

THE CRITERION

First use condemned in third pastoral draft

by JIM LACKEY

WASHINGTON (NC)—Continued condemnation of any first use of nuclear weapons along with a subtle shift away from support for the nuclear freeze is contained in the new third draft of the U.S. bishops' proposed pastoral letter on war and peace.

The third draft, mailed to the bishops just before Easter and released for publication April 6, includes much of the same material found in the second draft, which condemned several aspects of U.S. deterrence policy.

But in response to critiques of the second draft by the bishops and others, the third draft expands or redevelops several sections, making the 178-page document considerably longer than the second draft it replaces.

The new draft will be considered by the nation's more than 300 bishops at a special meeting in Chicago May 2-3. Though approval of the document is by no means certain, a majority of bishops said at their November general meeting—that which the second draft was the major topic of discussion—that they supported the general thrust of the proposed pastoral.

Because of that the third draft follows almost exactly the same outline as the second. It begins with religious perspectives on peace, moves into a discussion of war and peace in the modern world, follows with a section on proposals for the promotion of peace, and concludes with commentary on the pastoral challenge facing the church.

But there are several key differences between the second and third drafts:

- The implicit support that the second draft gave the nuclear freeze movement is downplayed in the third draft. Whereas the second draft urged the immediate end to further development, production and deployment of major new nuclear weapons systems, the third draft simply urges negotiations to curb such testing and deployment.

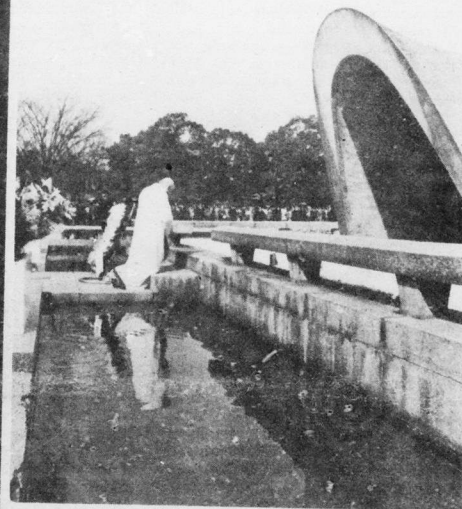
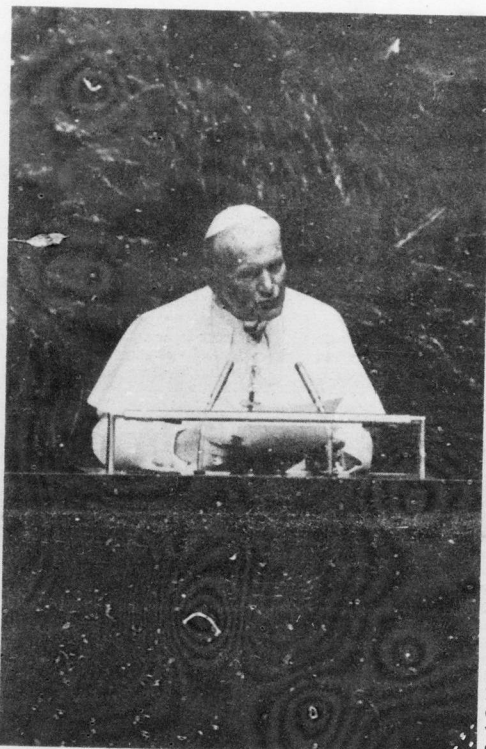
- The section condemning all first use of nuclear weapons is amended to include recognition of the role that NATO's "flexible response" doctrine has played in deterring Soviet aggression in Western Europe. But the draft also urges that flexible response—the policy that permits first use of nuclear weapons if NATO forces seem in danger of losing a conventional war—be replaced quickly with an adequate non-nuclear alternative.

- Portions of the second draft's section on deterrence are rewritten in response to comments by several bishops that the section was the pastoral's most crucial and needed to be strengthened. But the revised discussion leads to many of the same conclusions, including a "conditional acceptance" of deterrence as a policy for preventing nuclear war.

- A 2,200-word "precis" summarizing the points made in the third draft is included at the beginning of the pastoral in response to arguments that many will not read the entire pastoral because of its length.

- Sections on the just war and non-violence traditions in the church are expanded, along with a separate expansion of the section devoted to biblical views on war and peace.

- The bishops commit themselves to return to the tradition of fast and abstinence each Friday as a "tangible sign" of penance "in the (See FIRST USE CONDEMNED on page 2)



PLEA FOR PEACE—During his 1979 speech to the United Nations (left) Pope John Paul II said, "The world wants peace, the world needs peace." In 1981 on his visit to Hiroshima (right), where the first atomic bomb was dropped in 1945, the pope said, "In the past it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under threat." (NC photos from KNA)

Letter on war and peace summarized

WASHINGTON (NC)—Here in brief is what the third draft of the U.S. bishops' proposed pastoral letter on war and peace says:

- Initiation of nuclear war at any level is "an unjustifiable moral risk." Nations should adhere to a "no first use" policy.

- Limited nuclear exchanges must also be questioned since they may not be controllable and may not have a reasonable hope of success.

- No weapons may ever be used to destroy population centers or civilian targets. Even when the direct target is military, the principle of proportionality would rule out targeting if the indirect civilian casualty toll would be too great.

- While every nation has a right and duty to defend itself against unjust aggression, offensive war of any kind is not morally justifiable.

- Deterrence policies are morally acceptable only on a strictly conditioned basis. They must not be an end in themselves but be a step toward progressive disarmament.

- Immediate bilateral and verifiable agreements to curb the testing, production and deployment of new nuclear weapons systems are supported, followed by deep cuts in the arsenals of both superpowers.

- Because of the increasing in-

terdependence of the world, the United States should promote political and economic policies aimed at meeting the needs of the world's poor. Such policies are an essential element of a peaceful world. The United States also should adopt a stronger supportive leadership role in the United Nations.

- Though Americans need have no illusions about Soviet power and the Soviet system of repression, the "irreducible truth" is that the two superpowers have mutual interests.

- While the debate within the church over war and peace should be expressed in the framework of Catholic moral teaching, there also should be mutual respect, civility and charity among participants in the debate.

- Prayer and penance also are essential elements of peace. As one form of penance, Catholics should consider returning to the tradition of fast and abstinence on all Fridays for peace.

- While the concept in Scripture of peace has been understood in a variety of ways and contexts, Scripture still provides a unique source of revelation on war and peace issues.

- The church's theological traditions of just war and non-violence are distinct but complementary. Each contributes to the full moral vision needed in the pursuit of peace.

- Parishes and dioceses should implement education programs that promote a better understanding of war and peace issues.

the criterion

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RCIA is seen as challenge to the entire church

by JIM JACHIMIAC

While the Rite of Christian Initiation of Adults (RCIA) is aimed at those joining the church, it also "challenges every believing Catholic," says Father Clement Davis, associate pastor of Holy Spirit parish in Indianapolis.

RCIA at Holy Spirit is a two-year program. Participants attend inquiry classes during the first year and enter the catechumenate during the second year.

Father William Munshower, pastor of Holy Spirit and administrator of St. Agnes in Nashville, coordinates inquiry programs in both parishes. Father Davis is chaplain for each parish's catechumenate.

Two years ago, a "team approach" was adopted, Father Davis notes. Ten team members, some of them converts, work with those entering the church.

"The people who have gone through our program almost unanimously have approved of the two-year program," according to Father Davis.

Those who are interested may join inquiry classes at any time, he points out. "There is no pressure at that time to convert. We don't get too terribly personal at that time."

Before entering the catechumenate, each candidate is interviewed by a team member. Questions involve family, religious and occupational background, and the person's reasons for wanting to enter the church.

Training of sponsors begins in late summer. Catechumens are matched with sponsors in September and an orientation session is held.

"BY THE TIME they get into the catechumenate year, they are very glad to have had the extra time," Father Davis says. Catechumens are enrolled in the parish and "have an intimate link with the community" even though they may not receive the sacraments until baptism.

