

THE CRITERION

Archdiocese of Indianapolis

St. Vincent is 100 years old

A four-day celebration, highlighted by a Centennial Mass at SS. Peter and Paul Cathedral this Sunday (April 26) will mark St. Vincent Hospital's 100 years of service in Indianapolis.

Opening event will be a reception and dinner dance Saturday, April 25, at 6:30 p.m. at the Indiana Convention Center. Mayor William H. Hudnut will present Charity Sister Theresa Peck, hospital administrator, with a declaration of St. Vincent Hospital Days. Senator Richard Lugar will bring greetings from the White House.

A cake parade, led by the West Point Cadet Choir, will start the dinner off. Master of ceremonies will be Thomas W. Binford. A filmed documentary of St. Vincent's history will be shown.

On Sunday, the actual anniversary date, Archbishop Edward T. O'Meara will celebrate Mass at 2 p.m. and the public is invited. The Columbian Choir will sing and a papal blessing will be presented to St. Vincent.

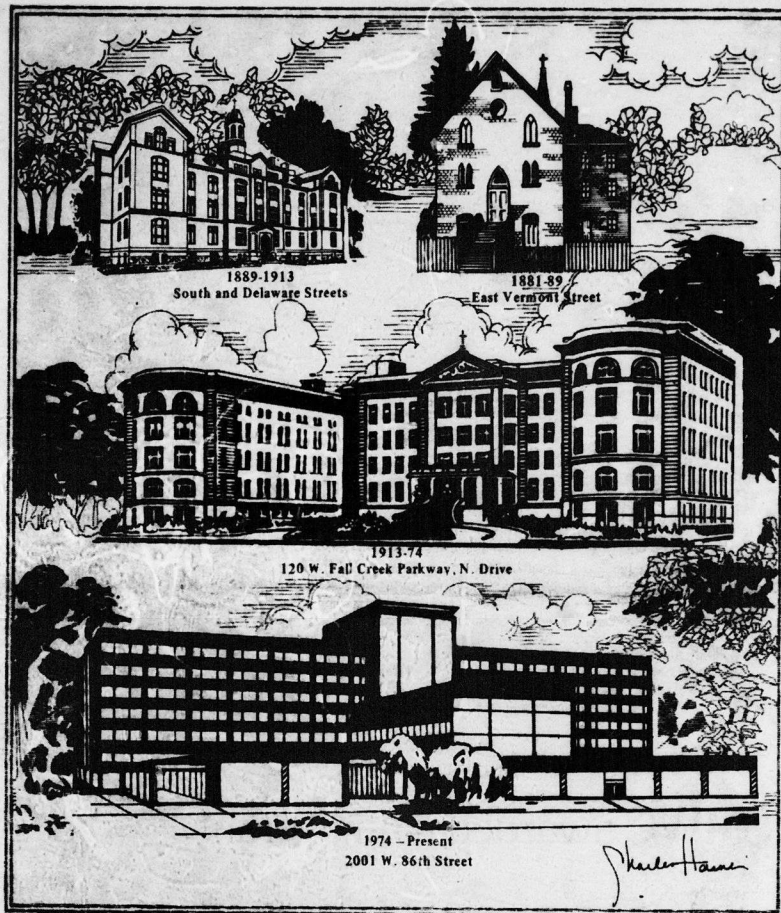
Then at 3:30 p.m., several horse-drawn buggies will lead a procession of cars to the Hyatt Regency Hotel for a public reception. An ice carving of the hospital will be featured and all waitresses will be dressed as nurses.

At the hospital, Sister Peck will present a special gift to the first baby born. Entertainment will be provided to patients by the Sweet Adelines and clowns from Sahara Grotto.

Also on Sunday, an indepth historical record of St. Vincent's 100 years will be released. In the book, St. Vincent archivist Marie D'Andrea Loftus reviews the growth of the institution over the last century. Copies will be available at the reception and at St. Vincent.

At 2 p.m. on Monday, a centennial commemorative plaque will be unveiled on the front lawn with a "birthday party" following in the hospital cafeteria. A special multi-media history of St. Vincent will be shown every half-hour in the hospital auditorium from 11:30 a.m. to 1:30 p.m. and 4:30 to 6:30 p.m. The public is invited to all of these events.

Clothing, 1880-style, will be the feature of the day on Tuesday, April 28. All St. Vincent employees will come to work wearing old fashioned clothing and a special luncheon featuring food at 1881 prices will be offered. A banjo player will add to the festivities. The multi-media presentation will be shown again at various times that day and throughout the week.



100 YEARS OF SERVICE—This Sunday St. Vincent Hospital will begin a four-day celebration to mark its long history of community service. Pictured here are the hospital's four sites from 1881 to the present.

Archbishop answers questions on AAA

by Valerie R. Dillon

Archbishop Edward T. O'Meara has expressed optimism and "total confidence" that the Archbishop's Annual Appeal '81 will bring "greater unity" and "more effective services in greater depth" to the people of the archdiocese.

With one week to go before Solicitation Sunday, May 3, the archbishop agreed to answer questions about the appeal, which has a goal of \$1,978,000. Here are his responses:

Question: How did you come to a decision about establishing the Archbishop's Annual Appeal?

Answer: It came gradually. The consciousness grew in me that certain burdens in the archdiocese were insufficiently supported by some and fell too

heavily on others. And I became aware that two particular projects needed my immediate decision. For years, there had been talk about the advisability of uniting all the agencies and service facilities of the archdiocese under one roof—for efficiency, greater internal unity, better management, for the convenience of people who would come to offices, and for the sake of the church's image of unity. We had a building with the potential for doing just that.

Second, there was the needed renovation of SS. Peter and Paul for structural purposes and to bring it into conformity with present-day liturgy and make it a fitting vehicle for archdiocesan functions.

Question: But don't people resent having to pay for buildings?

Answer: People don't want to be tied to buildings these days. But buildings are the best places to live in and also the best places to work in. Unfortunately we have to have them. If we were building another Eiffel Tower or the Gateway Arch in St. Louis or the Washington Monument, people certainly would have a right to complain. But our renovations really are relatively modest.

Question: There's been some criticism about the process—how the appeal got started and how money allocations were decided. How would you respond to that?

Answer: We used the only process that was possible. In every imaginable way, we aired the idea for the drive—in the diocesan journal and at archdiocesan (See ARCHBISHOP ANSWERS on page 6)

THE CRITERION

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St. Vincent—1881-1981

- 1881:** On April 26, four Daughters of Charity arrive at a long-unused seminary building beside St. Joseph's Church on East Vermont Street to transform it into an infirmary.
- 1882:** Sisters complete remodeling of a chapel in St. Joseph's Church into a chapel for themselves and waiting and examining rooms, called "Clinics Hall."
- 1884:** The institution is legally incorporated as St. Vincent's Infirmary.
- 1885:** The number of infirmary beds is 50; Dr. Joseph W. Marsee is hired as first house physician at \$25 per month.
- 1889:** Sisters, employees and patients move to their new home at South and Delaware Streets.
- 1892:** Hospital I is torn down and a residential subdivision called "Chatard Subdivision" is built.
- 1896:** The St. Vincent School of nursing opens, Emma Hananfin is accepted as first student.
- 1902:** On September 23, President Theodore Roosevelt is admitted to the infirmary for a leg injury.
- 1908:** Sisters appeal to the Sisters' Council to approve a move to a new hospital away from the industrial area. Plans for a new hospital are approved; on May 18, land is purchased on Fall Creek Parkway.
- 1911:** The legal name of the infirmary is changed to St. Vincent's Hospital.
- 1913:** The new hospital on Fall Creek Parkway is completed and Sisters, staff and patients move in.
- 1915:** St. Vincent purchases its first ambulance, a Pathfinder.
- 1920:** The St. Vincent Medical Staff is organized; Dr. John H. Oliver is elected president.
- 1921:** St. Vincent's Hospital is fully approved by the American College of Surgeons.
- 1928:** Students of St. Vincent School of Nursing move into newly-built Marillac Hall, nursing school residence.
- 1933:** St. Vincent Hospital Guild is organized by Mrs. Ellard B. Duane and Mrs. Russel L. White.
- 1940:** St. Vincent begins segregating patients by diagnoses, as well as sex.
- 1958:** In February, the building which served as Hospital II is torn down.
- 1961:** A separate house for the Sisters is built and the former Sisters' Quarters in the hospital are renovated to provide 65 more needed beds.
- 1970:** The St. Vincent School of Nursing closes after graduating 2,418 nurses.
- 1971:** On January 8, a groundbreaking ceremony is conducted to begin construction of Hospital IV.
- 1971:** On March 31, Sisters, staff and patients of St. Vincent Hospital move to new location on West 86th Street in three hours and 20 minutes.
- 1977:** The name of the hospital is changed to St. Vincent Hospital and Health Care Center; A computerized axial tomography (CAT) scanner is purchased through a grant from Krannert Charitable Trust.
- 1979:** On May 24, a contract is signed with New Hope Foundation of Indiana, Inc. to provide management for its facility; In June, a chronic renal dialysis unit opens in the 1717 building to provide kidney dialysis on an outpatient basis; In October, the St. Vincent Wellness Center opens in Carmel for health education classes; The \$38.5 million hospital expansion project and \$7.1 million stress center project are approved.
- 1980:** On April 2, a groundbreaking ceremony is conducted to begin construction on the expansion.
- 1981:** St. Vincent Hospital and Health Care Center celebrates its centennial year.



LAYING ON OF HANDS—John Meyer receives the office of deacon from Archbishop Edward T. O'Meara, in an April 10 ceremony in his home parish of Immaculate Conception, Aurora. On the altar are recently-ordained deacons Joseph Schaefer, Jr. (on archbishop's right) and Daniel J. Staublin (at left). In lower photo, Deacon Meyer greets his parents Mr. and Mrs. William J. Meyer. (Photos by Joe Bozzelli)

SMWC awarded writing grant

First Johnny couldn't read. Now, national concern is focusing on the fact that Johnny also can't write. But a grant from the Exxon Education Foundation of New York to Saint Mary-of-the-Woods College will chip away at the problem with

an experimental program, "Writing Across the Curriculum."

The college recently was notified of a \$45,200 grant for development of the innovative program this fall.

The writing-intensive program is geared to take writing skills teaching out of sole possession of composition classes and spread it across the entire general education curriculum, involving all faculty in all academic departments, as well as all students. When completed, it should serve as a model for other liberal arts colleges.

Students will be advised to complete three "writing intensive courses" for graduation. It is projected that this may become a requirement for a degree.

Development of the writing program was spurred by such national facts as the steady decline of verbal SAT scores over the past 10 years and by cover stories in "Newsweek" magazine that indicate "errors . . . once found commonly in applications from high school graduates, are now cropping up in forms from people with four-year college degrees."

The Woods program will be directed by Dr. Stephen Trainor, English department chairperson. Linda Godfrey, SMWC grants coordinator, assisted in preparation of the grant proposal.



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Coach Faust to speak in Terre Haute

New Notre Dame head football coach Gerry Faust will speak at 11 a.m. Sunday, April 26, at Hulman Civic Center, Terre Haute, at a St. Patrick Parish brunch.

Coach Faust, with a 174-17-2 record at Cincinnati's Moeller High School, will preview the 1981 Notre Dame prospects and comment on recruiting. He also will

discuss the place of religion in life and success.

Father Joseph Wade, St. Patrick pastor, said fathers of the parish are encouraged to attend Mass and brunch with their sons. The brunch is open to the public.

The program is part of an ongoing celebration to mark St. Patrick's centennial year.

Religious leaders protest naming of nuclear submarine

(by NC News Service)

The naming of a nuclear attack submarine "Corpus Christi" has sparked protests from religious leaders pointing out the irony of giving a weapon a name which in Latin means "Body of Christ."

"It's the name of a city," in Texas William Ball told the Providence (R.I.) Journal. Ball, chief clerk of the armed services committee, said, "I don't know why they're objecting now. The first call I got was from some kook who claims to represent the Catholic Church. But he's a little late and anyway, this isn't religious. It's the name of a city."

Navy officials said they had no plans to change the name chosen by Navy Secretary John H. Lehman. The Navy has named all its 688-class fast-attack submarines after U.S. cities. Sen. John G. Tower (R-Texas), chairman of the Senate Armed Services Committee, was instrumental in having the submarine, built by Electric Boats, General Dynamics in Groton, Conn., named after a city in his home state.

Archbishop John Whealon of Hartford, Conn. said the sub's war-making capabilities make the name "inappropriate" and offensive to Catholics.

Bishop Thomas J. Drury of Corpus

Christi also said the name would be inappropriate for a vessel which has the potential of massive destruction.

HE SUGGESTED that "if the city is to be truly honored for its association with the Navy, let the name of Corpus Christi be given to a vessel, such as a hospital ship, whose purpose cannot be mistaken and whose use will reflect the noblest concern and care for the welfare of mankind as did the Christ."

Bishop Daniel P. Reilly of Norwich, Conn. said he deplored the naming of the submarine, "capable of such great destruction, after the prince of peace, Jesus Christ. It is an action that is offensive to the faith and conscience of millions of Americans and totally inappropriate in a nation that respects an individual's right to belief and to worship."

"End of the World," "Most Hideous Sin," or "Man's Lack of Conscience," were Father Edmund S. Nadolny's suggestions for names for the submarine.

Father Nadolny, director of the Office of Radio and Television of the Hartford Archdiocese, planned a protest for the April 25 launching of the sub at Groton, where he has demonstrated before. He said he hoped the protest would draw over

4,000 people.

"Christ died for our sins and he's being identified with the worst of mankind—a nuclear attack," Father Nadolny said. "The arms race is causing the mystical body of Christ to suffer," he continued, saying he objected "to identifying Christ with the cause of suffering."

Corpus Christi, Texas was named specifically in honor of the body of Christ, the priest said, "there is real religious basis to this... Quakers wouldn't allow a sub to be called 'William Penn.'"

FATHER NADOLNY said he is trying to bring the submarine to the attention of as many people as possible because "my one voice is unimportant." He believes "anyone with a Christian heritage" should be offended by choice of the name.

Responsible government officials "have blundered badly," Msgr. Francis J. Lally, U.S. Catholic Conference social development and work peace secretary said of the decision.

This error in judgment can still be rectified and action in this direction should be taken promptly. If we must have engines of war and defense, let us not launch them with religious titles."

"Some Catholics, and we heartily agree,

believe that instruments designed to inflict wholesale death and destruction on cities full of people ought not bear our savior's name," an unsigned editorial in The Visitor, the newspaper of the Diocese of Providence, stated. General Dynamics builds submarines in Rhode Island as well as in Connecticut.

