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Supreme Court to decide abortion funding case

by Jim Lackey

WASHINGTON—As both pro- and anti-abortion forces demonstrated outside, the Supreme Court heard oral arguments April 21 on whether Congress, through measures such as the Hyde Amendment, can constitutionally limit federal funding of abortion.

Wade H. McCree Jr., a top official of the Justice Department, argued for the government that Congress was well within its rights when it first voted in 1976 to limit federal abortion funding to cases where the life of the mother is endangered.

But Rhonda Copelon, a New York attorney who successfully challenged the Hyde Amendment in a federal court in Brooklyn, urged the high court to overturn the abortion funding restrictions on the grounds that Congress cannot protect fetal life by making a "trade off" with the health and lives of pregnant women.

Abortion funding restrictions are "rationally related to a legitimate government interest in preserving potential human life and encouraging childbirth," argued McCree, the solicitor general of the United States.

Countered Miss Copelon, "The preference for fetal life, at the expense of maternal life and health, is irrational."

The Supreme Court devoted two-andone-half hours to two Hyde Amendment cases, one from New York and the other from Illinois. The court's decision in the cases is expected to be one of the more significant rulings of the current court term and the most significant abortion decision since the 1973 decision striking down most state abortion laws.

The ruling is expected before the current term ends in either late June or early July.

Symbolic of its significance was the presence of demonstrators across the street from the court and the lines of people hoping to witness the oral arguments.

Representatives of the National Organization for Women held a banner stating, "A woman's right to abortion is akin to her right to be." A block away, anti-abortion protestors held their own banner picturing a dead baby.

NEITHER McCREE nor Miss Copelon got very far into their half-hour oral presentations before the justices began peppering them with questions.

Responding to McCree's argument that congressional passage of the Hyde Amendment was a rational decision based on a legitimate government interest, Justice John Paul Stevens asked whether McCree would be making the same argument had the original Hyde Amendment not included a life-of-the-mother exception.

"Yes, I think I would," said McCree, noting that the Hyde Amendment did not (See COURT on page 13)



SMILING WAITERS—Both servants and the served seem equally happy as these photos reveal. Priests waited tables on senior citizens who participated in annual luncheons in the Richmond and Terre Haute deaneries last week. In the photo above, Father John Brandon, associate pastor at St. Andrew Parish in Richmond, delights a hungry table while Father John Dede, pastor of St. Margaret Mary Parish in Terre Haute, chats with some of the participants afterward. The Mass and luncheon in the Richmond deanery was held at St. Elizabeth Church in Cambridge City; the Terre Haute affair occurred at St. Patrick Church there.

Looking Inside What effect did the life of the French existential philosopher have on the Catholic Church? See page 5.

The second part of a series on Religious Cults in the Indianapolis Archdiocese looks at Ananda Marga—see page 6.

KNOW YOUR FAITH talks about the Church and the handicapped—see pages 9-12

The World Health Organization says that abortion is now the main form of birth regulation in the world—see page 14.

Peter Feuerherd interviews the new Archdiocesan CYO president—see page 18.

St. Andrew's, Indianapolis

'Tiddley' looks back on 25 years of teaching

by Fr. Thomas C. Widner

In twenty-five years of teaching first grade classes at the same school, she has found education "very rewarding, very beautiful." Mrs. Josephine Cahill, better known as "Tiddley" to her friends, celebrates this anniversary at St. Andrew School in Indianapolis with a Thanksgiving Mass on Saturday, May 3 at 3 p.m. at

"I began in 1955 when there were only two other lay teachers at the school." she recalls. "I may stand corrected, but I



Mrs. Josephine Cahill



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think I was the first lay first grade teacher in Indianapolis.

That might not sound unusual now adays, but it was in 1955 for first grade teachers in Catholic schools prepared children for first sacraments and that job always went to a sister. Before she began teaching at St. Andrew's. "Tiddley" had had ten years experience teaching in schools in Ontario and Quebec. Canada is

"My husband Garth came to the States to work for his uncle, Gerald McVeigh, a St. Andrew's parishioner," she explains. "When Father Matthew Herold, St. Andrew's first pastor, heard I had taught sacramental preparation in Canada, he hired me for the first grade. In Canada even then the schools were taught mostly

Father Herold made a wise choice. many St. Andrew's parishioners will tell you. It is likely that her celebration will see many old friends and former students return. She is regarded by parents and former students alike with high praise and

MRS. CAHILL impresses upon her first graders the basic skills. Despite the many changes in methods and systems she has witnessed over 25 years, she still insists on phonics, on good spelling and

"In my first years at St. Andrew's I taught classes of 58, 59 and 60 children. Now I have 20."

In 1974 "Tiddley" was one of 500 teachers recognized annually as an Outstanding Teacher in America. That means that of all the thousands of teachers in the United States, she was honored for being one of the 500 best. Both she and St. Andrew's are very proud of this achievement

St. Andrew's is by today's standards a good-sized Catholic school with close to 300 enrollment. Even so Mrs. Cahill believes children in general today present greater challenges than those of 25 years

"Children today have too much free-om," she says. "They are just as warm and loving and affectionate as always, but they need to be corrected more than they used to. But their parents still are as cooperative as ever."

She thinks children are more aggressive and outgoing too and present more discip-line problems. "But they are still loving children," she insists.

"TV has helped them," she believes. "They are not as shy because of it. Their reading is improved somewhat if they see proper programming. We used to have them watch Sesame Street when it was on at noon. They loved it."

Religious education has vastly changed, Mrs. Cahill recognizes, "and for the better, I think," she says.

"It used to be questions and answers, but now religious education is more family and school oriented. It's geared better to contemporary situations, too'

WHEN "TIDDLEY" began teaching at St. Andrew's, the parish there was a large middle-class parish. Today it is a much smaller parish and school enroll-ment is mostly black, non-Catholic child-

"The non-Catholic children ask a lot of questions about church and about the



QUICK RECALL—These first graders at St. Andrew's Parish respond quickly to Mrs. Josephine Cahill's teaching. (Photos by Fr. Thomas C. Widner)

Bible. That's why I think the Catholic school is very good for them. I've never taught in public school but I have friends who do. From them I sense that we work more closely with the children and I'm certainly convinced we maintain better discipline. I think giving children more individual attention is something else we are able to do. And going to church with them-it all means that we create more of a family atmosphere. I think that's why they become so interested in the church.

Tiddley" (her father gave her the nickname when she was a small child and she doesn't know why) takes her own breaks from teaching by a strong interest in athletics. She still loves to swim, fish, and ice skate and "I've gotten back into Alpine skiing seven years ago"—something she gave up for many years after leaving her home in Canada.

"If I could, I'd go skiing five times a ar!" she exclaims. Which for a dedicated and loving first-grade teacher could he mite a lot

And what about next year? "I'm coming

ack," she states unequivocally.

The Parent-Teacher Organization at St. Andrew's is sponsoring a reception fol-lowing the Thanksgiving Mass for "Tidd-ley." All her friends are cordially invited. ley." All her friends are cordially i

Pope: Morality not formulas

VATICAN CITY-Morality must be based not on legalistic formulas but on inner convictions, Pope John Paul II said April 16 at his weekly general audience.

Speaking to more than 30,000 people in St. Peter's Square, the pope said he would devote his audience talks in coming weeks to Jesus' words in Matthew 5:27-28-"You have heard that it was said, 'You shall not commit adultery,' but I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." with her in his heart.

In the Sermon on the Mount, "Jesus confirms the ethical principle contained in

the commandment 'You shall not commit adultery," the pope said.

"At the same time he provides understanding about the basis for this commandment and the conditions for fulfilling it," he added. "A living morality is not made up merely of rules," Pope John Paul said. "It is built up when the rules are interiorized and made part of our inward convictions.

The pope warned that Christians cannot "stay on the surface of human activities and not enter into them" and must do more than "observe a formula in a legal-

Pontiff to beatify American Indian

VATICAN CITY-Pope John Paul II has approved the beatification of Kateri witha, the U.S. Indian known as the "Lily of the Mohawks," and of four other North and South Americans, NC News Service learned from sources in

It is believed the beatifications will take place in Rome June 22.

The other four include two Canadians, Bishop Francis de Montmorency-Laval, first bishop of Quebec, and Sister Marie of the Incarnation (Marie Gyart), foundress of the Canadian Ursuline nuns

They also include Brazilian Jesuit Father Joseph de Anchieta and a Guate-

malan layman, Peter de Betancur.

Kateri Tekakwitha, daughter of a Mohawk father and Algonquin mother, was born in 1656 in the Indian village of Ossernenon, (Auriesville, N.Y.), and died in 1680 at Caughnawaga in Canada. She converted to Christianity in 1676 and took a private vow of virginity in 1679, a year

By the time she died, although she was only 24, she was already widely known for her austerity and charity.

This member of the Iroquois nation was the first American Indian proposed for canonization. She was declared venerable in 1943

By Jeff Endrst An NC News analysis

JERUSALEM-There is now peace between Egypt and Israel, but it may yet turn out to be peace between leaders and not between nations.

But President Carter is seeking to bring the two nations closer together on the issue of Palestinian autonomy on the West Bank of the Jordan River and in the Gaza

The Palestine Liberation Organization, supported by most of the Arab countries rejects the Camp David concept of "Palestinian autonomy." But peace between Egypt and Israel could presumably survive if the two countries could agree on a formula for Palestinian autonomy even if the PLO, Jordan and any other Arab countries refused to cooperate.

That is the object of Carter's separate talks in Washington with Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin.

The perceptions of Sadat and Begin of 'peace in the area" are as different as their respective national interests in the prevailing geopolitical situation. The United States and President Carter, as incumbent in the American presidential campaign, have their own worries and interests to follow and defend.

The following observations on the Sadat-Begin stake in the situation are based on this correspondent's visit to Israel and the occupied Arab territories.

THE EGYPTIAN flag at the Tel Aviv Hilton hotel on the Mediterranean beach characterizes the historical yet tentative breakthrough in relations between Israel and Egypt.

It shows that Egypt does not recognize Jerusalem as the seat of the Israeli government. It also shows that Egyptian Ambassador Sa'ad Mortada lives in a hotel because the villa he had picked for his embassy is on Jewish National Fund land which cannot be subleased.

Despite accords, there is still no peace

in the Middle East

The Israeli press now regularly reports from Cairo. But it also reports that Israeli Ambassador Eliahu Ben-Elissar and his embassy staff have consistently received the cold shoulder from the government bureaucrats and Egyptian society at large.

Shalom Flight 443 of the Israeli El-Al national airline now flies to Cairo every evening Monday through Thursday. It is advertised as a flight to a new destination in a new era, a flight "closing a distance which cannot be measured in kilometers.

Egyptians can also fly directly from Cairo to Lod, Israel. But the Sadat government has decided to set up a privately owned company named Nefertiti to do the honors, instead of assigning the task to Egypt's own national carrier.

A FULLY KOSHER hotel is scheduled to open in Cairo in April. But other signs of a normalization of Egyptian-Israeli relations, termed "active peace," are lacking. On a person-to-person level, most Israelis agree, friendship with the Egyptians is almost non-existent.

The Israelis know this is not accidental. They know it is a policy designed by President Sadat to keep reminding Israel that his vision and understanding of peace in the Middle East differs con from the concept advocated by Prime Minister Begin

The Egyptians have clearly advised Israel that the quality of normalization between the two countries will be determined by the outcome of the Camp David talks between them on the nature of autonomy for the Palestinians living on the West Bank and in Gaza.

These talks are in a state of deep and protracted crisis. The deadline for agreement is May 26, but Israel and Egypt have done little in the last 10 months but tread water on the Palestinian autonomy issue.

Although Sadat is viewed as a traitor to the Palestinian and therefore to the Arab cause by most of the Arab states, he is also the target of growing skepticism in

Camp David promised the Palestinians five years of autonomy, yet to be defined, during which the rival claims to sovereignty over the West Bank and Gaza ould be sorted out and settled.

Israel's current interpretation of autonomy is restricted to municipal and judicial affairs. In contrast, Egypt sees judicial atfairs. In contrast, Egypt exact autonomy as Palestinian self-determination, including legislative powers that would ensure an independent Palestinian state in almost anything but name. It should be noted that the League of Arab States, from which Egypt has been custed rejects both versions. The league ousted, rejects both versions. The league considers the Israeli formula to be a prettified version of Israeli occcupation of the West Bank and Gaza. It rejects the Egyptian formula on the grounds that it is preemptive of total sovereignty and independence of the Palestinians

THE ISRAELIS themselves are sharply divided on how best to overcome growing international pressures on them to come to grips with the inescapable

The Begin government was brought into office in 1977 on the strength of a promise that it would increase Israeli security by building Jewish settlements in the occupied West Bank of the Jordan.

The polls now indicate that if elections took place today, Begin would be swept out of office primarily because most Is-raelis feel that Begin's handling of the settlements issue is the main obstacle to peace with the Arabs.

With this internal political scene as a stark reminder of the frailty of his own political future, Begin faces Carter on the larger implications of the Camp David talks update for Israel, Egypt and the United States as well

Carter may remind Begin that the United States and Sadat undertook in the Camp David accords "to negotiate continuously and in good faith" on "the establishment of the self-governing authority in the West Bank and Gaza in order to provide full autonomy to the inhabitants."

Begin does not have to be told that failure to achieve this circumscribed goal by the May 26 deadline would most likely be followed by initiatives even more unasant to Israel than the prospect of a controlled Palestinian autonomy.

Some of the Western European countries may recognize the PLO.

The European Economic Community
(See MIDDLE EAST on page 13)

Divorced helped 'to move on'

"The purpose of the weekend is to get some things behind us—to unload some of

CUBANS JEERED-The strain shows on the face of a refugee woman as she is jeered by the crowd at a security checkpoint near the Peruvian embassy in Havana. Some of the thousands of refugees packed inside the embassy have

been allowed to come and go with safe conduct passes but they must run the gauntlet of insults from crowds gathered outside the security cordon. (NC photo)

these feelings that are burdening us—(to realize) that it's time to move on."

That's how the Indianapolis coordinator of "The Beginning Experience," Jane King, described the purpose of the upcoming May 2-4 retreat to be held at St. Theological Center in In-

The "Beginning Experience," begun in Texas in 1974, is designed for those who have lost a spouse (through divorce, separation or death) and need help beginning a new life.

The weekend features presentations by a team of divorced people and a priest, who talk about their impressions of the problems faced by divorced people. The emphasis of the retreat team is put not on sharing thoughts, but on sharing personal experiences.

"They share a lot of themselves and feelings," stated Jane King.

The weekend will also include opportunity for personal reflection and group sharing on the topic of divorce. Much of the weekend discussions will focus upon the five stages of dealing with death (denial, anger, bargaining, depression and acceptance) formulated by Elizabeth Kubler-Ross and how they are related to the experience of divorce.

