

# THE CRITERION

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Clergy Now Active in Nicaragua Regime

## Bishops tell priests to leave government

MANAGUA, Nicaragua—Nicaragua's Catholic bishops told priests in government positions to relinquish their posts to laymen now that the post-civil war emergency is over.

"We feel that once the exceptional circumstances have been surmounted, Catholic laymen can discharge with no lesser efficacy the public duties now being held by several priests," said the bishops.

The statement does not name any priests, but it applies to several who took part in the civil war that last July overthrew the 45-year-old Somoza dynasty. These priests subsequently accepted high-ranking positions in the new government. They include Maryknoll Father Miguel D'Escoto, foreign minister; Father Ernesto Cardenal, a secular priest who is cultural minister; and his brother, Jesuit Father Fernando Cardenal, director of the National Literacy Crusade.

Three other priests in public office who

may be affected are two advisers in the planning ministry, Fathers Edgard Parrales and Xavier Gorostiaga, and Father Alvaro Arguello, was elected to the Council of State to represent the Nicaraguan Clergy Association (ACLEN, after its Spanish initials).

FATHER D'ESCOTO and the Cardenal brothers previously were granted temporary permission by the bishops to accept the government posts. Fathers Parrales and Gorostiaga did not need permission because technically they are advisors to the government and do not hold state posts. Father Arguello was elected shortly before the bishops issued their statement.

The only clarification the bishops made about Father Arguello was that he was elected to represent ACLEN and not the church.

"For some time we have given consider-

ation to the participation of priests in factional politics and public office, asking ourselves if it is necessary. We studied this matter both under the teachings of the church and in relation to Nicaraguan circumstances," said the bishops.

The statement was published May 15.

The first point the bishops made is that "lay Christians are urged to commit themselves to the reconstruction of the temporal order." They said clerical dominance in Latin America was "making difficult a responsible participation of the lay people in political, social and cultural fields, particularly among workers and peasants."

THE NICARAGUAN episcopate said that "bishops and priests should not be militants in party politics but help to enlighten Christians in their political commitment and to exercise their prophetic mission. This means that they cannot identify themselves with a particular government or political system. They must keep their freedom in order to denounce evil and sin wherever they appear."

The statement further defined that "the bishop, and the priest in communion with the bishop, preaches the Gospel, celebrates the Eucharistic sacrifice of the Mass and serves unity; as minister of the total liberation of the poor and the oppressed, he always acts under the guidance of the Gospel."

The bishops mentioned the papal address to the bishops gathered in Puebla, Mexico in 1979 in which Pope John Paul II said that priests should remember that they are ministers and not social and political leaders.

In April, the Nicaraguan bishops met with the pope at the Vatican and it is generally believed that the issue of priests in the Nicaraguan government was discussed in their private sessions.

THE BISHOPS praised "the great majority of priests and religious men and women who show preferential option for the poor by giving all of their time to bring the redeeming message of Christ to their flocks."

Quoting the pope, they urged church personnel, however, to devote more efforts "to the systematic and solid work of catechetical education and religious instruction" so as to aid Nicaraguans deepen their religious values.

A spokesman for the Nicaraguan Bishops Conference said that the priests involved would not have to resign from their state jobs immediately and would be given time to find successors. The spokesman also said that many Christian communities went without pastors for lack of sufficient priests. The ratio in Nicaragua is 7,600 Catholics per priest.

Father D'Escoto said that the priests favor a meeting with the bishops to discuss the issue.



Sister Judith Shanahan, S.P.

## Sr. Shanahan named to post

COLUMBUS, Ind.—At its May 20 meeting, the Archdiocesan Board of Education selected Providence Sister Judith K. Shanahan as acting superintendent of education. The Board's choice has been ratified by Archbishop Edward T. O'Meara.

Sister Shanahan was named to replace outgoing superintendent Father Gerald Gettelfinger. Father Gettelfinger, who served as superintendent since 1970, was recently named chancellor for the archdiocese.

Sister Shanahan's tenure as acting superintendent will expire June 30, 1981, at which time the board is expected to select a permanent superintendent.

Sister Shanahan since 1974 has been the director of the department of planning for the Office of Catholic Education. Before that time, she served two years as executive secretary of the planning committee of the Archdiocesan Board of Education.

The Providence sister, 41, has a doctorate in education from the University of Washington (Seattle) and has served as a teacher in elementary schools in Indianapolis, Terre Haute and College Park, Md. She also has taught high school in Portland, Ore., and on the college level at the University of Washington.

## Looking Inside

Who are the "Moonies"?—Valerie Dillon probes the Unification Church of Rev. Sun Myung Moon in the sixth part of the series on cults. See page 2.

An Indiana bishop warns Catholics against becoming involved in the growing Ku Klux Klan on page 3.

A happily married woman describes her guilt feelings about three abortions performed on her while still a teenager. See Msgr. Bosler's "Question Box" on page 6.



PRIESTLY BLESSING—Three newly ordained priests (standing from left to right) Fathers Glenn O'Connor, John Joseph Buckel and John M. Hall give their blessing to Archbishop O'Meara soon after their ordination on Saturday, May 17, at SS. Peter and Paul Cathedral in Indianapolis. The spontaneous ceremony took place in the Cathedral rectory. (Photo by Charles Schisla)

## The Church and Religious Cults

## Idealism draws youth into Unification Church

by Valerie Dillon  
(Sixth of a series)

They are young, courteous and smiling. If you rebuff them, they warmly tell you to have a good day.

They don't drink, smoke or use pot. Nor do they engage in sex before marriage.

Who are they? They are the Moonies, members of the Unification Church and devotees of the "Reverend" Sun Myung Moon. Called Master and Messiah by his followers, Moon is described by others as the exploitative leader of a religious cult of brain-washed youngsters.

The Moonies can be found in almost any public place. They sell candy, peanuts, flowers, tea or books in shopping centers, ball parks, city parks, bus stations, airports and on the ivy-covered walkways of college campuses.

In Indianapolis, a small number live communally at the Unification Church at 38th and Central on the north side. In Bloomington, an old home near the Indiana University campus houses the headquarters of an affiliated group, the Collegiate Association for the Research of Principles (CARP), one of 30 campus chapters throughout the United States. Five to seven members live here.

**NATIONALLY**, there are said to be 5,000 full time Unification "missionaries," living in 120 communal centers. Total church membership is estimated between 10,000 and 30,000 persons.



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One of them is Susan (not her real name), a 25-year-old, address unknown, who once was a promising music student at an Indiana college. A seven-year Moonie, Susan now plays in a church band which travels from city to city, performing before handfulls of people in college auditoriums, church halls and school playgrounds.

Susan became a Moonie after attending Unification Church meetings, first at a near westside Catholic church, then at the Columbia Club. Her mother, Mrs. R., recalls that she wasn't worried, thinking: It must be safe; the church is sponsoring it.

Then came repeated invitations to programs at the 38th St. Unification center where, Mrs. R. states, her daughter was overwhelmed by "the enthusiasm and friendliness of the young people."

Soon after, without telling her parents, Susan quit her job which was to pay for college tuition. On Mother's Day, Susan left home. A short time later, she was out on the streets of Indianapolis selling peanuts.

Within a year, Susan had been sent to Tarrytown, N.Y. On one occasion, she wrote to her parents that she had to go out to catch fish. She went into the water in deep mud, catching the fish in her hands and placing them in her overalls. Mrs. R. said she understands that Moon owns fish packing plants in the United States as well as many businesses in his native Korea.

"I FIGURED when she got down to reality, Susan would leave the Moonies, but she stayed in," Mrs. R. says. "It was for a 'higher cause.' I felt Moon was a con man but I couldn't convince her of that."

In desperation, Susan's parents



"kidnaped" her and tried to deprogram her with the help of three former cult members.

"There was no violence, no screaming or yelling," Mrs. R. relates. "The young people tried to persuade her, but she blocked out their arguments."

"After that, we didn't see her for a long time."



**WINS CITATION**—Raymond R. Rufo, executive director of the Indiana Catholic Conference, received a Legislative Leadership Citation from the Indiana Council of Churches at the board of directors meeting of that group last week. Presenting Rufo with the citation is Dr. Gary L. Reif, (right) chairman of the Council's Department of Legislation and Civic Affairs. The citation has been going annually to state legislators for their efforts in promoting law supported by the Council. Rufo is one of only three non-legislators in the award's 10-year history. He was honored for his efforts as a lobbyist in the General Assembly. (Criterion photo by Father Thomas C. Widner)

A few months ago, for the first time in five years, Susan came home for a seven-hour visit. Unlike earlier, she was alone.

"It was marvelous to see her. There was so much love between all of us. But," Mrs. R. added, "if she sees her name in the paper, she might not come back again."

Also, according to Susan's mother, there is fear that the church will retaliate against the young person. "That's why we're so reluctant to go out and fight them."

Susan now is engaged to an Englishman, following a ceremony at which Moon matched several hundred couples across ethnic and racial lines. In this way, Moon intends to establish an international family. Church members, while not obligated to accept Moon's choice of a partner, believe he has the spiritual discernment to match them to an "eternal mate."

Unlike most of those paired, Susan knew the man chosen for her.

What of Susan's future?

"I'VE TURNED IT over to God," says her mother. "I think she will come back some day. God is stronger than Moon."

"Our greatest concern is that Moon puts himself above Christ and above natural parents. He doesn't take troubled kids. Instead, he gets those who are idealistic and good. He gets the cream of the crop."

Do Susan's parents regret their attempt to deprogram her?

"No, we don't regret it. It showed her we'd go through hell for her. She knows how much we love her."

Susan's mother urges people not to be unkind if they are approached by Moonies.

"They're someone's son or daughter," she explains. "If you chew them out, that makes them glow because their leaders told them this would happen—they would be mistreated by the outside world."

"But definitely don't buy from them," she adds. "That only gives Moon what he wants. But being unkind makes it harder for the kids to come back."

One Moonie who did come back is Mark, 26, who several years ago was a Unification Church member for seven

(See UNIFICATION CHURCH on page 6)

## Memorial mass

The annual Memorial Mass at Calvary Cemetery, Indianapolis, will be offered at noon on Memorial Day, May 26. Franciscan Father John C. Sullivan, pastor of St. Roch parish, will be the celebrant. The Mass will be in the mausoleum chapel.

This Mass is offered each year, not only for those who have given their lives in the service of their country, but also for all who are buried in the Indianapolis Catholic cemeteries.

The public is encouraged to participate.





ANTI-CUBAN RALLY—Ku Klux Klan members chant during their traditional cross burning near Fort Walton Beach, Fla. The KKK spoke out against the presence of Cuban refugees housed in tent city just one mile down the road. (NC photo)

## Lafayette bishop warns against Klan

LAFAYETTE—Bishop Raymond J. Gallagher and the Priests' Senate of the Diocese of Lafayette-in-Indiana have warned Catholics against membership in the Ku Klux Klan and other "explicitly racist organizations."

"We are aware of explicit efforts to recruit Catholics to join the forces of overt racism," said Bishop Gallagher and the Priests' Senate in a pastoral statement on racism. "We must be cautious never to be exploited by those who would convert our anxiety to hatred. Specifically, Catholics should avoid all association with such

groups as the Ku Klux Klan and any other explicitly racist organizations. It is ironic that an organization which in times past persecuted and oppressed Catholics is now recruiting them."

Father Robert Williams, pastor of St. John the Evangelist Parish in Hartford City, who initiated the pastoral statement in the Priests' Senate, said that in the past the diocese, which comprises 24 mostly rural counties stretching across north central Indiana, "was a hotbed of Klan activity." Kokomo was a major Klan center, he said.

In Kokomo on April 26 there was a Klan march led by "a small out-of-town group who came to town to spark the racist flavor," Father Williams said, adding that preventive protection during the march had cost the city \$100,000.

"In our diocese where the evil of racism exists," the pastoral statement said, "we hope to be able to recognize it and to respond in a constructive, Christian manner. In this diocese the groups most often affected by racism are the blacks and Hispanics.

"**RACISM IS OVERT and covert,**" the statement continued. "It is overt when it purposely and maliciously evidences itself; it is covert when hidden away within the structures of society and accepted patterns of activity. In either case, it is oppressive and should be judged from a moral perspective."

Recalling the words of the U.S. bishops' pastoral letter on racism issued last November, Bishop Gallagher and the Priests' Senate said: "In the present time when 'our economic structures are undergoing fundamental changes which threaten to intensify social inequalities in our nation,' it is imperative that we guard against the overt and covert occurrences of racism which are so closely interrelated with economic oppression. We must be aware of how the newly felt economic

## Criterion wins two awards at press convention

NASHVILLE, Tenn.—Awards made at the annual Catholic Press Association meeting here this past week included second and third place honors for two *Criterion* entries.

Editor Father Thomas Widner won second place honors for best editorial while reporter Peter Feuerherd tied for third place honors for the best background, in-depth or interpretive reporting.

Father Widner's editorial "Playing Games" was published in the November 9, 1979, issue. Peter Feuerherd's series on singles in the Church appeared in November, 1979.

First place honors for best editorial went to "How the Church Works" in *National Catholic Reporter*. First place honors for background reporting went to Nancy Dwyer of *The Long Island Catholic* while second place went to Al Antczak of *The Tidings* of Los Angeles, Calif. Feuerherd

tied with Catherine Haven of *The Michigan Catholic* of Detroit.

In other awards *The Record* of Louisville, Ky. took top honors in the General Excellence category for papers with a circulation 34,001 or more. This is the same category in which *The Criterion* entered competition.

Eighteen awards are given annually by the Association to national and diocesan Catholic papers which enter the competition. *The Criterion* entered eight of the categories.

