

# THE CRITERION

Archdiocese of Indianapolis

## Pope speaks to 30,000 from hospital bed

VATICAN CITY (NC)—Pope John Paul II showed steady signs of recovery from his gunshot wounds and personally pardoned the man who tried to kill him as he began the week following the assassination attempt.

On Sunday, May 17, he concelebrated Mass for the first time from his hospital bed and tape-recorded his first public message—a brief expression of thanks, pardon and prayer that was broadcast over the loudspeakers at the noontime Regina Coeli in St. Peter's Square.

The next day, as the pope marked his 61st birthday, he was transferred from the intensive care recovery room of Rome's Gemelli Polyclinic (general hospital) to a 10th-floor suite with a view overlooking the dome of St. Peter's Basilica.

Meanwhile, Italian police resumed their interrogations of Mehmet Ali Agca, the 23-year-old Turk accused of shooting the pope and two female American bystanders just before the papal Wednesday audience in St. Peter's Square May 13.

Police are investigating the possibility that Agca was backed, at least financially, by a terrorist organization. An international network of police agencies was cooperating with Italian and Turkish authorities in tracing Agca's movements and contacts for the past year and a half.

FOR 30,000 people gathered in St. Peter's Square May 17 for the noontime Regina Coeli, the firm, strong recorded voice of the pope brought tears, relief and a quiet exhilaration.

"Praised be Jesus Christ!" he began, and a spontaneous wave of applause filled the square, almost drowning out the next words.

Virtually every eye in the square was trained on the empty central balcony of St. Peter's Basilica, as if that were where the voice was coming from.

"Beloved brothers and sisters," the pope continued, "I know that during these days and especially in this hour of the Regina Coeli you are united with me.

"With deep emotion I thank you for your prayers and I bless you all.

"I am particularly close to the two persons wounded together with me. I pray for that brother of ours who shot me and whom I have sincerely pardoned.

"United with Christ, priest and victim, I



BEFORE AND AFTER—At left, moments before the attack, Pope John Paul lifts a baby from the crowd in St. Peter's Square during his weekly audience. Above, seconds after being shot and wounded seriously, the pope slumps in the arms of aides in his "popemobile," a white jeep he customarily uses. (NC photos from Wide World and UPI)

offer my sufferings for the church and for the world.

"To you, Mary, I repeat: 'Totus tuus ego sum' (I belong entirely to you)."

THE POPE then recited the Regina Coeli, the church's noontime prayer during the Easter season, and gave his blessing.

In the background of the recording the

voices of his two secretaries, who have been his almost constant bedside companions, could be heard giving the responses to the Regina Coeli and to the prayers before and after the blessing.

A slight waver in his voice near the end of his message and the fact that he spoke the blessing instead of singing it provided the few signs of pain or discomfort in the recording.

He sounded slightly tired, but the firmness of his tone conveyed a sense of well-being.

Half a mile away, in Santo Spirito Hospital, the two women who were shot with the pope burst into tears as they heard his message on the radio.

Mrs. Rose Hall, 21, who is from Massachusetts but currently resides in West Germany, suffered a shattered elbow in the assassination attempt.

Mrs. Ann Odré, 58, of Buffalo, N.Y., was shot in the chest, and the bullet travelled to her abdomen. She underwent surgery to remove her spleen.

(Related stories on pages 3 and 5)

## AAA pledges tallied

Archdiocesan Catholics have pledged \$1,769,112 toward their goal of \$1,978,000 in the first Archbishop's Annual Appeal (AAA).

Of 160 parishes, 28 parishes have not yet made any report and many others will have additional pledges to report. It is believed that many parishes are in the final stages of cleanup activities and will bring their record of performance into the chancery office "within the next few days."

Father John T. Ryan, campaign coordinator, called it "a thrilling experience" to observe "parish after parish reporting well over their goals." This trend, he said, "was established following Solicitation Sunday, May 3, and the pattern hasn't significantly changed."

According to Father Ryan, the majority of parishes are exceeding their goals and enthusiasm among pastors and parish leaders "is extremely high."

THE CRITERION

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# Instructors, programs in sex ed vary

by Ruth Ann Hanley  
(Third of a series)

Who should teach sex education? Bishops, educators, psychologists and parents themselves all declare that parents are the primary educators of their children.

Clearly, the intimacy of life in the family and a child's own maturation and early curiosity about sex make the parental role an obvious one. For Catholics, the issue of values and moral teaching makes sex education in the home even more significant.

But, the testimony of young people as well as parents strongly suggests that many mothers and fathers simply don't get the job done. They may provide facts about "where babies come from" to their little ones and sexual development at puberty; their own attitudes and values may be expressed and lived out. But sophisticated explanations about human sexuality, its role in a person's life and the relationship of sex to love are more difficult areas—often never discussed by parents and their teen children.

So sex education in the classroom has become a widely accepted inclusion in recent years. But the question of "who teaches" remains.

Many if not most educators believe it is best to integrate sexuality with other curricula including religion, science, family life, guidance, etc. The classroom teacher is regarded as the "ideal" person to handle sex because she or he knows the students well, can integrate the material appropriately and because such treatment doesn't set the topic apart as a unique or "forbidden" matter.

However, according to Stephen Noone, director of the Department of Schools, Office of Catholic Education, many teachers experience difficulty when it comes to explaining the specifics of reproduction and physiological development. "Somehow," he says, "we've got to work this out and make it as



normal a part of the program as anything else."

IN THE meantime, many schools handle this sensitive area by bringing in supplementary personnel. This practice has worked out well in some cases, but caused anxiety and controversy in others.

Supplementary personnel usually are Catholic doctors, nurses, and priests—occasionally personnel from community health organizations.

One of these is the Social Health Association in Indianapolis which rents films on adolescent development to schools which request it. A number of Catholic schools use these films. The association also sends personnel to show films and answer questions.

Mary Bond, who directs the program, says she can't list schools which rent films, but two elementary schools, St. Joseph in Shelbyville and Little Flower in Indianapolis use the complete presentation.

Antoinette Schwing, St. Joseph's principal, says "the program was set up before I came, I have a feeling it's been done for a few years. We didn't preview the presentation at St. Joseph's, but the parents could have previewed it at another location." Mrs. Schwing recalls that almost no parents in the entire city came to the preview for all 5th and 6th grade parents.

At Little Flower a male teacher reviewed the presentation and was present during the boy's program. The girls had a session later with a Catholic nurse.

Both schools said they had "no negative feedback."

St. Luke's turned it down in favor of their own school program and presenters.

AT ST. ROCH'S school, Principal Sherry Meyer says she invited the association to the parent meeting "just to heighten awareness of the subject." After that Benziger presented its Family Life

series which the parish decided to adopt. This is its first year and Miss Meyer reports all concerned are "very pleased."

At Immaculate Heart of Mary, as "Becoming a Person" was about to be reinstated, parents also asked to consider the Social Health Association program. A preview was held but here the parents balked.

They questioned if it was wise to separate the biological from the moral, to present facts of development without rooting them in values.

One woman felt the children "would be confused by the film's non-judgmental attitude toward masturbation." She thought the suggestion that "intercourse should be postponed until you are older,"

was confusing—"Why not say until you are married? After all what's older to a fifth grader?"

But she worried less about the film than the presenter who had promised to "include religious values."

"How do I know what she means by that?" she asked.

A father, asked to write his comments said: "Since I view God as being so closely involved with human sexual intercourse and the creation of life, I am unable to separate the physical teachings from the moral issues as dictated by our belief in the Catholic faith." He preferred a teacher "able to integrate them both."

So at Immaculate Heart, two Catholic  
(See INSTRUCTORS on page 15)

## St. Patrick's parish celebrates 100th anniversary

St. Patrick's Parish, Terre Haute, will celebrate the centennial of its founding on June 14 with a Mass, reception, and luncheon.

Archbishop Edward T. O'Meara will be chief celebrant of 11:30 a.m. Mass at the church. Joining him will be the pastor, Father Joseph P. Wade and former pastors of the parish. Leonard Quilin has been commissioned to write a hymn for the occasion, and twin banners commemorating the parish's 100-year history will be displayed.

Father Paul Courtney, pastor of St. Luke Church, Indianapolis, will be master of ceremonies at the luncheon festivities at 1 p.m. in Hulman Civic Center.

St. Patrick's parish was established in 1881 at a time of burgeoning growth in Terre Haute. Three Catholic parishes were already serving the city, but Irish Catholic immigrants requested they be permitted to add a fourth. Bishop Silas Chatard took seriously the complaint that their children had to cross dangerous rail-

road tracks to attend St. Benedict's school. He appointed Father Thomas X. Logan to build and pastor the new parish.

The first parish location was at 13th and Poplar, but in 1956 Msgr. Herbert Winterhalter led the parish in building a new church at the corner of 19th and Poplar.

Because this is its centennial year, Father Wade says the parish has had a year-long celebration. He cited a particularly festive St. Patrick's Day, a parish retreat, a program featuring the new Notre Dame football coach, Gerry Faust, and a scheduled trip to Ireland in August.

Another highlight will be the planned centennial reunion of Central Catholic High School (later called St. Patrick High School) on Saturday, June 13, at the Holiday Inn. Persons interested in attending this reunion should call Nancy Felix Fries. Those who wish to participate in the parish celebration may call St. Patrick rectory for reservations.

(A profile of St. Patrick Parish will appear in a June issue of The Criterion.)



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# Church and world leaders react to shooting of Pope

by NC News Service

First there was shock. Then the reaction to the shooting of Pope John Paul II turned to dismay and anger that another world leader—especially one who took his message of peace around the globe—had become the latest victim of the world's spiral of violence.

Cardinal Humberto Medeiros of Boston expressed the feelings of many when he said that his initial reaction was a mixture of shock, sickness and sadness.

"Then I asked: If this man, so strong a force for goodness, justice and peace, is attacked, who then among us is safe?"

World leaders from President Reagan to Soviet President Leonid Brezhnev joined in a chorus of indignation along with hope for the pope's full recovery from his wounds.

President Reagan, upon first learning of the shooting, told a presidential aide, "I'll pray for him." The White House later released a statement from the president expressing thanks that the pope's life had been spared.

"Pope John Paul II was wounded today while doing what he had done so well and so often throughout his travels—reaching out to others, offering hope, light and the peace of God," said Reagan, wounded 44 days earlier in another assassination attempt.

Said Brezhnev in a telegram to the pope: "I am profoundly indignant at the criminal attempt on your life. I wish you a speedy and full recovery."

**OTHER WORLD** leaders used words such as "crazy," "unbelievable," and "scandalous" in their efforts to describe their reactions to the shooting.

"The pope is a man who worked for

peace . . . To have someone shoot him is pretty depressing. It's crazy," said Canadian Justice Minister Jean Chretien.

Aides to French President Valéry Giscard d'Estaing quoted him as saying, "Really, whenever there is a great man in the West, someone feels obliged to shoot at him. It is scandalous."

Israeli Prime Minister Menachem Begin said it was "unbelievable" that such attacks against world leaders continue to occur, while West German Chancellor Helmut Schmidt expressed "dismay and disgust" at the shooting.

The pope's native Poland also grieved at the shooting. In addition to the special Masses offered throughout the country, the government's three top leaders, including the head of the Communist Party, Stanislaw Kania, sent a get-well message to the pope.

They said news of the "criminal assault" saddened Poland and expressed hope for the pope's return to "the service of the humanitarian ideas of peace and the good of mankind."

**IN ENGLAND** Cardinal Basil Hume of Westminster said he thought the pope "will walk about now as a kind of living symbol of what violence can do in a world that is becoming increasingly violent and where life is becoming increasingly cheapened."

Church reaction in the United States was led by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops. "Once more the tragic spiral of violence that has so often engulfed the world has reached out not just to harm the leader of the church but to sadden all persons of decency and good will."

Archbishop Roach prayed that the pope

would be restored to full health "so that he can continue his providential leadership of the church and his determined quest for peace on earth."

Cardinal Timothy Manning of Los Angeles praised the pope's fearlessness and called him "a good shepherd who lays down his life for his sheep."

Said the cardinal, "I really believe that it is typical of the pope that he has exposed himself all across the world to everybody who wishes to reach out and touch him."

**CAPITOL HILL** also reacted with shock to the assassination attempt. The Senate adopted a resolution paying tribute

to the pope while more than a dozen members of the House took to the floor to speak about the pope before that chamber began its day's business.

Rep. Lawrence Coughlin (R-Pa.) wondered whether the publicity surrounding assassination attempts provokes further attempts. "The instant notoriety which an individual receives could be just the final factor pushing a sick person from thinking about an assassination attempt to actually purchasing a gun and shooting another," he said.

Sen. Edward M. Kennedy (D-Mass.) called the attempt "a shot that has gone to the soul of the world."



**MASS FOR POPE**—A communicant receives the Eucharist from Father John Minta during a Mass at St. Peter and Paul Cathedral within hours after the attack on Pope John Paul. About 300 people attended and some 20 priests concelebrated with Archbishop O'Meara. The archbishop said he "deplored the attack for the same reason we must deplore violence in the Middle East, in Belfast, in El Salvador, or the violence visited on the innocents of Atlanta . . ." (Photo by Valerie R. Dillon)

## United States Catholics top 50 million mark

**NEW YORK (NC)**—The number of Catholics in the United States has passed the 50 million mark, according to the 1981 Official Catholic Directory, published May 21.

The new total is an increase of 637,664 over last year's total, an increase more than three times as great as the increase between 1979 and 1980.

Catholics now form, however, a slightly smaller percentage of the total U.S. population: 22.05 percent, down from 22.47 percent last year.

The directory, based on figures reported by the nation's 33 archdioceses and 138 dioceses, is compiled annually by P.J. Kennedy and Sons of New York.

The figures, as of Jan. 1, indicate an increase in the number of bishops, decreases in the number of priests and nuns, and increases in the number of deacons and brothers.

There are 74 fewer Catholic educational institutions than in 1980 and the number of Catholic elementary and secondary students is down, but the number of students in Catholic colleges and universities rose by 31,602.

