my mind and maybe the combination of all of them is the answer.

For one thing, it requires a delicate balance to humanize Biblical figures without making them meaningless.

To work, a movie on a Bible story has to be careful not to treat its subject with either too

much reverence (resulting in a boring worshipfulness) or too little respect (resulting in a deadly offhandedness).

**"MOSES" SEEMS** to fall into the latter trap. The ten commandments end up coming to Moses in a way that may have been a good script idea but lousy Scripture.

Another problem is Burt Lancaster. He confessed, after the programs first aired, to being an atheist and a self-described "dirty, old man." I have written before about the difficulty actors have in playing religious figures of such dimension as Christ and Moses.

While the performers need not be saints (and most have not been), they do need, I believe, an understanding of what religion is, a relationship of some sort with God (however rudimentary), and some comprehension of what holiness is and is not. Lancaster, I suspect, fails on all three accounts — and, as a result, so does his Moses.

Am I telling you not to watch the series? No. There's nothing seriously wrong with it. But I doubt you will be as pleased and uplifted as you were after "Jesus of Nazareth."

today's music

## Summer teaches us to look beyond to the wonder of the world

by Charlie Martin

The spirit of summer is vibrant with life. There is a certain magical magnetism about summer that makes us want to share the fullness of life with others.

Chicago's "Saturday in the Park" captures these summer feelings in music. The song is a personal reflection by the writer of a July 4 experience in New York's Central Park. But the images could fit any of our home towns parks, for they speak of the sounds, people and spirit of celebration alive within most summer days.

Within these images is also sketched an invitation that we hear summer's special perspective on life and extend it to all seasons.

Sometimes life's disappointments, conflicts and uncertainties cloud the peaceful feeling of unity we can share with others. In this sense, our vision of life's meaning is diminished as our world of sharing with others grows smaller. We forget the power of reaching out to another. The inner voice of our confusion crowds out the gentler sounds in the wind. We lose sight of the world's varied colors as our lives fade into grays of dull boredom.



But even if we find our life in this state, summer comes back with its surprises. With summer's arrival we seem to "bump into" more people. For a while we put aside our hassles.

**THE SUNSHINE'S** warmth and energy entices us to rediscover the activity of the tennis courts, the laziness of the beach, and the solitude of the forest trail. The long, warm evenings lead to even longer discussions with friends. Before we have time to think about it, we are living a more expanded life, having moved beyond many of those concerns that kept us withdrawn from life's fullness.

Each season possesses its own lessons: Spring is renewal, the promise of eternal life because of Jesus' resurrection; fall is a season of putting into motion work that will lead to fulfillment; winter holds within it the celebration of Jesus' birth and giving.

Summer teaches us to look beyond ourselves to the wonder

of the world around us and the richness of interacting with it. Such an understanding leads to the challenge stated in the song: "Will you help him change the world?" This challenge is developed in terms of really seeing, enjoying and touching our world. We are invited to embrace life's experiences and be less fearful of how they will affect us.

**WILL WE** look beyond our own experience to hear the experience of others? Can we celebrate with others in their joys and sorrows? Can we take these feelings of unity and put them into action, breaking down the walls of fear, pride and selfishness that keep us isolated in our own smaller worlds?

God's gift of summer is a marvelous opportunity. We see again that our lives are meant to harmonize with the world in which we live. May all our summer celebrations, be they "Saturdays in the park" or whatever summer activities we enjoy, deepen our appreciation for God's gift of life in us.

### SATURDAY IN THE PARK

*Saturday in the park, I think it was the 4th of July/Saturday in the park, I think it was the 4th of July/People dancing, people laughing, a man selling ice cream/Singing Italian songs/Can you dig it? Yes I can/I've been waiting such a long time for Saturday/Another day in the park, I think it was the 4th of July/Another day in the park, I think it was the 4th of July/People talking, really smiling, a man playing guitar/Singing for us all/Will you help him change the world?/Can you dig it? Yes I can/And I've been waiting such a long time for today/Slow motion riders try to tell us of their day/A proud man still can tell us stories in his own way/Listen children, all my love, all my love/Funny days in the park, and everyday's the 4th of July/Funny days in the park, and everyday's the 4th of July/People reaching, people touching, a real celebration/Waiting for us all, waiting for us all/If you want it, really want it/Can you dig it? Yes I can/I have been waiting such a long time for today*

Written by: Robert Lamm  
Sung by: Chicago  
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viewing with arnold

# The Last Embrace' a weakly contrived thriller with Hitchcock-like overtones

by James W. Arnold

Everyone's imitating Hitchcock in movies these days, and one suspects the reason is that Hitch has been one of the few filmmakers to achieve the great Triple Parlay — his films were popular, they made money, and he also earned respect as a superior artist. This combination effectively relieved him of the burden of Making Important Statements, which is most attractive of all when few people who make movies have anything important to state.