## Pope to media: serve people

NASHVILLE, Tenn.—In a message videotaped for the Religious Communications Congress in Nashville, Pope John Paul II called on religious communicators to work for "the service of humanity" and to expand, not limit, people's horizons.

The pope told those at the multifarious gathering that they must use their power to communicate wisely. "With power comes responsibility," he said.

The Religious Communications Congress, held once every 10 years, brings together religious journalists, broadcasters, producers, editors, and others involved in communications ministries. Its participants come from the United States and Canada and a number of foreign nations as well and represent Catholic, Protestant, Orthodox, and Jewish faiths or churches. The 1980 session was held in conjunction with the 1980 Catholic Press Association convention and assemblies of various other groups.

In his remarks, the pope also quoted from his comments to journalists at the United Nations last fall, thanked the media for its role in his American trip and praised the religious communicators at Nashville for their interest in ethics and in listening to those from the Third World and around the globe.

## Klan activity rises 450%

WASHINGTON—Father Gerry Conroy, a member of the Glenmary Missionaries, said that Justice Department figures indicate a 450 percent increase in Ku Klux Klan activity around the United States.

Speaking at a workshop on Klan resurgence sponsored by the National Catholic Conference for Interracial Justice, Father Conroy, who has worked in a parish in Tennessee, said he believes the Justice Department figures represent only 50 to 60 percent of incidents of Klan activity.

Father Conroy said the Klan itself is of less concern than the estimated 100,000 Klan sympathizers. The Anti-Defamation League of B'nai B'rith estimates that the Klan has 10,500 members.

The Klan, using blacks and other minorities as scapegoats, thrives on hard times and economic uncertainty, the priest said.

He said there is evidence of a small Catholic Klan subgroup in Maryland's Prince Georges County, which borders Washington.

pressures close to us may be the cause for renewed expressions of racism within the church and society. Because all of society is affected by the current economic pressures, and because of the potential link between economic pressures and racism, we are all susceptible to having our legitimate anxieties converted into oppressive behavior."

The economic situation in the diocese is "tough," Father Williams said, pointing out that auto plants and auto parts plants had laid off large numbers of workers in Kokomo and other towns. In Anderson, Ind., unemployment has been estimated at 20%, he said.

The bishop and priests called for reflection on the means of combating all forms of racism and urged each parish and institution of the diocese to "make a conscientious self-examination for any traces of racism."

## Holy Family clarifies stand

In a clarifying statement to *The Criterion*, Holy Family School in Richmond reports that its decision to continue the Campbell's Soup labels' program is temporary and will be reviewed next year by the board of education.

Mrs. Kathy Wetzel, principal, stated that the school's future decision "will depend on what the latest situation is between the farm workers and Campbell's" in their dispute over labor negotiations. Holy Family's decision this year was made "because of the lateness of the communication to the schools of the desires of the farmers' group."

To date, some 14 archdiocesan schools have discontinued the labels' program, but this action was an individual decision as the archdiocese has taken no formal position in the dispute.

According to Mrs. Wetzel, the Campbell's labels have been redeemed for athle-

tic and gymnasium equipment and have been "very good assistance to us in that, whatever the items were, it was something we didn't have to pay cash for from our budget." However, she explained, they were only a supplement as Holy Family has a "strong athletic committee" which put in a new gymnasium floor and also helped to purchase playground equipment during the past year.

## Criterion closed

The office of *The Criterion* will be closed all day Monday, May 26, in observance of Memorial Day. The deadline for items for the issue of Friday, May 30, has been moved up one day to Friday, May 23.

# Editorials

## The challenge of the refugees

"Give me your tired, your poor, your huddled masses yearning to breathe free..." Emma Lazarus' poem at the base of the Statue of Liberty has, like a pendulum, swung back and forth between popularity and unpopularity in the years since it established itself in New York harbor. At the moment it's not on the list of top ten patriotic thoughts.

Cuban and Haitian refugees are pouring into Florida and it's driving not only the Floridians wild but also many other Americans as well. On the one hand there is a genuine concern among many citizens that this country is unprepared and ill-equipped to handle the flood of people desperately seeking freedom not only from dictatorial governments but also dictatorial poverty.

On the other hand there is a narrow and angry ignorance being expressed by some who disregard this nation's historical openness toward welcoming those in search of freedom. One would think that this country has closed in on itself and decided to protect the chance to be free from others who want to possess it.

Many of the refugees, particularly the Haitians, are, of course, darker-skinned (i.e., black). A good many Cubans and Haitians are Catholic as well. The Ku Klux Klan has already reared its ugly head in demonstrating against the refugees. And many citizens are revealing an unrealistic and insular fear that somehow the refugees are going to take their jobs away from them.

The Cuban refugees are in a better position than the Haitians, of course, because many of them have relatives in this country and many of them have a greater middle class educational background.

The Haitians, unfortunately, are among the poorest and most poorly educated people in the world. It is not surprising that very little is being done for them as a whole.

The United States Catholic Conference's Migration and Refugee Services expects to resettle 70% of the Cuban refugees. The Knights of Columbus through its Supreme Council this past week assigned \$10,000 to the Archbishop of Miami "to help him provide pastoral care for the thousands of Cuban refugees entering his see." Both efforts are to be lauded. But the antagonism of many others in our country is not.

The Carter administration appears to be handling the problem as well or as badly as it has handled anything else depending on your point of view. The administration's naivete in the whole matter seems especially unfortunate. It is not just a question of better planning but also the inability to act in such a crisis which confuses Americans.

That such a crisis should occur and be rather common in our time, viz. Cambodia, Vietnam, etc., challenges the ability of Americans to share, despite the so-called current economic crisis, what continues to be the world's richest resources.

Our nation once prided itself on being a home for the displaced. What pedigree have we suddenly acquired causing some to turn up our noses at those who now seek a chance to share in the same good fortune?

## Social justice demands honesty

One is happy to sound the call for social justice but it demands consistency and honesty on the part of those demanding the justice.

Diocesan papers across the country noted the boycott of Campbell Soup Products by a number of Catholic schools in the Archdiocese of Indianapolis. A release through RNS (Religious News Service) and the independent news service of the *National Catholic Reporter* are saying that the entire system of schools in the Archdiocese is supporting the boycott. This is not true.

An April 14 news release of the Farm Labor Organizing Committee (FLOC) states "Catholic elementary schools of the Archdiocese of Indianapolis have decided to discontinue participation in the Campbell's 'Labels for Education' program in support of the Farm Labor Organizing Committee." There is no qualification made in the release that not all Catholic schools support the boycott.

Some remarks have been directed against the Office of Catholic Education for supporting the boycott. Again this is false. When contacted by Archdiocesan principals, the OCE sent a memo explaining the history of the program and then instructed each individual school to make its own decision regarding boycotting.

At no time has the Office of Catholic Education or the Archdiocesan school system given their total backing to the boycott. The choice is one for individual citizens and schools: indeed, one should examine the position not only of FLOC but also Campbell Soup Company which claims it does not employ farmworkers who are members of FLOC.

Campbell Soup claims the boycott is attempting to force it to participate in labor negotiations between FLOC and the growers who sell tomatoes to Campbell. Campbell believes it should not enter into such negotiations because "it would be improper and presumptuous for Campbell to interfere with a supplier and other organizations doing business together; we seek the good will of both suppliers and their employees; we do business with thousands of suppliers and it would be impractical for us to try to participate in the conduct of their business."

FLOC may have an issue and Campbell may have a point. Unfortunately, the search for justice will not win many supporters if honesty is not there. It is one thing for some Catholic schools to get behind the boycott. It is quite another thing to try to make others believe the entire Archdiocesan school system is behind it.

## Washington Newsletter

# Church supports Haitians' request for asylum

by Jim Lackey

WASHINGTON—At first glance the influx of Cubans and Haitians into south Florida may seem to be a recent development. But in the case of the Haitians, the church has long been trying to call attention to their plight and to get the United States to grant them asylum.

"For seven years," Archbishop Edward A. McCarthy of Miami recently told the Senate Judiciary Committee, "the church of south Florida has been pleading, along with many others, the cause of our Haitian boat people."

In addition to the usual humanitarian concerns, the Haitian refugees, like the Cubans, have drawn the special interest of the Catholic Church because of their Catholic roots. In 1972, out of a population of 5.2 million, 4 million were counted as Catholic.

But for many reasons the Haitian issue has been harder to press. One is political: the Haitians, unlike the Cubans, come from a country which has the backing of the United States despite the government's questionable human rights record. The other is racial: the Haitians are black while the Cubans are often perceived as "white," though most are Hispanic and many are black and mulatto.

In 1973 the late Archbishop Coleman F. Carroll, Archbishop McCarthy's predecessor in Miami, issued a call for asylum for a group of 62 Haitians who had arrived in Miami after spending a month drifting across the Caribbean. The archdiocese took the refugees under its wing, providing room and board and legal services in an attempt to keep them in the country.

"Irrespective of the legalities involved, because of humanitarian reasons these people should be granted asylum," he said.

Since then, the archdiocese has been involved in several efforts for the Haitians, most notably a 1979 letter by Archbishop McCarthy to President Carter appealing for asylum for "some 7,500 Haitians who today are in south Florida under daily threat of deportation."

MORE RECENTLY, Archbishop McCarthy convinced the U.S. bishops at their spring general meeting in Chicago to approve a resolution asking the U.S. government for an immediate response to the Haitian and Cuban problems. The resolution noted that just as Americans were appalled at the way southeast Asian countries turned away the refugees from Vietnam and Cambodia, so others would be appalled if the United States did the same to the Caribbean boat people.

And the archbishop once accused the United States of "institutional racism" for the different ways it treated the Cubans and Haitians, welcoming the former but neglecting the latter.

The pleas of the church in Miami have brought little response, partly because of the ongoing controversy over whether the Haitians are fleeing from political oppression or whether they are simply economic refugees much like those who come across the border from Mexico.

Haiti is controlled by President-for-life Jean Claude Duvalier, who succeeded his strongman father, Francois "Papa Doc" Duvalier, in 1971. Shortly after the ascension of the younger Duvalier, there were reports that the country's human rights problems were easing somewhat and that there were fewer restrictions on the activities of the Catholic Church.

But later there were other reports that "Baby Doc" was holding as tight a grip on the country as his father. The church, for instance, was said to be unable to protest injustice and was relegated to teaching the catechism and giving relief to the very poor.

THE HAITIANS IN the United States contend that if sent back they will be persecuted and possibly put to death. But the U.S. government's position is that the Haitians are here only for jobs. Officials at the Justice Department and the Immigration and Naturalization Service say they're willing to listen to the Haitians' arguments, but that their situation will be studied on a case-by-case basis.

President Carter stuck mostly to the Cuban situation in his May 14 statement on refugee policy. But he added that he also was "greatly concerned" about the Haitians and said they would be treated "in the same exact humane manner as we treat Cubans and others who seek asylum in this country."

But his promise of a long-term solution to the crisis likely won't satisfy church officials. The U.S. bishops repeatedly have favored amnesty for illegal aliens already in the country, and thus any future efforts to deport the Haitians probably will be met with vociferous opposition.

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**KIDS HELP**—Children carry water buckets to the just-arrived water truck at the Khmer Rouge refugee holding center at Sa Keo, Thailand, which houses 25,000 Cambodian refugees. The camp is similar to one in which Holy Cross Sister Maureen Grady worked.

## Worked with Starving Cambodians

# Local nun describes refugee camps

by Peter Feuerherd

For most Americans, the reality of hordes of frightened people forced into the squalor of overcrowded refugee camps fleeing political repression, genocide, and famine is something that touches us only while watching the six o'clock television news.

For Holy Cross Sister Maureen Grady, however, who worked from November to February in refugee camps in Thailand for Catholic Relief Services, those reports on the television news are all too real.

Sister Maureen, an Indianapolis native who for the past eight years has been the director of pastoral services for St. John's Hospital in Anderson, worked to give medical aid for Cambodian refugees fleeing famine and the Vietnamese invasion of their homeland.

The nun was assigned to a camp which handled 32,000 refugees. The camp was filled with thousands of what Sister Maureen described as "the simple hill people—unsophisticated, uneducated and without any political philosophy."

They were led (and often brutally intimidated) by the remnants of Pol Pot's Khmer Rouge forces, the group that is fighting, with Chinese backing, the current Russian backed government that

came to power after a successful Vietnamese invasion of Cambodia.

The Pol Pot government in 1975 began mass relocations out of Cambodian cities and murdered millions of its own people. The turmoil caused by the Khmer Rouge regime resulted in the disruption of the nation's agriculture which is blamed for much of the starvation in Cambodia today.

"It is the same old story of the superpowers fighting each other vicariously through the small defenseless countries and people," said Sister Maureen.

When Sister Maureen first arrived at the camp, 50-60 people were dying every day from starvation and disease.

"The needs were so overwhelming it didn't matter what you did... You picked up babies who were dying and tried to feed them."

**SISTER MAUREEN** worked in a makeshift hospital, containing a gravel floor and straw mats. She treated those designated as needing "intermediate, care."

"People who came to our units were in-between being very critically ill and being independent. If they could walk 40 paces... they were considered healthy... They were pretty much walking skeletons—however, in that setting they were healthier (than many of the others)."



**EVENING MASS**—Every evening, the Poor Handmaids of Jesus Christ and other volunteers working in the camps gather for Mass at the Catholic Relief Services house in the town of Arranyapraphet. The enormous outreach of the free world to the Cambodians has turned things around for the sick and hungry who have been pouring into the camps. (NC Photos by John Ziertzen)

## To the editor...

### We need to love one another

Jesus said "My command is that you love one another as I have loved you." A beautiful statement, but notice Jesus said it is a command—a statement of authority not as a suggestion, a new fad or gimmick.