RCIA "definitely does challenge the parish as a whole," Father Davis says.

"Coming up with people who will be willing to give of themselves" is one challenge. Serving as a sponsor, for example, is "a major commitment of time." Sponsors are with catechumens during Mass and all sessions, "to help them form their Catholic consciences."

Providence Sister Marsha Speth, pastoral minister in Nashville, works with both inquiry and catechumenate at St. Agnes. At Holy Spirit, Barbara Welch, coordinator of religious education (CRE), and other religious

education personnel assist with the catechumenate.

Ruth Clingerman is "overall coordinator" of the program at Holy Spirit, Father Davis says. "She has just been a godsend. She calls the team together and suggests areas that are probably calling for change."

The parish as a whole is asked to pray for the catechumens. "We also need the parish's support and understanding when the liturgy needs to be lengthened" to include one of the rituals which are part of the program.

"WE ALSO TRY to provide hospitality," Father Davis adds. "For some parishioners that is a way of entry. They may not be ready for a greater commitment but 'once they've done that for a while, maybe they find that they want to be more involved.'"

In addition, "RCIA is a challenge to every believing Catholic to continue to work at the interior conversion that the Gospel calls us to," Father Davis believes.

"Everyone is a convert in one way or another," RCIA challenges Catholics "to look at ourselves and see what needs changing."

It has also been a source of personal growth for Father Davis, who says, "I have really been elevated by my involvement in the program—

seeing the consistent interest, the growing sense of involvement."

"That's a powerful, powerful experience. It has helped me in my own love affair with the church. I have been humbled by what I have seen occurring in the people involved."

For Father Davis insight comes from personal contact and interviews with candidates. "I ask some very personal questions: What areas of change have you seen in yourself? What change is needed yet? What has the church offered you in terms of service? What service can you offer? And I've been edified at the openness of the people."

He sees "very profound changes. It's just been extremely encouraging and challenging. Is there anything of that scope going on in my life?"

He also sees several factors attracting people to the church. "It's hard to know what is causing the interest," he says. "Sometimes it looks like a positive force; sometimes it looks like a negative force." That force is often a death or other traumatic experience.

"It's just been amazing to me that we have had a number of people attracted to the church because of a Catholic spouse who is not practicing the faith."

Another reason is that "this is a friendly parish community. They feel welcome here. They want to be a part of it."

Although the program is effective, "it's very much in flux," Father Davis says. Format, content and sequence are changing, "and I still see things that we need to add."

For example, he says, more liturgical and paratiturgical celebrations should be included.

More time together in informal settings is

also needed. Participants attend parish functions, and friendships develop through the program. But group sessions are "so full that there isn't any time for fraternizing."

"Another area that we're going to have to develop more" is sponsor training, Father Davis believes.

Along with catechumens, four adult confirmation candidates were involved this year. Catechumens, who have not been baptized, are dismissed from Mass for catechesis before the liturgy of the Eucharist. Confirmation candidates do not have to be dismissed. "But we wanted them to have the experience of being called from Mass," Father Davis explains, so they attended a group session at that time once each month.

"That, too, was a new development this year and I think that needs work."

Another difficulty for Father Davis is availability: "I try to make it clear that I want to be available to them. But those contacts are rare."

Finally, "some kind of distinction needs to be made" between those with no church background and those with an active church background.

"You can't presume very much" with those who have not been involved in a church. But many of those who have belonged to other churches "are just amazed that there isn't more difference between what the Catholic church believes and what their other church believes."

Keeping those two groups together "makes for a good mix, but perhaps a more pointed catechesis should be given" to the unchurched.

Parishes benefit from rite of initiation

by SUSAN MICINSKI

Archdiocesan parishes implementing the Rite of Christian Initiation of Adults (RCIA) all appear to agree that the program is a beneficial one. There is some doubt, though, whether or not it is increasing the numbers of people coming into the Catholic Church. This is the consensus from parishes contacted for a recent survey regarding the RCIA program.

Father William Cleary from St. Mary Church in Rushville stated that the parish now has a modified RCIA program in operation. "We've had a good response to the program. We attribute this to the publicity put out in the newspaper and on the radio," he explained.

Ann Armstrong, the continuity person for the RCIA program at St. Vincent de Paul Church in Bedford, asserted that "the RCIA program is thriving. It not only helps the catechumenate, but updates Catholics as well."

She did not, however, think that the RCIA was bringing more people into the Catholic Church. "We probably had more people coming in when the program was only for a year instead of two years like it is now. But it's really better—the emphasis isn't on hurrying through the program like it used to be. Persons coming in are more committed than before and they get more in-depth instruction."

Another person who is very pleased with the

program is Father Robert Mazzola of St. Rose of Lima in Franklin. He declared that the RCIA "has a special effect on the parish—it makes young people see you have to work at being Catholic." He also stated that the program is uplifting to the parish and catechumens. "We've got to be community for people coming in," he explained.

An extra touch is added to the RCIA program in Franklin. Father Mazzola said the names and numbers of the catechumens are posted on the church doors, and then parishioners call the name they select and tell that person they are praying for him or her.

According to Father Robert Borchertmeyer, pastor of St. Charles Church in Bloomington, the RCIA program "helps the community grow so much better." He felt the numbers of people coming into the church have remained about the same since the RCIA started there.

Father Cliff Vogelsang, pastor of St. Andrew Church in Richmond and part of the Richmond Tri-Parish Team, stated that he is "quite satisfied with RCIA." He explained that this is the first year for Holy Family, St. Andrew and St. Mary to work together on this venture. "It works well and really saves a lot of time. It does help someone coming into the church to 'stick with it.'"

"RCIA has made the parish aware of its part in helping people come into the church," stated Providence Sister Marsha Speth, pastoral minister of St. Agnes in Nashville. "It's a place for nurturing faith once a person has expressed an interest. Doing it as a group gives a greater feeling of support than on an individual basis."

Although not implemented yet at St. Malachy in Brownsburg, RCIA is being looked into by the board of education there. Father John Hall, associate pastor, declared that there are "distinct advantages to RCIA—such as parish involvement and greater support for candidates."

Most of the groups polled indicated that they are using modified programs. Adaptations must be made depending on the individual needs of a group, some respondents reported.

First use condemned (from 1)

name of peace," and urge other Catholics to do the same.

A new discussion of the various levels of moral authority with which the bishops speak is included, again because of criticism that the pastoral did not make clear that some of its arguments are morally binding and some are open to debate.

The third draft, written by a committee of five bishops headed by Cardinal Joseph L. Bernardin of Chicago, was released a little more than two months after Cardinal Bernardin and other representatives of the U.S. bishops met at the Vatican to discuss the pastoral with Cardinal Agostino Casaroli, papal secretary of state, and with representatives of the European bishops.

Documents sent to the U.S. bishops in March revealed that among the major issues discussed at the meeting was the second draft's analysis of deterrence, particularly in light of Pope John Paul II's remarks on deterrence last year, and its views on no first use of nuclear weapons.

On deterrence—the concept that stockpiling arms will deter the enemy from attacking—the new draft argues for a "strictly conditioned moral acceptance" of the principle, but quickly adds that deterrence is not adequate as a long-

term basis for peace and says there must be "continual public scrutiny" of deterrence policies.

As did the second draft, the third draft calls attention to Pope John Paul II's statement to the United Nations last June that deterrence based on balance may be judged "morally acceptable" when not used as an end in itself and when used as a step toward disarmament.

But the new draft also attempts to relate Pope John Paul's general views on deterrence to specific U.S. policies.

The draft welcomes the fact that declared U.S. deterrence policy now excludes targeting civilian populations, but it notes that such a targeting scheme by itself does not make the policy moral. Many military targets are within civilian population centers, the draft says, meaning that if the deterrent is unleashed it is likely to cause massive civilian death, violating the moral principle of proportionality.

THAT PRINCIPLE says the good to be achieved by a particular military action must be proportional to the evil inflicted.

