

# THE CRITERION

Archdiocese of Indianapolis

## Solicitation Sunday climaxes AAA drive

This Sunday, May 3, is Solicitation Sunday when Catholics all over the Archdiocese of Indianapolis will get their chance to take part in the Archbishop's Annual Appeal '81.

Some 8,000 parish volunteers throughout the 39-county archdiocese will contact or call at Catholic homes to secure pledges. Families and single adults are being asked to consider a pledge of 1

percent of gross income as a possible giving guide. Contributions are tax deductible.

The appeal, first of its kind in the history of the archdiocese, has a goal of \$1,987,000. It is designed to give the archdiocese a margin of financial stability as well as the flexibility to establish needed programs and to meet future opportunities.

Contacted on the eve of AAA's climactic week, general co-chairmen Tom O'Brien and John Hillenbrand both expressed confidence in its success and voiced their personal commitment to the appeal.

"I feel quite confident we're going to accomplish our financial goals," said O'Brien. "One of the things I've experienced, as I've traveled with the ar-

chbishop, is the tremendous strides he's made in bringing the people of the archdiocese closer together. They've become unified in accepting the goals and priorities he's set up; they're quite enthusiastic."

Hillenbrand agreed, asserting that "we need this type of leadership. He will propel the church into the forefront in areas where it's vital.

"People seem to appreciate the need," added Hillenbrand, who acknowledged that only in the past two years has he come to personally realize "the tremendous programs the church is doing and the stabilizing influence it plays in society."

"I had no idea the church's activity was as profound and comprehensive as it is," Hillenbrand said. "In the past, I wouldn't have been eager to give to the diocese—I'd give to my local church. But now I realize the wonderful job the archdiocese is doing with relatively small assets."

According to Hillenbrand, establishing a stronger financial base in the diocese "will be a tremendous asset that will pay off greatly in the future."

In O'Brien's view, the appeal can help the church to "take a more positive stance rather than a defensive one" to various problem situations in society.

"I feel the appeal is a very important step in this moment in time when moral leadership is so badly needed. We see immoralities on television, the use of drugs by the young. The drive isn't going to accomplish everything, but it is going to set us on a positive path."

"People need to realize the importance of the church's role. There's a need to assert our faith. We must begin to do things to increase the faith of our young, to foster vocations."



**GREETINGS FROM ROME**—Pope John Paul II and Archbishop Edward T. O'Meara exchange a warm handshake at the Vatican. The archbishop was in Rome for a Propagation of the Faith meeting (see story on page 6). The archbishop, back now in Indianapolis, said the Holy Father "gave me the op-

portunity to thank him for assigning me to the Archdiocese of Indianapolis. He also asked that I extend his warm greetings to the people of the archdiocese, and most particularly he mentioned the young." (Photo by Arturo Mari of Servizio Fotografico)

### Looking Inside

St. Anthony de Sales Parish blows out 100 birthday candles this weekend. Celebration details on page 2.

Also on page 2, read about a senior citizen who doesn't let age interfere with caring.

The Supreme Court's decision on Indiana's abortion law is dealt with on page 3.

What movie is in James Arnold's sights this week? Page 19 gives his reaction to "Thief."

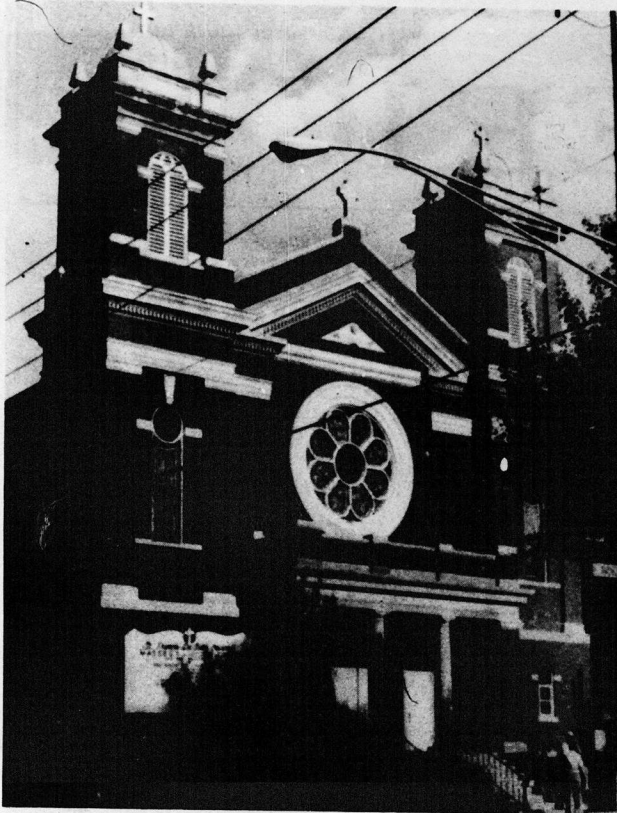
In Know Your Faith, Don Kurre uses the creationist vs. evolutionist battle to suggest how to creatively study the Bible.

St. Paul would have been proud of St. Matthew's Parish. On page 15 is a bittersweet story of its evangelization efforts.

And Val Dillon takes Princess Anne to task in an editorial on page 4.

THE CRITERION

Vol. XX, No. 30 — May 1, 1981  
Indianapolis, Indiana



## Centennial celebration scheduled

St. Francis de Sales Church, Indianapolis, will celebrate the 100th year of its founding with an Anniversary Mass and Dinner on Saturday, May 2.

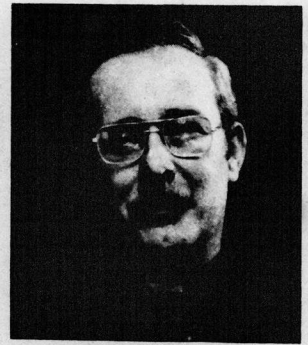
Archbishop Edward T. O'Meara will be principal celebrant of the Mass at 5:30 p.m., joined by Father Charles Lahey, pastor, and other priests who have served the parish. A dinner will be served in the school hall following Mass.

In honor of the anniversary, Mayor William Hudnut has proclaimed Saturday St. Francis de Sales Day.

St. Francis, located on the city's near-northeast side, was founded April 29, 1881, with Father Charles Curran as its first pastor. The parish once was in the midst of a railroad center and is situated among a criss-crossing of tracks. At the time of its founding there was need of a church for the growing numbers of families whose menfolk—especially Irish and German—were employed by the railroads.

Father Curran continued as pastor until 1883, and from this year until 1900, Franciscan priests were in charge. Diocesan priests then took over parish responsibilities. The present church building was erected in 1913.

St. Francis de Sales built a school in 1903. Franciscan Sisters from Oldenburg



Father Charles Lahey

staffed the school until it was closed in 1970. With an all lay staff, the school was reopened in 1977 with Grade 1 only. Each year a new grade has been added and Grade 5 will begin this September.

Father Bernard Strange was pastor of St. Francis de Sales from 1973 until his retirement in 1976. Other priests who have served the parish in recent years include Fathers Joseph Vollmer, Paul Utz, Joseph Klee, Robert Minton, John Minta, Robert Kolentus, Robert Mazzola and Joseph McCrisaken, and Benedictine Father Joseph Bell.

The centennial celebration is "not only for our parish but for former parishioners," according to Father Lahey. He explained that only about one-fourth of oldtime parishioners now remain in the parish of about 100 families, noting that Interstate 70 "decimated" the parish when it was cut through several years ago. In charge of arrangements for the centennial is Mary McGuire.

## Grandmother walks 10 miles in Indianapolis hunger walk

She's a tiny, white-haired mother of two, grandmother of seven, who crochets afghans and raises flowers and vegetables in the yard of her west side home in Indianapolis.

She also has a big heart and a long memory.

She is Mrs. Anna Harrierder of St. Gabriel Parish and last Saturday she walked 10 miles for hungry children. The occasion was the Second Annual CROP

Greater Indianapolis Hunger Walk at Ellenberger Park. Mrs. Harrierder, who will be 77 years old in two weeks, was one of a few hundred women, men and children who walked for hunger.

Mrs. Harrierder finished the 10 mile jaunt in good shape and spirits, after promising to "crawl the last two miles if I have to, to finish." She was part of a contingent from St. Gabriel's which included her daughter Mrs. Joanne Austill and her family. Her other daughter is Mary Stahl of Holy Name Parish.

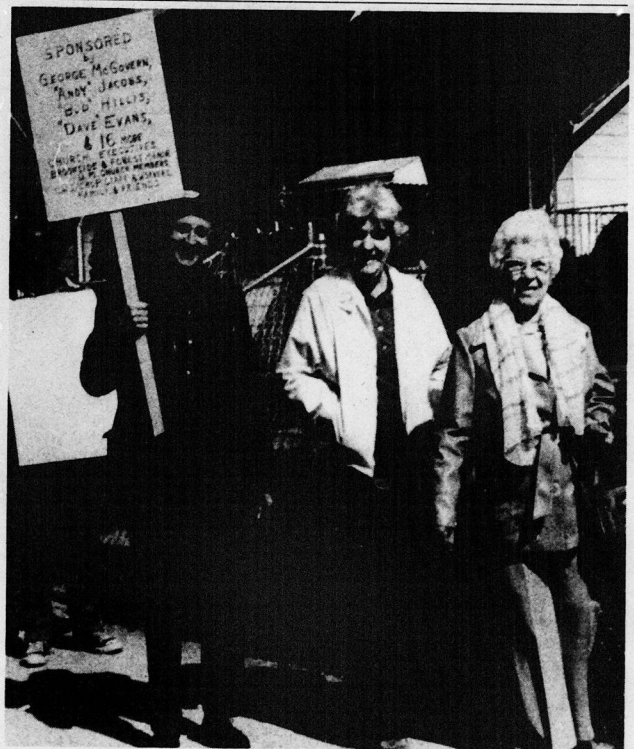
How did Mrs. Harrierder get involved?

"Joanne asked me if I'd sponsor her and I said, 'Couldn't I go along?'. Undaunted by the prospect of a 10-mile hike, the widow of Anton Harrierder declared, 'I'm German and I've worked hard all my life. In Germany, 10 miles is nothing.' She secured 10 sponsors—"I could've gotten more"—with pledges ranging from \$1 to \$10. Her contributions were added to the nearly \$15,000 raised by the walk.

Why did she do it?

"When I see those children on TV who are starving, it makes my heart break. I know what hunger means, and this walk is for hungry kids," she explains. "I remember when I was a young girl in Germany during the First World War—we were so hungry."

Mrs. Harrierder reflects for a moment, then adds softly, "I think so many times about my mother who wouldn't eat her share of bread so us children could have it."



HIKE FOR HUNGER—That's what Anna Harrierder (right) her friend Grace Clark, also of St. Gabriel Parish, and unidentified marchers did last Saturday. All secured sponsors who pledged so much per mile, with money going to such agencies as Catholic Relief Services, CARE and local groups who work to ease hunger. (Photo by Valerie R. Dillon)



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# Court ruling upholds Indiana law on hospital abortions

The United States Supreme Court ruled April 27 that states may outlaw abortions performed outside of hospitals for women more than three months pregnant.

By a 6-3 vote the justices upheld an Indiana law in the case, Gary-Northwest Indiana Woman v. Orr. The affirmation was not accompanied by an opinion and Justices William J. Brennan, Thurgood Marshall and Harry A. Blackmun dissented.

Archbishop Edward T. O'Meara, in commenting on the news, stated "I'm very pleased with the decision, especially as it is evidence of the Court's realization that they loosened something in our midst with their original decision."

The archbishop added that the decision

reflected "the signs of the times" and a recognition that abortion is not a panacea for the difficulties related to pregnancy.

Indiana Right to Life president, Mrs. Mary Pat Marstall, said she is "delighted" that the Supreme Court is "showing concern for the health of the pregnant woman." Nancy Walters, IRL legislative vice president, called the ruling "a vital step in our aim of protecting the health of the mother as well as of the unborn child."

The controversy arose in Indiana shortly after the 1973 Supreme Court decision, based on a woman's right to privacy, which legalized abortion in most cases. The 1973 decision said state governments cannot interfere with a woman's choice to

have an abortion during her first three months of pregnancy.

The ruling said states may seek to protect the woman's health during the second trimester and may move to protect fetal life only during the first trimester.

The Indiana legislature later in 1973 passed a law that required parental consent for abortions performed on unwed minors and prohibited abortions outside a hospital for women more than three months pregnant.

That law made it a felony for a doctor to perform an abortion, other than a first-trimester one, away from a hospital. The Indiana statute was regarded as one of the strictest state laws possible under the Supreme Court's guidelines.

The Gary-Northwest Indiana Women's Service's Inc., an abortion clinic, and a woman then 16 to 18 weeks pregnant challenged the law in a federal lawsuit filed in 1974.

According to Mike Schaefer, deputy attorney general, a three-judge federal court upheld the constitutionality of the Indiana law. The plaintiffs then appealed the decision to the Supreme Court.

Schaefer said the attorney general's office would not comment on Monday's ruling because "we haven't seen the full text of the decision yet." But he noted that it has "precedential value" because the court actually affirmed the validity of the law rather than simply refusing to hear the case.

