

THE CRITERION

Church leaders in England react to conflict

Differing opinions voiced on violence in Falklands

by ROBERT NOWELL

LONDON (NC)—A marked divergence has become apparent in the reaction of British church leaders to the prospect and later the actual outbreak of hostilities in the South Atlantic between Argentina and Great Britain.

On the one hand are those who, like Cardinal George Basil Hume of Westminster and Anglican Archbishop Robert Runcie of Canterbury, think the use of force to resist aggression can be justified under certain circumstances.

On the other are those, like officials of the British Council of Churches and leaders of the United Reformed and Methodist Churches, who think the British government should put more effort into seeking a diplomatic solution through the United Nations and should desist from recourse to armed force until all such remedies have been thoroughly explored.

The divisions, however, are not along denominational lines as differing views exist within the churches.

Anglican Bishop John A.T. Robinson, author of "Honest to God," has drawn attention to the reaffirmation by successive Lambeth Conferences, the meetings of all the bishops of the Anglican Communion held every 10 years, that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

He opposed any heavy fighting because "there is absolutely no knowing where it may end."

BISHOP ROBINSON said his hope was that when Pope John Paul II visits Britain "he will say loud and strong to the two warring states exactly what he said, with our warm approval, to the divided Irish."

The pope is scheduled to visit Britain May 28-June 2. During a visit to Ireland in 1979, the

pope asked the warring factions in Northern Ireland to cease using violence as a means to further their causes.

The Catholic Institute for International Relations, in a statement issued on April 28, was strongly critical of any use of force by the British government.

For Christians such an action could be accepted only as a last resort for the avoidance of a greater evil, but "we are not persuaded that this is the case in this instance, or that the (British) government has exhausted all other possibilities for resolving this dispute," the statement added.

While deploring Argentina's use of force to seize the Falkland Islands, the Catholic institute did not accept "that the best response to this act of violence by one middle-sized South American power is another, more drastic act of violence by a richer and more powerful European state."

THE INSTITUTE rejected the argument that Argentina should not be allowed to "get away with it" and set a precedent.

Similar actions had already taken place, as for example Indonesia's takeover of East Timor and Morocco's takeover of the Western Sahara, said the institute. In neither case did the British government offer assistance to the victims or in any way encourage them to resist, it added.

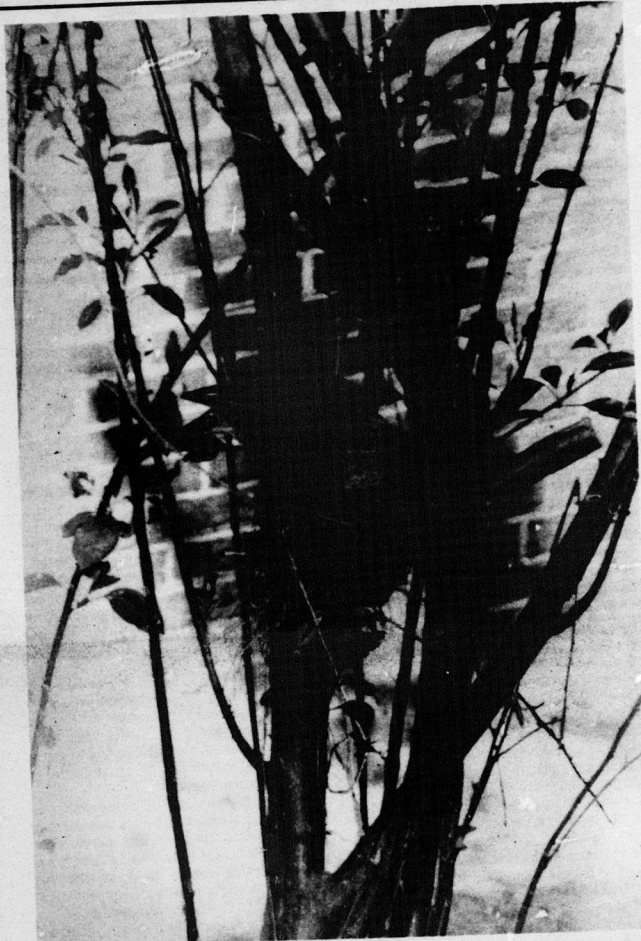
"If Britain is taking action on behalf of international law and peace rather than to save her own injured national pride," the statement continued, "she should secure a specific mandate for military action from the United Nations."

"In the absence of such a mandate, we believe the best solution is to continue working with the international community and to apply non-violent pressures to achieve a negotiated settlement safeguarding the human, civil and cultural rights of the Falkland Islanders. In exchange for such safeguards, Britain should be prepared to concede ultimate sovereignty over the Falkland Islands to Argentina," the institute said.

Cardinal Hume said April 30 that "faced with aggression it is not morally wrong to resist or to reassert rights with a measured degree of force."

BUT HIS STATEMENT also acknowledged the danger of wider warfare and said that seeking peace should be a prime Christian aim. The cardinal said the "truly terrifying" ever-present danger of escalation has driven many Christians to urge the total abolition of war and he emphasized to Catholics that the horrors of modern warfare, the danger of escalation, and the rough justice that inevitably resulted should constantly urge them to work for a world order in which war would be outlawed.

Neither is Archbishop Runcie, who was a tank officer in World War II and awarded the Military Cross, an advocate of gunboat diplomacy.



FIRST INHABITANT—There'll be no feudin' about who goes first. A mother robin has pre-empted all the agencies getting ready to move to the new Catholic Center on Meridian Street by building her nest in the courtyard. Chancery offices, the first tenants inside the building, will make their move on May 24. For more pictures see page 5. (Photo by Ruth Ann Hanley)

Announcement

Effective May 5, Brother Douglas Roche, C.S.C., is appointed by Archbishop O'Meara to be administrator of St. Francis de Sales parish, Indianapolis, with residence temporarily at St. Philip Neri parish. From the office of the Chancellor, Rev. Gerald Gettelfinger.

Looking Inside

The final installment in Valerie Dillon's series on religious cults investigates a recent meeting of the Faith Assembly in the Indianapolis area. See page 2.

Sunday is Mother's Day and for a not-so-commercial look at what our mothers mean to us, check out the articles on pages 7 and 13.

Msrgr. John Doyle, archdiocesan historian and archivist, has completed another chapter on the history of the Church in Indiana. The first installment begins on page 9.

While agreeing with the British government's decision to send the task force, he said such action is the result of living in an imperfect world order. In a statement May 2 he said he believed that, lacking a sufficiently powerful international peace-keeping agency, "the use of limited force in defence of clear principles can sometimes be justified."

A strong reminder of the human cost of the conflict over the Falklands came from Catholic Archbishop Derek Worlock of Liverpool May 3. The "real horror of war" is that it is "mothers' sons who lose their lives, often leaving widows and fatherless children."

"We are conscious of the evils of aggression and breaches of international law," he said, "but in the end it is human flesh and blood, made to the image and likeness of God, which is sacrificed."

"We must pray that the dangers of escalation may be overcome and that the horrors and heroics of battle may swiftly lead to a just and peaceful settlement in which the interests of the victims of injustice and of the violation of human rights may be secured."

the criterion

Vol. XXI, No. 31 — May 7, 1982
Indianapolis, Indiana

Satellites of Faith Assembly thrive around the state

by VALERIE R. DILLON
(Last of a series)

It began several years ago when an assorted collection of fundamentalist Christians and searchers gathered in an old barn in North Webster, Ind. They called it The Glory Barn.

Their leaders preached "end times," "positive confession," faith healing and the demonic nature of medicine. When several followers and babies died without medical attention, suspicions grew that the barn housed a religious cult. The local community, the law and the media began to investigate.

One of these was Tom Cochran, now a Channel 13 investigative reporter who then reported for WIBC Radio. Cochran went up to North Webster and talked to township and to several members of the group. But, when he tried to attend a Sunday service at the Glory Barn, he was stopped by an assistant pastor who told him: We don't want an "agent of the Devil" present during our meeting.

Two other men, grasping him at the elbows, "gently but firmly" escorted Cochran to his car and two pickup trucks followed him out of the county.

Later, a fire destroyed the barn and the group moved to Warsaw, Ind. where it renamed itself "Faith Assembly." Its leader was—and still is—E. Hobart Freeman, a defrocked professor of Old Testament and Philosophy at Grace Theological Seminary in Winona Lakes.

DESPITE ITS difficulties, the Assembly flourished, apparently feeding on the spiritual hunger of a wide cross-section of people, both old and young. Today, it reportedly has 17,000 members spread over seven counties.

But, especially, they are sprinkled throughout Indiana where "satellite bodies" are located in such communities as Zionsville, Whiteland, Greenfield, Bloomington, Lafayette and Indianapolis. It's an incomplete list and difficult to compile because members of "the body"—as they call themselves—use different names in different locales.

It was at Lafayette, where it is "The Lighthouse," that 19-year-old Teresa Parli, a Purdue University freshman, became ensnared in the cult's doctrine. Eventually, after drastic changes in her personality, appearance and lifestyle, Teresa's parents hired deprogrammers to "bring her back to herself"—a five-week effort which succeeded.

Last Friday evening, I attended a gathering of the cult's Indianapolis "body," Christ Assembly, which—at least presently—meets at Clare Hall on the Marian College campus.

When I arrived well ahead of the 7:30 p.m.

starting time, the large lounge was beginning to fill. There was a festive air as young families, with tiny children dressed in Sunday finery, greeted one another. College and high school age students were everywhere. But, to my surprise, there also were many middle-aged couples and older women.

AT EXACTLY 7:30 P.M., with some 200 people on hand, a well-dressed man of about 50 opened the assembly. He announced that a young woman of the Lafayette "body" had been guilty of child molestation and he urged that any parents who had used her as a babysitter "take your children through deliverance."

He prayed, also, that the "body" would find its own home. Members were invited to offer their own prayers and there were some intercessions to overcome Satan's temptations. One young man said his wife was going to bring their son in for surgery on a damaged ear. He prayed for a healing—that the doctors "would find the ear whole" when they went in to operate.

Soon, the music began—two guitars, a bugle, a flute, a banjo and tambourines accompanied the singing. For a half-hour, led by a smiling guitarist, we stood, sang and vigorously clapped to "Jesus" songs. It was not hard to pick up the words as lines and phrases were repeated over and over. Cries of "praise, God," and "thank you, Jesus" rang through the hall. The palms of my hands stung. I found myself growing very warm and tired.

Then there began a "speaking in tongues." On cue from the leader, virtually all but the youngest started to rapidly and repeatedly utter non-language noises—sounds which filled the hall with a strange, almost melodic hum. The rise and fall of the voices continued for what seemed like a long time, but was probably about five minutes.

I thought: Was this what it was like at the Tower of Babel? And I wondered, how did they all learn to do it? I remembered what Teresa Parli told me: she had been taught to "speak in tongues" as a way of shutting out doubt. I was sure this was not the authentic gift of which St. Paul spoke. Gradually, the murmuring of voices softened, then died.

"Positive confessions" followed, as members praised Jesus for his movement in their lives. One young woman thanked God for his faithfulness and told how her office job was saved because—thanks to Jesus—she was suddenly able to operate four computers in her office, a feat which no one else could do.

Then, the scripture lesson began. Bibles and notepads appeared on every lap. The leader began taping with an elaborate recording system as a handsome young man, also immaculately dressed, began the lesson. He was Stephen J. Hill, a 1970 theology graduate of Marian College, Marion, Ind. He also is E. Hobart Freeman's son-in-law.

HILL EXPLORED the meaning of Revelations, Chapter 11, filling his teaching with symbols and allegories, visions and prophets. He asked questions, answered them,

made sly jokes about the uninitiated, and promised that "the end times are going to be exciting times for those of us who have caught the Vision." Over and over, he called on his listeners to search out other passages in other sections of the Bible. His biblical references and complicated comparisons left me at sea. I grew sleepy, confused. It became apparent how a person in search of absolute direction could be captured by this confident and dynamic young preacher. Others around me continued to make notes.

At exactly 10 p.m., one-and-a-half hours after starting, Hill sat down. Within moments, the assembly ended.

Immediately I went to the back, put \$1 in a collection can and paid \$2 for a book, "Healing is Yours," written by Hill and published in Warsaw. There were stacks of tapes on doctrine also being sold.

I moved quickly toward the door, but the man who opened the meeting stepped in my path and asked, "Are you a member of the body?" I said no. "What's your name?" he asked. A brief stab of fear went through me. "Valerie Beauchamp," I replied, feeling sorry about lying. But after all, I reasoned, I wasn't outside yet. He said the name was familiar. . . I assured him we were newcomers to the area and left.

The next day, a cursory skimming of Hill's book revealed the basis for the cult's doctrine of faith healing: belief that it is God's will to heal all people of all physical ailments and diseases. Wrote Hill, if healing does not take place, it is not because God has failed but because the individual has an "unforgiving spirit," a lack of utter and absolute faith, is disobedient to God or at some time in his or her life has had some involvement in the occult—even innocent involvement. This would include not only fortune-telling, voodoo and ouija boards but also ESP, telepathy, yoga and handwriting analysis.

Further, the book states, if healing does not manifest itself immediately, doubts are wrong and from Satan. "The things of God cannot be discerned and appropriated by the five senses," Hill declares. "Those who will not believe they are healed until they feel or look healed have not yet learned what faith is."

IT WAS THIS teaching which persuaded Teresa Parli to throw away her eyeglasses and contact lenses and to make a "positive confession" that her eyes were healed . . . and to continue to profess it even though she knew she still could not see without them.

It apparently also is why believers from the Warsaw body who needed medical treatment—including women delivering babies—refused to go to doctors and subsequently died.

Yet, the cult's danger to mind and body is not immediately apparent. If I had gone to the gathering without prior information and in search of faith, I could well have found it a strange, but harmless and perhaps inspiring experience. Many persons have done so, and only discovered later it is more than that.

When I asked the president of Marian College, Dr. Louis Gatto, why the school has provided space to this group for the past six months or so, he said he and others at the college had no suspicion it was a cult nor that it was linked to the Warsaw group.

"The only reason they are here is we were asked to accommodate them temporarily, and a faculty member was a member of the organization," Gatto said. "They were a small group when they came," he added, "but they've outgrown the area they're in and they wanted to use our auditorium." This, Gatto says, he denied them. Instead, a letter has been sent, asking the leaders to find new facilities and to be off campus by fall.

Added Gatto, "We don't feel that we can be home base for another religious group on a permanent basis."

AAA solicitations continue

Volunteers throughout the archdiocese are continuing their efforts to make the 1982-83 Archbishop's Annual Appeal a success.

Following Solicitation Day, last Sunday, parish volunteers continue to seek pledged gifts with final activities expected to be completed by May 15. Parish chairpersons must bring or send their parish reports to the Chancery even though not every call in their parish has been completed. Partial reports will be made in order to verify parish totals and keep the campaign results increasing.

This year's appeal has its lighter side. During the recent deanery rallies, role playing was purposely planned to introduce "how to" make successful solicitation calls versus the realistic setting of "how not to" ask for a pledged gift to this year's appeal.

The "characters" of Mr. and Mrs. Prospect introduced Providence Sister Loretta Schaffer, assistant chancellor, who expressed near-



logical reasons why this "typical family" did not participate in the 1981 appeal. Together with "husband Dudley" the "Prospects" were willing signers to a 10-month pledge when contacted during Act II, the "perfect solicitation."

Solicitors were played by lay co-chairman Chris Duffy and Louis Renn and by Harry Dearing, Archdiocesan Business Administrator. The "How Not To" or "Destined To Fail" approach by a single volunteer usually did fail. However, the pair of volunteers sharing the sales call for a gift to AAA made these representative parish volunteers a team that experienced success.

Father John Sciarra, campaign coordinator, expressed confidence in the logic of the "Right Request for Gifts" approach as the method that most volunteers used on Solicitation Sunday. Father said: "Early sampling results from parishes throughout the 11 deaneries indicate that there is determined acceptance of the appeal again this year." Father Sciarra added that some parishes are reporting over-goal by a significant margin.



MOVING?

We'll be there waiting
if you give us 2 weeks
Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels

the CRITERION

P.O. BOX 174
INDIANAPOLIS, IN 46206

Rites held for Franciscan sister

OLDENBURG, Ind.—Funeral services for Franciscan Sister Mary Edgar Meyer, 82, were held in the chapel of the Franciscan motherhouse here on May 5. She died on May 2.

Sr. Mary Edgar was widely known in the Archdiocese through her more than 30 years of service as a professor at Marian College, Indianapolis. During her tenure there, she taught the Romance languages and was head of the Spanish Department.

She also served as executive treasurer of the College Alumni Association, Peace Corps liaison, director of the student exchange program with Javeriana University in Bogota,

Colombia, and Landivar University, Guatemala.

Sr. Mary Edgar, a native of Concord Hill, Mo., was born April 9, 1900. She entered the Franciscan congregation in 1916.

Before going to Marian College she taught in schools in Ohio, Missouri, New Mexico and St. Anthony School, Morris, Ind. She was a first counselor for the Sisters of St. Francis and was appointed archivist for both Marian College and the Oldenburg community.

Two sisters and a brother survive. They include Mrs. Veronica Volkerding, Elizabeth and Theodore Meyer, all of Missouri.



CREATED FROM SAND—You'll never know who you'll run into on vacation! Against the seawall of a motel in Daytona Beach, Florida, an unknown sand sculptor left this scene depicting Peter and his fishermen in their boat. (NC Photo from UPI)

Reagan acts in death of Baby Doe

by JIM LACKEY

WASHINGTON (NC)—President Reagan, acting in the case of a Down's syndrome baby who recently was starved to death, has issued a memorandum which could result in the cutoff of millions of federal dollars to hospitals which decline to treat such handicapped individuals.

Prompted by the outcries of a number of groups and individuals, Reagan said April 30 that he considers denial of such treatment a violation of federal anti-discrimination regulations.

The Catholic League for Religious and Civil Rights, in a telegram to Reagan a day earlier, urged enforcement of section 504 of the Rehabilitation Act of 1973, which forbids discrimination against the handicapped by any agency receiving federal funds.

The league told Reagan enforcement of the law could prevent further instances of "infanticide," such as the death April 15 of the Down's syndrome baby in a Bloomington, Ind., hospital.

The parents of the baby, born April 9, directed that the baby not be given intravenous feeding or surgery to correct an abnormal esophagus, which prevented food from reaching the unidentified baby's stomach.