"These considerations of concrete elements of deterrence policy, made in light of John Paul II's evaluation, but applying it through our own (See FIRST USE CONDEMNED on page 18)



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THE CRITERION

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Easter message calls for solidarity with those who suffer

VATICAN CITY—Pope John Paul II closed his fifth Easter celebration as pope April 3 by declaring the church's solidarity with the hungry, the unemployed, the victims of terror and civil war, and the "martyrs of the faith in Christ."

"We are with you who suffer from misery and hunger, sometimes assisting at the agony of children who are calling out for bread," he said in his "Urbi et Orbi" Easter message to the city and to the world.

"We are with you, all the victims of terror, locked up in prisons or concentration camps, consumed by ill treatment or by torture," Pope John Paul added. "We are with you who live in the nightmare of daily threats of violence or civil war."

The pope also included in his Easter greetings "families who pay for your faith in Christ by suffering discrimination" and "martyrs of the faith of Christ, who in the midst of often hidden or unknown oppression enrich the church by silent prayer, by patient endurance and by asking for the pardon and conversion of those who persecute you."

Others receiving papal prayers included refugees and "young people who are discouraged at not finding work, a home or the social dignity to which you aspire."

The pope ended his Easter Sunday message by using 44 languages to greet a crowd of more than 250,000. The number of languages used was a new record and one more than the number used last year.

The pope's Easter morning Mass, celebrated in St. Peter's Square, was marred by often violent rains and strong winds.

But despite the weather, more than 250,000 people—including 20,000 participants in an Easter march against hunger and the arms race—had reached the square by the time the pope went to the basilica's central loggia for his semi-annual "Urbi et Orbi" talk.

The Easter Mass and message were broadcast live to 25 countries and on a delayed basis to a dozen others.

Pope John Paul's Holy Week activities also included the Holy Thursday Chrism Mass celebrated with 1,200 Rome priests; the washing of the feet of 12 homeless boys during the Lord's Supper Mass on Holy Thursday evening; Good Friday Stations of the Cross around Rome's ancient Colosseum; and an Easter vigil service which included baptism,

confirmation and first communion of 22 adult converts from 10 countries.

Continuing a now traditional practice begun four years ago, the pope heard the confessions of 17 Catholics in St. Peter's Basilica on Good Friday.

Pope John Paul, who went to his summer residence in Castelgandolfo April 4 for a two-day rest, began the busy four days of Holy Week activities with the Holy Thursday Chrism Mass March 31, celebrated in St. Peter's with 24 cardinals, 50 archbishops and bishops and more than 1,200 priests.

During the Mass, the pope asked the priests to remember their ordination days, led them in the renewal of their priestly vows, and blessed the oils and chrism to be used in sacramental rites throughout the liturgical year in Rome.

On Holy Thursday evening at St. John Lateran Basilica, Pope John Paul washed and kissed the feet of 12 boys from ages 11 to 13 who live in an orphanage in Rome.

The group was composed of four Italians, one Swiss, one Briton, one Canadian, one Filipino, one Australian, one Ethiopian and two Eritreans.

In a commemoration of Christ's washing of the apostles' feet on Holy Thursday, the pope poured water from a metal pitcher over the feet of each boy, then knelt and kissed one foot of each boy.

"In this service is contained the new order, the New Testament, the new alliance," said Pope John Paul, recalling Christ's words to Peter.

"Allow me to begin the service of the new alliance with this washing of feet," the pope said.

At the end of the Lord's Supper Mass, celebrated with eight cardinals before more than 10,000 people, the pope led a procession from the altar to the Chapel of the Reposition, where the consecrated hosts were placed for use during liturgical services on Good Friday, when church rules prohibit the celebration of Mass.

Pope John Paul's first public activity on Good Friday, April 1, was to hear confessions in St. Peter's Basilica.

Occupying the confessional where Father Tommaso Pinna, a 64-year-old Italian Franciscan, had been hearing confessions in French and Italian, the pope spent 35 minutes administering the sacrament of reconciliation to

a French seminarian, six nuns, an Italian businessman and nine lay women.

About 30,000 people, many of them tourists, gathered around Rome's ancient Colosseum on Good Friday evening for the Stations of the Cross.

The pope carried a seven-foot wooden cross to each of the 14 stations inside the arena, while speakers led the crowd in reciting the rosary in seven languages.

The pope's route for the service varied from

the past because of reconstruction work at the Colosseum and nearby monuments. At the end of the stations, he mounted a small stage near the Arch of Constantine, located near the Colosseum, to address the crowd.

"Through the power of the cross may good once more triumph over the evil that exists in man and in the world," he said.

"Be with us, you who are sick and suffering, you who are abandoned and persecuted and are (See EASTER MESSAGE on page 4)

St. Monica renovation completed in time for Holy Thursday

by CYNTHIA DEWES

On Holy Thursday, services were held for the first time in the renovated sanctuary of St. Monica Church here. The entire renovation, which began February 28, was done with volunteer labor from parishioners. Men, women and teenagers worked every weeknight from 6:30 p.m. "until we got tired," and on Saturdays from dawn to late.

In the fall of 1982, St. Monica's parish council established a planning committee of ten persons under the chairmanship of Bill Bromer, to work out the project. Bob Kern was put in charge of "environment," Dick Kurzawa of finances, and Reed Nelson of public relations.

For more than five years Father Al Ajamie and his parishioners had discussed the idea of renovation, always trying to balance the cost against the liturgical need. There was simply no money available to build an entire new church, or to drastically alter the present one.

Financial gifts began to come in: first an anonymous \$7,000 given for the sole purpose of renovation, then \$1,200, then \$750. Over \$7,000 more was donated since construction began. A couple of false starts were made; an architect was hired but then dismissed when structural alteration was ruled out.

For Father Ajamie, whose first love is liturgy, the renovation is a dream come true. When he came to St. Monica in 1974 as pastor, he found the usual post-Vatican II church: a wood table/altar placed in front of a marble altar, facing rows of pews down a long nave. The consecrated host reposited in the tabernacle on the marble altar. It was attractive and adequate for a congregation adapting to the liturgical reforms of the Second Vatican Council.

But now, twenty years after Vatican II, as

the Council's ideas have become more universally understood, parishes like St. Monica's have responded. The people of God now see Him revealed in His Word, in His lay ministers of many kinds, and in His community gathered at Mass, as well as in the Eucharist itself, and the new physical arrangement of their church reflects that understanding.

In 1981 Franciscan Sister Sandra Schweitzer, head of the art department at Marian College, was hired by St. Monica as a liturgical design consultant. She developed a scale model of a proposed church interior which would incorporate the new liturgical concepts with the structure and materials already available in the church.

The altar was moved to a side wall and the pews arranged around it so that everyone is able to see it better. Colors on the walls adjoining the altar graduate from dark blue on the ends to white behind the altar itself. Both end walls are slightly curved, giving the room an oval effect. Gold banners which disguise lights directed downward are hung above the altar platform in tiers. All these arrangements draw the worshiper's eye to the center, the altar.

Where the altar formerly stood, three small rooms have been formed. One is a vestry and another is a storage room for folding chairs which can be placed in the "gathering" end of the church for overflow seating. The most important of the three is the sacrament chapel where the Host is kept for private devotion.

Art glass in colors which also highlight the altar is being placed in the present windows. Jack Sabol, a parishioner, is fashioning the altar table, the presider's chair, the ambo and the server's table from wood taken from the two or three pews not used in the renovation. All the altar furniture will be portable.

Local family is 'pulling through' birth of premature baby

by SUSAN MICINSKI

The birth of a baby is always a blessed event. Sometimes, though, the baby does not make it to full term and is born premature. This is the case with Amy Lynn Hendrix.

Born to Ruth and Donald Hendrix, members of St. Mark's Parish, at St. Francis Hospital on February 21, Amy has been confined to the hospital since birth. This tiny, baby girl weighed in at two pounds, ten ounces and was three months premature. To complicate matters further, Amy's lungs were like stones and refused to take in air. According to Anna Inman, a cousin of the baby's mother, "right from the beginning, the doctors were giving Amy no chances for survival."