"It doesn't even occur to us until someone points it out, that we've tacked a holy name onto a nuclear attack submarine."

"Certainly the founders of the city of Corpus Christi had a clearer vision of what they were doing when they named their city 'Body of Christ.' But their vision isn't important to today's Navy," the Visitor editorial said.

"The days are long gone when Americans consciously graced their cities with holy names, now so meaningless to us that they are mere labels, easily carried into battle without a thought of their meaning."

"Think of some of the many cities whose names were inspired by Christian faith and then imagine them on the prow of a nuclear attack submarine: Los Angeles (The Angels), San Francisco (St. Francis), Philadelphia (City of Brotherly Love), Sacramento... Providence," the editorial concluded.

Pope John Paul II observes Holy Week 'traditions'

by Nancy Frazier

VATICAN CITY (NC)—During one of the coldest and wettest Roman Easter weekends in recent memory, Pope John Paul II kept to a hectic schedule of traditional Holy Week services and continued a new "tradition" initiated last year.

The long-time traditions included the Stations of the Cross at the Roman Colosseum on Good Friday, a Holy Thursday foot-washing ceremony at Rome's St. John Lateran Basilica, the Easter vigil baptism of 20 converts and the joyful, crowded Easter morning Mass in St. Peter's Square.

The new tradition was continued when Pope John Paul spent part of Good Friday hearing confessions at St. Peter's Basilica, indicating with the previously unannounced gesture that he may make it a part of the Vatican Holy Week tradition.

On Good Friday last year, the Polish-born pope became the first pontiff in history known to have heard the confessions of ordinary Catholics in St. Peter's.

The pope's talks during the period from Holy Thursday to Easter Sunday (April 16-19) centered on the message of hope and sacrifice embodied in Christ's death and resurrection.

He also dealt with a number of current topics, including world peace, Italy's upcoming referendums on abortion and religious repression.

"May the thoughts of peace prevail. And may respect for life prevail," Pope John Paul told about 250,000 people packed into St. Peter's Square for his "urbi et orbi" (to the city and the world) message at noon on Easter Sunday.

"Easter carries with it the message of life freed from death, of life saved from death," he added. "May the plans and programs for the protection of human life against death prevail, and not the illusions of those who see human progress in the right to inflict death on life which has just been conceived."

On May 17, about 43 million Italians are expected to vote on two conflicting abortion referendums. One seeks to restrict the availability of abortion in the country, while the other would remove most restrictions on legal abortion.

"To the church and to the world I send a fervent and cordial greeting of peace, of Easter peace, of true and lasting peace," said the pope, who ended his talk by giving holiday greetings in 43 languages.

"I direct these greetings to all those who live in anxiety, in tension, under threat—to all individuals and peoples—in particular to those of you who have the greatest need of this peace," he added.

THE TOTAL OF 43 languages was a new record for Pope John Paul, who spoke in 42 languages last Christmas and 32 last Easter.

The sun shone and temperatures remained in the 50s during the talk and the two-and-a-half-hour Easter Mass which preceded it.

The weather provided a sharp contrast to the scene two days earlier at the Roman Colosseum, ancient site of pagan ceremonies, where the pope led the Stations of the Cross under a continual rain.

Carrying a light wooden cross and protected by a black umbrella held by aides, Pope John Paul stopped at each station for the recitation of Christ's passion in seven languages.

About 10,000 people attended the ceremony, which was initiated in 1964 by the late Pope Paul VI.

A cross, made of 42 lit torches, was placed in the ruins of St. Maxentius Basilica near the Colosseum.

"This cross stands here, amid the ruins of the Colosseum, like a sign," the pope said after completing the Stations of the Cross.

"We cannot end this day without thinking about, without embracing with memory and heart, those many brothers and sisters of ours in the faith, who, in our

time too, are ready to suffer dishonor for love of Christ's name, in various ways, by various forms of humiliation, discrimination, imprisonment and torture," he added.

"MAY THE POWER of your love once more be shown to be greater than the evil that threatens it," Pope John Paul prayed.

On Good Friday, Pope John Paul began hearing confessions around noon, remaining in the confessional for about an hour and 15 minutes.

He sat in the first confessional to the right of the Altar of St. Joseph, a confessional usually occupied by Hungarian Capuchin Father Raymond Rakos.

About 20 people of various nationalities confessed to him.

He spent most of the next day in seclu-

sion, except for midday meetings with the pontifical choir and with Italian motorcycle policemen, before beginning the 10 p.m. Easter vigil.

He thanked both groups for their help in his ministry as pope. The choir performs at papal Masses and other ceremonies; the policemen control traffic when the pope leaves the Vatican.

During the evening Easter vigil, Pope John Paul baptized 20 converts from South Korea, Senegal, Rwanda, Holland, Togo, Japan, Italy and Nigeria. At midnight, the bells of Rome's 500 churches were rung to celebrate Christ's Resurrection.

Pope John Paul left the Vatican by helicopter on Easter Sunday afternoon for a rest at his summer residence in Castelgandolfo, Italy.



SPORTY POPE—Pope John Paul II studies a football inscribed with messages presented by U.S. college students during a Holy Week visit. The pope met with some 5,000 university students from 35 nations and told them that genuine freedom must be based on truth. (NC Photo)

Editorials

Personal holiness, social involvement are marks of mature Christian

A couple of weeks ago, a reader wrote to tell us that her lenten penance was to read all of the Criterion each week and she wanted us to know that it was a penance.

She was disturbed by the Criterion's focus on social issues such as capital punishment, women's rights, divorce, homosexuality, etc. And she asked us to get "some worthwhile Catholic literature" into the paper's pages. Our reader spoke too, about need for a reawakened respect for the priesthood and for nuns "who molded the minds of youth." Her point was, the mission of the church is "not to make our stay here on earth a pleasant, effortless thing, rather . . . to focus our attention on the hereafter."

We understand and appreciate her point of view. We agree with some of it. She certainly isn't alone in her feelings. Those of us whose early religious formation came before Vatican II understood faith and holiness largely as a personal relationship "between God and me." Of course, the commandment to love others meant that we must love our parents, our sisters and brothers, our spouse. Too, we loved our priests and Sisters, our fellow Catholics and those who were "less fortunate than us." This love was expressed in personal acts of kindness, patience, forgiveness, unselfishness. We did acts of charity too, and this meant giving money, food, clothing to the poor, perhaps even giving time and personal attention to "the least of our brethren."

But love applied globally, literally to all people in the world, was not part of our understanding. Most of us didn't learn about "social sin," social justice and unjust systems and structures, nor the need to "love" in any practical sort of way those who were outside our own personal world.

The most important expression of faith was to lead good lives and love those around us. It's still a sound concept, and the need for personal sanctity, prayer and reflection is a "must" for any "branch" who wants to stay rooted to the Vine. Especially for those who are busy in the world, presuming to do Christ's work, the demand for an inner life of prayer is crucial.

But any concept of Christian belief without the dimension of social responsibility is incomplete. What did Jesus say? "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples . . ." (John 14, 34-35).

The commandment is clear, but applying it seems more complicated than it used to. In this age of personal journalism and satellite communication, the world has grown smaller. Christ calls me to love all others in his name. But now I can see, literally, the starving child in Africa and in my own city, the homeless refugee clinging to a sinking boat, the bloodied lad toting a gun through an El Salvadoran jungle, the lonely, frightened and alone mother, the coldly dispassionate young murderer on death row.

Does Jesus really expect me to actively love these "others?" As Lucy in the "Peanuts" cartoon declared, "I love mankind, it's people I can't stand."

I can pray for them, send food and money, forgive them, give them a kind word or even a place to sleep. But must I make their cause, my cause? Must this force me into the uncomfortable arena of political action, protest demonstration and social justice forums?

Apparently, for most of us, the answer is "yes." Vatican II came up with a fancy way to say it: Social justice is "a constitutive dimension" of the Gospel. That is, if I would live Christ's commandment, I must work to change systems, to reform social structures which destroy human dignity and life. These activities are an integral part of the Gospel message. If I believe that each life has value because it comes from God, I must seek laws which protect all life. If I believe, as Jesus did, that feeding the hungry is a way to express love, then I must support government policies which put food into the mouths of hungry people here and abroad. If I accept that even "useless," and pathetic human beings have dignity, then I must try to champion their cause however I can.

I might wish that prayer, faith, and personal charity alone would bring a better world. But Archbishop William Borders expressed it well when he observed, "The believer is not someone who trusts that God takes care of every human detail. He is, instead, a person who understands that faith makes it possible for us to realize better that . . . here on earth, God's work must truly be our own."

It seems that the crux of the issue for American Catholics, circa 1981, boils down to a single question: How can we, followers of Jesus Christ, tangibly and concretely love others as he calls us to do?—VRD

Washington Newsletter

New measures sought by anti-hunger organization

by Jim Lackey

WASHINGTON (NC)—Fresh from a victory last year with the establishment of an emergency wheat reserve, Washington's anti-hunger lobby has launched a campaign to gain enactment of a new "hunger and global security bill."

The measure, introduced in the House in March as H.R. 2793, is described as a comprehensive effort toward the elimination of world hunger and malnutrition while contributing to the political security of both the United States and the international community.

Sponsored by Reps. Benjamin A. Gilman (R-N.Y.) and Stephen J. Solarz (D-N.Y.), the measure is being pushed primarily by Bread for the World, a religious group which is one of the major food lobbies in Washington, along with the support of other religious organizations such as the National Catholic Rural Life Conference.

Springing at least partly from the recommendations issued a year ago by the Presidential Commission on World Hunger, the bill starts from the premise that world hunger and poverty may be an even greater threat to national and international security than the arms race or world communism.

The presidential commission, for instance, remarked in its report that efforts to conquer hunger would be more than just an act of charity but rather would hold the key to a future secure world.

The bill's proponents take the same position, saying that hunger and poverty inevitably lead to social unrest and large-scale refugee problems when the "have nots" see what they are being denied by the "haves." Such unrest can disrupt the flow of raw materials, adversely affect the world economy and tempt superpower intervention, they say.

RATHER THAN throwing additional money at the world hunger problem, however, the bill purports to make several changes in the way current aid programs are administered.

For instance, the bill establishes new self-help standards under which countries receiving U.S. food aid would have to show their own efforts to increase local agricultural production. It also would establish new food aid standards to ensure that food would go to the neediest families in the poorest countries rather than to the countries now receiving food aid because of their strategic importance or their long-term friendship with the United States.

Also, the bill would prohibit the United States from imposing grain embargoes which might cause malnutrition, except in cases of national security. And it would prohibit extension of duty-free import benefits to developing countries which do not give priority to alleviating malnutri-

tion and extreme poverty within their borders.

Because of the broad scope of the bill, its introduction was followed by referral to three separate House committees: Foreign Affairs, Banking and Ways and Means. Most bills are only referred to one committee, and so referral to three committees means additional hurdles for the bill's proponents.

Despite that, Bread for the World is viewing the next few weeks as critically important. Rather than wait for the bill's complete enactment, the organization hopes to have portions of the measure passed as amendments to this year's foreign aid authorizations.

FOR INSTANCE, the House Foreign Affairs Committee is being asked to enact some of the food aid reforms contained in the original bill as well as the establishment of an annual \$15 million fund to support non-governmental groups performing health work in poor countries.

And the Banking Committee is being asked to approve the bill's international development bank provisions, which would direct the administration to press the World Bank and similar institutions to allocate at least 50 percent of their loans to groups in the lowest income brackets of the world.

As for enactment of the entire bill, proponents admit that passage is not likely during the 97th Congress. But the fact that the measure proposes no additional spending and merely calls for some shifts in spending priority is seen as one strong factor in the bill's favor.

Proponents also are trying to line up new and influential co-sponsors for the bill, although by mid-April the measure still had no more than its two original sponsors, according to the congressional legislative status office.

That doesn't worry Bread for the World, which notes that its success at gaining passage last year of the government-held emergency wheat reserve to aid the hungry in time of famine came only after a three-year uphill struggle.



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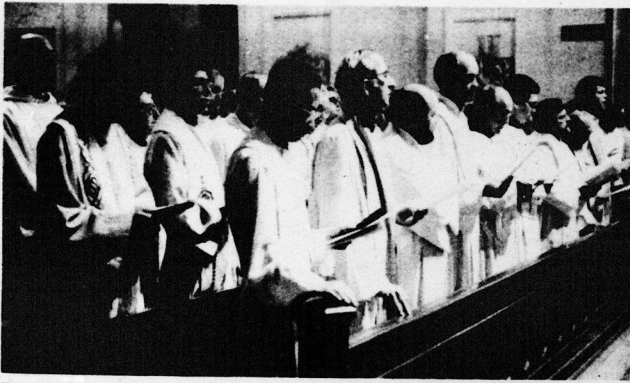


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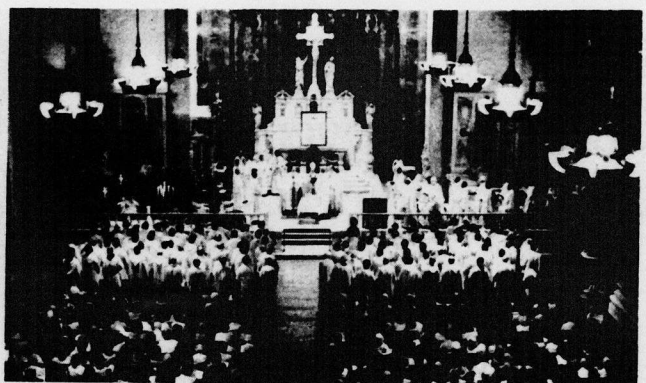
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FILLED TO OVERFLOWING—The Chrism Mass at SS. Peter and Paul Cathedral during Holy Week, drew priests, religious and lay representatives, including a 50-voice choir, from throughout the archdiocese. Pictured at left are some 150 diocesan



and religious order priests serving the diocese who renewed their commitment "to serve the people of God." (Photo by Valerie Dillon) At right is an overview of the cathedral with standing room only. (Photo by Chuck Schiela)

Atlanta archdiocese initiates summer youth program

by Gretchen Keiser

ATLANTA (NC)—A summer program, which will cast the talents, stamina and resources of parishes and hundred of volunteers on the side of Atlanta's vulnerable children, is being launched by the archdiocese.

The program, designed to serve 600 to 700 children who otherwise might be on the streets when schools close in June, will be based in three parishes with two others assisting. It will be a five-day-a-week program, running from mid-June, when schools close, to late August, when they reopen.

Critical to the success of the program is the response of many volunteers who will be needed to donate their time and talent to children, coordinators say. Msgr. Jerry Hardy, chancellor of the archdiocese, said "an army of volunteers" would be needed.