Maybe the reason why we don't follow the command of Jesus is that we need to do several other things. We need to learn to trust, to respect one another. Trust and respect can lead to love. Trust and respect also must be earned. Before we can even begin to trust and respect one another, we

must be willing to listen to one another, to hear the hurt and pain that is being caused by all of us to one another. We must also be willing to admit that we have sinned and failed in the past. We must be willing to forgive and forget our differences. That will be the beginning of trust and respect. It has to go both ways; it can't be a one way street.

If we can't trust and respect one another, there can be no way we can fulfill Jesus' command. Even further, there can be no Christian community. It's one thing to talk about trust and respect. Words are just words. The real proof is how we put these into life.

The word trust has been bandied about in the archdiocese for several years—and it has remained just a word. We still have rampant parochialism, bitterness, low morale, infighting-rumors, gossip, ill will and all the other aspects of lack of trust and respect.

Archbishop O'Meara speaks of us as the Church of Indianapolis—all of us one. Is it possible that he is sent from God to bring us together? If he is, then he will need our help. We must be willing to do our part, to trust, to respect one another. If we don't, he is doomed to failure.

If he is willing to listen to the Church of Indianapolis and to try to bring us together, then we must listen to one another so as to help the archbishop to accomplish what he was sent here to do.

Remember it is a command from Jesus—and it begins with trust and respect.

Father John O'Brien  
St. Bernadette Parish

Indianapolis

## Altar boy's view

I, as an altar boy, think there should not be any folk group at the altar. It should be in the choir loft. If the organist is in the choir loft why is the folk group at the altar?

As an altar boy, I see that people look more at the folk group than at the priest or Jesus. We go to church to worship God, not the folk group.

Chucky Vernon

Bloomington

## Write it down

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

**THE CHILDREN OF** the camp, said Sister Maureen, made the drudgery of camp life more bearable.

"In some ways the small ones who were lucky enough to keep their parents, are the only life you see in the camps... They can be relatively happy."

"But the sad part is that so many families are dispersed. I would say that 70-80% of people I met said their families were dispersed in 1975 and that they didn't know where they were."

Sister Maureen explained that one problem at the camps was international agencies who were wanting children to be adopted and placed in other countries. Their efforts, although well intentioned, were not appreciated at the time because

(See REFUGEE CAMPS on page 15)

## Question Box

## Woman feels guilty about abortions

by Msgr. R. T. Bosler

Q. When I was a teen-ager, I was very confused and insecure. I was very promiscuous. I guess it made me feel needed and loved. Unfortunately, however, I became pregnant three times and had three abortions. At that time I was not a Catholic and truly did not believe I was doing wrong.

Now many years later, I have a family—wonderful husband, wonderful children, wonderful home. I became a Catholic when I was married and have become very close to God and very faithful to the church.



One could not imagine the guilt I have carried in my heart. However, I did not tell my husband of my abortions because he was a strong Catholic and "Right-to-Life" advocate. Even I am a member of our Right-to-Life group, and I feel so guilty being a member. I look at my children and thank God for allowing me to have them in spite of what I did. I see programs showing a young fetus in the womb and I can barely hold back the tears.

I will never forgive myself for what I have done. And what makes it worse is that I can tell no one about it. My parents do not know to this day, and I haven't been able to talk to my priest, since these abortions occurred before I was a Catholic. I do not necessarily have to confess them, but God knows what I did and knows how sorry I am.

The other day I called my doctor who performed the abortions and asked him to destroy the records. I know that wouldn't absolve the sin or ease my guilt, but it would make me feel better. He said that record is permanent and would follow me for the rest of my life. That made me feel worse; it's as if I can't get away from what I've done.

Can you please offer me any consolation? The closer I get to God the worse I

feel about what I've done. I look at my own beautiful children and wonder how I could have done such a thing.

A. Your confession shared publicly here in the newspaper should be a powerful lesson for all who read it, and the realization of this should lift a part of the burden from you.

What you did you now know was very wrong, but you must not judge what you did in your youth by what you know now. You write that you did not think at the time that what you did was wrong. God judged you by that knowledge. Whatever

guilt was there God has long forgiven. Now you must forgive yourself; not to do so is to act as though God does not forgive. And be grateful to God that he helped you become a loving mother and wife in spite of the unpromising teen-age beginnings. Show your gratitude to him by using your own knowledge from sad experience to keep others from making the same mistake.

Ignore the doctor; he's the one who should bear the guilt for the rest of his life—he was no teen-ager when it happened.

## Unification Church (from 2)

months, four full time at the Indianapolis center.

First he had gone to a series of lectures, then to a "highly concentrated, very intense" weekend seminar. Mark hesitates to call it "brainwashing," but believes "mind conditioning" expresses the experience.

Why did he leave?

"THE CHURCH'S idea of how people should be treated wasn't held by those in charge," Mark declares. "Those of us in the lower echelon got along very well. Morality-wise, it was strict and excellent. But people in leadership positions didn't apply what they learned toward other people."

Mark recalls that his fundraising job "went completely and totally against my grain."

"I would ask for a \$1 donation for a little sack of peanuts, but I'd always take 25 cents. I wasn't very good at selling. A good day for me would be \$50."

Mark didn't tell people he was from the Unification Church unless they asked. His leader, he says, encouraged members to practice "heavenly deceit"; that is, "to tell the truth, but not the whole truth."

There was no physical restraint, but some "emotional pressure" when Mark decided to quit. Though not as dramatic, Mark puts leaving the Unification Church "on a par with priests or nuns leaving their vocation."

"You really feel like you've made a big commitment, and now you're going to bail out."

First a Catholic, then a Moonie, today Mark says, "I really can't get into any church now. I go to a Methodist church where the pastor is more educational than fire and brimstone."

LOOKING BACK, Mark believes "both getting in and getting out" of the Unification Church is the "best thing that ever happened."

"Before I went in," he explains, "I was real violent, had a bad temper about people. There was hate and meanness in my heart."

"But in the church, you must subdue all those feelings and pour your heart out to people. You put yourself out there, selling peanuts in the parking lots and if the people choke you up, you're not supposed to fight."

It might help you to tell your story to a retreat master or some priest who does not know you or your family. Sharing with someone a secret like yours can be good therapy. And the sacrament of reconciliation just for the guilt you feel could bring a healing. You have no obligation to confess, however. If you were baptized when you entered the church, all your previous sins were forgiven. If not, in your first confession you were obliged to confess only those sins you thought were grave and worthy of damnation. You have made it clear that you did not think that abortion was all that serious when you were a teen-ager.

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

Instead, Mark points out, "You have to say, 'Well, have a nice day,' then smile and walk down the road. It was the true philosophy of turn the other cheek."

Based on Mark's experience, "the biggest suckers that wind up in the Unification Church are Catholics. The hardest people are Baptists and fundamental Christians because they know their Bible."

Does Mark think the Unification Church is a dangerous thing?

Potentially, yes. As he explains it "you get a mass of people working all out for a cause and a person. They devote their heart and soul to one person and would lay down their lives for that person. These are not necessarily suicidal but mostly very rational people."

"During the trouble in the 70s between North and South Korea, the rumor went around that in support of South Korea, we might be asked to go stand on the 38th Parallel and face whatever happened next. At that time, I would have done it."

(NEXT WEEK: A look at Sun Myung Moon and his theology, and an interview with a local church leader.)

## Do-it-yourself death kit offered

LONDON—People wanting to commit suicide may be able soon to get a do-it-yourself guide to death by sending \$11.50 to a London organization.

The controversial guide has been compiled by Britain's 45-year-old Voluntary Euthanasia Society, which recently changed its name to Exit, the Right to Die with Dignity.

The suicide guide is intended for the painfully and incurably ill and incapacitated elderly people.

If the organization's lawyers decide the guide is legal, publication will take place in June or July. The organization says the guide was compiled by doctors, lawyers and social scientists and includes four bloodless methods of death. One is instructions on fatal overdose of pills available at drugstores without prescription.

Exit, however, refuses to give specific details of these methods in advance of publication.

The euthanasia society advocates liberalized euthanasia laws. The society has

been legal in Britain since 1961. However, British law, similar to U.S. legislation, makes it illegal to aid and abet suicide. In Britain, the offense can bring 14 years in jail.

It is better to die than to cling to life when incurable disabilities "make each day and night a death in life," said Nicholas Reed, Exit's secretary.

Another group, the Samaritans, an international suicide-prevention organization, disagrees with the idea of a suicide guide.

Most survivors of suicide attempts are glad to be alive, but "once people know how to do it, they probably will, and then there's no second chance," said Jean Burt, Samaritan general secretary in Britain.

The British Medical Association also objects to publishing the guide.

The guide is subject to abuse and "may discourage people suffering from acute depression from seeking help," said an association statement.



MOTHERS' MASS—The children in the primary grades at St. Luke School, Indianapolis, honored their mothers with a Mothers' Mass on May 9. The children presented flowers of love to their mothers during the liturgy prepared by Mrs. Susanne Sullivan, first grade teacher. Michael Keiser and Melissa Lyons distribute their flowers.



# Chancery Report



## Chancery

**Archbishop O'Meara** ordained three Benedictine monks to the holy priesthood and presided at the admissions of candidacy of 27 theologians recently.

In beginning his program of making a pastoral visit to all the parishes in the archdiocese, the archbishop celebrated the sacred liturgy at St. Augustine, Leopold, and Holy Cross parish in St. Croix in late April.

Archbishop O'Meara delivered the graduation address at Marian College on May 11 and on May 16 he celebrated the sacred liturgy and delivered the homily at St. Mary-of-the-Woods College baccalaureate.

He attended the spring meeting of the National Conference of Catholic Bishops and the United States Catholic Conference in Chicago April 29-May 1.

The **Priests' Personnel Board** has now made its first consultation relative to the proposed slate. The slate that was developed in the presence of the archbishop is now to be formally presented to him for his possible approval. It is hoped that the appointments will be effective about July 9 and that they can be announced sooner this year than previously.



## Office of Catholic Education

Inservice workshops for new board of education members will be held at six sites from June 11-26.

The **Educational Leadership Conferences** are finalized for Oct. 4 at Our Lady of Providence, Clarksville, and Oct. 18 at Our Lady of Grace, Beech Grove.

Twenty-two **directors/coordinators of religious education positions** are still open. St. Barnabas, St. Simon, St. Thomas Aquinas, Indianapolis; Our Lady of the Greenwood, Greenwood, and St. Joseph, Shelbyville, have been filled.

**Genesis II** and follow-up modules have been conducted in 20 parishes. Approximately 300 adult participants completed the sessions.

**Fifty DRE's/CRE's** attended the spring meeting held at Our Lady of Grace, Beech Grove, on April 27. Feedback from parishes using the "Preliminary Guide for Adult Catechesis in the Parish" will be incorporated into a final draft by the Inservice Revision Committee. Of those piloting the Guide, the following have initiated a parish Adult Catechetical Team: St. Bartholomew/St. Columba, Columbus; St. Joan of Arc and St. Mark, Indianapolis; St. Mary, North Vernon, and St. Michael, Brookville. Four parishes used the Guide to focus already existing efforts: St. Charles, Bloomington; St. Joseph, St. Leon; St. Lawrence, Lawrenceburg, and St. Mary, New Albany.

**High school principals** met with Steve Noone on April 16 at the Office of Catholic Education. Agenda items for discussion included recruitment of eighth grade students by high schools, potential of cooperative academic programs with area elementary schools and results of a newly adopted high school placement test. Eight of the nine high school principals attended the session.

The **Department of Schools** has completed two of its three scheduled school evaluations. The process first calls for the school to complete an extensive self study; then a visiting team of two principals and the director of schools spends two days observing and inter-

viewing members of the school community. The visitors present their findings at the conclusion of the visit to the faculty, administration and members of the board of education. The final phase requires the local community to put into action the recommendations derived from the evaluation process. Participants at **Holy Cross Central** and **St. Roch Schools** have rated the experience as very helpful.

Steve Noone hosted the May 20 meeting of the Indiana Non-Public Education Association. The afternoon session served as the semi-annual Advisory Committee Meeting held by Harold H. Negley, state superintendent of public instruction.

**High school graduations** are being held between May 16 and 23. Father Gerald A. Gettelfinger is representing the OCE at Cathedral and Secunia.

Steve Noone attended the regular meeting of the East District, Indianapolis, principals on May 7.

**Benedictine Sister Helen Jean Kormelink** attended a dinner meeting and discussion with inner-city principals, pastors and the archbishop. The principals and pastors shared the accomplishments, the needs and the vision of inner-city schools with Archbishop O'Meara. He, in turn, expressed gratitude for the work of those involved in the inner city and assured them of his continued prayers for, and support of, their ministry. He challenged the inner city to further cooperation among themselves, to increased efforts to make their needs known to those able to help them and to continued fiscal responsibility.

**Sister Helen Jean** attended a teachers' SRI seminar at Dayton on April 22 and 23. Competency in this interview will enable her to help principals select effective teachers.

**Principals** have been selected for seven of ten open positions. Interviews are being conducted at the other three schools. Applications are still being reviewed and processed.



## Office of Catholic Charities

The **Catholic Charities Board** met on May 7 at the Chancery, the first opportunity to meet with the archbishop. Among items considered were the creation of a task force to explore the feasibility of applying to the Council on Accreditation of Services for Families and Children for a blanket accreditation of Catholic Charities; a revised mission statement for Archdiocesan Social Ministries which has been presented to the archbishop for further discussion and action; needs of deaneries outside the Indianapolis area.

Meetings have been held with priests in the Richmond, New Albany, North Vernon and Terre Haute Deaneries. The top needs which surfaced were qualified counselors to whom priests could refer with confidence and training within parishes for assessing needs, identifying resources and bringing social ministry to the parish level. Since the cost of directly providing counseling services in all areas of the archdiocese would be prohibitive, a program of identifying counselors already at work and engaging them in dialogue about Catholic values and traditions will begin.