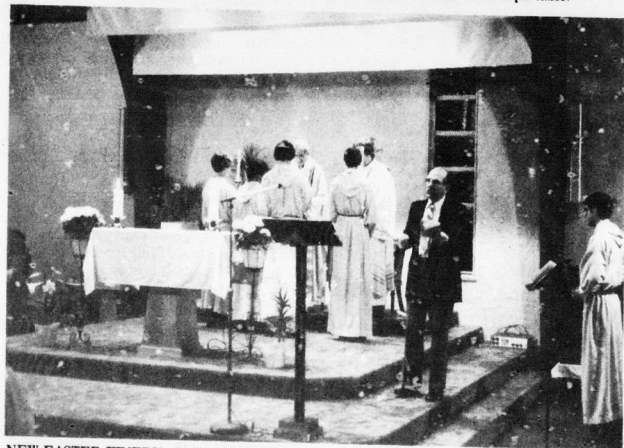
In spite of the doctors' prognosis, this little fighter, who now weighs three pounds, seven ounces, is still hanging in there. Only last week she underwent an operation to relieve fluid that had built up on her brain. Her condition is now stable, although she is still hooked up to a cardiac monitor, a ventilator and she is still being fed intravenously.

How do people cope when a situation like this arises?

"We've been taking it real well, one day at a time—it was a shock, but we're pulling through it," stated the baby's mother. "We've turned to the church more since Amy's birth; it's actually brought us a lot closer." Mrs. Hendrix also asserted that her husband was received into the church at the Easter vigil service last Saturday.

Of course, all of this hospitalization is expensive. Ruth Hendrix told this writer that the hospital bill presently stands at \$24,000. Each day Amy is kept in the incubator is \$950. This does not even include doctor bills, medication, etc. Perhaps this situation would not be quite as bad, except for the fact that both of Amy's parents are unemployed, and they do not have any insurance. "We have applied for Medicaid and the Crippled Children's Fund (state and county program), but at the moment we are trying to make it on \$40 a week from unemployment," explained the baby's mother.

At this time, family and friends are investigating the establishment of a trust fund for Amy Lynn. All else they can do is wait and hope for assistance from the state and county programs.



NEW EASTER FINERY—St. Monica parishioners enjoy the Holy Thursday liturgy in their newly renovated church. Colors, lighting and pew arrangements lend a feeling of community as worshippers gather around the altar. (Photo by Ed Dewes)

POINT OF VIEW

Power is at heart of U.S.-Soviet struggle

by Fr. CHUCK FISHER

Money is the root of all evil. The other root is power. The evidence is obvious to some people and the rest have heard the statements. The pursuit of money and power has everything to do with greed, politics, Church, war, the poor, housing, education, nuclear weapons, Nicaragua, shoes, medicine, El Salvador, and the U.S. Bishops' forthcoming pastoral letter. Money and power cause people to fight, be healed, starve, be nourished, live, die and in between.

The stand-off between the U.S. and the Soviet Union centers around power, and it takes lots of money to be in front or ahead in the race for more power. And during that race, nothing and no one is supposed to get in the way. We know the consequences when that happens—people and their countries become the pawns in a chess game of the world.

At the root of Christianity is Jesus Christ. Existing in the world with Christianity is the



pursuit of money and power, and from all that can be gathered from an historical perspective, things haven't changed that much (except the potential for destruction is quicker, indeed, next to instantaneous, relative to missile bearing nuclear weapons).

To understand, and then be able to help alleviate some of the world's problems as Christians, the direction is to see what Jesus has to say or what Jesus would do in our same situation.

BUT WHAT Jesus says or does is not agreed to by everyone. In fact, some indicate there is no comparison nor is that method much help, for things have changed so drastically. Indeed, the President himself uses what Jesus said and did to make sure his policies are blessed, too.

The president said, "There is sin and evil in the world. And we are enjoined by Scripture and the Lord Jesus to oppose it with all our might... America has kept alight the torch of freedom... Let us pray for the salvation of all those who live in that totalitarian darkness—pray they will discover the joy of knowing God. But until they do, let us be aware they are the focus of evil in the modern world."

This was spoken to a convention of ministers and the Soviet Union was the subject of the President's comments (see "Newsweek" and

"Time" of March 21, 1983). This has something to do with the belief of our president, and a part of the philosophy and theology behind his policies. At his last summit meeting, Leonid Brezhnev said something that does not resonate with a people who are accused of being the focus of evil in our world. He said, "God will not forgive us if we fail."

Needless to say, both sides indicate God is taking their side. So, it's left to us to decide and then act to save our world, Church and families.

WHAT IS THE truth and what does God want? Are the Russian people really our enemies? Are they Godless and the focus of evil? What if they are saying the same thing about us? Does not Jesus say to love our enemies and pray for our persecutors? Is not the Sermon on the Mount the Christian's way to live?

Would not the 110 million dollars in weapons to El Salvador be better spent for food and medicine there? Did not Archbishop Oscar Romero ask President Carter not to send any more weapons of war and, yet, the weapons continue? Didn't the Pope say the same thing?

Do we hate our neighbor or love our neighbor? Are nuclear weapons the guarantee of peace? Are the people of Nicaragua really our enemies? Aren't we supposed to be good Samaritans? Do not Christians have to act and believe differently than the world believes and acts? Or, do Christians live the way they do for the same reasons that everybody else lives the way they do?

Are not our bishops to be believed that nuclear weapons are immoral and the constant

buildup of the war against the poor? Are the poor people our problem, or are we the problem for the poor?

Why is the U.S. the richest nation on earth? Instead of weapons, why don't we send food, clothes and medicine to Central America, South Africa, Israel and elsewhere? Did not Jesus say where our treasure is, there will our hearts be also? Could not the billions and billions of dollars spent on weapons be better spent helping the poor?

Would not nuclear war be total war? Does the potential for total annihilation shock or disturb us? Have we allowed ourselves to be lulled into a false sense of security or have we simply become accustomed to feeling helpless in regard to the single most important threat to our lives? Whom do we love and trust the most? Where is our security finally rooted? To whom or to what are we most loyal? Are we working to build love and community, or are we working to build destruction? Do we love all people?

How each of us answer these questions is a reflection on the way we believe. Yet, answering the questions in the relative comfort of our home while reading this issue of the Criterion solves nothing. More and more evidence piles up on the side of those persons working to disarm weapons of destruction and caring for the real needs of people, not ideologies.

Capitalism versus communism is not the issue. What is at the core here is living the Gospel imperatives of Jesus Christ.

(Father Fisher is pastor of Sacred Heart Parish, Terre Haute, and administrator of St. Ann Parish, Terre Haute.)

WASHINGTON NEWSLETTER

Pastoral draft challenges those involved in defense

by JIM LACKEY

WASHINGTON (NC)—One of the least noticed sections of the U.S. bishops' proposed pastoral letter on war and peace—but potentially one of its most relevant—is a series of messages near the end addressed to various groups of Catholics.

Those messages are addressed to such audiences as priests and Religious, youth, scientists and educators. But they also carry implications for public policy because three of the messages—those to military personnel, defense workers and public officials—affect those most directly involved in the formation and execution of defense policy.

As a whole the messages attempt to provide



a word of encouragement to the various groups as well as call attention to the implications that the pastoral letter has for individual Catholics. But the messages also acknowledge that for those involved in national defense there are special challenges.

If the lengths of the individual messages are any indication, the biggest challenge is faced by men and women in military service.

"It is surely not our intention in writing this letter to create problems for Catholics in the armed forces," the third draft of the pastoral says in an apparent reference to recent allegations that Catholics might become a suspect class in the military as word of the bishops' new teachings on war and peace spreads.

THE MESSAGE GOES on to recognize both the "demanding moral standards" followed by military personnel and the fact that the vocation of military professionals is to defend the peace.