The crisis surrounding the deaths and disappearances of more than 20 black children in Atlanta called for "a clear and unmistakable witness of the church's presence to these people, their problems and the things which cause them," he said.

It was felt the summer program would be a concrete response which could provide a measure of safety for some of

the children living in public housing neighborhoods, and a measure of peace to parents, anxiously concerned about their children's whereabouts, particularly when schools let out for the summer.

THE PROGRAM is also seen as an opportunity for people to "offer their talents and gifts to do something concrete" in response to the murders and heightened awareness of children's vulnerability, Msgr. Hardy said.

"We're getting calls and letters from all over the country, asking 'What can we do to help?'" he said. "There is a great feeling of compassion and people are looking for tangible ways to express it."

The summer program, in addition to its attempt to provide concrete assistance to Atlanta families, also reflects a pastoral responsibility "towards the totality of our people, who really develop their relationship with God in terms of love of neighbor," Archbishop Thomas A. Donnellan of Atlanta said. "It had to involve the Catholic community as a whole."

"The black community is pained and hurting," he said, "and it's exceedingly important that they receive support from the whole community."

Sister Margaret McAnoy, a coordinator of the program, called it a beginning on a small scale, rich with opportunities.

"WE ARE TALKING about a lot of volunteers," she said, estimating that to serve the full capacity of children some 400 to 500 volunteers will be needed. But, she emphasized that the program is open to the talents which are available, whether it be some experience as a teacher or recreation leader or worker—or simply the ability to pitch in on a project.

"People don't need any specific talents," she said. "We'll help them to see talents they didn't know they had. We're not asking for people's whole summers; we're asking for a couple of weeks," she said.

While the programs are a response to the murders and disappearances of Atlanta's children, they also are being seen in the light of needs which existed before and will exist beyond the violence of the time.

Msgr. Hardy also noted that the program "is a response aimed specifically and directly at the summertime."

But, he said, "it would be our hope that there would be some ongoing things as a result of this, particularly establishing new presences of the local church to these poorer areas and their people, and building new links between our congregations and other congregations which are in those areas or concerned about conditions in those areas."

Children's deaths arouse fear, suspicion among residents

"I have dreams sometimes and I wake up in them and I'm thinking about what's going on and I'm scared. So I talk with God. I pray for help. I ask God to keep me safe and to make the man who's doing this be sorry and stop."

These are the words of an 11-year-old boy, a student in St. Anthony School in Atlanta, Ga., who helped to plan a special prayer service for friend and victim, Patrick Balthazar.

According to an article by Robert Holton in the April 26 issue of Our Sunday Visitor, children, parents, friends, neighbors—all races, colors and creeds—are turning to faith for guidance, some kind of answer and solace in the face of this tragic situation.

A nun-teacher in the black Catholic elementary school operated by SS. Peter and Paul Parish indicated, "the children in our school have been deeply touched by these killings and it has brought them into extremely intimate relationship with their religion and their God."

The Sister reports that the children "pray always that the 'heart of the killer will be healed' and that the killer will be given help and treatment. There is no hatred in them for the killer. Fright, certainly. But they always mention how he or they must be sick to be doing what they are doing and need help."

The Catholic Archdiocese of Atlanta operates five elementary schools in the black areas of the city with a total enrollment of about 1,000 pupils, all but a mere

handful black, and more than 50 percent of them non-Catholic.

Father Henry Gracz, pastor of SS. Peter and Paul Parish, shared the mood of the people in his area. "People are too tense and suspicious of strangers. The breakdown in congenial social intercourse is only a small measure of the overall psychological price people are paying here as a result of the murders of Atlanta's black youths.

"What is even more tragic are the permanent scars of suspicion and fright this whole episode might leave on all the people here—whites as well as blacks."

The Sisters and lay teachers in the black Catholic schools are reportedly very conscious of a heavy responsibility for the safety of the children which rests with them five hours each day. Handling the children daily—helping them to stay alert, to keep from getting careless, but still not alarming them—is a strain.

Calls must be made to parents to alert them of even the smallest change in schedule for picking children up after school.

Another difficulty is trying on Monday mornings to find ways for the children to "burn off" all the excess energy they've stored up over the weekend. Parents are afraid to let the children out of their homes to play.

And Father Gracz can no longer pass the time of day with any stranger that he meets on the street. Nor can he any longer stop to pat little children on the head and kid with them.

Governor Carey excluded as acting godfather at baptism ceremony

NEW YORK (NC)—One week after a marriage which lacked the sanction of the Catholic Church, New York Gov. Hugh Carey was excluded from acting as godfather at the Holy Saturday baptism of the son of a state senator.

But the governor was the most prominent guest at and witness to the ceremony April 18 in St. Stanislaus Kostka Church in Brooklyn.

The baby's father, Democratic State Sen. Thomas J. Bartosiewicz, said some weeks ago he had asked the governor to sponsor his fourth child, Tobias Governor Bartosiewicz, and the governor agreed to be the godfather.

When the parents explained their plans at a time when the governor's own marital status was being called into question, the idea was changed. The senator asked two

other friends to sponsor the baby and the governor to be only a witness.

Carey on April 11 married Evangeline Gouletas, Chicago real estate figure, who has received two Greek Orthodox church divorces and one civil divorce, with the three husbands all living.

An amended marriage application listing the three marriages—the first exposure had been previously listed as "deceased"—has been filed with the New York City Clerk. Catholic officials, calling the case "complicated," said the marriage has not been sanctioned by the church.

"Therefore," said a statement issued by Bishop Francis J. Mugavero of Brooklyn, "he is excluded from acting as a lawful sponsor at a baptism. The Diocese of Brooklyn has declined to give Gov. Carey permission to serve as a godparent at an infant's baptism on Holy Saturday."

One man's steak dinner is Curran's leftover casserole

by Dolores Curran

Just as I opened by long-anticipated novel in the window seat of the plane after a weekend of lectures and meetings, he plopped into the aisle seat and made a great whirlwind of settling down. I glanced up to see what was causing such confusion and he smiled at me.

"Yep," he said. "Yep. Yep." and slapped his generous thighs in time to his words. And then, having exhausted his subject, he became quiet. I smiled and returned to my novel.

He crossed his legs and rearranged our section of the plane. "Yep," he said, and I glanced up again. This time he expanded on the subject. "Yep, Jesus Christ is the high-rise in the condominiums of life."

(Oh, Lord, not this, what have I done to deserve this? I worked hard this weekend. I just came from Mass. Why him?) I smiled and returned to my book.

"Are you saved?" he asked. I nodded and smiled.

"Praise be. Me, too. I'm born again and telling the world about it." (Smile, smile. My teeth were beginning to hurt.)

"Let me tell you—(do I have a choice?) I lost my job, my children left me, my wife left me (can't understand why) but Jesus didn't leave me. When I turned my life over to him, I started making thirty thousand a year." (Smile. Return to book.)

"IN MY LIFEBOAT—that's the name of our prayer bunch—we got eight men—all of them losers in one way or another, you know, (I'm beginning to) but there isn't one of them making less than twenty-five thousand a year since they found Jesus." (Jesus saves.)



I heard about each of the eight men and about eight more that each of those eight knew. Somehow, proof of finding Jesus seemed to be attached to financial success.

Finally, I asked myself, "Why am I listening to this? Why am I smiling?" My husband wouldn't have listened beyond the first salvation. Nor would most men I know.

But we women do. Why? Because we can't be impolite. It's bred into us: listen and smile; nod and smile; never, never offend. I recalled the story told by a police officer at a rape prevention lecture. "Women are afraid to hurt others, even if it might save their lives," he said. "We had a woman once who maced an attacker and then stopped and asked him if he was all right."

I relate to that woman but when I've had it, I've had it. So I closed my book and took on my born again acquaintance. He gave me an opening when he asked, "When were you saved?"

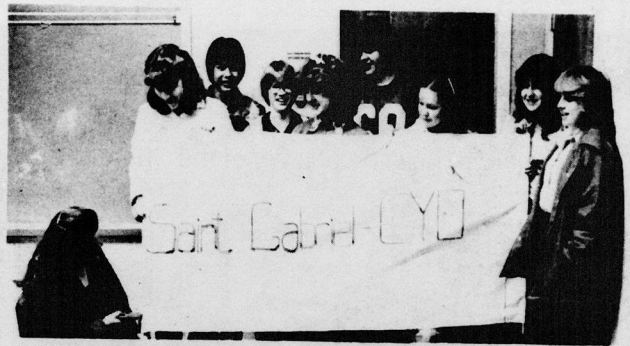
"TWO WEEKS after I was born," I said. "When I was baptized." He smiled and fidgeted.

"See, I was born all right the first time around," I added. "I didn't have to find Jesus to balance my checkbook." His smile tightened and he looked around.

"Let me tell you about some people I know who found Jesus," I continued. He picked up the flight magazine, but he didn't read long. I told him about Dorothy Day, about a young couple I know who found Jesus and gave up thirty thousand a year to work with the elderly poor, and about four American women missionaries in El Salvador who were born again a couple of months ago.

His smile got thinner and finally he started reading and ignoring me. Yep, he did.

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HUNGER WALK—CYOers from St. Gabriel will carry a parish banner when they march for the second annual CWS/CROP Hunger Walk Saturday, April 25, at Indianapolis' Ellenberger Park. Those involved include (left to right) Liz Reeves, Stacey Bailey, Edgar Cabrera, Keith Daehler, Steph Thorman, Alfie Hernandez, Kim Casper, Jennifer Oprisu and Carol Pratt. (Photo by Ruth Ann Hanley)

Archbishop answers (from 1)

bodies, the Priest Senate, the council of Religious, to religious superiors. And we got feedback from all kinds of people. Ultimately, the archbishop decided, but with a desire for the widest possible input. I've tried to give assurances, too, that this isn't final. But, there came a time when we had to say "this is it for this year." A decision on the buildings couldn't wait any longer.

Question: What about parish sharing? Have you had any response from parishes outside of Indianapolis who will now have to help support needy city parishes?

Answer: It's a hard thing for people to appreciate that we're the kind of community in faith that makes the burdens of some of the burdens of all—that we share our burdens as well as our joys and successes. Sometimes we act in ways that aren't complementary to people's everyday working and social life. It's hard for them to relate to other parts of the diocese, to the broad concept of the Archdiocese of Indianapolis. Only in faith can you do that.

Question: How have archdiocesan projects been financed in the past?

Answer: Programs mostly have functioned by assessments levied on each parish. These supported the archbishop and chancery staff as well as the various offices, bureaus and services. But assessments have become fairly substantial because of inflation and the need for more services.

Question: But what about complaints the church has become a bureaucracy with too many offices . . . and the suggestion we "go back to the way Christ and his apostles did it—" simply going door to door?

Answer: It's a very healthy thing that this issue is continually raised in the church. There's a natural tendency in individuals or institutions to preserve oneself, to develop. But actually, our offices are extremely thin and meager for the kind of services we're asked to provide. For the archdiocese itself, considering all we're asked to do, we're really grossly understaffed. We have a major educational operation involving thousands of young children, yet there are less than 10 people doing these professional tasks. You've heard me say the Criterion is understaffed, trying to do way too much with too few people.

The people who work for the church bring an expertise and dedication and their love for the church to their jobs. If you tried to duplicate their work in a secu-

lar way, your costs would skyrocket and you'd need many more people.

Question: What about new programs that will be financed out of the appeal?

Answer: The Office of Evangelization already is set up. We're hoping to start here through the activities of Father (Clarence) Waldon . . . to do the things the church in the U.S. has been asking us to do:

—to heighten the consciousness of all about the mandate to share the Gospel message and values;

—to provide services, facilities and techniques to those actively involved in evangelization;

—to find ways of surfacing and exchanging good models of evangelization; We're a very unevangelized state. We are 14 out of 50 states in church people. More than half of the people of Indiana, 51 or 52 percent, have no church affiliation.

Question: What about the other two offices?

Answer: We're working right now on family life. I've received the recommendations of the Family Ministry task force and I'm prepared to take steps very soon. We've not yet launched the pro-life office, but I'm hopeful this will be done during the year.

Question: Is it because of more people and a more complex society that we need so many offices?

Answer: I guess I don't agree there's a proliferation of offices. We have barely 100 fulltime people trying to serve more than 200,000 Catholics. Many more things are expected of the archdiocesan church today—and with greater quality too.

Question: I've heard criticism about the lack of outreach in archdiocesan services. Does the outreach question concern you?

Of course, but I'm totally confident the appeal will help enable us to provide services more effectively. Also, when people ask questions, it's not necessarily criticism. There's a great need for more information about AAA. But I also think there's acceptance. Last weekend I was in the southern part of the archdiocese, at four parishes and St. Meinrad Abbey, and people talked about the appeal. I received great affirmation. I know that some folks might feel negative, but I didn't hear that.

Question: But would they speak up, Archbishop?

Answer: Why you're doggone right they would—this is a new age.

To the Editor . . .

Christians should exercise forgiveness

I am so surprised at all the criticism the Criterion has gotten from articles on Steven Judy. Most of the people that think he got what was coming to him claim to be Christians. It seems that murder is the only sin so awful one should be put to death for, but the Bible tells of many others.

"Abortion" is murder. Millions of babies have been killed this way because their mothers don't want them. In a lot of states, this is legal. "Homosexuality" is almost respected now. Why? Because our government says it's all right. The Bible says it is an abomination. "Adultery"—that's nothing, everybody does it. A divorce is the easiest thing you can get. Respect for one's parents is rare. There are some states where children can divorce their parents. But God tells us to honor our father and mother.

How can these people say the government has the right to electrocute a person? What Judy did was an awful thing, but when Christ came he fulfilled the law of

the Old Testament. Before Judy died he said "I lived my life the only way I knew how. I'm sorry it happened." What if he said those words to God and asked for forgiveness? God would forgive him. We must love and forgive all sinners, if we love God (Luke 6:27-37).

Connorsville

Judy Schneider

Volunteers praised

My daughter and I would like to mention some people we think are deserving of praise. Weekly, we visit the Americana Health Care Center on 16th Street. Invariably, we have been impressed by seeing members of the Legion of Mary from St. Philip Neri Church.

This is truly outgoing evangelism that is so vital to the Catholic Church in these times.

Rose Bess
Theresa Warner

Indianapolis

Togetherness... A concern of the Archbishop... a tribute to... and an expression of unity of the Church.

TOGETHER, YOUR AAA DOLLARS WILL...

PARISH PORTION

\$200,000

When a parish collects 100% of their parish goal, that parish qualifies for a 10% rebate. As a further incentive, parishes that collect more than 100% of their goal, share with the Archdiocese on a 50/50 basis.