State courts in Indiana ruled against interfering with the parents' decision.

In its telegram to Reagan the Catholic League had threatened to sue the government to require enforcement of the anti-discrimination section of the act. But according to Patrick Monaghan, Catholic League general counsel, the league decided to drop its planned litigation after being informed by the White House of the president's memorandum.

Reagan, in his memo to Health and Human Services Secretary Richard S. Schweiker and Attorney General William French Smith, said, "Regulations under this law specifically prohibit hospitals and other providers of health services receiving federal assistance from discriminating against the handicapped."

Most if not all health service agencies receive federal funds through their participation in Medicare and Medicaid and other federal health programs.

Reagan told Schweiker to notify health care providers "that if they receive federal funds they must abide by" the law's anti-discrimination provisions.

He said in the absence of a lawsuit the Catholic League would be following "closely and carefully" the federal government's compliance with the anti-discrimination provisions of the act in similar cases in the future.

The death of the six-day-old baby boy, whose abnormal esophagus was considered correctable by surgery, prompted a wave of protests from right-to-life and handicapped rights groups.

Several people reportedly offered to adopt the child, who was baptized a Catholic. Before the baby died Indiana attorneys seeking to save his life had planned to ask U.S. Supreme Court Justice John Paul Stevens for an emergency order to save the baby.

Down's syndrome—once known as "mongolism"—is a deformity which is frequently accompanied by mental retardation and other problems.

Church officials said that while the church teaches that extraordinary means do not need to be employed to continue life, the surgery and intravenous feeding which would have saved the baby's life should not have been considered extraordinary.

ICC promotes action on public policy

Catholics asked to respond to federal budget, abortion, voting rights

by ANN WADELTON

Decisions can be difficult ... especially when they involve public policy and the life and livelihood of others.

That is the situation facing concerned citizens today as they form their personal opinions on such public policies as increasing defense spending, decreasing social service programs, assuring voting rights for minorities, etc.

Bombarded by opposing "facts" and opinions, on what basis do committed Catholics begin their personal decision-making? Is there a moral dimension to public policy?

This timely question is proposed by the Indiana Catholic Conference. What are the moral dimensions to the Federal Budget, the Hatch Life Amendment, the Voting Rights Act?

The ICC is the official voice of the Indiana Catholic Church in public policy. It urges concerned citizens to exercise civic responsibility by voicing their opinions to their elected representatives.

What does Catholic social teaching say about the criteria for judging public policy? "Catholic social teaching affirms the responsibility of the Church to uphold human dignity and justice in civil law," says Dr. Desmond Ryan, ICC Director.

Pope John Paul II says "Defending the human dignity of the poor and their hope for a human future is not a luxury for the Church ... it is her duty ..."

POPE JOHN XXIII believed that "to safeguard the inviolable rights of the human person, and to facilitate the fulfillment of his duties, should be the chief duty of every public authority."

Focusing on the proposed 1983 Federal Budget and using the church's perspective of upholding human dignity and justice, the ICC suggests consideration of these facts:

—Over the next five years, the Administration has proposed a record peacetime budget for the military while cutting back on funds for human needs programs.

—The Administration's "safety net" may not protect the truly poor. While the funding for all social service programs has not been substantially cut, that portion targeted to the poor has been severely cut. Ninety-five percent of the dollars in the "safety net" are for entitlement programs, social security, medicare and veterans programs, where income is not a criteria for eligibility.

—Social service programs for the poor, where income and resources are criteria for recipients, were cut 44% in 1982 and are targeted for further cuts. This translates into substantial cut-backs in programs for child nutrition, WIC (women, infants, children), food stamps, low-income energy assistance, etc.

—The suggestion that "voluntarism" replace lost federal funds does not look promising. Consider 70% of corporations give nothing to charity. Less than 5% of volunteers report any social welfare activity. Private giving would need to increase 25%.

THE ICC URGES CATHOLICS to bring Christ's message to the public arena by voicing concerns about the Federal Budget to their elected representatives immediately. Decisions on the first budget resolution will be made soon (May 15th is deadline but that may be extended). You can address mail to the Senate Office Building, Washington, DC, 20510, or to House of Representatives, Washington, DC 20515.

Another public policy issue which Catholics agree involves morality is abortion. For the first time since the 1973 Supreme Court ruling legalized abortions, an anti-abortion measure is to be debated in Congress. The Hatch Amendment, endorsed by the U.S. Bishops, is scheduled for debate in late May or June. While it is encouraging that "Hatch" has already passed favorably through both a subcommittee

and the Senate Judiciary Committee, the real challenge lies ahead. A decision for or against continuation of abortions will be made in the next two months and which way the decision goes depends on public response.

Those concerned with protecting the unborn are urged to write to Senators Richard Lugar and Dan Quayle immediately. While both legislators are pro-life, they are uncommitted on support for the Hatch Amendment. According to Dr. Ryan, they need to hear that their constituents are following the U.S. bishops' leadership and strongly support SJ Res. 110: Hatch Amendment, with no weakening amendments.

A third issue involving morality and justice is the Voting Rights Act. While the House of Representatives passed a strong version in October, the Senate—following the Administration's lead is due to consider a weakened version.

The weakened version, opposed by the United States Catholic Conference as well as civil rights organizations, would establish "intent" as the basis for declaring that election laws violated minority rights. Lawyers would need to prove that those who established election laws intended to discriminate. The stronger House-passed version, would set "effect" as the standard for determining violations. In other words, lawyers would need to prove that a law had the effect of discriminating.

Indiana's Senator Lugar backs the strong version and says he will oppose any attempt to adopt the "intent" language. Senator Quayle, according to his Washington D.C. aide, "will watch and participate in the debate" before deciding whether to support the "effect" language.

Concerned citizens are urged by the ICC to write to Senator Quayle urging his support for the strong, House-passed Voting Rights Act, including the effect clause.

EDITORIALS

A statement against war

Early in the week a French built ship owned by Argentina carrying a British built missile sunk a British ship in the beginning of the war over the Falkland or Malvinas Islands. Thus, the tragedy and irony of the dispute became clear.

The tragedy involves the loss of life. Numbers are meaningless for it makes no difference whether one dies or a million die. Death by war is both senseless and meaningless. It is the same as if someone were shot down by an unknown assassin in the middle of a crowded city.

The irony involves Britain's loss of life as a direct result of its own arms sale to the Argentine. In one sense the loss of British life was suicidal for the British themselves gave Argentina the weaponry with which to destroy their enemy in this dispute.

This is no argument for or against Britain or Argentina. This is an argument against war.

In the past week American bishops have increasingly spoken out on issues of war and peace, of the arms race, and of nuclear war.

Cardinal John Krol of Philadelphia said the military-industrial complex in the United States "is becoming an internal aggressor" which "threatens our national security through mounting national debts and the threat of insolvency." The minimum necessary goal of Americans, he stated, "must still be to prevent the ultimate weapon from ever being used again."

Cardinal Terence Cooke of New York wrote to the priests of his own archdiocese urging actions "toward disarmament and the reduction and eventual elimination of all weapons of massive destruction."

And latest figures of Pax Christi—USA, the American branch of an international peace organization, show that 133 of the 280 active American bishops have publicly endorsed a bilateral freeze on nuclear weapons.

On page one we have printed a summary of the reaction of British church officials—Catholic and Protestant—to the ravings of war from that nation.

Lest anyone think otherwise—war and weaponry are quite clearly moral issues about which the Church intends to speak loudly. The concern should likewise be clear—not the interest of a nation or an organization, but the concern of Christ for the good of human beings of whatever nation.

The bottom line of war is that people die needlessly. Until the ordinary citizen is outraged at his/her own government and demands an end to the machinations of the military, war will continue to futilely claim the lives of the children of those who cowardly and irresponsibly send them into battle.—TCW

The process is not always the message

In our American naivete we would like to believe that elections solve problems. At best elections help us to choose up sides. The election in El Salvador did that and, for a while at least, there has been an effort to negotiate its results.

Few in the world can deny that the election process there worked. That is, the people of El Salvador spoke their minds and now the statisticians can measure what percentage of people support what party. And this past week seems to indicate that the American influence is still strong enough to gain a moderate president despite a greater than 60 per cent win by a rightist coalition.

Beyond the politics there is still the violence which the election did not stop. Bishop Arturo Rivera Damas, the apostolic administrator of the archdiocese of San Salvador, said April 25 that the elections did not end injustice and violence in his country.

It is the violence which compels many to address the internal struggle there.

The bishop said the newly elected Constituent Assembly should tackle "the basic roots of the ongoing conflict: mockery and frustration of past elections, the unfair distribution of wealth, the unpunished string of murders, the missing persons and the political prisoners, and the thousands displaced by war." As he asked the guerrillas to "leave the ways of armed struggle and destruction," he also said a government of only the right wing forces will increase polarization instead of improving conditions.

El Salvador continues to be a nation of extremes. The elections did not change that. It is the continuing concern of people throughout the world that the violence reported there (on Tuesday we read that six decapitated bodies were discovered in the countryside) reveals that the democratic process does not easily solve problems. Only the internal will of a nation's people can do that.—TCW

What is lacking?

The conclusion of Valerie Dillon's series on the religious cult known as "The Faith Assembly" reinforces at least two ideas.

The Church cannot ignore the interest and the fascination such cults have on the young. What is lacking in her ministry to them?

At the same time the attraction of cults, the willingness of many to be guided blindly in a robot-like manner, speaks to the desire of many to escape a world which for thousands is a place which cannot be lived in. How can the young be encouraged to accept a responsible place in the world?—TCW

WASHINGTON NEWSLETTER

Pro-life groups debate amendment

by JIM LACKEY

WASHINGTON—Amid all the public give and take on the Hatch amendment and other congressional proposals on abortion, a less visible but sometimes even more rancorous debate on the Hatch amendment's effects has been going on for several months among attorneys in the pro-life movement.

Their legal assessments, contained in lengthy memoranda fired back and forth like so many guided missiles, have disputed such issues as whether the Hatch amendment would, in the words of one, "guarantee the permanence of permissive abortion" or whether it would, in the words of another, act as a "legally sound vehicle for attaining the maximum protection of the unborn."

The debate erupted shortly after Sen. Orrin Hatch (R-Utah) proposed his amendment last September as an alternative both to the "human life bill" of Sen. Jesse Helms (R-N.C.) as well as to the perennial constitutional amendments which have gone nowhere in the last nine years. But the debate also has roots in the human life bill itself, in which Congress by simple majorities would attempt to reverse the Supreme Court by declaring that personhood begins at conception.

Many of the same attorneys who debated whether Congress had the authority in the Constitution to enact that measure are involved in the current debate on Hatch.

Wilfred R. Caron, general counsel to the U.S. bishops, has been the leading defender of the Hatch amendment in the memoranda war. It was he who described Hatch as a "legally sound vehicle."

IN SEPARATE memoranda issued last December and in March, Caron disputed claims by Hatch opponents that the amendment will hurt more than help the pro-life cause because it says nothing about the "personhood" of the unborn. Without restoration of personhood, Hatch critics say, the unborn would gain no legal protection and their lives still would be left to the whim of legislatures and individuals.

But Caron argues that just the opposite may be the case: that personhood for the unborn guarantees nothing either, since even after a grant of personhood life can be snuffed out legally—such as in capital punishment—as long as due process is followed. And due process is such a malleable concept that abortion may still be widely available as long as some set of due process norms is followed.

One of the leading opponents of Hatch, on the other hand, is Prof. Charles E. Rice of the University of Notre Dame law school, who authored the line about Hatch guaranteeing the "permanence of permissive abortion."

Rice maintains that personhood for the unborn is the key to the whole abortion equation. "If the unborn child were a person, he would possess the right to life and that life would necessarily prevail over his mother's inherently lesser right of privacy," Rice argued in a memorandum of his own.

Part of the dispute over Hatch also stems



from differing interpretations of the 1973 abortion rulings.

THE FIRST SENTENCE of the Hatch amendment explicitly removes the "right to abortion" from the Constitution. But Hatch's legal critics contend no such right exists, only a "right to privacy" that is not overridden by a compelling state interest. Thus, Rice and others say, removing a "right to abortion" does the wrong thing because it does not provide the state with a compelling interest in protecting the unborn.

Hatch supporters such as Caron counter that a closer reading of the Supreme Court shows it indeed did recognize a "right to an abortion," a right that is best removed with the directness of the Hatch proposal.

Of course that is only a small sampling of the points being debated by legal supporters and critics of the Hatch amendment. Controversy also swirls around the definition of the word "abortion," the amendment's effect on abortifacients (an issue that is likely to become more complex in years to come) and, perhaps most important, how the courts are likely to interpret the amendment in future decisions.

In recent weeks evidence has emerged that the tactical split in the pro-life movement over whether to support the amendment or the bill may be healing. Rather than take sides, a number of groups have endorsed both approaches. But the continuing debate among the lawyers probably will continue.

© 1982 by NC News Service

the criterion

520 Stevens Street, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$11.00 per year
25¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 136-100

Most Rev. Edward T. O'Meara, publisher;
Fr. Thomas C. Widner, editor-in-chief;
Dennis R. Jones, general manager;
Valerie R. Dillon, news editor; Sr. Mary
Jonathan Schultz, OSB, administrative
assistant/circulation director; Dick Jones,
composing director; Alice J. Cobb, adver-
tising director.

Published weekly except last week
in December.

Postmaster: Send address changes to The Criterion
P.O. Box 174, Indianapolis, IN 46206.



GETTING ACQUAINTED—Nearly 100 Archdiocesan agency members gathered Wednesday, April 28 for an orientation meeting to acquaint them with their new offices at the soon to be opened Catholic Center. At far left, Archbishop O'Meara shares a moment with the archdiocesan Director of Evangelization Father Clarence Waldon and Assistant Chancellor Providence Sister Loretta Schafer. Chancellor Father Gerald Gettelfinger (center) oversees the meeting. At right Executive Director of St. Mary Child Center William Brown sets up appointments with Superintendent of Catholic Education Frank Savage. At bottom left, Desmond Ryan, Executive Director of the Indiana Catholic Conference, converses with newly-appointed archdiocesan Director of Family Life Valerie Dillon. At bottom right the staff of the Catholic Communications Center get comfortable with their new surroundings. They are: Volunteers Margaret Reilly, Nancy and Bob Stewart, and Communications Office Secretary Ethel Brown. (Photos by Father Tom Widner)



We need a balance between good sense and expertise

by Fr. RICHARD P. MCBRIEN

Balance. Always balance. Without it we fall on our faces.

Take the matters of competence and common sense. On the one hand, we need people with expertise to help us deal with sickness, mechanical breakdowns, ignorance, and so forth.

On the other hand, we have to trust our own experience and our own common sense. We can't leave everything to the experts.

Imagine what the world would be like if only the generals decided foreign policy and had the last word on the federal budget.

And while it is true that the doctor isn't always right, anyone in his or her right mind would rather have a qualified surgeon operate on a burst appendix than the fellow next door whose medical knowledge consists of a summary of nostrums like "Starve a fever, feed a cold."

Balance. The good sense of the ordinary person in the street has to be tapped in a variety of circumstances, e.g., a jury of peers, but this never dispenses completely with the

need for expertise, e.g., a qualified judge, prosecutor, and defense attorney.

This is all by way of a lead-in to a brief comment on a relatively new phenomenon in U.S. Catholicism; namely, the tendency of Catholic professional people to speak out on theological matters without the requisite professional competence in theology.

A CATHOLIC secretary of the Navy objects to the public pronouncements of U.S. Catholic bishops on nuclear disarmament, and specifically to their opposition to the naming of a new submarine the "Corpus Christi."

A Catholic Secretary of State, a Catholic Assistant Secretary of State, and a Catholic editor and writer question the propriety (and certainly the wisdom) of similar statements from the bishops on U.S. policy in Central America.

These and other Catholic professional people wonder what such issues have to do with religion, and with Catholicism in particular.

The need for balance dictates that their reservations be heard and respected. All knowledge and authority are not the exclusive possession of church hierarchs. Their critics may not know as much as they should about ecclesiology and moral theology, but they are people of faith, of intelligence, and of significant personal experience.

But they, in their turn, have to recognize what they're doing. They appear just as

vulnerable to those on the other side of the competency line as the bishops appear to them.

THEY ACCUSE the bishops of overstepping the boundaries of competence when they pass judgments on matters of foreign policy or on strategies for peace.

But these same Catholic critics are well beyond their own depth when they begin making judgments about what is and what is not a proper subject of moral teaching and ecclesiastical initiative.

Take another example, this time from the realm of law. In recent months two prominent Catholic lawyers have delivered themselves of theological opinions about the immunity of bishops from certain forms of legal action.

The lawyer for the archbishop of Chicago insisted last year that his client was answerable only to God and to Rome, and not to the Chicago Sun-Times.

The reference to the Chicago newspaper need not concern us here, but it is clearly not the case that the Archbishop (or any other bishop, for that matter) is answerable only to God and to Rome.

A bishop is a servant of the community (diocese) over which he presides. Although appointed by the Pope, the bishop is immediately answerable to the People of God to whom he ministers. Accordingly, there are indeed others besides God and the pope who have a legitimate interest in the stewardship of

a bishop and to whom the bishop is pastorally accountable.

A second, more recent case makes the same point. Four nuns sued the Bishop of Manchester, New Hampshire, for an alleged violation of contract. They were terminated as teachers in one of the Catholic schools.

The diocesan lawyer had argued: "The Bishop is appointed by the Pope, and once he's in there, he receives his power directly from God. Any challenge to that authority challenges the basic roots of the Church itself."

One must say—as one specialist (in theology) to another (in law)—that the only thing under challenge is the nineteenth century Neo-Scholastic theology of the Roman universities which proposed such a narrow, monarchical view of ecclesiastical authority in the first place.

It is good to have Catholic lawyers, politicians, and others who feel free to express their theological opinions, just as it is good to have Catholic theologians from time to time express their opinions about the law, the political order, or the media.

But opinions are opinions, and they have to be sorted out.

For this, we stand always in need of one another. The specialist needs to hear from the person in the street, and the person in the street has to listen to those who have spent a little more time and energy on the problem at hand.

Balance. Always balance.



Church must respond to Reaganomics

by RUTH ANN HANLEY

The Reagan approach to economics was both praised and damned by participants at an Indiana Catholic Conference workshop at Immaculate Heart of Mary Church last week. But the inescapable fact, brought out through charts and statistics, is that the program is already upon us. Like the reality of jet lag, it's too late to ask how will it happen? The question is "How do we as Church respond?"