The idea for the weekend is to close some doors ... This is a stepping off point . . . (The biggest problem) is facing the reality that you're divorced and learning that life goes on," explained King.

Those interested in the "Beginning

Experience" are asked to contact Jane King at 317-844-5034. Places are still available for the May 2-4 weekend at St. Maur's.

Editorials

To DRE or not to DRE?

To DRE or not to DRE—that is the question. As if the crisis in Iran weren't enough, the crisis in religious education might at least convince you that although Uncle Sam isn't sure he wants you, the Church is and there are enormous opportunities.

Once upon a time the Archdiocesan Religious Education office set for itself a goal of having a master-degreed Director of Religious Education in every parish in the Archdiocese. "That now seems unrealistic," admits Benedictine Sister Mary Margaret Funk who heads the Archdiocesan office.

Why so? Sister Mary Margaret finds that parish boards of education seem quite willing and ready to pay the generally accepted administrative salary of \$18,000 for a DRE. Salaries here, however, average less than \$10,000. The reason, Sister Mary Margaret believes, comes from the resistance of some pastors and/or principals who believe the DRE should not be making more money than individual teachers in the school. Teachers, of course, are not administrators. DRE's are.

There are 23 DRE openings in the Archdiocese. The Archdiocesan director points out that three of these are new parishes seeking DRE's, that religious communities are urging their sisters to apply where it is known that parishes cannot afford a lay person in the job, and that the vast majority of parishes which have or are seeking a DRE are looking for at least a Parish Coordinator, that is, a non-degreed person who may even surface from within the parish.

A somewhat different situation affects the schools. There are seven openings for principals in the Archdiocesan schools. This is not unusual, Sister Mary Margaret says, for the average principal lasts ten years in a school and there are about the same number of openings each year.

So where are the applicants? At the moment Sister Mary Margaret has recommended eight applicants for the job of principal and fifteen for the job of DRE. One principal has been hired and two DRE's have been hired. There are thirteen additional prospective principals applying and fourteen additional DRE applicants.

Though there seem to be enough applicants for the positions, some DRE applicants do not have the credentials and/or experience. Some coming from outside the Archdiocese are seeking larger salaries than are currently paid. Sister believes the boards and search committees are working diligently and are as effective as they want to be. Parishes that are assertive, she thinks, are the ones which get the most applicants as are parishes which have the best health or reputation.

School principals seem to be continuing, therefore, in generally good shape. But the position of director of religious education is moving into a new phase. Besides the resistance of pastors and principals toward paying a DRE an administrative salary, Sister Mary Margaret notes that lay persons seem to have a difficulty in the state of Indiana obtaining master's degrees in religious education. There are very few graduate schools available for such a program. Further, it is hard to recruit students into full-time DRE work since internship under a DRE seems necessary.

It is Sister's conclusion that the only option open to parishes is the Parish Coor-

dinator and that parishes may develop two or three in each parish.

Such a direction may spell good news for those who believe the more volunteer-oriented Parish Coordinator would maintain the familial sense of parish rather than the more bureaucratic character of a highly trained, paid administrator. The solution makes sense. One thing is to be hoped, however. There remains a need for highly competent directors of religious education. To allow that position to disappear entirely would likely do irreparable damage to the Archdiocesan Church. The communication level between pastors, principals and DRE's could stand improvement. It must begin, however, with a recognition of the importance and need for all three offices.

Working towards unity

This is Father Gerald Gettelfinger's last week as superintendent of education in the Archdiocese. On May 1 he takes up duties as chancellor of the Archdiocese.

When he became superintendent in 1970 Father Gettelfinger promised to do the job for ten years. Anything more, he believed, was self-indulgence. He hoped to return to parish work, something he'd not ever really done on a full-time basis. The death of Archbishop Biskup and the installation of Archbishop O'Meara have changed many

Father Gettelfinger's educational career reached its apex with the O'Neil D'Amour award he received two weeks ago at the National Catholic Education Association convention in New Orleans. In his ten years as the diocese's chief educational administrator he set into motion a planning process developed through the research of a dedicated staff. Providence Sister Judith Shanahan in particular bears responsibility for the theorizing (and much leg work) which Father Gettelfinger then saw im-

plemented.

The efforts made in the Office of Catholic Education have indeed radically changed the attitudes of people and direction of education in the Archdiocese. The total process has been aimed toward and creating a greater sense of unity of the Church in the Archdiocese.

We hope that Father Gettelfinger works toward the same end as chancellor.

Washington Newsletter

Reagan's pro-life allegiance comes under question

by Jim Lackey

WASHINGTON—With the 1980 primary season past the halfway point, it has become obvious that Ronald Reagan has been aided greatly by right-to-life support.

Reagan's candidacy has gained the official endorsement of several of the leading national right-to-life groups, including the political action committee of the National Right-to-Life Committee, the Washington-based Life Amendment Political Action Committee, and Dominican Father Charles Fiore's Chicago-based Na-

tional Pro-Life Political Action Commit-

The former California governor also has picked up official endorsements from state right-to-life groups in areas where primaries or caucuses already have been held.

But the chain of unity is missing one key link: Ellen McCormack, the Long Island housewife who gained national attention in 1976 for her candidacy for the Democratic nomination for president. This year she's running an independent candidacy for president designed more to call attention to the abortion issue in states where congressmen who support abortion are up for re-election.

MRS. McCORMACK has been reluctant from the start to jump on the Reagan bandwagon, and for that she has been strongly criticized both publicly and privately. In response she mailed out a six-page letter in mid-March defending her position, along with an additional five pages attempting to document what she sees as Reagan's wishy-washy position on abortion.

The issue that has gained the most attention is Gov. Reagan's approval in 1967 of a California law which broadened greatly the right to abortion in that state.

Prior to the 1967 law, abortion was legal in California only when necessary to save the life of the mother. The bill Reagan signed allowed abortion in cases of "substantial risk" to the woman's physical or mental health as well as in cases of rape or incest.

Pro-lifers supporting Reagan in 1980 say the ex-governor now regards the signing of that bill as the greatest mistake of his political career and feels he received bad advice on the measure's potential effect

They also point to Reagan's announced support of a constitutional amendment banning abortion even in life-of-themother cases and his strong criticism of the Supreme Court for its recent decision forcing the government to pay for abortions while it considers the two Hyde Amendment cases before it.

Mrs. McCormack claims, though, that Reagan has not totally disavowed his 1967 position. She says Reagan in 1976 favored abortion in cases of a woman's "life and health," and in 1979, she contends, he continued to favor a life-of-the-mother exception to an abortion amendment.

ANOTHER ISSUE raised by Mrs. McCormack centers on the possibility that Reagan, as Republican standard-bearer in the fall, might support the reelection of "pro-abortion" Republicans such as Sens, Jacob Javits of New York and Bob Packwood of Oregon. She says that's an important issue because it is Congress, not the president, that plays the significant role in the proposal of any amendment to the Constitution.

Rather than support Javits and Pack-

wood, Mrs. McCormack adds, Reagan could be campaigning for their pro-life opponents in the Republican primaries.

"My position is basically this," she wrote in her six-page letter. "I believe the pro-life movement should request some meaningful action from Mr. Reagan before throwing its support behind him. Mere statements—no matter how fine they sound—should not be enough."

Reagan campaign spokesman Joe Holmes in Los Angeles, responding to Mrs. McCormack's comments on Javits and Packwood, remarked that support cannot always be given to others "for just one reason" and that sometimes the alternative candidate is much worse.

"YOU HAVE TO make a judgment based on the overall philosophy of a candidate," Holmes told NC News Service.

Mrs. McCormack's reluctance to embrace Reagan hasn't swayed people like Richard Kradjel, president of a Pennsylvania pro-life group which endorsed Reagan for that state's April 22 primary. He said a few days before the primary that his group gave serious consideration to Mrs. McCormack's objections but still came to the conclusion that Reagan had earned their endorsement.

He said the pro-life movement, to reach its goal of a constitutional amendment, must be willing to give politicians a chance to change their minds on abortion and then support them when they do.

defining a round, in tager play

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Jean-Paul Sartre challenged Catholic thinkers

Jean-Paul Sartre, the French existentialist philosopher who died in Paris April 15 at the age of 74, had a great impact on contemporary philosophy and on Catholic philosophical thinking, said James D. Collins, professor of philosophy at St. Louis University.

Sartre had such an impact "partly because he was able to translate the more esoteric thinking of German existentialists into language that was more accessible to people," Collins said, "and also because of his great literary range. He wrote not only philosophical essays, but plays, short stories, novels that express his ideas imaginatively.'

Sartre "brought certain questions to an acute point," the St. Louis University professor said, "and in this respect he was a challenge to contemporary philosophy

and to Catholic thinkers.

One such question, Collins said, was "whether an intelligible account of man and his destiny could be given without bringing in God or while regarding God as a hopeless aspiration that could not be realized.'

Sartre made Catholic thinkers reexamine their reasons for positing the existence of God, he added, "Gabriel Marcel, among existentialists, was the prime person who took on this challenge.'

Sartre "was also influential in raising the question of compatibility between individual projects and individual freedom and the structure of society," Collins said. "In this respect, he was also a challenge to philosophy in general and to Catholic philosophers to re-examine the relation between the person and the community.'

Collins suggested that the stress on the personal and communitarian in contemporary Catholic thinking may be partly a response to Sartre.

An unsigned article in the April 16 issue of L'Osservatore Romano, the Vatican daily, commented: "Sartre represented the profound restlessness and the sensational contradictions, the errors and the significance of a certain culture faced with the problems and questions of the modern world. And, although it may seem without compassion to say so at this moment, he was one of the 'teachers' of disorientation and failure."

IN AN INTERVIEW on Vatican Radio, Paolo Valori, professor of ethics at the Pontifical Gregorian University, said: "In general one finds in Sartre a violent criticism of Christianity, at least of Christianity as he understood it, a misunderstood Christianity ... When he speaks with such admiration, such drama of human anguish, of the absurdity of life, of the nihilism in which man lives, it seems to me that in some way he aspires to something different, to a more elevated hope, to a deeper hope which is found in the Christianity which he unfortunately did not understand, did not have.'

The son of a Catholic father and a Lutheran mother, Sartre was born in Paris on June 21, 1905. After receiving his degree in philosophy from the Ecole Normale Superieure in 1929, he taught philosophy at various high schools in Le Havre and Paris.

In 1933, he went to Germany for a year to study the philosophy of Edmund Husserl and Martin Heidegger.

Returning to France, he taught philo-

sophy until 1939, when he was drafted into the French army. When France fell to the invading German forces, he became a prisoner of war. After his release in 1941, he taught philosophy and opposed the German occupation and Nazism in underground publications. In 1944, he gave up teaching to devote himself to writing.

THE DENIAL OF GOD is a basic theme in Sartre's philosophy. He said his existentialism was nothing else but an attempt to draw the full conclusions from a consistently atheistic position.

In his view, the world and the beings in it exist without any reason. Possessed of consciousness and freedom, man alone can give himself a reason for existence by consciously making himself the kind of man he has freely decided to be.

For him, there was no objective morality because there is no God to establish universal values, and the world is absurd because there is no reason behind it.

Sartre also saw man as a lonely being, terrified by his freedom, without soul or meaning unless he is committed to a

In keeping with his philosophical views, Sartre championed one cause after another, most of them leftist. Vehemently opposing colonialism, he argued against French involvement in Indochina and North Africa, against Soviet military intervention in Hungary and Czechoslovakia and against U.S. intervention in Vietnam and Latin America.

Once closely allied with the French Communist Party, he broke with it when Soviet troops crushed the Hungarian uprising of 1956. In the final months of his life he joined the international campaign for the release of Soviet physicist Andrei Sakharov, subjected to internal exile because of his criticisms of the Soviet government.

AMONG SARTRE'S numerous writings were the philosophical studies tialism and Humanism," the novel the novel trainsm and Humanism, the novel
"Nausea," and the plays "The Flies,"
"No Exit," "The Respectful Prostitute,"
"The Devil and the Good Lord," and "The Condemned of Altona.

In 1964, he was awarded the Nobel Prize for Literature, which he rejected on the ground that he did not want to be "transformed into an institution."

At one time, all of his works were on the Vatican's Index of Prohibited Books, which was abolished in 1966.

Sartre is survived by his lifelong comanion, the feminist writer Simone de Beauvoir, and by Arlette El Kaim, his adopted Algerian daughter.

To the editor . . .

Parents of handicapped need support

Congratulations to Peter Feuerherd and The Criterion for the article about David and Tricia Fleckenstein and their ordeal in obtaining help for their handicapped daughter. The Fleckensteins, and all such parents, deserve recognition and great support in their struggle for services for their children. Such parents are fortunate when they have the support of priests and others in their spiritual community.

I endorse Tricia Fleckenstein's call for parent support in Marriage Encounters and religious programs. I also would encourage people active in the Church to think about opening programs of CYO and young unmarried Catholics to the handicapped 'and actively encouraging their participation. These persons are particu-larly isolated socially and need to be made an active part of the Catholic community.

The Catholic schools also need to become more sensitive to the needs of stu-

Boat people proof that U.S. belonged

Sometimes in your articles, stories and editorials your people refer disparagingly about our participation in the Viet Nam war saying we should not have been there. The present day boat people, those presently still left in South Vietnam, the Cambodians, other oppressed peoples in Indo China along with many, many Americans think the one thing wrong with our participation in this conflict was that we did not try to win it and put an end to it quickly. We belonged there alright but we sure didn't handle it right.

Some of the same people who criticized us in Viet Nam now think we should do something about the same kind of a mess in Cambodia. This will also spread soon to other spots in that part of the world. Without a total commitment on the part of all our people it would be a fiasco.

Ratesville

Joe Hunteman

dents with all kinds of handicapping conditions. Although federal and state laws mandate a free, appropriate, public educa-tion for these individuals, it takes great effort on the part of parents and others to get the laws implemented. Not only does the Catholic School system have an obligation to the handicapped, as well as the non-handicapped student, but these students stand in great need of the added spiritual dimension the Catholic schools can give to their lives.

Feuerherd mentioned a meeting Octo-

ber 17-19 to be held at the Marten House in Indianapolis for parents of the handi-capped. This is a national conference which, we hope, will result in the beginning of a national parent information network. We are getting enthusiastic response from parents nationwide and it, from all indications, promises to be an exhilarating as well as informative experience. We welcome input from all parents. Presently, we also welcome funds to help defray expenses of parents coming from all parts of the country. Anyone who is interested, please contact us at 1362 East 38th Street, Indianapolis 46205, 317-926-

Pat Koerber, Director Parent Information Resource Center

Indianapolis

Convent living a rewarding experience

For the past four months, I, a Protestant college student, have had the opportunity to be part of the community of St. Anthony's convent. Today is my last day here. I must again return to school.