But the message also reminds "all in

authority and in the chain of command" that certain actions in the conduct of war—particularly those which harm innocent civilians—have long been prohibited. "To refuse to take such actions is not an act of cowardice or treason but one of courage and patriotism," the draft pastoral says.

The pastoral urges military officers to develop battle plans that keep suffering and death at a minimum and to avoid training techniques that, in the effort to increase the fighting ability of soldiers, dehumanize military personnel.

The message to workers in defense industries is only a third as long as the one to military personnel, but it too recognizes their special problems. "You also face specific questions because the defense industry is directly involved in the development and production of the weapons of mass destruction which have concerned us in this letter."

CLEAR ANSWERS do not exist "to many of the personal and professional problems facing you," the draft says. But it adds that the moral principles of the pastoral can and should be used by Catholics "at every level of defense industries."

It concludes, "Those who in conscience decide that they should no longer be associated with defense activities should find support in the Catholic community. Those who remain... should find in the church guidance and support for the ongoing evaluation of their work."

Public officials face no less of a challenge, the pastoral indicates, since "no public issue is more difficult than avoiding war; no public task more noble than building a secure peace."

The current draft of the letter also makes a special pitch to Catholic public officials to propose and support legislation giving maximum protection to any conscientious objector who is opposed to all wars, opposed to

a given war or opposed to the exercise of a particular role within the armed forces.

All this is not to exclude other Catholics from the special responsibility of carrying out their church's principles on war and peace in the public arena, the bishops say.

In a final message "to Catholics as citizens" the draft pastoral notes that papal teaching on peace has stressed "the crucial role of public opinion" and remarks that nuclear weapons pose "especially acute questions of conscience for American Catholics" in part because the

United States was the first to build and use the atomic bomb.

Since this country, like the Soviet Union, "possesses so many weapons as to imperil the continuation of civilization," the pastoral remarks, "Americans share responsibility for the current situation and cannot evade responsibility for trying to resolve it."

Easter message (from 3)

witnesses of the faith of Christ, and who in every country and in every land offer your passion in union with that of Jesus," the pope added.

The centerpiece of the Easter vigil service in St. Peter's Basilica the evening of April 2 was the baptism—followed by first communion and confirmation—of 22 people, ranging in age from 16 to 36. Most of the converts came from Asia. The group also included two Africans, a Dutch girl and an English girl.

"Who am I? Who have I become as a Christian?" the pope asked the crowd of 15,000 at the vigil.

"All the generations of disciples and confessors of Christ have received the reply in the course of the Easter vigil," he added. "Today

we also receive it. I am one who has been baptized in his death."

After only a few hours' sleep, Pope John Paul arose early April 3 for his usual private morning Mass, then went into the rainy square for his public Easter Mass.

He added the Letzeburgesch language of Luxembourg to the 43 languages he had spoken last Easter.

The pope wished English-language visitors "a happy Easter: May the risen Christ give you every blessing in this Holy Year."

In a longer message to his fellow Poles, Pope John Paul made no reference to his upcoming trip to Poland June 16-22 but assured his listeners that "in the paschal mystery, God wins over sin, evil, death and hate."

the criterion

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LIVING THE QUESTIONS

Circuit rider priests are not just a thing of the past

by Fr. THOMAS C. WIDNER

A circuit rider's journal. Thursday, March 31, 1983. Finish up editing copy for next week's *Criterion*. Get paper and disks ready for the wire recorder. NC News Service is running the third draft of the Bishops' pastoral letter on war and peace. It will take ten hours and it's likely we'll run out of paper and disks. Who will be around Good Friday to check equipment since the office is closed?

At 3 p.m. get on the road for Holy Thursday services at Henryville and Salem. That's 90 miles down I-65. A brief stop to wish my brother's family well as they head for an Easter vacation. My nephew and niece show me all the candy they are taking to their cousins for Easter.

About 5 p.m. I make what I plan to be a short stop at Jerry's Restaurant in Seymour to eat something.

Unfortunately, it takes nearly an hour. Jerry's isn't crowded but some trucks are having some sort of meal service outside and the service inside is slow. The food is gulped down and the car runs faster now to get to Henryville for the 6:30 p.m. service.

Just in time. The lay people both here and at Salem have no resident priest so they are used to getting things prepared themselves. A last minute check on the music. There is no



ceremony of washing the feet here so we talk about that during the homily. A small but interested crowd begins the Easter Triduum.

From Henryville I drive back up interstate 65 ten miles to the Salem exit and go west on route 56 for the 20 mile trip there. Salem has an 8:30 p.m. service and I'm there about 10 minutes ahead of time. Here the ceremony includes the washing of feet. I'm sure they're all hopeful they remembered to wear clean socks. I'm afraid we'll run out of clean towels.

With both services over, I head for the rectory at Scottsburg where Father Carlton Beever and Mike O'Mara, a seminarian, have concluded Holy Thursday there. Two priests care for the five parishes at Scottsburg, Salem, Henryville, Mitchell and Brownstown. One of the two is in Pennsylvania caring for his seriously ill parents. So Carlton has been seeking weekend assistants to aid with the liturgy schedules. Two Benedictine sisters, Catherine Gardner and Mary Jane Oler, live at Mitchell and assist Carlton with religious education tasks and other parish administrative duties.

Friday, April 1. Good Friday and April Fools. It is quiet. The weather is turning foul but it is somewhat restful. About 4:15 I drive the 20 miles once again to Salem to celebrate the Lord's Passion and then push on 20 more miles to Henryville to do the same. The mood is somber and so is the weather. People seem more uptight today. It hasn't yet rained but the awfulness of the day is in the sky. The altars are bare and the churches seem empty even when there are people in them. I conclude the circuit with a 10 mile trip back to Scottsburg.

Saturday, April 2. Rain is pouring. It's Holy Saturday. This

service is much more complicated than the other Holy Week services. Practice singing the Exsultet. In-between walk around Scottsburg. Practice Ms. Pac-Man and Space Invaders on Carlton's video game set. We are invited to supper at a parishioner's home and then I set off once again for Salem. Henryville has no one entering the church this year so its members will attend at Scottsburg. But Salem is bringing a young woman into the Church so I celebrate the Easter Vigil there.

The wind is up and our new fire gets blessed but we can't keep candles lit so we close the church doors and strike a match. The symbolism comes through all the same. People understand the follies of life. We applaud the newly baptized. The parish holds a reception for its new member. The cakes and candies there are the first goodies of Easter. Then 20 miles back to Scottsburg.

Sunday, April 3. Easter Sunday. At 7:20 a.m. I wake up to the ringing of a telephone. I am supposed to be in Salem at 8 a.m. Somehow I am in my car by 7:35 and I make it on the dot. The church is full as it is for the 10 a.m. Mass at Henryville. By now I am winding down and can see only paved road. Afterward I stop to visit another brother and his wife who live there. A stop in Scottsburg to pick up my clothes. Back to Salem. I stop at the hospital to see a lady who became ill while decorating the church Friday night. She has been released. So I move on to share dinner with a family there.

By 5 p.m. I am on my way back to Indianapolis thinking that priests used to do this on horseback in the early days.

Couples using NFP find that they like idea of abstinence

by NONA AGUILAR

Even when a couple is convinced of the effectiveness of Natural Family Planning, there is reluctance to use the new method for a very human reason: a short abstinence period is required. But most couples discover something surprising once they switch from contraception—they discover that they like the short abstinence periods. Indeed, couples often cite abstinence as one of the advantages of the method!

Why should abstinence get such high ratings? Why do couples report that they like it?

A young wife was the first to tell me about the pleasure aspect of short abstinence phases. She and her husband are both university students and prefer to wait until at least one of them is graduated before having a baby. They are both young and very attractive. I couldn't help but think that for them—recently married, very much in love—abstinence would be a drawback.

But I was wrong.



"We have a special candlelight dinner the first night that intercourse is available again," the wife told me. "We've made it a point to make that 'honeymoon' night very special. Because of it, we always have something to look forward to."