Linda Short, I.C.C. administrative assistant, and Joanne Karnitz, a social worker from Catholic Social Services, left no doubts that the attempt to shore up the federal budget, was hurting state, local and church affiliated programs for the poor.

While Mrs. Short acknowledged that federal deficit spending was a valid concern, she also debated the deep cuts in social programs as "opposed to increases in military spending."

In addition she explained that the cuts in funding for social programs can be divided into two categories: "means tested" and "not means tested." Means tested programs are those for which persons must qualify through economic need. Not means tested are those for which persons qualify automatically, as social security, medicare and veteran's programs.

Mrs. Short claims that "95 percent of the dollars allocated as a safety net for the poor go to the not means tested type program."

IN AN ATTEMPT to make the federal budget a reality to the gathered persons from various parishes she outlined federal objectives intended to reduce federal spending by three to four percent annually. These include "the swap," "the turnback," and "voluntarism."

The swap proposes that certain programs will be funded by the federal government in

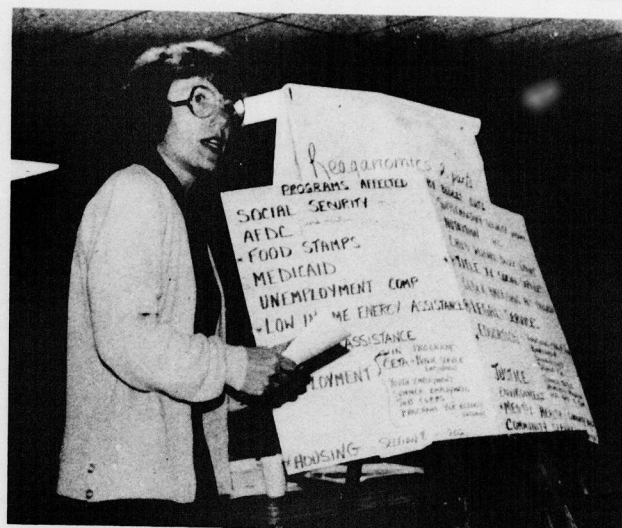
return for the states assuming responsibility of others. For instance, the federal government would assume all funding of Medicaid; the AFDC and food stamp programs would be repealed, to be picked up later by the states if they so desired. (Federal contribution now? 56 percent of AFDC and total food stamp benefits.)

The turnback proposes that 44 programs be shifted to the states by Fiscal Year 1987. A trust fund would be set up to help the states initially, but it would be gradually reduced until it is eliminated in 1991. These programs affected include most of the children, pregnant women, family, work incentive, vocational, safety and health programs, plus 11 in the transportation field.

Voluntarism is that part of the plan that suggests churches and private sector donations can fill the gaps created by cutbacks in human needs programs, especially those not picked up by the states.

ACCORDING TO I.C.C. information some of the direct losses of federal aid to Indiana after Fiscal Year 1982 budget cuts (already operational) directly affect Catholic Charities and other social service operations. In Indianapolis counseling funds have not increased in recent years and so have lost to inflation. The crisis intervention program now operates half time. The adult education program was cut 40 percent. Personal care assessment and transportation programs which meet the needs of the elderly have been eliminated.

In addition throughout Indiana cuts in Aid to Families with Dependent Children will affect 18,000 Hoosiers and 3,800 families. Other cuts include a 29 percent cut in state share of low income energy aid; \$100,000 loss to rural hospitals from Medicare cutbacks; elimination



BUDGETING PUZZLE—Joanne Karnitz reviews the impact of the Federal budget cuts on state and local programs at a recent Indiana Catholic Conference workshop. (Photo by Charles Schisla)

of school milk program which affects almost one-third of Catholic schools.

AS THE FEDERAL AID is being withdrawn, state block grants are being allocated to the states, but these monies will not equal the amount being withdrawn, nor will they guarantee that any of the programs will be continued. I.C.C. numbers indicate a 25 percent cut in program funds for 1981-1982 as the federal funds were translated into state block grants, and an additional 20 percent cut proposed this coming year.

Of course, the first question that comes to mind is if there is a real need for these programs.

To answer Joanne Karnitz draws a picture of how the new budget plans will affect Catholic agencies in the archdiocese:

"Through Title XX Catholic agencies tapped into Federal money for the poor," she says, because many parishes are too poor to provide extra for others. For the last three years the budget for these services has remained the same, not increasing with inflation. Next year we expect it to decrease by 20 percent. There's a great deal of uncertainty as monies come through in block grants. The governor has appointed a legislative committee to make suggestions for disposition of funds which will later be voted on by the State Legislature.

"THERE'S A LOT OF apprehension out there. One client of C.S.S. who is 43 and has had five operations on his back, is really in a bind and scared that his social security disability payments will be cut off. The law says in order to collect benefits you must be unable to do any work. He has a permanent bubble on his spine as a result of a physician's mistake, but his doctor says he can do some work. Even if he could, his employer would not believe he could."

Some of those gathered to respond to the presentation were in accord with the Reagan administration's aim to "get the federal government out of the lives of the people" and transfer programs to the local level. They felt more able to influence state legislators, yet they wondered nonetheless who would help the poor? Could the churches assume a greater responsibility? "They are closer to the people," one participant acknowledged.

Others suggested possibilities in creative solutions such as distributing produce from home gardens to the poor. One man suggested parishes be divided into units of four families each which would share and care for each other and through their interdependence reach out to gradually include more and more.

One woman, skeptical of a quick solution through the churches, pointed out that only "one or two percent of church volunteers now deal with programs directly related to the poor."

Linda Short revealed that it was equally difficult to expect corporations and business to assist. According to a Fortune Magazine survey of 427 major corporations, only six percent planned to increase gifts in response to the President's appeal.

She insisted that it was a tenant of Catholic social doctrine that government, which offers subsidies for farmers, tariffs for tradesmen, and tax free interest for savings, also has a responsibility to make life decent for the poor.

Through the writings of the popes and bishops she insists, "we find that the church does not claim to be neutral in its treatment... it has a definite bias for the poor."

TO THE EDITOR

Calls for support of baby's parents

In the interest of fairness and balance and as a parent, I feel compelled to speak up on a matter I have followed with interest—the saga of "Baby Doe." I have read much about the case and yet I feel so uninformed! I am amazed that so many people have found it appropriate to comment on the case. Where did they receive their information? What I have read so far seems to be the result of conjecture and emotionalism and has very little basis in fact.

It is apparent to me that "Baby Doe" was victimized with not only Down's Syndrome but a whole host of other maladies. I can only surmise the heart-rending anguish of the parents, especially the mother who carried the baby, who faced the ethical dilemma that was presented to them. The cries of "Murder!",

"Execution!", and the like can only strike more deeply into two sorely tested hearts. I agree there is a glaring need for deep philosophical and theological discussions on the morality of what is naturally possible and what is technologically possible and where such application of technology to interdict natural processes is a moral requirement.

But, this does not help "Baby Doe's" parents. I do not wish to experience what they have gone through. I say it is time we tried to offer our support and understanding to them rather than judge them and vilify them. Enough! Let us pray for them and "Baby Doe" and let judgment be in the hands of God.

Michael D. Cise

Indianapolis

Charity should begin at home

In your April 30 issue you had two editorials—one encouraging the success of the AAA, the other lamenting among other things the loss of some federal welfare programs.

Don't you editors realize like we do out here that our charitable support dollars are much better spent by the Archbishop's Annual Appeal than by federal bureaucrats who only return a portion back to the people who need it?

We all know there is fraud and waste in the administration of our tax dollars in the federal welfare programs. Why waste any of it on a trip to and from Washington?

We support the AAA because we know how our money is being spent.

The AAA will work! Let's again have charity begin at home.

Mary Meyer

Indianapolis

Comments on existence and actions of religious cults

I have read three articles on "The Way" and "Lighthouse" cults, in the three last issues of the Criterion. I do not understand why or how Marian college can allow those cults, or one of them, to hold meetings at their college.

I happen to know families who have been terribly worried about their grandchildren. One was in Lafayette and had been under influence of Lighthouse cult members. He was told to disregard holidays such as Christmas and Easter with his family in Indianapolis, and

to remain in Lafayette. The parents paid an enormous sum to have their son deprogrammed—it took well over a month—and he is now "back on the track," much to their delight.

The second case I know of is a 13-year-old boy whose father has custody of him over weekends, and has taken him to meetings of "The Way," until the grandparents found out about it. The grandparents will go to court, if necessary, to prevent any such further meetings.

Then there is a young girl here in this city (whose parents were former neighbors of mine) who was taken in by the cult "The Way" and her mind snapped. She was too "far gone" to be of any use to the cult so was told to return to her home. The deprogrammers were unable to help her and suggested psychology. I can furnish names if you want them.

Hilda Bauerbach

Indianapolis

It's not exactly the Garden of Eden, but it's fun

by RUTH ANN HANLEY

Mother's Day is almost upon us. Are you reading this, husband?

This year forget the manure!

Oh, I'll admit it wasn't a useless present that year. That fifty pounds worked nicely into the soil and the vegies loved it. But my friends didn't understand. Candy, flowers, breakfast in bed... and then I get a 50-pound bag of manure. They might have seen a hidden message there.

And I can see why you got it. After a week of not seeing the whites of my eyes until the street lights came on, you might have deduced that I enjoy grubbing in the soil. In fact, you might have deduced that's all I enjoy. Certainly not folding wash, cleaning, nor fixing supper.

Might I remind you, though, that the human race began in a garden!

No, I'm not sure if it had lettuce and onions and broccoli and beets—and kohlrabi (stop wrinkling your nose. I can't help if it doesn't "do anything" for you—thin crisp slices of kohlrabi sprinkled with salt are food for the gods.)

I know you're glad I have a garden partner. It frees you up a bit because with all the seeds we bought this year, she and I will be planting till Labor Day. In addition to the early vegetables, we've got tomatoes, zucchini, yellow squash, beans, cucumbers, melons, green peppers, and corn.

Some afternoon when George gets home from Chataud, we'll ask him to plant squash and beans between the corn. The beans use the corn as home grown poles and have the added glory of replacing the nitrogen the corn slurps from the earth. The large squash leaves shade the young plants and keep down the weeds. (Never mind what really happens. Spring is the time to dream. Fall is the time to wonder what went wrong.) That way we'll space save.

This year we're going to be ready for the cucumber beetle. Basically that means sprinkling wood ashes and rock phosphate (if we can find anyone who sells it), planting marigolds, and nasturtiums—don't know if that's bait or ban—and mulching like crazy. If that doesn't work we'll go out each morning very early, turn over the leaves and pluck the little buggers before the warmth of the sun wakes 'em up. Never mind the cynical smile.

Remember the year George, Teresa and I took turns sleeping on a cot to guard the corn. The raccoons changed their plans!

You know, you really don't understand the philosophy of gardening. It's a bit like horse racing. You follow someone's advice but the outcome could be just as bad as good.

Take the beans and onions. One book calls them kissing cousins. The other says plant

them far apart. We put it down to regional differences.

By the way, don't feel bad about that maple and ash that came down last week to allow more sunlight to our darlings. We have lots of trees. And as I said to Teresa, "you wouldn't be half as upset if I took them down for sun-bathing."

Altogether, you know, gardening is a pretty healthy sport. It's in the fresh air. You always know where I am, and you always wanted to cook!

check it out...

✓ Gene Corrigan, athletic director of the University of Notre Dame, will be principal speaker at the annual Universal Notre Dame Night May 10 at Indianapolis Athletic Club, sponsored by the Notre Dame Club of Indianapolis. Corrigan is in his second year as athletic director and is active in national NCAA activities. Prior to Notre Dame, Corrigan served as director of athletic programs at the University of Virginia.

✓ Father Howard X. Quinn, a U.S. Air Force chaplain, will celebrate his Silver Anniversary of ordination at a 2 p.m. Mass at St. Joan of Arc Parish, Indianapolis, on Sunday, May 9. A reception will follow in the parish hall.

Father Quinn, who attended St. Patrick's school, graduated from St. Meinrad high school, college and seminary and was ordained May 3, 1967. Before entering service in 1966, he served in a wide variety of archdiocesan parishes and as a teacher and Newman Club chaplain. Among Father Quinn's family in the archdiocese are brothers Forrest M. and Joseph J. Quinn and sisters Kay Fackler and Bernadine Wampler, all of Indianapolis, and Teresa Naville of New Albany.

✓ A buffet supper reunion for the St. John Academy Class of 1942 will be held Friday evening, May 7, at the home of Florence Moran Bauman, 4102 E. Harrison Place. Father Joseph Beecham will be honored guest. Mary Ellen Ramsey Doyle is taking reservations. For further details, call 546-7649 or 784-7491.

✓ Michael O. Bell, former director of planning, has been named director of corporate development at St. Vincent Hospital, responsible for planning, construction, marketing and public relations. Bell is past-president of the Central Indiana Health Planner's Committee and holds a master's degree in health administration from Indiana University School of Medicine. He joined St. Vincent in 1980.

✓ William F. Taylor, assistant administrator in charge of environmental affairs, has assumed new responsibilities at St. Vincent Hospital. These new duties include the laboratory, radiology/cardiology, rehabilitation services, ambulatory services, pharmacy, surgery, perfusion technology and anesthesia. Taylor, who joined St. Vincent in 1977, holds a master's degree in psychology from the University of Northern Colorado.

✓ A reception will be held to honor Harold C. Braun at 8 p.m. Saturday, May 8, in St. Thomas parish hall, Fortville. Friends are invited to greet Braun, an Indianapolis native who is a retired motion picture projectionist, now of Miami, Fla. Braun is known for his charitable contributions to religious and secular charities in Indianapolis over a 40-year period. Three sons, Harold, Jr., Robert and Richard, all live in Indianapolis.

✓ Holy Trinity Church has announced publication of *Slaves to No One*, by Dr. James J. Divita, Marian College professor of history. This is a history of the Holy Trinity community and may be ordered from the parish rectory at 2818 West Clair St. Indianapolis. Cost is \$7.

✓ Children who attend the 1982 Children's Festival on Saturday, May 8, at Greenwood Mall will have a chance to climb into a race car, shake hands with a "witch," have their face painted clown-style or run the Festival obstacle course. Activities are scheduled for 11 a.m. to 4 p.m. and performing acts will be staged every half-hour including Cowboy Bob of WTTV.

✓ Secina High School's Class of 1982 will hold a 20-year reunion on June 12 at Sherwood Country Club. Call Kathy Kelly Kaplan at 317-257-2019 for more information.

✓ The Christian Leadership Center at Marian College has received an \$18,832 grant from the Religion Division of Lilly Endowment. According to Franciscan Sister Mary K. Cove, center director, the grant is earmarked to fund a four-lecture series next October on "Twenty Years after Vatican II."

✓ St. Francis Hospital in Beech Grove has been awarded the American Hospital Association's Certificate of Recognition, acknowledging its efforts to more effectively monitor costs and productivity. St. Francis participates in a management information program provided by Hospital Administrative Services.

✓ Franciscan Sister Dolores Jean Nellis, who teaches social studies at Secina High School, has been awarded an ARIA scholarship to the Network Seminar in Washington, D.C. in June. She is a member of the Franciscan Social Issues Committee.



LET US WORK OUR MAGIC FOR YOU

You may think our classified ads are magic when you see how well they work. Whether you're buying or selling.

Check the classified ads the next time you have a job that must be done. Whether you're selling a sailboat, buying a chain saw or trading your old aquarium for an antique dresser, you'll discover it's easier to find what you're looking for in the classified ads.

Call us now for details on placing one.

CRITERION CLASSIFIEDS
635-4531

Catholic Communications Center presents Televised Mass



WTHR-TV, Channel 13
Indianapolis
Sundays
7 a.m.

The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Gems of Devotion." For your free copy, send your name and address to: Catholic Communications Center, 136 West Georgia Street, Indianapolis, IN 46225. 317-635-3877.

Congregation

Secina High School Students
St. Rita Parish, Indianapolis
St. Joan of Arc Parish, Indianapolis
American Healthcare Center

Residents

Central Ind. Marriage Encounter Comm.
St. Mary Parish, North Vernon
St. Thomas More Parish, Mooresville
St. Anthony Parish, Indianapolis
St. Bridget Parish, Indianapolis

Date	Celebrant
May 2	Fr. Ron Ashmore
May 9	Fr. Elmer S. Powell, SVD
May 16	Fr. Donald Schmidlin
May 23	Fr. George Stahl
May 30	Fr. Clem Davis
June 6	Fr. Robert Drewes
June 13	Fr. Paul Landwerlen
June 20	Fr. John Ryan
June 27	Fr. Gerald Forkin, OMI

Archbishop O'Meara's Schedule Week of May 2

SUNDAY, May 9—Solemn convocation in honor of Mother Katherine Drexel, St. Rita Church, Indianapolis, 3 p.m.

TUESDAY, May 11—Confirmation, St. Michael parish, Indianapolis, 7:30 p.m.

THURSDAY, May 13—Confirmation, St. Rita parish, Indianapolis, 7:30 p.m.

FRIDAY, May 14—Baccalaureate Mass, Cathedral High School, Indianapolis, 5 p.m.

THE QUESTION BOX

Are there spouses in heaven?

by Msgr. R. T. BOSLER

Q Jesus said regarding heaven: "There will be no marrying nor giving in marriage." Does that mean that after 35 years of happy and holy married life on earth a wife and husband will not acknowledge each other in heaven as being two loving spouses?

A The New Testament assures us of a happy future life, but tells us relatively little about the nature of this existence.

Since we know so little about it, we tend to imagine life after death as being similar to our present life. Heavenly happiness, we suppose, will be a perfect realization of the things that



make us happy on earth, such as married love, family companionship—the satisfaction of all good desires.

The words of Jesus you quote indicate we should be ready for a surprise and prepared to accept the fact that our relations with other creatures in the next life will be entirely different from what they are in this life.

However, since love is at the center of Jesus' message, we need not suppose he intended to say that those who loved each other on earth will not continue a loving relationship in heaven.

On the contrary, it would be more consistent to believe that in the life to come happiness will involve perfect love of God and one's fellow creatures and that this love will no longer be threatened as it often is here on earth.

Perhaps what Jesus had in mind was that the relationship of husband and wife in heaven will not be based on the kind of exclusive possession that they experienced on earth.