The Chicago Archdiocese remains the largest See in the country, with a total reported Catholic population of 2.38 million, down from 2.41 million last year. It is followed by Los Angeles (2.23 million) and Boston (2.01 million).

Archdioceses with populations of more than 1 million include: New York (1.83 million); Newark, N.J. (1.37 million); Philadelphia (1.36 million); and Detroit (1.2 million). Brooklyn, N.Y., continues as the largest diocese, with a Catholic population of 1.35 million, followed by Rockville Centre, N.Y., with 1.04 million.

Besides these, nine archdioceses and five dioceses reported Catholic populations of more than 500,000.

Here is a sampling of statistics from the new directory:

► There are 360 members of the hierarchy, an increase of seven from last year; 58,398 priests, a decrease of 223; and 4,725 permanent deacons, an increase of 632. Among priests, there are 209 more diocesan priests for a total of 35,627 and 432 fewer religious order priests for a total of 22,771.

► There are 122,653 nuns, a decrease of 3,864, and 7,966 brothers, an increase of 25.

► The number of full-time teachers in Catholic educational institutions increased by 3,263 to 170,976. Of these, 123,418, or 72.2 percent, are lay teachers. There are 38,785 sisters engaged full time in teaching, down by 65,654, or 62.8 percent, from the all-time high of 104,441 teaching sisters in 1964.

► The 88 diocesan seminaries report a total enrollment of 7,954 seminarians, a

decrease of 598, while the 240 novitiates and scholasticates of religious orders of priests have a total enrollment of 4,514, down 160. The total number of candidates for the priesthood is 12,468, down 13,242 from the total 10 years ago.

► The number of full-time pupils in Catholic elementary schools decreased by 20,820 to 2.29 million, and the number of full-time pupils in Catholic high schools decreased by 8,312 to 838,247.

## Archdiocesan statistics

The number of Catholics in the Archdiocese of Indianapolis stands at 203,412, according to figures from the 1981 Official Catholic Directory.

This is an increase of 1,325 Catholics over last year, but represents a loss of one-half percent of Catholics among the total population living within archdiocesan boundaries—now standing at 9½ percent.

Statistics for 1979 showed that Catholics made up 10 percent of the total population—202,087 out of 2,022,366. In 1980, the area's total number of people increased by 5,549 to 2,127,915.

Infant baptisms during 1980 numbered 4,209 (nearly 500 more than the previous year) and converts totaled 1,220 (an increase of 260).

► Enrollment in the 236 Catholic colleges and universities has increased in each of the last three years and now stands at 536,678.

► A total of 4.39 million students attending public schools are enrolled in Catholic religious instruction programs. This is a decrease of 182,092 from last year.

► The 943,632 baptisms recorded was an increase of 33,126, and the number of converts was 88,942, an increase of 6,974.

► There were 350,745 Catholic marriages recorded, an increase of 5,224.

The total number of priests in the archdiocese showed a net drop of seven, now standing at 420. This includes 233 diocesan and 187 religious clergy.

Of 142 archdiocesan parishes, 130 have resident pastors and 12 non-resident, according to the directory. However, archdiocesan records indicate the number of parishes actually is 141, because St. Augustine Parish at Fontanet closed last summer. Seventeen other parishes are classified as missions.

Catholic elementary schools remained at 74, as did the archdiocese's nine high schools—six diocesan and three private. Elementary school population showed a slight decline, dropping from 16,701 to 16,485 pupils. High school students, both diocesan and private, total 5,385, a decrease of 84.

# Editorials

## Showing us the way

In today's instant-answer world, making a promise for life seems like a step into fantasy. Young people ask "how can you permanently commit yourself to anyone (or anything) when you might change?" Admittedly, it isn't easy.

So, examples of fidelity and lifelong service are welcome for the promise they hold out to us—it can be done! We see such examples and know that—with effort and love—we too can stay with the promises of our youth.

This month, four men in the archdiocese celebrate milestone anniversaries in the service of God and the human family. On May 17, Msgr. John J. Doyle and Father Carl Busald marked the 60th anniversary of their Ordination to the Priesthood. Father Francis Kull, ordained May 26, 1931, shortly will celebrate his golden jubilee. And Jesuit Brother Kenneth McCauley last weekend observed the 50th anniversary of his life as a Jesuit.

We salute them and bless them, not only for their many and varied contributions to the life of the church, but also for showing us the way.

—VRD

## Challenge for our times

People were shocked, saddened, horrified, stunned, bewildered, sickened and angered when word reached the world of the attempted assassination of Pope John Paul II. Americans of all faiths reacted with pain and horror—again.

John Kennedy, Martin Luther King, Bobby Kennedy . . . Vietnam, the Mid East, Ireland . . . the hostages in Iran, the 28 black youths in Atlanta, the uncounted millions of innocent unborn . . . Archbishop Oscar Romero and the martyrs of El Salvador . . . everytown's everyday litany of killings, shootings, rapes, beatings. Now add the near-murders of a president and a pope.

Like a rubberband, our emotions and sensibilities have been stretched to the breaking point, not once but over and over again these past two decades.

Can we still respond? Like a rubberband stretched too far too often, have we lost our capacity to react with power and appropriateness? It's easy to shout "kill the beast!" and demand death for all terrorists. But as Archbishop O'Meara said on the day of the shooting, there's a danger not only of overreacting but of under-reacting, of becoming fear-ridden, fatalistic and passive, of coming to accept such madness as normal or inevitable.

We think that's a real possibility. Faced with an endless stream of mindless violence, there's a strong instinct to give up. Or to say "stop the world, I want to get off," to remove oneself from the scene, escaping into pleasure, alcohol, drugs, indifference, cynicism, or simply into the secure haven of one's own little world.

With resignation, too many Americans are bolting their doors, pulling down their shades, loading their guns and locking their hearts.

Like it or not, it's no response for a Christian. Much as it may hurt, we need to reach into our reserves and come up with the power to remain vulnerable to life's pain, unafraid to face the consequences of that openness.

Following the lead of Pope John Paul, we need to reach for forgiveness, as he has already done. Forgiveness not only for his enemy but for our own—those who ignore us, who reject us, who betray us—even when we are that enemy.

And we need to own up to the terrible human potential for evil that is in each of us—yet remain fresh and open to the possibility for beauty and heroism that lives in every person.

We are called to reject the temptation to call murder by any other name than murder, nor to accept violence as "unavoidable logic or necessary retaliation."

Violence is nothing new, even against popes. Starting with Peter, crucified upside down in Rome, most of the first 33 popes were martyred. What is distinctive about the violence of our day is its visibility—assaulting our senses and making it horribly real to us, no matter how far away.

Perhaps hardest of all, we need to recognize not only overt forms of violence but the less visible yet potent violence of systems which murder by hatred, discrimination, enforced powerlessness, neglect, corruption.

Beyond all this, we need to reach for what John Paul has called "the option of love," rejecting violence and escapism to work for a world—here and elsewhere—where there is peace, justice and dignity for all of God's children.—VRD

## Washington Newsletter

# New violence revitalizes calls for handgun control

by Jim Lackey

WASHINGTON (NC)—First with the shooting of President Reagan, and now with the shooting of Pope John Paul II, reaction to the twin tragedies has included some calls for stricter control of handguns.

Obviously no handgun legislation would have prevented the episode that unfolded in St. Peter's Square May 13. Still, proponents of gun control saw the attempted assassination as another example of the wave of violence which might be slowed, if only minutely, with tighter limits at least in the United States on the availability of handguns.

But despite the impassioned pleas for handgun control which echoed through the halls of the House and Senate after both shootings, the 97th Congress may be headed in just the opposite direction.

More than 120 members of Congress—some 30 in the Senate and 90 in the House—have signed on as co-sponsors of a bill to repeal major provisions of the Gun Control Act of 1968 and limit the activities of the Bureau of Alcohol, Tobacco and Firearms.

The bill, similar to efforts in previous years, was introduced in both houses four weeks after the Reagan shooting and gained White House support a week later at the convention of the National Rifle Association.

The Gun Control Act, passed in the wake of the assassinations of Martin Luther King Jr. and Robert Kennedy, requires the licensing of gun dealers, prohibits gun sales to out-of-state residents, bans the sale of certain types of weapons such as machine guns, and prohibits gun trafficking by convicted felons.

ACCORDING to the sponsors of the new legislation, however, that act has led to the wholesale violation of the civil rights of law-abiding citizens. Prosecutions have succeeded despite no showing of criminal intent and slight "technical" violations of the law have been ruled felonious, the bill's sponsors maintain.

Sen. James A. McClure (R-Idaho), chief sponsor of the repeal legislation in the Senate, said the Bureau of Alcohol, Tobacco and Firearms (BATF) has been overzealous in enforcing the legislation, occasionally participating in entrapment schemes and taking advantage of poorly worded sections of the original act to infringe on the rights of gun owners.

He charged that BATF often has used a "strawman" technique to gain arrests of gun dealers for sales to out-of-state residents. Two agents, one posing as an out-of-state resident and the other as an in-state relative, have approached a licensed dealer. The dealer makes what would

appear to be a legal sale to the in-state resident, who then turns the gun over to the out-of-state resident. The dealer then, according to McClure, is arrested, largely because the act "contains a unique silence as to what specific activities are legal or illegal."

McClure added that because of the poor drafting of the law, different administrations have enforced it in different ways, leaving gun dealers unsure from one year to the next how they can stay within the law.

IF PASSED, the bill would allow sales to out-of-state residents from states where such purchases would be legal. It also would end registration requirements for ammunition, redefine the definition of a gun dealer to distinguish the dealer from a gun collector who occasionally might sell portions of his collection, and stiffen penalties for the use of guns in the commission of a federal crime.

But opponents of the bill contend that the controls contained in the 1968 act are limited and reasonable and that to repeal portions of the law would be an overreaction to what they admit has been a problem in its enforcement.

They also argue that revision of portions of the Gun Control Act will be only the first step toward its complete repeal.

Some proponents of the McClure bill admit that that is their aim. Sen. Steven R. Symms (R-Idaho) thinks the initial bill can be passed later this year and that the repeal of the entire law can come within the next two years.

While the list of the bill's sponsors is heavily Republican, the measure has bipartisan support. Its main sponsor in the House is Rep. Harold L. Volkmer (D-Mo.) and a Senate sponsor is Sen. Thomas F. Eagleton (D-Mo.)

And while the measure has had at least as many co-sponsors in previous years, chances for passage also appear better this year because of the changes brought on by last fall's elections, including a new president who despise his wounds says he's opposed to gun control laws.



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**THE SAGA OF TWO RIVALS WHO CLASH AS ENEMIES AND TRIUMPH AS HEROES**  
**BASED ON A TRUE STORY.**

**CHARLES BRONSON LEE MARVIN**

The body count  
 continues

**FRIDAY  
 THE 13<sup>TH</sup>**

**SATURDAY  
 LATE NITE**  
 SHOWING  
 AT 11 P.M.

**THE FINAL  
 CONFLICT**

THE LAST CHAPTER IN THE CRUZZ TRULOGY

Only justice lies the only law.

**OUTLAND**

Imagine your  
 worst fear  
 a reality

**THE HOWLING**

## When will we say 'Enough!'?

A showing of the movie "Foul Play," billed as a drama-comedy and starring Goldie Hawn and Chevy Chase, was cancelled by CBS after Pope John Paul was shot. Its plot involved an attempt to kill a pope in San Francisco.

Is there not enough real-life violence in the world? Do we



need its simulation in endless variation and terrifying detail on our television and movie screens?

When will we take seriously the undoubted impact of this gratuitous "entertainment" on the minds and emotions of our young? When will we say "Enough!"?

**GALAXY**

**LIVE HERE  
 AND DIE**

**Death House**

You've got to be  
 crazy to play.

First Run

**"UNPARALLELED  
 TERROR"**  
 ...THE MOST  
 HORRIFYING  
 MOTION PICTURE  
 YOU'LL EVER SEE!"

**SATURDAY  
 LATE NITE**  
 SHOWING  
 AT 11 P.M.

**THE TEXAS  
 CHAINSAW  
 MASSACRE**

SIX of the most  
 bizarre murders  
 you will ever see

**Happy  
 Birthday  
 to me**

COLUMBIA PICTURES PRESENTS A WORK TO BE DONE... ANDER LIND PRODUCTION OF  
 A J. LEE THOMSON FILM "HAPPY BIRTHDAY TO ME"  
 MELLISA G. LANCHESTER GILBY FORD LAWRENCE LANE SEAN WACKER  
 FRANCES HILLMAN starring TRACY BREGMAN J. L. ALANIS

**THE  
 FAN**

This is  
 the story of  
 a great star  
 and a fan  
 who went  
 too far

**R-13**

**EVIL**

PLUS  
 Shows At 10:30

**MOTEL  
 HILL**

# Chancery Report



## Chancery

On May 1, **Frank Savage**, who will become superintendent July 1, met with the OCE staff. Savage will be in the OCE on a limited basis the last week of June to work with Sister Judith Shanahan on the transition.

**Development Seminars for adult catechetical teams** have been held at St. Joan of Arc, Indianapolis; St. Anthony, Morris; St. Mary, New Albany and the Terre Haute District Religious Education Center. Approximately 140 people attended.

Matt Hayes and Sister Mary Margaret Funk attended the **National Conference of Diocesan Directors** in Louisville. Father Jeff Godecker attended the **National Catholic Education Association** convention in New York City.

St. Meinrad Parish completed the pilot of an evaluation of **parish religious education programs**. The process is being refined to offer as a service to parishes next year.

Steve Noone directed **evaluation of St. Simon School**, Indianapolis, with a review team of Annette Lentz, principal of St. Mark School, Indianapolis, and Linda Seal, principal of St. Barnabas, Indianapolis. The team reviewed the school's self-study and through observation and interviews, made recommendations to the principal, faculty and board of education.

Nine Catholic high schools in the archdiocese are holding **commencement exercises** between May 15 and May 26. Archbishop O'Meara will be present at all ceremonies, except Brebeuf Preparatory School. Due to a conflict in graduation dates, he will not attend but Steve Noone will represent the OCE at this ceremony.