## Cardinal responds to recent violence in Northern Ireland

by NC News Service

Cardinal Tomas O'Fiaich of Armagh, Northern Ireland, has condemned the murder of a Protestant man who was shot while driving his fellow workers home.

Meanwhile, jailed Irish Republican Army guerrilla leader Bobby Sands, 27, approached death in a hunger strike and Protestant militants threatened retaliation if Catholic IRA supporters—who have rioted in Belfast and other cities to protest Sands' treatment—react violently should Sands die.

Also, two Americans, Jesuit Father Daniel Berrigan and former U.S. Attorney General Ramsey Clark were denied permission by British authorities to see Sands, imprisoned in the Maze Prison near Belfast. And 21 members of the U.S. Congress requested President Ronald Reagan to ask British Prime Minister Margaret Thatcher to intervene.

In his statement, Cardinal O'Fiaich called for an end to the killing that has wracked Ulster for years and is likely to spew forth again if Sands dies.

"I condemn in the strongest possible terms the callous murder last evening

(April 23) of Mr. John Robinson, who was shot dead on the outskirts of Armagh City as he drove his fellow workers home," the cardinal stated.

"His slaughter is not only an act of willful murder, but in the present charged atmosphere is an incitement to further sectarian violence. This crime is the latest in a long series of outrages suffered by Protestants living in this archdiocese," he said. "In the name of the Catholic community, I call for the immediate cessation of these murderous attacks."

"NO PRETEXT can justify murder," the cardinal stated. "But let us also remember that the victims are our friends and neighbors, our fellow Irishmen and women and our brothers and sisters in Christ."

Belfast, Londonderry and other Ulster cities have been wracked by nine days of rioting in support of IRA demands for an end to British jurisdiction over Northern Ireland and for largely Protestant Ulster's reunification with the Catholic Republic of Ireland. Some young Catholics have thrown firebombs at police and British troops and in Belfast firebombs aimed at a

British patrol instead ignited the home of a woman and her three children, who were rescued by the troops and police.

Sands' hunger strike was initiated to demand status for jailed IRA members as political prisoners—not criminals. In an unusual move, he recently was elected to the British Parliament but is unlikely to take his seat, even if he survives the hunger strike.

As his condition deteriorated, copies of poems attributed to him and reportedly smuggled out of prison were being sold. The Sinn Féin, the IRA's political wing, announced plans to print the poems in a hardbound book.

AT THE REQUEST of Sands' family, the European Commission on Human Rights was brought into the case and two commission members traveled to London for meetings with British officials. Archbishop Gaetano Allibrandi, papal nuncio to Ireland, also said Pope John Paul II could intervene in the case if requested. The archbishop added he himself was willing to visit Sands if the British agreed.

A Sands' supporter, Bernadette Devlin

McAliskey, an Irish nationalist and former member of Parliament injured in an attack a few months ago, April 23 predicted that "the wrath of the people will be vented" if Sands dies.

She urged Catholics to unite in forcing London to concede political status and accused Mrs. Thatcher of being "hysterical."

Mrs. McAliskey joined Ramsey Clark in a news conference April 23. Clark said the British government was erroneous in not granting Sands and others political prisoner status and said London is involved in a life-or-death crisis. "Doesn't it care?" he asked.

Militant Protestant factions apparently patched up differences to plan united responses to Catholic activities if Sands dies. "The current situation is considered to be of such a serious nature that all personnel of the organizations have been put in a state of readiness," said the Ulster Defense Association.

In Washington, a telegram from 21 members of Congress sought Reagan's help in asking Mrs. Thatcher to seek a "humanitarian solution" to the current problems in Ulster.

## Father Theodore Hesburgh 'meets the press'

by Valerie R. Dillon

Still dynamic, still forthright, still a strikingly handsome man, Father Theodore Hesburgh, president of the University of Notre Dame, challenged the media this week in an hour-long press conference at the Athletic Club in Indianapolis.

Tossing out ideas and viewpoints as rapidly as the questions came, Father Hesburgh offered a birdseye view of immigration problems, a reflection on ecumenism, his solution to substandard ghetto schools and a modest analysis of his years as president of Notre Dame.

The event preceded his address to some 700 members of the Notre Dame Club of Indianapolis at Universal Notre Dame Night Monday, April 27.

Father Hesburgh has been serving as chairman of the President's Select Committee on Immigration and Refugee Policy. The committee, which spent six months studying the nation's immigration laws, recently offered its recom-

mendations to Congress and to Vice President George Bush.

Among recommendations are those that would reduce restrictions barring immigration from 33 to 16. This is designed, Father Hesburgh said, to "ensure humane and even-handed treatment of all refugees." On May 5 he will be the first witness before a joint House-Senate committee hearing to consider changes.

Concerning religious conflict among Catholics, Protestants and Jews, Father Hesburgh declared that over the years, "we've gotten rid of much of that nonsense." But he believes "black and white tension is a little deeper, more visible. That one simple visible thing gets between us," he observed. "It would be the greatest thing for America if we could put it behind us and not judge others based on skin color."

Asked about school desegregation and busing in Indianapolis, Father Hesburgh offered his solution: no core schools—and bulldoze the bad ones. "The answer isn't simply to make better schools in the

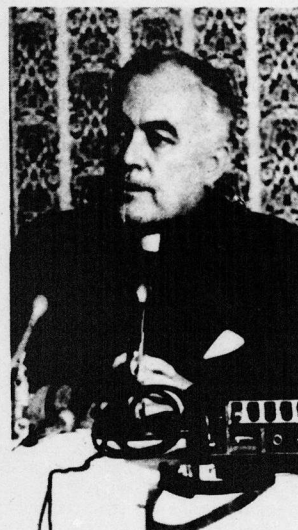
ghetto. That really happens only rarely."

Instead, his dream is of Grades K-12 schools built on the same basis as university campuses—schools "so incredibly exciting," so diversified and excellent that "every parent would want to send their kids there."

He believes this idea could apply in Catholic as well as public settings.

As for his 29 years at Notre Dame, Father Hesburgh asserted his two chief accomplishments are Notre Dame's complete transfer to a lay board of trustees and its establishment as co-educational "after 125 years as a male bastion." He said the latter has made Notre Dame a "much better university than before."

Father Hesburgh told his university board that if he "gets through one more year," he will complete 30 years as president, and "they should put someone younger in there." Approaching his 65th birthday, he anticipated this would give him time "for thinking and future planning."



Father Theodore Hesburgh

# Editorials

## Life is visible, not always cherished

Sixteen years ago, on April 30, 1965, LIFE magazine published some unprecedented photographs. A photo essay, "Drama of Life Before Birth," documented the stages of growth of an unborn human life, first portrait ever made of a living embryo inside its mother's body.

Swedish photographer Lennart Nilsson took those pictures, after working for years to devise specially designed photographic equipment.

The photos have been used in many ways in the years since their first publication. Reprinted as a booklet, they have been introduced in science and biology classes whose teachers recognize that in this case—those pictures are worth millions of words about human biological development. Reticent parents have found the photographs a feasible and painless way to answer their children's both simple and sophisticated questions about life's beginnings. And those opposed to abortion have cited the pictures to prove what geneticists have known for some years: that a unique human being comes into existence at conception and remains, despite growth and maturation, essentially the same individual during pre-natal life, birth and for 70-plus years in the world.

Right now, hearings are going on in Washington over the issue of when does life begin, as Congress debates extending legal protection to the unborn. We hope someone makes such pictures available to the committee.

But perhaps the most pervasive result of Nilsson's remarkable photos have been their impact on the general public and on its awareness of the miraculous growth of life before birth. A single fertilized egg cell grows in nine months into a staggeringly complex organization of 200 million differentiated cells—the newborn person. Especially, young couples awaiting the birth of a child can marvel that their newly-conceived child, by 18 days, has a beating heart . . . by 3-4 weeks has the beginnings of eyes, spinal cord, nervous system, lungs, stomach, etc. By five weeks, expectant parents can know their embryonic child has a visible skeleton, the start of arms and legs; by six or seven weeks—a mouth with lips and milk teeth buds, sprouting sex organs. They can discover, in photos, this quite recognizable though unborn baby who swims, floats and sucks its thumb in utero.

All of which is a drawn-out way of dealing with the thoughtless remarks of someone who should know better—and if she doesn't, shouldn't admit it. We're talking of British Princess Anne, who is expecting her second child next month. She recently commented that pregnancy is "very boring" and an "occupational hazard of being a wife."

Aside from the "downer" of someone in her position making such comments, one wonders if she doesn't reflect a sad and too common attitude: that parenthood, far from being an exciting even spiritual experience—is more a nuisance, a bore and a threat to the pleasures of the marital state. Given this anti-child climate, no wonder youngsters getting married today often shun parenthood.

As for the princess, we're not sure which would be more beneficial: a copy of Nilsson's essay or a swift kick in the royal rear.—VRD

## Immigration: a challenge to all

When Father Theodore Hesburgh spoke here last Monday, he called immigration one of our nation's most crucial issues, now and for years to come. In what will possibly bring a storm of protest, the special U.S. commission which he chairs is recommending to Congress eased restrictions on foreign immigration to the United States.

No use oversimplifying it—heavy influx of immigrants creates some tremendous problems. These include the difficult search for permanent placement in local communities, language, cultural and sometimes racial differences which create tension, and a growing competition for jobs between refugees and lower stratum Americans. It adds to the taxpayer's burden because of need for health care, handtooled educational opportunities and all kinds of social services. Some Americans don't want these burdens—nor any more "foreigners" coming to our shore.

On the other side, globally there are the 16 million people of a home. Some of these have left their own lands because of severe economic circumstances, lack of jobs, no food. Others are driven out by great devastation brought on by war. Some escape or are exiled because of political differences. For others, it is a simple but deep desire for freedom which forces them out of their homeland. How many of us can even slightly comprehend the enormous suffering these people endure?

There are no simple solutions. But before long Congress will settle on a new immigration policy. If this policy is eased, the American people and especially the Christian community, will need to ask itself some hard questions, to probe its mind and heart as well as its vast resources.—VRD

## Washington Newsletter

# Bishops see legal flaws in Helm's school prayer bill

by Jim Lackey

WASHINGTON (NC)—In the best tradition of never-say-die politics, the issue of voluntary prayer in public schools is back on the congressional agenda. While several measures have been introduced this year, the one again given the greatest attention is the proposal by Sen. Jesse Helms (R-N.C.) to limit the jurisdiction of the federal courts in school prayer cases.

Helms' almost identical proposal won Senate approval in 1979 but died last year in the waning days of the 96th Congress when a drive to discharge the measure from an openly hostile House subcommittee fell short.

Reintroduced this past February, Helms' school prayer bill is likely to get an even warmer reception—at least in the Senate—this time around. But there also are a couple of new wrinkles this year which may have a bearing on the outcome during the current Congress.

The measure, a response to the Supreme Court's school prayer decisions of 1962 and 1963, would remove from the Supreme Court and the lower federal courts the right to review any case arising out of any state or local statute on voluntary prayers in public schools and buildings.

Helms says the effect would be to allow state courts to have the final say in voluntary school prayer cases, thus preventing any new national prohibitions on school prayer that might be handed down by either the federal courts or the Supreme Court.

ONE MAJOR question surrounding the school prayer issue is the definition of the term "voluntary."

During last year's hearings in the House, both proponents and opponents of the measure agreed that the Supreme Court's decisions said nothing about voluntary or spontaneous prayer in school and merely struck at state-composed and state-mandated prayer schemes. But supporters of Helms' measure continued to press their case out of the notion that the court's decisions in effect ruled out voluntary participation in prayer sessions made available to students by the public schools.

Helms' new proposal, in an apparent attempt to blunt criticism that he might be too broadly defining the term "voluntary," specifically states this time around that it does not extend to cases where the government composes the prayers itself. Those types of cases would still be subject to federal court review.

Congressional enthusiasm for Helms' proposal could be affected by Supreme Court action on a new school prayer case now before it.

The court earlier this year accepted for review a Missouri case in which a group of evangelical students at a public university

sought—but were initially denied—permission to use campus facilities "to promote a knowledge of Jesus Christ." One court ruled against the students, saying their use of public facilities constituted an establishment of religion. But an appeals court reversed the decision on grounds that the refusal was an inhibition on their rights of free exercise of religion.

Having the potential for another constitutional landmark on school prayer, the case could provide added impetus for Helms' bill should the Supreme Court rule—possibly early next year—that such a student group should not be permitted to use public facilities for prayer.

THERE ARE also indications that the U.S. bishops, who sat on the sidelines when the Helms bill was debated last year, would express their opposition should the measure be scheduled for a new set of hearings this year.

The bishops' general position on school prayer is that a constitutional amendment on the issue is "vitally important" as long as it overturns the 1948 McCollum decision as well. In that case, the court ruled unconstitutional a public school district's program permitting voluntary religious instructions during school hours on public school property.

But the bishops' legal and government liaison offices recently commented that the Helms bill has a "dangerous potential" in its unprecedented elimination of the federal judiciary on a constitutional question.

Helms' proposal also could be delayed by the effort in the Senate to close off all action on social issues this year and devote full time to President Reagan's economic recovery program. That effort, which has the implicit consent of both Reagan and Majority Leader Howard H. Baker Jr., could put the school prayer issue on the back burner for at least another year.