Smoking presents problem for depressed parent

by Dr. JAMES and MARY KENNY

Question: I am 24, married five years very happily. I have two beautiful girls, one 2 years old, the other 4 months.

My problem is smoking. I smoked while pregnant with both children and thank God they are healthy. When I was pregnant with my youngest daughter, a few friends quit smoking and tried to get me to quit also. I couldn't.

I have tried to quit many times. Each time I fail I get very depressed and hate myself more.

I went to a psychiatrist. He told me smoking wasn't my problem and that something else must be bothering me. After seeing him for two months we never found out what the other problem was.

I saw a priest, who told me we must realize that we will all die whether we smoke or not. He also told me not to let people put a guilt trip on me.

I used to be happy and friendly. However, for the past seven months I have been withdrawn and depressed. I am afraid to go anywhere in case someone will get on me to quit. This is a big problem to me.

Education and ministry workshop scheduled

A two-day workshop on "Effective Leadership in Education and Ministry" will be held Friday and Saturday, May 13-14 at the Marriott Hotel, Indianapolis.

Sponsored by E.L.I. Associates, the workshop has several goals: to explore and identify various aspects of leadership, to intensify the effectiveness of one's leadership style, to develop skills in leading groups and to explore the dynamic processes emerging in groups.

Co-facilitators will be Donald R. Kurre, Director of Religious Education, Terre Haute Deanery; and Thomas P. Emmett, Executive Director of E.L.I. Associates. Emmett also is outreach coordinator for Mundelein College Department of Religious Studies.

Workshop tuition is \$165, including all sessions, materials, certificate and lunches. Discounts are available for multiple participants from one parish, school or office. To register or get more information, contact E.L.I. Associates, 129 Phelps Ave., Rockford, Ill., 61108, (815) 399-7195.

Answer: Smoking is an addiction. Like alcohol and drugs, smoking induces both physical tissue needs and psychological desire. Also, like alcohol and drugs, it is almost impossible to stop alone.

You have received differing advice from the psychiatrist, the physician and the priest. Typically, the advice ranges from blaming you for your wishy-washy character to being very understanding and telling you not to let other people dictate your life.

Yet the simple truth is that, despite some conflicting motives, you do want to stop. Over and over again you come back to that point. A second simple truth is that so far you have been unable to. You are not strong enough alone to defeat an addiction.

Given these truths, what can you do to stop smoking? The first step is to admit you are an addict, and that you cannot succeed without the help of others. The next step is to inform yourself. I recommend two very sound pamphlets.

"The Twelve Steps and Traditions" is available from Al-Anon Family Group Headquarters; Box 182, Madison Square Station, New York, N.Y. 10010. These 12 steps are a way of life for many alcoholics. They are equally valuable for smokers.

"How to Stop Smoking" is available from the American Heart Association; 7320 Greenville Ave.; Dallas, Texas 75231. This pamphlet details a simple step-by-step withdrawal program.

The third and final step is to give control over to someone else. You have already proved that you cannot stop alone.

Most commonly, addicts use friends or family members. Alcoholics Anonymous has been very successful with the buddy system. Two alcoholics agree to keep a check on one another. You could do the same with a friend who wants to stop smoking.

You might prefer the help of your husband. Set up a simple plan as outlined in the American Heart Association pamphlet. Have him keep a count on a calendar. Include a silly reward for successes and a silly penalty when you fail to achieve your goals.

For example, one cigarette-free hour might earn you a penny to keep in a mason jar. The penalty for having a cigarette might be that you sing one verse of a song at dinner. Start with small immediate goals and keep the whole tone light.

We humans seem to have been created with a limitless capacity for knowing and loving.

The human love we experience now is but a teaser, a come-on, preparing us for the love without limit that may be ours when we know the reality of God and his vast universe, which the stars challenge us to explore in eternity.

Q When did the paying of Masses get started and why? I am a dedicated convert, and after talking to Catholic friends I find they do not understand this any more fully than I do.

A The money given for Masses is an offering to the priest who celebrates for the intentions of the donor. It is not a payment for the Mass but for the services of the priest. It is

called a stipend, and it constitutes a partial support for the priest—and for priests in mission territories, sometimes the principal support.

Most parishes receive more stipends than the local priests can accept. These are sent on to missionary priests.

By offering Masses at the time of death, Catholics can have the satisfaction of supporting the work of the church in the memory of the deceased and assuring that the one who died and his or her family will be remembered in the prayers of the Masses to be offered.

The practice began sometime in the eighth century.

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

DRUGS: It takes guts to say no

CARPET TOWN

3220 W. 16th, Indpls.
A Mohawk Carpet Color Center
Indy's Oldest Westside
Carpet Dealer
Quality Carpets and
Installation at
Everyday Low Prices
636-8376
Don Hamelgarn
Member of St. Malachy

Open Year Round For All
Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

786-1528

"I was
hungry...
thirsty...
a stranger...
naked...
sick..."



Christ is still suffering the same forms of human misery He enumerated 2,000 years ago. And we are still called to help Him in our brothers and sisters. How? By keeping missionaries present to minister to His spiritual and physical needs around the world.

Can we turn away from Him? Our help is speeded to missionaries serving Christ in His brothers through the Society for the Propagation of the Faith.

In return, may all of us hear His "Come, you whom my Father has blessed..."

This summer, I want to help Christ in His suffering brothers. Enclosed is my sacrifice of:

☐ \$1,000 ☐ \$500 ☐ \$200 ☐ \$100 ☐ \$50 ☐ \$20 ☐ \$10 ☐ \$5 ☐ Other \$

Name

Address

City

State

Zip

Send your gift to:

7/80



THE SOCIETY FOR THE PROPAGATION OF THE FAITH

136 WEST GEORGIA STREET

INDIANAPOLIS, IN 46225

Fr. James D. Barton, Director

LIVING YOUR FAITH

OUR CATHOLIC HERITAGE

Roots of church traced to Kentucky

by Magr. JOHN J. DOYLE

(Magr. Doyle's history of the archdiocese of Indianapolis last appeared in the April 25, 1989 issue of *The Criterion*. It recorded the pre-history of the Diocese of Vincennes (from which the archdiocese was founded) up to the year 1823 when Bishop Flaget ordained John Leo Champomier a priest. He was the first priest of the Diocese of Bardstown Ky. (today the archdiocese of Louisville) to serve as a resident pastor in Indiana which was then a part of the Kentucky diocese. Magr. Doyle's next chapter in the history of the Diocese of Vincennes begins following this ordination.)

After his ordination Father Champomier served in the missions near Bardstown, perhaps assisting another priest, as a sort of apprenticeship for his work in the parish of St. Francis Xavier at Vincennes. He had been a priest for two months when he arrived at Vincennes and on Sunday June 1, 1823, made his first entry in the parish register, the baptism of Jean Baptiste Delaurier. The next two were those of the baptisms on June 5 of Hyacinthe Momeni and J. B. Olivier Grimard at the River Cat, the only certain references to that mission during his entire eight-year tenure at Vincennes.

There were 30 baptisms and at least six marriages in June and July. Four of the baptisms were of adults: Isaac Conway, 27 years old, on June 17; Michael Cochran, 24, on June 26; Jean Baptiste Braden (or Brady), 38, on July 4; and James Stewart, 33, on July 13.

On the day of his baptism Michael Cochran married Francoise Cardinal, and James Stewart married Elizabeth Laplante on the day he was baptized. There are no notations of marriage for Conway and Brady, but records of the baptisms born to Isaac Conway and Pelagie Cabassier and to John Brady and Marguerite Hectrop indicate that the other two converts were also married at the time they were baptized.

Hence, one may conclude that there were eight marriages in these two months rather than six. A person might wonder at the rapidity with which these converts were prepared for reception into the Church.

ALTOGETHER IN THE second half of 1823 there were nine marriages and 55 baptisms, all but one administered by Champomier; the exception was the baptism of Samuel Prince, the son of William Prince and Therese Tremble, residents of Princeton, whom Bishop Flaget baptized on September 6.

The purpose of this, the fifth visitation of the bishop to Vincennes, was, as his biographer Archbishop Spalding puts it, "to settle everything connected with the residence of the newly appointed pastor." We may be sure that one thing the bishop wanted settled was the pastor's support.

Another was the opening of a school for girls, for October 18 the "Western Sun" carried a notice to the effect that such an academy was in prospect for the following year. A third weighty matter that must have engaged the attention of the bishop and the parish trustees was the building of a new church. Cham-

ponier's announcement of such an enterprise made a short time later would hardly have been ventured without the bishop's approval.

On this visitation, as on that of 1819, Spalding tells us that Flaget was accompanied by Father Robert Abell. He makes no mention of confirmation at Vincennes, though Spalding's statement that he preached on Sunday afternoons shows that he stayed for more than a week at least.

ONE INTERESTING feature of the visit that Spalding does mention is this: "On going and returning, he visited Mount Pleasant, where he confirmed 34 persons, and the town of Washington, and two French settlements on the Wabash." One of the latter was no doubt the one on the River Cat across the river and some miles below Vincennes; the other was probably on the Indiana side of the Wabash, south of Vincennes, where the churches of St. Rose and of St. Thomas were afterward built. This seems to have been the first time the people living in those places were visited by a bishop.

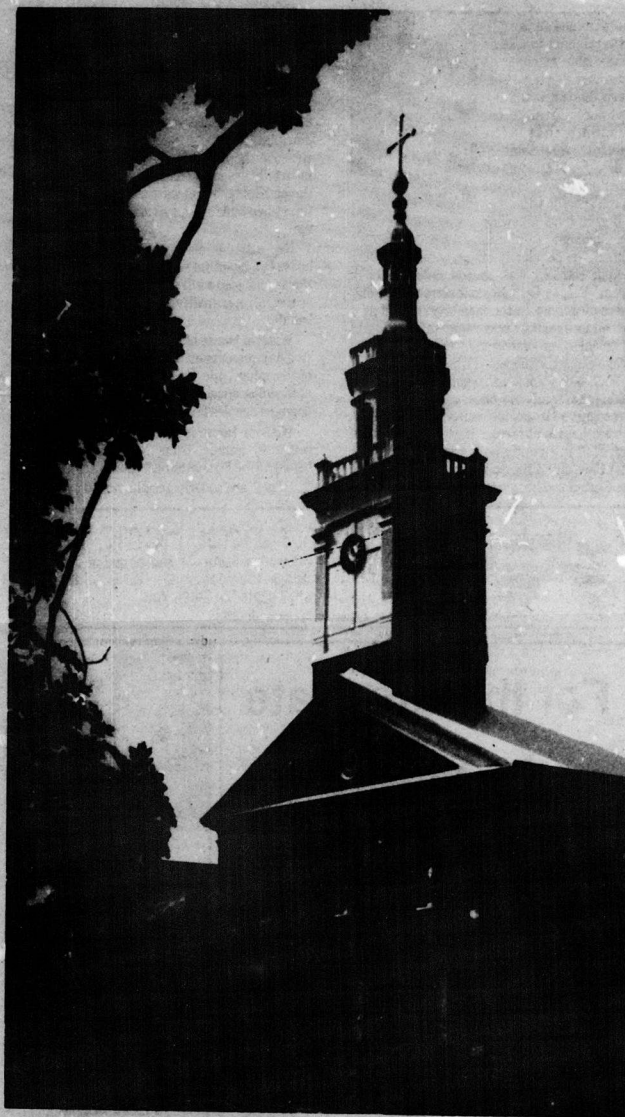
But what strikes one most forcibly in this account is the confirmation of 34 persons at Mount Pleasant, the first confirmation anywhere in Indiana except at Vincennes. Mount Pleasant was a town on White River, lying some miles east of Vincennes on the road to Louisville, which for some years enjoyed prosperity as a shipping point until the coming of the railroad to supplant river traffic led to its abandonment. The question that thrusts itself on the attention of the reader of Spalding's book is this: who prepared these 34 persons for confirmation?

Flaget was something of a stickler in this matter, insisting that those to be confirmed should receive communion and of course go to confession. He would never just come into a town and proceed to gather the people and confirm them.

Father Abell's name appears several times in the register of St. Francis Xavier parish on the occasion of the 1819 visitation; in that of 1829 also we find it more than once. Its absence on this occasion suggests that he did not go all the way to Vincennes with the bishop, but stopped at Mount Pleasant and spent the time there and in the neighboring settlements to make sure that those to be confirmed were properly prepared.

So also does Spalding's mention of Flaget's Sunday afternoon sermons with not a word about any preaching by the eloquent Abell. Had he been there he would surely not have been silent. After all, the business the bishop had to settle at Vincennes was no concern of Abell's; it was of interest only to the bishop and the pastor and the parish.

BESIDES, ABELL was a Kentuckian, born and bred, as were most of the Catholics living in Daviess and Martin counties, who made up the congregation of Mount Pleasant. Who was better fitted than he to instruct those to be confirmed in what they should know for the worthy reception of the sacrament?



OLD CATHEDRAL—This modern day photograph of the Pro-Cathedral of St. Francis Xavier, Vincennes, belies the history of this, the beginning of all the dioceses in Indiana and Illinois. In 1834 the Diocese of Vincennes was founded with Simon Gabriel Ernie its first bishop. A replica of the first log church (not seen) sits beside the simple structure which served as the seat of Catholicism here until 1898 when the title was officially transferred to Indianapolis. Magr Doyle's history of the early Church in Indiana recalls the first liturgical services recorded at the parish. (Photo compliments of Greenwell Photography, Evansville)

Even more telling support for the theory here proposed is the account of the 1829 visitation, written by a member of St. Francis parish. By this time the church, of which in 1823 there had been no public mention, was in use, though far from complete. The writer of this account says that "when it was announced that Mr. Abell would preach in English . . . the church was crowded. He goes on to quote the opening words of the sermon:

"Beloved Americans. Ten years have elapsed since I had the honor of accompanying our venerable bishop hither on a previous visitation and had the pleasure of announcing

to you some of the truths of our holy religion on this spot."

If in 1829 ten years had elapsed since he last preached at Vincennes, he was not there in 1823. It seems certain then that he was at Mount Pleasant and some of the neighboring places preaching and instructing his fellow Kentuckians while the bishop extended his visit at Vincennes and even made little trips to the French at the nearby missions, renewing his friendship with those whom he had known when he came to Vincennes as a young priest in 1792.

(To be continued)

Retreats regaining popularity in church

by ANTOINETTE BOSCO

A few years ago, a university dean, who was having some problems with his faculty, suggested that the entire contingent of faculty, staff and administrators go away for a weekend so they could discuss problems, objectives and goals.

He referred to this as going on retreat. I remember being surprised that he would use that word. Then, I felt amused that the academic establishment had discovered something we in the church grew up with.

For a time following the Second Vatican Council, the popularity of making retreats was shoved onto the back burner. Yet, as Catholics put retreats on hold, others picked up on the idea—recognized as a method for making improvements in the world of business or university. Obviously, they recognized something good when they saw it.

Well, now I think we're getting back on the track, for retreats are undergoing a new wave of recognition by people concerned about God. Retreat houses of former days may be called centers of spirituality now, but they still offer what they did in the past—a gift not so easily found in our ordinary world.



A place of retreat is an oasis, where, at least temporarily, people can relax and remove themselves from the many daily struggles of having to earn their keep. Retreats are a time for relating to the God who made us. A retreat is peace.

Most retreats I have gone on have been in settings that were part of the "getaway"—in physical surroundings that have been radically different from the streets of my daily environment.

For years, I went to a Cenacle Retreat House, later called a Cenacle Center for Spiritual Renewal, located in a suburban area. Because the house is surrounded by acres of lush, hilly greenery, it retains a rural, secluded flavor. Going there, particularly in May, the time when buds open, was always a blessing for me.

Recently, I discovered another retreat house in a beautiful setting. It is called Wisdom House and is on a hill in Litchfield, Conn. It is a center of spirituality, open to people of all beliefs.

Wisdom House offers weekend retreats and five-day retreats as well as a series of courses on Scripture, life stages, morality, parenting and adolescence. It also sponsors programs for engaged couples and parish groups.

Wisdom House is also home for 21 retired religious women from New England who belong to the Daughters of Wisdom.

"They are elderly people who do not feel

elderly," commented one of the younger nuns, Sister Alice Benedict.

Just before Easter, she conducted a program called "Hope," part of a series on people 60 or more. She encouraged the 25 people who attended to share their stories and feelings.

One man, an enthusiastic gardener, said: "Gardening gives me spirit. The soil is renewed each year just as hope renews us. In my garden, I feel very close to God."

Moral quest becoming 'sign of the times'

by Fr. JOHN SHEERIN, C.S.P.

The nuclear bomb is at once the most remarkable and the most terrible of all the mechanisms of our time.

In an April 17 talk at Georgetown University's Center for Strategic and International Studies in Washington, D.C., Secretary of State Alexander M. Haig presented an impressive case for nuclear deterrence.

He began: "It is a melancholy fact of the modern age that man has conceived a means capable of his own destruction. For 37 years mankind has had to live with the terrible burden of nuclear weapons . . . It is right that each succeeding generation should question anew the manner in which its leaders exercise such awesome responsibilities."

Haig was very careful in his remarks on the morality of these weapons. He said that it is unrealistic to believe that the Soviets will agree to reduce the number of their multiwarheaded intercontinental missiles unless persuaded that they must do so to keep the United States from deploying similar systems.

The issue is a moral one. Haig said that confronted by the perils of the world situation, America has responded in a manner that best preserves both security and peace; that protects our society and our values; and that offers hope without illusion.

The basic issue however is not yet clear. There are angles of the problem that demand close and painful scrutiny, especially the problem of the morality of the use of nuclear weapons.

A woman, with humor, said, "You allow yourself to be old and decrepit only if you want to. Why, Oliver Wendell Holmes studied Greek when he was 92!"

I did not find it surprising, in those surroundings, that a woman would tell why she comes to Wisdom House often. "I feel a sense of peace here."

A spiritual retreat is different from some of the other retreats of our day. It is communication, not to come up with better goals and objectives for universities or businesses, but with God, to rediscover where our lifeline really lies.

© 1982 by NC News Service

We are living during a revolution in moral values. A new value system is developing and the problem is to discover which of these new values actually represents basic Christian values.

I have in mind a number of changing values that, I feel, are "signs of the times," phenomena that are occurring so constantly and pervasively in our culture that they indicate the presence of God.

For instance, there is the widespread recognition and advocacy of the dignity of the human person. That dignity is implicit in all the New Testament teachings on salvation.