Several persons from the archdiocese attended the **Midwest Conference on Parish Outreach** in Chicago on April 19-20. The various models and materials from this conference are being studied for application in the archdiocese.

Archdiocesan Social Ministries has welcomed a student from Poland who will be working with that agency during the summer

as part of an international exchange program for social work students. **Thomas Sekowski** is studying for his doctorate in the Institute of Psychology at the University of Lublin near Warsaw. His research is the impact on environment on the personalities of the elderly. In addition to some direct experience with the elderly, Sekowski will also be involved in planning activities.

The June 12 meeting of the **Catholic Charities Board** will be devoted to preparing the budget for this year's Catholic Charities Appeal.



## Office of Worship

**Father Stephen Jarrell** will be concluding graduate studies in liturgy this summer at the University of Notre Dame.

The Office of Worship will be closed during July. **Charles Gardner** will handle correspondence during June and August. Gardner

has been hired as full time Archdiocesan Director of Liturgical Music. Increased responsibilities will include the on-going development of Cathedral liturgy. He has served over 10 years as parttime director of music at Little Flower parish, Indianapolis.

The **Liturgical Commission** is preparing a second draft of the policy regulating the liturgical celebration of weddings. The policy will urge that parishes design specific guidelines regarding marriage celebrations: that weddings during Lent be discouraged; that the involvement of the families of the bride and groom be encouraged; and that a stronger ecclesial dimension of the wedding be fostered. **Father John Kirby** is chairman of the drafting committee.

The Office of Worship is completing its **Liturgy Formation Program** for this program year. Renewal ceremonies for liturgical ministers are being conducted by the office staff in the following parishes: St. Patrick, Terre Haute (May 18); St. Mary, Greensburg (June 1); St. Andrew, Richmond (June 8); and St. Gabriel, Connersville (TBA).

The Liturgical Commission hosted the regional meeting of the Federation of Diocesan Liturgical Commissions (Indiana/Illinois) on April 30-May 1. The liturgists resolved to continue to urge their bishops to be leaders of liturgical renewal in their dioceses and to support them in this responsibility. The quality of liturgical formation in the seminaries was also a topic of discussion, as well as "family prayer" and the celebration of the "Liturgy of the Hours."

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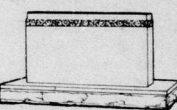
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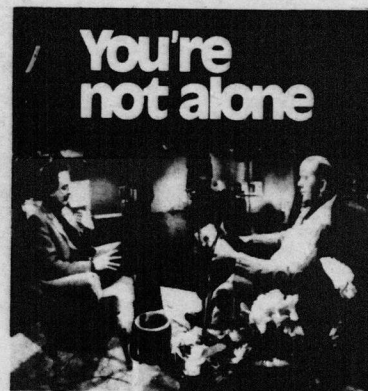
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## Generally Speaking

# Chicken, rice, awards highlight conclave

by Dennis R. Jones  
Associate General Manager

I was fortunate enough to represent *The Criterion* at the National CPA (Catholic Press Association) convention last week in Nashville, Tenn.

The three-day convention was packed full of meetings, workshops and "banquets." I've always associated the term "banquet" with a sumptuous feast that teases the palate... unfortunately, my palate died last week.

It seemed that each banquet centered around chicken/rice. I could have learned to hate chicken/rice if not for an unforgettable prime rib dinner at the "Brass Rail" in Nashville's "Printers Alley" with Father James Bonke, pastor of Nativity parish, Indianapolis.

Father Bonke represented the Catholic Communications Center at the RCC (Religious Communications Congress). The RCC was held in conjunction with the CPA convention at the Opryland Hotel on the outskirts of the city.

The final activity of the CPA national convention is usually the awards banquet. During this chicken/rice "extravaganza," awards are given for excellence to publications that have demonstrated superior expertise during the past year in such things as "best front page," "best editorial," "best regular column," "general excellence," etc. ... a total of 16 categories for newspapers.

The competition is always tough—this year there were 91 diocesan and national newspapers fighting for the limelight.

You can imagine my delight when it was announced that Father Thomas Widner, *Criterion* editor, had won second place honors for "best editorial" and Peter Feuerherd, *Criterion* reporter, tied for third place honors for "best background,

in-depth or interpretive reporting" category.

Father Widner's winning editorial "Playing Games" was published in the Nov. 9, 1979 issue of *The Criterion*. According to the judges' critique, his editorial "... gets to the heart of the problem which is that substantial issues (at the Bishops' meeting) will not be addressed. It is courageous, honest, and has a nice ironic touch to it."

Peter Feuerherd's four-part series on "Single Adults and the Church" appeared in the Nov. 23 through Dec. 14, 1979 issues of the paper. The judges' critique of the series indicated that the articles were "lively and well written."

Congratulations to Father Widner and Peter Feuerherd! I only hope that next year they can attend the ceremonies themselves and receive the personal gratification of seeing their labors honored by the Catholic press. I do hope they like chicken & rice.

## Check it out . . .

✓ Wait! In your enthusiasm to get rid of all the clutter you've found in your spring housecleaning, examine it again. It may no longer be useful to you but the **St. Vincent de Paul Society** and the newly established **nursery school at St. Joseph parish**, Terre Haute, could make your non-useables useable.

The SVDPS is especially in need of sheets, pillowslips, blankets and towels. They will gladly come after your items. Just call their pick-up service at 317-632-6760.

Families in the Terre Haute area can help to furnish the nursery with such items as a locked cupboard, cribs, play pens and useable toys. Call 812-232-7011 if you have contributions to this cause. You'll be helping yourself and others.

✓ The senior recognition banquet at **Chataud High School**, Indianapolis, in early May honored 83 students outstand-

ing in extracurricular activities during this school year.

Lawrence Bowman, principal, presented two special awards. The **Father Higgins Award** for the best scholar/athlete in the class went to **Greg Klug** on the basis of his participation in sports, his leadership, performance, attitude, character and citizenship.

The **Joseph P. Harmon Dedication Award** was presented to **Bill Sylvester** and **Peggy VanCamp** in recognition for their efforts in the Chataud sports program and their display of outstanding qualities of scholarship, character, loyalty, leadership, service and reliability.

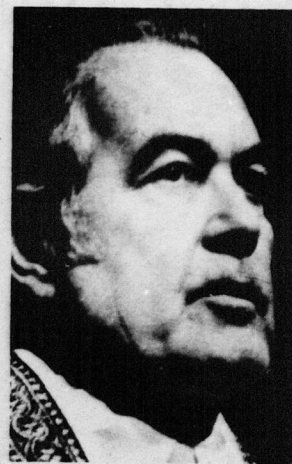
✓ A unique Mass was celebrated in mid-April at St. Joseph Church in Bardonia, Ky. when **Mr. and Mrs. Joseph A. Mattingly**, both deaf mutes, observed their golden wedding anniversary. The entire Mass was interpreted in the sign language. A concelebrant at the Mass was **Benedictine Father Athanasius Ballard of St. Mary parish**, Indianapolis. He is a deaf interpreter whose parents are deaf.

Among the guests at the Mass and reception were Mrs. Loretta Carroll and William T. Judge of Indianapolis. Mrs. Carroll is Mrs. Mattingly's sister. She was the bridesmaid at the anniversary couple's wedding at the Church of Our Lady in Louisville on April 15, 1930. Mr. Judge is a nephew.

Mrs. Mattingly is a 1921 graduate of the Indiana State School for the Deaf in Indianapolis. Both she Mrs. Carroll are natives of **St. Croix** in Perry County where they were members of **Holy Cross** parish.

✓ Four Benedictine monks of **St. Meinrad Archabbey** observed their priestly jubilees during a special Mass in their honor in the archabbey church on

## "Jigsaw"



**WINNER**—Sister Marietta Lueken, O.S.B., Indianapolis was drawn from a field of six winners who correctly identified the "Jigsaw" as Father Theodore Hesburgh. The \$25 "pot" was sent to Sister Lueken for her efforts.

Sunday, May 11. Hundreds of fellow monks, relatives, friends and well wishers attended the Mass, reception and banquet. The four jubilarians are **Father Maurus Ohligslager**, 60 years of priesthood; **Father Urban Knapp** and **Father Jerome Palmer**, 50 years, and **Father Martin Duseau**, 25 years.

✓ A three-part program on "Religious Cults and Deprogramming" will begin Wednesday, June 4, at 6:30 p.m. at Bethlehem Lutheran Church, 526 E. 52nd St., Indianapolis. Presented by a former cult member, **Dr. Jay Cohen** of St. Francis Hospital Center, the program is offered by the Free University. The three consecutive Wednesday-night sessions are \$9.



**CELEBRATION**—Archbishop Edward T. O'Meara was the main celebrant and homilist for a concelebrated Mass with the St. Meinrad ordination class of 1958 at St. Gabriel Church, Connerville, on May 1. The class observes its ordination anniversary each spring. Members of the class celebrating this 22nd anniversary included Fathers William Munshower, Robert Borchertmeyer, Patrick Kelly, Charles Berkemeier, Robert Drewes, Francis Eckstein, James Sweeney, Harold Ripberger, Joseph McNally and Harold Kneueven. Father Kneueven is the pastor at St. Gabriel's.

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# KNOW YOUR FAITH

By Sister Kathleen Kircher, S.S.J.

A tidal wave of civil divorce is causing people to take a closer look at the sense of loss and the process of change that accompany divorce.

What happens to someone who divorces? How does the person feel?

Consider the impact of divorce on a 45-year-old couple. The divorce may come after years of shared history and togetherness; after the gradual climb to financial security or a first apartment exchanged for the family home; after raising children for years.

For many people this is the time in life when other losses are shared as well: older relatives become ill or die, jobs shift and health falters.

**FOR THE PERSON** undergoing separation and divorce, other problems and crises occur. Civil divorce implies the disruption of family, home, personal belongings and financial security. Coupled with these is the immense pain of emotional separation and the

overwhelming loss of self-esteem that accompanies almost every divorce.

After a divorce, the period of recovery is lengthy and often gruesome. Many researchers in the area speak of a process of change and recovery that spans approximately five years.

Robert Weiss, author of "Marital Separation," talks of a slow, gradual recovery process that includes mourning, healing and adjustment to a single lifestyle.

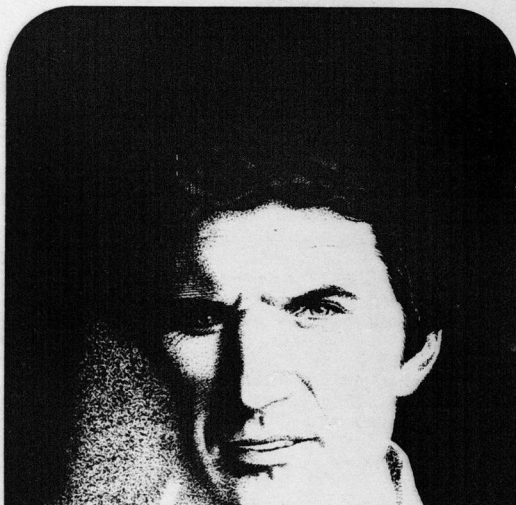
It is crucial for people who divorce in their middle years to understand their reactions. They may want to turn for assistance to diocesan ministries, counseling agencies and other programs for assistance.

People who divorce can often identify several stages they have passed through. Each stage carried a challenge.

**A DIVORCE USUALLY** begins with a phase commonly referred to as "preparation." During that time, whether brief or extended, conflict and



## PARTING



tension mount in the marital relationship and often overflow into family life.

Most often one spouse begins to separate emotionally from the other. Feelings of intimacy decline and one spouse acquires a sense that the marriage is limping, or worse. The realization may be excruciatingly painful, especially if one spouse denies the gradual breakdown of communication, compatibility, and closeness.

The second phase, called "separation decision," is generally a brief period. It is characterized by the decision of one partner to depart from the home. Subsequently, one or both spouses initiate legal steps toward divorce.

The separation and the courtroom experience can result in strong and pervasive anger and depression.

The third phase, a period of one year, is aptly called "damage control" stage. The newly divorced person, confronted with the immediate reality of living alone, is challenged to learn new strategies for managing a household, sharing the responsibilities of parenthood, budgeting with less money, overcoming loneliness and making new social contacts.

Many people spend this time "running" to singles' activities, to drugs or alcohol, or to being with others in order to avoid the solitary life. For some, this is a time

of isolation — a flight inward to mask the initial pain of divorce.

**THE FOURTH PHASE** is called the "mourning-healing" phase. It is a period that may last a year and a half or two years. At this time people move through the intense pain with some degree of competence.

At this time, people are better adjusted to their single life; many sense they are emotionally, spiritually and pragmatically all right. They have structured new and satisfying ways of relating to children, family, the former spouse and to the larger social community.

The fifth and final phase, the "re-equilibrium" stage, marks integration as a single person after countless efforts. During this year, the person heightens his or her awareness of being renewed. As one makes more and more decisions, the anxiety of wondering how to survive gives way to the assurance that life offers new beginnings for growth, hope and joy.

Faith can immeasurably strengthen the divorcing Catholic. The suffering, death and resurrection of Jesus confirm the belief that loss leads to a new beginning.

Testimonies of divorced Catholics indicate that the passage is indeed agonizing. But the Paschal event can point to a resurrected self marked by the scars of the past but alive again to grasp the potential of a new today.

## The Story Hour

(Read me to a child)

# Mary visits Elizabeth

By Janaan Manternach

Mary was excited. She was going to have a baby. She was also a little afraid. She had never had a baby before.