Last fall, in seeking housing in the area, the thought of convent living occurred to me because I knew little about the Catholic faith and these distant community people called nuns and priests.

I have since learned and have had one of the most enriching experiences of my life. I have learned about the Catholic faith and my own faith. I've gained a deep respect for Catholicism and admire these people who show such undying dedication and love all through their faith. I've learned that dedication to God doesn't mean soberness and solitude, but a life rich with humor and human relationships.

I thank the Catholic church and espe-

cially my friends at St. Anthony's and encourage such openness to others. It's a growing experience for all.

Manchester College Student North Manchester, Ind.

CYO to sponsor 'cult' seminar

Your first of a series of articles on cults should be of interest and serious concern to each of us. I applaud your efforts to inform as many of your readers as possible regarding this growing problem.

The Catholic Youth Organization,

through our Board of Directors and a local businessman, is trying to organize a conference on cults, for our Catholic and Indianapolis community. The timeliness of your series of articles should help serve as an important catalyst for our program.

Through the cooperative help of many people, hopefully the CYO will be able to bring to Indianapolis, Mr. James E.

McCarthy, Director of the Sanctuary Institute on New Religious Movements. Mr. McCarthy's work with cults, through the Archdiocese of Denver, Colorado, has made him an expert in this field.

Again, I congratulate The Criterion for addressing an issue of major concern. If we are able to make this conference a reality, then we will certainly need the help of The Criterion and others who share our concern.

William F. Kuntz Executive Director, CYO

Indianapolis

The Church and Religious Cults

Ananda Marga: Religion or 'danger cult'?

by Peter Feuerherd (Second in a series)

(In the first part of *The Criterion's* special series on "cults," Valerie Dillon probed different definitions of what a cult is. This article details a controversy surrounding Ananda Marga, a small eastern-oriented religion active in the archdiocese, who some describe as a "brain-washing" cult but which others consider to be an embodiment of ideals shared by many religions.)

A diabolical cult or a small religious group that is trying to live up to the high ideals preached by all major religions? That is the question being asked about Ananda Marga, and the answers depend upon whom you talk to.

To its believers, Ananda Marga is a way to combine both service to God through hours of intense meditation practices and service to humanity.

To at least some critics, however, the group is described as a cult whose strong emphasis on chanting and meditation is a subtle method of "brainwashing" impressionable youth similar to methods used by other. more notorious, cults.

Ananda Marga began in India under the direction of its leader, P.R. Sarkar. The religion then spread to the Philippines, after what the group claimed was religious persecution directed against the small religion in India. The religion has established itself in the United States with headquarters in Denver, and chapters in Indianapolis and Bloomington.

A spokesman contacted by telephone at Ananda Marga headquarters in Denver stated that the group has approximately 1,000 active members in the United States and that over 200,000 people have learned their meditation technique.

The Indianapolis group has worked in a downtown project to feed the poor once a month, participated in the "Big Brothers" and "Big Sisters" programs, developed a food cooperative to sell low-cost necessities, volunteered for the "Meals on Wheels" programs to feed the confined elderly and taught meditation classes to prisoners.

ACCORDING TO David Larman and Pam Stow, two of the leaders of the Indianapolis group interviewed at the Ananda Marga offices located in a simple house a block east of St. Joan of Arc church, works of charity are an integral part of the Ananda Marga philosophy.

"All of humanity is one. What we would call our logo is service to God and service to humanity," said Ms. Stow, an Ananda Marga member for three years who was raised as a Baptist.

Larman, a native of Indianapolis who was raised in the Jewish faith, has been a member of Ananda Marga for nearly ten years

"We don't consider ourselves to be an eastern religion at all. We hope that the principles that it revolves around are universal principles, for all cultures, at all times."

Yet, despite the apparent good done by many Ananda Marga projects 23-year-old Indianapolis native Tom Schneider, a former member of the group, believes that Ananda Marga is guilty of "brainwashing" its members.

Schneider was involved with the group for about 18 months four years ago, with his interest peaking while attending Indiana University in Bloomington. He eventually left the group after his father, inviting him on a "business trip," lured him to a Minneapolis house where he was "deprogrammed."

The "deprogramming" consisted of staying in a tightly locked house for an entire weekend as the "deprogrammers" repetitively told him that Ananda Marga had completely "controlled his mind." Soon after returning to Indiana from his "deprogramming," Schneider decided to quit the group.

Schneider, who was raised a Catholic, first became interested in Ananda Marga upon the recommendation of the teacher of an Indianapolis yoga exercise class. For the next 18 months, he claimed, his life was completely transformed.

"MY WHOLE LIFE changed ...
First of all my parents noticed it. It was like being on drugs for a year and a half ... My whole sense of reality had changed."

How did the Ananda Marga members accomplish such a transformation in the then impressionable 18-year-old youth? Schneider admits that, to a large extent, he brought it upon himself. Yet he emphasized that Ananda Marga teachings have a distorting effect on the life of its adherents.

"My outlook on life was so 'unreal' . . . I thought that I had advanced so much on the spiritual path and that I was so enlightened. Everyone else was just moving through the world as if their heads were cut off. That's how I saw my parents, my friends and everyone."

Schneider explained that although there was no physical compulsion used by

Ananda Marga members to keep him in the group, he charged that his fellow believers instilled "guilt and fear" and made him "feel lower than an animal" if he did not practice daily meditation, the central focus of the group's spiritual expression.

He also charged that the group encouraged "god worship" of its founder, P.R. Sarkar. Schneider claimed that much of the meditative praise was directed to portraits of the group's founder.

David Larman, who knew Schneider during his involvement with Ananda Marga, answered the charges.

"Ananda Marga is not an escape. It is a systematic part of your life, but you still maintain every-day practicality and not become irrational.

"He (Schneider) needed something to give meaning to his life. Tom found that many of the principles of Ananda Marga were very valuable.

"At the time I remember Tom jumping into the thing with such fervor that I personally tried to slow him down a little bit ... You must have a practical adjustment ... I told him at the time to slow down."

"He (Schneider) was very overwhelmed by some of the information we gave out. I definitely could understand how his parents would be confused by this barrage of things that were coming to him that he was, at that time, very receptive to."

Larman asserted that Ananda Marga is not a closed cult and that the group allows its members to pursue activities outside the religion. He denied that Schneider was "hrainwashed."

"HE EXPOSED himself to it (Ananda Marga)—nobody else did—he never was held (forcibly) by any of these people."



According to Larman, Schneider's charge that the group encouraged "god" worship of P.R. Sakar is a misinterpretation of the group's beliefs.

"Any charismatic figure . . . is going to fall into that category . . The ideal is what should be followed, not the personality. People feel that way about the pope as well. He himself does not want that exultation, but he is a manifestation . . . he is the earthly expression; it is not him, but what he represents."

Pam Stow added, "I agree that I feel (See ANANDA MARGA on page 14)

Reader's opinion

Meeting needs of the 'lost population'

by John Kuchinskas

Re: article by Peter Feuerherd, "Parents Win Child's Education Battle."

As a citizen's organization working in behalf of this state's mentally ill and emotionally disturbed persons, the Mental Health Association in Indiana and its 92 county chapters are very concerned about what appears to us to be a "lost population" of minor children within our mental health and educational systems.

As chairman of this Association's state Childhood Mental Health Committee, I feel very strongly about the apparent neglect of the needs of these youth and their rights to free appropriate educational services and programs based on individual needs. With the enactment of P.L. 94-142-the Education of the Handicapped Act, the relatively new Child Abuse Law of Indiana and the Indiana Juvenile Code, our committee feels there is a great need for increased services to children and youth. There is also a need for a more cooperative effort between our state agencies to develop a system of transitional programs whereby all the individual needs of a youth, which often encompass a variety of required services, can be

A MAJOR issue of concern with respect to these services arose in 1978 when the Indiana Department of Mental Health introduced a plan for the development of these child treatment facilities which would have provided residential treatment for up to 24 months, diagnostic and evaluation services and would have assisted those children affected by P.L. 94-142 by providing a 12 grade accredited school.

Because the proposal was not adopted by the legislature in the 1979 General Assembly, our committee felt a review of available services was mandated as well as a survey to determine what the unmet needs of children are. By doing so, appropriate information could then be brought to our legislators, not only to show the special needs of youth in our state, but also to set forth for them the amount of money needed to provide the types of services and programs which should be developed.

A questionnaire was designed and sixteen counties were selected to serve as a sample. Our chapter volunteers from these counties conducted the survey during the fall of 1979 by personally contacting pre-selected individuals and agencies who are in contact with children either directly or indirectly.

THE PURPOSE of this type of survey through personal contact was to make a sound investigation of the needs of children.

Although the results of this survey are just now being compiled, it is our hope that in the coming year our committee can deliver to governmental agencies and legislators a document which reflects the needs of children in Indiana and how these needs can be met.

It is our belief that only through social action, supported by an enlightened public, has progress been accomplished in any field of human need. Your Mental Health Association does care and we want you to know that we have worked, and will continue to do so, to develop citizen support and demand for services needed by children such as Sheri Fleckenstein.

(Kuchinskas is chairman of the Childhood Mental Health Committee of the Mental Health Association in Indiana, Inc.)

Generally Speaking

A Fred Silverman he ain't . . . or is he?

by Dennis R. Jones Associate General Manager

Whoever winds up getting the Cable TV franchise for the old city of Indianapolis might well look for programming help from Community Hospital's Catholic chaplain. Father Joe Kos. Never one to let an opportunity to use the media go by, Father Kos has been the moving force

behind developing the programming for the hospital's closed circuit TV Channel 3.

The hospital's inhouse TV equipment was originally bought for primary use in training for the staff. When Father Kos became the chaplain at Community, he asked the people who run the

facility if they would convert an unused channel to one that would provide inspiration and entertainment for the patients during their hospital stay.

After raising the money to convert each of the sets throughout the hospital so that they could receive the sound from the channel, Father Kos set about finding programs to put on it.

Now, there are over 7 hours of programs each day on the Community Hospital Channel 3 that are broadcast throughout the hospital. Programming includes "Christopher Closeup,"
"Timothy Churchmouse." Jesuit Father John Powell's series entitled "Free To Be Me," several Disney studio films on "Fitness" and "Stress," "The Ronald McDonald Magic Show" and several

In addition, the hospital and Father Kos produce a number of programs from the hospital for the patients. Recently, the first graders from Little Flower parish



Mr. and Mrs. Roy McCann will celebrate the observance of their golden wedding anniversary with a Mass of Thanksgiving at St. John the Baptist Church, Dover, on Sunday, April 27. Following the Mass a reception will be held until 6 p.m. at St. Paul parish, New Alsace-the parish where they were married on April 30, 1930. Mrs. McCann is the former Loretta Vogelsang. They are the parents of nine children including Franciscan Sister Rose Marie, Edith Baxter, Anne Fischer, Patricia Schuman, Linda Raab, Carol Niese, Russell, Thomas and Vernon McCann.

and their teacher did a program called 'Paula and the Children.'

Father Kos also celebrates a daily TV Mass in the morning, plus the Rosary and Benediction of the Blessed Sacrament in the evening. The closing program each evening is "Time To Reflect," a meditation on a variety of subjects done by Father Kos and various ministers.

It should also be noted that Father Kos doesn't do a TV Mass on Sunday, but encourages the patients to watch the weekly TV Mass produced by the Communications Center on WTHR, Channel 13.

All of this is a way of leading up to a big "Thank You" from us to a good priest communicator that has a lot of ideas and knows how to convert them to the mass

COLUMNIST'S NOTE-After you've read this column and you're thinking that this was really a great piece of journalism and if you have the urge to write in and tell me that you really enjoyed it . STOP . . . don't write to me . . . I "lifted" this from the Catholic Communications Newsletter. The author? ... Chuck Schisla, director of the Catholic Communications Center

I know you get tired of reading little items about the "Jigsaw" but with the new puzzle this week, I felt it was a perfect time to remind you of "String #2" which states that "All entries must be submitted on a postcard or written on the outside of an envelope.

I don't mean to be picky but it's a heck of a lot easier for me to spot a winner if you write your answer to the "Jigsaw" on the outside of the envelope ... incidentally . . . anyone know if you can get gangrene from a paper cut?

Check it out

Sister Ann Hutchinson will celebrate her golden jubilee as a member of the Sisters of Providence on Sunday,

April 27. Sister Ann's ministry to the church has centered around a teaching career in Washington, D.C., Massachusetts, North Carolina, Illinois, California and Indiana. In Indianapolis she taught for 10 years at St. Joan of Arc School and is presently librarian at Central Catholic,



an assignment she's held for two years A reception honoring Sister Ann will be held from 2 to 4 p.m. at St. James Hall, 1155 E. Cameron Street. Friends and relatives are invited.

Anyone interested in attending the celebration of the liturgy in the Byzantine Catholic Rite is encouraged to contact Father Patrick H. Hoffmann of SS. Peter and Paul Church, Chicago, 312-277-7972. Father Hoffmann is conducting a "mission" to locate people in this area who are interested in this rite. Mr. and Mrs. Al Macek of Indianapolis can also offer information. Call them at 317-839-

Fifty years ago Alma Brandes and Edward Simmermeyer were married at Holy Family Church, Oldenburg. To mark this special occasion the Sim-mermeyers celebrated this anniversary on April 22. They are now members of St. Mary-of-the-Rock parish, Batesville. The anniversary couple are the parents of Antoinette Klug, Jean Meer, Bernie Lorenz; Mira Ahlers, Judy Nobbe, Carol Livers, Mark and Jerry Sim-mermeyer. Their children have presented them with 43 grandchildren and one great-grandson.

The number of Knights of Columbus councils in Indiana has reached 100 with the institution of six new coun-

cils during the 1979-80 program year.
One of the new councils—St. Thomas More at Mooresville-is in the Indianapolis Archdiocese.

April 26 will be a memorable day for Mr. and Mrs. Carl Werner of Oldenburg when they celebrate their golden wedding anniversary with a Mass at Holy Family Church at 1 p.m. Relatives and friends will have the opportunity to greet them at a reception following the Mass in the school cafeteria

WEEK #1-\$25

"Jigsaw"



Identify and send your entry to: "Jigsaw" THE CRITERION 520 Stevens St., P.O. Box 174 Indianapolis, IN 46206.

until 5 p.m. Mrs. Werner (the former Clara Hartman) and her husband are the parents of Franciscan Sister Mary Louise, Edward, Robert, Floyd, Raymond Charles and Donald Werner.

Clarification on Giving

In the April 11, 1980, issue of The Criterion an advertisement appeared concerning the making of wills with a parish as beneficiary. This ad was sponsored by "a Friend of St. Gabriel Parish, Connersville." The ad ends with "Say it this way: 'I hereby will, devise and bequeath to ______ Parish of ______, Indiana, the sum of \$______, 'etc.'' This ad suggests a very important way that we can assist in the work of the church. The specific wording of the bequest, however, may cause either legal or inheritance tax problems.