The OCE hosted the May 19 meeting of the **Indiana Non-Public Education Association** which included election of

1981-82 officers and discussion on "Par- ental Rights in Education."

John Guarino, curriculum coordinator, has convened **curriculum committees** in Art, Music and Physical Education to begin revision of guides and discussion of textbook adoption in those areas.

The Department of Schools sponsored a **school secretaries' workshop** and 45 participants enjoyed liturgy, lunch and speakers on Ministry, Stress, Conflict, Time Management and Professional Ethics.



## Catholic Youth Organization

The CYO combined Boys' and Girls' **City-Wide Track Meet** was run Sunday, May 17, for the preliminary round. Finals are scheduled for May 20 at John Marshall High School. The **Cadet Baseball League** is looking forward to league play-offs and post season tournament.

Plans continue for the **1981 CYO summer camping season**. We are planning a nature oriented program and a specialty camp will be offered to grade school cheerleaders.

Plans for **summer activities** include golf, picnics, softball, soccer, swimming, tennis and the Talent Contest. The New Albany deanery is sponsoring two Belle of Louisville Cruises.

Plans are being made for the August 30 **Leadership and Service Institute**. Archbishop Edward T. O'Meara will celebrate the Mass.

**Summer Renewal Programs** will be held in June for both Quest and Search Retreats. On Monday, June 8, former Searchers will meet at Geist Reservoir to celebrate Mass, have a picnic in dinner and fish, ski or swim. The Quest Renewal will be at St. Lawrence in Indianapolis.



## Catholic Communications Center

The attempted assassination of Pope John Paul II generated a great amount of **media coverage** within the archdiocese. With much cooperation from all we were able to accommodate requests from the print and electronic media and wire services for interviews, quotes, coverage of special liturgical services, personal reactions, etc. Also Archbishop O'Meara met with the media in his office and videotaped a 30-minute "Newswitness" program that aired Sunday, May 17.

Both the archbishop's pastoral letter on peaceful desegregation of public schools and a story on the policy implementation for our Catholic schools appeared in the Criterion and in secular media in the Indianapolis area. The archdiocesan efforts are being coordinated with the Greater Indianapolis Progress Committee's campaign through its subcommittee PRIDE (Peaceful Responses to Indianapolis Desegregated Education).

We are pleased that for the third year **Jody Davis** will work with us during the summer months. She will assist the Center staff in the normal duties and help cover vacation periods for the regular staff.



**PRESS CONFERENCE**—Surrounded by a battery of television cameras and reporters, Archbishop O'Meara responds to questions on the afternoon of the attempted assassination of Pope John Paul II. The archbishop told of his visit with the pope less than a month before. During the press conference Archbishop O'Meara received a call from Father Gerald Gettelfinger, archdiocesan chancellor, who has been in Rome studying. Father Gettelfinger was not in St. Peter's Square during the shooting but arrived on the scene shortly thereafter. (Photo by Valerie R. Dillon)

# The grass is generally not greener on the other side

by Dolores Curran

"Remember when you asked us yesterday what we would do differently if we were starting our family over again?" a woman said to me on the second day of a parenting workshop. "Well, I thought about it last night and I decided I'd become a nun."

I laughed but she interrupted me. "No, I mean it. I seriously considered going into the convent when I graduated from high school. Now, 20 years later, with a marriage that isn't very exciting and the worries and disappointments we've had with our kids, I think I probably made the wrong decision."

Later, I reflected on her words. They aren't new to me. I meet priests who wished they married, men who wished they hadn't, sisters considering leaving

religious life, and mothers who would like to be nuns. What does it mean, this reverse nostalgia where people long for what they never were?

I think it's more than disappointment and/or frustration with one's life. And more than looking through rosy glasses at another's, although that's part of it. I think it's a naive seeking for a role in life that doesn't exist: one that has few frustrations, many professional rewards, satisfactions and glories, creativity, intimate relationships without infringement upon personal freedom, and creature comforts.

**WHERE IS** there such a vocation? When I questioned the mother who would be a nun a little more closely, I found she had a very primitive idea of sisters' lives. "After all," she said, "They don't have to worry about being clothed, housed or fed. Their students are grateful for whatever they do and they don't have to put up with grumpy husbands. "And," she paused for the clincher, "their eternal life is just about assured."

Well, maybe. The sisters, priests, brothers, and even bishops I meet worry about salaries, parish heating bills and the cost of books. Their parishioners and students aren't always grateful—they complain a lot. They put up with grumpy superiors, sisters, priests, and laity. And they don't believe their eternal life is assured at all. Only laity believe that.

In a recent letter to his parishioners, a pastor friend of mine wrote, "Some of the things I have found particularly hard are:

- the constant worry over whether or not there will be adequate contributions to meet our budget and maintain our ministry and programs;

- a negative attitude on the part of some that keeps going back to things that supposedly were said or done years ago by one or another of us on the staff and that are used as a reason for not supporting or participating in parish life;

- the enormous amount of work and time required for administration which prevents me from spending more time

with people in the parish, from doing the reading and studying I want to do, and prevents me from giving needed time to personal prayer and relaxation.

**HARDLY THE** nirvana proclaimed by the woman who would be nun. She wasn't attracted to the religious life as much as disappointed in her own. Her intimacy and gratification needs weren't being met by her husband and family. Pretending that she wouldn't have these needs had she gone into religious life was naive.

She knew that and eventually admitted it. I'm pleased to report that she has found some fulfilling ministry work in her diocese so her dependency upon her family to fill some of her needs has lightened. Also, she is experiencing some of the frustrations of working with people like herself and is able to laugh a little about her earlier naivete. She'll make it, but I wonder about some of her peers who still live in the "if only I had..." state.

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## Generally Speaking

# If you don't give a damn... WAKE UP!

by Dennis R. Jones

I'll always remember when I first learned to write.

Unlike some columnists who point to the journalism instructor who sharpened their talent and guided them in college along the road to success, I'll never forget the oversized, fire-engine red pencils in the first grade... the relentless hours spent each day learning to duplicate the teacher's hand, the boring "limbering up" exercises (that perfect oval, over and over and over)... cross the "t"... dot the "i".



As a child we used that training in our own special ways. At Christmas, we wrote letters to Santa, and as we grew older, our talents matured to the secret love notes for that special girl in biology class.

Even today, despite the advances of modern technology, the written word remains one of the most powerful vehicles of expressing emotion—☆!☆☆!!!, HELP! and WHY?

A couple of weeks ago, we received a photocopy of a handwritten letter from a 10-year-old white boy in Atlanta, Georgia.

Perhaps a few months ago, he wrote to Santa Claus outlining his dreams for a bright Christmas; he might have presented his mom with a handmade card on Mother's Day. But recently, he wrote another letter. The message was different, not only in the wording but also, perhaps for the first time in his life, he wrote a letter based on fear.

Dear Mr. Murderer,

I am the age child you are killing. Being a kid isn't so bad, but I want the chance to grow up.

Please stop hurting us so we won't be afraid to play out.

I am sorry if somebody hurt you or was mean to you when you were a kid, but if you like killing kids and it makes you feel good and happy then you could be sick or something and there are people who can help you.

I won't sign this letter to you and I will get my mom to mail it a long way from where I live so you won't hurt me or my friends.

I hope you read this and stop killing children please, and turn yourself in.

—A ten-year-old boy

It's sad, these times in which we live,

when children are full of fear and their parents fearful for them. Though it's frightening to walk the city streets at night, it's becoming even more frightening to walk through an unfamiliar neighborhood in broad daylight.

We can rationalize, intellectualize and talk of such acts as isolated cases of demented minds. For example, this Atlanta incident doesn't personally affect you or me, so why should we care. Right?

But are such acts isolated? Do they not have an indirect effect on all of our lives?

Ask yourself these questions tomorrow or the next day when you pick up the morning paper and read about a pope recovering from a gun shot wound, a woman brutally raped, an elderly man murdered, incest, drug abuse, or some other type of perversion perpetrated on our youth.

As you read, if you are not saddened... if heart is not affected... if you retreat to the comic section or the sports page... if you really "just don't give a damn"... WAKE UP! You are part of the problem.

## Check it out...

✓ **The Popcorn Players** from Providence High School, Clarksville, is a traveling, improvisational group that performs family theatre. The Players have prepared a 40-minute spring show, "Monsters and Magic," to demonstrate some of the "magical" things actors can do on stage. They give after-school and weekend performances that are especially suited for children audiences. The group performs free of charge "almost anywhere." They do, however, rely on donations to meet expenses. Any organization interested in scheduling a performance is directed to write Rebecca Reisert, Providence High School, 707 W. Highway 131, Clarksville, IN 47130.

✓ A testimonial dinner/dance was held at the Woodstock Club in Indianapolis recently honoring **Dr. Glenn C. Lord**, who has completed 50 years on the staff at St. Vincent Hospital. Dr. Lord is a member of St. Luke parish, Indianapolis.

✓ **Franciscan Father Emerit Nordmeyer** will commemorate 25 years as a priest at a Mass of Thanksgiving in St. Anthony Church, Morris, on Sunday, May 31, at 11 a.m. A reception will be held in the parish hall from 2:30 to 4:30 p.m. for parishioners, relatives and friends. The son of Mrs. William Nordmeyer and the late Mr. Nordmeyer, Father Emerit was ordained on June 8, 1956, at Holy Family Church, Oldenburg. During these 25 years he has ministered to the people of the Indian missions in New Mexico.



✓ Planning committees for more class reunions have announced dates for getting "the old gangs" together.

The 1961 class of **Sacred Heart High School**, Indianapolis, will hold its 20th

reunion at 7 p.m. on Saturday, June 6, at LaScala Restaurant.

Class members who have not been located are Ray Abell, Ray Gray, Bob Havens, Steve Herr, John Hohman, Margie McCarthy, Della Miller, Bill Okey and Jim Oliver. For information call 357-4443.

The graduating class of **St. Mary Academy**, Indianapolis, will also have a reunion on June 6 at the Sherwood. Kathleen (O'Hara) Pierce says "We're still trying to locate Marie Long, Lorraine Davis and Kathy Froelich." Call Kathleen, 353-6339, or Peg (Costello) Beikes, 353-1033, for news of these women.

Two other groups from **Sacred Heart High School**—the classes of 1941 and 1937—will have a reunion at the Sherwood for classmates and their spouses on Saturday, June 27. Ticket reservations, at \$8.50 per person, can be made with Marianne (Alderding) Teipen, 3705 Redfern Dr., 46227, or Rosemary (Stumpf) Robinson, 3305 S. Pennsylvania, 46227. The reservation deadline is June 12.

✓ A celebrated Mass in St. Anthony Shrine, Cincinnati, at noon on Sunday, May 31, will mark the 25th ordination anniversary of **Franciscan Father Victorin Bachus**. A reception will be held on the premises from 1:30 to 4:30 p.m.

Father Victorin, a native of Oldenburg, accepted a missionary assignment in New Mexico immediately after ordination and has worked since 1956 in the southwest.



✓ **Charles E. Stimming, Sr., and Eugene S. Witchger** were recognized for outstanding service to the University of Notre Dame during Universal Notre Dame Night held in Indianapolis.

Stimming was presented a special award of the year, one of only three such awards presented in 58 years of Universal Notre Dame Nights. The award recognizes a non-alumnus who has proven outstanding friendship for the university and the Notre Dame Club of Indianapolis. He is a graduate of Loyola University of Chicago.

Notre Dame alumnus Witchger, class of 1935, received the award of the year in recognition of his service to the university and his local community.

Witchger's son, **James D. Witchger**, presided over the Indianapolis meeting and awards presentations and passed the gavel to Stimming's son, **Charles E. Stimming, Jr.**, as incoming president of the Notre Dame Club of Indianapolis.

✓ The children and faculty in two Indianapolis schools—**St. Monica** and **St. Matthew**—recently reached out with their own special projects to "light up the lives" of others.

**New Hope**, a home for the physical and mentally handicapped, is part of St. Monica's parish outreach program. To make Easter happier at New Hope, the children from both the Sunday school and day school made a variety of gifts and presented them to the 191 residents during Holy Week. Both the children and the



✓ **Mr. and Mrs. Carl Pitstick**, members of St. Gabriel parish, Connersville, will celebrate their 50th wedding anniversary on Sunday, May 24, with a Mass of Thanksgiving at 11:15 a.m.

A dinner will follow the Mass for members of the family and a reception for relatives and friends will be held at the Holiday Inn from 2:30 to 5 p.m. Their children, grandchildren and great-grandchildren will host the celebration.

recipients of their thoughtfulness were happier for having been a part of this project.

And at St. Matthew's the youngsters, the pastor, Father James Moriarty, and the teachers had a **Volunteer Appreciation Day**. Father Moriarty brought to the attention of the students the "good things that the volunteers bring into their lives." He noted, too, how much volunteer work improves the "very quality" of school and parish life. The tribute opened with a Mass and concluded with a luncheon.

✓ **Sheriff James L. and Suzanne K. Wells** will celebrate their 25th wedding anniversary on Tuesday, June 9, with a Mass of Thanksgiving at **Holy Name Church** in Beech Grove. They were married on June 9, 1956.

✓ **State Representative John Day (D-Indianapolis)** was recently named citizen of the year by the Indiana Chapter of the National Association of Social Workers. He received the award in recognition of his legislative proposals to aid children and low income families and to improve state health care coverage and housing.

His wife, **Mary Jo Thomas-Day** is the DRE at St. Monica parish, Indianapolis.



✓ Registrations are still being taken for the **1981 Contemporary Christianity Institute** for women religious set for June 21-26 at **Saint Mary-of-the-Woods College**.

The institute is designed to foster greater awareness of sisters' personal giftedness, explore corporate charisms and share mutual experiences to further understand the challenge of mission.

Registration will taken through June 8. Registration fee is \$25. Total cost for room, board and tuition is \$200. For more information, women religious should contact **Providence Sister Maureen Looman**, Director of Summer Sessions, Saint Mary-of-the-Woods, IN. 47876, or call (812) 535-4141, ext. 222.