At the same time Mary learned that her cousin Elizabeth was also pregnant.

Elizabeth was much older than Mary. In fact, everyone thought she was too old to have a baby. Elizabeth and her husband Zechariah had been married for many years but had no children.

The news about Elizabeth added to Mary's excitement. It also eased some of her fears. Mary wanted very much to be with Elizabeth. She knew Elizabeth needed help during these last months before her baby was born. Mary was eager to help Elizabeth. At the same time, she felt she could learn from Elizabeth how to become a good mother.

ELIZABETH LIVED in a town not very far from Bethlehem in Judah. Today people think Elizabeth's home was in the town now called Ain Karem. Zechariah was the village priest.

It took Mary about three days to get from her home in Nazareth to Elizabeth's home in Judah. She was eager to arrive because she had not seen her cousin in a long time. When Mary arrived, tired but excited, Elizabeth was delighted to see her.

They greeted each other joyously with open arms and a kiss. At the sound of Mary's voice, Elizabeth's baby moved inside her womb. Elizabeth, filled with the Holy Spirit, almost shouted with joy, "Mary, blessed are you among women and blessed is the fruit of your womb."

Elizabeth sensed that Mary and her child were specially favored by God.

FOR A MOMENT ELIZABETH became silent, as if feeling deep within her heart the wonder of the moment. "Who am I," she asked with amazement, "that the mother of my Lord should come to me?"

Elizabeth held Mary close to her. "The moment I heard your voice," she whispered to Mary, "my baby leaped in my womb for joy." Then she held Mary at arm's length and looked at her with love and wonder. Elizabeth proclaimed with a smile, "What a happy young woman you are because you trusted the Lord's promise."

Tears of joy filled Mary's eyes. She began to sing a prayer of praise to God.

My whole being proclaims the greatness of the Lord,  
my spirit finds joy in God my savior.  
God who is mighty  
has done great things for me,  
holy is His name.  
His love is always with those who  
trust in Him."



PROBABLY MARY RESTED after her long journey and then she and Elizabeth sat down and talked. There was so much to share. When Zechariah came home the three of them enjoyed a long meal together.

Mary stayed with Elizabeth about three months, helping her and learning from her. The two became very close. Elizabeth's baby was probably born while Mary was there. The parents named their son John.

Then Mary returned home to Nazareth to prepare for the birth of her own child. As she left Elizabeth and Zechariah's town she could see Bethlehem in the distance. Mary could hardly guess that in a few months her own baby would be born right there.

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

### PROJECTS:

1. "Mary's Story" by M.M. Brem, Arch Books, is another version of the story of Mary's visit to Elizabeth. You might want to add this paperback to your personal collection of Bible stories.

2. The "Magnificat" is the beautiful prayer associated with the event of Mary's visit to Elizabeth. In the New American Bible the prayer is called "Mary's Canticle." Open a Bible to Luke's Gospel, chapter 1, verses 46-55, and read the prayer. Make a copy of the prayer and put it in your jacket or

coat pocket. Take it out once in a while and pray it.

3. Imagine the story, "Mary Visits Elizabeth," talk together about it. Questions like the following may guide your conversation.

- Why was Mary both excited and a little afraid?
- What was unusual about the news that Elizabeth was pregnant?
- How did Elizabeth feel about Mary's visit?
- What happened to Elizabeth's baby at the sound of Mary's voice?
- How did Elizabeth express the wonder that she felt in Mary's presence?
- What did Elizabeth and Zechariah name their child?
- What town could Mary see in the distance as she left Elizabeth? Why is this town important?
- Why do you think there is often a lot of excitement in a family when a new baby is expected?
- Why were the babies that Mary and Elizabeth were expecting really special babies?

### QUESTIONS

After reading the story, "Mary Visits Elizabeth," talk together about it. Questions like the following may guide your conversation.

- Why was Mary both excited and a little afraid?
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- Why were the babies that Mary and Elizabeth were expecting really special babies?

# A G

By Rebecca Christian

The Bruening's Victorian house Maple Street was replaced long ago by contemporary one in a newer part Decorah, Iowa.

Every year another of the eight German children of Eileen and Duane Bruening leaves home — for a military academy in Virginia, a retail job in Manhattan or a doctor's residency in the Southwest.

Nonetheless, all the brothers and sisters converge on Decorah for holidays and times of crisis. In between family gatherings, an elaborate network of phone calls, letters, gifts and pranks keep the children and their parents in close touch.

# 'His' fan

By Father John J. Castelot

St. Paul had an overwhelming sense of community, of what being a Christian means.

For him, members in the Christian community enjoy a unity that surpasses even the blood ties of a family. They are all one in Christ. Because of its importance to St. Paul, some scholars consider community the central theme of his letters.

His interest in the concept may well go back to the indelible impression he received during his conversion experience.

In his vision, he heard the risen Lord say, "Saul, Saul, why do you persecute me?"

Paul asked, "Who are you, sir?" And the answer came back, "I am Jesus, whom you are persecuting." (Acts 9:4-5, 22:7-8, 26:14-15)

Paul had never seen Jesus nor persecuted Him in person. But he had actively harassed Jesus' followers.

REFLECTION WOULD HAVE led Paul to the unshakable conviction that

# Suffer

By Steve Landregan

There is a little of the "Spectacular Christian" in each of us.

For those who do not know what a Spectacular Christian is, let me quote a passage from "The Way," a book by the late Msgr. Jose Escriva. "Many who would let themselves be nailed to a cross before the astonished gaze of thousands of spectators, won't bear with a Christian spirit the pinpricks of each day," he writes.

The Spectacular Christian in me surfaced early when as a boy I had visions of becoming a foreign missionary and saving pagans. My fantasy centered particularly on the departure ceremony where the bishop presented me with a missionary's cross while astonished and admiring friends and relatives wept as they bade me goodbye, possibly forever.

Like all such fantasies, mine did not include back-breaking and frustrating missionary labors — only glamor.

Other Spectacular Christians do not have time to teach a sixth-grade religious education class because they are saving themselves to become the Bishop Sheen of the 1980s.



# erman American family stays close

**HELEN IS 27** AND the oldest child. She sends a famous New York architect's autograph to 13-year-old Michael, who constantly sketches skylines and buildings on notebooks.

Beth, 11, calls 23-year-old Mary in Dallas to check out the fine points of costumes. Mary manages a fashion boutique.

"There's no escaping. No matter how far away any of us ever moves, we'll never really cut the family ties," Helen laughs.

Eighteen months ago she learned that federal legislation on mine safety and health was going to have a profound effect on the family's rock products business. She quit her job in New York when her father

asked her to help the business understand and conform to the new laws.

**DESPITE THE LIMITATIONS** of living in a small town where she knows few single people her age, Helen enjoys being with her family again. Though she owns her own home, most evenings find her sipping coffee or playing the piano in her parents' home.

Eileen Bruening has no ready set of answers when asked if the values she tries to teach her children account for their closeness.

"Well," she muses, "they have to learn to share. They always have to go to church. My worst fear when they go to

college is that they will stop. Just recently I was very pleased when Mary told me she is going again."

Family rules also dictate: half of money earned must be saved; education beyond high school is strongly encouraged; chores are to be performed; excellence should be sought in any endeavor; each can give his or her opinion without censure.

**JUST AS IMPORTANT** as the formal rules are the unwritten ones, say the Bruening kids.

One unwritten rule: each child must try to establish independence upon leaving home. Eileen and Duane discourage weekend visits home until the child has

demonstrated a successful adjustment to his or her new locale.

The Bruenings freely admit there are disadvantages to growing up with so many other people.

Perfect chemistry does not exist among all family members, one volunteers. Some siblings are too widely separated by age to know each other very well, echoes another. Lack of privacy can be frustrating, they all chorus. Watching the parents relax strict rules for the younger kids can be annoying, the older ones sigh.

Nonetheless, whatever disadvantages there were, not a single Bruening would trade the occasional chaos he or she grew up with for the peace of another household.

## nily

the Christian and Jesus were united. I am reminded of a saying of Jesus as reported by St. Matthew: "I assure you, as often as you did it for one of My least brothers, you did it for Me."

It is not difficult to see how this germinal intuition could have grown, assuming a central importance in Paul's theology. A true follower of Christ found meaning and validity as a Christian not in isolation, but only in community, in oneness with Christ and with fellow Christians. Baptism into Christ was incorporation into the community.

As a result of his conviction, Paul cannot stand divisions in his communities. Whatever their cause or nature, they are a denial of Christ Himself.

In the first letter to the Corinthians (1:10-13), Paul says: "I beg you, brothers, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions; rather, be united in mind and judgment. I have been informed... that you are quarreling among yourselves... Has Christ, then, been divided into parts?"

Paul continues, "I hear that when you gather for a meeting there are divisions among you. For this reason, when the Corinthians assemble, it is not the Lord's Supper they eat." (1 Cor. 11:17-34)

**ON THE POSITIVE SIDE**, Paul urges the Corinthians to share their various talents for the good of the community. He recognizes that they have differences; all human beings do. But the source of all gifts is the same God.

"There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person is given the manifestation of the Spirit for the common good." (1 Cor. 12:4-7, 11, 13)

If what Paul says is true for the Christian community, it is true also of the basic community, the family. Members of a Christian family enjoy a unity which transcends that of blood. They too are one in Christ. They contribute to each other's well-being and happiness by sharing the gifts each possesses individually.

Their oneness is so profound that it can



transcend even the physical separation that is so much a part of the mobility in today's world.

Because of this, families separated by miles can often be more lovingly supportive than next-door neighbors.

## ng from the 'Spectacular Christian' syndrome

**WHEN IT COMES** TO ministry, to reaching out in Christian love and compassion to others, especially in family relationships, the Spectacular Christian syndrome is particularly evident.

The Spectacular Christian is the busy coordinator of the parish youth program who has no time to be a loving parent to his own children. Or she is the sparkplug of the parish program for senior citizens who somehow cannot find time for her own aging parents.

Think about the Spectacular Christians in your own home and parish. Start with yourself. Are you so available to everyone else that your own family's needs escape your notice?

Yet ministry can be called love in action. The family offers many opportunities for learning to care and minister to others. For many people, both love and ministry are learned in the family first, from parents and siblings, from aunts, uncles and cousins.

**PARENTS LEARN TO SERVE** through the varied experiences of raising children. Some develop the ability to comfort while sitting with mates through anxious hours waiting for a teen-ager to return with the

family car. How many parents become less selfish when they unhesitatingly give up a cherished outing because a child becomes ill?

Children learn to respect the rights of others in the give-and-take of everyday living. Younger children come to respect the needs of older brothers by learning to play quietly during homework hours. Adolescents reluctantly use earphones so their rock music will not disturb elderly aunts' naps.

Many adults grow when they assist a loved one during a lengthy illness or at the time of death. Family love also involved the enormous adjustments which occur when family members marry, bringing new persons into the family network. This often requires sensitivity and tact.

**THE SECOND VATICAN** Council discussed the role of the family in the Decree on the Apostolate of the Laity. This states:

"The family has received from God its mission to be the first and vital cell of society. It will fulfill this mission if it shows itself to be the domestic sanctuary of the Church through the mutual affection

of its members and the common prayer they offer to God, if the whole family is caught up in the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need."

Familial love mirrors divine love. The unselfish and forgiving love between husband and wife and between parent and child is the human analogy of the unconditional love that found

personification in Jesus Christ, the God-Man.

People learn to love in particular so that they can love in general. By learning to love and to accept family members, in spite of imperfections, people learn to love and accept others. If self-giving love does not happen in families, it probably will not happen outside the family. Likewise, if self-giving love is not learned in families, ministry probably will not be learned either.

## Discussion questions

1. Why does Father van der Poel consider the relationship between generations so valuable?
2. What can the different generations teach one another? Have you found this to be true in your family?
3. Why did the elderly African's response surprise Father van der Poel?
4. What is a Spectacular Christian, according to Steve Landregan? Is this a complimentary description?
5. How are ministry and love learned in the family? Can these be learned anywhere else?
6. St. Paul insists on the importance of

unity for the Christian community. Having read Father Castelot's article, why do you think this concept is so vital?

7. List the ways in which good relations among parents and children, aunts and uncles and cousins are important. Do you find it difficult to have good relationships with family members?

8. Rebecca Christian discusses a large German-American family. How would you describe this family?

9. What can families do to maintain contact with family members after they move away from home?

## Our Church Family

# Cazenovia funerals are special

by Fr. Joseph M. Champlin

When an emergency plea for help comes to the volunteer fire department headquarters in this small, beautiful, lake-side village of Cazenovia, New York two things immediately happen: a siren sounds and phones ring.

Through a special telephone hook-up, the message about a fire or some type of accident requiring rescue service instantly gets communicated to the homes of 50 residents affiliated with the department. The brief word states what happened, where it occurred and who is involved.

One of those houses is St. James Roman Catholic rectory where either the pastor, Msgr. A. Robert Casey or his youthful partner, Father Louis Aiello monitors the call. About ten times a week they will then quickly jump in the car and drive to the scene, always responding to accidents and even traveling to fires, if they judge their presence would be supportive.

This is small town, rural America in which Catholics tend to be a minority; but in that environment those many who are Protestant, Jewish or unchurched often will welcome the concerned presence of a priest in the midst of such tragedy.

Because of that telephone arrangement with the fire department, the shepherds at St. James have close contact with families who have suffered a death. They either expect a parishioner's imminent demise or



within moments receive notification of the person's expiration. To their great credit, one or both without delay then visit the home, offer condolences, lead the family with prayer, and in a delicate way discuss preparations for the funeral liturgy.

They carry with them two items: first, a book by this writer which contains the readings and prayers for the Mass of Christian Burial together with an explanation of the funeral service itself (*Through Death to Life*, Ave Maria Press, Notre Dame, Indiana 46556); a second, a selection form upon which the family can note their choices of texts and other suggestions for the ceremony.