In the Archdiocese of Indianapolis, all property, both real and personal, is technically owned in the name of the Archbishop. For this reason the following wording

should avoid legal complications:

"I HEREBY Will, Devise and Bequeath to the Most Rev. Edward T. O'Meara, Archbishop of the Roman Catholic Archdiocese of Indianapolis, or his successor or successors in office, the sum of \$______," (add 1, 2, or 3 below),

1. "to be used at his discretion, for religious, charitable, or educational

"to be used for the religious, charitable or educational purposes of the (insert name of parish or other Archdiocesan Institution) or if no longer

in existence then as the Archbishop might decide.'

"to be used for (state specific purpose, i.e., education of students for the priesthood, Clergy or Lay retirement program, etc.) or if not possible then as the Archbishop might decide."

Another problem that is encountered from time to time is the going out of exist-ence of a parish or more likely an Archdiocesan institution or Archdiocesan program. People sometimes make a will early in life and never review it. Ten, twenty, or even fifty years may elapse before their death. Although the church continues, a particular entity or program may no longer exist or be needed. It therefore avoids many problems if the Archbishop under those circumstances can use the funds for some other worthy cause that may not even have existed at the time the will was executed. For this reason we have included in options #2 and #3 above language to allow the Archbishop to use the funds for other church purposes when the original purpose cannot be fulfilled.

It should be emphasized that a bequest given for the benefit of a particular parish, institution or purpose will be used only as directed. Only bequests including the language in option #1 above are available for general Archdiocesan purposes

Your attorney is invited to call or write with specific questions to: Mr. Harry T. Dearing, Business Administrator, R. C. Archdiocese of Indianapolis, 1350 N. Pennsylvania Street, Indianapolis, Indiana 46202, (317) 635-2579

by Msgr. John J. Dovle

At Bardstown and in its vicinity Father Richard found much to admire: besides the grand cathedral, there were three convents of religious Sisters, a seminary and a college. It is likely that he also found a

excitement among the clergy and more than a little elation in the bishop. Almost from the start of his episcopacy Flaget had worked and consulted and prayed for the erection of new dioceses that would take from him part of the vast domain with which he was charged.



On Oct. 13, 1821, he received the joyful news that his prayers had at least in part been answered by the creation on June 19 of the diocese of Cincinnati. It would embrace the state of Ohio, but in addition its bishop would have jurisdiction over Michigan Territory, which contained all that was left of Northwest Territory. Henceforth Flaget would have only Indiana and Illinois besides his diocese proper, Kentucky and Tennessee.

Christian Heritage

The Catholic

Church in Indiana

Appointed bishop of the new diocese was Edward Dominic Fenwick, who was the leader of the band of Dominicans that came to Kentucky in 1805.

For some years he had been spending most of his time and energies traveling about Ohio to minister to the scattered little groups of Catholics living there, and more recently he had been joined by his newly ordained nephew. Nicholas Dominic Young, also a Dominican!

FENWICK HAD shown some reluctance to accept the burden of the episcopacy, but he was the natural choice for the new diocese and he yielded to the urging of the bishop and of his provincial. The consecration was to take place in the cathedral of Bardstown on Jan. 13, 1822. with Bishop Flaget officiating, of course. These arrangements had probably been completed by the time Richard reached Bardstown about Dec. 1.

One historian has stated that Richard came from Detroit expressly to be present at this ceremony, but, as has been here related, he began his trip before the news of the appointment was received

Another writer intimates that Richard's long stay in Bardstown was necessary for his complete recovery from the injuries he sustained in his fall from his horse after leaving Kaskaskia, but surely, since Fenwick was to be his bishop, he would have remained for the consecration, injury or no injury. As it turned out, he was given the important function of reading at the ceremony the Mandatum, the pope's authorization to perform the episcopal

THE CREATION of the diocese of Cincinnati had important consequences for the Church in Indiana. A few years later priests sent by Bishop Fenwick to work among the Potawatomi Indians in Michigan extended this ministration into this state, for state boundaries had no meaning to the Indians, and these priests came to be pioneers in the diocese of Vincennes when it came into being.

Bishop Flaget delegated to Bishop Fenwick authority to act in the southeastern part of Indiana, so that the early parishes in that region had Cincinnati priests for their first missionaries. In later years, when Cincinnati became a metropolitan see, the diocese of Vincennes fell within its province.

Meanwhile the people of Vincennes were for a year without the ministrations of a priest. Not until November 1822 did Father Chabrat make his last visit to the parish as its missionary. It is not easy to account for the long delay. While the St. Louis priests were in charge of the parish he went to Europe to seek aid for the diocese, leaving in March 1820.

He was back in Kentucky by July 1821, however, but still did not come during the Easter season of 1822, as he had been doing in his first years at the post. His first record on this occasion was entered on Tuesday, Nov. 19, 1822, the last on Monday, Dec. 9. One may assume that he arrived on Saturday, Nov. 16, for the trip from Louisville would have taken several days and he would not have traveled on Sunday.

THERE ARE records of 55 baptisms, all but five of children born since the departure of Father Dahmen. No marriages were entered at this time. It is a little bit peculiar that 31 of the baptisms were administered in the last four days of Father Chabrat's stay.

On returning from France in July, Chabrat brought with him to Kentucky a student for the priesthood whose name was John Leo Champomier. Champomier entered St. Thomas Seminary and on March 29, 1823, Bishop Flaget ordained him a priest. In June he came to Vincennes as the first priest of the diocese of Bardstown to serve as a resident pastor in Indiana, remaining until 1831. His pastorate is the subject of another chapter.

(This concludes Chapter 9 of Msgr. Doyle's account of "The Catholic Church in Indiana.")

Question Box

Why pray for the dead?

by Msgr. R. T. Bosler

Q. You recently wrote that the last rites were never given to the dead, for they were considered beyond help in this world. So why have we been offering Masses for the dead all these years?

I know a priest who the dead because he says when you are dead, you're beyond help. Seems to me this goes back to Martin Luther.

A. You may not believe it, but I do read over carefully several times what I write before mailing it for

publication; still, I can goof. You quote me correctly, and I do see now how misleading what I wrote could be. I wanted to say that the last rites, which are sacraments of healing and the forgiveness of sins, can have effect only on persons still alive, still part of this world. Of course, we should pray and have Masses offered for the dead, not that their sins be forgiven but that their period of purgation be shortened in case they were not ready for immediate entrance into the beatific

A priest called to administer the last rites who finds the person certainly dead will not give the anointing of the sick or absolution, for these sacraments can no longer have any effect on the dead person, but he will pray for the eternal rest and immediate happiness of the man or woman who left this world.

The only thing I can say about the priest you quote is that I hope you misunder-

Q. When Archbishop Marcel Lefeb-vre ordained 13 priests in opposition to Vatican orders, are these men priests in the full sense of the word? And, since Pope Paul VI suspended Lefebvre from

all priestly functions in 1976, what would be the status of men he would ordain now?

A. All the men Lefebvre has ordained are valid priests; the same would be true of men he might ordain in the future. If any of them decide to leave Lefebyre and seek acceptance into a diocese united to Rome, they would not be ordained again. Though they can offer a valid Mass, they cannot forgive sins or assist at Catholic marriages validly because they lack what is known as jurisdiction, the legal authority granted by a bishop in charge of the territory in which they might attempt to

Q. What are the steps from priest to cardinal; how does one move from one

A. There are now three degrees or grades in the sacrament of orders: diaconate, priesthood and episcopate. Men are called to the diaconate or priesthood by local bishops or superiors of religious orders. Bishops are appointed by the pope but named according to practices that differ from nation to nation. In some form or other bishops periodically send to Rome the names of possible candidates for the episcopate. The apostolic delegate or nuncio—the papal representative to a given national hierarchy or nation—has considerable influence in the ultimate selection, as do some of the more prominent archbishops. Just exactly how it happens is usually a well-guarded secret at present-though not always so in the immediate past.

Popes choose the cardinals from the prelates who work in the Roman Curia and the prominent bishops of the world. Cardinals are now all ordained bishops. In the past, however, some of them were priests, deacons or laymen. In the last century Cardinal Giacomo Antonelli, the papal secretary of state under Pope Pius IX, was a deacon and was never ordained

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KNOW YOUR FAITH

Handicapped Catholics

By Father Cornelius J. van der Poel,

Some years ago I wanted to discuss some aspects of family ministry with the Encounter group.

I invited the couple to the rectory. They

were newly-elected and my appointment was fairly recent. We had never met.

I do not know now what my expectations were. I like to think that I am openminded. Nonetheless, I was surprised to pull a see a gentleman struggle to wheelchair up the four steps to the rectory entrance

I hesitated for a moment but regained my composure soon enough to help him with the last step. He made no explanations for the wheelchair. It was clear that the wheelchair was part of this couple's life and relationship.

My original plan was to meet in my study upstairs. Since this was clearly impractical and since the downstairs parlors were occupied by other visitors, the dining room was the only choice. I told them frankly why we were there and they laughed. We had a great meeting.

I DOUBT THAT I AM the only person who, perhaps unconsciously, expects that active ministry must be done by able-

bodied people. Too often people feel sorry for handicapped persons and, perhaps without intending to do so, place them on a level different from that of the non-

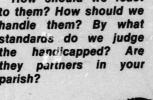
The kinds and degrees of handicaps are almost innumerable. They include minor disability, total paralysis and intellectual or emotional disability. Sometimes handicapped persons can be active physically; sometimes they are incapable of any physical activity; sometimes their activity is impaired.

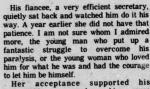
Unfortunately, people who are not handicapped are inclined to use standards that apply to themselves as the proper for what is normal and acceptable. They become uneasy, then, in the presence of people who are different.

It is often simpler to overcome this uneasiness by treating handicapped persons as objects of concern rather than partners. Yet, many handicapped people can teach important lessons in life.

I REMEMBER A YOUNG couple about to get married. He was a paraplegic who had injured his back in a swimming pool accident. He was able to sign his name only after placing a special holder on his hand. He did this very slowly and with great awkwardness.

How should we react to them? How should we handle them? By what standaros do we judge the handicapped? Are they partners in your parish?





Her acceptance supported his remarkable success and gave him a sense of personal value. His need deepened the beauty of her personality.

People who are not handicapped are People who are not handicapped are frequently more result-oriented than person-oriented. The widow in the Gospels of Mark and Luke had, apparently, a handicap. She had no money to put in the offering box. Yet Jesus did not consider this a handicap. He told His followers that the limitation growth has a second blind. her limitation gave her a special kind of courage and would not keep her from being a partner in worship.

The Gospels, as well as human experience, teach that results and efficiency are not the only important factors in human action. God called us to use our capabilities as effectively as possible. Therefore, personal dedication

becomes at least as important as results. In this way we give back to God what God

EVERY NEIGHBORHOOD and every parish has people with some form of handicap. Frequently they are objects of concern. Seldom are they accepted as partners in parish activities and ministry.

This is not always the fault of the parish community. Sometimes handicapped persons are self-conscious and feel inferior

'Unfortunately, people who are not handicapped inclined standards that apply to themselves as the proper measure for what is normal and acceptable.'

because they are too result-oriented. Sometimes it is hard for the handicapped to accept themselves as they are.

However, it is necessary for handicapped and non-handicapped people to accept their condition as a challenge for a totally personal response to God. In this way, the handicapped can experience personal value and can ofter their specific services to others. Non-handicapped people can learn to accept the handicapped as they are

All, then are full-fledged partners in the most central human vocation.



Jesus mingled freely with the people in the crowd, reaching out to them, letting them touch Him. He felt very much at home with people like these - poor people, suffering people, people eager to learn.



'The Sermon on the Plain'

By Janaan Manternach

Jesus had just selected 12 of His disciples to be His special followers, His apostles. He made His selection high up on a mountain in Galilee.

When the mountain meeting was over, Jesus led His new apostles down the mountain. They were surprised to see a large crowd of people waiting for them,

The people were spread out over a large plain at the foot of the mountain. There ere people from all over the country They had walked for miles to see and hear Jesus. Most of the people were poor.

Many people in the crowd were trying to make sense out of their lives. They believed Jesus would tell them how to live happy lives. They were eager to hear His

Others came to be healed of many kinds of sicknesses. When they saw Jesus, they pressed forward. They believed that if they touched Jesus, they would be cured.

JESUS MINGLED FREELY with the eople in the crowd, reaching out to them letting them touch Him. He felt very much at home with people like these - poor people, suffering people, people eager to

After a time Jesus asked the crowd to be quiet. He looked over at His disciples, especially the 12 apostles. It was a sign for them to listen carefully to what He was about to say.

In a loud, clear voice Jesus began to speak words that were surprising:

Blessed are you who are poor. The reign of God is yours. Blessed are you who are

The Story Hour

(Read me to a child)

hungry. You shall be filled. Blessed are you who are weeping. You shall laugh. Blessed are you who are hated because of

Me. Your reward will be great in heaven.
The crowd became silent. Jesus' words ere as puzzling as they were surprising. People started mumbling to one another. "What can Jesus mean? How can we be fortunate because we are poor, hi sad or hated? What is Jesus trying to tell

AFTER A MOMENT Jesus signaled to the crowd that He wanted to spec They quieted down again and listened, as Jesus continued:

Woe to you rich. You have your onsolation now. Woe to you who are full. You shall go hungry. Woe to you who laugh now. You shall weep in your grief. Woe to you whom people speak well of. That is how people of old treated false prophets.

These words of Jesus deepened the eople's confusion. He seemed to be

people's confusion. He seemed to be challenging everything they believed. Small clusters of people started talking together. "His words do not make sense. Are not riches a sign of God's blessing? Is not laughter and joy a sign of God's presence among us? Jesus seems to be turning everything upside down."

JESUS WATCHED the people. He could overhear some of their conversations. He knew they did not yet understand all that He was saying.

They were questioning not only His words but their own ideas. They were beginning to think more deeply about their lives and God's ways.

They were beginning to realize that there is more to happiness than being rich, well-fed, full of laughter and popular. omehow God's way to happiness could also be found in poverty, hunger, sadness

and a lack of popularity.

At the same time, Je more at home with people like themselves than He was with the rich and powerful. By Father John J. Castelot

The Gospels of Matthew and Luke bottell of the Beatitudes. Luke's version (6:1 26) differs somewhat from familiar version in Matthew (5:1-12).

First, the numbering is not the sam Moreover, the setting and the audience differ. Matthew portrays Jesus going us the mountain and gathering His disciple for the Sermon on the Mount.