NEEDY PARISHES

\$286,000

As ever before, there are a number of parishes within the Archdiocese that cannot meet all their needs from their regular and special incomes. This will no longer be a budget item for parishes in Marion County and outlying areas. Funds will now be provided by the entire Archdiocesan community.

UNITED COMMITMENT

\$93,000

At least three annual special collections will be eliminated. These are The Catholic University, Latin American, and Communications. Funds for these programs will be provided from the Archbishop's Annual Appeal.

EVANGELIZATION

\$10,000

A new office of evangelization will be established. We are years behind the American Church in this effort. Also funded out of this Annual Appeal will be the Spanish Speaking Apostolate.

CATHOLIC CENTER

\$450,000

The largest budget item is \$450,000 (5 year amortization) for the former Cathedral High School in Indianapolis. This Catholic Center will provide Archdiocesan offices and service agencies conveniently located under one roof.

RELIGIOUS EDUCATION

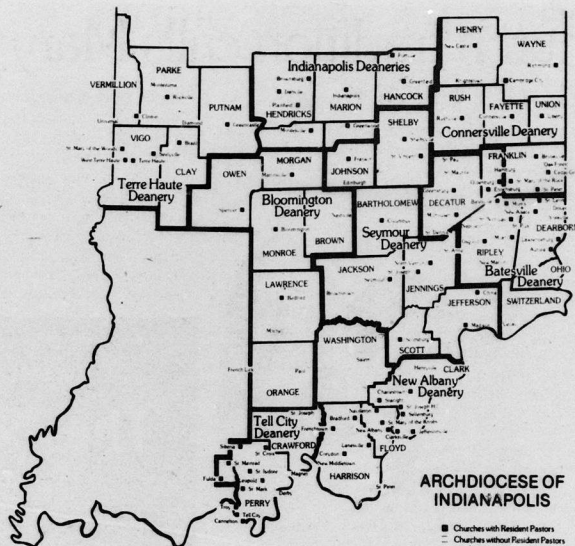
\$200,000

To be used for religious education centers (at Terre Haute and New Albany) and for Catholic secondary education (at four high schools in Indianapolis and one each in Madison and Clarksville). This will give us a margin of financial flexibility and it will be in addition to the amount received from parish assessments and tuition.

CATHEDRAL RENOVATION

\$250,000

The Cathedral of SS. Peter and Paul has been the center of Catholicism for almost a century. It is in need of major repairs and renovation within and without.



PRO-LIFE

\$25,000

The pro-life office will be a pastoral and religious education effort. It will deal not only with conception and pregnancy, but also with the aging and with life and death questions.

FAMILY LIFE

\$50,000

Many families seem to be marching to the beat of a different drummer... each out of step with the other. Some families are getting further and further apart. A new office will be established to help people prepare for marriage, maintain a healthy family and minister to the wounded, the separated, divorced and remarried.

CAMPUS MINISTRY

\$55,000

Today, we have over 25,000 Catholic college students enrolled in secular colleges where often the moral order is never mentioned and even the existence of God is denied. Through Newman Centers on those campuses we deal with love of man through God. There will be no further parish assessments for the Campus Ministry.

NATIONAL REGIONAL ORGANIZATIONAL MEMBERSHIP

\$89,000

Also eliminated from Parish assessments will be Archdiocesan payment for national and regional organization membership. The two largest items are National Conference of Catholic Bishops and the Indiana Catholic Conference.

CATHOLIC CHARITIES

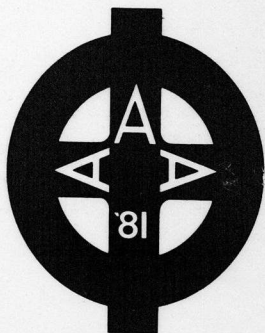
\$250,000

Catholic Charities serves as the Archbishop's representative for the supervision and coordination of all social ministry under Catholic auspices in the Archdiocese. Its four member agencies are: Archdiocesan Social Ministries, Catholic Social Service, St. Elizabeth's Home, and St. Mary's Child Center.

A GIVING GUIDE

Every family and single adult in the Archdiocese will be given an opportunity to participate in this very important program. Prospective contributors from each parish will be asked to consider 1% of the family's gross income as a possible giving guide. Some families/individuals are in a position to do more, others are unable to do quite as well. Those prospects who can (are able) accept this minimal guide for giving or do a little better, possibly 2% of gross income... will make this program a success. Obviously, a fund-raising program of this magnitude will need larger gifts if the program is to succeed.

ANNUAL APPEAL GOAL — \$1,978,000



ARCHBISHOP'S ANNUAL APPEAL

SUNDAY, MAY 3

Question Box

Church tradition calls Mary 'new Eve'

by Msgr. R. T. Bosler

Q You shocked me by saying in your column that the woman mentioned in Genesis 3 refers to Mary the mother of Jesus. It is easy to see this woman is Eve. Your interpretation would make Mary a sinner causing the downfall of the human race, contrary to the New Testament description of her as a kind, sweet person. The New Testament teaches that salvation is found in Jesus alone and says nothing about Mary being a co-redemptress, as some Catholics claim, or her exaltation above all men and angels, as you wrote. Some say this is found in tradition, but in Mark 7:6-9, Jesus warns against the "vain worship" promoted by men whom he says set "aside the commands of God in order to observe your own traditions."



A You fail to grasp what the Catholic Church means by tradition. The word "tradition" in general refers to what has been handed down from the past. Jesus in Mark was criticizing the regulations added by Jewish teachers to the Law of Moses, which had made religion needlessly burdensome. The church accumulates such traditions, and from time to time they are changed or eliminated. These are disciplinary rules like the eucharistic fast from midnight, or the Mass in Latin.

But tradition as used when we speak of Scripture and Tradition (with a capital T), refers to the teaching of Jesus and his disciples, which eventually became the New Testament and then the growing understanding of that teaching in the light of Scripture and with the guidance of the Holy Spirit sent by Jesus to guide the church to all truth (John 16:13).

This tradition we learn by studying the teachings the universal church agreed upon through the centuries and by studying in a special way the writings of the early teachers of the church, called the Fathers of the Church, using the word in the sense of the founding fathers of a nation. Men like St. Jerome and St. Augustine, familiar to all Christians, were among these.

These were the authorities I appealed to as witnesses

that the early church thought of Mary as the new Eve cooperating with her Son, the new Adam. To them also I appealed as proof that the famous text from Genesis 3:15, about the woman whose offspring would strike at the head of the serpent, was believed by the early church to refer to Mary and Jesus. St. Jerome's Latin translation had the woman crushing the serpent, symbol of the devil; hence the conclusion of the early Fathers that the woman could not mean Eve, who had given into the devil's temptation.

Quite generally the Fathers of the church considered this text from Genesis the first announcement of the

Gospel, as you can verify from the footnote to it in any good Catholic edition of the Bible.

The Catholic Church does not officially call Mary co-redemptress, for this title is open to considerable misunderstanding. Mary is considered preserved from sin by the one Mediator, Jesus. As Vatican Council II described it: "She stands out among the poor and humble of the Lord who confidently await and receive salvation from Him." But the council also summarizes the teaching of the Fathers about her: "In subordination to Him and along with Him, by the grace of almighty God she served the mystery of salvation. Rightly, therefore, the holy Fathers see her as used by God not merely in a passive way, but as cooperating in the work of human salvation through free faith and obedience" (Constitution on the Church, No. 56).

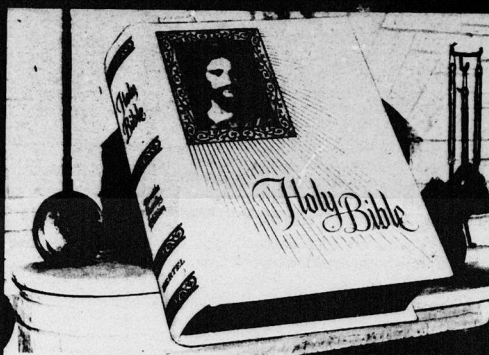
(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, 46204.)

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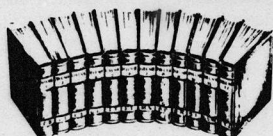
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KNOW YOUR FAITH

Responsibility reflects ability of people to respond

by Fr. Philip Murnion

Response-Ability. What is it? How can we make it grow?

Perhaps some will say I'm playing fast and loose with the word "responsibility." But, to understand what responsibility is, it helps to look at it this way. Responsibility reflects an ability to respond.

But who should be responsible? What should we respond to?

The parish is a people. And, when we think of it that way, we begin to get a picture of some lines along which response-ability might develop.

As a people, the parish wants to be more faithful—filled with faith—in its worship, as a community of people who care about each other, and in everyday life. Viewed in this light, it is easy to understand why everyone's response-ability is important. For, if the Christian community is to be a people who care about each other, the care for others exercised by all members of the parish is important. If people are to live out the Christian life in their everyday environments, the support they offer each other—the ways they are a resource to one another—will be valuable.

The mobility of people today is a factor working to reduce the level of response-ability in many parishes. When there is constant turnover of active parishioners who, because of their jobs, move from city to city, from parish to parish, it becomes more and more difficult for parishioners to feel responsible for the parish's life.

AT THE SAME time, parishioners who are able to put down roots in an area for a few years are recognizing more frequently today that they are able to develop a sense of responsibility for their parishes.

There is, in other words, a growing realization that all Christians are the church—just as Vatican Council II stressed. The church is a people of God.

Parish councils, religious education classes in homes, and the services parishioners provide for youth, the aged, the separated and divorced, are just some of the very specific ways for Christians to accept and exercise greater responsibility for their parishes.

In my travels I meet many people whose sense of responsibility for the life of their parishes is strong and who carry out a wide variety of roles in parishes. I have noticed that many such people have participated in a Cursillo (or "little course" in Christianity), a Marriage Encounter or in the Charismatic Renewal.

Often these movements underscore the significance of baptism as a sharing in the life of Jesus. People who experience a Cursillo or a Marriage Encounter week-

end often develop an appreciation of how God's gifts are found in everyone; how they themselves have gifts of grace that can contribute to parish life—to the development of the Christian community.

THESE MOVEMENTS seem to encourage people to feel comfortable about their gifts and talents and to express their faith.

Who, then, is responsible today for the parish? Many people are: the pastor and staff members; the parishioners; the bishop; and, in some areas, regional vicars and deans. Together they are able to respond to God's grace in each person and in the community.

If response-ability is to be furthered in parishes, people need to hear over and over about God's call to them—in preaching, teaching and through opportunities for reflection on the meaning of Christ's life.

Second, people need to be helped to respond to needs of the community, given the skills and support necessary for doing this. This may mean spelling out clear roles for people in service to the parish community.

Third, opportunities for responding should be well-coordinated through careful organization and planning by leaders in the parish.

Finally, every person who becomes active in parish life should be encouraged to help others do the same. In this way, the circle of response-ability will always widen.

St. Paul wrote often of the many parts of the body of Christ and of how all the parts need each other. All members of the parish share responsibility for each other and for the life of the body of Christ that the parish is always trying to make incarnate.

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PARISH OWNERSHIP—The parish commonly is viewed as belonging to the pastor. But today because priests frequently are transferred, there is a growing realization that, as Vatican II stressed, the people are the church. (NC Photo by James L. Shaffer)

Evidence of laity's coming of age shown

by Don Kurre

I recently attended an annual conference for ministers—both religious and lay—working in the Catholic Church called "The Gathering." The theme of this year's meeting was "The Parish: A Ministering Community."

The enthusiasm and commitment of the over 1,200 participants was exulting. If anyone tries to tell you that the Spirit is not alive and working with us today, do not believe them.

Maria Harris, a speaker at the conference, reported some rumors that she

had heard. She suggested that persons are hearing confessions without what we call "faculties" and that people congregate and after saying some ancient words they break bread and share it.

But, according to Richard McBrien, in his talk entitled "Theology of Parish," for most Catholics, parishes are still very important and viable forms of the Catholic experience.

Perhaps the most exciting reality exhibited at the "Gathering" was the evidence of the laity's coming of age. Growth has brought us from dependence upon the Church to an increasing awareness of our responsibilities and authority as adult Catholics.

THE LAITY is beginning to take seriously the Council's statement that we are being called to ministry because it is our

duty and responsibility as baptized Christians. As McBrien pointed out, not simply by leave of the hierarchy but from our own union with Christ the head, we are not being called to ministry because of a shortage of clergy and religious but by an invitation from Christ Himself.

As more and more people begin to take an active part in the Church's life through ministry (a ministry that does not always use forms from the past) the church is changing. Changing because of the variety of gifts that this before untapped resource brings to bear on Church life. The Word of God becomes real and effective where ministry is not seen to be the calling of a special class of people with special training.

It was clear at the "Gathering" that we are beginning to experience our own
(See EVIDENCE on page 11)





st. paul writes to the church in corinth

by Fr. John Castelot

The Gospel of Matthew presents a very distinctive portrait of Jesus. A reading of the Gospel makes that clear.

It seems Matthew had a definite structure in mind for this Gospel—one that scholars have struggled to decipher. Within this structure, his portrait of Jesus is offered.

According to one popular view, Matthew's Gospel consists of five booklets with a prologue and epilogue. This view, however, has not met with unanimous acceptance. Alternatives have been proposed.

An alternative proposal divides Matthew's Gospel into three principal sections



and is strongly promoted by Jack Dean Kingsbury, a modern student of Matthew.

Kingsbury's proposal calls attention to the person of Jesus and, for this reason, is somewhat more attractive than the division into five sections centered on the theme of the kingdom—a view which can create the impression that the Gospel is a rather impersonal catechetical work.

The Gospel is definitely catechetical. But it is neither cold nor impersonal.

THE PORTRAIT of Jesus in Matthew's Gospel has features in common with that offered by the Gospel of Mark. But Matthew's work is not just a copy of Mark.

In Matthew the post-resurrection titles "Lord" and "Son of God" appear more frequently. Matthew also either omits or softens Mark's references to the strong emotions of Jesus.

Let's compare two passages, one from Mark and one from Matthew, which help to illustrate the point. (Mark 3:4-5 and

Acts 2:42-47
1 Peter 1:3-9
John 20:19-31

THE WORD THIS WEEKEND

APRIL 26, 1981
SECOND SUNDAY OF EASTER

by Paul Karnowski

As my wife, Gale, will readily attest, I can be a very stubborn person. In the middle of a harmless discussion about the menu for supper, we might find ourselves diverted from the original conversation, talking instead about such an earth-shattering topic as the difference between navel oranges and regular oranges. "Oh, I don't think that navels are necessarily seedless," I might argue. Looking at me as if she knows I'm wrong, my wife will say, "Anyway, what do you want for supper? Isn't that what we were talking about originally?" "Let's look it up," I'll respond. There is no way in the world that I'm going to talk about supper until this issue is resolved. Glibly, the dictionary informs me that navel oranges are indeed seedless. "Well?" Gale will call from the next room, "what does it say?"