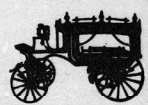
Then there is the desire for the good life: people who want the good life for themselves and for others. Often they display a strong sense of community responsibility even in their care of the environment.

Many today, especially young people, believe in the right of social protest. The blind obedience of my younger days has been replaced by reasonable obedience.

I realize there are some youngsters who talk a blue streak about the moral revolution of our times: Some of the talk is full of zany ideas but much is quite healthy.

In any event, there is a moral quest that characterizes our times. This quest has found its way into the discussion of many of the important public issues that affect our lives.

Haig's contention is that by maintaining the military balance, we protect the essential values of Western civilization—democratic governments, personal liberty and religious freedom.



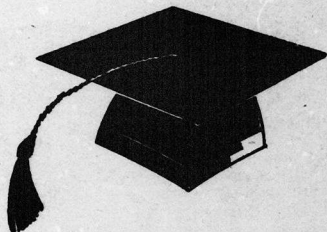
Grinstein Funeral Home, Inc.

SAM H. PRESTON — HAROLD D. UNGER — F. EDWARD GIBSON
The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"

1801 E. New York Street, Indianapolis, IN 46201

(317) 632-5374

For the Graduate



Special Plastic Graduation Hat Boxes
Containing Your Choice of Gift for the Graduate.

Crystal or Black Rosaries \$7.95
Boys' or Girls' Sterling Silver Graduation
or 4-way Medal & Chain \$12.95
Selection of Plaques & Photographic
Holders Containing Inspirational
Verses \$5.75 or \$6.75

Many Other Religious Graduation Items
to Select From.

(Mail Orders—Add 4% Ind. State Sales Tax & \$1.00 Handling)

Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00

Krieg Bros. Established 1892

Catholic Supply House Inc.

119 S. Meridian St., Indpls. 46225

(2 blocks South of Monument Circle)

Parking South of Store (Ample on Saturday)

(Area Code 317) 638-3416 or 638-3417



CALL:
**George
Mountain**
For
Guaranteed
Pest
Control

831-1367



OVER 40 YEARS EXPERIENCE



monumental Co., Inc.
4707 E. WASHINGTON STREET
INDIANAPOLIS, INDIANA 46201

**MARKERS
MONUMENTS**
CEMETERY LIGHTS & CANDLES
IN CEMETERY LETTERING



**JAMES
STARK**
MEMORIAL
CONSULTANT

357-8041

The Word

by PAUL KARNOWSKI

Goosey green globes sit among crimson clots. Blue and Orange hold hands. A pulsating Purple slashes violently through a placid Pink. We scrutinize the canvas, searching in vain for a recognizable object: a cloud, a tree, a face. But there is nothing here except raw color and ambiguous form. Shaking our heads, we walk away from the painting; we are incapable of making a connection between our lives and the artist's statement.

It is the "unconnectedness" of abstract art that we find disconcerting. In representational art we discover the familiar. A hazy day. A glint in an eye. A change of season. Even Picasso's distorted figures strike a chord in the confused and tormented corners of our souls. But abstract art is its own subject. It is painting about paint. Period.

We need not venture to a museum of modern art to experience the abstract. It's everywhere. In fact, a good place to start might be within ourselves. At least St. John thinks so.

MAY 9, 1982

Fifth Sunday of Easter (B)

Acts 9:26-31

I John 3:18-24

John 15:1-8

In today's second reading from the first letter of John, the Apostle warns us about "abstract" Christianity. He says, "... and let us love in deed and in truth and not merely talk about it." In other words, our belief must be fleshed out in action. Our behavior should paint a picture of an easily-recognized subject: love for one another. Belief for the sake of belief, on the other hand, is an abstract faith that makes no connection with anyone. Not even ourselves!

In case we miss the point the first time around, John paints us a picture in the gospel. The subject is familiar enough, a grape vine. Christ says, "I am the vine, you are the branches . . . apart from me you can do nothing. A man who does not live in me is like a withered, rejected branch . . ."

To put it another way, our lives must be connected with the Lord in the same way a painting is connected to its subject. If not, the picture of our life becomes a muddled collection of raw color and ambiguous form. Hardly worthy of framing.

LIVING THE QUESTIONS

An offense against God is an offense against others

by Fr. THOMAS C. WIDNER

This series began with a consideration that sin doesn't disappear just because Lent is over. From there I reflected on different aspects of sin. One of the last to consider is the communal dimension. A problem related to but not exclusively found in the issue of sin is the individual's inability to see his/her sinfulness as affecting anyone else.

The common complaint, of course, is that most of us don't deliberately try to hurt one another. Unfortunately, most of us are so stuck on ourselves that it takes a great deal of effort and sensitizing to become aware just how frequently we seriously hurt and offend others.

How is this so?

Sin is defined in various ways, but we always return to the notion of its offense against God. So sin means damaging a relationship with God. Only if we see the oneness of all things and recall from the Gospel of John that Jesus told us he was going through this death business "that all may be one" can we understand then that all sin offends God in that it damages our relationship with him because it damages our relationship with one another.

Sin turns us in on ourselves. It makes narcissists of us. We see nothing outside ourselves. We care for nothing else. Even when we are raising a family or holding down a job, sin makes us put ourselves above everything else to the extent that we can be aware of nothing more. It becomes well impossible to understand or feel anyone else's hurt or pain or joy or sorrow or happiness or whatever. Sin sensitizes us to our own interests and we put them above everything else.

That is why, I think, some people have such trouble going to confession. They have convinced themselves they have arrived. I am not speaking only of mortal sins of the kind of sins which do the ultimate damage to our relationships with God, but simply the awareness that our lives are a process of growing. The one who is not conscious of himself/herself as a sinner is not conscious of his/her own humanity. I would say that person has pretty well become a non-person, an unfeeling human being.

THERE IS SIN PRESENT in those families whose members cannot talk to one another. There is sin present in those parishes whose members cannot be direct with one another and who go around gossiping and backbiting in order to get things done. There is sin present whenever there is a lack of openness and honesty among human beings. It should be obvious that sin is the human condition of the world.

Nevertheless, sin is overcome when people are open and honest. Sin is displaced when people seek forgiveness. Confessing one's sinfulness has the direct effect of making one feel like joining humanity again. The world does not seem to close in anymore for the sin has been placed outside the person. The person has let go of the sin and objectified it. By sharing one's sinfulness with someone else, i.e., the confessor, an individual admits his/her place among human beings for all human persons sin and all sin wears the same clothing. There is nothing revelatory in sinfulness. When one confesses one's sinfulness, it is like finding a cure for cancer—a soreness is healed, a sickness is cured. What one discovers then is the real inner beauty of the sinner.

Sinfulness affects the community because the sinner behaves differently. One is driven by one's own concerns to the exclusion of the concerns of others. Sinfulness cannot be dealt with as long as it lies dormant within the person and

since sinfulness always involves one's relationships with others, it can only be forgiven by others and most importantly, it can only be forgiven by God Himself.

Communal penance services try to bring this out. But some are so big that they become no better than the old routine of long confessional lines of old. The priest often seems not really to be a representative of the Church but the forgiver himself. It is the forgiveness of the community, the Church, and ultimately the God who is Father of the Church which must be sought. But I think our penance services sometimes hide that. The only thing communal about some penance services is that a lot of people gather together in the same place. That is why general absolution with a strong emphasis on the importance of private confession at some later time often seems better able to bring out the real forgiving nature of the sacrament.

THE PERSONAL APPROACH to the sacrament of penance is what I began this series with. Pope John Paul II had some things to say about the need for that. The sacrament is very impersonal when it becomes a matter of reciting sins and receiving absolution with no attempt to comfort the penitent. This can happen in any form in which the sacrament is performed but it seems to work worst in large communal penance services.

But what are we to do? If a priest were to take the really necessary time with every penitent, he would not be able to attend to his other responsibilities. The need would suggest that a large part of the priest's time should be spent around the sacrament of penance—catechizing, explaining, listening, etc. The world is in need of forgiveness. The priest is but an instrument in finding that forgiveness. He is not responsible for anyone's sinfulness, nor for anyone's forgiveness. That is up to the penitent.



WINNER—Playwright Charles Fuller, 43, beams in his Philadelphia study after being informed that he has won the 1982 Pulitzer Prize for drama for "A Soldier's Play." "My interest in literature came from going to the library at Roman Catholic (High School)," he said. There's "a certain kind of morality I have because of growing up in a Catholic family and going to Catholic schools. I was always taught that a liberal education gave me the ability to make choices. Catholic school gave me a sense of discipline. I learned the fundamentals of English and math and how to examine and appraise any situation." (NC photo from UPI)

BECKER ROOFING CO.
Established in 1899
Roofing—Siding—Guttering
"Above everything else, you need a good roof"
• Free Estimates •
2902 W. Michigan St.
636-0666
Jim Gblin, Owner

PRAY THE ROSARY
BUMPER-STICKERS
Beautiful three colors on white. Vinyl, washable, removable and durable. \$2.00 each, 3 for \$5.00
CORONATION
P.O. Box 2054, Topeka, KS 66601

PAPER ART'S FACTORY OUTLET

We Specialize in Seconds, Returns, Over-Runs and Out-of-Line Paper Party Goods
AT A 50% OR BETTER SAVINGS JUST FOR YOU

—THIS MONTH'S SPECIAL—
2 lbs. of Napkins — \$1.00
Every \$10.00 Purchase will Receive
A FREE GIFT

ALSO: Receive a Free Set of Coasters for Shopping with Us
Senior Citizens — 10% Discount

Plastic Coated Plates... 1¢ Each 3-Ply Napkins... 1¢ Each
11" Plastic Coated Plates... 3¢ Each
By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

50% BELOW RETAIL

OPEN: Mon. thru Fri. — 9 to 5; Sat. — 9 to 2
3503 N. ARLINGTON
INDIANAPOLIS **547-3736**



G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



St. Patrick's Parish

Salem, Indiana

Fr. Gerald Renn, Fr. Carmen Petrone, co-pastors

by Fr. THOMAS C. WIDNER

Once upon a time the wilderness known as America was covered with forests and swamps which pioneers traversed in search of peaceable kingdoms. To meet the spiritual needs of those pioneers, preachers and priests and ministers traveled on horseback riding from one settlement to the next to offer worship with the Christians who pushed onward through the territories.

The spirit of the circuit riding minister is alive and well in southern Indiana, in the Catholic archdiocese, and in the work of at least two of her priests. Fathers Jerry Renn and Carmen Petrone are responsible for five parishes with more than 30 miles distance between the two farthest away from each other.

Understandably so, they switch their circuit riding each weekend so that one offers Masses at three parishes, the other at two. One route to cover begins at Our Lady of Providence, Brownstown at 5 p.m. on Saturday followed by a 7 p.m. Mass at American Martyrs Church at Scottsburg. On Sunday morning there is an 8 a.m. Mass at Scottsburg followed by a 10:30 a.m. Mass at St. Francis Xavier Church in Henryville.

The other route is one Mass easier: 6:30 p.m. Saturday, and 8:30 a.m. Sunday at St. Mary's in Mitchell followed by 10:30 a.m. at St. Patrick's in Salem. In these parish profiles, we described four of the parishes early in 1981. St. Patrick's at Salem, however, was missed.

ONE REASON FOR THAT has been the growth and development of a parish council there. "It's our first year," said Tom Krueer, the president, "and we've gone from parish responsibility accepted by a few to a much wider involvement."

Krueer's leadership at the parish council meeting I witnessed was dominated by attention to nuts and bolts items the parish must take care of. Much of what went on involved information coming forth which most parishioners had neither knowledge of nor responsibility for.

St. Patrick's has a long career although it has only had a church since 1942 and only once

had a resident pastor. Father Patrick Murphy was attending the "religious needs of the laborers on the new railroad being built between Salem and Gosport" as early as 1848, according to the parish's history. A brick building constructed in 1856 in Salem was dedicated as a Catholic church by Bishop Spaulding of Louisville on June 2, 1857.

Land for a Catholic cemetery near the site of the present church was purchased about 1860. The oldest stone in that cemetery is dated 1861. After 1870 Father Bernard Kintrop had responsibility for the parishes at Shoals, Mitchell and Salem. During part of his tenure, Father Kintrop lived in the sacristy of the brick church. This was the only time St. Patrick's has ever had a resident pastor.

IN 1873 SALEM BECAME a mission of the parish at St. Joseph Hill. In 1879 a rectory was built at Shoals (now in the Evansville diocese) and Salem was tended from that parish. In 1880 St. Patrick's was reported to have had 14 families. In 1883 Father Peter Fitzpatrick wrote, "This district is unable to support a resident priest. The people are willing, but the thing is simply impossible." In 1884 Father Fitzpatrick was offering Mass once a month at Salem.

What was true then is true today. The people of St. Patrick are most willing to support their parish and would willingly support a resident priest were one available. As it is they receive the services of two itinerant priests and the added benefit of Benedictine Sister Elvira Dethy, pastoral minister and religious education director for all five parishes.

"We are fortunate to have both priests as we do," said Patty Dick, parish council member. "They seem to be a part of us and we're a part of them."

"Not having a resident priest gives the parish a specific life," Father Renn stated. "The people here have had to take the lead."

Marbeth Dougherty, a new parishioner attending the council meeting, said she and her family "have a feeling of wanting to belong and of being accepted. This is really apparent in the warmth of the two priests and in Sister Elvira."

Father Renn spoke of the parish as



being "the families who are here. Father Carmen and I have a good rapport with the families. People remember their past pastors and because those experiences of the past were good, our work is easier. We come and go but the people here are the real continuity."

Despite St. Patrick's long history, the parish is relatively young. "I don't think we have more than a dozen people who are over 65," said Molly Gettelfinger, another council member.

But it is continuity which Father Renn again stresses. There are new people coming in, he said, but the roots of the parish are still remembered. The parish council itself is a new phase of St. Patrick's history but the initiative for it came from older parishioners as well as new ones. "We just keep looking for ways to bring people together in the parish," Father Renn asserted.

One thing about the parish which might

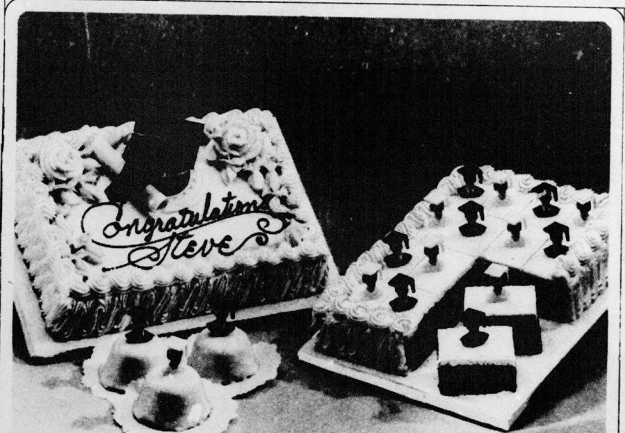
confuse some is that it has undergone a name change twice. The original brick church which was St. Patrick's closed in 1899 and Catholics in Salem attended Mass where available in communities surrounding them.

In the late 1930s Mass was once again offered in Salem, this time at the National Guard Armory. In 1941 steps were taken to build a church next to the cemetery and in 1942 St. Augustine's Church was constructed. The dedication to that saint occurred apparently because of the request of an anonymous donor who contributed substantially for the church building. This small building was remodeled as a meeting hall when the present one was constructed in 1975. At the time of the present building's construction, the name of St. Patrick was returned to the parish.

St. Patrick's today is home for well over 400 parishioners. Instead of declining, it is growing and shows no signs of stopping.



MODERN MISSION—Built as St. Augustine's Church in 1942, the above building now serves as a parish hall for St. Patrick's parish at Salem. Benedictine Sister Elvira Dethy and Father Gerald Renn (both at right) attend to a recent parish council meeting at which president Tom Krueer (below left) presides. (Photos by Father Tom Widner)



CELEBRATE GRADUATION DAY

with a beautifully decorated GRADUATION CAKE, CUP CAKES

or an individually decorated cake square for each guest.



Roselyn BAKERIES

Available At Your Convenient Roselyn Bakery... By Special Order Only!

Mother's days are over, but will be in our hearts forever

by MARY ROSE BIRCHLER

Almost eight years ago my mother died but she lives on, as all mothers do, in her children and grandchildren. She lives on in the yard she so dearly loved, in the house she kept for many years, which is now occupied by my youngest sister and family. She lives on in the church where she worshipped throughout her life.

Mother was so in tune with nature I cannot glance at a magnolia tree in bloom without thinking of her. She lives on in the photograph I have of her on my desk. She smiles at me every

time I look at her picture and I frequently smile back, remembering cherished moments with her.

I cannot think of home without thinking of my mother. She set the mood for the home. She gave a lift when needed, also a correction. She could bake a German coffee cake, sew a dress, practice psychology on me to get my lessons done, and kiss my little brother's skinned knee. Not at the same time, but almost. She was dependable and always available. Her mission in life was her family.

Mother never slipped off into a world by

herself when her family was around. She was a great conversationalist on all levels. She knew what was going on in the world and with each one of us. One of the things that was appreciated most was the individual attention we received. We were a large family but no one got lost in the shuffle. Each one of us had separate times for talks with Mother. She was a good homemaker, manager, seamstress and friend. But most of all, she was 'Mom.'

Mother was a lady with great empathy; she could laugh when we laughed, cry when we cried. She remembered to speak gently during the tender but difficult times of our growing-up years. But when we needed it, she could speak firmly and straight-from-the-shoulder without batting an eyelash.

ALTHOUGH A PLAIN woman, Mother always looked fancy to me. She didn't need makeup and all those things women are supposed to need in order to look nice. She was fine just the way she was. There was a fresh soap and water beauty about her.

I enjoyed helping in the many chores that needed to be done around the house. She made learning interesting.

I can't help but remember a nice scene that repeated itself each spring. My parents would stand under the big magnolia tree on the east side of the house and discuss whether the blossoms were prettier than last year or the year before that. They were concerned about the possible damage the last frost had done. And they were hopeful it would not turn cold again so they could enjoy the blossoms for weeks to come. The world of nature was very important to them.

Mother never measured love and almost never anything else. Her hand seemed to know when to stop whether it was salting potatoes put on to boil or adding seasonings to Sunday's chicken and dressing. She could make the simplest occasion a day of celebration. She

could turn out a sumptuous meal for next to nothing. Her beef and homemade noodles were fit for a king, and my father was her king. No restaurant I've ever been in has surpassed the excellence of her roast duckling.