The Cazenovia priests celebrate about 15-20 funerals each year and in 80% of these the family becomes actively involved with the planning of the liturgy itself.

AT THE VERY least they will select the scriptural readings; in many instances they ask a family relative or friend to proclaim the biblical text; on other occasions, they have chosen appropriate music for the Mass; at a particularly touching liturgy, one daughter, following the request of her sisters, sang their deceased mother's favorite hymn, "Let There Be Peace on Earth."

Each person is a unique creation of the Lord; so, too, every family represents a blend of many unique persons. The Christian burial of such an individual thus should reflect the specialness of both the deceased and her or his family. The approach at Cazenovia does just that. Moreover, this respect for their individuality also makes the funeral Mass

much more personal and greatly enhances its spiritual effectiveness.

Furthermore, the priests at St. James are through this process perfectly fulfilling the mind of the church as expressed in these introductory guidelines for the Rite of Funerals.

"THE PRIEST should consider the various circumstances, and in particular the wishes of the family and the community. He should make full use of the choices afforded in the rite."

"In general, all the texts are interchangeable and may be chosen, with the help of the

community or family, to reflect the individual situation."

"The priest should show loving concern for the family of the deceased person, support them in time of sorrow, and as much as possible involve them in planning the funeral celebration and the choice of the options made available in the rite."

## The Funeral Rites

In the funeral rites the church celebrates the paschal mystery of Christ. Those who in baptism have become one with the dead and risen Christ will pass with him from death to life, to be purified in soul and welcomed into the fellowship of the saints in heaven. They look forward in blessed hope to this second coming and the bodily resurrection of the dead. The church, therefore, celebrates the eucharistic sacrifice of Christ's passover for the dead and offers prayers and petitions for them.

## the Saints by Luke

ST. PHILIP NERI WAS BORN IN 1515 OF A POOR FAMILY IN FLORENCE, ITALY. AT 17, HE WAS SENT TO SAN GERMANO WHERE AN UNCLE WAS WILLING TO TAKE PHILIP INTO HIS BUSINESS AND EVENTUALLY LEAVE IT TO HIM. THE PROSPECT OF A PROSPEROUS COMMERCIAL CAREER REPELLED PHILIP WHO WANTED ONLY TO GIVE HIS LIFE TO GOD. HE SOON LEFT FOR ROME WHERE HE STUDIED FOR THREE YEARS BUT INSTEAD OF BECOMING A PRIEST AS EXPECTED, HE ABANDONED THE ACADEMIC LIFE. FOR THE NEXT 13 YEARS HE HELPED THE BOYS OF ROME AND PERSUADED MANY FRIENDS TO TURN TO CHRIST AND ORGANIZED LAYMEN INTO THE CONFRATERNITA DI TRINITA TO ASSIST POOR AND SICK PILGRIMS. A PRIEST FINALLY CONVINCED HIM TO BE ORDAINED. HE LATER FOUNDED THE CONGREGATION OF THE ORATORY, A GROUP OF PRIESTS DEDICATED TO PREACHING AND TEACHING. HE ENCOURAGED FREQUENT CONFESSION AND COMMUNION. THE ORATORY GREW, AS HE SAID, UNDER THE HANDS OF MARY.

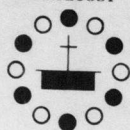
PHILIP WAS KNOWN FOR HIS JOYFULNESS OF SPIRIT, UNTIL HE DIED IN 1595 AT AGE 80. HIS ADVICE WAS SOUGHT BY MANY FROM ALL WALKS OF LIFE.

THE FEAST OF ST. PHILIP NERI, APOSTLE OF ROME, IS MAY 26.

## ST. PHILIP NERI



MAY 25, 1980  
PENTECOST



## LITURGY

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

### VIGIL

Genesis 11:1-9  
Exodus 19:3-8, 16-20  
Ezekiel 37:1-14

Joel 3:1-5  
Romans 8:22-27  
John 7:37-39

### DAY

Acts 2:1-11  
1 Corinthians 12:3-7, 12-13  
John 10:19-23

by Fr. G. Thomas Ryan

Catholics who participate in a Saturday evening Mass might hear the Genesis story about Babel. In the passage, we see that the world spoke the same language. In a very simple but dramatic plot, the story teller relates the people's attempt to build a tower with its top in the sky and thus to make a name for themselves.

We then hear the Lord say, "If now, while they are one people, all speaking the same language, they have started to do this, nothing will later stop them from doing whatever they presume to do. Let us then go down and there confuse their language, so that one will not understand what another says."

The reading does not delve deeply into motives or results. We are left with the direct ending of a people scattered in differences of language. Thus Babel has come to mean confusion.

THIS FEAST HAS another reading—the account in the Acts of the Apostles about the day of Pentecost. There we hear of the same Babel of many tongues. Parthians, Medes, Elamites, Egyptians and so many others hear and comprehend the Galileans' message. It seems that the Holy Spirit given to them heals or answers the world's Babel. In the Holy Spirit, in the community founded

on the Lord, people of every race, language and way of life find unity and peace.

This will be just a jumble of words unless we are open to this beautiful gift. We will live in a chaotic Babel unless we find unity in the Holy Spirit. This unity ends the confusion of Babel by letting the diverse peoples find a home in God.

In other words, Pentecost does not bring us to the conformity of a same-language, pre-Babel world. Pentecost gives unity in the midst of diversity. As church members, our goal is not unity through sameness of race or tongue. Our goal is the proclamation of good news understood by and acclaimed by every tongue.

WE ARE NOT to be a church of exclusivity. We welcome blacks and Hispanics, Irish and Italians and Orientals and anyone else who can proclaim, "We have seen the marvels God has accomplished; we believe!" In practice, this means that our parishes must welcome all who believe. Our diversity, seen properly, is our universal church's strength.

This column's reflections are meant as a starting point for your own reflections. Again, the diverse reflections drawn by thousands of readers are a strength for the church. To assist this prayerful meditation, all of Pentecost's readings are listed above.



## A nun's labor of love

by Fr. John Catoir

The Christophers are always searching for stories of men and women who, with God's help, are making this a happier and more decent world. It's my pleasure to tell you about an Episcopal nun named Mother Anne Marie Bickerstaff who is presently the superior of Boston's Society of St. Margaret.

Back in 1951, when she was teaching music and religion at Holy Trinity Missionary School in Port-au-Prince, Haiti, she put her talents to work bringing God's beautiful gift of music to the people of that poverty-stricken island. Finding that there was no music school, no concert hall, no national orchestra, Mother Anne Marie began dreaming of ways to develop the potential of her gifted but untrained students.

First she mounted a campaign to obtain used musical instruments for Haiti because they had nothing. Then she gathered her most gifted students into a small band, persuading a local customs officer to be their first conductor. The music school was underway.



AFTER YEARS of planning, training and fund-raising a miracle began to take shape; a miracle that came to fruition on Thanksgiving Day, 1979. On that day, Haiti celebrated the opening of its first concert hall.

High government officials and diplomats came to the 500 seat auditorium to hear the Holy Trinity Philharmonic orchestra. At the finale of the performance there was a standing ovation. Haitian composer Ferrere Laguerre called Mother Anne Marie "a fantastic woman."

In one generation the evolution from primitive music to a symphony orchestra took place because one woman decided to give herself and her talents to those who needed her.

EVERY STEP of the way was a labor of love, but she did it. All of them did it—the benefactors, the students, the volunteers, together with the wonderful people of Haiti who supported the project.

When a Time magazine reporter asked why Mother Anne Marie spent so much money on music in such a poor nation, she smiled and said, "We must feed the soul as well as the body."

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# Bishop, women debate church sexism

by Jo-ann Price

NEW YORK—Bishop P. Francis Murphy, auxiliary of Baltimore, was peppered with questions by women at St. James Cathedral, Brooklyn, after he delivered a paper attacking church sexism and pleaded for collaboration in multiple ministries of the church as "an act of necessity."

The 47-year-old prelate, a member of the bishops' Committee on Women in Church and Society, told some 150 persons, including members of the feminist St. Joan's Alliance and local members of the Women's Ordination Conference, that he shared their "pain."

He urged them to continue dialogue with their bishops, to explore how barriers could be broken down and to write proposals to the National Conference of Catholic Bishops (NCC).

Bishop Murphy said the church is challenged by "the struggle of women to achieve full personhood in society." He was concerned by "our failure to facilitate the full personhood" of women in the church.

The women's movement has raised "important questions" about whether the interpretations of revelation are "inherently sexist," he said. For example, he took the opinion of Rosemary Reuther and other scholars that the church is a

contemporary example of the ancient patriarchal society "very seriously." There is a need for "a profound examination of our theological anthropology."

"The disaffection expressed by some men and women, and the defensive attitudes of others, all challenge the credibility of the church as a sacrament of unity," he continued.

**THE BISHOP CITED** examples where Christ used feminine imagery in parables. He referred to sections of two documents from Vatican II and the "Peace on Earth" 1963 encyclical of Pope John XXIII which scored discrimination based on sex.

"If you focus only on ordination, you miss a whole other area of church life, and where the church is leading us," he told the group.

The Vatican declaration of January 1977 said ordination was not a "human right" and spoke of complementary roles for men and women, he pointed out. "But that concept is one that needs continual study," he added.

Two "problematic" areas on the question are the attitudes of church officials and the church system itself.

"I believe the church experiences systemic short-sightedness regarding women," he said. Quoting St. Paul, he reflected that "the more universal integration of women is not an act of tolerance; it is an act of necessity."

"There is something missing when the voice or the presence of women is not impacting on the whole church."

The two groups "especially vulnerable" in the issue of the place of women in the church are those women activists trying to change the system, and "the ordained clergy, including bishops" who may feel "diminished."

**THE FLARE-UP AFTER** the bishop's talk was the liveliest exchange so far in a Friday night series of Seven Shepherds lectures at the cathedral. The bishop, seated in the center of the sanctuary, blushed during the feminine torrent of comments and frustrations.

"I don't think women have made one bit of advance since 1971—we have regressed rather than progressed," shouted Frances J. McGillicuddy, past president of the St. Joan's Alliance.

"We're talking about careers in the church. The bishops are saying we'll give you crumbs but call them ministries." She added that she was speaking this way to Bishop Murphy because "you're well on the way to becoming one of our better bishops."

Ms. Kathleen McCormick-Walsh, a Manhattan school teacher, drew applause as she commented, "Many women have educated themselves but there is no place we can offer our service to the church." The only openings, she said later, seemed to be as volunteers on parish committees.

**BISHOP MURPHY** suggested finding out what is happening in other dioceses in ministries for women, exploring the attitudes of local authorities and "sitting down with a written proposal" to eliminate discrimination.

"Suppose a woman feels herself called, is qualified to preach but the pastor says there's a rule against it," asked Sister

preach. Lay people in Germany have been given this permission. The question is "still in the works" at the administrative level, he said.

"You have the right to appeal to anyone," he responded. "If you feel strongly about this you should raise it with your local bishop and it could be passed on" to the bishops' Committee on Women in Church and Society.

Camille D'Arienzo, religion commentator for WINS, a New York radio station.

Bishop Murphy responded that the Canon Law Society proposed to the bishops that lay persons be allowed to

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## Priests to celebrate 40th anniversaries

There will be a double celebration Sunday, June 1, at St. Lawrence parish, Indianapolis, when the parishioners celebrate the 40th anniversary of the ordination of both their pastor, Father Joseph Beechem, and their associate pastor, Father Paul English.

The two priests will concelebrate their jubilee Mass at 4 p.m. followed by a reception in the parish hall. Members of the parish, the ecumenical community and fellow priests are invited to attend.

Father Beechem was ordained by Cardinal Joseph E. Ritter (then Archbishop Ritter) on June 9, 1940. After serving at St. John and Our Lady of Lourdes parishes in Indianapolis, he became the founding principal of Schulte High School, Terre Haute, in 1952. He held this until 1971 when he became pastor of St. Lawrence parish.

Father English was also ordained by Cardinal Ritter at St.

Meinrad on May 14, 1940. He has served as associate pastor at St. Catherine, St. Anthony and Little Flower parishes, Indianapolis; and St. Charles, Bloomington.

He was also the pastor at St. Rose, Franklin; St. Elizabeth, Cambridge City; and St. Ambrose, Seymour.

He has been at St. Lawrence since 1978.



Fr. Beechem



Fr. English

# the Active List

## May 23-24

A spring festival will be held (rain or shine) at St. Bernadette parish, 4832 Fletcher Ave., Indianapolis, beginning at 4 p.m.

## May 24

Holy Trinity parish will sponsor a 500 drawing and dinner/dance at Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to 1 a.m. Dinner reservations may be made by calling 631-2939 or 637-4668.

## May 24, 25

The Ladies Auxiliary, Court #191 of St. Peter Claver will sponsor a bake sale at SS. Peter and Paul Cathedral, Indianapolis, after the 5 p.m. Mass on Saturday and the 8:30 and 11 a.m. Masses on Sunday. Proceeds will be added to funds to build at Cathedral to aid the handicapped.

## May 25

To observe the 1980 International Year of the Family, the Sisters of Providence at St. Mary-of-the-Woods invite present and former students, alumnae and their parents from 2 to 4 p.m. for an afternoon to visit former teachers and enjoy tours of scenic shrines and the campus. A short prayer service will be held at 4 p.m.

## May 26

The public is invited to spend an evening of prayer at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 8 to 9:30 o'clock. There is no charge.

## May 28

The Indianapolis groups of separated, divorced and remarried Catholics (SDRC) will meet at 7:30 p.m. at St. Luke parish, 7650 N. Illinois Street. Jan Petty of Family Services Association will be the speaker. Contact Alan Welch, 547-7050, for further information.