"How about spaghetti?" I'll respond, "does that sound good to you?"

In today's gospel, John relates the familiar story of the apostle Thomas. It seems that after the Resurrection several of the disciples have had encounters with the risen Lord; Thomas doesn't believe them. He'll never believe that the Master has risen from the dead, he cockily asserts, "without probing the nail-prints in his hands, without putting my finger in the nail-marks and my hand in his side." We all know the conclusion: a week later Jesus appears in the same room and confronts the doubting Thomas.

Personally, I find this story of the Apostle's stubborn skepticism one of the most believable passages in all of Scripture. Maybe it's because I can too easily picture myself standing with the other Apostles, wondering if they had all gone mad. I would assume that I was the only one who was capable of cool, clear, and rational thought; I would argue late into the night that their "theory" (I would call it just that) about a resurrection was absurd.

What Thomas heard from the other disciples sounded irrational and nonsensical. When he saw, he believed. But for those of us who have not seen, we will struggle with our belief because of our stubborn insistence that God's ways should be like our own. It's the other way around.

Discussio

1. Father Philip Murnion says that parishes want to be more faithful as a community of people who care about each other. Why does he feel this will lead to parishioners acting more responsibly in the parish?
2. How does the mobility of people today work against the development of a sense of responsibility for their parishes?
3. Think of your own responsibilities at home, at the office, in the community. What qualities do you use



LEADERSHIP—When we think of a leader does any one individual come to mind? St. Francis of Assisi pursued his vision of Jesus into a life of absolute poverty. Today thousands follow his way of life. British Prime Minister Margaret Thatcher mixes compromise with iron-fisted policies as she charts a course for her country's economic recovery. Different as these two people are, each can attract followers using leadership qualities that probably exist in us all. (NC Photo)

Matthew 12:12) Both sections tell of the man with the shriveled hand whom Jesus cures. Mark describes Jesus as angry and "deeply grieved" because people closed their minds to him. Matthew's account mentions no emotions.

Similarly, at the end of the account of Jesus' visit to Nazareth, Mark tells us that "Jesus could work no miracles there . . . so much did their lack of faith disturb him." Matthew, however, omits any reference to Jesus' feelings and says simply: "He did not work many miracles there because of their lack of faith."

Both examples indicate a general tendency on the part of Matthew to soften the implications of the humanity of Jesus and to accentuate the divinity of Jesus.

Another distinctive trait of Matthew's portrait is the presentation of Jesus as the realization of the hopes of Israel. Over and over again, he points explicitly to the words and deeds of Jesus as the fulfillment of Old Testament prophecies. Jesus is the long-awaited "Messiah, son of David, son of Abraham."

IN MATTHEW, Jesus also emerges pre-eminently as the teacher, one whose teaching is characterized not only by profound wisdom but also by supreme authority. While Mark gives us surprisingly little of the actual teaching of Jesus, Matthew presents that teaching in great detail. The Sermon on the Mount is the most familiar example of this.

But if Jesus is a teacher, he is also a man of action and each of his discourses is preceded by a section recounting his activity. One whole section, Chapters 8-9, is devoted to this aspect of Jesus' ministry. He not only preaches love and compassion—he practices it, especially in terms of healing.

Jesus demonstrates that it is actually possible for a human being to live according to the ideal he holds out to his disciples: "You must be made perfect as your heavenly Father is perfect." Thus, by word and example he forms the disciples who will make up his community.

1981 by NC News Service

Evidence (from 9)

authority in ministry. An authority that leads to ministering interdependently with the hierarchy.

James Whitehead explained it saying that the laity are developing into adult Catholics. "As adults," he said, "we are taking responsibility for our own faith-life. We are becoming independent with an independence that makes us very dependable Christians in all dimensions of

questions

in these roles? Do you think of yourself as a leader?

4. Father John Castelot indicates that Matthew has given us a very distinctive portrait of Jesus. The Gospel of Matthew is not the same as that of Mark or the other Gospel writers. Discuss on way Matthew differs from Mark in his treatment of Jesus.

5. According to Father Castelot, in what way is Jesus a man of action in Matthew's Gospel?

Story Hour

Paul welcomed back to Ephesus

by Janaan Manternach

Priscilla and Aquila welcomed Paul back to Ephesus. The whole Christian community there celebrated his return.

The community had grown much larger while Paul was away visiting other Christian churches. Some new disciples apparently knew little about what it meant to be a Christian.

One day Paul met a group of 12 new disciples. He was impressed with their enthusiasm. He was curious to find out more about them. He wanted to test their knowledge of the Christian way.

"Did you receive the Holy Spirit when you became believers?" Paul asked them.

It was an obvious question, in a way. Ever since Pentecost those who came to believe in Jesus experienced the presence and power of the Holy Spirit in their lives. But these recently converted disciples had not had this experience.

The 12 glanced at one another with puzzled looks. "We have not so much as heard that there is a Holy Spirit," they answered.

Their answer puzzled Paul as much as his question puzzled them. "How can they be Christians if they have not received the Holy Spirit," he thought to himself. He decided to ask more questions.

"How were you baptized?" Paul asked. "With the baptism of John," they immediately responded. They were referring to the baptism of John the Baptist.

It was now clear to Paul that their knowledge of the Christian way was not very accurate. Their faith was still immature. So Paul gradually drew them deeper into knowledge of Jesus and of Christian baptism.

"John's baptism was good," Paul began. "It was a sign that you turned away from sin. John's baptism was a sign

of repentance from sin. But John himself used to tell people about a man who would come after him, a man in whom they should put their faith. That man is Jesus. To be a Christian we need to be baptized in Jesus' name, not John's."

The 12 were excited by Paul's words. They immediately asked to be baptized. They were baptized right away in the name of the Lord Jesus. As Paul placed his hands on their heads, one by one, the Holy Spirit filled each person. They experienced the presence of the Holy Spirit, the Spirit of Jesus. The Spirit's presence filled them with peace and courage.

Some of them began to speak in tongues—that is, in unusual languages and unfamiliar words. Other spoke prophecies. They all spoke words inspired by the Holy Spirit.

Now the 12 were really Christians. They thanked Paul for helping them grow in faith.

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. When were you baptized into the Christian community? Find out as much about your baptism as you can. Who baptized you? Who welcomed you into the Christian community? Were you baptized during Mass? Who are your godparents? Were pictures taken of you on your baptismal day? Do you

have a baptismal candle? What symbols are on it? What prayers were prayed during the ceremony?

2. The following is a prayer to the Holy Spirit. Memorize it and pray it often.

"Oh God, you have taught the hearts of the faithful by the light of the Holy Spirit; grant us, in the same Spirit, to have a taste for what is right, and to rejoice always in his consolation. Through Christ our Lord. Amen."

3. Search in your parish church and in other churches for symbols of the Holy Spirit. Make a sketch of the one that you particularly like and hang it in your room.

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- How do you know the Christians in Ephesus respected and loved Paul?
- What had happened in the Christian community in Ephesus while Paul was away?
- What made Paul aware that some new disciples in Ephesus were hardly Christian at all?
- Why was it necessary for the new disciples in Ephesus to be baptized in the name of the Lord Jesus?
- What happened to the disciples when Paul baptized them in the name of Jesus?

1981 by NC News Service



Nativity Parish

Indianapolis, Indiana

Fr. James Bonke, pastor

by Ruth Ann Hanley

"It sounds like a Cinderella tale." That's how Providence Sister Nancy Brosnan, DRE, describes the faith and receptivity of Nativity parish.

A good catechumenate program, the great willingness of parents to attend preparation sessions for first Eucharist and reconciliation and a request for parish renewal from the lay leadership—these are some of the signs of the parish's aliveness.

At a recent faith series by Msgr. Raymond Bosler, 100 adults attended. Father James Bonke, pastor, sees this as strong participation in a parish of 425 families, especially considering its geography.

Nativity covers the largest parish area in Marion County—about 60 square miles, according to Father Bonke. One-third of the area is farmland. There are no major businesses, no trailer courts, apartments or nursing homes. Estimating that 90% of parishioners work in town, must travel home for supper, then start out again for a considerable distance for a church function, Father Bonke considers it amazing that they come in such large numbers.

Father Bonke credits his predecessor and parish founder, Father Louis Goozee, with helping the people to adapt to Vatican II directives. "He didn't hold back on adaptation and renewal so the parish was really up to date when I came in 1978. The people have a positive attitude. They are open to renewal."

SISTER BROSNAN finds there is little incidence of broken homes in the

parish and there is a strong emphasis on family life.

Because Nativity has a stable population with very few transients, it was chosen as a control group for a survey of "how adults grow in faith" by Leon McKenzie, Indiana University professor.

Because of its stable population, its growth has been moderate since its founding in 1948.

Nativity got its name from its beginnings. The first church was located southeast of town in a converted barn on the 17 acres of the Selmeier farm. Two other structures, the house and chicken coop, were used as rectory and parish kitchen.

The farm house rectory still stands but was converted to a convent for the Sisters of Providence in 1955, the same year Father Goozee adjourned to a house trailer to await the completion of a new

rectory. The chicken house from which many festival dinners were served, was torn down. And in 1955 the barn church burned nearly to the ground.

For three years the parish used the school cafeteria for Mass. (It was completed in 1968).

Finally, in 1969, a contemporary circular church of light-colored stone was erected on the financial strength of many fundraising projects and through establishment of Nativity as one of the first tithing parishes.

TODAY the men's club is "fixing up the church hall to make it functional." A meeting room is sorely needed because school activities increasingly use all available space. The rectory, originally built to be resold as a residence, continues to house the pastor but has never offered sufficient meeting space.

The Lady's Club takes an active part in the summer festival, this year scheduled for June 5-7. The group has a special ministry of hospitality to bereaved parishioners.

Fern Murphy, long-time parishioner, describes the mission group and praises workers like Ilene Davis who was dispensing needed items even before the parish was organized.

Mrs. Murphy remembers the year the ladies made First Communion dresses for 25 migrant children, and rosaries too. Through the years they have made "thousands of baby quilts," and today "if someone calls in the morning for a winter coat for an eight-year old girl, they'll have it for her by supper."

Lately mission fund raisers have helped Providence Sister Margaret Irene Milescare minister to those in special need at St. Rita's and St. Francis de Sales parishes.

The parish has a long standing parish council and board of education. It has a growing CYO and a strong CCD. One evidence of this, according to Sister Brosnan, is that CCD "is heavily staffed by our own teachers."

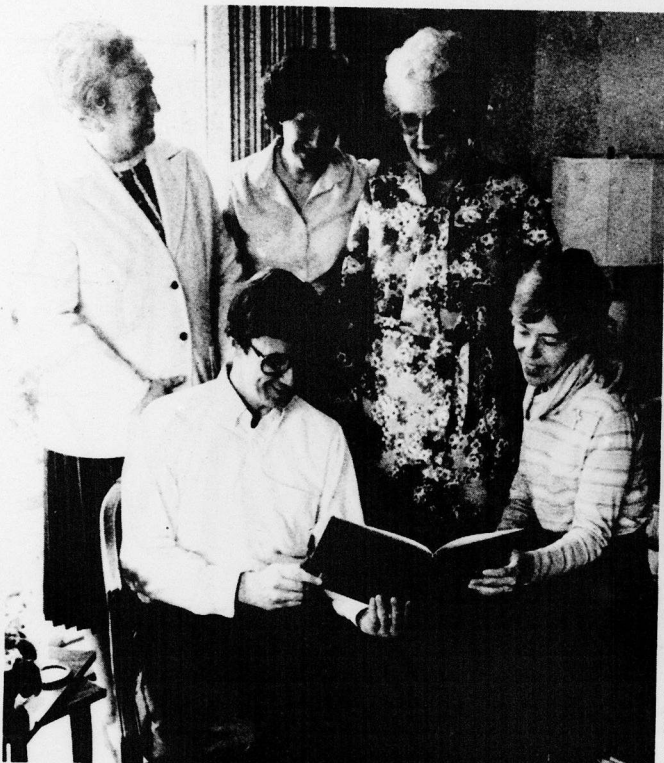
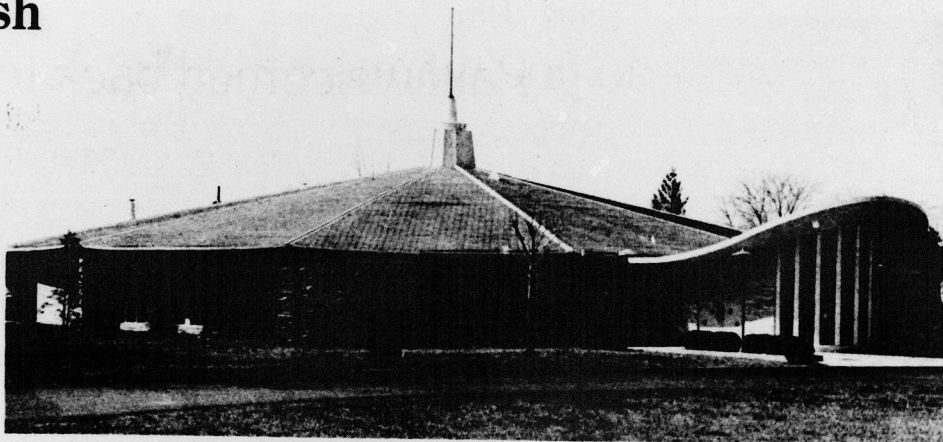
LOIS WEILHAMMER, principal, acknowledges her "outstanding faculty" including two Sisters of Providence, and secretarial staff. "It's unbelievable the support we get from the parents. When we have appreciation dinners we have to prepare for 60 or 80 people."

Though it is one of the smaller schools with enrollment at 200, it is "high achieving" and very stable.

"One of the strengths we are proudest of," says Mrs. Weilhammer, "is our good community relations. Though this is not a wealthy township, they are extremely generous with us," she said. "We have also built a strong relationship with the Lutheran school, sharing their gym and school buses."

According to its leadership, the parish gives high priority to this type of unifying outreach and also to Catholic formation within the parish. Its adult faith-development team, resource library, scripture sharing and renewal evenings on Baptism in the homes keep the parish aware of what is happening in church theology.

"We are working to help our people understand the Rite of Christian Initiation for Adults and catechumenate programs," says Father Bonke. "I won't say we're leading the pack, but Nativity is very up-to-date liturgically. We're doing it well, the way it should be done."