How many mothers ever had four formals cut out at the same time for four daughters of various dating ages? My mother did. I know because I helped cut them out on the living room rug. No table was large enough to hold those voluminous skirts.

IN MY VERY young years in the late 'thirties, my three sisters and I discussed what to get Mom for Mother's Day. We walked to the department store nearest our home still undecided what to buy. We set off in different directions to find the perfect gift. None of us had much money. In a little while all four of us turned up at the same counter to purchase four identical silk carnations. The next morning we proudly gifted Mother with her carnations. She thanked and hugged us and then proceeded to fashion a corsage to wear to church.

As a youngster I loved to sit and watch Mother brush her long black hair and twist it into a figure eight at the nape of her neck; quite stylish for those days. As the years went by her hair became pepper and salt, then salt and pepper, until in her early seventies it was mostly white. Finally, instead of the figure eight she had just enough length to form a little bun.

We recognized greatness in her but never so much as when she gave up our dear father only four months before we had to give her up.

Her mothering days are over but are warmly remembered. They are tucked away in our hearts forever. They are stored away as the precious jewels they are.

You have probably said of your own mother, "Momma, you were quite a woman!"

Have you remembered to give your mother a carnation lately?

Being a mother requires a sense of humor

by DOLORES CURRAN

Since the humor is the best part of parenting, for Mother's Day, I offer you a modest collection of true incidents that took place, not on a talk show, but in the kitchen, assiduously gathered from mothers across the country.

There is a mother whose 11-year-old son was studying a unit in family relations and was assigned to give his mother two compliments one night. She didn't know this, of course, so she was pleasantly surprised to hear her son, not given to compliments, say, "Gee, that was a good supper, Mom." Then he paused and added, "And you don't look so bad, either."

A mother's prayer for her children

by BRIDGET HODGE, St. Andrew Parish

Dear Lord, they stand before You, in the image of Your Son,
Shower your precious love upon them, each and everyone,
Live their waking hours, Lord, lay with them in sleep,
Every moment of their lives Your Sacred Heart to keep.

Help them chase their rainbows, Lord, find that pot of gold.
Follow every cherished dream from childhood till they're old.
When disappointment leaves them sad, dejected, or afraid,
Lord, tell them this is just the way that memories are made.

Should they make the same mistakes that I have in my youth,
Forgive them, Lord, and take them back, fill them with your truth.

When'er their light is growing dim and dreams have passed them by,
Direct them back to me, dear Lord, together, You and I

Could make that light shine brighter, stronger than before,
Renewing every hope within their hearts forevermore.

And when I leave this world, dear Lord, I know You'll still be here,
To comfort them in sorrow, wipe away each tear,

Walking in their footsteps, through each imperfect mile,
For Lord, they are Your children, I just borrowed them awhile.

Along the same line, another mother of two pre-teens sent them off to religion class after school where they took part in a reconciliation service. Upon their return, her usually un-demonstrative son gave her a hug. She reacted with pleasure but ten minutes later he came into the kitchen and said, "Mom, Ellen didn't give you a hug and she was supposed to because that was her penance, too."

A mother from Wisconsin reports that her young son asked her one day, "How old do you have to be to be my grandmother?"

And then there was the little girl visiting her grandmother who requested ice cream for breakfast. Grandma objected and the young one gave her a long look and said, "Well, I think we can do without you around here."

Another grandma in a similar situation asked her granddaughter how she liked her morning egg. "Scrambled," the young one replied. However, grandma forgot and cooked it easy over. Remembering at the last minute, she cut and scrambled it a little. The little girl studied it for a moment and then said conclusively, "Grandma, it's still fried."

A mother in Georgia shared the typical reaction of an 11-year-old boy who was riding in the far back of their station wagon when she went through a yellow light. "You ran a red light," he said accusingly.

"It wasn't red," she said. "It was yellow."
"Well, it was red when I went through it."

A tot in church sat behind a dowager with fur tails wrapped around her shoulders. He stared at the little eyes and paws all during the service and at the close, he tapped the woman and asked, "Where did you get them rats?"

Another mother told me she had varicose vein surgery while in the hospital having a baby. A couple of years later, she heard her five-year-old tell a stranger, "You know, Mom can't have any more babies. She had that vein taken out of her leg."

Finally, there was the enterprising eight-year-old boy who was expected to play with his three-year-old sister outside on summer days. Longing to get rid of her and join his friends in play, he developed a unique alternative. They lived next door to a retired couple who adored the little girl so he took her over daily, pushed her into the back porch and shut the door, collecting her an hour later. It wasn't until years later that his mother discovered his duplicity. My children love hearing this story about their dad.

© 1982 All Publishing Co.



The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 529 Stevens St., P.O. Box 174, Indianapolis, IN 46206.

May 8

The Men's Club, Holy Name parish, 21 N. 17th Ave., Beech Grove, will have a card party/euchre tournament in Hartman Hall at 7:30 p.m. Tickets: \$3.50 per person.

St. Agnes parish, Nashville, will have a benefit card party at 7:30 p.m. Donation: \$1.25.

A "Spring Fever" dance will be held at St. Mark parish hall, Indianapolis. Social hour: 8 p.m.; dance: 9 p.m. to 1 a.m. Tickets: \$3.50 per person.

May 9

A Mother's Day celebration will be held at St. Mary Church, 317 N. New Jersey, Indianapolis, beginning with Mass at noon. A reception will follow the Mass.

The St. Bridget youth choir is sponsoring a bake sale in the cafeteria after the 8 and 10:30 a.m. Masses.

The regular meeting of Mother Theodore Circle,

Daughters of Isabella, will be at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 2 p.m.

May 10-15

Classes beginning during this week at the St. Vincent Wellness Center, Carmel/Zionsville, include the following: Preparation for Childbirth, Rhythmic Exercise, Speech and Hearing Screening, Our Growing Family, Wellness Support Group and Treats for

Tots. For specific dates and other information call 317-846-7037 or 317-873-2799.

May 11

The monthly meeting of the Ave Maria Guild is scheduled for 12:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

An SDRC home discussion group will be hosted by Bea Todd, 5801 N. Olney, In-

Teacher training offered

A fully accredited Montessori teacher training program will be offered this summer at St. Mary-of-the-Woods College.

The seven week program, beginning June 21, will focus on the comprehensive philosophy and method of child growth and development formulated by the late Dr. Maria Montessori, noted physician, anthropologist and educator.

Residents interested in earning academic credit in early childhood education or becoming

certified in Montessori education are invited to apply.

Classes will meet daily from 9 a.m.—4 p.m. for seven weeks. Each course offers two credit hours. Program applicants may choose the total program or individual courses of interest.

A Preprimary Credential will be issued to those who complete the academic, internship and supportive courses and hold a Baccalaureate degree. A Provisional Preprimary Credential will be issued to those who complete all three phases, but hold no Baccalaureate.

For more information, call or write Director of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47786, or call (812) 535-4141, ext. 222.

dianapolis. Call 253-0034 for details.

A Scripture video lecture series, "The Prophets," will be held in the library auditorium, Marian College, Indianapolis, from 9:30 to 11:30 a.m.

Our Lady of Perpetual Help CYO will have a dessert/card party in the parish basement, 1752 Scheller Lane, New Albany, from 7 to 10 a.m. Admission: \$2 per person.

May 11, 12, 16

Special programs scheduled at the Retreat Center, Mount Saint Francis, Ind., include a Senior Citizens Day, May 11; Ladies Day, May 12; Marian Devotion Day, May 16. For further information write or call the Center, 812-823-8818.

May 12

A luncheon/card party at St. Mark parish hall, Edgewood and U.S. 31S, Indianapolis, will begin with luncheon at 11:30 a.m.

The Terre Haute Deanery Board of Education meeting will be held at St. Joseph parish, Rockville, 7:30 p.m.

May 13

The United Catholic Singles Club dinner will be held at the north side K of C, 71st and Keystone, Indianapolis, 7:30 p.m. Reservations requested. Call 542-8348 or 546-7569.

An area meeting of Separated, Divorced and Remarried Catholics (SDRC) is scheduled for 7:30 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove.

May 14

Our Lady of Hope Hospital Guild's annual evening of

Legion to have Holy Hour

The Legion of Mary at St. Mary's Church, New Albany, will sponsor a Holy Hour at 7:30 p.m. Thursday, May 13, in thanksgiving for Pope John Paul II's recovery and in reparation for the sins of the world.

The Holy Hour will take place on the feast day of Our Lady of Fatima, which also is the anniversary of the day that

Pope John Paul II was shot. The pope is expected to be in Fatima on that day.

According to a Legion spokesperson, Holy Hour participants also will pray for the collegial consecration of Russia to the Immaculate Heart of Mary. All interested persons are invited to join Legion members in the Holy Hour.

Holy Name Parish — Men's Club
89 N. 17th Avenue, Beech Grove

CARD PARTY/ EUCHRE TOURNAMENT

Saturday, May 8th, 7:30 PM

In Hartman Hall, 21 N. 17th Avenue, Beech Grove

\$3.50 PER PERSON (Includes Refreshments & Prizes)

For More Information Call: Jo Miles — 783-9441

ALL PROCEEDS GO TO THE SOUTHSIDE CHAPTER OF THE NIGHT TO LIFE



RENOVATED EATING SPOT—Benedictine Sisters of Our Lady of Grace enjoy a typical evening meal in their renovated dining room. (Photo by Sr. Mary Jonathan Schultz)

May 15

Our Lady of Lourdes parish, Indianapolis, will hold a dinner for all past coaches, athletes, CYO adult moderators and spouses at the parish. Social hour begins at 6:30 p.m.; buffet style dinner, 8 p.m. For reservations at \$4.50 per person call Jim Kervan, 357-8601, 353-0764, or Phil Wilhelm, 359-5411, by May 10.

The Women's Group of St. Roch parish, Indianapolis, will have a day of recollection at the Beech Grove Benedictine Center. For details call Mary Ann Schaefer, 786-9874.

May 15, 16

Holy Name Grade School, Beech Grove, will present its (Continued on next page)

CANASTA — EUCHRE — BRIDGE BENEFIT CARD PARTY

Sponsored by:

St. Agnes Guild, Nashville, Ind.

SATURDAY, MAY 8th 7:30 PM

✓ Door Prizes ✓ Candy Prizes

DONATION \$1.25

The 1962 Class of Sccecina Memorial High School

is planning its 20 year Reunion on June 12, 1982. We have been unable to locate the following classmates and would appreciate receiving information on the following. Please contact Kathy (Kelly) Kaplan at 317-257-2019.

We are searching for: Daniel G. Allen, Diane (Arnold) Greene, Donald L. Brammer, Barbara Bruce, David C. Clements, Anne Marie (Coffey) Piersol, James A. Coyle, William L. Dunn, Rosemary Coffey Keller, Patricia (Harris) Cockenour, Mary Conner Kolsky, Constance J. Gaskill, Judith (Henry) Drum, David M. Hess, Kathleen E. (Kelley) Simpkinson, Elizabeth (Kelly) Young, Paul R. Love, Linda M. McKay, Thomas J. McKeand, Jackie (Morgan) Potter, Kathleen (Mucachy) Lindahl, Charles Nelson, Tena (Otterbach) Schoenberg, Robert N. Padgett, Ellen (Parkin) Heinzmann, Earl L. Powers, Margaret (Pratt) McKinney, Nicole Poyt, Catherine (Reidy) Burton, Sharon Ross, Mary Ann (Sheehan) Haas, Mary Anne (Simmerman) McCord, Jeannie (Sloan) Yanoska, Anne Stringer, Peter Theis, Dina Vance, Ramona (Viera) Burelgame, D. Lee Walker, Margaret J. Webb, Charles R. Wilkinson, James Williams, Joseph E. Woemner & Larry Ziegler.

Any information will be greatly appreciated

ISCO'S
"FRIEND OF THE PEOPLE"
MEXICAN RESTAURANT

OPEN

Mother's Day

**NOON
TO 9:00 P.M.**

**RESERVATIONS
ACCEPTED**

FULL LINE OF CARRY-OUT AVAILABLE

—RESERVATIONS ACCEPTED—

• BROADRIPPLE •

6247 N. COLLEGE • ALL MAJOR CREDIT CARDS ACCEPTED • 255-4243

THE ACTIVE LIST

annual spring musical at the Beech Grove Benedictine Center at 6:30 p.m. Tickets available at the door.

May 16

The annual parish picnic for St. Andrew's, Richmond, will be held at the Glen Miller Park shelter house No. 4, from noon until 5 p.m. Dinner will be served at 1 p.m. Former

pastors, assistant pastors and parishioners are invited to attend.

The Indianapolis area Pre-Cana conference is to be held at St. Joseph parish school, 1375 S. Mickley St. Pre-registration required. Call 317-247-0631.

St. Francis de Sales junior daughters of the Knights of St.

Peter Claver will serve a spaghetti dinner in the school basement, 22nd and Avondale, (two blocks west of Sherman), Indianapolis, from noon until 4 p.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 7:30 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. St. Simon, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Bowen to speak at Marian

Former Indiana Gov. Otis R. Bowen will deliver the 45th annual commencement address to 156 Marian College graduates on Sunday, May 9 at 2 p.m.

Among those who will receive honorary degrees are Dr. Bowen; Mother Miriam Clare Heskamp, Superior-General of the Sisters of St. Francis, Oldenburg; and Harold C. Braun, Sr. of Miami, Fla.

Also to be recognized are

Marion County Superior Court Judge Gerald S. Zore, a 1963 graduate, and Franciscan Sister Francesca Thompson, class of '61, and Marian professor of theatre and speech. They will receive the Distinguished Alumnus Award.

Dennis McCullough of Indianapolis, a theatre and speech major, was elected by the students to serve as senior class spokesman at the commencement.

OBITUARIES

† BAKER, Helen, St. Thomas Aquinas, Indianapolis, April 30. Mother of Marvin Baker.

† BOICOURT, Lloyd Weldon (Barney), St. Jude, Indianapolis, April 23. Husband of Katherine; father of Barbara Driggers and Gary Boicourt; brother of Wilma Georgantis, Nelson and Ervin Boicourt.

† BRAUN, Francis (Brownie), 76, St. Paul, New Alsace, April 15. Brother of Anna Schantz, Louise French and Joseph Braun.

† CARNEY, Marie O., 85, St. Margaret Mary, Terre Haute, April 12. Mother of Dr. Mary Margaret Carney and Kathryn Ann Sappington.

† CLIFFORD, Charles W., 65, Little Flower, Indianapolis, April 29. Husband of Ruth; father of Patricia Lathrop, Ann, Thomas, John and Michael Clifford; brother of Mary Hodge and Joseph Clifford.

† COOPER, Frances Kearney, 59, St. Joseph, Terre Haute, April 26. Mother of Mary Peggy and John Cooper; daughter of Margaret Kearney; sister of James P. Kearney.

† DeCALLIER, Anna M., St. Lawrence, Indianapolis, April 28. Mother of Margaret McGee and Don DeCallier.

† DILLON, Robert J., 58, St. Ann, Terre Haute, April 24. Husband of Mary Frances; father of John Stahl, Michael, Robert, Charles and David Dillon; brother of Betty Rebuck and Alfred Dillon.

† EPLEY, Lee Roy, 70, St. Jude, Indianapolis, April 23. Husband of Dorothy; father of Arretta Fillenwarth; step-father of Marjorie McCleary.

† FITZGERALD, Katherine, St. Paul Hermitage Chapel, Beech Grove, April 26. Sister of Alice McNamara.

† FRENCH, Carrie Pierce, 79, Sacred Heart, Jeffersonville, April 27. Mother of Joyce Reagan and Don P. French.

† GIBBS, Clarence J., 87, St. Malachy, Brownsburg, April 28. Father of Rita Blair, Ann Hillock, Edna Eton, Mary Phillips, Ruth Smith, Clara Richardson, Peggy McCammack, Leo, Martin, Casey and Tom Gibbs.

† GLADSON, Geneva Marie (Viles), 55, Assumption, Indianapolis, April 29. Mother of Pam Absher, Mark, John and James Gladson; sister of Patricia Rue, June, Gerald, Eugene, Michael and Patrick Viles.

† HABOUSH, Sarah, 88, Little Flower, Indianapolis, April 28. Mother of Mary Haboush and Helen Jessup; sister of Mary and Abraham Haboush.

† HAMMERLE, William P., 57, St. Louis, Batesville, April 27. Husband of Martha; father of John and Jo Lynn Hammerle; brother of Magdalena Doll, Charles Hirt, Kenneth and Catherine Hammerle.

† HARRMANN, Helen M., 74, Nativity, Indianapolis, April 28. Wife of Ralph; mother of Robert; sister of Ruth O'Brien.

† HELLMICH, John B., 74, St. Mary, Greensburg, April 24. Husband of Irene; father of Ruth Ann Bishop, Shirley Gang, Donald and Charles Hellmich.

† HUBBARD, Frederick L. Sr., Holy Trinity, Indianapolis, April 29. Father of Frederick Jr.

† HUNT, Nellie F., 78, St. Roch, Indianapolis, April 19. Mother of Hannah Dilger; sister of Elsie Lyon and Bessie Gunther.

† KENNEY, Mary Lucille, 74, Holy Family, Richmond, April 26. Mother of John G. Mills; step-mother of Elizabeth Britt.

† LEONARD, Raymond B., 75, St. Pius X, Indianapolis, April 19. Husband of Maxine; father of Judith Miles, Jan Woerner and Gerald Leonard; brother of Anna Hyatt.

† LUND, Grace Catherine, 68, Little Flower, Indianapolis, April 20. Mother of Michael C. and Franciscan Sister Davida Lund.

† LUX, Jerry J., 48, Little Flower, Indianapolis, April 28. Husband of Patricia; father of Christy, Robert and Ronald Lux; brother of Helen Zullo, Dorothy Langford, Rosemary Hickie and Richard Lux.

† MAESTRI, Rudolph, 73, Holy Cross, Indianapolis, April 30. Husband of Carina; father of Gabby Lambert, Ada Mina, Julie Maestri-Haas and Charlie Maestri; brother of Luigia Povinelli.

† MARSH, Agnes, 75, St. Ambrose, Seymour, April 30. Wife of Charles Marsh.