\*\*\*

The Ladies Club of Nativity parish, Indianapolis, are invited to a pitch-in dinner at the last meeting of the 1979-80 year at 6:30 p.m. Members are asked to bring a salad and their own table service. A white elephant auction will be held. For reservations call Mary Caito, 862-5370, or Dottie Mack, 862-2843.

## May 30

A retreat and fellowship weekend for separated, divorced and remarried Catholics will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis.

## May 31

The second annual Starlight Strawberry Festival will be held, rain or shine, from 11 a.m. to 9 p.m. at Starlight in southern Indiana near New Albany. There will be contests, food, entertainment and luscious berries. Admission is free.

## June 1

Separated, divorced and remarried Catholics (SDRC) will meet at St. Mary parish, New Albany, and Providence High School, Clarksville, at 7:30 p.m.

\*\*\*

This is the deadline date for applications for Cathedral High School's All-Sports Camp for boys and girls, grades 3 through 8, June 9-20. For information call Frank Sergi at the Indianapolis school, 542-1481.

## June 2

Registrations for a seven-weeks' Montessori Teacher Training Program at St. Mary-of-the-Woods College will be taken until today (Monday). The course begins Sunday, June 22, and extends through Friday, Aug. 8. For detailed information contact Sister Maureen Looman at the college, 812-535-4141, extension 222.

## June 4-21

Two directed retreats will be given at Kordes Enrichment Center, Ferdinand, Ind., from June 4-12 and June 13-21. A third retreat directed by Benedictine Father Hilary Ottensmeyer is scheduled from June

22-28. For information contact Sister Michelle Mohr, RR 3, Box 200, Ferdinand, IN 47532 or call 812-367-9952.

## June 6

Cathedral High School, Indianapolis, will have a Monte Carlo in the school cafeteria beginning at 7 p.m.

## June 6-7

Registration for day and evening summer classes will be held at Marian College, Indianapolis. Included in the summer session is a course on the study of American politics. In-

formation on summer classes is available by calling 317-924-3291.

## June 6-8

A Tobit weekend for couples preparing for marriage will be held at Alverno Center, 8140 Spring Mill Road, Indianapolis. Details are available from the Center, 317-257-7338.

\*\*\*

St. Patrick parish, 936 Prospect St., Indianapolis, will stage its annual festival beginning at 5 p.m. with a fish dinner on Friday and a spaghetti dinner on Saturday. Fried chicken will be featured starting at noon on Sunday.

## June 7

The Young People's Social Club (pre-CYO) will have a reunion marking 50 years since the founding of the club on the grounds at the southside of K of C. The BYO picnic is scheduled for 2 p.m. Helen (Turk) Wallace, 359-1664, and Herb Gilligan, 784-8364, have further information.

\*\*\*

The Fifth Wheelers will have a business meeting 1520 E. Riverside Drive, Indianapolis, at 8 p.m. For information about the club contact Betty Martin, 784-3239, or Theresa Walters, 888-3145.

## Remember them

† **BUGHER, Charles J.**, 77, St. Anthony, Indianapolis, May 16. Husband of Theresa; father of James, Larry, William and Richard; brother of Mary McCarty.

† **DIERCKMAN, Ruth B.**, 86, Holy Family, Oldenburg, May 7. Mother of Roberta Brunsmann, Delores Rehr, Cleora Kuntz, Joseph, Elmer, Ralph and Milton Dierckman; sister of Ivo Kirschner and Elfine Walker.

† **GALLAGHER, Edward J.** (Ted), 79, St. Joseph, Universal, May 14. Husband of Anne; father of Patricia Uhl and Michael Gallagher; brother of George Gallagher.

† **HAACK, Floyd M.**, 68, formerly of St. Patrick, Terre Haute; funeral St. Mary, Muncie, May 4. Husband of Mary; father of Judith McClure and John Haack.

† **HOGAN, Dr. Thomas W.**, 59, St. Patrick, Terre Haute, May 10.

† **HORVATH, Valentine J.**, 70, Immaculate Heart, Indianapolis, May 20. Husband of Marjorie; brother of Marc and Dennis Horvath; father of Elizabeth Rhoades, Mrs. Myron Wolf, John and Joseph Horvath.

† **HUGHES, Stephen C.**, 74, St. Joan of Arc, Indianapolis, May 17. Uncle of Mrs. Charles Heath.

† **HYDE, Thelma M.**, 54, St. Michael, Cannelton, May 12. Mother of Julia Blankenship, Mary Lee Howell and Ralph Hyde; sister of Mildred May, James and Harold Dunlevy.

† **JONES, Mary (Hotseller)**, 65, St. Philip Neri, Indianapolis, May 19. Wife of John T.; mother of Marilyn Kaston; sister of Steve and Andrew Hotseller.

† **KLOTZ, Henry H. Jr.**, 85, St. Patrick, Terre Haute, May 16. Father of Rita Gwin, Ruth Street, Elva Clark, Arthur and Melvin Klotz; brother of Ella LePage and Josephine Kuhlman.

† **LINDENMAYER, Iola Christian**, 68, St. Michael, Charlestown, May 13. Mother of Mary Garrett, Carolyn Holder, Emma Young, Francis Jr. and Robert Lindenmayer; sister of Herbert Cudhay and Margie Stefanich.

† **MATTHEWSON, Mary Joan**, 37, Little Flower, Indianapolis, May 19. Daughter of Margaret Matthewson; sister of Sharon Goebe, Beatrice Kay Perdue and Richard Beck.

† **MCCANN, Carol J.**, 44, St. Lawrence, Lawrenceburg, May 7. Wife of Gene McCann.

† **McELROY, Angela**, 95, St. Rita, Indianapolis, May 15. Mother of Mary McElroy.

† **MUNCHEL, Leonora**, 88, St. Michael, Brookville, May 7. Sister of Esther Peters.

† **NIEMAN, Marie**, 86, St. Augustine Home Chapel, Indianapolis, May 17.

† **PAAUWE, Greta J.**, 49, Sacred Heart, Terre Haute, May 19. Mother of Anita Davis, Mariliza Wentz, Jan Marie, Teresa and Annette Pauwe; sister of Dimi Bunting, Josephine DeBloucourt, Thea Johnson, Ina Hagen and Josef Becking.

† **PFEIFFER, Charles E.**, 73, Christ the King, Indianapolis, May 20. Husband of Aileen; father of Judy Maloney; brother of George J. Pfeiffer.

† **SHIEL, Agnes**, 81, St. Joseph, Terre Haute, May 8.

† **SIMON, Mabel M.**, Holy

Name, Beech Grove, May 16. Mother of Carole A. Keyler and Donna J. Schultz.

† **TEMPEL, Lorena A.**, 77, St. Martin, Siberia, May 10. Wife of Rudolph; mother of Gervase; sister of Leo Uelhor.

† **WILLIAMS, Betty M.**, 57, St. Elizabeth, Cambridge City, May 15. Wife of Leonard; sister of Helen Strait, Vincent and Ervin Strothman.



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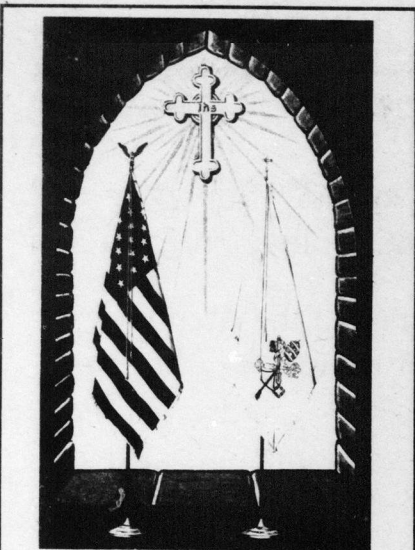
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**ASCENSION** — The children and teachers at Christ the King School, Indianapolis, attempt to celebrate holy days in a visual way to help them better understand the traditions of the church. A balloon ascension was a graphic way to observe the feast of the Ascension on May 15. The balloon, belonging to Peter Krieg, was powered by him. A child from each grade was chosen at random to go up in the balloon. It is shown here anchored on the school playground.



## Mass slated for festival musicians

The "500 Festival Parade," an annual event that highlights the Indianapolis 500-Mile Race weekend will be held Saturday, May 24. Twenty-seven bands from schools all over the country will be among the participants in the spectacular parade that also features the festival queen and her princesses, well-known celebrities and floats. The bands will perform at the

"track" on race day itself—Sunday, May 25.

According to Chuck Schisla of the Catholic Communications Center, state fair officials have given their approval to have an outdoor Mass for the visiting musicians at the 4-H building located on the state fairgrounds Saturday evening at 7:30 o'clock.

In making the announcement, Schisla said "it seems

logical to 'take the Mass' to the students." He also noted that this is a practical arrangement since the area accommodates a large number of people and many of the band members are housed at the fairgrounds as well as at Butler University and Marian College.

Father Mark Svarczkopf, archdiocesan CYO priest moderator, will be the celebrant for the Mass.

## Refugee camps (from 5)

every day in the camps children were being reunited with their parents.

**THE REFUGEES**, unwanted by the host Thai government who accepted them only after international pressure was exerted, fear that their plight will soon be forgotten by the rest of the world.

"The great fear is that in the political situation the refugees will be thrust back over the border again . . . You have to be sympathetic to the Thais, too. It (Thailand) is a very small country and it's an overwhelming problem. It's not just Thailand's problem—it's a world issue."

The camps were guarded by the Thai military. The guards would shoot anyone who left the camps, to stop attempts by Khmer Rouge refugees to go back to fighting the Vietnamese invaders. Some Cambodians were shot for leaving the camp, Sister Maureen recalled.

Some of the people in the camps, especially those associated with the Khmer Rouge, had no love for Americans despite the work of charity being done by relief workers like Sister Maureen. These Cambodians had bitter memories of the American bombing of their country during the Nixon administration.

"I can remember being alone at night in my pup tent and hearing the Khmer Rouge soldiers outside chanting, 'Kill the whites, death to the Americans.'"

The Khmer Rouge soldiers, however, were held in check by the United Nations and Thai soldiers who controlled the camp.

**HOW WAS IT POSSIBLE** to keep psychologically balanced amidst all the chaos and human suffering in the camp? Sister Maureen acknowledged that it was not easy.

"It was very difficult. At first I was so busy because there were so many people just falling all over and nobody to help them. You just walked in and did whatever you could."

One morning she took a social history of the twenty patients in her ward. To the nun's amazement, eighteen of the twenty patients explained that their families had all either been starved, shot, or had disappeared in the Khmer Rouge relocation program. Sister Maureen's voice choked a bit as she described her feelings upon discovering this.

"It's the kind of thing that haunts you. It is incredible and unbelievable that this kind of suffering exists in this world . . . The incredible phenomena of people suffering was always there haunting me."

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## Catholic Youth Corner

# St. Andrew's begins new program

by Peter Feuerherd

**Sister Betty Hopf**, pastoral associate at St. Andrew's parish in Indianapolis, has developed a new program of youth ministry for teenagers. Begun just a few months ago, the program combines both traditional CCD religious education and social activities. From all reports that we have gathered here, the program has gotten off to a strong start.

The group, composed of about 20 high school students (most of whom attend public school), started meeting once a month. The program, which consists of shared prayer, Scripture study, film discussions, and socials became so popular that now the group meets once a week.

"They (the young people) do a lot of the planning and organization and much of the leadership," explained Sister Betty.

This summer the group still plans to be active. Tentative plans call for an

appearance by a popular liturgical musician, a retreat day, a hayride, and a cook-out for eighth graders to acquaint incoming high school students with the youth group.

The major goal for this year, said Sister Betty, has been "to get the responsible adult leadership." She added that this modest, initial goal to lay a solid groundwork has been realized.

The program takes the place of high school CCD at St. Andrew's. There is a strong religious emphasis but the social aspects of the group make "it more interesting and more appealing to youth."

\*\*\*

Marian College will again administer the National Youth Sports Program (NYSP) for central city boys

and girls between the ages of 16 and 17.

Sponsored by the National Collegiate Athletic Association (NCAA) and the President's Council on Physical Fitness and Sports, the program will be conducted on weekdays between June 30 and August 2. Registration and physical exams will be given on June 27.

Breakfast supplement and lunch will be provided daily under the sponsorship of the Summer Food Service Program for Children, designed to provide meals to children in summer camps and recreation centers.

Meals are available at no charge to all youth under 19 years of age.

**Lynn Morrell**, chairman of Marian's physical education department and head baseball coach, will direct the program, assisted by **John Grimes**, Marian's basketball coach and other qualified instructors.

The daily schedule, open to 250-300 children free of charge, will include swimming, team and individual instruction and films. Applications are available at neighborhood youth centers

or by calling the college at 317-924-3291.

\*\*\*

Plans continue to be made for the **1980 CYO Summer Camping Season**. A nature-oriented program is planned for the youngsters. In addition, a speciality

camp will be offered to grade school cheerleaders.

In other CYO news, the **New Albany Deanery** is sponsoring two **Belle of Louisville** cruises this summer.

The New Albany Deanery also recently held its track meet which resulted in **St. Anthony** of Clarksville coming home a winner with 333 points.

**Eddie Moakler** of Our Lady of Perpetual Help parish had an outstanding score in the "A Long Jump" with a leap of 18'12".

## Education conference set

**ST. MARY-OF-THE-WOODS, Ind.**—A National Catholic Education Conference will be held at St. Mary-of-the-Woods College here from June 16-21. The theme of this year's conference, co-sponsored by the College and the National Catholic Education Association, is "From Discipline to Discipleship: The Elementary Years."