I was to hear variations on that theme from couples all around the United States. I gradually realized what the couples were saying—that the constant availability of intercourse made possible by contraception tended to make sex boring. There was no yearning, no longing. There was nothing to look forward to.

Indeed, sexual boredom has become a major problem today. Sex therapists have devised a host of "solutions" for it: new positions, new places, alas, even new partners.

Couples using Natural Family Planning often have difficulty with the short abstinence periods. But one thing is for sure. The couples aren't bored! "Abstinence helps keep romance alive," one husband told me. "Sex remains ever new," another young wife reported.

So it's rarely too long before the initial reluctance to use Natural Family Planning gives way to something new: enthusiasm. And it isn't just the aphrodisiac value of abstinence that prompts the enthusiasm. The couple that willingly accepts short abstinence periods for

the sake of their mutual family goals are demonstrating love and a deep trust in each other for a shared future.

As this love deepens and the trust grows, both the husband and wife tend to "blossom" emotionally as well as sexually. This is probably why the couples that previously relied on contraception often become the most vigorous proponents of Natural Family Planning.

It's not surprising.

What is Natural Family Planning? New scientific breakthroughs make it possible for a couple to determine their fertile time with approximately 99 percent reliability. The couple that does not wish to conceive abstains during the fertile time.

How does the couple know if they are fertile? The couple charts changes in the woman's body that indicate whether or not conception is possible. There are three changes available for monitoring: the alterations in the cervical

mucus secretions; the changes in the cervix itself; fluctuations in the woman's body temperature.

How reliable are the new methods? Method use-effectiveness has proven to be 99.2 percent effective as used by 491 couples over a three-year period, according to a special study conducted by Dr. Josef Roetzer of Voelcklabruck, Austria.

How long is the abstinence? There is no general rule, of course, but 10 days is about average.

For more information, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

(Nona Aguilar is the author of "No-Pill, No-Risk Birth Control," a self-teaching guide to Natural Family Planning. Her book can be ordered by mail through CCN Booksales, 5410 Wilshire Blvd., Suite 100, Los Angeles, CA 90036. Send \$6.95 for paperback or \$12.95 for clothbound. Add \$1.50 for bookrate postage and handling or \$2.50 for UPS delivery. Mastercard/Visa phone toll free 1-800-421-4250.)



PRACTICE IN INTERNATIONAL RELATIONS—Students in St. Mary-of-the-Woods College Model UN Team prepare for their visit to New York City to compete against students from all over the country. The team, organized jointly with men from Rose-Hulman Institute of Technology, has won numerous awards for their knowledge of current international affairs and for their debating skill. (Photo by Denise Jackson)

Archbishop offers last TV Mass

Archbishop Edward T. O'Meara celebrated the last TV Mass on Channel 13 on Easter Sunday, April 3 at 7 a.m.

According to Charles Schisla, director of the Catholic Communications Center (CCC), the TV Mass is being withdrawn from Channel 13 rather than purchasing air time for the program. He stated this action is being taken because the CCC would be the first public service agency required to pay for what has historically been free air time. Also, he indicated it would be difficult to pay for air time on one station and continue to seek free time on another.

Other Indianapolis stations have been contacted since the decision to remove the Mass from Channel 13. If another commercial station would have free air time available, the CCC would be prepared to begin production of the Mass.

The CCC still urges viewers of the TV Mass to send in their comments. These will be used in a presentation to any station possibly interested in carrying the Mass, and for notifying individuals if another station is found to carry it. Address correspondence to: TV Mass, Catholic Communications Center, P.O. Box 1410, Indianapolis, IN 46206.

RSVP offers opportunities to area seniors

by SUSAN MICINSKI



COLORING CLASS—Beatrice Leavell, an RSVP volunteer, here helps Bill Strube, a resident of New Hope, choose just the right color. Beatrice works twice a week at the facility and enjoys every minute of it. (Photo by Susan Micinski)

"The Retired Senior Volunteer Program (RSVP) is here to get people out of the house and get them involved and kept active after retirement years," explained Pamela Floyd, executive director of RSVP in Marion County.

Open to persons aged 60 years or over of any religious denomination, RSVP originally began in Marion County in 1974, providing individuals with opportunities to do volunteer work at over 100 non-profit organizations in the area. For the past two years it has been sponsored locally by Catholic Charities, though primarily funded through Action, a Federal program.

Some of the agencies served include nursing homes, United Way agencies, New Hope, hospitals and museums. Volunteers have the choice of sharpening old skills or learning new ones through training offered at many of the agencies served.

According to the RSVP director, there are currently 576 members of RSVP here; of this number, 423 go out in the field to do volunteer work. People from all walks of life can utilize their skills to help others. RSVP has placed musicians, artists, teachers, secretaries, homemakers, carpenters and many others in interesting and challenging assignments.

"These volunteers are not in this program for monetary compensation," stated Floyd. (Volunteers do get reimbursed for bus fare or mileage they drive while on the job for RSVP. They can also get reimbursed for a meal providing they retain a receipt for proof of purchase.) "They are in it for the satisfaction of seeing a smile on a child's face, or a friendly

pat on the back—anything that lets them know their efforts are appreciated."

ONE SUCH person who is happy with the work she does for RSVP is Beatrice Leavell.

"I just love the people here—I really enjoy being with them," explained the senior volunteer, in describing the work she does at New Hope of Indiana, a residential facility in Indianapolis for physically and mentally handicapped adolescents and adults.

Working at the facility on Tuesday and Friday mornings, Beatrice, an active RSVP member for over five years, engages in various activities such as reading stories, singing, coloring, reviewing perception cards and playing games with the residents.

"These people are adults, but they're as delightful as children—they're very easy to entertain," asserted Beatrice. "It's very rewarding to work with them." This dedicated worker also stated that she sees "a lot of compassion and love towards the residents from the staff here."

The residents are not the only ones at New Hope who take notice of Beatrice's work. Joan Ryan, development supervisor, declared that "we really appreciate having Beatrice here. She does a beautiful job, and the residents look forward to her coming every week. She holds their attention well and offers quality interaction to our residents. I'd have to say she does make progress with them in her own way."

BEFORE COMING to Indianapolis, this Richmond native worked four years at the Noble School for the retarded. In addition to her work at New Hope, Beatrice is helping make the quilt which will be on display at the RSVP booth at the State Fair, and is making afghans which will be on sale there.

When asked whether or not she would recommend RSVP to other seniors, Beatrice declared she "certainly would. There's no reason for a person to have nothing to do. So many programs are available for a person to

choose from. The real problem is—and this is common at the place I live—the older people just don't want to get involved; they just want to sit and stay put. They're missing out on so much and so are the people they could be helping."

Kathryn Brooks, another RSVP member who has been involved with it over three years, shares the same enthusiasm for her work.

"I just love it," exclaimed Kathryn. "It's great to be able to get out of the house—and it's even more satisfying knowing that I'm doing something useful, too."

This volunteer works in the office every Friday at Catholic Charities and comes in two additional days per month to do special mailings. Her duties include answering the phones, putting labels on mail and stuffing envelopes. In addition, Kathryn assists the Cancer Society, Heart Association, Cystic Fibrosis and other United Way agencies in the same manner.

"I was originally supposed to just answer the phones at Catholic Charities," explained Kathryn. "But that got so boring I asked them if they could give me something else to do. They were more than happy to oblige."

Kathryn carries her spirit of involvement outside of RSVP, too. "I think it's good to help as many people as you can," she stated. "I am active at my church, the Eastside Baptist Church, and try to lend a hand to my neighbors whenever I can." These neighbors, one who has a heart condition and the other who is blind, rely quite heavily on Mrs. Brooks. She fixes meals, cleans, does washing and helps with shopping for them.

In addition to volunteer opportunities RSVP makes available, trips and special outings at discount prices are offered throughout the year for seniors' enjoyment. Two recognition affairs, where members receive pins and badges, are held twice a year.

For further information or an application, visit or call RSVP at 1400 North Meridian St. (located on the second floor in the Catholic Center), 236-1558.