† McCAIN, Edison T. (Jack), 64, Holy Spirit, Indianapolis, April 19. Husband of Elfrida; father of Judy Williams, Joyce Smith, M. Ann Albertsen and David J. McCain; brother of Beatrice Hudson; stepson of Lucie McCain; step-brother of Donald Grow.

† NEAL, Margaret B., 86, Sacred Heart, Indianapolis, April 21. Mother of Irvin, Delbert and Thomas Neal; sister of Anna Long.

† PRINCE, Carl 74, SS. Peter and Paul Cathedral, Indianapolis, April 21. Husband of Mary; brother of Elizabeth Marsh, Lawrence, Thomas and Clarence Prince.

† REID, Clee C., 92, Holy Rosary, Seelyville, April 29. Mother of Dr. Thomas M. Reid; sister of May Hunter.

† REIS, J. Frank, 76, St. Luke, Indianapolis, April 22. Husband of Dorothy (Pife); father of Joan McDaniel and James Reis.

† REYNOLDS, Patricia Degen, 38, St. Luke, Indianapolis, April 19. Mother of Richard Dean Jr. and Deborah Lee Reynolds; daughter of Mr. and Mrs. Leo M. Degen; sister of Rosemary Secor.

† ROSENGARTEN, William J. (Rosie) Sr., Holy Name, Beech

Grove, May 1. Husband of Dorothy; father of Mary Jo Lepert and William Rosengarten Jr.; brother of Harry and Ervin Rosengarten.

† RUCH, Elsie, 85, St. Barnabas, Indianapolis, April 21. Wife of Charles; mother of Virginia Speth and Dorothy Irish; sister of Mildred Ball.

† SCHEBLER, Michael, 21, St. Anne, Hamburg, April 27. Son of Elleen (Moorman) and Cyril Schebler; brother of Cheryl, Robert, Gary and Timothy Schebler.

† SLEENER, Mary (Cooper), 68, Annunciation, Brazil, April 28. Mother of Susan McCullough and Betty Ann Roney; step-mother of Kent Sleener.

† SMITH, Robert F., 60, St. Philip Neri, Indianapolis, April 29. Husband of Sue; father of Amanda Williams, Stephen and Jon Smith; son of Amanda Stephens; brother of Wilma Davis and Betty Trout.

† STAMPER, Kathryn, 71, Our Lady of Perpetual Help, New Albany, April 23. Wife of Arthur; mother of Joseph and James.

† STEFFEN, Gertrude, 87, St. Jude, Indianapolis, April 17. Sister of Edward Steffen.

† STEPHENS, John L., 65, St. Mary-of-the-Woods Village Church, April 22. Husband of Helen; father of Jane and Katherine Stephens; brother of Virginia DuBois, Margaret Maxwell, Eva Rader, Edward, Samuel and Rudolph Stephens; half-brother of Mary Irene Precencro and Elizabeth McDonald.

75 YEARS OF Leadership

Understanding, dependability and skilled workmanship of quality memorials.



926-3232

Schaefer
MONUMENT CO.

3405 Graceland Ave., Indpls.

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER

Funeral Home, Inc

Anna C. Usher Wm. A. Usher
Frank E. Johns

SAVE THE RETAIL MARK-UP

STATEMENT OF POLICY: Since 1919 the Reis Nichols Co. has been manufacturing fine Diamond and Gold jewelry for retail jewelry stores throughout the country. Now this fine jewelry is available to the public at the same price that jewelry stores pay. This means you save the retail mark-up.

"Shop and Compare"

SAVE The 50-100% Retail MARK-UP

See the difference buying direct from the Manufacturer and Importer Can Make

ENGAGEMENT RINGS
WEDDING BANDS
DIAMOND EARRINGS
DIAMOND PENDANTS
DINNER RINGS
MEN'S DIAMOND RINGS
MOUNTINGS
LODGE RINGS

DIRECT FACTORY OUTLET - SINCE 1919

REIS-NICHOLS

141 SOUTH MERIDIAN ST. LOWER LEVEL

PHONE 635-4467

Open Daily 10:00 A.M.-5:00 P.M. Sat. 10:00-3:00
• Sunday/NOON 'til 4:00 P.M.



What a will can do

It can help educate men for the Priesthood.

By remembering the Seminary in their Wills, alumni and friends of Saint Meinrad have made a significant contribution to the future of the Church.

For a free brochure on what your Will can do, write:

Director of Planned Giving
Saint Meinrad Seminary
St. Meinrad, IN 47577

YOUTH CORNER

Conference held for young leaders

by VAL DILLON

If you're between 15-18 years of age, and play a leadership role at school or church—or who hope to some day—you're invited to take part in the Christian Leadership Institute on June 7-11 at Camp Rancho Framasa, Nashville, Ind.

The institute is for members of parish teen councils, student councils, peer ministry teams, athletic team captains and other leaders. Its purpose is to foster leadership potential, spiritual development and personal growth. Focus will be on community building, communication skills, and leadership and organizational skills but it also will include worship and recreation.

The workshop is sponsored by the Indianapolis Archdiocese Catholic Youth Organization in conjunction with Region VII Diocesan Of-

fices in Youth Ministry. The institute will be staffed by a team of experienced youth workers representing the archdiocese and other dioceses in Region VII (Indiana, Illinois and Wisconsin). In the program's first three years, more than 600 teenagers nationally have taken part.

Cost is \$100 per person which covers tuition, room and board and materials. Registration will be at 10 a.m. on Monday, June 7,

departure at 4 p.m. on Friday, June 11.

For registration and additional information, contact Carl Wagner, CYO Office, 500 Stevens Street, Indianapolis, Ind., 46203, 317-632-9311.

Students from Brebeuf and Ritter are among 2,000 winners of college-sponsored Merit Scholarships named by the National Merit Scholarship Corporation, Evanston, Ill.

Andrew M. Midkiff of Brebeuf Preparatory School won a scholarship for Washington and Lee, a private liberal arts college for men. And Monica S. McAndrews, of Ritter High School will attend University of Chicago on her scholarship.

More than 300 handicapped children took part in the Twelfth Annual Special Olympics, held on the St. Meinrad Seminary campus this past Tuesday. The event was sponsored by Cooperative Action for Community

Development, a social action program run by St. Meinrad students, 150 who volunteered to run the day's events, including junior Patrick Courtney, who was in charge.

Mary Polson, a Ritter student, has received a 1982 United States National Award for her student council work by the U.S. Achievement Academy. Mary, daughter of Mr. and Mrs. Edward Polson, was nominated for the award by Ritter Student Council moderator Diane Tracey.

Marian College has named Audrey Satterblom as new women's basketball and volleyball coach, effective Aug. 15. Satterblom, graduate of Taylor and Indiana universities, has coached basketball, volleyball and girl's track at South Putnam Junior-Senior High School. She succeeds Kathy Hennegan who recently resigned after three years.

Fort Scott Camps for Boys and Girls, located in New Baltimore, Ohio, will hold an open house from 1-5 p.m. on Sunday, May 16. Operated by the Archdiocese of Cincinnati, the camps offer a wide variety of programs, including swimming, horseback riding, sports, nature and crafts, for



ARBOR DAY—Last month fifth graders at Immaculate Heart School celebrated the bountiest goodness of trees which provide shade, fruit, wood and stump. Here Travis Youtsey relieves Ben Warrell, tree, of his apples. (Photo by Ruth Ann Hanley)

children ages 7-15. More information may be obtained by contacting the Fort Scott office, 6762 River Road, Harrison, Ohio, 45030; or calling 513-385-7975.

May honors earthly mothers as well as Mary

by JENNIFER PETRONE

May is considered to be the month of Mary, the Blessed Mother. It is appropriate to honor all earthly mothers during this month, also.

Mother's Day, which is May 9, gives people a chance to do this. Mary is the perfect example for any woman to follow who wished to be the best mother possible. This column is a tribute to mothers everywhere, and particularly to the Mother of Jesus who is our mother, too.

What is a mother? A mother is someone who sacrifices in small or in large ways in order

to bring a gift from God into the world. She may have to forego her own pleasures in order to properly care for her child. But a mother is someone who does not see pain and sacrifice as something bad. She sees such things only as a way to express her love for God's gift to her.

Mothers, then, are not selfish. They would rather do for their children than do for themselves.

A mother is a strong anchor for her children. She is the stable force around which her children's world revolves. When things become rough and difficult, as in a stormy sea, a

mother provides comfort and support for her children, who are then able to weather the storm.

A mother is like a gardener who watches her children grow. She provides them with the necessary ingredients for healthy living. A gardener may provide fertilizer and water for his plants and remove what weeds he can which may be harmful to his plants' growth.

A mother provides her child with the basic morals and guidelines for good living. She tries to keep any harmful weeds or evils from her children so they may grow to be healthy plants which yield fruit.

A mother is someone who loves you no matter what you do or whom you become. Remember to honor Mary, the Blessed Mother of us all, especially during the month of May. Remember in a special way on Mother's Day your personal mother, be she living on earth or with God.

No 'best age' for marriage, but there are guidelines

by TOM LENNON

Question: What do you think is the best age to get married?

Answer: My best friend got married when she was 42 years old. Her husband was 34. Some other friends married when they were in their third year of college.

Both couples have happy marriages. This points up the fact that it's foolish to try to state a definitive age as the best for marching down the aisle.

But a few ideas and guidelines can be given about deciding when to get married.

Bear in mind that you can be very much in love even in your early teens. But it's wise to wait until much later to get married.

The divorce rate among those who marry when they are quite young is high, tragically so. These young people are still developing, and they change during the first years of their marriage. These changes may cause them to grow apart.

Too, these young people aren't likely to have enough money to maintain the kind of home they want. This can bring on so much anger and frustration that the marriage breaks down.

In general it is smart to:

1. Complete your education before you get married.
2. Get your working career well under way before you get married. Try to be settled in a reasonably stable job.
3. Save up some money before you get married. Furni-

ture, plates, bedspreads, skillet, coffee percolator—such mundane things as these have a place in a happy marriage. Normally you need to have some money to acquire them.

4. Make sure you are really grown-up and have a reasonably certain idea of what you want your life to be before you get married. It helps no end to observe other marriages.

5. Begin praying when you

are about 13 or 14 years old that you will be able to know God's will. Ask him to help you understand what love means and what marriage is all about.

And, yes, if you hope to marry sometime, ask him to lead you to the partner who will be your faithful companion 'til death do you part.

"Help Us To Help Others"

Your Contributions Of Useable Clothing And Household Items To Catholic Salvage Make It Possible For Many Inner City Children To Enjoy CYO Summer Camp Program

Call Us For Pick-Up At Your Home.

CATHOLIC SALVAGE
632-3155

St. Elizabeth's Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way, Archdiocesan Appeal, Daughters of Isabella and service fees.

(Non Sectarian Service)



New Castle Citizens Federal Savings & Loan Association

(Across From Court House)
New Castle, Ind.

Tell City
Werner Drug Co.
(Walgreen Agency)
Edw. Paulin & R. V. Schneider
Phone: 547-5586
627 Main St. Tell City, Ind.

Martinsville Hays Pharmacy Inc.

John Thomas
"Prescription Specialists"
Martinsville

Richmond

Neff & Nusbaum

Footwear for ALL the Family

7th & Main Sts. 962-1991

Cutter Agencies Inc.

Insurance—Real Estate
35 N. Eighth St. 966-0553

Classified Directory

Brownsburg

BROWNSBURG HARDWARE, INC.

HWD
Lucas Paints
Electrical &
Plumbing Supplies
Brownsburg Shopping Center
904 E. Main St. 852-4587

Batesville

**Nobbe Motors,
Inc.
Nobbe Oil Co., Inc.**
Batesville, IN 47006

Lawrenceburg

Let Us Be Of Service To You
**HOME
FURNITURE**
Hwy. 50 West 537-0610

Terre Haute

For Complete Building
Material Needs See . . .

**Powell-Stephenson
Lumber**

2723 S. 7th St. 235-6263

Photography

WEDDING PHOTOGRAPHY

Robert John Productions
Indianapolis
875-7640

For Sale

TWO COMPANION CRYPTS in Catholic
Section of Oaklawn Memorial Gardens,
9700 Allisonville Road, \$2900. Moved to
Florida. Call 317-849-2072 Indpls.

Employment

LPN

Special People needed to
care for Special People in
a home-like atmosphere
of loving, caring and
belonging at St. August-
tine Home. Full or part-
time all three shifts. Call
Sr. Madeleine for appoint-
ment at 872-6420. Good
wages and benefits.

JOB OPENING

for Resource Center Clerk

Ability to operate A/V equip-
ment, maintain and repair A/V
material. Minimal typing, car
necessary. Begin June 15.
Applications accepted May 10th
- 19th Only. Call **Toddy Daly** at
317-634-4453 from 9:30 AM to
11:00 AM and from 2:00 PM to
3:00 PM Only

Thompson's
Quality "Chekd"
ICE CREAM
and
Dairy Products

Pittsboro

State Bank of Lizton

Lizton, Pittsboro and
Brownsburg, Indiana
Member FDIC

Columbus

For MEN'S and BOYS'
CLOTHING
In Columbus . . . See

Dell Bros.

416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

12 LOCATIONS
2TH & LOCUST STS. &
HONEY CREEK SQUARE



Open 19 Hours
a Day
7 Days a Week

More Than the Price is Right

For Rent

Historic North Side

Newly Decorated. Spacious Studios
and One-Bedroom Apartments with
Walk-In Closet. Paid Utilities. Near
Downtown. Adults Only.
632-9155

Concrete

JENKINS CONCRETE

- All Types
- Highest Quality
- Specializing in
Decorative Work

Steven Jenkins
784-2148
or 786-8711

Want to Buy

WANTED TO BUY—Cash for your home
or equity. No obligation. 924-5158.

Antiques Wanted

Oriental Rugs, Furniture,
Glassware, Diamond Rings,
Sterling Silverware, Gold
Coins, Old Toys & Trains,
Guns, Wicker, Gold Rings,
Pocket Watches, Quilts,
Clocks, Paintings, China,
Anything Antique

Mr. Sexson 632-4506
DAY or NIGHT

Auto Parts

Wilson Auto Parts & Service

2302 E. 38th St.

Complete Auto Service
Front End Alignment

HOURS:

Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.

253-2779

Electrical

HOME BURGLAR ALARMS

J.C. ELECTRIC
Alarm Co.
Since 1960

North & West 253-1142 South & East 787-5367
5546 Edgewood, Indpls.



ADD-ONS — REPAIRS
SECURITY LIGHTING
SMOKE DETECTORS

SR. CITIZEN DISCOUNT

MASTER CARD & VISA
LICENSED — BONDED — INSURED
FREE ESTIMATES
CALL: 545-7155

Remodeling



SPIVEY CONSTRUCTION, INC.

Complete
Home
Remodeling

786-4337
Evening: 861-2438

Plumbing



**Joe's
Plumbing**

24 Hour Service

No job too big
or small
Downspout and Sewer
Openings

Joe Fowler

356-2735

Burkhart's Plumbing

Residential and Commercial
Repair — Sales — Service

New Work • Drain Cleaning
Free Estimates — 24 Hours
Licensed — Bonded — Insured

Senior Citizens
Discount

Charlie
Burkhart 353-9657
2209 Lesley, Indianapolis, Ind.

Miscellaneous

Can Goods and Usable Men's
Clothes Including Work
Clothes Always Welcome at
Talbot House, 1424 Central.
Phone: 635-1192.

GAS FURNACES CLEANED by RETIRED GAS MAN

Gas appliances connected and
disconnected. Vent piping work.
Reasonable prices.

Call: 255-7103

Real Estate

LAKE FRONT COTTAGE — \$18,900

New, One Bedroom Home,
Furnished, Appliances, Lake
Front Lot, Patio & Awning,
Ready for You to Move In. 45
min. west of Indy. 8 miles north
of Greencastle.

Van Bibber Lake, Inc. Greencastle, Indiana
317-739-6441

Electrical

Home Wiring



LICENSED BONDED INSURED

FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE

- 60 X 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West
787-5367—253-1142

Remodeling

RUSCO

storm doors and
windows in
10 decorator
colors

Carrico

home improvement co.

for replacement windows, siding, patio enclosures,
awnings, gutters and insulation.

639-6559



Parish Classified

St. Jude

HEIDENREICH

We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude Parish "The Telephone Florist"

ORME'S CARPETS & INTERIORS

LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
5505 S. MERIDIAN ST. 786-1471

FARMER'S JEWELRY & GIFT SHOP

We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

St. Ann

WALTER'S PHARMACY

• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •
Corner of Holt Road at Farnsworth
244-9000

St. Christopher

ROSNER PHARMACY

THE REXALL DRUG STORE
FREE PRESCRIPTION DELIVERY
10th & Main Street Speedway, Indiana
Phone: 244-0241

Sacred Heart

MILLER'S REGAL MARKET

"Serving the Southside Since 1900"
Terrace at Madison Avenue

St. Simon

VICTOR PHARMACY

Prescription Center
8057 E. 38th St. 897-3990

Christ the King

"BUY THE BEST FOR LESS"

at
Richards Market Basket
2380 E. 52nd St. at Keystone 251-9283

St. Catherine



TERMITE & PEST CONTROL

"STATE WIDE"

786-0456

1729 SHELBY

Our success is no illusion.
The classifieds really do work
for buyers and sellers, em-
ployers and contractors, land-
lords and tenants, and the list
goes on and on. Whatever
odds and ends or valuable
services you have to sell,
whatever item or service you
seek, you'll find the best
marketplace in the
classifieds. It's easy, as well
as inexpensive, to place your
ad and the results may amaze
you. Call our advertising
department for details and
get in on the magic act.

Magic-Ads

635-4531
CRITERION CLASSIFIEDS

IN THE MEDIA

Nazi reign is dramatized

by HENRY HERK

NEW YORK—The infamous Hitler years have once again been re-created for American television, this time in a five-hour dramatization based on the autobiography of Albert Speer, the Nazi war criminal. "Inside the Third Reich," airs Sunday, May 9 (8-11 p.m.), and Monday, May 10 (9-11 p.m.), on ABC.

Speer was a young architect with only academic prospects when Hitler entrusted him with the task of creating the Nazi style of monumental architecture. Because of Hitler's personal interest in the project, Speer was given direct access to the leader and gradually became an accepted member of the inner circle of Nazi leadership.

Appointed minister of armaments in the middle of the war, Speer actually increased production of weapons and munitions in spite of all the disruptions caused by Allied saturation bombings. His underground factories, however, used slave labor furnished by the SS and for this crime he was convicted at Nuremberg and served 20 years in Spandau prison.