Luke's account is called the Sermon the Plain, and the audience is much broader. Luke tells how Jesus came down from the mountain with the new group 12 apostles

Jesus stopped at a level stretch whe there were many more disciples, and wit them, a large crowd "from all Judea an Jerusalem and the coast of Tyre an Sidon, people who came to hear Him and be healed of their diseases" (17-18).

THIS PASSAGE expresses Luke neology of universalism very nicely theology of universalism Jesus' message is directed, not to an elifew, but to all: to Galileans and Judeans to Jews and gentiles.

Jesus comes down to meet p

their level and the people come to Him a they are — sick, troubled, almo

their reversions. They are — sick, troubled, almor frantically reaching out to Him for help.

Before speaking to all who will liste Luke has Jesus glance significantly at H disciples to get their special attention Both the glance and the speech are direct. Matthew gives the Beatitudes the rather than the speech are direct.

impersonal, abstract form of general principles, similar to many of the statements in the Old Testament Wisdon writings. Luke, however, preserves a form which is closer in style to a homily, which might be expected on an occasion like this

Jesus' message, according to Luke' report, is shocking in its directness Poverty, hunger, grief and persecution ar the last things one would choose if asked to pick the ingredients of happiness and goo fortune. In addition, Jesus tells the people Blest are you poor, you who hunger, yo who are weeping, you who are hated an

These words are almost too much accept. This may be why Matthew felt the need to give the Beatitudes a spiritude.

Do voi

By Brother Joseph Maloney

On a recent Sunday in a parish church nestled in a Currier-and-Ives setting several unique events occurred.

Irene sang her first solo in the choir Mary enjoyed the homily and David ran the bell at the consecration.

The events were unique because the people are members of a special group i parishes who can be called invisibl Christians.

IRENE IS 28 AND lives in her ow apartment. She teaches math in a loca high school and loves her students. Sh belongs to the Rosary Society and the choir. When the professor told her h wanted her to sing the solo during th Communion reflection, she was astonished

Blessed are

interpretation. Matthew presented poverty as poverty in spirit; hunger and thirst as hunger and thirst for holiness (5:6).

BUT SUPPOSE WE HAD only Luke's version? How could we understand the happiness of the poor, the hungry, the disadvantaged? Poverty, hunger and disease are ugly, and Jesus did His best to alleviate them

For the past 2,000 years, Jesus' followers have been in the forefront of the battle against these and all human ills. Jesus did not canonize ugliness. Nor did He offer His followers any palliatives.

According to Luke, Jesus told the poor they were lucky, not because they were poor, but because the reign of God was theirs. His reign would rule out their poverty. He declared the hungry were lucky precisely because they would be filled and the sorrowful because they were to laugh.

When He turns to the rich, the well-fed and the contented, again it is not their well-being He decries. Instead, in the "woe to you" passages, Jesus condemns smug egocentrism and selfish indifference to the

plight of the poor and the hungry.

If there were very few of the well-to-do in Jesus' immediate audience, there were some in the communites for which Luke was writing. Luke's Church was gentile, Greco-Roman and sophisticated. It needed to be reminded that the happiness of God's reign comes about through the efforts of those who take the Gospel message seriously

IN PARISH COMMUNITIES now, just as in Luke's time, the disadvantaged, the handicapped, the neglected and the rejected can be found.

For the most part, they neither seek nor want special attention. Many handicapped people are embarrassed by it. But they desperately yearn to be accepted as persons in their own right, as sharers in the reign of God, with lives transformed by the warmth of personal acceptance.

This is why the people "on the plain" reached out to Jesus and tried to touch Him. But Jesus took the initiative. For them. He came down from the mountain.



Discussion questions

1. Father van der Poel indicates that many people, perhaps unconsciously, assume only persons without handicaps can participate in ministry. What would the reasons for this be?

2. What kinds of handicaps are there?

3. What sorts of handicapped persons have you met in your parish, at work or in your social life? How are they treated?

4. How were David, Irene, and Mary able to participate in the liturgy, according to Brother Maloney?

5. What does Brother Maloney mean by the term, "invisible Christians"

6. Discuss some of the differences between the accounts of the Beatitudes given by Luke and Matthew.

7. In what way do the Beatitudes have meaning in today's world? 8. Imagine you are a handicapped person. How would this change you life? How could your parish help you?

know any Christians who are invisible?

Solos are sung in churches every day of the week. But Irene's rendition of "Be Not Afraid" brought tears to the eyes of many

Irene is blind.

A gentle tug on the leash of her golden retriever brought her to a halt at the lectern. She read the music, placing her fingers on the brailled paper, and sang along with the guitar.

MARY IS 22 AND works at a local newspaper as a typesetter. She had been attending a church service once a month 20 miles from her home.

One day she received a letter from her local parish inviting her to attend a special Mass on Sunday morning. She could hardly believe her eyes as she read the letter again and again

That Sunday she arrived 15 minutes early and sat in the front, left section as the letter indicated. Father Bob winked a big hello and Mary responded with a wave.

Just before the announcements, a woman placed herself in front of the pews on Mary's side. Simultaneously with the lector she signed the announcements, prayers, hymns and the homily in the language of the deaf.

For the first time in her life, Mary participated in the Mass in her parish

DAVID IS 26 YEARS old, lives with his family and enjoys music. For many years he has had a deep relationship with Jesus. He attends Mass with his mother and gains much strength from the warmth of the narishioners

David also has a special fondness for Father Bob. David received Confirmation and Communion when he was 14.

On this special Sunday, David contributed to the Mass by ringing the bell at the consecration. He practiced for weeks with his sister, Marie, and Father

Ringing the bell was no easy matter for

David has had cerebral palsy since his birth and has little control over the movements of his body. At times he must be restrained in his wheelchair so he will not hurt himself.

INSTEAD OF BEING invisible Christians these young adults, who happen to have handicaps, were able to participate fully in the life of the Church. They did their assigned tasks well. Their presence and ministry was seen and felt the parishioners.

There are thousands of Davids, Irenes and Marys who are invisible Christians. Often their gifts remain untapped and their participation in Church is minimal or non-existent. They are kept out by physical barriers and by attitudinal barriers of fear, misunderstanding or pity.

But there is hope for the future. The 1980s may well be the decade when the handicapped are invited to join more fully in parish ministry.

When this takes place the Church can truly boast of being one flock, following a single shepherd

Our Church Family

Lay people learn about anointing

by Fr. Joseph M. Champlin

This column will make some observations on the recently reintroduced practice of blessing oil for use by lay people as they pray for sick and hurting persons.

First two paperbacks, published by Ave

Maria Press, Notre Dame, Indiana 46556, would be helpful for those who wish to study this matter in

depth. Francis MacNutt, leader in the charismatic preaching and healing ministry, has written "The Power to Heal." In its Appendix II, he treats

Pastoral Questions on Anointing for Roman Catholics," including a section on nonsacramental anointing.

Barbara Leahy Shlemon, a nurse, mother of five, teacher and member of ahealing ministry team in the United States since 1969, has coauthored with two Jesuits, Fathers Matthew and Dennis Lynn, "To Heal as Jesus Healed." It explains in detail The Rite of Anointing, but an appendix likewise contains a section on Blessing of Oil, for Use by Laity.

SECOND, the Church in fact has given its approbation to this practice of lay people using oil with prayer for people hurting in various ways. Years ago Philip Weller produced an English translation of the official "Roman Ritual" which includes, among other rites, blessings for every conceivable

In between the blessing of lard and the blessing of oats for animals, but after the

blessing of beer and before the blessing of an automobile is the blessing of oil by a priest or

Some of the phrases in that blessing indicate potential uses for the oil:

et it bring health in body and mind to all who use it .

Bless and hallow this creature, oil, which by your power has been pressed from the juice of olives. You have ordained it for anointing the sick, so that, when they are made well, they may give thanks to you, the living and true God . . . Grant that those who use this oil . . . may be delivered from all sufferings, all infirmity, and all the wiles of the enemy. Let it be a means of averting any kind of adversity from man . .

Both of the paperbacks noted above print this blessing in case the priest does not possess a copy of Weller's volume.

►THIRD, this becomes through the blessing a sacramental of our church. That means it does enjoy a special power, but only to the degree in which one accompanies the oil with faith and prayer, aware that the universal church is linked with our efforts as we anoint the afflicted person. The oil does not work automatically nor like magic. Sacramentals have been instituted to help us pray and to integrate our everyday lives into the life of grace within the church

▶Fourth, we need to avoid confusion be tween this nonsacramental anointing with oil and the sacrament of anointing for those seriously ill. MacNutt makes an interesting and

clarifying comparison here.

"Just as holy water, which is intended for everyday use, is to remind us of the water of baptism, so also this oil, a sacramental, is to remind us of the sacrament of anointing.

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OF EASTER (C)

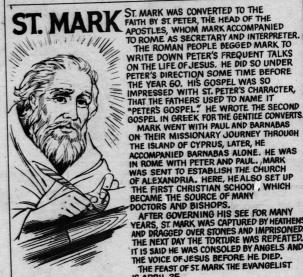
FIFTH, from a practical, pastoral point of view, to avoid confusion, to instruct parishioners as to blessed oil's purpose and to ishioners as to biessed oil is purpose and to raise the consciousness of our people about the value of personal or family prayer employing it, I would suggest blessing the olive extract at a Mass, even on a weekend liturgy after the homily. The preacher could thus take that occasion to talk about healing, the use of oil in the church, the sacrament of anointing and this particular sacramental.

The pastor might also, given the recent restoration of the practice and of the mis-

understandings which could easily result the start, urge some caution that this oil employed only in the parish or among peo who understand the difference between sacrament itself and a nonsacrame anointing.

A Healing Ministry

"All baptized Christians share in this her ing ministry of mutual charity within the body of Christ: by fighting against disease by love shown for the sick, and by celebra ing the sacraments of the sick. The fami and friends of the sick and those who ta care of them have a special part in this wo of comfort. It is their task to strengthen t sick with words of faith and to pray wi them." (Rite of Anointing and Pastoral Ca of the Sick.)



the Saints Huke

THE ROMAN PEOPLE BEGGED MARK TO WRITE DOWN PETER'S FREQUENT TALKS ON THE LIFE OF JESUS. HE DID SO UNDER PETER'S DIRECTION SOME TIME BEFORE THE YEAR 60. HIS GOSPEL WAS SO IMPRESSED WITH ST. PETER'S CHARACTER, THAT THE FATHERS USED TO NAME IT "PETER'S GOSPEL." HE WROTE THE SECOND GOSPEL IN GREEK FOR THE GENTILE CONVERTS. MARK WENT WITH PAUL AND BARNABAS.

MARK WENT WITH PAUL AND BARNABAS ON THEIR MISSIONARY JOURNEY THROUGH ON THEIR MISSIDIARIT TOURNIST THROUGH THE ISLAND OF CYPRUS, LATER, HE ACCOMPANIED BARNABAS ALONE. HE WAS IN ROME WITH PETER AND PAUL., MARK WAS SENT TO ESTABLISH THE CHURCH OF ALEXANDRIA. HERE, HE ALSO SET UP

OF ALEXANDRIA. HERE, HEALSO SET UP
THE FIRST CHRISTIAN SCHOO!, WHICH
BECAME THE SOURCE OF MANY
POCTORS AND BISHOPS.
AFTER GOVERNING HIS SEE FOR MANY
YEARS, ST MARK WAS CAPTURED BY HEATHENS
AND BRAGGED OVER STONES AND IMPRISONED.
THE NEXT DAY THE TORTURE WAS REPEATED.
IT IS SAID HE WAS CONSOLED BY ANGELS AND
THE YOUCE OF JESUS BEFORE HE DIED.
THE FEAST OF ST MARK THE EVANGELIST

THE FEAST OF ST. MARK THE EVANGELIST IS APRIL 25.

LITURGY

Acts 13:14, 43-52 Revelation 7:9, 14-17 John 10:27-30

by Fr. G. Thomas Ryan

At the middle of the Easter season each year, we hear the Gospel proclaim Jesus as our good shepherd. The image appeals to many

Today we also hear poetic language about "a huge crowd which no one could count from every nation and race, people and tongue." We hear that they wear long robes, "made white in the blood of the Lamb. They shall never again know hunger or thirst for the Lamb on the throne will shepherd

In both cases, we have an artistic way of describing our relationship with Jesus. We are the sheep who hear Jesus' voice and shall never perish. We are the ones gathered before the Lamb, celebrating a heavenly liturgy.

Every Sunday Mass may not reach the best level of participation. Organists may go away for the weekend and forget to get a substitute. The congregation may be nodding in sleep, not assent. Perhaps the reader garbles the correct pronunciation. Or else the priest uses the homily to promote his own cause.

In the midst of these imperfections, we gather on Sunday to glimpse and to express who we are. We are the ones loved by God, the ones called to praise the Lamb. If these are to be more than words in this newspaper, the church must find practical ways to celebrate God's gift of grace, God's call to us, God's providential care for us.

AS HAS BEEN said before in this reflec- Easter prayer.

tions series, music, poetry, silence, and all the arts provide a better vehicle for prayer than everyday words. An example is the acclamation, alleluia. Hardly used in secular settings, it gives wings to our prayers of raise. It is the song most characteristic of Easter time—one of the more easily remembered expressions used by the church.

During Lent, a more subdued Gospel acclamation is used, but in general the regular way we profess our praise for the good news is in the singing of alleluia.

Congregations stand up for this acclama tion, because it carries an emotion of group expression which does not fit the postures of sitting and kneeling. If sung well, those present want to rise to their feet in jubilant acclamation. Thus the simple act of standing expresses and enhances our prayer.

THE GENERAL Instruction on the Roman Missal tells us that the alleluia Gospel acclamation is to be sung. Musical settings can normally carry our prayer of

settings can normally carry our prayer of praise better than group recitation. The church recognizes this to such a degree that the documents say: "If the Gospel acclamation is not sung, it can be omitted."

Roman Catholics have a great musical heritage, but it has not been in the areas of congregational participation. This has led some to think of music as a break from the Mass, as less prayerful than other parts. In reality, music is central to a good celebration. It is not peripheral. Our Gospel acclamation is to be sung and that singing is the supreme

Order and Charismatics

by Fr. John Catoir

As a Catholic priest who has attended charismatic prayer groups regularly since 1975, I have learned much about the Charismatic Movement. As a doctor of canon law who worked closely with bishops for about 15

years in a diocesan chancery office, I've also learned much about the structured discipline of the Catholic Church. The two

are quite compatible.

The so-called unstructured freedom of partici-pants in the Charismatic Movement is largely myth. There is not only

structure but in many cases heavy doses of authority within the various commun I've seen less authoritarianism from my

bishops and chancery colleagues than from some charismatic leaders. blessing for the church when it unifies people. Catholics, both liberal and conservative, together with their Protestant brothers

I believe the Charismatic Movement is a and sisters have found their most es unity in the love of Jesus. Prayer-life has deepened, dedication and commitment have

intensified and thousands of Christians who

were weak in their faith are now strong an unafraid of expressing their faith and deve tion to the Lord.