TO THE EDITOR

Reader criticizes airing of TV show and urges action

Never one to be overly distracted by minor daily occurrences I find myself zealously scrutinizing the impact of "The Thorn Birds."

Since childhood I have been aware of the tenets of my faith, and I feel a personal affront that the network has been so blatantly dishonest in portraying the lives of our dedicated religious. Remember, this is a story of the thirties, not the eighties. You who lived during that period in time know that this was not a common occurrence. While we have been singing songs of religious peace and hailing the glories of our faith we have failed to reckon with this diabolical force that works against us.

"It will not be wished away. We who dismiss it as the wave of the past are certain to be flattered by it. The demand for protective reaction is not shortsighted nor self-defeating."

On the contrary, the pirates of peace need to be taught the basic lessons of good taste. By their practices they failed to conform to fairness.

How unfortunate that for the sake of a rating the network found it necessary to release this sensational flawed attempt at entertainment during Holy Week—apparently oblivious to the sensibilities of all Christians. Perhaps we should reconsider whether any longer we wish to continue purchasing the products of the sponsors of "The Thorn Birds." Not with sounds and fury or words of anger, but with loss of income will they become aware of their mistake. To cease and desist programs such as "The Thorn Birds" may grant them a reprieve.

Mary Baker

Indianapolis

Pope John Paul II's consecration could have bigger effect

May 13, 1982, Pope John Paul II, in union with all the bishops throughout the world, consecrated the world and especially the countries in trouble to Our Blessed Mother.

Sister Lucia was asked if this consecration fulfilled Our Blessed Mother's request made in the 1929 apparition. She answered, "Yes, but it is late."

To make the Pope's 1982 consecration have a bigger effect, people throughout the world are being asked to petition their bishops to

consecrate dioceses to the Immaculate Heart of Mary this next May 13 and to petition their pastors to consecrate parishes to the Immaculate Heart on August 22.

For a booklet explaining this project and petitions write: "Petitions," c/o Blue Army of Our Lady of Fatima, Washington, NJ 07882. People volunteering to get these petitions may have their names placed in the Shrine of the Immaculate Conception.

Nuclear freeze is Russian ploy; they will not reciprocate

Michael D. Cise's "Point of View" of March 25 entitled "Nuclear Arsenal Seen As Necessary" told it like it is. People will pay attention to what this man says because of his position and education and he knows what he is talking about.

The nuclear freeze is a Russian ploy to further weaken us. She has no intention of reciprocating. Just like all the treaties she has signed with us and has never honored but broken.

The Central America affair is the pursuit of the Encirclement Plan she devised years ago. If Central America falls to the communists, Mexico and South America will be next and we will be looking at armed missile launchers sitting on the south bank of the Rio Grande and pointed at us.

Are we going to sit in smug apathy as we did before WWI and WWII and get caught with our defense down? Time was in our favor then, but this time we had better be ready yesterday. Christ told us to turn the other cheek, but how can you turn it if it isn't there?

I see where priests and nuns are getting into the political rat race by running for public office. In my opinion they are needed more in their own profession and should leave politics to the politicians. To me, it degrades the image of the Church.

It beats me how so many of our so called intellectual elite fall for the communist line when they are surely aware of the way the Russians persecute their counterparts in that country. It reminds me of a little puppy who, unsure of itself, lays down at the approach of its master and turns up its belly.

David O. Jackson

Knightstown

Write it down

The Criterion welcomes letters to the editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 1410, Indianapolis, IN 46206.



(Ed. note: The apparitions of Fatima occurred in 1917, not 1929).

The Woods makes strides

Since 1840, Saint Mary-of-the-Woods College has offered women the benefits of the liberal arts and solid career education in an environment that is rich with tradition and personal concern. Today it is making new strides forward in preparing its graduates to meet confidently the challenges of a new age: the information revolution; the emergence of computer technology; a multitude of career options; and a new complexity of personal, national and international relationships.

But what truly characterizes this small, Catholic liberal arts college located near Terre Haute, is the shared concern felt by faculty, administrators and students for one another. With an incredibly low, one-to-nine faculty-student ratio, most classes are conducted like intimate seminars—a far cry from the megaclasses of many public universities. Students confirm the positive effects of this smallness: in a recent survey, 90 percent of them cited the personal care and concern of the faculty as a major characteristic of The Woods.

The campus is also an integrated learning center for women of many different ages, backgrounds and national origins. At the heart of this diversity, The Woods has maintained a consistent dedication to the purposes of a liberal arts education: to encourage critical thinking; to develop strong communications skills; to enhance problem-solving abilities and to foster students' understanding of themselves and their world. These skills are interwoven throughout the entire curriculum.

Founded by Mother Theodore Guerin and five French Sisters of Providence, Saint Mary-of-the-Woods opened its doors in 1841 as an academy for young girls. Throughout its early history, the school educated "minims" of pre-high school age, as well as academy and college age women and in 1846 was granted the first charter for the higher education of women in Indiana. The first Bachelor of Arts degree was conferred in 1899. Since the late 1920's, the

four-year residential college student has been central to the mission of the institution.

The Woods has continually encouraged women to enter new occupational areas by pioneering programs in developing career fields. Over half a century ago the College was the first women's college to offer journalism courses and one of the first to offer degree work in secondary education, home economics and secretarial science. Today The Woods is rapidly developing its instructional computer capabilities and its largest major area of study is business, with three separate majors offered. Medicine, Law and the Sciences are also important areas of study at The Woods. For the past seven years, every Woods graduate who has applied to medical school has been accepted and a new paralegal program is under development.

During the last decade, three programs added new dimensions to the mission of the College and more than doubled the total college enrollment. These are the Women's External Degree Program, the English Language Institute and the Center for Lifelong Learning. Today, women are earning degrees from The Woods while living and working in places as far away as Kuwait, Germany and cities and towns all around the United States. A new Gerontology Certificate program serves the needs of professionals, para-professionals and volunteers working with the aging or aged. The program qualifies participants to organize and administer a total program for older adults.

Saint Mary-of-the-Woods is accredited by the North Central Association of Colleges and Secondary Schools. The College is approved for teacher training by the Indiana State Department of Education. Programs of various departments of Saint Mary-of-the-Woods College are certified by their professional associations. These include the National Association of Schools of Music, the American Montessori Society and the American Dietetics Association.

Beyond all this, Saint Mary-of-the-Woods adds one more indispensable ingredient: A supportive environment where students of all ages can develop a sustaining value system for their lives.

check it out...

✓ Providence Sister Monica Withem will celebrate her Golden Jubilee in Religion with a Mass of Thanksgiving at Assumption Church on Sunday, April 17 at 2 p.m. Sister Monica attended St. Philip Neri school and graduated from St. Agnes Academy in 1933, the same year she entered the Sisters of Providence community. During her career, Sister served as a parochial school teacher, a missionary in Peru, South America, and for the past two years has been pastoral associate at Assumption Church.

✓ Alexander (Xandy) Johnson, son of Dr. and Mrs. Wallace Johnson of St. Vincent de Paul parish in Bedford, recently won the state American History Essay Contest sponsored by the Daughters of the American Revolution. His winning paper titled "Diseases, Treatment and Doctors" won him a \$50 prize and a chance to compete in the East Central Division and National Competitions also.

✓ The Eagle Scout Award, highest rank in Boy Scouting, has been conferred on Steven Fairfield of Troop 348, sponsored by St. Mary's Church in Mitchell. Steven is the son of Mr. and Mrs. Terry Fairfield.

✓ Rosemarie Sylvester was chosen Young Careerist by the District 10 Business and Professional Women's Clubs, Indiana Federation. Sylvester, a journalist for The

Times Mail Newspaper in Bedford, is a member and youth minister of St. Vincent de Paul Church there. The 1981 Butler University graduate will now advance to the state Young

Careerists competition which will be held during the state BPW convention in May.

✓ The Spiritual Life Committee of the Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor a Play-Pray Day at the Beech Grove Benedictine Center on Sunday, April 24. Bring a bag lunch and \$2 to participate in activities ranging from movies, sports, or aerobics to praying with scripture and a sing-a-long led by Providence Sister Joan Schloemer.