But then again there's nothing stopping Helms from bringing up the measure as a floor amendment to another bill. He did it in 1979, when he won Senate passage of the proposal, and there's little reason to think he could not do it again.



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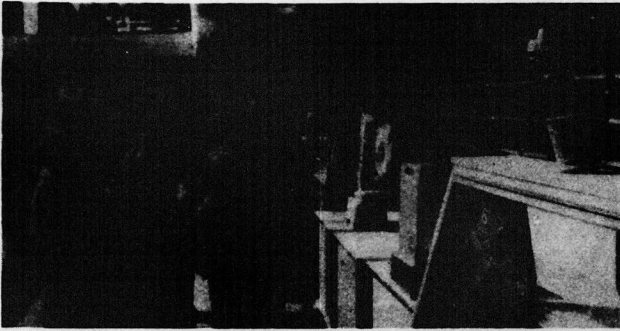
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**POLAND'S EMPTY SHELVES**—Polish shoppers stand in a Warsaw market with empty shelves. Grocery staples continue to be in short supply and plans for rationing were discussed. (NC photo)

## Stand against abortion encouraged

BERGAMO, Italy (NC)—Pope John Paul II tried to rally Italian Catholics against abortion Sunday, April 26, under the banner of their beloved Pope John XXIII.

On a day-long visit to Bergamo and the nearby village of Sotto Il Monte, where Pope John was born a century ago, Pope John Paul repeatedly invoked the name

and teachings of his predecessor in denouncing abortion.

He made no explicit mentions of the two referendums on abortion facing Italians May 17—one to restrict the current law sharply, the other to deregulate abortion almost completely—but his remarks were recognized as a rallying cry and a new phase in the Catholic campaign for the proposal to restrict abortion.

## Submarine protest results in arrests

NEW LONDON, Conn.—Seven demonstrators, including 24-year-old Capuchin Brother Jacob Mersberger of Chicago, were to appear in state Superior Court, New London, following arrests at a weekend demonstration protesting the launching of a nuclear submarine, the USS Corpus Christi ("body of Christ" in Latin), in Groton, Conn.

The seven were arrested April 25 after they had blocked a sidewalk outside the

General Dynamics administration building on the Groton waterfront where the submarine's launching ceremonies were being held.

Placing a large wooden cross on the sidewalk, they poured a red substance on it (believed to be animal blood), prayed "Blood of Christ, heal us; Corpus Christi, bring us peace," and refused to move when asked to do so by police. The arrests followed.

# Church in the World

## State Department, FBI remain silent

WASHINGTON (NC)—The Federal Bureau of Investigation and the State Department both declined comment April 27 on news reports that the killers of four American missionary women in El Salvador in December had been identified and may soon be arrested.

According to a CBS news report, the FBI has evidence implicating six members of the Salvadoran National Guard in the murders of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

The CBS account said that the Salvadoran government expected to arrest the National Guard members this week.

But the FBI and State Department

declined to discuss the issue. (According to other news accounts, the Salvadoran National Guard denied the CBS report is true.)

Carmelite Father Peter Hinde, who spent four months in El Salvador as a missionary, said the anti-insurgent strategy of the Salvadoran military includes blocking shipments of food and medicine to the thousands displaced by the civil war.

"Church and relief groups are harassed and refugee camps are being raided by soldiers," the priest told NC News Service.

"The civilian-military junta and rightwing squads interpret this humanitarian work as being subversive," he said.

## Pope offers support for missions

VATICAN CITY (NC)—Pope John Paul II called on U.S. diocesan directors of the Society for the Propagation of the Faith to "create a missionary mentality at home."

The pope met with more than 100 diocesan directors April 24 in the Vatican's Consistory Hall and thanked them "for your sustained efforts in making the name of Jesus ever better known and loved, at home and abroad."

During his talk, Pope John Paul had special greetings for Msgr. William McCormack, new U.S. national director of the society, and Archbishop Edward T. O'Meara of Indianapolis, former national director.

The directors opened their 13th

assembly on the theme, "new orientations, new priorities," at Rome's Pontifical Urban University. The meetings are held every five years.

"Everything you do to promote the proclamation of Christ's word is a service that uplifts humanity itself, giving it a greater insight into its own nature and a greater awareness of its own dignity," Pope John Paul said in an English-language talk.

The pope said Catholics in the United States "open themselves to the immense needs of others, imposing on themselves a measure of restraint, frugality and sacrifice" through contributions to the Society for the Propagation of the Faith.

# Beginning of human life issue sparks controversy

WASHINGTON (NC)—What promises to be one of the most thorough congressional explorations of the issue of abortion opened in Washington April 23-24 with several doctors testifying that conception is the point at which human life begins.

The hearings were called by the Senate separation of powers subcommittee to examine a proposal that Congress reverse the Supreme Court's 1973 abortion decision by declaring "that human life shall be deemed to begin from conception."

But the subcommittee's chairman, Sen. John East (R-N.C.), said on the second day of hearings that the whole range of U.S. policy on abortion would be examined.

"I would hope that whatever happens to (this bill) or whatever happens to a constitutional amendment or whatever else is down the road that at least we have been allowed now to begin a public discussion on a very vital and critical and important matter of moral and ethical and sociological consequence," said East, one of the Senate's crop of freshmen Republicans.

Responding to charges that the hearings were one-sided since seven of the first eight witnesses testified in favor of declaring the beginnings of human life at conception, East pleaded with a largely hostile audience not to judge the subcommittee's examination of the issue until all aspects had been considered.

He said the hearings would resume about May 20 and go at least into June as the subcommittee considers the statutory, constitutional, ethical and other implications of the proposed legislation.

**A FAMED FRENCH** geneticist, Dr. Jerome Lejeune, led off the parade of doctors by declaring that while life has "a very, very long history," every life has a "very neat beginning, the moment of its conception."

Continued Lejeune, professor of fundamental genetics at the Medical College of Paris, "As soon as the 23 paternally derived chromosomes are united, through fertilization, to the 23 maternally ones, the full genetic information necessary and sufficient to express all the inborn qualities of the new individual is gathered."

Lejeune and others also commented that the successful production of test-tube babies proved that life has its beginnings during fertilization.

Dr. Micheline M. Mathews-Roth, principal research associate in the Department of Medicine at the Harvard Medical School, cited passages in several biology and embryology textbooks to show that life at conception "is universally accepted and taught at all levels of biological education."

She also urged the subcommittee to

define conception at fertilization rather than at implantation in the uterus, which occurs six to 10 days later.

**THE ONLY** specialist to urge the subcommittee not to accept the position that human life begins at conception was Dr. Leon E. Rosenberg, chairman of the human genetics department at Yale University Medical School. He argued that the establishment of an "actual human life" is more a notion of philosophy and religion than it is a notion of science.

While conception is "a critical event" in human reproduction, said Rosenberg, the fertilized living cell still has only the potential for human life.

"To fulfill this potential, the fertilized egg must travel to the uterus, be implanted in the uterine wall, and undergo millions and millions of cell divisions leading to the development of its head, skeletal system, limbs and vital organs," he said.

Rosenberg also argued that despite being outnumbered by other witnesses, his view was the one more generally accepted by the scientific community. He charged that other witnesses were failing to distinguish between their personal religious biases, their professional judgments and "scientific truth."

That brought rejoinders from Dr. Jas-

per Williams, a Chicago physician who practices in the inner city, and Dr. Alfred Bongiovanni, a member of the University of Pennsylvania medical faculty, who both said their views were not based on narrow religious grounds.

**ROSENBERG** and Williams also debated the value of amniocentesis, a fetal test which can determine the existence of some defects and diseases in the unborn baby.

Williams said the tests had a high error rate and resulted in healthy babies being needlessly aborted, while Rosenberg said amniocentesis has an error rate of less than one percent and has helped women who otherwise might have aborted to carry their pregnancy to term after learning that a fetus at risk was in fact healthy.

In addition to the discussions between East and the witnesses, the hearings also were marked by two disruptions from the audience, by a pro-abortion demonstration outside the Senate office building, and by a war of words as groups competed for media attention with a flurry of press releases.

The disruptions came when two separate groups of three women each stood on their chairs and shouted that Congress, in the words of one, has "no right to control the lives of women."

# Wedding involves families as well as bride and groom

by Dolores Curran

It's at this time of year that pastoral staffs begin to feel great empathy toward young people, especially after they've dealt with a dozen or so parents of the bride and groom who are more interested in where they will seat non-speaking relatives than in the couple's desire for their own wedding.

"Tonight I met with a young couple and the bride's mother to plan the couple's wedding. God bless mothers of the bride. I swear most weddings are those that mothers wanted but couldn't have because of their mothers," writes a parish liturgist.

I must agree, because I have heard it so often from pastoral people involved in wedding planning, but as a parent, I have mixed feelings. Parents are the ones who are caught between the larger family—be it their own, the parish family, or the community family—and the young couple, whose concentration on one another and on constructing a new life together often neglects a sense of responsibility to the families from which they spring.

I can speak to this with some authority because I had my "mother's" wedding. Jim and I were teaching a thousand miles away from my home, so the idea of a large gathering of the clan for a solemn high Mass followed by a full day of celebration on the grassy lawns of our farm didn't excite me very much. I wanted a low Mass



followed by a sit-down reception of close family and friends and that was it.

**I THANK GOD** that Mom won, although I fought her all the way. (I would still do without the long hot high Mass, though.) The laughter and relaxation of my friends, third cousins, and farm neighbors all coming together to celebrate the joining of two families and the beginnings of another remains a very pleasant memory.

More profound, though, is the realization that my father died before my sister married so that if I hadn't succumbed to their wishes to have a family-style farm reception, my dad would never have been able to host such a gathering.

Finally, I didn't realize at the time the deep truth that marriage does not join two people but two families and that, as such, they are entitled to witness the joy. At that time I didn't know or much care about old friends of my parents or distant relatives. Now I realize how important they were to my parents in establishing a strong sense of family.

**PARENTS OF** the wedding couple are really caught in a no-win situation, particularly those of the bride. Essentially, they are the hosts, not the bridal couple. If they don't invite close life-long friends or if they offend in any way, it is they who pay for it socially, not the young couple who, like us, so often move away after the wedding. And hurts like that can last a lifetime, infiltrating other areas of the parents' lives.

I realize the pain involved in a conflict



**TREE PLANTING CEREMONY**—Mary R. Bergman, international regent of Daughters of Isabella, gets help as she plants a tree on the grounds of St. Elizabeth's Home. At left, Tony Logan, St. E's executive director places tree, while others offer advice (left to right) Mary Anne Dolan, past DI international director; Mary Pasquale, new state regent; Msgr. Roman F. Vollmer, state chaplain; Divine Word Father William Fitzgibbon, and Eileen Shea Berry, regent, Mother Theodore Circle No. 56.

between two generations and their dream of what a wedding should be but someone has to speak out on behalf of the parents, whom society so often blames for discord. A wedding doesn't belong solely to the bride and groom but to the whole family.

It isn't fair that one side has all the responsibilities and obligations and the other all the rights to decision making. The happiest families share both.

**NOTE:** A fine pair of recently published books on this subject has come to my attention: "What Your Wedding Can Be" by Rev. William J. Peters, Family Life Director of the Altoona-Johnstown diocese. The paperback and companion planner sell for \$2.95 each. Abbey Press, St. Meinrad, Ind. 47577. A great engagement gift.

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## Catholic schools make the grade: NCEA speakers

by Jo-ann Price and Stephanie Overman

**NEW YORK (NC)**—If Catholic educators had doubts that their schools make a difference, speaker after speaker at the National Catholic Educational Association (NCEA) convention quickly sought to dispel them.

"Catholic Education: A World of Difference" was the theme of last week's convention which brought nearly 20,000 participants to New York.

Catholic schools are a "tremendous asset" to the church, William C. McCready said and his colleague at the National Opinion Research Center, Father Andrew Greeley, praised the schools as an asset to minority students.

The "most impressive contribution to liberating the church in the U.S. is in the Catholic schools. They have had a unique function in liberating the poor . . . Catholic schools have a magic," Father Greeley said.

The priest-sociologist told Catholic educators that helping the disadvantaged "is something you have been doing all along and have not known you've been doing it." Father Greeley reported to the educators on his study, "Minority Students in Catholic Secondary Schools."

"The evidence has shown that Catholic schools are even more important than

they were in the past," McCready said, reporting on a Knights of Columbus research study on young Catholics, but he noted a defensiveness among Catholic educators.

"It is time to attack that defensiveness in a forthright manner and insist that people who feel that the schools are not a good use of church resources come up with alternatives," he said.

**DEFENSIVENESS** in the past may have been due to declining enrollments and the exodus of Religious teachers from the classroom. Now, however, the enrollment decline has tapered off and officials are observing that parochial schools are getting a higher percentage of available Catholic children in elementary school age.

Speakers also pointed to new directions for all-day-staffed schools and encouraged the idea that the parent is the child's primary educator. The partnership of parents and schools is the key to the survival of Catholic schools Elinor Ford, professor of education at Fordham University, said.

The optimistic mood was underscored by a collection of facts and figures from James S. Coleman's recently-published study "Public and Private Schools." That study indicated that private schools, including Catholic schools, produce better outcomes and, Catholic schools more closely

approximate the "common school" ideal of American education.