## Archbishop O'Meara's Schedule

Week of May 24

**SUNDAY, May 24**—The Pre-Race Invocation, 500-Mile Race, Indianapolis Motor Speedway.

**THURSDAY, May 26**—Graduation Exercises, Chatham High School, Indianapolis, 8 p.m.

**SATURDAY, May 30**—Parish Visitation, St. Mark Parish, Indianapolis, Mass at 5:30 p.m.

## Question Box

# Teachings on infallibility explained

by Msgr. R. T. Bosler

**Q** In Vatican Council II the church proclaimed that the bishops dispersed throughout the world teach infallibly. Why then was it deemed necessary to specify the pope as infallible?

**A** Infallibility resides within the whole church. Vatican Council II expressed it this way:

"The body of the faithful as a whole . . . cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this enduring quality when 'from the bishops



down to the last member of the laity' it shows universal agreement in matters of faith and morals." (Constitution on the Church No. 12.) The words in single quotes come from St. Augustine.

The council elaborated on this in the Constitution on Revelation: "In holding to, practicing and professing the heritage of the faith there results on the part of the bishops and faithful a remarkable common effort." The understanding of the faith handed down to us from the early church grows with the help of the Holy Spirit as the faithful respond to the teaching of the bishops, the official teachers and interpreters of the faith.

Individual bishops may teach errors, as history shows, and there have been occasions when their people refused to accept what they taught. Cardinal Newman noted a number of such instances in an

important essay entitled "On Consulting the Faithful in Matters of Faith." It was Newman's contention that the consensus through Christendom of the Christian people was the voice of the infallible church in the sense that it witnessed to the belief of the church. He used the word "consult" in the sense that one checks a barometer, not seeks an opinion.

How is this consensus to be known? It was the duty of the teaching church, the pope and the bishops, to discern, discriminate and define what the universal church believed at a given time if and when this was necessary.

According to Vatican Council II (Constitution on the Church), an infallible decision can be made when the bishops of the world in union with one another and the pope "concur in a single viewpoint as the one which must be held conclusively,"

and this is best verified when they are gathered together in an ecumenical or universal council. In the same place the council repeats the teaching of Vatican Council I that the pope can make the same infallible decision without gathering the bishops together in council.

The pope bases such a decision not on any private inspiration or knowledge of his own, but on a conviction that he is expressing a consensus among the bishops and the people. The council did not explain why the pope needs to do this without calling a council. There is a growing opinion within the church since Vatican Council II that in this age when greater cooperation between bishops and pope seems required and they can be brought together quickly, no infallible decisions should be made without a council.

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

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## Church in the World

### USCC supports foreign aid program

WASHINGTON (NC)—A U.S. foreign aid program recognizing the interdependence of all countries in a world of limited resources is the goal of a U.S. Catholic Conference (USCC) official.

Father J. Bryan Hehir, USCC associate secretary for international justice and peace, said, "We are locked together because the decisions we make as states

have a direct bearing on the welfare and quality of life of others. The mood of the moment in U.S. policy is to deny or at least ignore the interdependence of the world as a guide for policy," he said.

Father Hehir submitted testimony on fiscal year 1982 foreign assistance authorization before the Senate Foreign Relations Committee.

### Cardinal defends church's right to speak

VATICAN CITY (NC)—Cardinal Agostino Casaroli, substituting for the wounded Pope John Paul II, delivered a papal talk strongly defending the church's right to speak about political issues.

The cardinal who gave the talk to about 30,000 European workers, read the pre-written text in Italian, German, Portuguese, Dutch and French at a prayer service in St. Peter's Square.

The service marked the 90th anniversary of Pope Leo's XIII's encyclical, "Rerum Novarum," which the papal talk described as the "Magna Carta" of Christian social thought.

"This anniversary reminds us of the church's competence to pass moral

judgment even in matters relating to politics, whenever the fundamental rights of man or the salvation of souls require it," said Cardinal Casaroli.

### Wyszynski dying

VATICAN CITY (NC)—Cardinal Stefan Wyszynski of Warsaw and Gniezo, Poland, received the anointing of the sick and was near death, Vatican Radio reported May 18.

On May 16, the 79-year-old cardinal was anointed, made a profession of faith in a weak voice, and entrusted the Polish nation to the black madonna, Our Lady of Czestochowa, Vatican Radio said.

It said that his words "were perceived as a farewell" by the Polish people.

Vatican Radio reported earlier that the Polish church leader's condition was growing steadily more serious and that his illness was "unfortunately incurable and in the final stages."

### Archdiocese pays

WASHINGTON (NC)—The city of Philadelphia's effort to pay over \$200,000 for the platform and altar built for the visit of Pope John Paul II in 1979 was thwarted May 18 by the U.S. Supreme Court.

The court without comment left intact lower court decisions that city payment for the platform and altar would be a violation of the separation of church and state.

Although the Archdiocese of Philadelphia had said it was willing to pay for the platform, the city insisted on making the payment, saying it was treating the pope like any other visiting head of state.

The suit to prevent the city from paying for the altar was brought by the American Civil Liberties Union.



**PASSING SCENE**—Two robed Ku Klux Klan members pass a group of young blacks in a Roanoke, Va., park where the Klan was passing out leaflets and soliciting donations. The Klan had obtained a permit and there were no incidents. (NC photo from UPI)

### Italy rejects Pope's anti-abortion plea

ROME (NC)—More than two-thirds of the Italian voters rejected restrictions on Italy's abortion law May 17-18, despite a strong anti-abortion campaign by Pope John Paul II and the bishops of this predominantly Catholic country.

By a margin of 67.9 percent to 32.1 percent they voted down a popular referendum proposal that would have restricted abortions to those cases in which the mother's life or physical health is seriously endangered by continuation of a pregnancy.

The vote was considered a major defeat for the Catholic Church and a victory for secular political parties and the concept of Italy as a secular state. Currently Catholicism is the state religion and the Catholic Church has strong ties to the Christian Democratic Party, Italy's largest.

A second referendum proposal on abortion, which would have removed more restrictions in the current law, lost by an even wider margin, with 11.5 percent in favor and 88.5 percent opposed.

### Missionaries not welcome in Honduras

TEGUCIGALPA, Honduras (NC)—Immigration officials throughout Honduras are under instructions not to admit Maryknoll or Jesuit missionaries coming from neighboring El Salvador and Guatemala, according to the director of the Population and Immigration Department.

Army Captain Rodolfo Aleman said that Jesuit and Maryknoll missionaries already in Honduras would not be forced to leave.

Aleman was also quoted as saying that the prohibition did not apply to members of other missionary groups trying to enter Honduras "on purely religious funcons."

Jesuit and Maryknoll authorities have denied that any of their members are engaging in local politics. Authorities in all three countries have claimed that some of the priests indoctrinate peasants in political matters.



# KNOW YOUR FAITH

## Parish policy sets guides for council

by Fr. Philip Murnion

"We're in a gym-uniform discussion again!"

A parish council I know of in Virginia once spent a full hour discussing the best color for student gym uniforms in the parish school. Now, whenever the council gets bogged down in a discussion of details, some member can be counted on to recall that famous discussion of uniforms.

There is an issue at stake here: the distinction between policy and administration.

A parish council's primary task concerns policy, established within the framework of diocesan policy. The administration of policy, however, is the responsibility of the pastor and other parish staff members.

This distinction is of great importance for councils. For a parish council can easily get so preoccupied with administrative details that it never gets around to its real task. And the pastor or others responsible for programs can quickly feel that their responsibilities are being usurped by the parish council. Here we have a problem in the making.

The pastor is primarily responsible to the bishop for parish practice. The pastor and council share a responsibility for parish policy. It is primarily the pastor's responsibility to hire and supervise the staff of the parish, whether paid or volunteer, even if the pastor solicits the advice of the council in hiring a staff person or the cooperation of council members in carrying out the ministries of the parish.

**IN PRACTICE**, the line between policy and administration may not be so clear and council members may find themselves quite active in carrying out parish policy. Furthermore, the council may review parish practice so as to recommend ways of improving parish life. Yet, it is valuable to try to keep council meetings focused on policy questions.

What does policy mean in a parish? First of all, through policy the mission of the parish is clarified. Recently the U.S. bishops' Ad Hoc Committee on the Parish issued a statement designed to stimulate discussion in parishes of their basic mission. The statement is titled, "The Parish: A People, A Mission, A Structure." It is obviously too general to serve as an adequate statement of mission for every individual parish. But a council may use the statement as a basis for developing its own understanding of a parish's mission.

By spelling out the basic mission of a parish, a council has a basis for setting priorities and measuring its performance. So, policy first means mission.

After developing a statement of its mission, a council should consider each area of parish life: the liturgy, education programs, care for people in need, and the rest. Then it can formulate its hopes or goals and spell out how it thinks these goals can best be pursued in a given year. What qualities are necessary in

(See PARISH POLICY on page 11)



**PASTOR AS EMPLOYER**—It is primarily the pastor's responsibility to hire and supervise the parish staff, whether paid or volunteer. The pastor in many cases might seek the

advice of the parish council in hiring these staff people. (NC photo by Carolyn McKeone)

## Schools must excel in religious teaching

by Don Kurre

In Catholic circles much has been made of the Coleman study of public and private secondary schools because the study seemed to be an overwhelming affirmation of Catholic schools. However, if correct, it is possible that the study could be a warning flag to Catholic schools.

From results of an extensive study, sociologist James F. Coleman concluded that private school students are learning more even when their socioeconomic background is the same as that of public school students. Coleman also proposed that Catholic schools may be closer than public schools to the American ideal of the "common school."

Asked why the private schools served their students more effectively Coleman said, "it is certain characteristics that today seem to be found in private schools more than in public ones—more homework, stronger discipline, fewer behavior problems, less cutting of class, more order in the schools."

Before the Catholic community gets overly excited about the study, it should realize that Coleman did not measure the effect of school size on student achievement or the impact of religious instruction in the classroom—two rather significant variables when evaluating Catholic schools.



For me, the Coleman study raises a very important question for the Catholic community: Is it enough to judge Catholic schools by the same standards as used to judge public schools? For me the answer to this question has to be—no.

Clearly, Catholic schools must be proficient teachers of the three R's, a test public schools must meet as well. However, Catholic schools are obliged to be masters at the art of religious education as well.

**A STUDENT** who graduates from a Catholic school should be a literate Catholic. That is, he or she should be able to intelligently discuss the Catholic teachings and traditions.

Further, depending on the degree of Catholic school experience, such graduates should have a love and appreciation (at the very least a healthy respect) for Catholic literature—especially Catholic literature as embodied in the Sacred Scriptures.

Along with such appreciation, students of Catholic schools ought to be well grounded in liturgy as participants, planners and conductors. And, of course, their greatest expertise should be in the Eucharist.

Finally, students who spend a large amount of time in Catholic schools should be familiar enough with the many dimensions of faith experience to evaluate their own lives with respect to faith and Catholic practice.

I am well aware of the fact that religion is not as "simple" an issue as math. Because of math's nature we can, to a large extent, prescribe levels of competency needed by stu-

dents to function in the world.

The task of sharing the faith is not as easy. If, as Catholics, we continue to commit a large portion of our resources to Catholic education, we should expect those graduating from Catholic schools to be literate Catholics.

**IN OUR CATHOLIC** schools, it should not be unusual to see students participating every day in a major worship experience. Don't understand me too quickly—I'm not saying students must attend Mass every day. I am saying, however, with the rich liturgical heritage of the Catholic church, it should be easy for Catholic schools to provide a major worship experience for children each day.

Also, Catholic schools should have their most qualified teachers in religious education. It should not be uncommon to find trained liturgists on the faculty of Catholic schools, regardless of level. The largest supply of resource material in a Catholic school's library and AV collection should relate to the students' religious formation.

Catholic schools can take no glory in saying they are superior to public schools in subjects like math. There must be a specific difference between Catholic and public schools—a difference rooted in our religion not in our math.

Finally, to say as Coleman did, Catholic schools may be closer to the American ideal of the "common school" than are public schools, may not be the compliment we thought it was. If after further study Coleman can also say that Catholic schools also excel in religion by producing literate Catholics, then we have something to be proud of.



**BLENDING TOGETHER**—Just as the instruments in a fine orchestra must blend together to achieve a beautiful sound, so must the members of any group work together to achieve a goal. The resulting experience people have with each other on a shared project can be most rewarding as well as achieving a worthwhile result. (NC photo)

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## st. paul writes to the church in corinth

by Fr. John Castelle

After roundly criticizing the Corinthians for their scandalous conduct in liturgical worship, Paul returns to the questions sent to him by the community.

The Corinthians apparently were experiencing some confusion about "spiritual gifts," and so Paul starts Chapter 12 of First Corinthians, "Now, brothers, I do not want to leave you in ignorance..." This is his unusual way of saying, "I want you to understand clearly," a form he also uses elsewhere.

It is hard for us to appreciate the extraordinary activity of the Holy Spirit in the early church. The New Testament bears abundant testimony to this activity but, unfortunately, gives us very little



specific information about its various manifestations. That is tantalizing, but it should warn us against giving precise definitions for those gifts in our day.

At any rate, these gifts of the Spirit seem to have been both a blessing and a source of trouble for the Corinthians. One problem was that of discernment. How could one be sure that, in any particular instance, he or she was really being led by the Spirit and not by wishful thinking, fantasy, self-delusion? That is an ever-present danger and a basic one.

Accordingly, Paul addresses it immediately. He reminds the Corinthians of their lives as pagans, not too long ago, when they worshipped idols and were carried away by all sorts of spurious enthusiasm. Paul tells the Corinthians that one sure criterion for determining if it is really the Spirit animating them is this, "Nobody who speaks in the Spirit of God ever says, 'Cursed be Jesus.'"

**THIS SEEMS** rather extreme. Would any Christian ever say that? Well, perhaps not in so many words. But it is significant that Paul says "Jesus," the name he consistently uses to

## THE WORD THIS WEEKEND

MAY 24, 1981  
6th SUNDAY OF EASTER (A)

Acts 8:5-8, 14-17  
1 Peter 3:15-18  
John 14:15-21

by Paul Karnowski

People are breathing easier in Britain these days. The Prince of Wales recently announced that he will wed Lady Diana Spencer on July 29. The announcement halts the relentless speculation about a suitable bride for the bonny Prince Charles. Lady Diana, although not a princess, comes from an aristocratic family. Fortunately, Charles did not choose to bestow his royal affection on a commoner, as did his great-uncle, King Edward VIII. When

Edward announced his plans to marry an American divorcee in 1936, he encountered such a negative reaction that he was forced to abdicate the throne. In the eyes of the parliament and the populace, Edward's beloved, Wallis Warfield, lacked the proper queenly qualifications.