Some charismatic Catholics become enthusiaștic that they seem to develop a kin of "holier-than-thou" stance. To the outside it appears to be alitimate. it appears to be elitism. I don't believe really is, but if in some cases it turns out to bust that, it's wrong. When the signs sho up, strong leadership and authority ar needed to correct them. So authority within the movement is a healthy thing.

Fortunately, most charismatics are both humble and grateful. So they pray for ever one, not just those who attend their me ings, and they are respectful toward their fellow Christians who misunderstand then And they're happy in the Lord, at least mo of the time

There will be tensions and misundersta ings. These are part of every family. Buthere is room in the church for everyone wh loves the Lord.

As we strive to understand one another let's remember that our differences ar God's gifts to each one of us. He treats each person individually. All of us are at differen stages of our spiritual growth. Let's b patient with one another, and "walk humble with our God.

Court (from 1)

prohibit abortion but merely denied federal funding. "Congress does not have to appropriate money for any medical

purpose," he said.

Turning to the question of whether the Hyde Amendment was an unconstitutional infringement on the right of a woman to practice her religion, McCree argued that the government has no right to interfere with a woman's abortion decision but that the free exercise clause of the First Amendment does not require the government to pay for an abortion.

What if, asked Justice William H. Rehnquist, the government placed a high tariff on Manischewitz wine? Would that be a denial of the free exercise rights of Jews?

"Not at all if the government had a proper sectarian interest," McCree responded.

McCree also equated the right of Congress to deny abortion funding with the government's right not to provide free Bibles, even though those Bibles might help citizens freely exercise their religious rights.

MISS COPELON contended that the federal Medicaid program was designed to provide a broad range of medical services to people unable to afford those services, and to single out abortion for denial under the Medicaid program was unconstitutional.

"The Hyde Amendment singles out one medical procedure and precludes the sound medical judgment of a woman's doctor," she said.

To single out abortion and to prefer fetal life to maternal life is irrational, she continued.

Rehnquist drew laughter from the packed courtroom when he asked Miss Copelon whether her argument about irrationality meant that those members of Congress who voted for Hyde Amendment restrictions were candidates for the "looney bin."

She responded that the members of Congress were not irrational but that, in the constitutional sense, it was not rational to remove abortion from the other medical procedures available under Medicaid.

Miss Copelon also argued that passage of the Hyde Amendment was the enactment of a religious doctrine.

"It's not just the predominance of the Roman Catholic Church that's important in this issue," she said, "but the critical factor is that (the Hyde Amendment) is an enactment of a religious tenet for religious purposes."

But Justice Potter Stewart remarked that almost every civil law either coincides with or stems from religious tenets and that some laws are even based on the Ten Commandments.

Stewart also asked whether Miss Copelon's argument would deny religious groups the right to advocate legislation in Congress.

"They have a equal right to try," she answered.

"But if they succeed ...?" Stewart said, his voice trailing off.

ONCE McCREE and Miss Copelon were finished arguing the Hyde Amendment appeal from New York, the nine justices turned their attention to the Illinois case, in which a federal judge in Chicago ruled unconstitutional the Hyde Amendment as well as a similar Illinois law which denied state, rather than federal, funds for abortion.

Victor G. Rosenblum, vice chairman of Americans United for Life, a Chicagobased pro-life legal defense fund, and professor of constitutional law at Northwestern University, argued that if the right of the courts to overturn a legislative

Middle East (from 3)

may move in the United Nations to update the 1967 resolution on the Middle East by treating the Palestinians as a political and national entity instead of merely "refugees."

BEGIN MAY BE expected to argue the main danger to the Middle East is the Soviet Union and not the divisive Palestinian issue. He feels, according to his aides, that King Hussein of Jordan and King Khalid of Saudi Arabia are fully aware of this danger to the survival of their respective dynasties. He also argues that these and other conservative Arab states are willing to tailor their policy on the Palestinians accordingly.

Begin is therefore likely to maintain that Israel must continue its military presence in the West Bank and Gaza to ensure that no bellicose action by the Palestinians will result from their autonomy. He may also point out that in the final analysis the difference on the settlements and Israeli military presence in the West Bank between his government and the opposition parties in Israel is not over essentials but what Begin considers to be marginal issues.

The answer Begin may give to Carter is that "we have given up a great deal for peace and we shall give up more. But if we gave too much, we would lose the battle for survival, and that we refuse to do."

Fr. Moriarty to celebrate anniversary

The people of St. Matthew's parish, Indianapolis, will celebrate the 40th anniversary of the ordination of their pastor, Father James D. Moriarty, on Sunday, May 4, with a special Mass at 2:30 followed by a reception.

Father Moriarty began his priestly ministry as an assistant at his home parish, Holy Cross in Indianapolis, in 1940. In 1950, the priest was appointed chaplain of the Sisters of Good Shepherd, Marydale School, and director of the first Fatima Retreat House.

Father Moriarty oversaw the construction of a new Fatima Retreat House and became director of the new facility in 1963. In 1967, he was made pastor of St. Lawrence parish in Indianapolis; in the early 1970's he also served as pastor of St. Thomas More parish in Mooresville and St. Susanna parish in Plainfield. Father Moriarty became pastor of St. Matthew's in 1974.

The parish welcomes all Father Moriarty's friends to join in the May 4 celebration. decision on abortion funding was upheld, it would make legislative debate on such issues "merely an empty ritual."

He also argued that a court could rule the Hyde Amendment unconstitutional, but because of the separation of powers it cannot order the legislative branch to provide funds for abortions if the legislature does not want to.

His argument was challenged by Robert

W. Bennett, a Chicago attorney representing two Illinois doctors who perform abortions and an Illinois abortion rights organization. Bennett contended that the only way the Hyde Amendment might be proper would be if it were passed as an amendment to the Medicaid Act itself rather than as a rider to the annual appropriations measure by which Congress provides funds for federal activities.

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World Health Organization reports

Study reveals extent of abortions

by Jeff Endrst

UNITED NATIONS, N.Y .-- Abortion. legal and illegal, "is the most widely used method of fertility regulation," according to a World Health Organization (WHO)

The study was prepared for the World Conference on the United Nations Decade for Women to be held in Copenhagen, Denmark, in July.

'The complications of pregnancy and childbirth and of illegally induced abortion in areas where environmental and health conditions are adverse result in large numbers of female deaths," said the study.

"In developing countries, where fertility levels are high, maternal mortality can be 100 times greater than in developed countries," it added.

For female adolescents having children at an early age presents serious health and social problems, and their future educational, employment and social opportunities may be severely curtailed, said the study

"Teen-age pregnancy has reached a disturbing level in many countries." it said.

WHO estimated that about half of all pregnancies are not completed.

Regarding legal abortions, the study said that a ratio of about three induced abortions for each live birth has been recorded in some urban areas. About two-

very close to him (Sakar) and feel very lov-

ing towards him. He is something like a

Schneider's parents' worries over their son's joining Ananda Marga were wildly

father."

thirds of the world's population-mostly in Asia, Europe and North America-live in countries where there are liberal abortion laws and policies. The rest of the population, especially in Latin America. lives in areas where abortion is generally illegal or permitted only to protect a woman's life or health.

Nevertheless, in most parts of the world, for the majority wanting an abortion, "health services are not accessible (physically or financially), or are not sought for many reasons," said WHO.

DATA ON ILLEGAL abortions are difficult to obtain, WHO said, but estimated that levels are high. In Latin America, between one-fifth and one-half of all maternal deaths are estimated to be caused by abortion.

The study says: "The evidence clearly shows that illegal abortions carried out by unqualified persons, under unhygenic conditions and late in pregnancy, contribute considerably to death rates of women. Morbidity resulting from excessive blood loss, pelvic infection and shock frequently occuring in such situations may be even greater. The effects are immediate and long-term, affecting subsequent pregnancies.

WHO said that many of the questions raised about the legality of induced abortions concern the rights of women. One question is whether the pregnant woman

has the right herself to make a decision about the termination or continuation of her-pregnancy.

This is not a question posed to health authorities, but to society as a whole, said WHO

The study also discusses female sexuality. Attitudes toward female sexuality "difficult to separate from religious, moral, cultural and other attitudes towards women in society," it said.

Female sexuality has been a taboo subject for social analysts in many parts of the world, but women's liberation movements have brought the issue to the surface, said WHO.

LIBERATION MOVEMENTS see the issue in terms of sexual oppression in all spheres, including monogamous or polygamous marriages, and restrictions imposed on activities of women in social relations, in economic or political activities and in attendance at educational institutions.

These movements have shown how negative attitudes toward female sexuality have served to maintain patriarchal domination in social institutions, the study

The double sexual standard applied to women in many societies "undoubtably has a serious effect on mental health of women, particularly in societies where expectation about sexual gratification and fulfilment are changing," it said.

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exaggerated, claimed Larman. "Tom came from a very conservative and a very protective family ... It

Ananda Marga (from 6)

(Ananda Marga) was totally different from anything they had ever done in their lives. It scared them."

Pam Stow commented, "Anything that's new or different people are afraid of.

Tom Schneider, however, believes that the "deprogramming" that caused him to turn away from Ananda Marga has helped him to again face reality.

"My whole reality had changed, my whole lifestyle, my thoughts had com-pletely changed. I was a different person . Every breath I took I was meditating. Breathing in and out became all part of my mantra (a word or phrase repeated continually as part of a meditation).

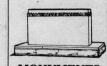
TO SCHNEIDER, Ananda Marga is an example of "Satan at work in the world deceiving people ... They (Ananda Marga believers) can lead so-called normal lives-but they're under a spell-

it's brainwashing."
Why was Schneider receptive to Ananda Marga's teachings? The answer, he stated, is that he had begun to lose the Catholic faith he was brought up on.

"When I was in high school, I was doubting Christianity I was losing the faith. I thought it (belief in Jesus Christ) was a fairy tale."

Today, much of the 23-year-old's faith in Catholicism has eroded. He works in an Indianapolis florist shop, and occasionally attends a variety of Christian churches, although readily acknowledging that he still feels more "comfortable" in a Catholic church.

'I've become a Christian. I've learned what being a Christian is all about. When I was a Catholic, I really didn't know what



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APPEARANCE BEFORE GOD—The major spring theater production at Saint Meinrad College will be Paddy Chayefsky's GIDEON to be presented on Saturday and Sunday, April 26-27, at 2 P.M. (EST) in the St. Bede Theater on the Seminary Campus. The title role belongs to Mike Eatmon (kneeling) a senior at the college. The Angel in the production is played by Michael Rolland (standing), a junior. The two are supported by a cast of fifteen members of the Creative Performance Theater course. The production is under the direction of Rev. Gavin Barnes, OSB in his twentieth year as dramg director at the college. Tickets at \$2 for adults and \$1.50 for students will be available at the door or by calling (812) 357-6611. A group rate is available at \$1 per person for groups of ten or more.

April 25

Mater Dei Council #437 Columbians will have their an nual spaghetti dinner and dance at the K of C Hall, 1305 N. Delaware St., Indianapolis. The dinner will be served from 6:30 to 9 p.m. Dancing is from 9 p.m. until midnight.

April 25-27

The Providence Players at Providence High School, Clarksville, will present their spring musical, "No, No, Nanette," in dinner performances

A Chopin Festival will be held at 3 p.m. in the auditorium at Marian College. It features the life and works of the great Polish composer, Fryderyk

on April 25 and 27. A regular

performance will be given on April 26. For reservations call

April 26

The Men's Club of St. Paul

-at Father Gootee Hall.

parish, Sellersburg, will sponsor a dance-"Memories of the

For tickets and information call 812-246-9789 or 246-9244.

812-945-3350.

The Holy Spirit Women's Club

The Gold Rush 1980 Card Party

Friday, April 25th

To be held in the gym at 7241 E. 10th Street, Indianapolis, Indiana.

Prizes Galore

Admission \$2.00

Chopin. Tickets are \$5 for general admission and \$3 for senior citizens and students.

A Monte Carlo night will be held in Hartman Hall at Holy Name parish, Beech Grove, from 7:30 o'clock to midnight. This is an adults-only event.

April 27

Cathedral High School will be presenting Rodgers and Hammerstein's musical. "South Pacific," in the school auditorium, 5225 E. 56th St., Indianapolis, at 7:30 p.m. Advance ticket sales are \$2. Admission at the door is \$2.50.

The Ave Maria Guild will have a spring card party at 2 p.m. at Our Lady of Grace Center, Beech Grove. Proceeds benefit St. Paul Hermitage.

The Chatard High School choir will present its spring concert, "A Journey Through the Decades of the 1900s" at 7 p.m. in the school gymnasium, 5885 Crittenden, Indianapolis. There is no charge for the performance.

The Marian College chorale and chamber singers will appear in concert at 3 p.m. at the Allison Mansion on the Marian campus. The concert is free to the public.

April 28

The public is invited to an evening of prayer at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Participants may attend all or a part of the evening from 8 until 9:30 o'clock.

"Yoga for Stress Management" will be taught at the St. Vincent Wellness Center, 622 S. Range Line Road, Carmel, for consecutive Mondays through June 23 at noon. Call 312-871-7037 for information.

April 28, 30

The St. Vincent Wellness Center at Carmel will sponsor a maternity physical fitness prenatal and postpartum program for six Mondays and Wednesdays beginning April 28. Starting April 30 the Center will offer a seminar on "Eating Well to Feel Good," for four consecutive Wednesdays. To register call 317-846-7037.

April 29-30

The pastoral team of Holy Spirit parish, 7241 E. Tenth St., Indianapolis, is sponsoring two concerts by Christian musician, John Michael Talbot, at 7:30 p.m. on Tuesday and 8 p.m. on Wednesday. Both concerts will be held in Holy Spirit Church.

April 30

The Indianapolis Indians baseball club will sponsor a Chatard High School band night at Busch Stadium, Indianapolis, in conjunction with the regularly scheduled ball game between the Indians and the Wichita Aeros. For more information call 632-5371 or 251-1451.

May 1

A May Day dessert card party will be held at St. Michael parish hall, Bradford, at 7:30 p.m. The public is invited.

St. Vincent Hospital School of Nursing alumnae will have a banquet for all hospital alumnae. Complete information is available by calling 317-257-4550.

Caritas, the volunteer guild of Catholic Social Services which assists the agency in its work with low-income, multiproblem families and individuals, will hold its annual spring luncheon at the home of Mrs. Charles (Robbie) Williams at 11:30 a.m. Reservations must be made with Mrs. Timothy (Patsy) O'Connor, president, by Monday, April 28.

May 2

The Guild for St. Mary's Child Center will have its annual awards luncheon at the Brown Derby in Indianapolis at 11:30 a.m. Make reservations for the \$6 luncheon by contacting Mrs. Clarence Pendleton, 545-3789.