**HE ALSO SAID** he would favor tuition tax credits for private schools if poor parents who pay no taxes were also given some form of credits. Catholic educators heard several strong endorsements for tuition tax credits at the convention.

Cardinal Terence Cooke of New York told NCEA participants that tuition tax credits were among the topics discussed when the cardinal called on President Reagan at the White House April 17.

Jesuit Father Virgil Blum, founder and president of the Catholic League for Religious and Civil Rights, was not optimistic about passage of tuition tax credit legislation. Organizations representing public schools have impressive political clout and are working diligently against tax credits but Catholic schools have no organization, he said.

**HE CALLED FOR** the establishment of a national organization of private school parents and teachers to work politically as an interest group.

The increase of non-Catholics, mostly blacks and Hispanics in inner-city Catholic schools, has presented many pluses and few minuses to their programs, education speakers said.

According to Christian Brother Edward

Phelan, of the College of New Rochelle, New York, the 1980-81 NCEA Data Bank Report showed that the non-Catholic population in urban schools is now 8.1 percent and has almost doubled in the last five years.

As a special feature of the meeting of NCEA diocesan directors of special education, opera star Beverly Sills talked about her handicapped children.

**ACCORDING TO** Notre Dame Sister Suzanne Hall, executive director of the NCEA Special Education Department, the 78th annual convention focused on "many critical issues relative to the handicapped." The groundwork was set by the U.S. bishops' recent pastoral statement on the handicapped, which she said was especially significant during 1981, designated as the International Year of the Handicapped.

Archbishop Helder Camara of Olinda and Recife, Brazil, defended the rights of Catholics in general and teachers in particular to enter the political arena to speak out against social injustices.

"Politics as synonymous of concern with the biggest human problems," he said, "is not only a right, (it) is a duty of every human being, above all of every Christian, in a special manner of all Catholic educators."



## Generally Speaking

# Are you willing to get involved?

by Dennis R. Jones

Awareness of a problem stems from a need. Handicapped people need to be recognized for what they are—first class citizens—and treated as normal people... whatever "normal" is.

Am I normal? Are you normal? Everyone has problems—physical, emotional, mental, etc. Most of the time we are able to cover up our handicaps, accept them and learn to live with them.

A person might have a drinking problem or a financial problem, both are handicaps, but if others aren't aware of these hidden personal problems, their handicaps are their own.

But, when a handicap is evident, when it's visible, as a physical or mental disability is, that person has more difficulty being accepted into society.

When this problem is recognized by a group of "normal" people and they do something about it, this positive and responsive action enriches the society in which we all live.

On Tuesday, May 5, more than 300 mentally and physically handicapped young men and women will converge for a day of fun-filled sporting events on the St. Meinrad Seminary campus in St. Meinrad.

It's the 11th annual Special Olympics, sponsored by the Cooperative Action for Community Development, Inc., (CACD), a social action program run by the students at St. Meinrad Seminary.

The event is organized by the Mentally and Physically Handicapped Committee of CACD under chairmanship of Phillip Granberry.

The day will begin with a parade complete with floats, fire trucks, bands and decorated cars. The parade is scheduled to step off at 8:45 a.m. from the St. Jude Guest House parking lot at the Archabbey.

Following the parade, games will begin.

## Archbishop O'Meara's Schedule Week of May 3

SUNDAY, May 3—Installation service of Dr. William Enright, Second Presbyterian Church, Indianapolis, 4 p.m.

MONDAY, May 4—Presentation of Msgr. Busald award, St. Philip Neri Parish, Indianapolis, Mass at 7:30 p.m.

WEDNESDAY and THURSDAY, May 6 and 7—NCCB committee meeting on Evangelization, St. Louis.

FRIDAY, May 8—Midwest Edition of the National Celebration of Evangelization planning committee meeting, St. Louis.

SATURDAY, May 9—Baccaulereate Mass, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, 5 p.m.

They include the 50- and 100-yard dash, softball throw, the broad jump, the 440-yard relay and a special event for the severely physically handicapped.

According to CACD president, James Dewes, a junior at the college, "the contestants represent 15 different schools of special education in southern Indiana, including Dubois, Perry, Warrick, Spencer and Crawford Counties."

Some 100 volunteers from St. Meinrad College and School of Theology along with representatives from the Youth Association for Retarded Citizens of Dubois County will conduct and officiate at events.

Lunch, including 500 burgers, will be donated by McDonald's of Jasper and Tell City in a special "McDonald's Wagon." A number of other area businesses have also donated services, cash and merchandise to help make the event successful.

This program is indicative of what can be accomplished when people become aware and are willing to get involved in a positive way. The next step—to work toward effectively implementing similar activities in other parts of the diocese.

## Check it out . . .

✓The hands and choirs of **Chataud, Ritter, Roncalli and Seccina High Schools** will present their first Archdiocesan High School Music Festival on Thursday, May 14. The program, honoring **Archbishop Edward T. O'Meara**, will be held at the Murat Theater in downtown Indianapolis at 8 p.m.

Dr. Jack Eaton and Dr. Charles Henzie of Butler University will be the guest conductors for the festival. The program promises a variety of musical selections climaxing with the grand finale, "The Battle Hymn of the Republic."

Each school will have tickets available at \$3.

✓**Mr. and Mrs. Leo J. Richart**, members of **St. Ambrose parish**, Seymour, will celebrate their 65th wedding anniversary on Saturday, May 2. The Richarts were married on May 2, 1916, at **St. Joseph Church**, Four Corners. Mrs. Richart is the former Emma Hunt. The anniversary will be celebrated by the couple's immediate family at the Richart home. The children include Bernard, Donald and Paul Richart, Mrs. W. J. Lane and Mrs. Omer Elsner.

✓Installation of new officers for **ARIA** (Association of Religious for the Indianapolis Archdiocese) was held at the convent on the campus of **Marian College** recently. Officers elected to serve a two-year term include Providence Sister Nancy Brosnan, president; Benedictine Sister Sharon Bierman, vice president; Franciscan Sister Ruth Mary Forthofer, recording secretary; Providence Sister Mary Ann Stewart, treasurer; and Providence Sister Cordelia Moran, communications secretary.

✓**Sunday, May 3**, is Yom Ha'Shoah, a day when those of Jewish faith gather for special services to remember those who died in the Holocaust. On that day at noon "The Miracle of Denmark," an interfaith service commemorating the

Holocaust, will be held at Trinity Episcopal Church, 3243 N. Meridian St., Indianapolis. The service is being sponsored by the National Conference of Christians and Jews. Among the participants in the service will be **Benedictine Father Boniface Hardin**, a member of the NCCJ board of directors. NCCJ joins with increasing numbers of non-Jews in the realization that the Holocaust continues to have implications for all faiths.

✓At the recent convention of the National Catholic Education Association in New York City, **Lawrence Bowman**, principal at **Chataud High School**, Indianapolis, was elected to a three-year term as a member of the executive committee of the NCEA secondary department.

✓**Benedictine Sister Mary Margaret Funk**, director of the Department of Religious Education in the Office of Catholic Education, has accepted an invitation to become a member of the president's advisory board at **Weston School of Theology**, Cambridge, Mass. Sister Mary Margaret will attend her first board meeting on Friday, May 15.

✓**Father John Ryan**, pastor of **St. Anthony Parish**, Indianapolis, will celebrate his 25th anniversary of Ordination with an 11 a.m. Mass Sunday, May 3 at St. Anthony. A reception will follow in the church hall.

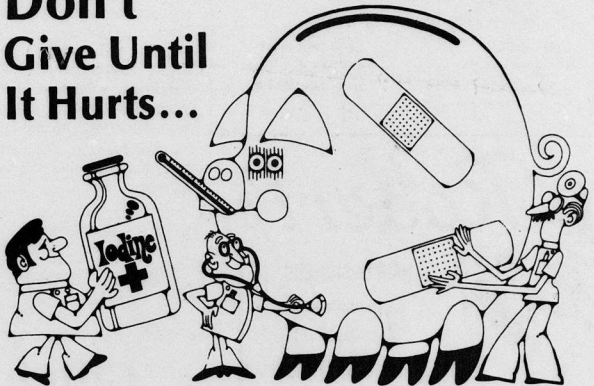


Dean of Indianapolis West Deanery, Father Ryan also is archdiocesan chaplain of the Boy Scouts and a member of the national executive board of the Scouts. He is chaplain at Central State Hospital and has been serving as coordinator of the Archbishop's Annual Appeal '81.

Father Ryan was ordained May 3, 1956, following studies at **St. Meinrad Seminary**. He was an assistant pastor at **St. Anthony and Immaculate Heart of Mary parishes** and a high school instructor before becoming pastor at St. Anthony in 1970.

✓**The Priests' Senate** of the Archdiocese of Indianapolis recently elected these officers for the coming term: **Fathers Fred Schmitt**, pastor of Little Flower parish, Indianapolis, vice president; **James Wilmoth**, pastor of Holy Name parish, Beech Grove, secretary; **John Kirby**, associate pastor of St. Christopher parish, Indianapolis, treasurer; and **Cos Raimondi**, associate pastor, St. Thomas Aquinas parish, Indianapolis, ex officio member. **Father Richard Lawler**, pastor of Immaculate Heart parish, Indianapolis, is president of the organization.

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## Question Box

# Basic difference separates mythology from Christian beliefs

by Msgr. R. T. Bosler

**Q** Is there anything unique about the Christian belief in the Resurrection? I have been reading books on ancient religions that claim the Greeks and Romans believed in gods who died and rose again and that argue that the Old Testament of the Bible is based upon myths. Is our religion just something that grew out of pagan mythology?

**A** The Resurrection myths of the pagan gods and goddesses in no way influenced the Christian belief in the resurrection of Jesus. Those who saw the risen Jesus and were the first witnesses to the Resurrection were all Jews who abhorred the pagan myths.

The myths of the pagan religions were attempts to give some meaning to the constantly repeating rhythm of life: day and night, the sun dying in the West and rising again in the East, the ever-repeating cycle of the seasons, birth and death. And the ancient gods themselves were but a part of this perpetual inescapable cycle. Not so the God of Abraham, Isaac and Jacob. He



does not die and rise. He is the Creator of all things, including the sun and stars, which other nations thought to be gods and goddesses. He is not part of a determined cycle. He breaks through the pessimism and determinism of the pagan religions and sets men free.

The greatest breakthrough of all is in Jesus Christ. Here God raises man from death to a glorious life free forever from death. It is as man that Jesus dies and rises. As God he cannot die. So Christians do not believe in a god who dies and rises as did the pagans.

It is true that the writers of the Bible though inspired by God, used stories and myths with which their listeners were familiar to explain what God had revealed to his people. There were stories of a garden of happiness, the days of the giants, a great flood in which a few persons survived in a boat, which antedated the Bible many

hundreds of years. The Biblical authors used such stories to describe a God unique and entirely different from the gods of the myths and rejected any details that did not fit the God known through the revelation given the Hebrews.

Compare the Biblical accounts of creation and the loss of paradise with any of the ancient myths and you will marvel at the difference. How did it happen that the early Hebrews, an uneducated, crude, simple people, who borrowed their knowledge of the world, their laws, their patterns of thought and even of worship from their culturally advanced neighbors, could arrive at a knowledge of God the creator so much more sophisticated and advanced than any of their contemporaries? You'll appreciate the uniqueness of the Bible the more you compare it with the mythological literature.

**Q** Are Catholics now permitted to request cremation?

**A** For the fourth time in recent years I am answering this question. It keeps popping up in my mail. The general law of the church against cremation has been eliminated. Cremation is permitted so long as those seeking it are not questioning the Christian belief in the Resurrection. There may be local laws concerning its use which must be discussed with one's pastor.

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

## Carl Dortch will address graduates

The retired president of the Indianapolis Chamber of Commerce, a community and state leader for more than 40 years, has been named commencement speaker for the May 20 exercises at Marian College of Indianapolis.

Carl R. Dortch will address 155 graduates and receive an honorary doctorate, bestowed by the college's board of trustees.

Also scheduled to receive an honorary degree is Clara R. Noyes of Indianapolis, for her contributions to the arts.

A graduate of DePauw University and the University of Cincinnati, Dortch presently serves as a consultant to the Chamber and is assistant to the Vice President of IUPUI. He is a board member of the Midwest National Bank, AHM Graves Realtors, United Way of Greater Indianapolis (chairman), the Center for Leadership Development and Indianapolis Educational Television.

Dortch is the recipient of many civic and community service awards, including: Who's Who in America, honoree of the Indiana Academy, the Indianapolis Press Club's Man-of-the-Year, Sagamore of the Wabash and the Downtown Kiwanis Career Award.



Carl Dortch

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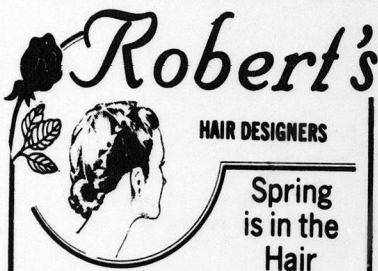
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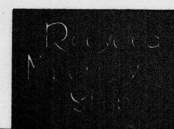
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# KNOW YOUR FAITH

## What do we want to gain by studying?

by Don Kurre

The debate that is underway between the creationists and the evolutionists has received a lot of media attention lately. For example, the ABC news program "20/20" recently did a segment on the debate.