The issue of proper qualification was also an important matter in the early church. We can assume that more than a few eyebrows were raised when the church in Jerusalem heard the news that we hear in today's first reading: Philip, one of the newly appointed deacons, was preaching the gospel in Samaria. The Jews despised their neighbors to the north; they were considered a contemptible lot, judged to be a cut above the Gentiles, but far removed from the religious and racial purity found in Judea. Since the early Christian community in Jerusalem was composed of zealous Jews who believed that Jesus was the messiah, it is likely that they had a natural repulsion toward these new Samaritan Christians. It is a credit to John and Peter that they had the courage to rise above regional prejudice, go to Samaria, and "approve" the converts by the laying on of hands. They had the vision to see that the message of Christ was bigger than their small community in Jerusalem.

Since aristocracy and monarchy have never been a part of the American tradition, we have a difficult time comprehending all the hoopla in England over a royal bride. We might even consider it repugnant. Yet, we are often content to pass judgment on all types of people whom we consider not "qualified" for full membership in our Christian communities. Among others, divorcees, unwed mothers, and blacks complain about the cold shoulder they encounter at our church doors. Perhaps, in our minds, Samaria still exists; and the "good" Samaritan is only a story.

## Discussion points and questions

1. According to Father Philip Murnion, what role should a parish council play in parishes? What is its most important activity?
2. Why shouldn't a parish council spend time discussing what color the gym uniforms are, in Father Murnion's opinion?
3. If you were to attend a meeting of your parish's council how would you describe the experience in light of Father Murnion's article?
4. How does your parish council make decisions? How are those decisions carried out once made?
5. What Does Father John Castelle say is the "one sure criterion" for judging authentic gifts given by St. Paul to the Corinthians?
6. In what ways do you experience the Spirit working in the world today?



designate the Jesus of history—Jesus in his humanity. The Corinthians often had manifested a lack of appreciation for the humanity of Jesus and for the implications of that humanity in their daily lives.

Any "spirit" which did not impel them to acts of selfless love, the hallmark of the humanity of Jesus, is suspect, according to Paul. Conversely, only the Holy Spirit can empower one to confess that this same human Jesus is now the exalted Lord.

Apparently, certain people prized some gifts of the Spirit more highly than others: they were flashier and attracted more attention. Paul considers this attitude to be immature, at least, since it betrays a centering on the self which is directly opposed to the purpose of the gifts.

To correct this, Paul points to the fact that no matter how many gifts there may be, they are all manifestations of the same Spirit, each one as precious as the other. Most importantly, they are "gifts," which is the very meaning of "charisms." No one has any right to parade a gift as if it were his own personal endowment.

**SIGNIFICANTLY**, Paul links together gifts, ministries, and works. A gift which is not used for ministry, for service to others, is thwarted of its purpose. If it does not "work" for the community, it is not authentic.

Notice also the beautiful trinitarian formula: gifts—Spirit; ministries—Lord; works—God. The gifts are given to enable the Christian to continue the ministry of the Lord Jesus, to work hand in hand with God—"for the common good," not for one's personal advancement or glory.

Paul mentions several of the gifts but gives no clear indication of just how they operate. That is not his concern here. He sums up that concern in the last sentence: "It is one and the same Spirit who produces all these gifts, distributing them to each as he wills."

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## Parish policy (from 9)

each program area? Where is particular care required? What are some standards that should be observed? These become policy statements.

**NOW LET'S GET** back to that parish council in Virginia and its gym uniforms.

That parish council might decide that physical education or "gym" should be part of the school program. It could also decide that a teacher should be hired for this purpose and even express a wish that the program emphasize team efforts to encourage cooperation among students. But it is up to the school's administration to hire the teacher and, with the teacher, to design the specifics of the program.

Of course there are some administrative areas that are of such significance to parishioners that the staff thinks it is well-advised to consult the people. These areas may concern ways of doing things that have become such a tradition in the parish that any change not widely agreed on is likely to cause great upset.

A parish and its people face a challenge in its broad area of policy. For, even when participation in the development of policy is achieved, wide room is still needed for initiative on the part of those responsible for various parish activities.

A parish council is not likely to encourage imaginative and effective leadership if it attempts to dictate too much to parish leadership. But, if parish leadership moves too fast without developing support from the council, it will discourage parishioners from feeling that they have any responsibility for their parish.

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## Story Hour

# Saint Paul prepares to leave Ephesus

by Janaan Manternach

The group was small. But each person present was a leader in the church at Ephesus. They were known as "presbyters." They were responsible for the growing community of Christians in that large city.

Paul had called them together in Miletus, 30 miles from Ephesus. Paul knew this would be the last time he would ever see these influential leaders. He wanted to give them some last instructions and to encourage them.

Paul stood up to speak. The group became silent. As he began, his voice was unusually soft, and a little sad.

"You all know how I have served the Lord Jesus. You know the many sorrows that came my way because of the plots of a few opponents. Never did I shrink back from telling you what was for your good. I always have urged everyone to turn from sin and to place their faith in the Lord Jesus."

The Ephesian leaders knew that what Paul said was true. They knew how much Paul had suffered from those who wanted to stop him from teaching about Jesus. They admired his courage in speaking of Jesus to everyone.

"Now I am on my way to Jerusalem. The Holy Spirit compels me to go there. I do not know what will happen to me in Jerusalem, but I suspect that suffering awaits me there. Hardships do not put me off. I want only to complete the service to which the Lord Jesus has called me. He wants me to bear witness to the good news of God's grace. When I leave here for Jerusalem, I know that you will never see me again."

Paul's words saddened the presbyters of Ephesus. Tears came to their eyes as they listened even more carefully to Paul's last words to them.

"Keep watch over yourselves," Paul urged them warmly but firmly. "Watch over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God. When I am gone, savage wolves will come among you. They will not spare the flock. Even some of you will become false teachers, and will lead astray any who follow you. So be on your guard."

The leaders glanced at one another. Then they quickly looked down. Which of them, like Judas, would betray their Lord and teach false doctrines? Each felt a bit fearful. "Will I be one of them?" they each asked in the secrecy of their hearts.

"I commend you now to the Lord," Paul said with a smile. "I commend you to the Lord's gracious word. His word can enlarge your lives and your flock. You yourselves know that these hands of mine have served both my own needs and those of my companions. I have always told you that it is by such hard work that you must help the weak. Remember always the words of the Lord Jesus himself, 'There is more happiness in giving than in receiving.'"

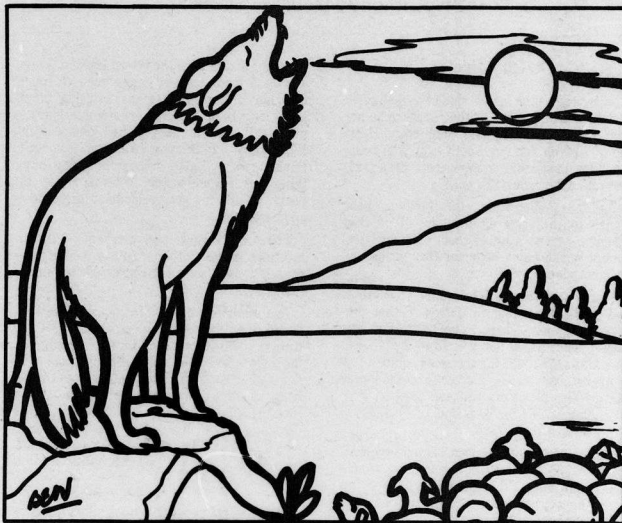
Paul then knelt down. They all knelt with him and prayed. The leaders of the church in Ephesus broke down and began to cry. They embraced and kissed Paul. They were upset to think they would never see him again.

Then they got up and escorted Paul to the ship.

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

**PROJECTS:**

1. If you feel sad after reading the story about Paul's goodbye to the church leaders in Miletus, do something to cheer up someone who may be feeling sad or down. If this person is your father or mother, do something that makes him or her laugh or smile; do something that makes them appreciate life more because you're part of it.



Another thing that you might do is write a letter to someone who has not heard from you for a long time; someone who cares about you and would be very happy to hear from you. This person could be your grandparent. Some older people don't receive many letters and long for mail. You could bring joy by writing to one of these people.

2. Do some research on Jerusalem, the city Paul went to when he left Miletus. Look the city up in your encyclopedia or make a trip to the public library. What is Jerusalem like today? Are there any articles in your daily newspaper about current happenings there? Collect information about Jerusalem, including maps, pictures and articles. Use them to make a booklet about Jerusalem, a place of importance for both Paul and Jesus.
3. Draw a detailed portrait of the face of Paul as you imagine it may have looked as he

was leaving Miletus, never to see these church leaders again. Frame your picture and hang it in your room.

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

**QUESTIONS:**

- Why did Paul call the leaders of the church in Ephesus to meet him in Miletus?
- When Paul stood up to speak, how did he feel? What did he say?
- What warning was in Paul's words to these leaders?
- How did these leaders feel about Paul's warning?
- Describe Paul's final words and moments with the presbyters of the church in Ephesus.

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# Annunciation Parish

Brazil, Indiana  
Fr. Anthony Spicuzza, pastor

by Ruth Hanley

In the 1880's the inhabitants of a small town in west central Indiana let their sense of humor spill over into naming their community. Hearing of a revolution in a South American country, they made that country their namesake, and called their town "Brazil."

Today Annunciation, the only Catholic parish in that city—in fact, in all of Clay County—retains a lot of that rollicking good humor which cares little for the names and trappings men devise.

Faith—not organizations—is the strength of the parish according to pastor, Father Anthony Spicuzza. There is great pride in this parish which has as many as 75 adults at a Friday Mass, 25-30 during the week, quite a few converts, and which has given the archdiocese six priests, 13 sisters and one brother. Now attending St. Meinrad's School of Theology is seminarian Mike Fritsch.

This parish of 305 families has few organizations. According to Raymond Bussing, who's been there since 1911, the people believe "it's a bad thing to have so many organizations that you never get anything done."

Using instead the age-old device of a Mass announcement or a person-to-person telephone message they've managed to grow in a town that has had several serious setbacks to its economy.

Although there's no official parish council, "the whole parish is the council," according to life-time parishioner, Tom Fisher. The people responded efficiently to the recent Archbishop's Annual Appeal, and are well-represented at deanery functions.

**THE MEN KEEP** the pastor well informed about parish doings after daily Mass over coffee in the rectory. Between jokes and politics they try "to straighten out the world."

Volunteers get the jobs done. Bevis Orrin, Steven Fidler, Dale Miller, Bert Geswein, Martin Dzurella, Fred Gregory, Mike Fritsch and Tom Fisher are ministers of the Eucharist. Tom Fisher wears a black shirt and coat and has often been mistaken for a priest. "I don't have any trouble getting into the hospital," he laughs.

Providence Sister Ann Regina Fisher, parish secretary, gives instructions in the faith and teaches CCD during the school year. Janet

Pearce is in charge of the school kitchen. Tony Tartaglia from Seelyville has been cleaning the church after Mass every morning for a long, long time. Several volunteer organists provide the music. Dale Miller guides adult Bible-study. Ray Bussing jokes that he doesn't think anybody "gets money for doing anything." A carpenter and contractor for 40 years, he and his sons remodeled the school and basement.

The one organization that has regular meetings is the mother's club to handle incidentals for the school. Head of this organization is Diana Wilson.

The mothers work with Providence Sisters David Allen Van Dyke, principal, and Kathryn Korssel and lay teacher Patricia Strange in the three-classroom school. The school was founded by the Franciscan sisters from Oldenburg. There are two grades to a room. At one time the school had eight grades and 165 kids including those bused over from Seelyville which has no Catholic school. Today there are 62 students, about 1/5 non-Catholics. Tuition is \$60 per year.

**ACCORDING TO** Father Spicuzza who has been at Annunciation exactly 20 years, the teaching quality is excellent. The school shares in a reading lab and speech and hearing therapist and has a hot lunch program. Tom McCullough plans the basketball meets for the children.

The principal organizes the CCD program from ages three through high school.

The parish site remains where it has always been for 115 years—in the center of the town. The first church was a more humble one. But from 1881 on, the tall spire of the present church beckoned to those below, first in the soft burned red brick of that region, later covered with a white stucco.

According to its centennial records, the probable date of the first church was 1865, the first resident priest, 1868. Because the site was not on a navigable stream, early settlers did not flock to Brazil until the building of the National Railroad and discovery of coal and clay soil suitable for tile and brick construction.

But according to the parish book, when the first priest, Benedictine Meinrad McCarty came, his terrific energy made up for lost time.



"For nearly 15 years every Catholic activity in this part of Indiana was planned, directed, and carried to completion by him."

He established the pattern of helping other churches and schools get started, which continued through the years of mission help to St. Augustine, Fontanet; St. Mary's, Diamond; Holy Rosary, Seelyville; and St. Joseph's, Carbon. Father Spicuzza still says Mass and Benediction for the 22 parishioners at Diamond every Thursday.

**ROUGH TIMES** hit the parish in 1910 after a high enrollment peak for the school and church. An industrial decline brought the failure of a Building and Loan in which the parish kept funds and decimated the parish population. The women of the parish went from home to home collecting donations of 10 cents per family each week. Somehow the parish survived.

Then in the 1920's Klan problems struck. Father A. G. Wicke proceeded normally—

except for the "rounds he made every day picking up oil-soaked rags that had been placed by the church walls between the but-tresses."

The year 1961 marked the last crisis of declining numbers as local industries quit and Brazil lost almost half of its retail shops. The population fell to 400-500 people.

Father Spicuzza was there, and he's happy now to say the parish has a stable population with some five percent moving each year. The present economic decline hasn't hurt the parish, and he says he's amazed that collections have been going up.