MEMORIES—It hasn't been that long ago that Nativity church was housed in a reconstructed barn. Father James Bonke, pastor, enjoys reviewing the parish history in a book published for the building of the new church in 1969. With him in the rectory are left to right, Lois Weilhammer, Nancy Clayton, Fern Murphy and Providence Sister Nancy Brosnan. Above is Father Bonke. (Photos by Ruth Ann Hanley)

Generally Speaking

So, what do you wanna be, kid...?

by Dennis R. Jones

So, what do you wanna be when you grow up?

Put that question to 10 different kids and you could get 20 or 30 different answers.

My own philosophy is that the younger you get a kid started thinking about his/her vocation, the better off he/she is... you know... keep asking until you get the "right" answer.

My kids have already decided on what they want to be when they're thrust into the world to care for themselves. However, I'm still trying to get that "right" answer.



For example, when my older boy was three or four years old, he was fascinated by the trashmen (sanitation engineers). Every Thursday morning, the whole neighborhood would hasten to get their trash out for the ceremonial pickup.

Every other kid on the block would listen for the Mister Softee man, but when my son would hear the garbage truck coming down the street, he'd rush out and watch them as they loaded the trash into the dumpster. He admired these men and was utterly fascinated by the truck. So, quite naturally, he decided he wanted to be a garbage truck.

Needless to say, he eventually grew out of that fantasy. In fact, one day out of the clear blue sky he began trying to decide whether he should set his sights on becoming a garbage man, a cop, or a fireman.

Frankly, I was happy that he gave up the garbage truck idea... but we're not out of the woods yet. The last I heard he wanted to be a teacher. An honorable profession, yes, but his attraction to this particular field is the notion of having three months' vacation in the summer for the rest of his life.

But, only time will tell... as for the present, we're still trying to get him out of the third grade.

So, what do you wanna be when you grow up?

In 1956, some 200 Cathedral High School seniors had that decision to make. With memories of the past and hope for the future, the seemingly endless possibilities were weighed and the decisions were made.

On Saturday, June 27, the class will reunite and compare notes of their experiences over the past 25 years.

According to one '56 graduate, Father Joseph Wade (pastor of St. Patrick Church in Terre Haute), his classmates "will be returning from many different parts of the world."

Among those invited to the 25th reunion in Indianapolis, will be ten doctors, ten attorneys, five military men, and three men of the cloth.

Clay Smith, president of the Underwood Transfer Company, Ron Palamaro, who helped computerize a moon launch, and Channel 8 anchorman, Mike Ahern, are among the group.

The scheduled festivities will begin at noon with a golf outing for those who are still in shape. (Unfortunately, rumor has it that wheelchairs will not be provided.)

Those who survive the 18-hole torture test will be carried to St. Patrick's rectory at 4:30 p.m. for hospitality and then a Mass concelebrated by three of their former classmates: Father Michael Bradley, pastor of St. Patrick in Indianapolis, Father Charles Chesebrough, pastor of St. Ann in Indianapolis, and Father Joseph Wade.

To cap the day's activities, dinner will be served at La Scala—classmate Joe Page's famous Italian restaurant.

Frank Otte, a successful attorney, and William Murphy, vice president of American Fletcher National Bank, are in charge of entertainment.

The chairman of the event, Jim Kervan, president of Kervan Realty and Insurance Company, says he's still looking for classmates with recent address changes. If anyone can help... or if you're looking for that perfect little bungalow in the suburbs... please call 317-357-8601.

Check it out...

The public is invited to the open house at **St. Elizabeth Home**, 2500 Churchman, Indianapolis, on Sunday, April 26. The open house, sponsored by

the **Daughters of Isabella**, will be from noon until 3:30 p.m. A special tree planting ceremony is scheduled at 2 p.m.

A **workshop on parish councils** will be held at Marian College Saturday, April 25, from 9:30 a.m. to 3:30 p.m. The Christian Leadership Development Center at the college is sponsoring the workshop under the direction of Msgr. Raymond T. Bosler. The fee is \$5 per person.

Father John H. Luerman, pastor of **St. Elizabeth parish**, Cambridge City, will celebrate his 25th anniversary of ordination on Sunday, May 3. A Mass of



Thanksgiving will be offered in St. Elizabeth Church at 1 p.m. Following the Mass a luncheon and reception in the parish center will honor Father Luerman.

The son of Mr. and Mrs. Henry J. Luerman of Richmond, he was ordained to the priesthood by Archbishop Paul C. Schulte on May 3, 1956, at St. Meinrad. He has served at St. Catherine, St. Monica and St. Luke parishes, Indianapolis; Holy Family, New Albany, and St. Michael, Charlestown. He has been the pastor at St. Elizabeth's since July 9, 1980.

A 37-year reunion for the 1944 graduating class **St. Philip Neri School**, Indianapolis, is set for Saturday, May 30. Classmates who have not been located are Betty Souther, Jeanine Haines, Dorothy Hogan, Monica Hudson, Delores McCurdy, Virginia Mattingly, Alice Poehler, John Nicholas, Jack Schneider and Jack Warrick.

Anyone having information concerning "missing" classmates is directed to call Jackie (Butler) Richardson, 637-1182; Dorothy (Collins) Asbury, 353-1387; or Rita (Clark) Kriech, 637-7892.



The children and grandchildren of **Mr. and Mrs. Erwin G. Hoeing** of Indianapolis will honor them with a Mass of Thanksgiving at 1 p.m. Saturday, April 25, at **Christ the King Church**, Indianapolis, in celebration of their 50th wedding anniversary. They were married April 8, 1931, in **Holy Cross Church**, Indianapolis. Mrs. Hoeing is the former Catherine Johantgen. Their children are Mary Lou Francescon, Benedictine Sister Louise Hoeing, Kathleen Tinder and Beth Cretors, all of Indianapolis; James of Yorktown, Paul of Winston-Salem, N.C., and Thomas of Dover, N.H. Mr. and Mrs. Hoeing have 21 grandchildren.

Jack Werle of **Holy Cross parish**, Indianapolis, needs volunteer help to assist him in teaching a class in "Drama by the Handicapped" for Free University in May and June. The class is open to all handicapped and developmentally disabled people regardless of the severity or nature of the handicap. Both teenage and adult volunteers will participate in the class activities with the students.

Werle has directed a number of program for, by and with the handicapped and developmentally disabled. Anyone interested in helping in this early summer program call Jack at 317-638-1582.

Nearly 400 students and their parents are expected to attend the **Student Recognition Dinner** at Marian College on Sunday, April 26. Athletic awards and departmental, club and organizational citations will be given. Archbishop Edward T. O'Meara will address the group.

Archbishop O'Meara's Schedule

Week of April 26

SUNDAY, April 26—St. Vincent Hospital Centennial Mass, SS. Peter and Paul Cathedral, Indianapolis, 2 p.m.; reception following at Hyatt-Regency; Student Recognition program, Marian College, Indianapolis, 7:15 p.m.

MONDAY, April 27—AAA '81 meeting, Batesville High School, Batesville, 7:30 p.m.

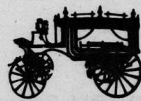
TUESDAY, April 28—Mass with priest retreatants, Alverna Retreat House, Indianapolis, 9 a.m.; AAA '81 meeting, Chatard High School, Indianapolis, 7:30 p.m.

WEDNESDAY, April 29—ACCW annual convention luncheon at 1 p.m.; Mass at 2:15 p.m.; Sacred Heart parish, Clinton; AAA '81 meeting, St. Benedict parish, Terre Haute, 7:30 p.m.

THURSDAY, April 30—Visitation with St. Gabriel parish children, Connorsville, 10:30 a.m.; Senior Citizens Mass, St. Gabriel parish, Connorsville, 11:30 a.m. with luncheon following; AAA '81 meeting, Roncalli High School, Indianapolis, 7:30 p.m.

FRIDAY, May 1—The Red Mass, St. John Church, Indianapolis, 5:15 p.m., banquet following.

SATURDAY, May 2—St. Francis de Sales parish, Indianapolis, Centennial Mass at 5 p.m.



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the Active List

April 24

The Women's Club at Holy Spirit parish, 7241 E. Tenth St., Indianapolis will present its 1981 card party, "Dealing with Designers," at 7:30 p.m. in the school gym.

The Home-School Association of St. Philip Neri School, 545 Eastern Ave., Indianapolis, will sponsor a spring festival from 5 to 9 p.m.

April 24, 25

Assumption parish, 1105 S. Blaine Ave., Indianapolis, will have an indoor spring festival beginning at 4 p.m.

April 25

A rummage sale sponsored by Central Catholic Mothers' Club will be held at Sacred Heart parish hall, Indianapolis, from 9 a.m. to 3 p.m. Donations will be accepted Friday from 6 to 8 p.m.

Assumption Church — 1105 South Blaine Avenue

Indoor Spring Festival

Friday & Saturday April 24th & 25th
4:00 p.m.

Parcel Post and Plant booths will be added to the booths this year. Fun & games for all ages, social games, cash awards and prizes given nightly.

Carry-out Service — Delicious Food — Reasonable Prices!

RONCALLI'S

'SPRING FLING' BAZAAR

Sunday, April 26

Noon 'til 8:00 p.m.

✓ Booths ✓ Games
✓ Fun for Everyone

Featuring a

Spaghetti Dinner
by LA SCALA

from Noon 'til 6:00 p.m.

3300 Prague Road — Indianapolis

St. Patrick's youth in Terre Haute are sponsoring a family fun night from 6:30 to 10:30 o'clock in the parish gym.

Holy Cross parish at 125 N. Oriental St., Indianapolis, will have a fun night for anyone 18 years or older, from 6 p.m. to midnight.

April 25, 26

The Catholic Alumni Club will have a party at Country Squire South Apartments, Beech Grove, beginning at 9 p.m. on Saturday. On Sunday the Singles' Mass will be celebrated at St. Bernadette Church, 4838 Fletcher Ave., Indianapolis, at 2 p.m. A reception follows the Mass at the Christian Park Community Center. For more information call 255-3841.

April 26

Roncalli High School Boosters and Band Parents will have a "Spring Fling" bazaar at the school, 3300 Prague Road, Indianapolis, from noon to 8

p.m. A spaghetti dinner will be featured.

"Invite the World to Christ" is the theme for an evangelization effort at St. Matthew parish, 4100 E. 56th St., Indianapolis, from 2 to 5 p.m. Anyone wishing to become familiar with the Catholic church is invited to the open house.

A Monte Carlo night will be held at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, beginning at 2 p.m. The event is sponsored by the St. Peter Claver special ministry—alcoholism.

The group of separated, divorced and remarried Catholics in the New Albany area will meet at St. Mary School in New Albany at 7:30 p.m. For information call Evelyn Kehoe, 812-945-1265.

Summer courses offered

Thirty-two courses in 13 disciplines are listed for the 1981 summer session at Marian College of Indianapolis, which gets underway June 15.

Day classes end July 27, while evening classes will end August 4. Nursing classes will be held from May 11 through July 3.

Registration dates for classes starting May 11 are April 30 and May 1, from 9 a.m. to 4 p.m., and June 6, from 9 a.m. to noon.

Except for nursing courses, the summer class fee is \$48 per credit hour. Nursing class fee is \$110 per credit hour. Classes are available for audit at \$50 per course, with persons past 60 charged \$15 per course.

Courses are available in the following fields: accounting, English, history, journalism, mathematics, music, nursing (A.N., B.S.N.), philosophy,

St. Christopher parish A.C.T., Indianapolis will present the first in a three-part "Families" series by Jesuit Father John Powell at 7:30 p.m. in the church basement. The series is open to the public.

The music department at Chatard High School, Indianapolis, will present its spring concert, "Broadway" at 7:30 p.m. in the school gymnasium. The public is invited.

April 27

The Indianapolis Chapter of Pastoral Musicians will its regular monthly meeting from 7:30 to 9:30 p.m. in the Cathedral Blessed Sacrament Chapel, 14th and Meridian, Indianapolis. "Recruitment and Training of Cantors" is the topic for discussion.

The Scholarship Committee at St. Barnabas parish, 500 Rahke Road, Indianapolis, is accepting applications for a \$250 scholarship based on need. To qualify, the applicant must be a



PARISH COMMUNITY RETREAT—St. Mary's parish, Aurora, will sponsor a parish retreat May 1 to May 5. Retreat leaders Beth Ann Hughes and Holy Cross Father Robert Nogosek, from Fatima Retreat Center, Notre Dame, will focus on "the growth and renewal of the individual Christian and members of other Christian churches."

registered member of St. Barnabas and enrolled or planning to enroll at Marian College as a full-time student. Applications must be made by June 1.

The Newman Guild of Butler University will have its annual card party at the Officers' Club, Fort Benjamin Harrison. Lunch will be served at 11:30 a.m.; card games begin at 1 p.m.

April 28

The annual dessert/card party sponsored by the Ladies' Club of St. Paul parish, Sellersburg, will be held in Father Gootee Hall at 7 p.m.

April 28, 29

The annual meeting of the Archdiocesan Council of Catholic Women (ACCW) will be held at Clinton when Sacred Heart parish serves as host.

Holy Cross Church—125 N. Oriental St.

✓ Refreshments
✓ Games

Fun Night

Saturday
April 25

6 p.m. — Midnight

18 Years Old
and Over

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The Word of the Lord
stands forever; it is the
Word given to you, the Good News.
(1 Peter 1:24-25)

I solemnly tell you:

Those who have left everything
and followed me will be
repaid a hundredfold, and will
gain eternal life.



THE MONTHLY CHARISMATIC MASS
WILL BE HELD ON THE FIRST FRIDAY OF MAY 1981 AT:

St. Pius X
7200 Sarto Dr.
Indianapolis, Indiana 46240

DATE: May 1, 1981
Soup and Bread Supper — 6:00 p.m.
Prayer and Praise — 7:30 p.m.
Mass — 8:00 p.m.
Celebrant — Fr. John O'Brien

For further information call:

Catholic Charismatic Community Center
Phone: 255-6561

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor 1:3)

Concert set for April 26

The Chorale and Chamber Singers of Marian College will present their annual concert at 3 p.m. Sunday, April 26, in the Marian Hall Auditorium.

Under direction of Kitty O'Donnell, the program will include a wide range of choral repertoire, classical literature of Bach, Croce and Copland, Renaissance and 20th century madrigals, spirituals and show tunes.

There are 36 members in the Chorale and 16 members in the Chamber Singers.

Registration on Tuesday begins at 1 p.m. and on Wednesday at 8 a.m. For reservations write or call Mrs. H.V. Skelly, 2800 College, Terre Haute 47803, phone 812-234-3900.