The segment was well done for as far as it went. However, I was disappointed in the program because it did not look at the issue with the assistance of a biblical scholar. Since the creationist theory is built on the creation stories in Genesis, this was a significant oversight on ABC's part.

In this light it might be helpful for us to re-examine our own sense of Scripture. The major question for those who from time to time turn to the Bible as a source of inspiration is: what can we expect to gain from reading the Scriptures?

Through "The Dogmatic Constitution on Divine Revelation" the Second Vatican Council "earnestly and specifically urges all Christian faithful to learn by frequent reading of the divine Scriptures the 'excelling knowledge of Jesus Christ' (32).

**FURTHERMORE**, we are told that we should, by "calling upon the Holy Spirit, seek in these sacred Scriptures God as he speaks to us in Christ, the One whom the prophets foretold, God's Word made flesh for us. In the Scriptures we contemplate the life of Christ as well as the teachings and actions of the Divine master on behalf of our salvation, in particular the mysteries of His death and resurrection" (Euc. 21).

As Christians, our goal is to discover, confess, and respond to the Lord of history alive in the present. We are not the first to discover, confess, and respond to the Lord—and surely not the last.

Reading the Bible then assures us that as searchers we will find God present in life situations now. What others have done we also can do.

The starting point for reading the Bible therefore, is our own experience. Even a casual reading of the Old Testament, for example, shows us that on one level the Old Testament is a collection of ordinary events about ordinary people.

But in those events, Israel experienced God, among other things, protecting them, liberating them, loving them, correcting them, punishing them and forgiving them. The encounter—the experience itself—was the revelation of God.

The events described in the Bible are



**COMING TOGETHER**—Dialogue is as important between family members as it is in the church or between nations. When two people meet in an open, loving setting much

progress can be made toward making decisions and resolving differences. (NC photo)

accounts which according to the work of the Spirit, the tradition, and our own experience best express God's love and action in the world. Notice, the emphasis is not on this is how you will experience God. Rather, the emphasis is on how these people did experience him. Further, the writings tell us what impact that experience had on the lives of these people.

Reading Scripture, then, means being in touch with our own experience of the saving God active in our present.

**FURTHERMORE**, Israel was not liberated from slavery once and it was over. On leaving the land of Egypt they enslaved themselves again by casting a golden calf. Yet God did not hide himself from them. As their God, he continued to call them to be his people.

Yes it is something like that for me too. Even in the shadow of my liberation from Egypt—through Baptism—I cast the golden calf. Reading Scripture reminds me of my continuing need for a relationship with the Father.

Like the Old Testament, the New Testament is a story of people, much like you and I who encountered the self-revelation of God.

Look at the stories that are told in the New Testament . . . there is Peter, who denies his friend and God. There is Paul, who persecutes Jesus's followers. And, there is Judas—who having been a disciple—betrays him.

Among all the possible encounters people have had with God throughout the ages, why have these come down to us?

Why do we continually recount the story of Judas? Why do we remember Peter's denial. Why do we celebrate Paul's being knocked off a horse? Because that was their very real experience in the encounter with God. Their response to God is unintelligible without their experience.

In conclusion, by frequent reading of the Bible we learn that it is possible for any one to experience the saving God acting in the present. We also learn that such experience calls for—demands—a response from us in our present situation. Not an experience or response that comes from a dead past, but an experience and a response that comes out of a very live present.

To make Scripture the foundation of a scientific theory as the creationists would have us do seems completely out of place.

## Discussion points and questions

1. Why does Father Philip Murnion say it is important for parishes to have a good reading; of their parishioners?
2. Father Murnion lists four ways parishes can determine parishioners' views. What are they? Has your parish used any of these techniques? If not, which technique would be most helpful in your parish?
3. In Father John Castelot's articles, how were people in Matthew's community similar to the disciples of Jesus? And how are they like parishioners today?
4. What shows Matthew's great concern for the church, according to Father Castelot?
5. In what ways do you experience God in your present life? What passage of scripture best speaks to that experience, for you?

# Polls can give reading of parishioners' expectations

by Fr. Philip Murnion

Many people are skeptical of polls. The failure of political polls to accurately predict the outcome of last year's presidential election is one reason why.

Nonetheless, it is helpful in parish life to take a good reading of parishioners' beliefs, convictions, hopes and opinions. Without such a reading, how can activities appropriate to the people of the parish be planned? Numerous parishes today take pains to determine parishioners' views. Generally, they do this by means of a parish census, a questionnaire, visits to homes or a parish assembly.

Each method is weighted with advantages and disadvantages. A census is a way of discovering who lives in the parish, who is what age, what the people's educational background and family status is. A thorough census can be the best way to develop a total parish mailing list, to measure changes in the parish's population characteristics, to find out how many people are available for various programs such as religious education, and to provide people an opportunity to indicate a concern they may wish to discuss with a priest or staff member.

**THE DIFFICULTY** with the census is that in parishes of any size (and small parishes hardly need a census), the project demands considerable planning, many

workers, and some way to process the information so that it is usable.

Here are some questions parishes ask when considering a census:

1. Is the census warranted by change in the parish?
2. Does the parish need all this information?
3. Will the benefits justify all the time, energy and cost?

Parishes also use questionnaires to consult people. Typically, these are given to people at Mass or sent to those on the mailing list. People may be queried about their beliefs and moral convictions; what they want from the parish; how they evaluate current parish activities; and how they are willing to contribute to parish life.

Questionnaires give people a sense that their views are important. This is a way of obtaining the views of active parishioners who know most about the parish. Questionnaires are likely to reveal views on a variety of matters.

However, a survey of people by means of a questionnaire does not usually provide information about those who do not participate in the parish. Like a census, a questionnaire does not demand interaction of the people. To be useful, a plan for processing the information is needed.

**A CAREFULLY** thought-out plan for talking with individual families or groups gathered in one home can be a good way to obtain people's views. This allows leaders to show they are listening, provides an opportunity to dig a little deeper and learn how people really feel. It

encourages people to stimulate each other's thinking.

In the home setting, people discover support for their own views and come to realize why others see things differently. The setting also allows the information-gathering process to be coupled with prayer and fellowship.

The limitations of the setting are that only a few points can be discussed in the time available. It is not very likely that people will bring up private concerns that need attention, and it is difficult to reach people who do not want to meet with a group of other parishioners.

A parish assembly is a forum in which people can get a sense of the entire parish's concerns. Often an assembly generates a feeling of commitment to the direction it sets.

**AN ASSEMBLY** calls for careful planning, a limited agenda, and a careful attempt to ensure adequate participation by all parish groups.

If there are sharp differences in the parish, the assembly may have the negative effect of heightening them. And while an assembly fosters awareness that we are part of a people, there is concern in many cases because so many parishioners are not present. Finally, an assembly is best for setting directions, not for getting into specific details. It does not, of course, provide for more personal communication about individual needs.

If a parish wishes to consult its people, it must decide what information it needs and how best to obtain this. The parish must think ahead to how it will use the information gathered, for this will be the crucial test of the whole effort's value.

Finally, parish council members need to be encouraged to respect what they already know about their parish. For they often underestimate the considerable knowledge they possess.

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by Fr. John Castelot

Matthew wrote his Gospel for an established Christian community whose members did not need to be informed about the events in the life of Jesus. What the people did need was to hear how those events applied to their own Christian lives. That is why Matthew wrote.

Matthew wanted to ease the tensions of a community in transition. He wanted to reassure, instruct, admonish and inspire the people. That is why Matthew selected the material he did and why he arranged it in his own way. He was not writing in a vacuum, but for real people, for a church.

This was true of all the evangelists, of course, but in no other Gospel is concern for a church quite so evident. Matthew wanted people to identify with the characters in the story, to see in the strengths and weaknesses of the disciples and others their own strengths and weaknesses.

He wanted his community to identify with the disciples of Jesus—not only as

Acts 2:14, 22-28  
1 Peter 1:17-21  
Luke 24:13-35

## THE WORD THIS WEEKEND

MAY 1, 1981  
THIRD SUNDAY OF EASTER

by Paul Karnowski

Two disciples make their way from Jerusalem to Emmaus. They are confused by the crucifixion of the Lord; hurt by the hatred in the world. Far below the surface, they might even be angry with "a God who allows such things to happen." They need some time and some distance. And so they walk; and they talk.

"In the course of their lively exchange," Luke tells us, "Jesus approached and began to walk along with them." Preoccupied with their disappointment, they do not recognize Him. It is only later, in the breaking of the bread, that they realize with whom they have been conversing.

As with so many other moving stories in the gospels, the Supper at Emmaus has been the subject of many a painting. One such depiction is by the Italian painter Caravaggio. It is a dramatic visual moment. The unshaven Christ extends his hand in benediction over the bread; as the disciple to the left of Jesus throws his arms back in shock, the other disciple seems ready to push his chair right out of the frame. By choosing to represent the exact moment of recognition, by record-

ing the shock and bewilderment that may have occurred, Caravaggio emphasizes the startling nature of our faith: it sometimes seems incomprehensible that the risen Lord is truly in our midst.

Five or six years later, and far removed from Italy, a Dutch painter put the finishing touches on his version of the supper at Emmaus. The sentiment Rembrandt depicted on his canvas so sharply contrasts with Caravaggio's group, we wonder if it is the same event. The Dutchman paints a scene of comfort and consolation. He emphasizes the inner peace of the mature Christian, a peace that springs from a knowledge of the risen Lord.

Both paintings ring true. We often are startled by a presence of the Lord in the simple events of our lives, whether it be at a meal, in a word spoken by a friend, or in the springtime song of a sparrow. At the same time, the inner peace that accompanies our faith is sometimes the only thing that sustains us in our daily struggles.

Startled or peace-filled we join those that have gone before us as we ask one another, "Were not our hearts burning inside as He talked to us?"



**GETTING INSIGHT**—It is helpful for a parish to have a good reading on parishioners' beliefs, convictions, attitudes, hopes and opinions. So that parish leaders can plan meaningful activities, a variety of techniques are used including questionnaires, a parish census, home visitation and a parish assembly. (NC photo)



## Writes church rinth

ons, but in their mission. For if the  
ples were given a share in the Lord's  
on, so are the people of Matthew's  
munity. In a very lengthy summary  
cluding a description of Jesus'  
active ministry in Chapter 9, we read:  
Jesus continued his tour of all the  
s and villages. He taught in their syn-  
gogues, he proclaimed the good news of  
his reign, and he cured every sickness  
and disease. At sight of the crowds, his  
heart was moved with pity. They were  
prostrate from exhaustion, like  
sheep without a shepherd. He said to his  
disciples: 'The harvest is good, but  
laborers are scarce. Beg the harvest  
master to send out laborers to gather his  
harvest.'"

This is significant because it leads  
directly into the commissioning of the  
disciples and their empowering to go forth  
and do as Jesus had been doing. Their  
mission was to be that of Jesus. Matthew  
telling his community that in a similar  
way, their mission is that of Jesus too.

WEAK AND fearful and bumbling  
though the disciples were, Jesus sent  
them. So members of Matthew's com-  
munity cannot allege unworthiness or  
inadequacy as an excuse to dodge the  
responsibility of their Christian mission.  
In Chapter 10, we hear Jesus warn his  
disciples to expect the same reception he  
experienced. At the same time they are  
promised a rich reward for their courage  
in identifying with him, along with assur-  
ances of God's providential care.

Let his Christians become discouraged  
by comparing themselves with Jesus'  
immediate disciples, Matthew offered a  
very realistic portrait of the disciples.  
They were not superhuman beings but  
flesh and blood people with their full share  
of faults. Peter, the first called by Jesus,  
was the first to fail. Furthermore, when  
the chips were down, they all forsook  
Jesus.

Matthew did not underscore the  
disciples' obtuseness, their lack of under-  
standing, as heavily as Mark's Gospel did.  
At Matthew offered his own char-  
acterization of the disciples: They are  
men of little faith." They are not  
completely without faith, but their faith  
often breaks under the strain of dis-  
couragement, timidity, fear.

**MATTHEW'S PEOPLE** could  
easily identify with this. And so can  
Christians of all ages.

Matthew was concerned about the com-  
munity itself, its ordering and conduct.  
Chapter 18 scores the community's ambi-  
tion, scandal, irresponsible leadership,  
brawls, lack of forgiveness. But what  
ever storms buffet the church, Jesus  
stands with reassurance: "Get hold of  
yourselves! It is I! Do not be afraid."  
(chapter 14)

Even though the people are often afraid  
of little faith, like Peter, Jesus will  
reach out his hand and catch them.

It is interesting to note that the Gospel  
concludes with a heartening note: "Know  
that I am with you always, until the end of  
the world!"



## Story Hour

# Paul shares his knowledge of the Lord

by Janaan Manternach

Paul worked hard in Ephesus to build  
up the community of Christians. He  
preached God's word regularly to the  
disciples. He also taught others who were  
slowly learning about Jesus and his way.  
Paul helped organize and oversee the  
whole church at Ephesus.

Paul also went out to share with others  
the good news about Jesus. During this  
period he spoke of Jesus with all the  
people in the community—with the Jews  
and the Gentiles. He went weekly to the  
synagogue, trying to convince people that  
Jesus was the Messiah they were await-  
ing.