The parish has made it a special ministry to help "burnouts" (those whose trailers or homes have been gutted by fire).

He says the only fund raisers they have are for missionaries, that his people are generous to the church. Father Spicuzza considers it a grievous imperfection to mention money in church.

Instead they focus on faith.



**FAITH AND GOOD HUMOR**—The rectory dining table is a happy meeting place after Mass for parish members. In photo at left are: (left to right) Tom Fisher, Providence Sister Ann Regina Fisher, Father Anthony Spicuzza, and Raymond Bussing. Above are: (left to right) Sister Kathryn Korssel, Sister David Ellen Van Dyke, and Miss Patricia Strange.



# NFPC supports call for military aid termination

MEMPHIS, Tenn. (NC)—Delegates to the annual meeting of the National Federation of Priests' Councils (NFPC) approved resolutions supporting the U.S. Catholic bishops' call for termination of military aid to El Salvador and asking the Reagan administration not to restore military aid to Guatemala.

The 148 priests who formed the House of Delegates for the 14th annual NFPC convocation also heard speakers discuss the need for priests to understand their sexuality, the restructuring of priests' councils, spiritual growth and the development of priestly professional skills. The topic of the convocation was "Priest as Person."

The resolution on El Salvador, approved by a vote of 119-1, asserted the NFPC's solidarity with U.S. missionaries in Latin America "in their identification with the poor in their struggle against injustice for the building up of the kingdom of God."

**THE DELEGATES** at the annual convocation represented 103 NFPC member councils in 45 states.

When the delegates heard on May 13 that Pope John Paul II had been shot, they asked Bishop Justin A. Driscoll of Fargo, N.D., who attended the meeting as the liaison officer between the NFPC and the National Conference of Catholic Bishops, to lead a prayer service for the pope.

During the five-day meeting the delegates also placed a wreath at the hotel site where the Rev. Martin Luther King Jr. was murdered in 1968.

One of the speakers, Father Thomas A. Kane, executive director of the House of Affirmation, a therapeutic center for

priests and Religious in Whitinsville, Mass., said a priest who is not developing a capacity for intimacy "is easily observed by his cold heart, his boredom, his isolationism marked by rugged individualism, his lack of radiating the warmth of Christ."

Affirmation in the social sense does not occur unless an individual is involved in social relationships with others, said Father Kane, who is also a member of the faculty of Harvard Medical School.

"**THIS IMPLIES** constant communication," he continued. "Normal human life cannot exist without human interactions. For priests to understand their sexuality, they must interact with other men and in significant degrees with women. We approach every situation first as persons who are males."

Father Kane cited psychologists studying human sexuality who have said that:

—People need not sex as such, but relationship, intimacy, acceptance and affirmation, and

—Every mature person must be capable of experiencing and of renouncing genital sexuality with a mature partner of the opposite sex.

"Priests," he said, "are encouraged to develop human relationships as a sign of their deep and mysterious relationship with Christ. Celibacy as a way of life is meaningful only if it is a way of loving."

Celibacy makes a significant statement about a person's relationship to God, Father Kane said, only to the degree that it makes a significant statement about the celibate person's relationships with other human beings.



**TALKING THINGS OVER**—John MacCauley (left), director of development, Archabbot Timothy Sweeney, and Greg Kempf, national chairman of St. Meinrad's Capital Campaign, discuss the campaign for a new monastery and library. In the background, structural steel for one wing and rafters for the roof of the monastic chapter house are visible.

## St. Meinrad campaign nears goal

There was no ringing of bells—and "business as usual" went on at St. Meinrad last week. But Benedictine Archabbot Timothy Sweeney, spiritual father and chief executive of the Archabbey, had a special smile on his face as he announced the Capital Campaign reached \$6 million.

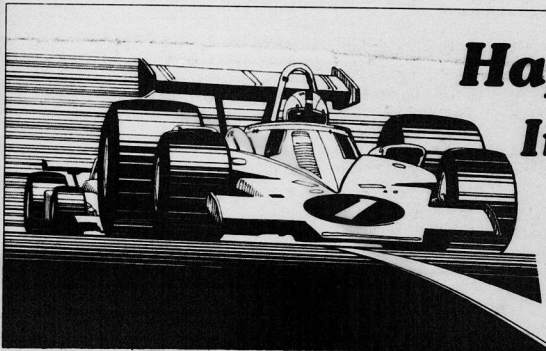
"It's like being on third,"

he said, "looking for a way to make it home."

The five-year campaign was launched a little over a year ago. The total campaign goal is \$7.5 million. The funds are for construction of a new monastery and a library for both monks and the seminary students. Both buildings are now under construction. Completion is

expected by summer, 1982.

Reaching the \$6 million is especially gratifying, the archabbot said, because this is St. Meinrad's first effort at a major capital campaign. He praised the work of nearly 1,000 volunteer workers, both alumni and friends, who have been involved in key areas of campaign activity.



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# the Active List

## May 22

Franciscan Father Justin Belitz will present a free lecture on the discipline of meditation at Alverna Center, 8140 Spring Mill Road, Indianapolis at 7 p.m. For more information call 317-257-7338.

## May 22, 23

The German-American Klub is holding its annual Maifest at German Park, 8600 S. Meridian St., Indianapolis. Activities begin at 4 p.m. on Friday and 2 p.m. on Saturday. Fun for the entire family.

## May 23

Holy Trinity parish will have a dinner/dance at Ritter High School, 3360 W. 30th St., Indianapolis, from 6 p.m. to 12:30 a.m.

## May 26

The monthly meeting of the Indianapolis Chapter of Pastoral Musicians will be at 7:30 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian

St. The topic will be "The Organist as Leader of Musical Worship."

## May 26, 28

St. Vincent Wellness Center, 622 South Range Line Road, Carmel, will begin the following classes: Preparation for Childbirth, May 26 for six Tuesdays, 7 to 9 p.m.; Fit by Five, May 28 for six Thursdays, session I (18-30 months) 10:30 to 11:15 a.m.; session II (31-42 months) 11:30 a.m. to 12:15 p.m.; session III (43-60 months) 1 to 1:45 p.m. Call 856-7037 for details.

## May 27

A city-wide meeting for SDRC participants will be held at St. Luke School, 7650 Holliday Dr., Indianapolis, at 7:30 p.m.

## May 29-31

A serenity seminar will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. Call 812-923-8818 for reservations. \*\*\*

A Marriage Encounter weekend is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. For information/reservations call 317-545-7681.

## May 30

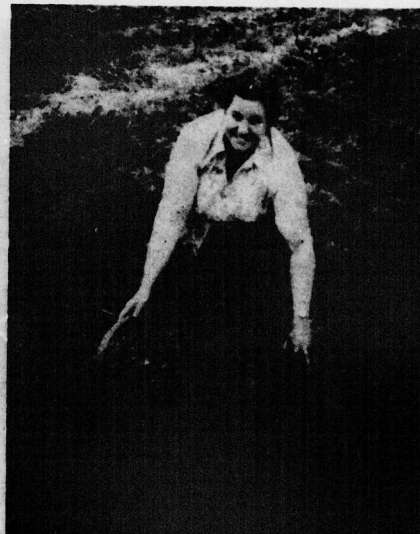
St. Ann School, 2839 S. McClure, Indianapolis, will sponsor a garage sale from 8 a.m. to 7 p.m.

## May 31

The monthly card party at St. Bernadette parish, 4838 Fletcher Ave., Indianapolis, will begin at 2 p.m. The public is invited.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; 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.



'BERRY BERRY GOOD'—Mrs. Edwin Schmidt, chairman of the berry contest, examines some strawberries and finds them perfect for picking.

## St. Meinrad plans program

Saint Meinrad School of Theology will hold its 13th Annual Summer Program June 21-July 31. Normally, about 100 priests, nuns, religious brothers, seminarians and lay people take part in the program.

Most students who enroll are either working on a Masters degree in religious education, a Master of Theological Studies with a concentration in Pastoral Theology, or are pursuing a Master of Divinity degree.

The program offers participants an opportunity for professional study within a prayerful community context. The regular seminary faculty presents an integrated program based on commonly shared theological principles. Study, per-

sonal spirituality and community experience are enriched by participating with the monastic community.

The majority of the professors for the summer session are drawn from the regular faculty of the School of Theology. Two guest professors will be Ursuline Sister Francis Cabrini Benlein, pastoral associate at a parish in Toledo, Ohio, who will teach liturgy, and Father Daniel Armstrong, pastor of St. Mark's Parish, Tell City, who will teach a course in religious education.

For further information or to enroll, write to Charity Sister Mary Caroline Marchal, Saint Meinrad School of Theology, St. Meinrad, IN 47577.

## Marian open to H.S. seniors

Ten college courses will be available next fall at Marian College for qualified high school seniors under the college's advanced study program.

Late-afternoon and evening classes open to seniors are: Arts and Crafts, Art Survey, Principles of Chemistry, Intro to Sign Language, English Composition, U.S. History to 1877, General Psychology, Sociology, Elementary Spanish and Christian Morality.

Five courses meet weekly while five meet twice weekly during the fall semester from Aug. 25 to Dec. 17.

High school seniors recommended for the classes by their counselor will pay a special reduced tuition rate, which is rebated in full upon registration as a full-time Marian student. Credits earned are transfer-

able to other colleges.

Information is available from the Marian Admissions Office, 924-3291.

## Strawberry Festival set

The Third Annual Starlight Strawberry Festival, scheduled for Saturday, May 30, promises a "berry good time" to all who attend.

Starting at 11 a.m. the festival will feature games, tours, a country store and flea market, a kiddie land, and at 2 p.m. a berry eating contest. Berry contest chairpersons Mrs. Richard Andres and Mrs. Edwin Schmidt will display how to pack berries for the contest, with judging between 2 and 3 p.m. Prizes will be \$100 for first place, \$50 for second and \$25, third. The "farthest away" entry and oldest person entering a gallon will receive a gift.

At 3 p.m. a "world record" will be sought by auctioneers for the most expensive fruit ever auctioned.

Thirty berries or one pound will be taken from the prize-winning gallon, and auctioned, with proceeds going to the American Cancer Society.

The festival is a community project with some 500 volunteers. St. John Parish's Mens and Ladies clubs are one of the festival's sponsors and will use their share of proceeds to pave the school playground.

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# Instructors, programs (from 2)

ctors give a program, using health association films as part of it.

Asked about bringing in a community agency for the physiological part of the program, Noone described it as "very chancy—I don't know who the social health people are."

A Catholic doctor and nurse also are part of a program which Nativity initiated last year in junior high.

Principal Lois Weilhammer and her parents' committee set guidelines, sent home letters with children and previewed materials with parents. The goal: "no surprises."

"We almost overcommunicated with the parents," she says. "Our team of six teachers who are also CCD teachers never went beyond the scope it set down. Except for the Benziger Family Life series anything else had to get the board's O.K. If a substitute teacher was scheduled, that particular day's session was postponed."

Other supplementary personnel were a "dynamic" parish couple who presented the abortion issue and Debbie and Bill Sahn, two young teachers from Roncalli, who spent a day with Nativity students and CCD students released from public school.

Some of the films at Nativity came from a nurses' association, but sound-film strips which Mrs. Weilhammer call "affordable" and "excellent" were bought after consulting the Catholic Library Association list.

In light of the wide range of possible programs—and some of the risks involved—Steve Noone hopes schools just in the planning stages of sex education will wait, or at least let the Office of Catholic Education "guide them where possible."

**HONORED**—D. Anthony Watt received the "1981 Distinguished Alumni Award" from the Marian College Alumni Association at Marian's commencement exercises on Sunday, May 10.

A budget and financial analysis supervisor for Chrysler Corporation at New Castle, Watt and his wife, the former Carole Kunkel, have three children. Watt has been active in many alumni, church and athletic activities in Indianapolis and New Castle, where he now lives.



## Remember them

**BENNETT, Patrick J.**, 73, Sacred Heart, Clinton, May 13. Father of Constance J. Jarosack, Margaret, Patrick J. Jr. and David R. Bennett; brother of Mary Anderson.

**BUCK, Ann G.**, 66, Sacred Heart, Terre Haute, May 15. Mother of Kenny Buck; daughter of Kathleen Kalen; sister of Marge, Arnold, Leo and Roy Kalen.

**BURKHART, Eleanora**, 92, St. Michael, Brookville, May 12. Nieces and nephews survive.

**DRUDY, Paul T.**, 84, St. Mary, Richmond, May 15. Husband of Nellie; father of Jane Anier, Mary Kathryn Turner, Joan Nauiaoa, Robert, Richard, William and Joseph Drudy.

**FREDRICK, Joseph R.**, 56, St. Benedict, Terre Haute, May 16. Father of Mark, Paul, Mary Pat and Carol Fredrick; brother of Mary Lou Greenwell, Patricia Golpe and Germaine Clark.

**GANTNER, Lucille (Field)**, 1, St. Barnabas, Indianapolis, May 1. Mother of Stephen, Jerry and Francis Gantner; sister of Margaret Beck, Paul and Dave Field.

**JOHNSON, Renetta C.**, 69, Immaculate Heart, Indianapolis, May 18. Mother of Elizabeth Ann Holsonback, Diana Pehler, Sandra Lee Keller, Mary Catherine Pyland, Eland R. and James T. Johnson; daughter of Elizabeth Smith; sister of Robert W. Smith.

**KIRN, Minnie G.**, 82, St. Ann, Indianapolis, May 13. Mother of Marie Dallessandro, Gertrude and Frank Kirn.

**KIRSCHNER, Ibo C.**, 81,

Holy Family, Oldenburg, May 12. Husband of Eulalia; father of Martha Feie, Tom, Allen and Ed Kirschner; brother of Elsinia Walke.

**KRUPP, Paul D.**, 57, St. Ann, Indianapolis, May 15. Husband of Beatrice; father of Kathleen Harold, Patricia, Linda, Theresa and Michael Krupp; brother of Velma Cantrell and Herman Krupp.