Speer's account of the rise and fall of the Nazi empire and the men who ran it is of interest primarily because it confronts the question of why such an intelligent, well-educated individual followed such a leader so

blindly. Speer's self-portrait depicts a genial opportunist with no sense of politics or morality except a mistaken loyalty to his "friend," Adolf Hitler.

Dutch actor Rutger Hauer does a convincing job in portraying Speer as a moral sleepwalker, the kind of person who when his wife protested an act of Nazi brutality could respond: "You must learn to turn your eyes away." In contrast to this coldly self-absorbed personality are some warm performances by Blythe Danner (his wife), John Gielgud and Maria Schell (his parents).

Central to the entire work is Derek Jacobi's powerful por-

trayal of Hitler. Jacobi not only has Hitler's distinctive mannerisms down pat but he also succeeds in conveying the obsessive quality that so many described as "magnetic." Speer certainly was under its spell even as Hitler raved while Berlin burned.

Written and produced by E. Jack Neuman, directed by Marvin Chomsky, the dramatization intelligently abridges the complex events crowded into 12 years of Nazi rule. This period of history is important both as a lesson in the danger of absolute power and a warning of the human capacity for inhumanity. More than most recreations of these terrible times "Inside the Third Reich" succeeds in showing the moral bankruptcy at the core of fascist Germany.

"Directions," the weekly ABC News religion program, took its cameras to the Diocese of Oakland, Calif., to film a documentary on its schools. The result is "Not So Parochial: The Changing Role of Urban Catholic Schools," airing Sunday, May 9, 12:30-1 p.m. on ABC.

Oakland's Bishop John Cummins, who is also chairman of the National Catholic Educational Association, provides a historical context for the present challenges facing Catholic education—competing pastoral priorities and aging school structures. The film shows how well the diocese is meeting these challenges.

Saturday, May 8, 9-11 p.m. (CBS) "The Amityville Horror" (1979) A-III, adults; R, restricted.

Sunday, May 9, (CBS) "For Our Times" Churches in Atlanta respond to the rising costs of energy and the flight of the poor. (Please

check local listings for exact time in your area.)

Radio: Sunday, May 9, (NBC) "Guideline" A discussion of the problems and challenges facing religious communities with Father Donald Romito, provincial of the Marist Fathers in Washington. (Please check local listings for exact time in your area.)

Sunday, May 9, 9-11 p.m. (NBC) "Mother's Day on Waltons Mountain." A special edition revolving around a car accident, financial problems and a romantic entanglement.

Sunday, May 9, 9-11 p.m. (CBS) "Caddyshack" (1980) O, morally offensive; R, restricted.

Monday, May 10, 9-11 p.m. (NBC) "How to Beat the High Cost of Living" (1980) A-III, adults; PG, parental guidance.

Tuesday, May 11, 9-10 p.m. (PBS) "Oppenheimer." For the next seven weeks, "American Playhouse" presents a miniseries on the controversial career of J. Robert Oppenheimer, the American physicist who was in charge of building the first atomic bomb.

Tuesday, May 11, 10-10:30 p.m. (PBS) "White Ole and Ruby." A second season of this award-winning entertainment series hosted by veteran actors Ossie Davis and Ruby Dee premieres.

Wednesday, May 12, 7:30-8 p.m. (Channel 40, Indianapolis) "The Glory of God" Fr. John Bertolucci preaches at a conference in Dallas.

Wednesday, May 12, 9-11 p.m.



WORLD WOMAN—Jean Stapleton stars as Eleanor Roosevelt who following the death of her husband becomes an influential world figure in her own right. The two-hour drama, "Eleanor, First Lady of the World," airs May 12 on CBS. (NC photo)

(CBS) "Eleanor, First Lady of the World." With Jean Stapleton in the title role, the drama portrays Mrs. Roosevelt's life after the death of

her husband, struggling to fulfill her role as a United Nations delegate in the face of family pressures and political infighting.

Shrine to rosary a gift of love

ST. PAUL, Minn. (NC)—Ernest F. Haase loved his gold banjo with its inlay work. It brought back his younger days as a band leader and he found that strumming the kee-sake instrument eased the tedium in his small Richfield, Minn., apartment and the aches and pains in his 80-year-old legs.

He loved his banjo but he loved the Blessed Mother more. So he sold the banjo for \$1,000 and used the money to further his efforts to build a permanent shrine to the rosary.

Today he still misses the banjo, but he says he's happier than he's been in months because, after a decade, he's about to see his shrine take shape.

"Holy Mary is answering my prayers," said Haase when he announced that a Bethel, Minn., couple with a 60-acre farm had agreed to provide a home for the shrine.

Haase was inspired to build the shrine in 1972 when he was recovering from bronchial asthma in Phoenix, Ariz.

Since then he has drawn up plans for a 16-foot cross, aluminum beads the size of footballs, aluminum links and a finely detailed medallion of the Blessed Virgin.

Haase said the shrine will find a home in Bethel, either on the farm owned by Phil Frischmon and his wife or on property owned by St. Elizabeth Ann Seton Parish, Isanti, Minn.

All parts of the shrine are

now on Frischmon's land. Frischmon said no final decision has been made but that if the parish decides against having the shrine, it will be installed on his land.

Haase said he has spent

\$12,000 on the shrine, about 90 percent of it his own money.

Suffering from cataracts, crippled legs, shortness of breath and a heart ailment, he has dedicated his life to honoring Mary.

PROVIDENCE RETIREMENT HOME

THE

Perhaps we're exactly what you have been looking for, but gave up hope of ever finding.



Here Is Everything You Would Want In A Retirement Home, PLUS:

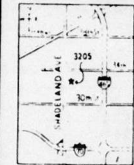
- A home-like atmosphere, yet a 77-resident capacity.
- Not a nursing home, yet an 8-bed nursing section for resident convenience.
- Men and women find here a dignified freedom, yet have no responsibility.

For more information and a personal tour, contact

Sister Noel Waters, S.P.
Administrator
(812) 945-5221
703 East Spring St.
New Albany IN 4

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC



... by the yard or by the roll.
Shop in our big 6,000 sq. ft.
fabric warehouse and save!

Circle Fabric

OPEN DAILY
10 a.m. - 6 p.m.
SATURDAY
10 a.m. - 4 p.m.

3205 N. Shadeland Ave. 545-2318

WATCH AND
INVITE OTHERS

TV
CHANNEL 40

A New Roman Catholic TV Series
by Father John Bertolucci

The Glory of God

30 minute GLORY OF GOD weekly programs:
Every Wednesday at 7:30 PM

24 hr. Prayer Line • (317) 283-3308

A CHANNEL OF PEACE EVANGELISTIC OUTREACH
Indianapolis, Indiana

Produced by
The St. Francis Association for Catholic Evangelization

Bishop says voluntarism not enough

NEW YORK (NC)—Efforts by President Reagan to shift responsibility for the poor from government to churches and other private dispensers of charity were challenged by Archbishop Joseph Bernardin of Cincinnati.

"I am the first to admit that the church ought to do more, but government also has a responsibility from which it cannot escape," he said in New York. "Voluntarism alone cannot resolve the problem of poverty." Speaking on "Poverty in America: the Social Sin of Our Time," Archbishop Bernardin appeared in the Shepherd's Speak series of Sunday vespers addresses at the Cathedral of St. James in Brooklyn, N.Y.

He spoke on the Sunday after May Day and though he made no direct reference to the May Day emphasis on workers in many parts of the world, his address fit into that theme. He emphasized the papal teaching on social justice in the encyclicals going back to Pope Leo XIII's "Rerum Novarum" of 1891, and quoted numerous statements on the same topic by Pope John Paul II.

Archbishop Bernardin said the church does not claim any special expertise in the political, economic and social order. But he said church teaching provides an "indispensable framework" for dealing with issues in that sphere and needs "more exposure at this time."

"Our voice must be heard," he said, adding that the church's voice should not be only for charity but also for justice. "The church has a rich tradition of social teaching rooted in the dignity of the human person," he said. "Unfortunately, this teaching is not so well known or does not seem to make as much of an impact as some other teachings."

Archbishop Bernardin cited Pope John Paul's 1979 speech at Yankee Stadium in New York and his call there for Americans to

"seek out the structural reasons for poverty" so the proper remedy could be applied. He also cited the "preferential option for the poor" made by the Latin American bishops at their 1979 meeting in Puebla, Mexico, and suggested ways the church in the United States could proceed in making the same option.

Archbishop Bernardin alluded to the relation of "the cost of the arms race" to "the plight of the poor." He is currently chairing a bishops' committee set up to prepare a pastoral letter on the arms topic, and he expressed confidence that the letter would be ready when the bishops meet in November and would be issued.

Archbishop Bernardin said the "most difficult but most useful" task for the U.S. church today is to "undertake and encourage others to undertake" a fresh appraisal of the causes of poverty. Many people have found America a land of opportunity but some have not, he said, and the reasons for this should be explored.

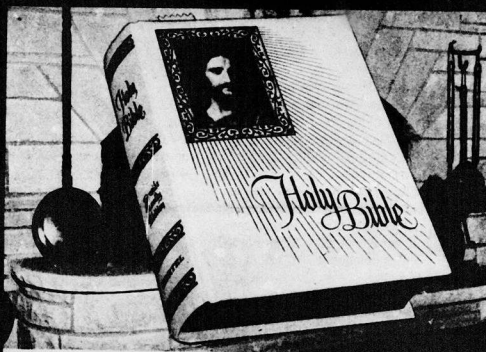
"Are our schools breaking down class barriers or creating a new elite class?" he asked as an example of questions to be examined.

He also expressed frustration about getting more affluent parishes of his own archdiocese to make aid to poorer inner-city parishes a priority. Wealthier churches often say they cannot afford requested donations to help keep inner-city parishes and schools operating but then raise much larger amounts to spend on their own plants and to add new facilities such as gymnasiums, he said. He said he has told his archdiocesan social action commission that "they are constantly speaking to themselves" and constitute only a "small network."

Their constituency needs to be enlarged in the parishes, he said, though he acknowledged being uncertain as to how to accomplish that and said he sensed no urgency about social justice among the main body of church members. "I'm talking about good people, not bad people," Archbishop Bernardin said. "These are good people, but people with a different vision of the church and its mission. How do we help them see a vision more in line with the Gospel? That's our challenge."

CATHOLIC FIRESIDE EDITION

The New American Bible



IMPRIMATUR
+PATRICK CARDINAL O'BOYLE, D.D.
Archbishop of Washington

FAMILY RECORD SIZE
8 1/2" x 11 1/2" x 2 1/2"

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.
A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

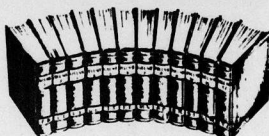
- Preface to the NEW AMERICAN BIBLE.
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronic History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

"The Wedding Gift They Will Remember"

YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY-ORDER FOR \$24.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

Fireside Family Bible — c/o The Criterion
P.O. Box 174, 520 Stevens St.
Indianapolis, IN 46206

Enclosed please find check/money-order for \$ to cover the cost of FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME:

ADDRESS:

CITY:

STATE:

ZIP:

Pope speaks about dignity of workers

VATICAN CITY (NC)—Pope John Paul II called on the world's workers May 1 to "become newly aware of the dignity that is theirs."

Marking the feast day of St. Joseph the Worker, the pope recited the Regina Coeli at noon with a crowd of about 3,000 people from a balcony overlooking the Vatican's San Damaso Courtyard.

"In every type of work it is possible to 'serve Christ,' fulfilling the advice of St. Paul and imitating the example of St. Joseph, guardian and servant of the Son of God," Pope John Paul said.

"In addressing a very cordial greeting today, May 1, to all of you here in the San Damaso Courtyard, my affectionate thoughts go in a special way to the workers here present and through them to all the workers of the world, exhorting them to become newly aware of the dignity that is theirs: with their daily labor they serve their brothers, they serve man and, through man, Christ," he added.

After the Italian-language message, Pope John Paul spoke to a group of English-speaking visitors in the courtyard.

"It is a joy to welcome you on this first day of May, the feast of St. Joseph the Worker, when the attention of the world is turned to the dignity of work and, above all, to the dignity of everyone who works," he said. "May God bless you and fill your hearts and your homes with his peace."

PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers
FUNERALS

Eighty-One
1898-1979
Years

Indianapolis, Indiana

VIEWING WITH ARNOLD

Pryor becoming 'Some Kind of Hero'

by JAMES W. ARNOLD

Don't expect no discounts now.

—Fleabag hotel manager to
Vietnam veteran in uniform

Both Richard Pryor and Vietnam veterans are major matters of interest in contemporary culture and society, and that combination is what makes "Some Kind of Hero" worth talking about.

In this new film, Pryor plays a Viet vet who has become a sort of reluctant hero, by surviving with considerable sanity and courage a five-year ordeal as a VC prisoner. Once again, the Vietcong are bad guys, very much like the Japanese in old World War II movies.

On his return to the States, despite the earnest assurances of a public relations-type colonel (Ronny Cox), Pryor's Eddie Keller learns in quick succession that (1) his wife has been unfaithful; (2) her new boyfriend has bankrupted his business; (3) his beloved mother has had a stroke and is in a nursing home, owing three months in bills; and (4) the Army won't give him his back pay without interminable bureaucratic delay.

(In the POW camp, after years of stubborn resisting, Eddie had finally signed an anti-American statement for the VC, in hopes of getting medical treatment for an abused and dying buddy. The Pentagon has to decide whether that adds up to collaboration.)

Eddie is the classic case of the veteran who finds that he has endured and suffered only to find the world is worse than it was before. His troubles mount, humorously but with the inevitability of Greek tragedy. He can't borrow money because he has no collateral. (The sign before the young woman loan offi-



cer at the bank reads: "We never say no.")

AS HE sits in his uniform at a bar, he is mocked by a couple of rowdies for having fought in the wrong war. When he finally resorts in desperation to crime (armed with a water pistol),

Eddie is humiliated by his intended victims, one of whom chases him down the street with an umbrella.

The only good thing that happens is that he's befriended by a kind-hearted (of course) prostitute (Margot Kidder). Despite her advice, he finally does pull off a successful heist, but the loot is in bonds rather than cash. That means Eddie has to arrange a deal with the Mob, and so it goes. As he sits in a hotel room, frightened to death, waiting for the tough guys he knows plan to kill him, Eddie repents, and calls out plaintively to his dead Army buddy: "Vinnie, what the hell are we doing here?"

Except for Pryor's performance, "Hero" is not a very elegant movie.

Its comic sensibility is broad and low, starting with the opening moments when Eddie is captured with his pants down trying to go to the bathroom in the middle of a firefight. The language is excessively raunchy, and the POW camp heroics won't remind anyone of "Bridge on the River Kwai." The sequence in which the hooker takes pity on the hero and provides with her special kind of comfort is typical Hollywood sentimentality.

BUT James Kirkwood's script, adapted from his own novel, makes up for a lot of the schmutz with insight. Viet vet problems have been mostly ignored in the four years since "Coming Home" and "Deer Hunter," and this movie gets our attention back on the track, drawing blood with humor that is really not that far from reality.

E.g., there is a superb throw-away scene after Eddie has been an innocent witness to a bank holdup. As he's interviewed on TV, he keeps trying to explain why he was in the bank, that he couldn't get a loan, etc. But the reporter isn't interested in him, only in the crime melodrama, and they keep cutting the tape to get him back on the subject. So much for TV reality.

The real story of the film, however, is Pryor, who is beginning to grow so perceptibly as both a comedian and a straight actor that his career possibilities appear boundless. The scope of this script provides him nearly every conceivable emotion, and he can break your gut or your heart with equal ease.

Pryor is simply great (a) learning for the first time that he has a five-year-old daughter; (b) laughing when an army psy-



DIFFICULT TRANSITION—Kevin Bacon, Mickey Rourke, Dan Stern and Paul Reiser star in MGM's "Diner," a comedy-drama about five friends making the difficult transition into manhood in the 1950s. The U.S. Catholic Conference calls it an "offbeat and entertaining film" and classifies it A-3. (NC photo)

chiatrist asks him if he has any problems to discuss; or (c) kissing the ground in utter seriousness in his first U.S. press conference, a scene that very few actors today could bring off.

Pryor is the only black superstar who has survived the 1970's backlash that has all but eliminated blacks from major movie roles. His outrageous comedy routines are smash hits (witness the success of his

recent concert film, "Live on the Sunset Strip"), but that phase may be temporary. Perhaps significantly, in "Hero" there is virtually no consciousness of race at all: Eddie Keller is simply Everyman, a lovable

victim, easy to identify with.

Pryor is perhaps a new sort of hero, of unique talent and touching sensitivity, for a new era that is just beginning to take shape. (Not recommended for general audiences.)

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Missing; Shoot the Moon; One From the Heart; I Ought to Be in Pictures; Four Friends; Quest for Fire; Victor/Victoria; Some Kind of Hero; Deathtrap; Making Love.

**SCHWINN
RALEIGH
ROSS**

Sales & Service
A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider... of any age!

- Complete line of accessories
- Exercises
- New catalogs
- Factory-trained repair technicians
- Parts and supplies

5506 Madison Avenue at Epler
786-9844
Hours: 10 a.m.-8 p.m. Mon-Sat

"Fun begins at any age."

Supreme bicycle store inc.
George Dudgeons

**JAMES H. DREW
Corporation**
Indianapolis, Ind.

Fieber & Reilly
Insurance Agency, Inc.
R. C. Hayford
"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Indiana

**FROST
UPHOLSTERERS**

Fabrics at Discount Prices

Fabrics Shown in Our Showroom
or Your Home

Custom Made Hide-a-Beds & Sofas

— Work Guaranteed —

4024 E. Michigan St.

353-1217

FEENEY-HORNAK MORTUARIES

Continuing in the
Same Family
Tradition since 1916

Shadeland

1307 N. Shadeland
353-6101

Keystone

71st at Keystone
257-4271

Indianapolis



Mike Feeney



Mike Hornak

15% AUTOMOBILE LOANS 15%

New Car Loans — 15% APR
\$5,000 @ \$173.33 for 36 Months. Total \$6,239.88
(Includes Life & Permanent Disability)

H.F.C.

Federal Credit Union
220 N. Country Club Road
Indianapolis, Indiana 46234

The Knights of Columbus, Credit Union
Phone: 271-7942 — 11:00 AM to 8:00 PM