Some were moved by Paul's words.  
Others were not. One Sabbath some  
people spoke up against Paul. When Paul  
heard them, he departed.

After that Paul held discussions in the  
lecture hall of Tyrannus. There he met  
every day with people who wanted to hear  
more about Jesus. Paul would hold long  
discussions with anyone who seemed  
interested in Jesus.

During that time many persons entered  
into the Christian community. In fact  
there was hardly anyone in or around  
Ephesus who had not heard the word of  
the Lord because of Paul.

Many citizens of Ephesus and its sur-  
rounding towns were impressed with  
what Paul said. They could feel that God  
spoke through Paul's words.

They were even more amazed at some  
of the things God did through Paul's  
actions. God worked extraordinary  
miracles at the hands of Paul.

He healed many who were sick. People  
came up to him in the streets. They  
touched him with handkerchiefs or other  
cloths. Then they took the cloths home to  
the sick. They placed the cloths on the  
sick persons. Immediately their diseases  
were cured. Evil spirits left them.

Paul worked hard and God blessed his  
efforts. He spoke and acted always in the  
name of Jesus. He believed that only the  
power of the risen Lord could create the  
church of Jesus Christ.

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

### PROJECTS:

1. Think of some people in your family,  
neighborhood, school or parish who are  
sick and in need of healing. Write a  
prayer to St. Paul in which you ask him  
to use God's healing power to help  
these people. Pray this often. You also  
might give a copy of your prayer to the  
people you know who are ill.
2. Ask your family if all of you together  
could discuss Jesus one night this week  
during dinner. The discussion might  
begin by each one sharing his or her  
image and feelings about Jesus. Or

each one might recall a favorite story  
about Jesus. At the end of the meal,  
you might sing a song like "Kum By  
Yah" or read a prayer such as "St.  
Patrick's Breastplate," which says:

Christ to shield me today . . .  
Christ with me, Christ before me, Christ  
behind me,  
Christ in me, Christ beneath me, Christ  
above me,  
Christ on my right, Christ on my left,  
Christ when I lie down, Christ when I sit  
down,  
Christ when I arise,  
Christ in the heart of every man who  
thinks of me,  
Christ in the mouth of everyone who  
speaks of me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.

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

### QUESTIONS:

- How did Paul go about building the  
Christian community in Ephesus?
- Why was this a very significant time for  
the growth of Christianity in Ephesus?
- What was it that the people who  
listened to Paul felt about him?
- What amazing things did God do  
through Paul in Ephesus?

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# St. Philip Neri

Indianapolis, Indiana

Fr. Gerald J. Kirkhoff, *pastor*

by Ruth Ann Hanley

"Community starts on a human level; It's a happier place if we know those around us. We can worship better."

It's this spirit of hospitality that Father Gerald J. Kirkhoff sees as the hallmark of his 72-year-old parish, St. Philip Neri, on the near northeast side of Indianapolis.

It's the cup of coffee for the visitor to the rectory, the welcoming of non-Catholics to the parish school, the opening of the parish hall to the community, the dispensing of help through St. Vincent de Paul, and the many parish socials that provide opportunities for evangelization.

Father Kirkhoff, a son of the parish, remembers St. Philip's as always having "strong community spirit," and a "strong faith" fostered here by the original Irish parishioners. At least 60 priests, Brothers and Sisters have come from St. Philip's to serve the archdiocese.

At one time St. Philip was the largest parish of the archdiocese with 4,500 people. Today, estimates put membership at about 1,600.

Many of the original families moved out, yet many Irish remain, especially old-timers. John Kistner, parish historian, or as he calls himself—"old man of the parish"—says the parish make-up is changing as young families move in and try to get established.

Integrating the solid faith of the old community with the gifts of young families is what Father Kirkhoff sees as

the greatest challenge. "Many are not aware of their past history," he says. "Yet we see these young parents making a financial sacrifice to send their children to Catholic school."

**PROVIDENCE** Sister Lawrence Ann Liston, principal, confirms that school enrollment has been increasing in the last five years.

In the view of Kathy Hodgson, a

volunteer, St. Philip has "one of the most close knit schools I've ever seen." She describes it as "family, you're always welcome. This is just our second year here, but the day my kids came in, Sister Lawrence Ann addressed them each by name. And she does this with all 227."

Sister Liston would rather attribute this warmth to a strong, faith-filled staff, and good parent participation. "We always have a conference at each report period," she reveals. "At this last one, only three families failed to show."

Government programs have helped the school serve children of low income families. This January St. Philip's adopted a federal hot lunch program. And Sister Liston notes there are almost as many auxiliary personnel who help with special learning problems, social adjustment and health as there are regular staff.

In addition, Secina High offers industrial arts and home economics to the 7th and 8th graders.

One of the joys of the parish is Sister Mary Estelle Zietlow's bands (grades 3-8) which perform on special days for nursing homes, and occasionally outside parish boundaries.

**JOHN KISTNER** recalls when the first school opened in 1910 because he was there. "This was really a vacant territory at that time, he says. I could sit in the school and see clear across to the railroad tracks.

"People wondered why the bishop would build a church out in the open eight or ten blocks from the street car lines."

The 50th Jubilee publication describes the area in summer as "dust and wild profusion of tall white blossoming lace weed everywhere." In winter it was "mud and snow."

Nevertheless, Bishop Francis Silas Chatard asked the first pastor, Father George J. Smith to build the Romanesque red brick church and, before long, houses grew up to the east.

The Sisters of Providence began that first school in 1910. It had four rooms and 83 students. Through years of improvements, including the building of the present school in 1926, enrollment rose to 790 students in 1959. At that time seven Sunday Masses were needed to accom-

modate the parish, which literally had to tear out its vestibule to provide necessary pew space.

Kistner remembers veneering the inside walls with sandstone from Ferdinand. Then in 1970 a \$42,000 arson fire had the practical result of bringing the altar closer to the people. Lately the church has been painted and furnished with a crying room.

Kistner bears testimony to the good work of Msgr. Albert Busald, pastor for 35 years, who left St. Philip's in 1970. Busald Hall bears his name, and the hall is booked by civic and parish groups for almost every day in May, according to secretary Dorothy Sponsel.

Father Kirkhoff calls that hall, the church and school, the whole physical plant—"a sign in the neighborhood that the church is present and cares about people.

**SOME OF THE** people who pass that group of buildings daily are helped by the St. Vincent de Paul Society. The members work hard to supply needs and every fifth Sunday the parish takes a collection. Mrs. Sponsel, who often distributes food at the parish, remembers the society's offer to the first communion class for shoes for any child in need.

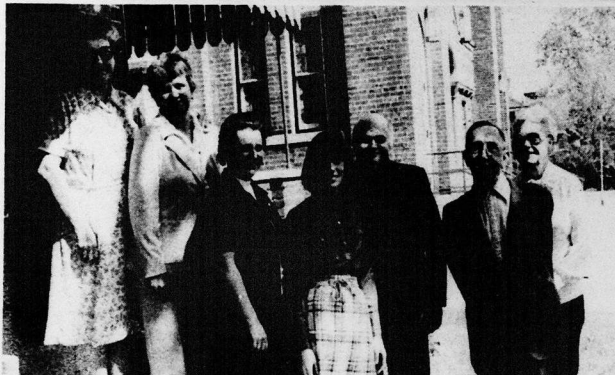
Gerrie Sweeney, coordinator of religious education, works with children in CCD. They have volunteer teachers and "very cooperative parents." Most of the grade school and high school children attend Catholic schools.

During Lent the parish started a bible sharing group. Other active groups include Catholic Daughters of America, Boosters Club, Altar Guild, Sunshine Club, Legion of Mary, CYO and summer bible school.

Parishioners interviewed said their pastor is a key to making their parish a "singing, happy one. He makes religion joyous." They are excited that this Easter the parish had 30 infant and adult baptisms.

They like to repeat a compliment from a neighborhood storekeeper that "you people have really kept this neighborhood together."

But maybe parish bookkeeper, Agnes Griffin said it best: "It's better than it ever was in 26 years. It's home for me."



**HOSPITALITY**—Emphasizing welcome, St. Philip's band (top left) under direction of Providence Sister Mary Estelle Zietlow, gets ready for a celebration. Pictured below, on the rectory steps, are (left to right) Gerrie Sweeney, Dorothy Sponsel, Sister Lawrence Ann Liston, Kathy Hodgson, Father Gerald J. Kirkhoff (also at top right) John Kistner and Agnes Griffin. (Photos by Ruth Ann Hanley)



# Rocking chairs are empty in the Maryvale community

by Kathy Craine

It's not a "rocking chair" community and it may be one-of-a-kind. It's Maryvale, an apartment complex in Vigo County initiated by the Sisters of Providence and located on the St. Mary-of-the-Woods College campus.

What distinguishes Maryvale from other senior citizen residential projects is its link to college campus life through the Community Services Association.

This is an optional program available to all residents for a nominal monthly fee. Membership entitles each participant to full privileges at the St. Mary-of-the-Woods College library, conservatory and a multitude of college-sponsored activities. Complimentary enrollment in one course per session of the Woods' "Learning for Leisure" program also is offered.

Mrs. Leo Bisch, a Terre Haute resident and the first applicant to Maryvale is eager to walk among the flowering trees and undisturbed nature of the college campus. She exclaims, "This is such a beautiful

place, I have to pinch myself to know it's real!"

Soon-to-be resident Arthur Krise admits, "Although I'm glad to be getting away from the care of a large house and yard, I don't want to just move in and sit down. I'm not ready for a rocking chair yet!"

Providence Sister Barbara Ann Zeller, one of the original planners and currently Executive Director of Maryvale, enthusiastically agrees. "This program is the first of its kind. Our residents have the time and desire to realize new experiences—and they have so much to offer," she stated.

"Maryvale encourages activity, companionship and intellectual challenge. It certainly is not a rocking chair community."

The housing complex was conceived 10 years ago by the Providence Sisters. Concerned about the needs of the elderly, they formed an 18-member board, applied for funding and started construction in February, 1980.

Besides plays, concerts, trips and special events sponsored by the college, residents are encouraged to use the campus recreational facilities—tennis courts, swimming pool, gym and stables. They may have their meals—at reasonable cost—in Foley Hall, one of Indiana's oldest historic buildings.

A mini-pharmacy is located on the premises, and one day each week, a doctor will provide services. A local grocery store will transport residents to and from the grocery—and provide a discount too!

Maryvale is funded by HUD (Housing and Urban Development) with the Terre Haute Housing Authority serving as Management Agent.

Individuals 62 years of age or older or disabled, in good health, of any religious denomination and who meet certain eligibility requirements may apply for an apartment and for rent subsidy.

Persons eligible for subsidy are those with an annual income of no more than \$12,100 for one person and \$13,800 for two. Such individuals will pay about 25 percent of their monthly income for rent and utilities. Persons who don't meet the income limits will pay the Fair Market Rent of \$322.

A one-bedroom furnished model apartment is now available for inspection. Several two-bedroom apartments also will be available for occupancy April 21.

## New parish established

A new Catholic parish in southern Hamilton County has been established by Bishop Raymond J. Gallagher, effective July 1.

Father Leo Piguett, former pastor at Purdue University's St. Thomas Aquinas Center, will be pastor of the new parish, St. Elizabeth Seton.

Named for the first American-born saint, the parish will be centrally located between 116th Street and 96th Street, the Boone County line and White River. Most of the estimated 700 Catholic families who live within the new parish's territory are now served by Our Lady of Mt. Carmel.

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**HAPPY GROUP**—The building committee of St. Augustine Church, Jeffersonville, poses in front of the parish's new activity center now under construction. Pictured (left to right) are Father Edward Ripberger, pastor, Providence Sister Marie Janice, Arietta Clements, Leola Duitz, Virginia Trump and Anna K. Hartlage. In row two are Jim Potter, Jerry Plyman and David Boone. (Photo courtesy of Norris Mode)

## May Shrines



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# the Active List

## May 1

St. Susanna parish, Plainfield, will have a Kentucky Derby 1981 and chili supper from 5:30 to 8:30 p.m. in the school hall, 1210 E. Main St.

\*\*\*

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

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

The Fifth Wheelers will meet at 1520 E. Riverside Dr., Indianapolis, at 8 p.m. Catholics—single, married or divorced—are welcome. Call Betty Martin, 784-3239, or Mary Worthington, 862-6510, for information.

## 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.

## May 3

Msgr. Downey Council, K of C, will sponsor the "Living Rosary" at 511 Thompson Road, Indianapolis, at 2 p.m. The public is invited to participate.

\*\*\*

The Ave Maria Guild's spring card party for the benefit of St. Paul Hermitage will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., at 2 p.m.

\*\*\*

The second of the "Families" series by Jesuit Father John Powell will be held in the basement of St. Christopher Church, Speedway, at 7:30 p.m.

## May 4-9

St. Vincent Wellness Center, 622 South Range Line Road, Carmel (317-846-7037), offers the following classes: Prevention of Sports Injuries, May 4 and 6; Cesarean Birthing, Mondays, May 4 and 11; Preparation for Childbirth, Mondays, May 4 to June 15; Breastfeeding Your Baby, May 5 and 12; Baby and Me, Tuesdays, May 5 to June 9; The Vintage Years, Wednesdays, May 6 to June 10; Treats for Tots, May 8; Natural Food Cooking Class, May 9.