The latest case in point is "The Last Embrace," an awkwardly titled film about a government agent who loses his wife violently in the opening sequence and his girlfriend in the closing one, and who spends most of the time in-between avoiding assassination. The hero is played by Roy Scheider, who when he is not killing sharks, has made a career of being lean, virile, and so understated that he could be outdone in a personality contest by an inside page of the New York Times.

The story, adapted from Murray Bloom's novel, "The 13th Man," is from that intriguing mystery genre in which a group of apparently unrelated men are murdered, and the hero appears to be next, but he can't save himself until he discovers the connection among the names on the list.

The movie doesn't hide the secret very long or very well, but the gimmick is bizarre: out of revenge, someone is killing the adult grandsons of the leaders of a secret organization of Jews who operated brothels

and white slave traffic in New York around the turn of the century.

UNFORTUNATELY, it's hard to take these vengeance



murders very seriously, since the motive requires a quaint sense of the ignominy of prostitution that modern culture has largely misplaced and that the filmscript finds impossible to recharge. Obviously, it's also quite mad to murder people for what their forefathers did, and the process completely ignores all the current villains plying their trades in the wicked city.

The direct moral fury of "Death Wish," "Taxi Driver" or "Hardcore" is at least understandable, but getting even for the whoredom of one's grandmother seems a touch extreme.

Young director Jonathan Demme (who made his debut with "Citizens Band") knows this as well as anyone and spends most of the film milking the available Hitchcockian elements.

The hero is a recovering mental case who appears to be paranoid — but with good reason, since he is a target of his own CIA-like agency as well as the mysterious "moral avenger."

The film is practically a collection of scenes quoted from old Hitchcock movies: uneasiness on trains and train platforms, a pursuit in a cemetery, a shootout amid the pigeons and bells in a college belltower, a murder in a bathtub, and a climax at a public landmark — Niagara Falls. The camera constantly creeps and tracks, and the heavy "mystery" music — by veteran Miklos Rosza — sounds like the late show.

DESPITE ALL the calculated surface devices, "Embrace" never really grabs



CONQUERING HEROES—After saving the international monetary system from ruin, Peter Falk and Alan Arkin, fathers of the happy couple, arrive just in time for the wedding in "The In-Laws." The zany comedy involves a respectable New Jersey dentist (Arkin) who finds himself involved with a CIA dirty tricks specialist (Falk). (NC photo)

us. It's almost as contrived as Mel Brooks' "High Anxiety," and one is so uncertain of the character of the hero that in the entire final sequence one doesn't know whether to root for him or against him. In that state, you can't even enjoy a "Roadrunner" cartoon.

Janet Margolin makes a good impression as an oddball Princeton graduate student who tries to help Scheider, and John Glover is okay as a stereotyped baggy-pantsed young professor. There's at least one incongruous scene of

unnecessary heavy sex, and the recurring motif of faked love as a prelude to violence gives an already weak movie an oddly unhealthy aura.

The real need, though, is to leave Hitchcock for the ages, and get on with something as yet undiscovered. **NCMP rating: C — Condemned.**

\*\*\*

Although this is the age of movie directors, rather than actors, most viewers have only a vague familiarity with their names, except perhaps for the superstars and immortals. It's not illogical. We know movies by the faces and images on the screen, and it's not really necessary to know who was responsible for putting them there.

Thus, most readers probably didn't know and therefore could not revere an Hungarian-Czech expatriate named Jan

Kadar, age 61, who died June 1. He was responsible for three films which seemed to exemplify the best commingling of the human and religious sides of man as articulated by recent theological insights, most notably the idea of love across the normal borders of age, nationality, race and religion — human friendship under the benign warmth of the divine spirit. Kadar's compassion was undoubtedly earned by the death of his parents and sister at Auschwitz.

The films were "Shop on Main Street," "The Angel Levine," and "Lies My Father Told Me." These were stunning films that were respected, but failed to get their just due in a secular commercial environment. All who love art and movies will miss Kadar's gentle hand.

## film ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults,

with reservations (an A-4 classification is

given to certain films which, while not

morally offensive in themselves, require

caution and some analysis and explanation

as a protection to the uninformed against

wrong interpretations and false conclusions).

B, morally objectionable in part for all.

C, condemned.)

Alien A-3

Beyond the Poseidon A-3

Adventure A-2

Butch and Sundance: A-3

The Early Days A-3

The Deer Hunter B

(The film has a single instance

of nudity, contains rough

language, and graphically depicts the consequences of Russian roulette.)

Escape to Athena A-3

Goldengirl B

(A number of crude sexual

references make the film

objectionable.)

The In-Laws A-2

A Little Romance A-2

Love at First Bite B

(Has an almost unremitting

vulgarity of language and a

certain air of moral sleaziness)

The Main Event A-3

Manhattan A-4

The Prisoner of Zenda A-2

Players B

(The film condones an illicit

sexual relationship)

A-3

Prophecy A-3

Rocky II A-3

Walk Proud A-3

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Small private nursing home in quiet surroundings near Lafayette Square shopping center. Excellent care and food. No Medicare or Medicaid references.

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