The parish of St. Susanna at Plainfield will have a Kentucky Derborama and chili supper from 6 to 8:30 p.m. in the school hall. Along with the supper the PIC organization (Parents Interested in Children) will have a fun fair for childrer.

A Roncalli-High-School-sponsored Monte Carlo/Derborama night will be held at Msgr. Downey K of C from 7 p.m. to midnight. Adults only.

A card party at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, will begin at 7:30 p.m. Regular admission is \$2 with a special \$1 admission price for senior citizens.

May 2, 3

The Altar Society of St. Roch parish in Indianapolis will conduct a rummage sale at the school from 1 to 5 p.m. on Friday and 9 a.m. to noon on Saturday.

May 2-4

"The Beginning Experience," an opportunity for self-examination and personal growth for the separated and divorced will be held at St. Maur Theological Center, 4545 Northwestern Ave., Indianapolis, beginning at 7:30 p.m. Friday. Reservations are limited. Contact Jane King, 317-844-5034.

May 2-10

Programs scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis, include: ► May 2-4: Women's retreat under the direction of Jesuit Father Thomas Gedeon;

► May 6: Leisure Day program with Father Clem Davis; ► May 7: Over 50 day of recollection directed by Father George Knab;

►May 9-10: Mother-daughter mini-retreat under the leadership of Father Kim Wolf and Mrs. Valerie Dillon. age and older are invited to a religious life weekend experience on "A Benedictine Response to the Gospel" at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. The program begins at 9:30 a.m. Saturday and concludes at 2 p.m. Sunday. For further information contact Sister Jeanne Voges, 317-787-3287.

May 3

A bazaar sponsored by the Women's Club of Holy Family parish, Richmond, will be held from 10 a.m. to 8 p.m. in the basement social room of the church. All types of food and bazaar items will be featured.

The third annual auction and wine and cheese tasting party at St. Thomas Aquinas parish, 4600 N. Illinois, Indianapolis, will begin with the "tasting party" and silent auction at 7 p.m. The bidding auction will commence at 8:30.

The women of Fatima Retreat League will have their spring-into-summer / luncheon and fashion show beginning at 11:30 a.m. at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Tickets at \$7.50 may be ordered by calling the Retreat House, 545-7681.

May 3-4

Women of senior high school

May 4

The parish council at St. Anthony parish, 379 N. Warman Ave., Indianapolis, will sponsor a smorgasbord from 11:30 a.m. to 2 p.m. in Ryan Hall.

May 6, 13, 20

A three-session course designed for those who have experienced the loss of a loved in the past year through death, divorce or separation will be held at St. Mary-of-the-Woods College library from 6:30 to 8 p.m. Call 812-535-4141, extension 222 for registration.

May 9

Our Lady of Hope Hospital Guild will have an evening of recollection at St. Bridget Church, Indianapolis, beginning with Mass at 5:30 p.m. A pitch-in dinner will follow the Mass. Reservations must be made by May 1. Call Mary Hickey, 356-3746 or Ella McHugh, 356-7759.

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Music Scene

The popularity of the 'Beach Boys' endures

by Peter Feuerherd

The enduring popularity of the "Beach Boys" is one of the most fascinating paradoxes of the rock music world.

Gas is selling at \$1.25 a gallon, the nearest ocean is more than 900 miles away, and many in the audience were just infants when they cut their first big hits-yet the "Beach Boys," their shrill voices singing about "cruising" around on cheap gasoline and praising the glories of surfing (Southern California style) attracted a large and enthusiastic following for their April 20 Market Square Arena concert.

Much of the crowd that came to this concert came of age in the middle-1960's, when the Beach Boys were just bursting onto the music scene. Some even brought their children; I'm sure some of the younger kids may have enjoyed debating the merits of the "new sound of, say, "Blondie" as compared to the "old" sound of the Beach Boys.

It must be a sign of rock becoming an established part of the popular culture when two different generations can be weaned on it.

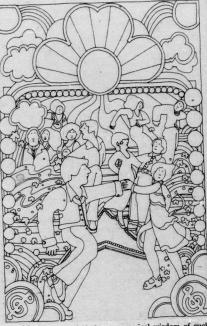
What was intriguing about this concert, however, was that the Beach Boys appeared to have spanned the rock music "generation rock music "generation gap," attracting a strong audience of thirtyish fans, while holding their own with the "youngsters" down to junior high age. The screaming sounds of a legion of "teeny-boppers" behind us was ample proof that the Beach Boys still have an appeal to the youngest of adolescents.

Why wouldn't they? After all, the Beach Boys have always sung about adolescent fantasies: tanned teen-

agers who fall in love during a seemingly endless summer of surfing on clear blue Pacific ocean water; "cruising," for "action" on a Saturday night and finding it, and the quaint view of marriage described in "Wouldn't It Be Nice?"

Even though Indiana lacks the ocean beaches to find bikini-clad girl (or muscle-shirted clad guy) sprawled out on the sand to fulfill every adolescent's dream, the fantacy still has its enduring appeal even for those old enough to consider it a bit of camp that reminds them of better days.

AS FOR THE cruising, the other major theme of many Beach Boys songs, I'm sure there is still a lot of



that going on even if the economical wisdom of such price of gasoline causes the a practice to come into

This was a crowd that yelled and screamed from the very start, when the band appeared in their cream white outfits that matched the color of their instruments. The stage looked like a slice of the sandy beaches of Malibu plopped into the middle of the spacious arena.

The band played some songs from a new release entitled "Keeping the Summer Alive." The songs may have been different, but the themes and the melodies were often very much like vintage Beach Boys material.

The crowd, however, did not come to hear new material. They came to enjoy the old standards, and they were not disappointed.

From "California Girls,"
"Help Me Rhonda" to "Get Around" the Beach Boys had the crowd bouncing and singing along. Although, as one observer put it, they "can't hit the high notes like they used to," the group's melodies and harmonies were still immensely

Mike Love, the smooth lead singer of the group, did a masterful job of showman ship, and the backup singing and musicians, including composer Brian Wilson, were most enjoyable.

YET THERE was something downright silly about Mike Love (who is, from ap-pearances, on the far side of forty) prancing around stage singing "Be True to Your School."

The older fans looked nostalgically upon such nostalgically upon such music as way to recapture more innocent days; the high school age youth perhaps still relate to the music as striking a chord about their own fantasies.

The appeal of the Beach Boys is escapist—yet their music is so slickly produced and so melodically smooth that the mood is never forced. Although you may hear them in a large sports arena in the land-locked Midwest, the sounds of the Beach Boys' music is like the seashell that can unlock, with a little bit of imagination, the sound of waves crashing against a sandy beach during an endless

Three St. Meinrad monks to be ordained

ST. MEINRAD, Ind .-Three young monks of St. Meinrad Archabbey will be ordained to the priesthood in the archabbey church here on Sunday, April 27, at 9:30

Hospital and Health Care

Center- will honor volun-

teer workers at a recogni-

tion luncheon and a brunch

Catholic Social Services

will mark the agency's parti-

cipation in Volunteer Recog-

nition Week when it pays

tribute to the women's vol-

unteer guild, Caritas, at a

luncheon at LaScala Restau-

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values," commented Dr.

Robert H. Riegel, executive

Those to be honored include 21 volunteer foster

parents and the agency's re-

tiring board members. The

board members include

Robert J. Cook, Miss

director of CSS

rant in Indianapolis today.

on April 25 and 27.

a.m. Archbishop Edward T. O'Meara will be the ordaining prelate.

The three, all of whom professed solemn vows as Benedictine monks of St.

Meinrad are Brother Barnabas Gillespie, Brother Kurt Stasiak and Brother Nicholas Taylor.

They completed their four years of studies in the St. Meinrad School of Theology and have received Master of Divinity degrees.

Brother Barnabas, son of Mrs. George Gillespie and the late Mr. Gillespie, is from St. Boniface parish in Cincinnati. Brother Kurt, whose parents are Lt. Col. (USAF-retired) and Mrs. Joseph Stasiak of St. Michael parish, Springfield, Va., is a native of Rudesheim, Germany. Brother Nicholas of Berlin Heights, Ohio, is the son of Mr. and Mrs. Marion Taylor of St. Peter parish, Huron, Ohio.

THE SCHOOL of Theology at St. Meinrad also commencement ceremonies on Thursday, April 24, when Master of Divinity degrees were conferred on 36 students.

men are deacons and will soon be ordained to the priesthood. The other 10 have already been ordained. The group represents 17 dioceses and 7 religious

Two from the Archdiocese of Indianapolis who were in the class include John Hall of Our Lady of the Greenwood parish, Green-wood, and Glenn O'Connor of St. Matthew parish, Indianapolis. They will be ordained on Saturday, May 17, at SS. Peter and Paul Cathedral, Indianapolis.

Hall is the son of Mr. and Mrs. Joseph Hall and O'Connor is the son of Mr. and Mrs. Glenn O'Connor.

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Special honor for ten years of volunteer service will be given to Eileen Christ, Kate Doty and Mary Fran Drummond.

ST. VINCENT volunteers will receive pins and certificates for the number of the accumulative hours of service at a brunch at Meridian Hills Country Club Sunday

Mrs. Daniel T. Hass and Mrs. George Karr have given 4,000 hours of serviivce; Mrs. Jack Sullivan, 3,000 hours; Mrs. Joseph Berning, George Bowler, Mrs. James W. Catton, Miss Catherine Moran, Mrs. R. N. Parker and Mrs. John Romine, 2,000 hours.

Seventeen other volunteers have given 1,000 hours of service and 23 have contributed 500 hours.

Volunteers to be honored

Twenty-six of these young communities.

Remember them

- † ARKENAU, Louise, 74, culate Heart, Indianapolis, April (Charlestown native), St. Helen, 17. Husband of Anna L.; father of Louisville, April 12. Wife of Clem Jr.; mother of John J.; sister of John Ronald Messick. and Josephine Godecker.
- + ASHCRAFT, Claude T. Sr., 89, Sacred Heart, Indianapolis, April 16. Father of Patricia Carnes, Claude Jr., George and Donald Ash-craft; brother of Stella Bare and
- BLACKMORE, Stella E., 64, Little Flower, Indianapolis, April 16. Wife of William F.; sister of Phyllis McKee.
- † BROCKMAN, Genevieve G., 91, (of Clarksville), St. Mary, Niles, Mich., April 10. Mother of Arthur Brockman and Mrs. Charles
- † CRONE, Mary Margaret, 81, St. Mary, New Albany, April 12.
- † DeMASO, Francisco, 84, St. Mary, Richmond, April 14. Hus-band of Victoria; stepfather of Jerry
- † FAKER, Joseph F., 86, St. Martin, Martinsville, April 17. Fa-ther of Catherine Daily and Charles O'Connor; brother of Kathryn John-
- † GERDON, Zelda (Johnson), 78, Our Lady of Perpetual Help, New Albany, April 10. Mother of Kathleen McCartin and Carolyn Drapala; sister of Bertha Johnson.
- HUDSON, Cecil D., 75, St. Luke, Indianapolis, April 14. Hus-band of Marie E.; brother of Margaret H. Standeford.
- JORDAN, Herbert A., 59, St. T JUKDAN, Herbert A., 59, St. Catherine, Indianapolis, April 16. a Husband of Lucille; father of Donna Aarron, Joyce McAllister, Gloria Need, Gary and Mark Jordan; brother of Donald Jordan.
- † KING, Robert J. Sr., 71, St. Mary-of-the-Knobs, Floyds Knobs, April 15. Husband of Catherine; father of Robert J. Jr., Jim, Tom, Carol King, Charlotte Didad, Kathy Rumbach, and Downty, Pobland Brumbach and Dorothy Robben; brother of Margaret Shaftlein, Arthur and William King.
- † LAMBERT, Lawrence E., 73, St. Roch, Indianapolis, April 17. Brother of Paul and James, Zetta Ratliff, Hazel James and Anne Isa-
- † LYONS, Gertrude A., 72, St. Philip Neri, Indianapolis, April 19. Mother of Joseph and James Lyons; sister of Donald J. Harris.
- † MESSICK, Henry M., Imma-

- NOLAN, Margaret A., 79, St. Philip Neri, Indianapolis, April 14. Nieces and nephews survive.
- PROCTOR, Col. Walter J. Sr., 72, Our Lady of Perpetual Help, New Albany, April 14, Hus-band of Dorothy C.; father of Wal-ter J. Jr. and David; brother of Jose-
- SCHUBNELL, Chester, 69, Schubnell, Chester, 69, St. Joseph, St. Joseph Hill, April 11. Husband of Daisy; brother of Ethel Whalen, Herman, Clarence and Kenneth Schubnell.
- SIEFERT, Barbara A., 57, St. Gabriel, Connersville, April 12. Wife of Joseph J.; mother of Rose Anne Greye, George, Richard and David Seiert; sister of Nina Clan-nin, Nancy Gruell, Carolyn Stevens, Lucille Brooks, Mary Helen Small-wood, Janice Dungan, Morris and Lawrence Caldwall SIEFERT, Barbara A., 57,
- † VanBENTEN, Anna, 90, St. Augustine Home Chapel, Indiana-polis, April 19. Mother of John Van-Benten.
- benten:

 † VOGEL, Anna (Lally) 91, St.
 Augustine, Jeffersonville, April 7.
 Mother of Charles K. Lally, Mrs.
 William Haller, Mrs. Raymond J.
 Parker Sr., Mrs. Charles D., Young
 and Mrs. Charles Shelton.
- † WRIGHT, Ruth A., 85, St. Gabriel, Connersville, April 15. Mo-ther of Jane Schrepferman, Anna Kathryn Dorris, Margaret Janis and Kathryn Dorris, Margaret Janis and Edward F. Wright.

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Catholic Youth Corner

New CYO president hopes to achieve goals



ROGER GRAHAM AWARD WINNER—Archbishop O'Meara poses willingly with Laura Elsner and her family. (Photos by Charles J. Schisla)

Death the topic for forum

TERRE HAUTE-The be held at the Callahan Fungreater Terre Haute Church Federation and the Vigo County Funeral Directors announce an educational/resource materials session to beginning at 8 a.m.

eral Home on Thursday, May 1. Coffee and dough nuts will be served at 7:30 a.m. with the program 'Singles Sunday' set

The Catholic Alumni of Toledo, international lubs International has an president, "the intent of Clubs International has anpresident, funeral service. Singles Sunday is to estabnounced their first nationlish some 'ritual' to single-

wide "Singles Sunday" for Sunday, May 4. According to Tom Quinn

Rosary slated

The International Rosary March in locales throughout the world is scheduled for Sunday, May 4.