## May 5, 6

Fatima Retreat House offers the "Over 50" day of recollection on May 5, Father Michael Welch, director.

Leisure Day is May 6 with Father Robert Sims in charge of the program entitled "What is God's Place in My Family?"

## May 5, 9

Free University classes on "Drama by the Handicapped and Developmentally Disabled" will be held for teenage/adults at Holy Cross parish hall, 125 N. Oriental, Indianapolis, eight Tuesdays, beginning May 5, 6:30 to 7:30 p.m. Children's drama will meet for eight Saturdays, 3 to 4 p.m., at The Learning Center, 6113 Allisonville Road, Indianapolis. Volunteers are needed. For information/registration, call 253-FREE.

## May 7

A May Day dessert card party will be held in the parish hall at St. Michael Church, Bradford, at 7:30 p.m.

## May 8

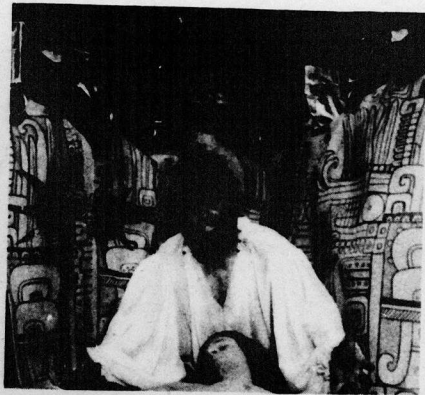
The annual evening of recollection for Our Lady of Hope Hospital Guild will be held at St. Bridget Church, Indianapolis, beginning with Mass at 5:30 p.m. followed by a pitch-in dinner and spiritual exercises. Reservations required. Call Catherine Fox, 356-1650, or Mary Hickey, 356-3746.

\*\*\*

An Ultreya for the Indianapolis Cursillo community will be held at 7:30 p.m. in the community room of St. Thomas Aquinas parish.

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The Catholic Alumni Club invites single Catholic adults to a party at the Glenbrook Party House, 65th and Keystone, Indianapolis, at 8:30 p.m. For more information call Mary at 255-3841.



**POWERFUL DRAMA**—"The Royal Hunt of the Sun" will be presented by St. Meinrad College May 2 and 3 at 2 p.m. (EST) on the campus. Above, Pizarro, played by freshman Eric Peterson, mourns the death of the Inca King, senior Steve Pohl. Tickets are available at the door.

## May 8, 9

A mother/daughter mini-retreat is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Father Patrick Doyle is the moderator.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C,

6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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## Spaghetti dinner planned

The Columbians, a male choral group of the Knights of Columbus, Mater Dei Council 437, will host its 15th annual spaghetti dinner

and dance May 1 at the K of C hall, 1305 North Delaware.

Dinner will be served between 6 and 8:45 p.m. followed by dancing and entertainment. Tickets at \$4.50 for adults and \$2.50 for children can be purchased by calling the council office, 631-4373.

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## Day of Information on the Catholic Charismatic Renewal

to be presented in the auditorium at Immaculate Heart of Mary Church, 57th & Central, Indianapolis

**Tuesday, May 5**

at 7:30 p.m.

The presentation will be given by Sister Sue Jenkins, one of the coordinators of the Charismatic Renewal in Indianapolis.

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**PREPARING WELCOME**—Rick Doucette and seventh grader Henry Myers of St. Matthew prepare to greet visitors to the parish. Henry created all of the welcoming signs. (Photo by Ruth Ann Hanley)

## St. Matthew's opens hearts, doors

by Ruth Ann Hanley

It wasn't always easy for Paul, and it isn't easy now. Evangelization: putting forth the truth about Christ so that others may know, then waiting for the beauty of this truth to touch and elicit a response.

That's what St. Matthew's open house was all about last Sunday.

Richard L. Doucette, coordinator of religious education, reports the parish sent out 15,000 invitations to all the neighbors, publicizing Easter services and the open house a week later. For the open house, Doucette prepared a 14-page catechism of terms to describe Mass, the holy vessels, the statues, stations and confessional.

Parish organizations recruited 100 parishioners to send out letters, prepare the church and sacristy, greet newcomers and serve refreshments.

Father James D. Moriarity, pastor, received a few phone calls after the letters went out—one from a man who hadn't practiced his faith in 18 years and "had never been invited back." At the Easter service, Father Moriarity was amazed at the numbers.

"In six years," he said,

ber showed up—an estimated 50 to 75 people. On the positive side, Catholics learned things they had forgotten or never knew, asking such questions as "what's a monstrance?" A lady from a Presbyterian church commented: "It's nice to know we're members of one body." One young woman who hadn't

been practicing her faith soon will be at inquiry class, her husband along with her.

Doucette recognizes that you never know what will happen when you offer something like this. He admits it was a lot of effort. "But if we had only gotten all these groups together to work for it—that alone would have been worthwhile."

He isn't discouraged. "It's only disappointing if you think in numbers."

## Youth Council meets May 2

The Archdiocesan Executive Youth Council will meet May 2-3 at CYO Camp Rancho Framasa to plan for the 1981-82 year, including participation in the National CYO conven-

tion next fall in Milwaukee.

The Youth Council is made up of the five newly-elected CYO officers and a representative from each deanery.

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## Pilgrimages scheduled

For the 111th consecutive year, the monks of St. Meinrad Archabbey will sponsor public pilgrimages to the shrine of Our Lady of Monte Cassino on each of the five Sundays in May.

Purpose of the pilgrimages is to honor Mary in the tradition of people who have prayed at the shrine since 1870 when the chapel was dedicated. A booklet available at the shrine recounts a number of healings attributed to the intercession of Our Lady of Monte Cassino.

Benedictine Monks who will speak at the shrine are May 3—Father Conrad Louis, "Mary in the Gospels;" May 10—Father

Barnabas Gillespie, "Mary, Woman of the Covenant;" May 17—Father Donald Walpole, "The Fairest of Flowers;" May 24—Father Justin DuVall, "Mary, the Poem of Our Hope," and May 31—Father Gerard Ellspermann, "Mary and the Saints."

Services will be at 2 p.m. (EST). The road to Monte Cassino is one mile east of the archabbey on Indiana State Highway 62. Visitors traveling west to St. Meinrad on I-64 should use the Birdseye-Bristow exit. Those traveling east use the Ferdinand-Santa Claus exit.

## Guild installs new officers

New officers will be installed at the Spring Mass and Luncheon of the Guardian Angel Guild Wednesday, May 6 at 10 a.m. at the Knights of Peter Claver center. Officers to be installed are:

Mrs. George Bindner, president; Mrs. Dan Sweeney, president elect and first vice president; Mrs. Louis Stemmock, second vice president; Mrs. Larry Sullivan, third vice president; Mrs. John Dennin, treasurer; Mrs. Harold Anderson, recording secretary; Mrs. Kenneth C. Dreyer, corresponding secretary, and Mrs. Mary Ann Sullivan, auditor.

The guild supports the special education classroom at Seccina High School.

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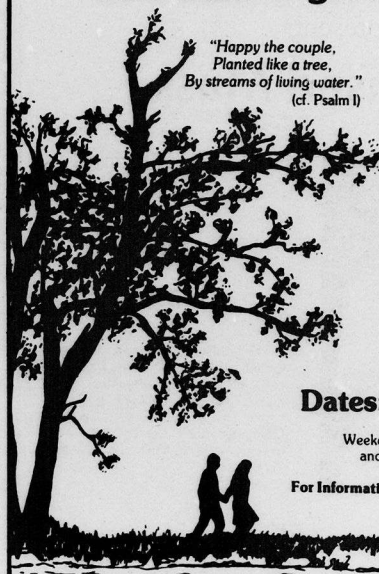
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## Remember them

† **ANDERSON, Delores**, 45, St. Thomas Aquinas, Indianapolis, April 23. Mother of Leslie.

† **BAILEY, Lucinda Young**, 89, St. Bridget, Indianapolis, April 24. Mother of Mary Alice Adams.

† **BATH, Norma**, 74, St. Michael, Brookville, April 21. Mother of Alicia Higgs, Ethel Westerfield and Judith Meyer.

† **BROCKMAN, Martine E.**, 72, St. Michael, Bradford, April 24. Husband of Lois (Adamson); father of Laura Yeager, Donna Houser, Deborah Reas, William Brockman and Frank Baker; brother of Pearl Kiesler and Lucille Ettel.

† **CARNEY, Mary C.**, 75, St. Patrick, Terre Haute, April 25. Mother of Mary Kathryn Wetli; sister of Kathryn DeLane.

† **COSTELLO, James A.**, Holy Name, Beech Grove, April 27. Husband of Phyllis; father of Christopher, Stefanie, Steven and Lara Costello; brother of John, William and Jerry Costello.

† **COTTERMAN, Patricia J.**, St. Luke, Indianapolis, April 27. Wife of Lynn; mother of William Cotterman; daughter of Henrietta Nowinski; sister of Corinne Patton and Donna Niemann.

† **CUMMINGS, Margaret G.**,

St. Mary, New Albany, April 21. No immediate survivors.

† **CUNNINGHAM, George**, 70, St. Lawrence, Lawrenceburg, April 25. Husband of Alice; father of Robert and Bill Cunningham.

† **FALLON, Mary E.**, 86, St. Anthony, Indianapolis, April 28. Aunt of Thomas Fallon.

† **GRANTZ, Earl J.**, 75, Kraft Funeral Home (member St. Mary, New Albany), April 18. Father of JoAnn Kerr; brother of Lula Mae Mueller, Irma Mahoney, Helen Boradus, Ailene Hubler, Mary Margaret Rhodes, Edward, Herman and William Grantz.

† **HECK, Louise**, 88, Little Flower, Indianapolis, April 28. Mother of Mary Lou Donlan, Donald, James, Paul, Richard and Leo Heck; sister of Helen McCardland.

† **KERCHNER, Henry M.**, 84, St. Christopher, Indianapolis, April 23. Husband of Gertrude; father of Norman; brother of Edward Kerchner.

† **KRAMER, Patrick J.**, 47, St. Lawrence, Indianapolis, April 28. Husband of Margaret; father of Monica and Eileen Kramer; brother of John and Mary Kramer.

† **KROICHS, Katrina**, 78, St. Michael, Indianapolis, April 23. Mother of Pete and Edward Kroichs.

† **LAFFERTY, Aurelia**, 88, Little Flower, Indianapolis, April 21. Mother of Aurelia Davis Little.

† **LONG, Lillian C.**, 77, St. Christopher, Speedway, April 28.

Mother of Sandra Williams, Shirley Wilbur, Phyllis West and Philip Long; sister of Stella Hazelwood.

† **LYNCH, Joseph A.**, 62, St. John, Indianapolis, April 20. Brother of Martin, William and David Lynch.

† **MCCOY, Myrtle**, 78, St. Paul, Tell City, April 15. Mother of Lois James, Shirley Hilgenhold and Kenneth Ernst; sister of Chester Cassidy, Ruth Boerste and Mabel Hurn.

† **MDANIEL, Helene Charisee**, St. Joan of Arc, Indianapolis, April 28. Wife of James F.; sister of Katherine Etienne, Nanette Tucker, Lucille, Marie, Rita, Noel and Andre Charisee.

† **MUELLER, Julia A.**, Christ the King, Indianapolis, April 28. Mother of Ann Thompson and John L. Mueller.

† **OLIGER, Lawrence H.**, 76, St. Mary, Indianapolis, April 21. Father of Kenneth; brother of Charles, James, Louis and William Oliver, Mary Wenning, Alice Straber, Ann Clouser, Rachel Hall, Rose Greiwe and Martha Cook.

† **PECK, William D.**, 68, St. Joseph, Terre Haute, April 21. Husband of Dorothy; father of Carolyn Wilson, Angeline Peck, Darlene Carmichael, David and Tom Manche; brother of Father Adrian Peck.

† **PURCELL, Walter Joe**, 65, Dieckmann Funeral Home, New Albany, April 24. Husband of Eleanor (Varner); father of Mary Catherine Purcell; brother of William and Charles Purcell.

† **RYAN, Ida T.**, 94, SS. Peter and Paul Cathedral, Indianapolis, April 22. Sister of Christine Ryan.

† **SAMUELS, William T. (Picollo)**, 67, St. Anthony, Clarksville, April 25. Husband of Martha (Crim); father of Deborah E. Holstein; brother of Helen Kaner, Lottie Schultz and Ben Samuels.

† **SAUER, Joseph A.**, 85, St. Catherine, Indianapolis, April 27. Husband of Frances; father of Mary Scott, Marian, Joseph and Urban Sauer; brother of Paul Sauer, Florence Stadtmiller and Anna Phelps.

† **SHACKELFORD, Montrose**, 65, St. Patrick, Terre Haute, April 25.

† **SHINER, A. George**, 45,

Christ the King, Indianapolis, April 30. Husband of Anne Marie Shiner; father of Steven, Suzanne and Diane Shiner; brother of Ronald and Gregory Shiner.

† **SPARKS, Paul E.**, 74, St. Christopher, Indianapolis, April 20. Brother of Ruth Sparks.