April 28, 30

Classes starting at St. Vincent Wellness Center, 622 South Range Line Road, Carmel, include Mind Power

Sports, Tuesday, April 28 to June 9, 7:30 to 8:30 p.m.; Yoga, Thursdays, April 30 to June 18, 6 to 6:45 p.m. For more information call 317-846-7037.

May 1

To honor the Sacred Hearts of Jesus and Mary, the Blue Army will hold a vigil from 9 p.m. Friday to 6 a.m. Saturday at St. Jude Church, Indianapolis. All interested persons are

invited to participate in the vigil.

May 1, 2

Father Clem Davis will conduct the Living Word III seminar at the Living Retreat House, Indianapolis. For details call the Retreat House, 317-545-7681.

A rummage sale will be held at St. Rita parish, 1733 Martin-

dale, Indianapolis, from 8:30 a.m. to 4 p.m. each day. Stuff your bag for \$1!

May 2, 3

St. Meinrad College will present the historical play, "The Royal Hunt of the Sun," at 2 p.m. in the St. Bede Theater on the seminary campus. Tickets are available at the door. For more information call 812-357-6611.

Women's weekend planned

A group of religious and lay women interested in sharing prayer and reflection concerning women's ministries in the church, will meet May 1-2 at Our Lady of Grace Center, Beech Grove.

Facilitators for the weekend will be Providence Sister Linda Hahus, Purdue University campus minister, and Providence Sister Teresa Mount, consultant for continuing adult religious education. Cost for housing and food will be \$20. Applications may be made to Sister Mount, Immaculate Heart Convent, 5683 Washington Boulevard, Indianapolis, IN, 46220, (317) 255-4242.

Remember them

† **BARNELL, Wesley Scott**, 3. Sacred Heart, Knoxville, Tenn., April 11. Son of Thom and Joan (Fell), formerly of New Albany; brother of Emily; grandson of Mr. and Mrs. James Barnell, Mr. and Mrs. Frank Fell; great-grandson of Mr. and Mrs. Guy Holdcraft and Mrs. Herman Wolford.

† **BETTAG, Alvin S.**, 86, St. Meinrad Church, St. Meinrad, April 9. Husband of Irene; father of Dan, Ron, Anthony, Bill, Gene, Gerald and John Bettag; brother of Gertrude Dilger and Frank Bettag.

† **CARROLL, Katherine F.**, 31. St. Monica, Indianapolis, April 13. Mother of Michael, Christopher and Frederick Carroll; sister of M. Frances Donahue.

† **CHALOUPEK, Wilbert J. (Willie)**, 77. Holy Spirit, Indianapolis, April 13. Husband of Anna; father of Connie Beidelman and Audrey Spradling; brother of Esther Tromp, Alice Fenci and LeRoy Chaloupek.

† **COLLINS, Edward L.**, 41. St. Thomas More, Mooresville, April 11. Husband of Emogene; father of Jerry; son of Edith Collins; brother of Brenda Culver, Ernestine Reynolds and Margaret Hamm; stepfather of Larry and Tom St. Martin.

† **DENZIO, Agnes F. (Mastropaulo)**, 70. St. Barnabas, Indianapolis, April 15. Mother of Frank and Lawrence Denzio Jr., Mary Barnhart and Nancy Parker; sister of Lena Bova, Clara Mazza, Rose Piccione, Asunda Bruce and Felix Mastropaulo.

† **HALL, Patricia Lou**, 44. Holy Cross, Indianapolis, April 15. Wife of Walter; mother of Walter III and Timothy; sister of Barbara Hamilton, Bette Hornor, John and Robert Trent.

† **HARDEBECK, Casper J.**, 97. St. Patrick, Indianapolis, April 15. Father of Irene Kuntz, Doris Heilmann, Father Donald Hardebeck, Robert and Gaynard Hardebeck.

† **KIEFER, Joseph A. Sr.**, 72. St. Roch, Indianapolis, April 15. Husband of Sophia (Kot); father of Mary Therese Gagnon, Joseph Jr., Anna Marie and James Kiefer; brother of Franciscan Sisters Helen Agnes, Huberta and Tiburtia, Louise Spicuzzo and John Kiefer.

† **KINNAIRD, Charles A. (Sonny)**, 48. St. Augustine, Jeffersonville, April 15. Father of Marita Reeves, Pamela Buchanan, Toni, Carol J., Michaela, Wayne W., Charles A., Demetrius, Damont, Henry, Robert, Charles Anthony and Gary Kinnaird; brother of Elizabeth Renfroe, Agnes Sedgwick, Ruth Ann Bonner, Veronica Mitchum, Mae, James, John and Joseph Kinnaird.

† **KLEIN, Edith P. (Baumann)**, 74. St. Joseph, St. Joseph Hill, April 15. Wife of Edward P.; mother of Virgil and Donald; sister of Clyde Baumann.

† **LAMPING, Genevieve**, 79. Holy Family, Oldenburg, April 10.

† **LESKO, Tony**, 57. St. Mary, Aurora, April 14. Husband of Jean; father of three daughters, three sons; two brothers and three sisters.

† **LOI, Dora (Wolfe)**, 88. St. Mary of the Fyns, Floyds Knobs, April 15.

† **MOELLER, Gertrude**, 72. St. John, Osgood, April 8. Mother of Mary Bettice, Rita Ann King and Carl Moeller.

† **MONROE, Eugene J.**, St. Gabriel, Indianapolis, April 13. Father of Helen Herschell, Mary Smerdet, Virginia Heinrich and Betty Reeves.

† **PETERS, Earl L.**, 82. St. Mary, Navilleton, April 13. Father of Dorothy Candler, Bernadine Cox, Patricia James, Earlene Payne, Christine Kinney, Evelyn, Bradley and Earl Peters; brother of Virginia Williams, Dee Putko, Ray, Jim, Sam and Lincoln Peters.

† **PRICKEL, Elizabeth**, 83. St. Louis, Batesville, April 8. Mother of Norbert Prickel; sister of Clara Galle.

† **PUND, Hettie Marie**, 69. St. Isidore, Perry County, April 14. Wife of Fidel; mother of William, Joseph, Paul, Cletus, Jerry, Dorothy and Linda Pund, Rosie Riddle, Joyce Holman, Marie Blunk and Linda Peter; sister of Clara Mosby, William, Elmer and Russell Rhodes.

† **SCHWEGMAN, Alphonse**, 76. St. Mary of the Rock, near Batesville, April 14. Brother of

Henrietta Ritzi, Verena Kunkel, Leander and Clarence Schwegman.

† **STANTON, Mary J.**, 95, St. Anthony, Indianapolis, April 13. Mother of Helen Stanton; sister of Margaret Waller.

† **WHEATLEY, Eugene "Boondock"**, 53, St. Meinrad Church, St. Meinrad, April 9. Husband of Mary Louise; father of

Linda Webb, Debra Meunier, Lana Evrard, Christine, Eugene Jr., Randy, J.C. and Larry Wheatley.

† **WISSEL, Raymond L.**, 73. St. Louis, Batesville, April 11. Husband of Josephine; father of Delores Schuler, Mary Jane Rudolph, Clara Rains and Arnold Wissel; brother of Mary Regensburger, Stella Wendling and John Wissel.

Mrs. Kate Porter dies

MOULTREE, Ga.—Mrs. Kate Porter, the mother of Father Jack Porter, associate pastor of St. John parish, Indianapolis, died unexpectedly here on Sunday, April 12. Mrs. Porter, 72, who resided in Lakeland, Fla., had been visiting her mother, Mrs. Luna Duren.

Father Porter officiated at the funeral services on Wednesday, April 15, in Moultrie. Burial was in Lakeland.

In addition to Father Porter and Mrs. Duren, Mrs. Porter is survived by a daughter, Betty, in California.

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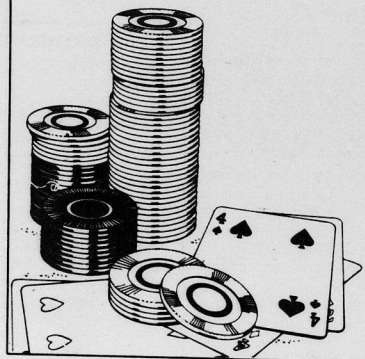
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Funeral mass held

AURORA, Ill.—The funeral Mass for Benedictine Father Richard Langen, 69, was held at Marmion Abbey here on Wednesday, April 22. He died on April 20.

Born in Indianapolis on May 28, 1911, Father Langen was ordained to the priesthood at St. Meinrad on May 22, 1934, by Bishop Joseph E. Ritter (later Cardinal Ritter). He served as a priest of the archdiocese

until 1958. He was also a major in the United States Air Force Reserve for five years.

In 1958, Father Langen joined the monastery at Marmion Abbey where he made his oblation on June 17, 1962. At Marmion he served as an instructor in Marmion Academy and held the posts of business manager and kitchen master.

He is survived by several cousins.

Catholic Youth Corner

Outstanding teens honored at CYO meeting

by Kathy Craine

*Roger Graham Memorial Award
Junior CYO Member of the Year 1980-81
presented to
Robert P. Schultz and Ann Ferrara*

The plaque these two archdiocesan students received at the 24th annual CYO convention recognizes a significant display of leadership throughout the past year.

Robert "Bob" Schultz, a National Honor Society senior at Chatard High School and president of St. Lawrence CYO, has consistently volunteered his time to help those less fortunate.

This effort includes bell-ringing for the Salvation Army, coordinating the Gallahue Mental Health Center Teen Toy Shop, and active involvement in the Special Olympics—all this while serving the Indianapolis Deanery as its parish coordinator.

Besides his community service projects, Bob is editor of his school newspaper and maintains an avid interest in music and drama.

Bob plans to attend Purdue University this fall. He is the elected nominee for



national CYO president and will represent the archdiocese as its candidate at the national convention in Milwaukee in November.

Ann Ferrara is the first non-senior recipient of the Roger Graham Memorial Award. She is a junior at North Vigo High School, Terre Haute, and a member of St. Patrick's CYO.

Ann recently completed her term as recording secretary for the archdiocesan CYO and was appointed 1981-82 Terre Haute Deanery representative.

"Ann is a person of service," declared Father Joseph Wade, pastor of St. Patrick's, Terre Haute. "She uses her potential to its best advantage in each project she undertakes."

And Ann is involved in myriad projects. She is an honor roll student, a track star, a eucharistic minister, a teacher's aide in religious education and a "mat maid." Still, Ann takes time to assist her parish and its CYO in various service projects with the aged and disabled.

Bob Schultz and Ann Ferrara—Congratulations!

"I got more out of it than I gave, said Jim Scharfenberger of Ritter High School, who recently completed nine weeks of ministry to handicapped adults at Noble School. "The people I encountered were so willing, so appreciative—and they were always happy!"

That was how Jim described his participation in the Christian Commu-

ity Service Program at Ritter. Mindy Welch and Franciscan Sister Jane Frey have successfully coordinated the program, a required course for all senior students.

The nine-week program—initiated in Ohio and Illinois—recently was incorporated into the Ritter curriculum to acquaint high school seniors with the responsibilities, difficulties and joys of community service.

Two to four hours per week of volunteer service at a specific agency, hospital or school enabled each senior to deal with diverse situations, to respond to human needs, and to discover what can and cannot be accomplished within the structure of an organization.

Response to the Christian Community Service Program has been positive—on both sides. Julie Marsh, YWCA Youth Program Director, praised the participants for their immediate interaction and involvement with children of all backgrounds and ages.

Exposure to many different kinds of people and the discovery of mutual needs and desires was a delightful surprise to Ritter students. Most participants plan to continue volunteer work. Jim Scharfenberger typified some seniors when he volunteered an extra 36 hours after his nine-week commitment was over.

Said Janie Osborne, "It isn't impossible to find some time to help someone who really needs it."

The annual **Catholic Boy Scout retreat**, directed by Father Mark Svarczkopf, CYO moderator, recently drew 137 boys and 57 adult leaders.

Pack 109 from Indianapolis received a special award for having the most boys in attendance, and Troop 427 of Indianapolis was honored for exceptional scouting spirit. Other awards went to Troop 2 of Hagerstown for the most boys in uniform, Troop 326 of Crawfordsville for campsite inspection and Troop 227 of Logansport for travelling the farthest. Father Svarczkopf also was honored.

The Catholic Committee on Scouting for Boys held



"THE CRUCIBLE"—The Ritter High drama group will present a four-act play by Arthur Miller coached by John Hannan at 7:30 p.m., April 23, in the school auditorium. Above John Proctor, played by senior Brian Rak, greets his wife Elizabeth, junior Monica McAndrews. Tickets are \$2.50 for adults and \$1 for students. (Photo by Vince Huber)

election of officers for 1981-82. Chosen were Leo Murphy of Troop 427, St. Lawrence Parish, Indianapolis, chairman; Chester Price of Troop 488, St. Simon, Indianapolis, vice-chairman; Rosemary Waters, Troop 125, St. Philip Neri, Indianapolis, secretary; Dennis Sullivan, Troop 109, Holy Spirit, Indianapolis, and Kay Whitney, Pack 427, publicity chairperson.

Two students from St. Roch's School, Indianapolis, are among winners of the Indianapolis Humane Soci-

ety's tenth annual "Animals-in-Art" Poster Contest.

Cathy Horsman won second place in the Grades 4-6 category, while Michele Moebis took third place among junior high students.

Winning posters will be displayed at the Children's Museum through April 30.

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'Gone With the Wind' tale reveals author's own life

by Fr. Owen F. Campion

NASHVILLE, Tenn. (NC)—No other American novel—in fact, few of any nationality—has reached as many people as Margaret Mitchell's "Gone With the Wind" and few films have been as popular as the book's movie version.

And the legendary story of Scarlett O'Hara and Rhett Butler may all be the recollection of a Sister of Mercy.

In March CBS-TV presented "Gone With the Wind," with Vivian Leigh and Clark Gable. Once again millions of Americans watched the O'Hara family and their friends go through the Civil War and Reconstruction. And after almost 50 years the novel, published by Macmillan, is still in print and available in almost every bookstore.

Just like the fictional O'Hara family, Margaret Mitchell's family was Irish and Roman Catholic. She too was born in Georgia.

As a young woman Margaret, or Peggy, Mitchell, a writer for the Atlanta Constitution, one of that city's two daily newspapers, wrote "Gone With the Wind," her first—and only—book.

An Atlanta Catholic of the time who was then working as a nurse at St. Joseph's Infirmary in the city, recalled the young newspaperwoman's friendship with an elderly Sister of Mercy who had lived through the Civil War.