**LEWIS, Marie B.**, 83, St. Gabriel, Indianapolis, May 15. Mother of Helen Welch.

**PETER, Lawrence A.**, 67, St. Augustine, Leopold, May 8. Husband of Eva; father of Anna Hays and Albert Peter; brother of Marie DeViller and Louise Cunningham.

**RUSSELL, Gererose Joan**, 54, St. Margaret Mary, Terre Haute, May 16. Mother of Joan Wright, Jane, Rosemary, Michael, James, Mark, Stephen, Thomas, Phillip, Rene and Jonathan Russell.

**SCHAUB, George C.**, 94, St. Philip Neri, Indianapolis, May 14. Father of Rita Blackburn, Anna, Joseph, George and Charles Schaub.

**STEIN, Dorothy Mae**, 62, St. Paul, Tell City, May 6. Wife of Arthur; mother of Patricia Howerton and Donald Stein; sister of Lena Holtzman, Mrs. Carter and Julius Ackerman.

**THOMAS, Margaret Ann**, St. Mary, Indianapolis, May 15. Sister of Thomas McCauley.

**WALTERS, Mary L.**, 54, St. Jude, Indianapolis, May 13. Wife of Robert J.; mother of Beckie and Barbara Ann Walters; daughter of Mrs. Joseph J. English; sister of Sister Joseph Louise English.

## Sister O'Connor dies

**ST. MARY-OF-THE-WOODS, Ind.**—Providence Sister Marie Carlotta O'Connor, 81, died at Providence Convent here on May 9. The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on May 11.

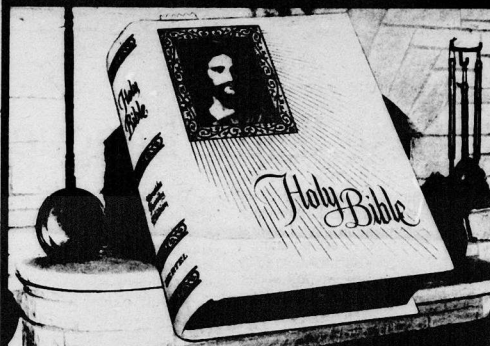
Born in Pana, Ill., she entered the Congregation of the Sisters of Providence in 1917, professed her first vows in 1920 and her final vows in 1926.

During her active minis-

try, Sister O'Connor taught music, kindergarten and primary grades. She also served at the motherhouse as infirmarian. In the archdiocese she taught at St. Joseph, St. Philip Neri, St. Agnes, St. James and Holy Cross Schools, all in Indianapolis, and at St. Susanna, Plainfield.

She is survived by two sisters, Mrs. Margaret Chapman of Boise, Idaho, and Sister Marie Lucile O'Connor of St. Mary-of-the-Woods.

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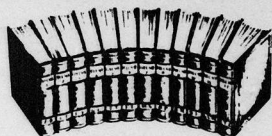
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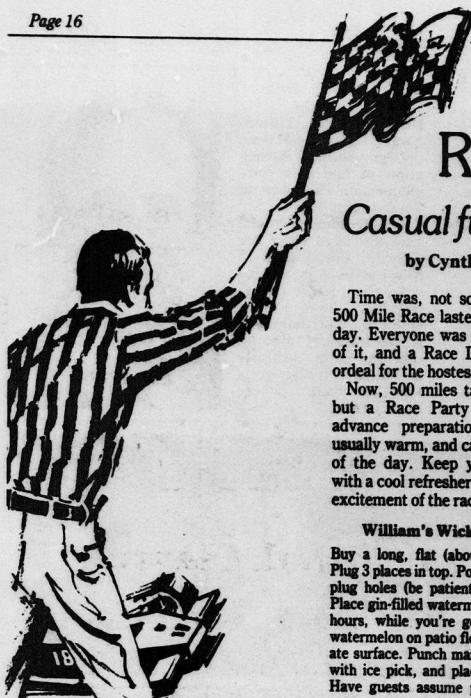
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## What's Cookin'?

# Race Day specialties are winners

### Casual fun can be theme of the day with advance preparation

by Cynthia Dewes

Time was, not so long ago, when the 500 Mile Race lasted the better part of a day. Everyone was exhausted at the end of it, and a Race Day party was a real ordeal for the hostess.

Now, 500 miles take less time to run, but a Race Party still requires some advance preparation. The weather is usually warm, and casual fun is the theme of the day. Keep your guests occupied with a cool refresher while they re-live the excitement of the race.

#### William's Wicked Watermelon

Buy a long, flat (about 2 feet) watermelon. Plug 3 places in top. Pour at least 1 quart gin in plug holes (be patient, it will be absorbed). Place gin-filled watermelon on ice, for about 4 hours, while you're gone to the race. Place watermelon on patio floor or another appropriate surface. Punch many holes in watermelon with ice pick, and place straws in the holes. Have guests assume position around water-

melon—"Gentlemen and Ladies, start your straws!" Later, you may break open the watermelon and eat the remaining goodies.

Easy, satisfying food is appropriate to the occasion. Buy bakery hamburger buns, perhaps sesame or onion types for variety. Prepare this pork barbecue ahead of time and heat it up while you toast the buns.

#### Pork Barbecue

5-6 lb. fresh picnic or pork shoulder roast  
1 twenty or twenty-six oz. bottle catsup  
(you may use ½ barbecue sauce)  
2 large onions, chopped  
2 tbs. worcestershire sauce  
1 tbs. chili powder  
salt and pepper to taste

In a large kettle, cover meat with water and simmer, covered, until tender. (about 3 hours). Drain. Cool. Remove meat from bones and cut it up. Return cut meat to kettle. Add catsup, with ½ catsup bottle of water, onions and seasonings. Simmer, covered, 2 hours.

Makes at least 10-12 servings

A good accompaniment to the barbecue is a bean dish which can also be prepared ahead and re-heated.

#### Smoky Bean Skillet

¼ c. finely chopped onion  
¼ c. chopped green pepper  
2 tbs. salad oil  
12 oz. (8) smoked link sausage, cut in 1 inch pieces  
1 lb. (2 c.) can garbanzo beans, drained  
1 lb. 15 oz. can (4 c.) pork and beans in tomato sauce  
¼ c. barbecue sauce

In skillet, combine onion, green pepper and oil. Stir in remaining ingredients. Cover and simmer 20 minutes, stirring occasionally. Uncover and simmer about 5 minutes, if necessary, to reduce liquid.

Makes 5-6 servings

Decorations for a Race Party are easy, of course, with black and white checkered. Everything a simple choice. Candy circus peanuts can be converted to race car table favors with lifesaver wheels stuck with colored toothpicks.

Dessert may be a mixed tray of white cake and chocolate cake cupcakes or a chess pie. A fancier dessert, but one which is also a good make-ahead choice, is:

#### Raspberry Wine Creme

3 oz. package raspberry Jello  
1 tbs. sugar  
dash salt  
1 c. boiling water  
½ c. white wine  
1 c. sour cream  
Ported Raspberries

Combine Jello, sugar, salt and water; stir until dissolved. Add wine and sour cream. Chill until mixture begins to thicken. Beat smooth and turn into 3 c. mold. Chill until firm. Unmold and serve with Ported Raspberries.

Makes 4-5 servings

#### Ported Raspberries:

Combine ¼ c. port wine with 10 oz. package frozen raspberries, defrosted.

Entertainment is no problem at a 500 Mile Race Party. The race will be run over and over again by all the expert second guessers, and race trivia will keep conversation alive.

## Cornucopia

# Annual spring disease: 'Little League-itis'

by Alice Dailey

What is it that shows up every spring with nine heads and eighteen arms and legs? A new kind of superbug? Why no, it's simply a Little League ball team representative of many other pint-sized Johnny Benches and Pete Roses.

Two sets of the kids take over park diamonds with myriad emotions. Some are bursting with confidence and expectancy, others view it as just a job they were conned into by their peers or Paws and Maws. But they do have the most fiercely loyal fans in the world. In addition to Moms and Dads, assorted kin and friends, Guess Who is sometimes wedged in between the rooters?

Guess Who never quite got the hang of softball, baseball or any other kind of ball even after detailed pointers from my son, my husband before him and my father before him. Just chalk it up to a thick skull. But it's important to let the little athletes know of your love and support, so I go—determined to concentrate on the action and really learn. Sometimes though, distractions from the vari-shaped spectators prove more interesting.

Recently, a woman possessed of what had to be the strongest lungs in the park, set up her lawn chair to my left, and that ear of mine will never be the same. Her boy, Arlo, was planked in the outfield, and from the look of things Arlo would have preferred to be anywhere else. He kept gazing out at the road where a deafening motorcycle was waking up the dead. And when a ball came whizzing his way he was leaning over tying his shoe.

"Arlo!" his Mom screeched, "w nycha

git that?" She shoveled popcorn into her mouth and pushed a Smokey the Bear hat farther back on her bushy hair.

FARTHER down the way a preschooler noisily drained the last bit of his coke and helped himself to his mother's candy bar. Then he started tugging at her arm. "Mommy, I wanna a hot dog. Mommy I wanna hot dog." Without taking her eyes from the game, Mommy shoved a dollar bill at him. Shortly he was back, whining and sniffing. The hot dog had slipped out of the bun and into the mud.

"Oh here!" she shelled out another dollar. "For heaven's sake, let me watch the game in peace."

He departed, but back at my post, Arlo's little sister had shown up, bawling. "S'matter?" Loud Lungs demanded.

"I fell down and hurt my hand."

L. L. turned the kid's hand every which way and said "Where's it hurt at? I don't see nuthin'."

The kid jumped up and down. "It's a splinter and you're hurtin' me!"

"Well I don't see no splinter and anyway I can't do nuthin' about it here. You'll just hafta wait till we git home. ARLO! Will you watch that ball!"

As the contest wore on, I contrived different ways of disguising my ignorance of the game. If a latecomer singled me out to ask "what's the score" I pretended I dropped something. When I surfaced again, the askew had moved on to someone else. Another ploy I have used—if our team wears purple jerseys some of our fans are sure to wear purple too. So when the purples cheer, I cheer. When they boo, I boo.

AFTER A BRIEF interlude the hot dog kid was back, demanding another coke.

"You've got change" his mother exploded, "use some of it."

The Bottomless Pit shook his head sadly. "They didn't gimme none."

"Don't tell me they've raised those silly hot dogs to a dollar this year!" She doles out some coins. "That's positively the last cent you're getting!"

Usually I know when the game is over because people start folding chairs and moving. But that's not always foolproof either because once three or four people folded and moved so I folded too. But it seemed these tricksters were just moving out of the glare of the sun. So this time I stayed put until my daughter asked "You planning to stay here all night?"

Only then did I move and in so doing, nearly fell, over Bottomless who was stretched out on the ground clutching his stomach.

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## ARIA installs new officers at Marian College

New officers of ARIA (Association of Religious for the Indianapolis Archdiocese) recently were installed in ceremonies at Marian College.

Providence Sister Nancy Brosnan was installed as president for a two-year term, succeeding Franciscan Sister Sue Bradshaw.

Other new officers are Benedictine Sister Sharon Bierman, vice president; Franciscan Sister Ruth Mary Forthofer, recording

secretary; Providence Sister Cordelia Moran, corresponding secretary, and Providence Sister Mary Ann Stewart, treasurer.

Newly named as committee chairpersons were Franciscan Sister Rosanne Taylor, social justice; Providence Sister Marian Ruth Johnson, spiritual life; Franciscan Sister Rita Hermann, vocations, and Franciscan Sister Mary Carol Schroeder, religious leadership liaison.

## Charismatic workshop set

A "Life in the Spirit" workshop/retreat for those interested in the Charismatic movement is scheduled for Friday to Sunday, June 5-7 at Alverna Retreat House.

Lay persons, priests and religious may attend the program which will offer discussion on Catholic Charismatic renewal and an opportunity for spiritual growth and reflection.

The weekend will begin

with registration from 6 to 7 p.m. Friday and close on Sunday at 3 p.m. For more information contact Sister Sue Jenkins at 283-2819.

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## TV Programming

## Drama explores Cuban refugee plight

by Henry Herx

NEW YORK (NC)—The United States has traditionally been a place of refuge for those fleeing political or religious persecution in their native lands. Looking at what this tradition offers today's refugees is the documentary, **"Against Wind and Tide: A Cuban Odyssey,"** airing Wednesday, May 27, 8-9 p.m. (EDT) on PBS.

The program starts with the boatlift of April 1980, when Castro declared that those who didn't like the "new" Cuba should get out. And they did, in the tens of thousands, ferried from Mariel Harbor to Key West by a flotilla of American boats. Carter at first encouraged them but then, as the influx kept growing through the summer, tried to stop the boats by impounding them. But still they kept coming until Castro finally closed the port of Mariel in September.

By that time 126,000 people had left communist Cuba for capitalist America. This dramatic demonstration in favor of democracy was seriously marred by confusions, miscalculations and misunderstandings on all sides. This documentary record of these events is invaluable in showing how things went wrong and why.

The makers of this film—Suzanne Bauman, A. Paul Neshamkin and Jim Burroughs—were in Key West when the boatlift began and they filmed its course from Mariel, across the Florida straights, through the refugee camps, the various phases of processing and, for most, eventual resettlement. Focusing on a few individuals, the film allows us to share in their early hopes and expectations of life in a free country and then the let-down and disillusionment caused by bewildering delays.

Refugees without American relatives to receive them seemed to be regarded by officials as if they were the "scum of society" that Castro claimed them to be. The film shows that trouble arose in the camps because processing facilities were inadequate for the numbers involved and cannot simply be blamed on "criminal elements." The fact that most of the unprocessed refugees were black may have contri-

buted to the hostility of those living near the camps, one of whom tells the filmmakers, "We should have just gunned them down."

In a time of economic scarcity, American public opinion seems to be hardening against making room for new waves of the oppressed.

With music by Maurice Ravel and text by Colette, the work was first conceived and choreographed by Balanchine in 1925. Not satisfied that any of its various stage productions had ever fully realized the fantasy potential in the ballet, he has collaborated with

Kermit Love in refashioning it especially for television. The production is indeed ornate and fanciful, the costuming rich and colorful, and the special effects create a child's world of imagination impossible for the stage to achieve. Love, best known as the creator of "Sesame Street's" Big Bird, has contributed greatly to the magic of the piece through his lively puppetry and other kinds of animated artifice.