In the Indianapolis area, the march will coincide with the international program. It will begin at 2 p.m. at the State Office Building on N. Senate Avenue. From this starting point, participants in the march will move in procession to St. John Church on N. Capitol Avenue.

The march will conclude with Benediction at St. John's.

The co-ordinating committee extends an invitation to members of all parishes to join in the march. For additional information call 317-257-1901.

hood, where there is none now. We want to focus the community's and the church's attention if only for one weekend on the existence, needs, contributions and talents of millions of singles in this strongly family-oriented nation and society. It is to become an annual event." Thomas Dickey, president of Indianapolis CAC, and

Miss Beverly Kastner, chairman for the program here, invite all of those in the "single life profession" to join in the May 4 observ-

"Singles Sunday" will open with a celebration of the Eucharist at SS. Peter and Paul Cathedral at 2 p.m. when Father Ralph Scheidler of Our Lady of Lourdes parish will be the celebrant.

After the Mass a reception and dance will be held in Cathedral Hall

For further explanation of CAC, contact Dickey, 784-8469, or Miss Kastner at 539-2045 or 247-7024.

"There is a much deeper Christian attitude today about death and funeral planning," says Sister Luke Crawford, SP, member of the planning committee for workshop which is open to the public. The Church Federation is aware of the need for greater understanding and cooperation among all concerned in planning a

"Ministers and funeral directors both are probably dedicated to being of as much service as possible to bereaved families at the time of the funeral, and especially in planning a religious service in keeping with the wishes of the de ceased or of the family," says Rev. Richard Baumer, chairman of this workshop for the Greater Terre Haute Church Federation.

At this workshop, there will be an opportunity to ask questions and to share needs and current practices for ministers, funeral directors and the public. According to Mr. John Callahan, "The practice is becoming rather common for people to plan in advance their own funeral service or that for one whose illness is declared terminal. This, "Mr. Callahan continues, "is quite appropriate.

The Church Federation and funeral directors invite the public to this workshop. For further information, call Rev. Richard Baumer, 812-232-4057.

by Peter Feuerherd

The presidency of the CYO has become something of a "family affair," with the election of Mary Ann Franck-hauser at the recent annual convention held at Seecina High School. Mary Ann's older sister, Tricia, held the same position two years ago.

Mary Ann became interested in the CYO because of seeing how much her sister enjoyed the work. "I saw the

things that she did and really got interested.

Although the job demands much hard work, Miss Franckhauser knows that work in the CYO has its advantages (she held the office of secretary last year). Mary Ann noted how her older sister still keeps close contact with people she met in her CYO days. president of the Indianapolis

deaneries youth council this

year. Last year, she served

She received the award, according to CYO assistant

executive director Dennis L.

eous stands on delicate

Ed Popcheff, a senior at Ritter High School, cur-

rently serves as secretary of the Indianapolis Deanery

CYO. He has been active in

for "displaying of outstanding leadership by taking courag-

as vice-president.

Southerland.

You get to know a lot of people from all over the state

Three immediate challenges now confront the new CYO president: she plans to increase participation in the organization, improve communication about CYO activities around the archdiocese through a monthly newsletter, and revise the archdiocesan constitution of

The Chatard junior knows that achieving these goals will take a lot of painstaking

"This is really something that you have to devote all your time to," said Miss Franckhauser.

She plans to continue her education by attending IUPUI, and then transferring to Ball State. Yet her major concern right now is not future career plans, but the challenge of her new job.

The most difficult task of CYO president, said Miss Franckhauser, is to bring youth from all over the farflung archdiocese together to work towards common goals. She added that religious observances, especially Mass and prayer services held in conjunction with social gatherings, plays a major role in bringing that unity about.

The Roger Graham Memorial Award, usually presented to a boy and a girl from the archdiocese who "highlight and emphasize good youth leadership," this year was awarded to two girls and a boy.

The award was begun in 1960 and is named for the late former head of the CYO governing board.

This year's winners include Margaret McHugh of St. Catherine's parish in Indianapolis, Laura Elsner of St. Francis parish in Henryville and G. Ed-ward Popcheff of St. Christopher's parish in Speedway.

Miss McHugh is a senior at Manual High School in Indianapolis and served as

the CYO for the past four years and has, according to the judges for the Roger Graham award, displayed splendid leadership quali-

Laura Marie Elsner from Borden, Indiana, has been an active member of St. Francis, Henryville CYO for four years, having served as president of the group her sophomore and junior years.

Laura is a senior at Providence High School who has been active in a wide range of activities. She has served as a team member for the first "Christian Awakening" offered for public high school seniors in the New Albany deanery held this March. She also has served on her parish's liturgy committee, as a church lector and CCD teacher.

Miss Elsner has also par-ticipated in the CYO one act play competition, in the archdiocesan CYO convention and at the national convention in Kansas City.



Margaret McHugh and Family



Edward Popcheff and mother with Archbishop O'Meara



BUSING DRAMA-Ossie Davis and Ruby Dee are among the stars of "All God's Children," the gripping story of a community torn apart by unexpected tragedy ironically triggered by a busing decision in the local school. The ABC movie, which also stars Richard Widmark and Ned Beatty, airs April 28. (NC photo)

TV Programs of Note

Sunday, April 27, (NBC) Indianapolis Channel 13, 7:30 a.m.; Terre Haute Channel 2. noon; Evansville Channel 14, 7 The contribution of St. Benedict and the Benedictines to Roman Catholicism and to all Western civilization is the

OPEN DAILY 10 a.m.-6 p.m

ship: the Legacy of St. Benedict," a one-hour NBC-TV special. This program was iced in cooperation with the U.S. Catholic Conference.

The opening night concert of the Boston Pops Orchestra, with John Williams making his debut as conductor, will be broadcast live from Boston's Symphony Hall, with violinist Isaac Stern, actor Burgess Meredith and C-3PO of "Star

Tuesday, April 29, 10-11 p.m. (ABC) "News Closeup." The kind of moni-tored society predicted by George Orwell in "1984" is already a reality, according to this investigative report about the sophisticated means used by government and private

agencies to invade the privacy of ordinary citizens. Wednesday, April 30, 9-10 p.m. (PBS) "Henry Hud-son's River: A Biogra-phy." Dramatically narrated by Orson Welles, this awardnin film traces the history of the Hudson from its earliest inhabitants to present-day con-flicts between industry and the

Wednesday, April 30, 10:30-11 p.m. (PBS) "Adventures in Art." Using some of the most popular or unusual works of art at the National Gallery of Art in Washington, actress Julie Harris shows what to look for in painting or sculpture to

Television Reviews

'Gideon's Trumpet' an inspiring legal docudrama

Starting with a tragic school bus accident involv-

ing two boyhood chums, a

white and a black, the drama shows how their once

friendly parents had become

bitter opponents over the

Ned Beatty and Mariclare

Costello play a divorced couple who don't want their

son bused to a ghetto school.

Ossie Davis and Ruby Dee

see busing as an opportunity

for their son to get a better

What is excellent about

William Blinn's script is that

it gives equal time to both

sets of parents and their

concerns. They are not big-

ots but ordinary people caught in the efforts of an

imperfect society to eradi-

cate the consequences of a

The objective voice in the

busing controversy is that of

an outsider, the judge ap-

pointed to hear the case and

As played by Richard Widmark, the judge is a vul-

nerable but strong individ-ual who knows that equality

has nothing to do with skin

the human interplay be-

tween the characters is emo-

tionally convincing, and Richard Thorpe's direction

keeps the action moving

along at a steady pace. An

With such strong actors,

century of segregation.

nake a decision.

pigmentation.

education.

issue of forced busing.

Henry Fonda creates another of his convincing American portraits as an individual stubbornly battling for his rights in "Gideon's Trumpet," a docudrama airing Wednesday, April 30, at 9-11 p.m. on CBS.

The dramatization is based on the 1961 trial of Clarence Earl Gideon, an impoverished drifter sentenced to five years in prison by a Florida judge who refused to appoint him legal counsel. Convinced that he did not have a chance for a fair trial without a lawyer, Gideon used law books in the prison library to prepare a hand-written appeal to the Supreme Court.

The court overturned Gidaring Monday, April 28, at 9-11 p.m. on ABC. eon's conviction, reversing its own previous ruling that had left it up to a state to determine who was entitled to legal representation. Retried with a court-appointed lawyer, he was speedily acquitted.

Gideon's personal victory was secondary to his having brought about a landmark constitutional ruling that no state may put a person's liberty at risk without the benefit of legal counsel.

Henry Fonda portrays Gideon as a laconic, self-contained individual who has the inner strength to persevere in what to others eemed a hopeless cause. Although the Supreme Court is somewhat idealized-the justices are played by such grand actors as John Houseman, Sam Jaffe and Dean Jagger-the film makes clear that the court was guided as much by the liberal climate of the times as by the legal logic of the

The program's dramatic highpoint is the retrial where Gideon's lawyer demolishes the state's case and brings out facts that were never alluded to in the original proceedings. It clearly demonstrates how important to the courtroom process is the skill and ability of experienced legal counsel.

The drama, written and produced by David W. Rintels, is simple and direct, excluding everything that is extraneous to its purpose of re-creating the circumstances surrounding this landmark of American justice. The result is a new appreciation that "the right to counsel for the poor as well as the rich is the indispensible safeguard for freedom and justice under law.

The polarization of a community facing courtmandated school busing is the subject of "All God's strates that busing is less of a problem than people's attitudes about each other.

excellent production on all levels, the program demon-

Screen biographies of great artists are rarely successful and yet there is much to admire in the effort undertaken by "Gauguin the Savage," a dramatic special airing Tuesday, April 29, at 9-11 p.m. on CBS.

This dramatization of French artist Paul Gauguin's life and career begins in 1885 when he quit as a stockbroker to devote his full energies to painting. Abandoning the romantic tradition of European art, Gauguin experimented with a more primitive style in Tahiti, where he died in

Walter Lassally's location photography makes for splendid spectacle, but J.P. Miller's turgid script fails to make us care very much about what happens to Gauguin as a person or as a creative genius.

A very fine cast (David Carradine, Lynn Redgrave, Dame Flora Robson and Michael Hordern) in a lavish production are wasted in this ponderous effort at art history.

For students of modern culture, Gauguin's rebellion at the narrowness of 19thcentury civilization and his search for the liberation of an aboriginal culture are the production's best achievement. But Gauguin himself remains as much an enigma

Parents are advised that there is a brief bit of "artistic" nudity employed in the Tahitian sequences.

632-9352

subject of "Work and Wor-

Tuesday, April 29, 8-10 p.m. (PBS) "Evening at Pops."

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Viewing with Arnold

'The Black Marble'

by James W. Arnold

The nice thing about "The Black Marble" is that it's fresh and benignly unpredictable-the story of an offbeat love affair that develops between two unlikely oddballs, fortyish male and female Los Angeles detectives, while they work on a dog-snatching case that is alternately poignant

'Marble" deals, like most of writercop Joseph Wambaugh's stories ("New Centurions," "Onion Field"), with the nasty and often depressing realities faced by policemen in their daily lives.

Wambaugh's subject seldom leaves him or his audience in a positive mood. But "Marble" is different. At its best, it's funny without being either escapist or as broad as "Barney Miller," and it's romantic without quite sinking to the level of "The Love Boat."

The central figure is a Russian ethnic detective named Valnikoff (Robert Foxworth), whom we first see as a kind of nebbish-clown-incompetent, the boozy loner type who hangs on at the fringes of many organizations because he is someone's friend and avoids making Big Mistakes in the job. We sympathize with veteran detective Natalie Zimmerman (Paula Prentiss, playing very tough and lean) when she draws Valnikoff as her partner at the Hollywood precinct. The guy is suffering from permanent vodka hangover. His suit is held together with staples. He also has waking nightmares that seem to forebode imminent breakdown.

As it turns out, the more Natalie and we learn of Valnikoff, the more he begins to look like a romantic hero, an old-fashioned humanist with

that part of it touched by the L.A.P.D.

His wife has divorced him because he is "boring" and 'out of date," and his drugtroubled adult son hates cops and has moved out of his life. He is haunted by the death of his former partner and the fear that he me become as full of despair and cynicism as he was.

His nightmares stem from the horror of a series of cases of child torture and murder, in which the kids were victimized by their own parents.

BUT MOSTLY what melts the hard-bitten Natalie is his gentle Slavic style and affection for food, poetry and romantic music, ranging from gypsy ballads on the stereo to a student violinist who plays Tschaikowsky as they munch on a picnic of borscht and cabbage rolls at a downtown L.A. fountain. (Some of the music is composed in his usual bravura style by Maurice Jarre; the L.A. settings, alternately tacky and extravagant, are moodily photographed by Owen Roizman). It may all seem silly on paper, but in the movie it works, and that's what

So who can resist a tale in which two likeable people fall in love and symbiotically solve each other's problems-her overly hard, unsentimental practicality; his lonely despair?

The title, of course, signifies they are among life's losers-the black marble being the one you get in the game of chance when you make the wrong choice. Some people always seem to get it, and the fear of losing often prevents them from making the right choice when it comes along.

The dognaping part of the film neatly illustrates the premise. A kennel operator (Harry Dean Stanton), pressed to pay off perennial gambling debts, tries to steal a show dog belonging to a woman (Barbara Babcock) he thinks is rich.

Well, she has more financial woes than the U.S. economy. Even so, Stanton would come out of the caper successfully, except for a comedy of errors in which he mistakes Valnikoff for a mob enforcer and ends up getting bitten in the crotch by a surly Doberman.

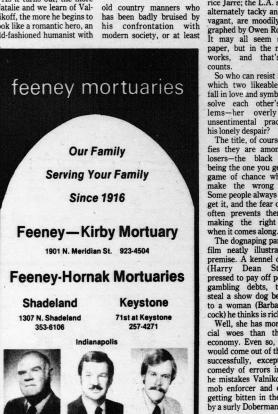
WAMBAUGH and director Harold Becker manage a nice ambivalence on the pet angle. There is certainly satire of the esteem in which Americans hold their dogs. Natalie constantly reminds everyone that the kidnap victim (the ransom is \$85,000) is "only a dog," and there is a pet

But there is also respect for the real affection the Babcock character (another black marble winner) has for her missing pooch-companion. In the end, we understand. In fact, we also understand the thief's mixed-up situation. The useful theme is that life is complex for everybody, and people are not what they

seem at first glance.
Obviously, "Marble" is as strange a police yarn as

cemetery scene right out of you'll find, and it's aimed at Evelyn Waugh. romantics rather than romantics rather than "Dirty Harry" fans. Strongly acted by all the principals, it's surely the best film yet of a Wambaugh novel. It's really about the gentle side of the human spirit, and how, under the right circumstances, it can survive with very little nourishment, in a world whose senseless cruelty often dominates the news. NCOMP Rating: A-3-morally unobjectionable for adults.





Mike Feeney

Mike Hornal