† **STEWART, James D.**, 47, St. Luke, Indianapolis, April 21. Husband of Phyllis; father of Cindy and Dale; brother of Harold and Robert Stewart, Jean McKeown and Dorothy O'Neil.

† **VIETTL, Angeline Cinotto**, 95, Sacred Heart, Clinton, April 24. Mother of Tom, Mike and John Vietti.

† **WELLINGS, Ann R.**, 65, St. Andrew, Richmond, April 23. Wife

of Charles; mother of Charles Jr. and Norman Wellings; daughter of Mary Strothman; sister of James Strothman.

† **WHITEHEAD, Lillian E.**, 87, St. Roch, Indianapolis, April 20. Sister of James Sullivan.

† **WILSON, Lester A.**, 19, Holy Guardian Angel, Cedar Grove, April 20. Husband of Dorothy; son of Mr. and Mrs. Thomas Wilson; brother of Cindy, Donna and Bobby Wilson; grandson of Margaret Plum and Edith Sellers.

† **YOUNG, Anna C.**, 64, St. Paul, Tell City, April 21. Mother of Dorothy Miller, Roberta Powell, Mary Vokes, Regina Suhrheinrich, Judy Souder, Becky Richards and Alma Lasher; half-sister of Louis Lasher and Dorothy Quarez.

## The Catholic Church in Indiana

1686-1814

by Msgr. John J. Doyle

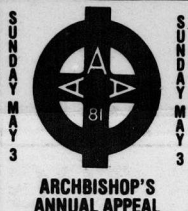
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Date	Celebrant	Congregation
May 3	Fr. Patrick Kelly	Cathedral High School Students, Indianapolis
May 10	Fr. W. Michael Kettron	Our Lady of Mount Carmel Parish, Carmel
May 17	Fr. William Stineman	St. John Parish, Indianapolis
May 24	Fr. Charles Chesebrough	St. Ann Parish, Indianapolis
May 31	Fr. Donald Schmidlin	St. Joan of Arc Parish, Indianapolis

## Sr. Armbruster dies on Easter

OLDENBURG, Ind.—The Mass of Christian Burial for Franciscan Sister Mary Johanna Armbruster, 82, was held at the motherhouse here on Wednesday, April 22. She died on Easter Sunday.

The former Mathilda Armbruster of Lawrenceburg was born on Aug. 22, 1898. She entered the Oldenburg Franciscan community in 1916 and was an elementary school teacher. She had teaching assignments at Little Flower, Indianapolis; Shelbyville, Bedford, Brookville and Morris, Ind.

Survivors include her brothers, Thomas of Aurora, Joseph of Lawrenceburg and Leo of Rhode Island; sisters, Catherine Daly of Cincinnati, Mary Oelker and Anne Armbruster, both of Lawrenceburg.

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## TV Programming

## Law's injustice traps priest

by Henry Herx

NEW YORK (NC)—Newspapers had a sensational story not so long ago when the state of Delaware put a priest on trial for a series of armed robberies. Now television has its turn in dramatizing the ordeal of Father Bernard Pagano as "The Gentleman Bandit," airing Wednesday, May 6, 9-11 p.m. (EDT) on CBS.

The case turned on the positive identification of the priest by seven eye-witnesses to the hold-ups. Father Pagano found himself unable to prove his innocence and a miscarriage of justice would have resulted if the actual perpetrator had not stepped forward to prevent it.

The point of the program is that human justice is not absolute—that the law can make a mistake. Audiences in the 1950s were uncomfortable when Alfred Hitchcock told a similar tale in his movie, "The Wrong Man." Perhaps, by having a priest as the victim in a case of mistaken identity, people will pay a bit more attention to the frailties of the legal process.

Ralph Waite as Father Pagano brings the warm authority of his years as TV's Pa Walton to the role.

Waite's acting and Milan Stitt's script make credible the active ministry of this clergyman and the human as well as spiritual suffering caused by his arrest and trial.

Nothing could be more melodramatic than having the real culprit confess at the last moment, but that's what actually happened. There are a number of broad touches such as Estelle Parsons singing "Amazing Grace" at the fade and some silly but well-meant humor between the priest and his Jewish lawyer. For the most part, however, the grim reality of the situation is maintained and Julie Bovasso's performance as the priest's sister is touching and very human.

The program raises a number of troubling questions about police methods, legal rights, trial by media and the kind of support that a diocese should provide a priest on trial and without funds. It devotes its main energies, however, to making us feel that what happened to Father Pagano could happen to any one of us—especially one too poor to afford a good lawyer.

\*\*\*

Trying to find the reality behind the legend of the ancient world's greatest adventurer is the objective of "The Search for Alexander the Great," a four-part miniseries premiering Wednesday, May 6, 8-9 p.m. (EDT) on PBS.

By the time he died at the age of 33, Alexander had conquered the known world from Greece to India, unified it in a personal empire and offered its peoples the gift of Hellenic culture. History records his exploits but tells us little about the man who accomplished them.

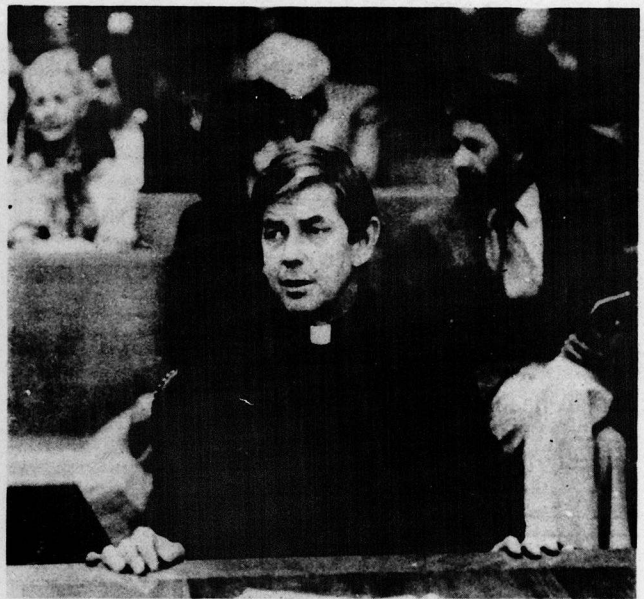
Judging from the first program, viewers are in for a bumpy journey into the past in quest of this elusive character. As host, James Mason provides the necessary historical background and a good deal of work has gone into re-creating dramatically the significant events in Alexander's life.

Things get confusing, however, by the frequent use of a dramatic device that's a bit too clever for its own good. We are asked to imagine Alexander's contemporaries—friends and enemies—meeting in some Olympian gathering outside of time to exchange impressions of his virtues and faults. It's the "Citizen Kane" approach to psychohistory except that it's more pretentious than imaginative.

\*\*\*

As Congress debates how much of an increase to give the Pentagon, it might be well for the public and its representatives to ponder the military potential of the other side as reported on "The Red Army," airing Wednesday, May 6, 9-10 p.m. (EDT) on PBS.

This "World" documentary, a co-production of WGBH-Boston and Granada-England, questions the impression given by American generals and politicians that "Ivan is 10 feet tall."



GENTLEMAN BANDIT DRAMATIZED—Ralph Waite stars as Father Bernard Pagano in "The Gentleman Bandit," a new TV movie which airs May 6 on CBS. The true story is about a priest falsely accused of holding up small stores. (NC photo)

Based on information provided by military intelligence agencies and officers in the field, the program demonstrates that Soviet tanks, planes and warships are technologically inferior to our own and less well operated.

In terms of manpower, the Soviet's numerical advantage is less than formidable because of such problems as alcoholism, poor training and discipline and an inflexible command structure. Their greatest weakness, however, is that 50 of their forces are made up of non-Russian minorities who are not trusted for much except manual labor.

The nuclear balance of terror, unfortunately, is brought up almost as an (See LAW'S on page 19)

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## Viewing with Arnold

## Thief—maps despair

by James W. Arnold

"Thief," the new James Caan movie, is the classic American tale of the talented individual who finds that success involves him in a corrupt system that deprives him of his independence. He must either conform, or fight his way out.

The choice in movies, of course, is always the second. Otherwise, it would be not only dull, but much too realistic. Popular culture requires the idealized solution, and that's okay. We need heroic inspiration, even if we don't always live up to it.

Unfortunately, the setting and details in "Thief" tend to undermine most of the potential uplift. Caan's hero, besides being talented, is also a crook, greedy and explosively violent. He is an unlikely model in a society already mired in mayhem, where in the last year the already high murder rate has increased another seven percent, the robbery rate 20 percent, etc.

Caan's character is a super-cool diamond thief who cuts into impregnable vaults with custom-made drills and torches and enough electronic gear to satisfy a computer repair team. He gets suckered into a crime conglomerate that offers him total security and an infinite series of profitable jobs. (It's equivalent to the scene in a Show Biz film where the talent agency offers to make the hero or heroine a star). The catch is that after the syndicate takes its share, there isn't much left of the loot.



In this context, Caan's attempt to assert his will, and the gang's attempt to punish him, lead to climactic scenes of tit-for-tat violence that resemble those in a Sam Peckinpah western.

All the bad-bad guys are blown away in bloody slow-motion (after Caan has stashed his wife and child safely out of town), and the good-bad guy walks off past the debris into the sunset (actually, the dark of a suburban street). The issue has been settled in the American Way.

THIS is the sort of tough guy, dem-and-dose, four-letter word part that Caan can play in his sleep. He also succeeds in suggesting the man's sensitivity, and a certain compassion based on his life history, which has been mainly in prison. But ultimately Caan is sympathetic only because he has a few more human qualities than his enemies, who in-

clude a vicious, folksy-grandpa criminal mastermind (Robert Prosky) and corrupt, sadistic police (the locale is Chicago).

To its credit, "Thief" has the look of a film trying to impress us with its adult perceptions and cinematic skills. The key creator is Chicago native Michael Mann, writer, director and executive producer, who made the stunning TV movie, "The Jericho Mile," also in a tough underworld setting (Folsom Prison).

Mann is clearly trying for commercial success, but he's also trying to break gangster-movie stereotypes. The cinematography is dazzling, and the electronic music (by Tangerine Dream) is excitingly fresh when it's not ear-flattening. There is an awful lot of footage of Caan drilling his way into various vaults; after a while, it's literally boring, like a documentary on how to operate a drill press.

MANN seems to suggest that the criminal world suffers from the same decadent trends as the straight world: only money counts, anyone can be bought, labor is exploited, an older, more human system of personal craftsmanship and expertise is being replaced by ruthless, impersonal, soul-grinding "corporate" structures.

The essence of good and bad in "Thief" is illustrated in a scene where Caan and his wife (Tuesday Weld), a tender but much-abused woman who has led as tough a life as he has, go to an agency to adopt a baby. They are rejected by the middle-class female case worker, for obvious reasons.

Caan responds with rage and nasty sarcasm to the unfairness of it all, in a tough and powerful dialog.

But the audience knows the caseworker is right, and Caan's temper tantrum is proving her right. He may be better than your average safecracker, but if he's a good bet as a father, then Lassie is going to win the Kentucky Derby.

(Heavy street language and violence; fresh characters and script eventually succumb to the ugly environment; not recommended).

(NCOMP rating: B—morally objectional in part for all.)

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## Law's (from 18)

afterthought, as if to say that it is unthinkable that such weapons of mass devastation would ever be used. It is that possibility, however, which troubles us most.

The program concludes that the military on both sides point to the supposed superiority of the other as a way of increasing their own defense expenditures. However that may be, "The Red Army" makes a sensible case that the Soviet conventional forces are not as invincible as military propagandists would like us to believe.

\*\*\*

Monday, May 4, 8-8:30 p.m. (EDT) (CBS) "Bugs Bunny: All-American Hero." When his nephew asks for help in preparing for an American history test, Bugs proceeds to embroider the textbook version of the

nation's past with some tall tales of his own.

Tuesday, May 5, 4-4:30 p.m. (EDT) (CBS) "The Magic of China." A family of professional magicians, recently returned from touring their magic act in the People's Republic of China, share their experiences on this edition of "The CBS Festival of Lively Arts for Young People."

Tuesday, May 5, 9-11 p.m. (EDT) (CBS) "Broken Promise." Chris Sarandon and Melissa Michaels on star in the story of five abandoned children and their struggle to find a single foster home where they can remain together as a family.

Wednesday, May 6, 8-9 p.m. (EDT) (PBS) "Casey Stengel." Charles Durning portrays the colorful ex-manager of the New York Yankees and the New York Mets in a series of monologues in this "Hall of Fame" production.

Thursday, May 7, 8-8:30 p.m. (EDT) (PBS) "Inside Story." The premiere of a series that will examine how well the press handles its coverage of developments in the news is anchored by Hodding Carter, former Assistant Secretary of State for Public Affairs.

Saturday, May 9, 8:30-10:30 p.m. (EDT) (PBS) "Rhapsody and Song." A salute to George Gershwin featuring Sarah Vaughan and the New Jersey Symphony Orchestra devotes the first hour to his classical compositions and the second half to his popular music.

## DIOCESAN CONSULTANT FOR RELIGIOUS EDUCATION

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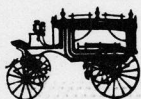
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## PARISH PORTION

**\$200,000**

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## 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