That sister had an abundance of anecdotes—as did thousands of other Southerners of those days—of siege, attack and occupation. She vividly recalled individuals and the way they responded to the stresses of the war and its aftermath.

Interestingly, in "Gone

With the Wind" Scarlett's youngest sister, Careen, leaves the family home, Tara, after her father's death to enter a convent in Savannah.

The fictional O'Haras are typical of many Georgia families in the mid-19th century. Gerald O'Hara fled from Ireland, only a few steps ahead of British law. Landing first in Savannah, he moved westward to northern Georgia to carve a plantation out of the virgin woodlands. His wife, Ellen Robillard, a native of Savannah, is of Huguenot background, but not a Protestant.

In an early scene in the movie the O'Hara family kneels in prayer—to say the Litany of the Blessed Virgin—in the parlor of Tara, and the house servants join them in prayer.

Mrs. O'Hara and her daughter Careen are pic-

tured as especially devout. Scarlett is decidedly not. The novel indicates that she stopped going to Mass altogether during the war.

Scarlett later fails to send to Atlanta for a priest to bury her father when he dies at Tara and thereby causes Careen great discomfort.

No one will ever know exactly how the bits and pieces of Southern lore fell together in Margaret Mitchell's mind to compose "Gone With the Wind." But one possibility is that her friend, the elderly Sister of Mercy, was made into Careen O'Hara.



GONE WITH THE WIND—The epic drama of "Gone with the Wind" may have been born in part in the memories of an elderly Sister of Mercy who lived through the Civil War and was a friend of "Gone with the Wind" author Margaret Mitchell. In this famous scene from the movie, heroine Scarlett O'Hara (Vivian Leigh) and Rhett Butler (Clark Gable) escape from Atlanta. (NC Photo)

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Franciscan group formed

A new group of Secular Franciscans, formerly known as Third Order members, has been formed at Mount Saint Francis and will hold a profession ceremony Sunday, May 3 from 2:30 to 6:30 p.m. in the main chapel.

A reception and a visual presentation of St. Francis of Assisi's understanding of life will follow the ceremony. Persons interested in exploring the Franciscan

life-style are invited to attend.

The new group announced it is seeking to form community by fellowship, worship, study and service as well as a simple life-style. Members plan to focus on peace and justice concerns in cooperation with local efforts.

For more information, call Agnes Klapheke at (812) 944-4815.

Fatima workshop planned

The Life and Writings of Paul the Apostle, a scripture study workshop, will be held May 1-2 at Fatima Retreat House, Indianapolis.

Scripture scholar Father Clem Davis will provide background on St. Paul, including his religious formation and conversion, with emphasis on the "genuine letters of Paul." There will be opportunities for scrip-

ture sharing in small groups and for individual and group prayer.

The program is designed for personal enrichment for all who wish to increase their appreciation of the scriptures and to share the Word of God with others. The workshop is from 8 p.m. Friday to 8 p.m. Saturday. Cost is \$24 per person.

TV Programming

'Murder in Cathedral' belongs to today's world

by Michael Gallagher

NEW YORK (NC)—"After all, it goes against the grain to murder an archbishop, especially if you had the kind of upbringing I had." The man who says that is a rich Catholic landowner. But despite what recent events in Latin America might lead one to think, he's not a Latin. He's an Englishman, one of the barons who had just murdered Archbishop Thomas a Becket of Canterbury in T.S. Eliot's "Murder in the Cathedral."

Their hands still red with the martyr's blood, the baron and his companions attempt to appeal to the audience's sense of fair play and to explain why Becket's death was but an unpleasant means to an end that had to be achieved, an operational necessity, as some governments might put it today.

Last month I was fortunate enough to see a fine production of "Murder in the Cathedral" by St. Malachy's Theatre, a professional group which, though it usually performs in a theater in the basement of St. Malachy's Church just off Times Square, did Eliot's play in the sanctuary of the church itself.

The timing of the production, no less than its setting, could hardly have been more apt, since the end of March marked the first anniversary of the murder of Archbishop Oscar Romero

of San Salvador, El Salvador.

AND SO when I heard the baron and his hard-nosed companions rationalizing what they had done in terms of national interest, Eliot's fine irony gave the events in El Salvador a greater immediacy and emotional force than they had had for me up to that moment.

El Salvador, as Newsweek's Meg Greenfield observed in a recent column, is a tragic example of the difficulty of taking a stand when the facts themselves are in dispute. Difficult, however, doesn't mean impossible, and though some forms of ignorance may excuse or lessen responsibility, others do not.

The ignorance that reasonable effort can overcome does not. On the contrary, it, together with the ignorance that we deliberately foster, only increases our guilt.

The murders of Archbishop Romero and four American women missionaries have made the fundamental situation in El Salvador quite clear, however complex its ramifications. Those who have lorded it over an oppressed people for generations want to keep on doing just that, and in the archbishop and the four heroic women they recognized a power that stood in their way.

AND Eliot's "Murder in the Cathedral," which like Sophocles's "Antigone" focuses the moral essentials of a complex issue with such clarity and force that it affects the thinking of all educated people, makes it that much more difficult for anyone who has any claim to culture to remain willfully ignorant.

The murder of an archbishop is indeed a serious matter, as Eliot brings home to us with the power of a great poet. Serious not because an archbishop is worth more in the sight of God than the lowliest member of his flock, but because of what his murder implies. If the wolves dare to strike down the shepherd, how will they treat the flock? They strike down the shepherd, in fact, precisely because they want to devour the flock.

In 1966 Pope Paul VI established World Communication Day to symbolize the church's regard for the media and the significance of their role in modern life. This year, though the official date for the observance is May 31, the bishops of the United States are sponsoring a celebration of it on April 28 at the United Nations.

FATHER Theodore Hesburgh, president of the University of Notre Dame, will introduce Kurt Waldheim, secretary general of the United Nations, who will give the principal address. The theme for this 15th observance is the media and responsible human freedom.

I think it's appropriate, then, considering the theme of World Communications Day, to write about the link between Canterbury and El Salvador which, thanks to T.S. Eliot's power to communicate, is far more apparent than it might otherwise have been. For it stresses an aspect of communications

that might get lost sight of in our fascination with the new technology and its implications.

Communicating "the facts" is but the first step. Even the six o'clock news tries to go beyond that to establish the context that alone will give the facts significance. Finally, after all the degrees of communication that follow, it can fall to the creative artist to give a further dimension of truth to the facts, a dimension that touches our heart and impels to action with a special insistence.

And so on this 15th observance of World Communication Day, though it is right for us to honor editors, producers, directors, writers, cameramen and other dedicated professionals in the media, let us also honor and support those who might be able to interpret the tragedy of El Salvador as Eliot interpreted the tragedy of Canterbury and so affect the thinking of generations to come.

Sunday, April 26, 12:30 p.m. (EDT) (ABC) "Directions." Communication systems in the Third World is the topic of this week's program with Leonard Sussman, executive director of Freedom House, and Jose Prince, U.S. representative to the United Nations World Federation of Labor. (Please check local listings for exact time in your area.)

Sunday, Apr. 26, 10:30 a.m. (EDT) (CBS) "For Our Times." The richness and beauty of the Orthodox Easter celebration in a suburban American community is presented in this telecast from Holy Resurrection Church in Wayne, N.J. (Please check local listings for exact time in your area.)

Monday, April 27, 9-11 p.m. (EDT) (NBC) "Live from Studio 8H: 100 Years of America's Popular Music." The New American Orchestra conducted by Jack Elliott will trace the way music has reflected our nation over the years with the participation of a number of guest artists.

Tuesday, April 28, 8-8:30 p.m. (EDT) (CBS) "It's Magic, Charlie Brown." Snoopy, the precocious pup that enlivens the world of Charlie Brown and the "Peanuts" youngsters, becomes a self-styled star of a magic show and proceeds to render Charlie invisible and to levitate Lucy into limbo.

Wednesday, April 29, 8-9:30 p.m. (EDT) (PBS) "The Day after Trinity." About the creation of the atom bomb, with the focus on J. Robert Oppenheimer, the man who led the scientific team at the secret laboratory in Los Alamos, N.M., where the first successful atomic explosion took place.

Wednesday, April 29, 9:30-10 p.m. (EDT) (PBS) "Festival of Hands: The Silken Tent." This collaboration between actor Jason Robards



URBAN PIONEERS—The experiences of a suburban American family which moves back into Chicago's inner city will provide the drama in "American Dream," an ABC Sunday Night Movie to air April 26. (NC Photo)

Jr. and members of the National Theater of the Deaf creates a moving performance based on a Robert Frost poem.

Wednesday, Apr. 29, 10-11 p.m. (EDT) (PBS) "Battle Born—MX in Nevada." This documentary reports on the controversy generated by the proposed locating of the giant MX missile system in Nevada and the effects it will have on its lifestyle and economy.

RADIO:

Sunday, April 26 (EDT) (NBC) "Guideline." Ruth Maxwell, president of the Maxwell Institute, talks with Marist Father Joseph Fenton about therapy for alcohol and drug abuse. (Please check local listings for exact time in your area.)

Slaves to No One

by James J. Divita, Ph.D.

Professor of History, Marian College of Indianapolis

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Viewing with Arnold 'Eyewitness'

by James W. Arnold

The class consciousness of writer Steve Tesich, which gave "Breaking Away" its unique competitive edge, also helps make "Eyewitness" something more than a routine murder melodrama.

It's about a thirtyish Vietnam vet (William Hurt), a janitor in a huge Manhattan office building, who develops a crush on one of those good-looking TV newswomen, played by lean, intelligent Sigourney Weaver (the heroine of "Alien"). That itself is a sort of lower-class thing to do.

The woman also happens to be a talented classical pianist, the princess of a wealthy Jewish family involved in Important Causes. She rides a horse in Central Park on Sundays, while Hurt roars around on his motorcycle.

The plot gimmick is that Hurt discovers a murder victim in his building, a well-heeled Vietnamese involved in shady international rackets. He pretends to know more about the crime than he does, so he'll be interviewed by Weaver, then makes a brash attempt to get her romantically interested. She goes along, in hopes of getting the story. But his faking also convinces several unsavory types who are possibly the killers, putting his life in danger for love.

None of the thriller stuff is as convincing as a politician's campaign promise, and it's rife with Lenten red herrings, including a pair of sneaky Orientals and Hurt's best friend, a half-crazy ex-GI played by James Woods, who specializes in half-crazies (cf. "The Onion Field"). Also involved is Weaver's classy boyfriend (Christopher Plummer), an Israeli

agent who solicits money to buy the freedom of Jewish dissidents from the Soviets.

THIS is not to say that veteran producer-director Peter Yates (who also did "Breaking Away") fails to provide exciting and/or suspenseful moments. Among them: a beautifully edited combat between Hurt's motorcycle and a villainous

sedan; a scary sequence involving a gigantic trash compactor in the office basement; Hurt's desperate struggle with his pet Doberman, suddenly gone vicious; and a climatic confrontation with the killers (get this) on the 4th of July in a stable full of horses on the city's west side.

Of much more interest, though, is what Tesich and Yates offer in between the violent set-pieces. There is the tension of the cross-cultural romance, which is fresh but, unfortunately, never comes to a satisfying resolution. There is a tense mother-daughter relationship in one family, and a father-son love-hate conflict in the other. There is a gripping moral debate among the Jews about what means can be justified to save the lives of desperate refugees.

As before, Tesich's characters are richly human. It has been arranged, for example, that Hurt will marry his friend's sister. Like Weaver's relationship with Plummer, it just seems the natural order of things. That way, Hurt and Woods can share an investment in a business enterprise (a ludi-



"EYEWITNESS"—A mild-mannered janitor, William Hurt, left, and his edgy sidekick, James Woods, are suspects in a baffling murder case in "Eyewitness," from Twentieth Century-Fox. (NC Photo)

crous combination bar and laundromat).

BUT neither party loves the other, and there is a wonderful scene in a dress factory where each confesses his/her disaffection and sends the other into paroxysms of sheer joy. It's a funny idea, deftly executed, and has nothing to do with suspense or murder. Even the police who follow the suspects are humanized with interesting family problems, sketched in with a few lines of good dialogue.

The movie also marks sev-

eral firsts—the hero romancing the girl by describing in detail how he can buff her apartment floor, the spooky feeling of a big marble office structure after hours, and the use of a runaway videotape recorder, stuck in the fast-action mode, as a background to a fight scene.

Most of this is clearly positive, but total enthusiasm is difficult to generate. The smooth, low-key Hurt seems more like a writer than a janitor (the character is apparently based on Tesich himself), and none of the secondary people get enough time for full development. The solution to the

"mystery" is telegraphed early, and the last half-hour is more contrived and manipulated than the tax returns of a Miami drug dealer.

(Some rough language and extramarital sex; otherwise, a thriller of more than routine human interest and skill, satisfactory for adults).

(NCMP rating: A-3—morally objectionable for adults.)

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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)

Agatha Christie's
The Mirror Cracked A-2
Altered States B
American Pop A-3
Any Which Way You Can B
(Emphasis on violence)
Battle Beyond the Stars A-3
A Change of Seasons C
(Extravagant nudity and muddled moral outlook)
City of Women C
The Competition B
(Crude sexual references and a graphic love scene)
The Devil and
Max Devlin A-2
The Dogs of War A-3
The Earthling A-2
The Elephant Man A-3
The Empire Strikes Back A-2
Eyewitness A-3
Fade to Black B
(Sordid atmosphere and violence)

Fantasia A-1
The First Deadly Sin A-3
Flash Gordon A-3
The Formula A-3
Fort Apache, The Bronx A-4
Funhouse C
Galaxina A-3
The Great Santini A-2
Hangar 18 A-2
A Hollywood Night C
The Idolmaker A-3
The Incredible Shrinking Woman A-3
Inside Moves A-2
The Jazz Singer A-3
Kagemusha A-2
The Kidnapping of the President A-3
The Lion of the Desert A-3
Loving Couples B
(Implies that mate-swapping can have a therapeutic effect on marriage)
Nine to Five A-3
Oh, God! Book II A-2
Ordinary People A-3
Popeye A-2
Private Benjamin B
(Contains scenes ridiculing sexual morality as well as some nudity and gross language)
Raging Bull A-3
Scanners B
Shogun Assassin C
(Extreme violence)
Stir Crazy B
(Frequent profanities and a lewd sequence)
The Stunt Man B
(Graphic nudity and sexuality)
Sunday Lovers C
Tess A-2
Tribute A-3
Willie and Phil A-3
Wizards A-3
Zebra in the Kitchen A-1

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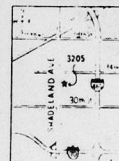
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