Performed by members of the New York City Ballet Orchestra, the production is a painless introduction to the world of opera and ballet for the younger members of the family and a delight for any one still young enough to remember the wonderment of fairy tales.

★★★

★★★

★★★

If great women artists like Kaethe Kollwitz and Georgia O'Keeffe are taken for granted today, it is logical to ask why there were none in preceding centuries. Providing the answer is **"The Artist Was a Woman,"** a documentary airing Monday, May 25, 9-10 p.m. (EDT) on PBS.

Renaissance Italy was the first to give recognition to women artists and their work is to be seen, for instance, in every church in Bologna. The 17th-century French paintings of Judith Leyster, for another instance, were until recently attributed to the Dutch master, Frans Hals.

The reason little recognition was given to the accomplishments of Artemisia Gentileschi, Elizabeth Lebrun, Angelica Kauff-

mann and the many others represented in this program is that art history was written by men who found it difficult to take women artists seriously. Moreover, women were discouraged from devoting themselves to a career in art and the wonder is that so many were able to do so much on well.

The narration, read by Jane Alexander, consists of letters and diaries written by the women artists and comments on their work by their contemporaries. There are also interviews with women art historians and with feminist Germaine Greer, who has recently written a book on the subject called "The Obstacle Race."

The proof of the program's thesis is in the artwork itself and this is displayed to fine advantage by director Suzanne Bauman who has placed each individual's paintings in the context of where she lived and worked. The result opens new ground in social as well as art history that is of more than academic interest.

★★★

Sunday, May 24, (ABC) **"Directions."** The controversial terminal suicide issue is debated in **"The Right to Die"** with Father Miles O'Brien Riley and Derek Humphrey of the Hemlock Society for the right to die. (Please check local listings for exact time in your area.)

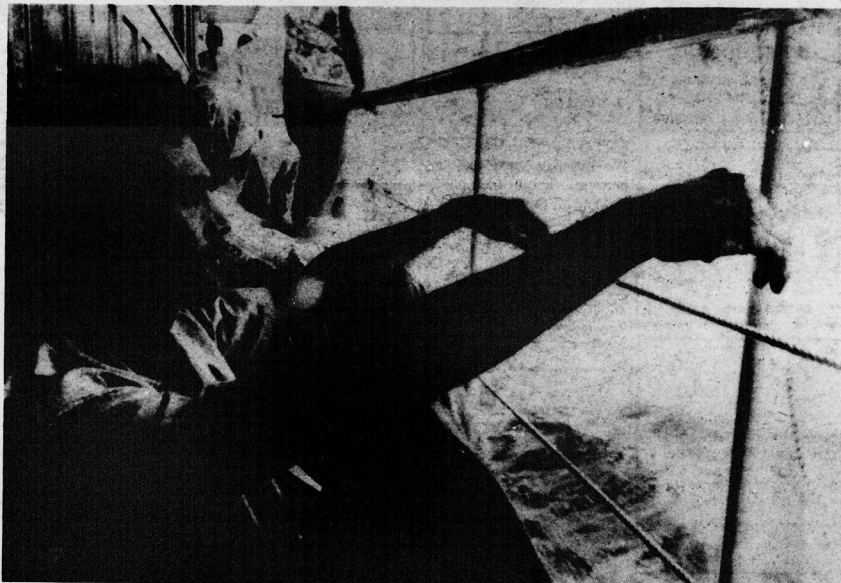
Sunday, May 24, (CBS) **"For Our Times."** The National Black Churches Congress in Nashville, Tenn., reacts to the federal budget cuts of the Reagan administration and plans a strategy for the future. (Please check local listings for exact time in your area.)

Wednesday, May 27, 9-10 p.m. (EDT) (PBS) **"The Fabulous Philadelphia."** The program focuses on the Philadelphia Orchestra's tradition under Eugene Ormandy of promoting young talent.

Thursday, May 28, 10-11 p.m. (EDT) (CBS) **"Nurse Where Are You?"** Examining the growing shortage of nurses in American hospitals today and what can be done before it reaches crisis dimension is this program reported by CBS News correspondent Marlene Sanders.

Thursday, May 28, 10:30-11 p.m. (EDT) (PBS) **"Southbound."** The premiere program in an 11-part series devoted to the music of the American South traces its oral tradition to an amalgamation of auctioneer's chant, field songs and children's rhymes.

Saturday, May 30, 10-11 p.m. (EDT) (NBC) **"Just Plain Folks—The Billionaire Hunts."** The members of the sprawling Hunt family of Texas, whose vast fortunes are in oil, silver, land development, sports and amusement enterprises, are the subject of this report by N.J. News correspondent Edwin Newman.



**BOATLIFT—"Against Wind and Tide: A Cuban Odyssey"** takes a documentary look at the dramatic exodus of thousands of Cubans from their island home-

land to the United States one year ago. The "World" special airs May 27 on PBS. (NC photo from Sygma)

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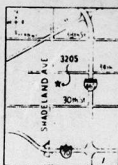
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# Finding heroes is easy, they are all around us

by Michael Gallagher

NEW YORK (NC)—It's always restful to read the Arts and Leisure section of the Sunday New York Times. You can always be sure that you'll never run into anything unexpected there. Once every 10 months or so you can look forward to a piece on the changing image of women in movies and, at about the same interval, one on the lack of heroes in that medium, complete with a picture of a sneering Jack Nicholson.

Nor is religion neglected. About once every 18 months somebody will bring us up to date on the tormented Italian Catholicism of Martin Scorsese or on Christian symbolism in Hitchcock or explain how those little creatures in "Close Encounters" were actually angels and the mothership a giant Christmas tree.

But perhaps I'm being harsh. If the power and the glory is reduced to such banality when it tries to come to grips with movies, maybe the fault lies not so much with the Times as with the times.

Thirty years ago there would have been no difficulty in finding a hero in "Monsieur Vincent," the powerful French film about St. Vincent de Paul with a script by Jean Anouilh. Nor, for the sake of religious symbolism, would it have been necessary to drag out Procrustes's iron bed to lop or stretch "God Needs Men," another French film of that era. It was the story of a simple but far from pure-souled Breton sacristan whom the congregation forced to assume more and more and more of a priest's functions after their pastor abandoned them because of their unregenerate sinfulness.

BUT that was 30 years ago, you say. How about right now? All right, if our filmmakers can't find heroes enough in North America, let them turn their eyes southward.

In Latin America at this very moment, men and women are re-enacting the drama of Vincent de Paul and that of the humble sacristan and this against the background of one of the most methodical and savage persecutions the church has ever known.

The bishops, priests and nuns of Latin America have, with some unfortunate exceptions, put themselves at the service of the exploited and dispossessed as did Vincent de Paul.

They have, furthermore, encouraged the laity to form Christian communities of their own with leaders whom they themselves elect, communities that concern themselves with the temporal as well as the spiritual welfare of their people, since there is no dividing the two. And all classes, not excluding bishops, have paid the full price for thus challenging the brutal power structure.

Are there no heroes really? How about the 15 priests who linked arms with Auxiliary Bishop Jose Pinto da Silva of Rio de Janeiro, Brazil, and forced back a line of saber-brandishing mounted police formed up to attack mourners leaving the cathedral after the funeral of a slain student? How about Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, preaching at a memorial service for another murdered student, whose body the police

refused to give back to his parents?

AND what of the martyred Bishop Enrique Angelelli of La Rioja in the impoverished northwest of Argentina who earned the hatred of rich landowners by purging of racism a centuries-old ceremony of Indian submission and declaring that "No man has the right to put his foot on the neck of another"?

Then there was Hector Gallego, revered as a saint by the peasants of Panama, who died because he defended their rights. Father Rutilio Grande, the Salvadoran Jesuit whose death started Archbishop Oscar Romero of San Salvador, El Salvador, down the road that led to his own martyrdom. The poet, Bishop Pedro Casaldaliga, who left a comfortable life in Spain to work among the Indians of Brazil's Matto Grosso and wrote the lines, "We are the people of a nation. We are the people of God. We want land on earth. We already have it in heaven." These lines have become a rallying cry for millions of landless peasants throughout Latin America.

AND some of the heroes, thank God, are North Americans, involving us at long last on the right side of this struggle for justice. Think of the terrible irony of Maryknoll Sisters Peggy Healy and Peggy Dillon working for the poor in the dreadful slums of Managua, Nicaragua, and being knocked to the ground and beaten with the butts of rifles made in the United States and wielded by American-trained soldiers.

In Honduras Father Jerome Cypher of Medford, Wis., who endured with a Colombian priest and five peasants the kind of sustained tortures that the Iroquois inflicted upon St. Isaac Jogues and his companions, preceded in martyrdom the four courageous American women who gave their lives for the Gospel of Jesus Christ in El Salvador.

No heroes these days? Listen to the words of one of these women, Sister Maura Clark: "My fear of death is being challenged constantly as children and lovely young girls and old people are being shot and some cut up with machetes. Bodies are thrown by the road and



ART SPECIAL—Author Germaine Greer (below) discusses 17th-century Dutch painter Judith Leyster (shown in self portrait, top) and other women artists in "The Artist was a Woman" May 25 on PBS. (NC photos from the National Gallery of Art and Christina Gascoigne)

people are prohibited from burying them. One cries out, 'Lord, how long?'"

While you're waiting for our moviemakers to catch up with reality, let me

suggest some books: "Cry of the People" by Penny Lernoux (Doubleday), "Mystic of Liberation" by Teofilo Cabestero, "Archbishop Romero: Martyr of

Salvador" by Placido Erdosain and "The Challenge of Basic Christian Communities," edited by Sergio Torres and John Eagleson (all Orbis books).

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# Viewing with Arnold 'Amy' entertains

by James W. Arnold

"Amy" is the unpretentious title of a refreshingly unpretentious new Disney movie that uses all of that studio's familiar appeals in the service of two trendy causes—feminism and recognition for the handicapped.

"Amy" is not a great film. Nearly all its ingredients are obvious and uncomplicated, and then underlined in red ink. But it knows what it wants to do, within the limits of a "G" rating and an audience likely to include very young children, and then does it, pleasantly, without making a big fuss. The low-key sentiment is especially appreciated, since turning a Disney plot loose in an impoverished school for deaf and blind children is like offering free drinks in a saloon.

The movie's best single asset is Jenny Agutter, one of few young actresses who can genuinely be described as luminous. She is Amy, an affluent young wife who leaves her dominating husband in early 20th century Boston and goes to teach at a rural school for the handicapped in what appears to be Appalachia. Her goal is to teach deaf children to speak. At the time, the conventional wisdom said that was impossible.

Noreen Stone's script follows Amy as she overcomes mossbacks both inside and outside the school, and gets to know the kids, most of whom are puppy-cute. There are little puppies, including freckle-faced Wesley, who is blind and con-



vinced that (like a baby animal) he'll be able to see on his fifth birthday. Instead, he will get rheumatic fever and die, allowing the film to show the shabby health care then available to schools for the handicapped.

THERE is also a big puppy—a 19-year-old hulk of a farm boy who is gentle and friendly but mistreated for his simple ways. Eventually, the bullying he endures brings on the movie's sad but upbeat climax.

The children are indeed appealing, and played by pupils from the California School for the Deaf at Riverside. Easily the most attractive is Otto Rechenberg, a 14-year-old blond with a smile that would unfreeze the heart of an IRS examiner, who becomes Amy's prize pupil. He's the heroic defender of the weak among his schoolmates.

The bad boy-bully is also handsome but predictably dark. For some reason, in movies like this, no one ever tries to help the bully, who clearly needs love because he's not so lovable.

Meanwhile, there are cutbacks to the husband (Chris Robinson, of TV soap opera fame), who has hired a detective agency to track Amy down. It quickly becomes clear that he's an old-fashioned chauvinist who considers Amy a piece of lost property and wants her back. Earlier, they had been parents of a doomed deaf child, and he had been equally obnoxious to the boy. In the crunch, he tells Amy, "You belong to me." She replies, "I belong to myself." The audience cheers, as you might expect.

This aspect is a bit touchy, because Amy has fallen in love by now with an extrovert local doctor (Barry Newman), in a romantic relationship nicely developed without the usual Hollywood passion-in-the-boudoir scenes.

THE movie doesn't find a sneaky way, like killing off the husband, to avoid the fact that it accepts desertion and divorce. At the time, women like Amy had little choice. In any case, viewers should be warned this is not a completely typical Disney movie solution.

"Amy" is loaded with familiar stuff from idealistic teacher-in-underprivileged-school movies, including the friendly older teacher (Kathleen Nolan), the foe who becomes a friend (played by onetime musical superstar Nanette Fabray), the battles with stuffy boards of directors, a football game with the "normal" town kids, etc. Director Vincent McEvety is an old Disney



**POIGNANT DRAMA**—Teacher Amy Medford, played by Jenny Agter, demonstrates how to feel the sound of words to deaf student Henry Watkins, played by Otto Rechenberg in Walt Disney Productions' "Amy." The film also stars Barry Newman, Nanette Fabray and Margaret O'Brien. (NC photo)

hand, and has also been one of the most skilled directors of such TV series as "Gunsmoke" and "Star Trek." There is nostalgia in the setting and also in the casting—former child star Margaret O'Brien appears briefly as a nurse.

The elements related to deaf children add something extra—e.g., the use of cute name-signs, like A-on-the-lips for Amy the speech teacher, or Amy teaching Otto to say "mother" to his blind Mom, who has never been able to communicate

with him except by touch. Some prints of "Amy" are captioned for the deaf.

(Modestly entertaining family drama of chiefly feminine appeal; satisfactory for all ages)

(NCOMP rating: Not available)



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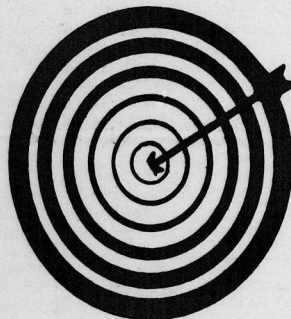


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