This NCEA conference, while designed to focus on aspects of elementary education, is open to Catholic educators in all fields from across the nation. Program

developer, Thomas Smith, will begin the conference with a keynote address at 7 p.m. on Monday, June 16.

Registration, with a May 27 deadline, is open to all NCEA members. Those registering after May 27 will be charged \$15 for late registration. Fees include room and board on the college campus.

For further information contact Providence Sister Maureen Loonan, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, phone 812-535-4141, extension 222.

## Family Planning classes set

Archdiocesan Social Ministries announces five classes in Natural Family Planning around the archdiocese. These programs are done cooperatively with teaching couples from the Couple-to-Couple League

and the Archdiocesan Council of Catholic Women.

According to Steve Kramer, ASM family life convener, these classes are part of an effort that has trained more than 750 couples in the last 18 months.

The classes are for engaged and married couples. The sympto-thermal method of family planning is taught and is not the same as the older rhythm method.

Couples are asked to pre-register by calling the numbers listed with each parish location.

Those parishes and the dates include: St. Ann, Terre Haute, June 7 and July 19 from 12:30 to 5 p.m.; call Mrs. Inhoff, 812-466-3021. Our Lady of Perpetual Help, New Albany, June 14 and July 26 from 12:30 to 5 p.m.; call the rectory, 812-

944-1184. St. Ambrose, Seymour, June 22, July 13 and Aug. 3 from 2 to 5 p.m.; call the rectory, 812-522-5304. Church of the American Martyrs, Scottsburg, June 29 and Aug. 3 from 12:30 to 5 p.m.; call the rectory, 812-752-3693. St. Joseph parish, Indianapolis, June 7, July 13, 27 and Aug. 10; call Mrs. Sperbach, 317-247-5847.

## Charismatic program

Rev. Justus Telo du Plessis of the Apostolic Faith Mission of South Africa will address the Channel of Peace Community at St. Monica Church, Indianapolis, on Friday, June 13, at 7:30 p.m.

A participant in the Roman Catholic/Pentecostal

dialogue since 1974, Rev. du Plessis is involved in the Charismatic Renewal both in his native South Africa and throughout the world. He has given numerous talks at Charismatic Renewal Conferences worldwide.

In 1970 he was elected general secretary of the Faith Mission, the largest Pentecostal Church in Africa.

The Indianapolis prayer meeting at St. Monica's is open to the public.

Gary Reitdorf is serving as the over-all coordinator for the program. Sister Sue Jenkins is the evangelization coordinator and Joan Laube, publicity coordinator.

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For Further Information  
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# Memorial rescheduled for slain Archbishop Romero

BLOOMINGTON—A memorial service for Archbishop Oscar Romero of El Salvador has been rescheduled for Saturday, May 31, at 7 p.m. The service, sponsored by the Committee for Democracy in Latin America and the Center for University Ministry, will be held at the chapel of the Center, 1514 E. Third St., in Bloomington. The service will commemorate the life of Archbishop Oscar Romero who was killed in San Salvador, El Salvador, on March 24 while celebrating the Mass.

A 1979 Nobel Peace Prize nominee, the archbishop was a voice for Christian compassion and reason in a

country where terror and injustice dominate.

Speaker for the service will be Dr. George Pixley. Dr. Pixley is an American Baptist missionary in Latin America. Currently a visiting professor at Christian Theological Seminary in Indianapolis, Dr. Pixley has taught in seminaries in Argentina and Puerto Rico and has served in Nicaragua.

Following the service will be an informal reception for Dr. Pixley and those interested in Latin American concerns. The offering taken at the service will be given to the Committee in Support of El Salvador in memory of the Archbishop, Oscar Romero.

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## Television Reviews

# 'Henderson Monster' set for CBS

Recombinant DNA, or gene-splicing, is so new that even biologists disagree about the potential risks to the public in creating life forms in the laboratory. Personalizing this controversial issue through a fictional dramatization is "The Henderson Monster," airing Tuesday, May 27, at 9-10 p.m. (EST) on CBS.

A research biologist in recombinant DNA inadvertently pours a culture with its altered genetic structure down the laboratory drain. Though they are fully aware that the culture may spread to other bacteria and potentially create a hazard for the surrounding community, those responsible decide not report the accident.

This initial incident serves to involve the viewer directly in the human factor that complicates the effectiveness of procedures designed to safeguard the public. The rest of the program is devoted to the arguments advanced by those who see the promise gene-splitting holds for the future benefit of humanity and by those who fear it will lead to the total destruction of the human race.

The now-aware community where the lab is located becomes caught between the conflicting testimony of the "experts" on a matter that directly concerns its

well-being. The resolution of the drama is inconclusive—the whole point of the show being to raise questions rather than to attempt

to answer what are still unresolved issues of considerable public importance.

Ernest Kinoy's very articulate script turns a complicated scientific development into a human conflict revolving around an arrogant scientist, his awed assistant and her jealous husband. This romantic triangle serves to motivate the plot and to underline the human equation that is part of the coldly objective, logical, impersonal world of science.

Although handled in a mature and sophisticated manner, the frank references to sex in the program are not intended for young viewers.

\*\*\*

Suggesting that the Vietnam War was lost not on the

battlefield but in the living rooms of Middle America is "Front Line," an Australian documentary airing Tuesday, May 27, at 9-10 p.m. (EST) on PBS.

Reported almost simultaneously day-by-day, this first televised war cost the lives of more than 80 foreign correspondents and cameramen. One who survived 11 years as a combat cameraman is Neil Davis, an Australian working for a British news syndicate that supplied NBC with Vietnam footage.

From 1964 to 1975, Davis covered the war with the front-line soldiers "because that's where the best film is, you can't get it with a telephoto lens." Most often, he worked without a crew, sending back his own film, sound and commentary, because he did not want to be responsible for endangering others.

Davis spent much of his time with the South Vietnamese forces because "it was their war." What he saw and shows us on the part of the American forces was "a lack of compassion for the Asians involved" for

which he blames not the individual soldiers but their military and political leaders.

After the 1968 Tet offensive, the media coverage "turned completely around" and the American public lost confidence in victory precisely when the American military position was at its strongest. A Vietnamese officer—the man photo-

graphed executing a prisoner on a Saigon street—told Davis, "Too many pictures, too much publicity."

For Davis, the media's coverage meant something else. "It brought home to the people for the first time ever in their living rooms the ugliness of war, the devastating things that can happen to people."

## Television Films

Sunday, May 25, 10-10:30 p.m. (EST) (PBS) "Demography Is Destiny." The "Adult Boom" is coming in the 1980s when the post-World War II "Baby Boom" babies start buying homes, automobiles, furniture and other consumer goods and services, according to this program in the "Ben Wattenberg's 1980" series of ideas and opinions.

Monday, May 26, 9-10 p.m. (EST) (PBS) "Your Future Isn't What It Used to Be." What kind of changes can people anticipate in coming decades is the subject of this premiere program of "Cover Story," a series presented by WQED-Pittsburgh in collaboration with Newsweek magazine.

Thursday, May 29, 10-11

p.m. (EST) (NBC) "To Be a Doctor." Newsman Tom Brokaw reports on a group of men and women as they embark on a grueling seven-year course of medical training and how they come to grips with its physical, emotional and mental demands.



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## TV Programs of Note

**The Greatest** (1977) (NBC, Friday, May 23): Occasionally deft but basically disappointing biography of charismatic champion Muhammad Ali (played by himself), which takes this

remarkable man at his own face value. It's a propaganda movie for Ali and the Muslims, sort of a Muslim version of "Going My Way," with all the good guys are idealized and the bad ones

stereotyped. But if there is little critical insight, we do get the Legend, and good footage from many of the champ's big fights. Satisfactory but superficial tour of recent sports, religious and political controversy.

**The Big Bus** (1976) (CBS, Saturday, May 24): An all-star farce, purportedly about the maiden voyage of an atomic-powered bus from New York to Denver, which is really a spoof of disaster movies of ancient as well as recent vintage. The trouble is that disaster films are funny enough on their own, and the extra effort results mostly in overkill. Directed by James Frawley, who later did "The Muppet Movie." Strictly for comedy fans in desperate need.

**Gumball Rally** (1976) (ABC, Friday, May 30): An odd assortment of characters participates in a meaningless, crazy and illegal auto race from New York to Los Angeles. Self-consciously far-out and zany, but also mindless and tasteless car-crash movie designed for the 12-year-old mind. Not recommended.

## Film Ratings

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

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

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

B, morally objectionable in part for all;

(C, condemned.)

**Alien**.....A-3

**All That Jazz**.....C

(The exuberant celebration of the

hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

**American Gigolo**.....C

**Apocalypse Now**.....A-4

**The Black Stallion**.....A-1

**The Changeling**.....A-3

**Coal Miner's Daughter**.....A-2

**Every Which Way**.....B

**But Loose**.....B

**"Folks"**.....A-3

**Foxes**.....A-3

**Heart Beat**.....B

(Contains a gratuitous use of nudity and a muddled moral outlook)

**Kramer vs. Kramer**.....A-4

**Little Miss Marker**.....A-2

**Manhattan**.....A-4

**Norma Rae**.....A-3

**Nothing Personal**.....A-3

**The Nude Bomb**.....A-3

**The Rose**.....A-4

**"10"**.....B

**Where the Buffalo Roam**.....A-3

## Religious Broadcasting

TELEVISION: Sunday, May 25 (ABC)—"Directions"—Archbishop James Roach of St. Paul-Minneapolis discusses Pope John Paul II's recent trip to Africa and reflects on the mission of the church set by the pope. (Please check local listings for exact time in your area.)

RADIO: Sunday, May 25, (NBC)—"Guideline" presents a special program on radio deregulation and what it means for religious programming. (Please check local listings for exact time in your area.)



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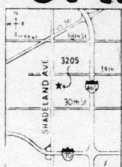
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## Viewing with Arnold

## 'My Brilliant Career'

by James W. Arnold

The past is a foreign country;  
they do things differently there.

"The Go-Between" (1971)

The Australian film, "My Brilliant Career," is notable for several achievements, not the least in managing to be a successful adult movie with a G-rating.

"Career" is gentle and picturesque with the tone and style of an old-fashioned novel about a young woman who is terribly normal by today's standards, but an oddball in her own time and place—the refined Anglo upper middle class in 1890's Australia. Sybilla (played by vibrant Judy Davis) is a charming rebel who rocks the boat by (1) being brash and "unfeminine;" (2) rejecting marriage as a suitable vocation; and (3) choosing instead to become an artist, ultimately a writer.

The drift is chiefly feminist. It's doubtless no surprise that the female production team (producer Margaret Fink, director Gillian Armstrong, writer Eleanor Witcombe) underscores the redheaded heroine's revolt against the refinements and domesticity expected of her sex and class in that distant age.

She's been born under a triple whammy, or as she puts it, "born a girl, ugly and clever." Much of the film's delight is watching her befuddle her elders and conventional male friends with a spirit and outspokenness that recalls (as nearly every critic has said) the

roles of the young Katharine Hepburn.

Sybilla does, in fact, blossom and fall in love with an attractive, suitable fellow (Harry, played by Sam Neill), who in a crucial scene arrives literally on a white horse. But she puts him off and perseveres in her



demands for "two years to find out who she is."

If she wants to write, it's something she "has to do now, and has to do alone." This effort, we're told in a final title, has a happy ending. (Blessed are those who have written and not been published.) The movie is based on an autobiographical novel by a 16-year-old girl published in 1901.

ALL THIS seems very familiar in the era of the "me generation," male and female. The world is full of people determined to discover and develop themselves. But then, it was considered selfish. One was expected to sacrifice oneself for family, husband, children. When Sybilla is forced to help pay off her father's debt by working in the bush as a governess to a brood of scruffy farm kids, her grandmother thinks it will be good for her: "It will make her think of other people instead of herself."

The movie's greatest value is in capturing this now alien attitude toward life. The two environments described are the farm, where life is rough and basic for everyone, especially in hard times, and the elegant manor homes of the grandmother and her friends, where life is so proper and sedately controlled that a raised eyebrow is the equivalent of breaking a mirror over somebody's head. In both places, sex roles are firmly circumscribed. On the farm, interest in the arts is impractical, frivolous; at the manor it seems immoral.

The only previous film I recall approaching this description of the Victorian lifestyle and its class contrasts was "The Go-Between," but that was heavy and tragic with the genteel surface covering a boiling cauldron of sex and emotion.

"Career" is a much gentler film, and the unexpressed sexual desire comes over as just part of the odd manners of the period. It's also released in exuberant mischief: once, Sybilla dumps the dignified Harry, rowing her-with-parasol on an idyllic lake, into the water. Later, she leads him on a wild pillow fight through the manor house and the surrounding woods and meadows.

"CAREER" is prettily photographed in country



CAREER'S BEGINNING—Judy Davis, left, and Wendy Hughes star in "My Brilliant Career," a brash and charming Australian film about a young woman who challenged the orthodox doctrine of her times that there could be no salvation outside of marriage. (NC photo)

locales, although it is no "Elvira Madigan." The style, like the era, is understated, depending on fleeting expressions, glances, subtext. There are splendid scenes that, apart from any functional purpose, evoke the time with genuine nostalgic sentiment. It's not a film to make you angry.

Movies from Australia are

undergoing a renaissance since the government began funding projects in 1975.

Much of the early support has gone to artful productions like "Career," which assumes a sensitive, patient audience unlike the brutalized rowdy masses many producers seem to have in mind. Director Armstrong is a graduate of the film and

TV school founded only six years ago.

The signs now are that Aussie films will soon become as commercial and schlocky as most of our own. Meanwhile, movies like "Career" are to be savored like good wine. (NCOMP RATING: A-1, morally unobjectionable for general patronage).

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