(See THE WOODS on page 15)



SOOTHING MUSIC—A new Music Therapy program at St. Mary-of-the-Woods College helps train students for satisfying jobs working with physically and mentally handicapped people. The new major has been recently adopted on campus. Programs are organized in cooperation with the Happiness Bag Players of Terre Haute, which uses the arts to enhance the lives of area children and adults. A description of the college can be found on page 7. (Photo by Denise Jackson)

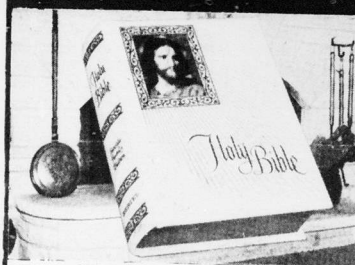
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Archbishop O'Meara's Schedule

Week of April 10

SUNDAY, April 10—Third annual Neophyte Mass, SS. Peter and Paul Cathedral, 4 p.m. followed with a reception in the Catholic Center.

MONDAY, April 11—AAA '83 Workshop for Batesville Deanery, to be held in St. Mary's Parish School, Greensburg, 6:00 p.m.

TUESDAY, April 12—Confirmation at St. Jude Parish, Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, April 13—Confirmation at St. Lawrence Parish, Mass at 7:30 p.m. followed with a reception.

THURSDAY, April 14—Installation ceremonies for Bishop George Fulcher, of Lafayette-in-Indiana, luncheon at 12 noon in the Sheraton Inn, followed with installation ceremonies in the Cathedral of St. Mary of the Immaculate Conception, Lafayette.

FRIDAY, April 15—AAA '83 Workshop for Connorsville Deanery, to be held in St. Gabriel Parish School, Connorsville, 6 p.m.

SATURDAY, April 16—Midwest Region of International Catholic Deaf Association's 18th annual Conference, Mass at St. Mary Church, 5:20 p.m. followed with a banquet at the Essex House.

Replies show pain for gays

by Dr. JAMES and MARY KENNY

Recently we wrote a column on homosexuality in which we made a distinction between sexual preference and sexual behavior. We noted that some people, through no fault of their own, have strong homosexual inclinations.

People with homosexual inclinations are not immoral. Morality involves what people do, whether they are homosexuals or heterosexuals.

We received much mail in response to that column. Half was hateful.

The other half of our mail was from people who have suffered from society's cruelty. Particularly, we were touched by two letters, one from a mother and one from a young man. We are publishing them without further comment as an eloquent expression of the pain involved.

Dear Dr. Kenny: I am a male adult and I am homosexual. I am not proud of this and I would do anything to change it. I have prayed until I am blue in the face and it hasn't changed things one bit.

I have gone to one of the best doctors in this field and he was not able to help either. The one

thing he did, because I read it would help, was prescribe male hormones. The only thing they did was increase my desire, but not in the right direction.

If I went off the track and went to confession, priests have little understanding and consider anyone like this a terrible sinner. They say they can abstain, but they forget they chose this, and if I were straight I could marry and have an outlet. What, if anything, is there to hope for?

Dear Dr. Kenny: When my son shared with me that he was a homosexual, I was stunned. As he poured his heart out to me, I could feel his pain.

He thought of taking his life rather than hurt me. As he talked, I could only see the face of the son who brought me breakfast when I was ill, who helped with the chores, who played with his brain-injured younger brother. The young man who one day said, "Mom, when I get married I am going to have children."

All these thoughts raced through my mind. I could only embrace him and tell him how much I loved him.

The most difficult part was that I could not share it with my husband. At the time we were living under the same roof, but considering a

separation. I took the full brunt alone. I thought my heart would break.

Later I shared it with my oldest son. It wasn't easy for him, but his love for his brother erased all the upset. We both knew he needed our love and support. Through the years their relationship has remained a loving one.

I sought counsel from my family doctor. My doctor said, "Margaret, accept your son as you

have accepted other physical and emotional facts in your children."

I could not have asked for a more gentle, warm and kind son than he. To me my sons are both God's children and special in his eyes and my eyes too.

I know my son has many pitfalls ahead. I only know I will always be proud to call him my son.

So dear parents, let's just love them and accept them as God's special children. I would not change him as he is the best young son any mother would be proud of.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978)

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NOTES ON BLACK history

Black nurses organize

Staupers leads advancement of Negroes in nursing

by VIRGIL R. MADDEN

Mable Staupers was a lonely warrior in her revolution of Negro nurses during World War II. Even with Executive Order #8802 banning employment discrimination in government defense, two branches of the armed services continued those practices—the Army and the Navy. The lonely warrior ignored the executive secretary of the National Association of Colored Graduate Nurses (NACGN) and embarked upon a successful challenge of the two branches. Staupers' major goal was to integrate black nurses into American nursing and raise their level of professionalism equal to that of their white colleagues.

A native of the West Indies, Staupers came to New York in 1903 and in 1917 graduated from Freedmen's Hospital School of Nursing. Her plan for integration of the Army and Navy was simple. Arouse enough whites and changes will happen. This style was not unique but one which other black leaders used.

The NACGN was founded in 1908 to organize and promote professional development of black women nurses. It lacked financial funds necessary to establish itself concretely until 1934 when the Julius Rosenwald Fund and the General Education Board of the Rockefeller Foundation made it possible for the NACGN to move into a permanent headquarters at Rockefeller Center where all other major and national nursing organizations resided.

The grant monies also provided an executive secretary and brought Estelle Riddle, the first black recipient of a Rosenwald Fellowship and an M.A. degree, and Staupers together. Riddle and Staupers immediately began to meet the lonely warrior's major objective by lobbying with the Army and Navy for removal of their discriminatory policy against blacks.

"Although we know that pressure from Negro groups will mean something," she said, "nevertheless I am spending all my time contacting white groups, especially nursing

groups." Staupers also confided in William Hastie, black aide to the Secretary of War, who tried to convince the War Department not only of the unfairness of the quota system that was established for black nurses but also the existing segregation. Both came to a dead end.

Extremely frustrated at this point, Staupers met with Eleanor Roosevelt. She informed the first lady of the great injustice that was being done, particularly in a time when nurses were needed, but not accepted by the color of their skin. Mrs. Roosevelt, after hearing the story, applied her own pressure to the Secretary of War.

Later, in 1945, Franklin D. Roosevelt professed a strong desire to meet the shortage of nurses by amending the Selective Service Act of 1940. He did this with strong objection from his advisors. At the same time Representative Andrew May, Democrat from Kentucky, introduced the Draft Nurse Bill, H.R. 1284, into the 79th Congress, January, 1945.

Staupers, as Ida Wells-Barnett, A. Philip Randolph and others, called upon the American people to write Franklin D. Roosevelt and protest the discrimination. "If the proposal to draft nurses must be resorted to," she said, "then we urge that all inductees be given consideration on basis of training and fitness and allowed to serve in all branches of the Army and Navy and not restricted to Negro soldiers alone."

In January, 1945, the War Department announced the end to quotas and exclusion and the acceptance of nurses regardless of color. This was a victory for Afro-American advancement. Again the Media—New York Age, Pittsburgh Courier and others—played a most significant role; again the Federal government was used to advance the cause of blacks.

In 1950 Staupers, president of the NACGN, convinced its membership that its goal and purpose had been met and the need was no more; it was the first black organization ever to terminate because of fulfillment.

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Pathways of the Spirit

Priests have common challenges, concerns

by Fr. DAVID K. O'ROURKE, OP

Bring together a group of priests to talk about their life and their work, and you are going to have a long and lively discussion. As one of their members, I want to tell what priests are saying and I can think of no better way than to quote some of them directly.

There probably is no such thing as a typical priest but there are a few issues that are common and recurring ones for us. Mentioning some of these concerns is probably as close as we can get to finding out what priests today are up to in their everyday ministry.

The first issue is the degree of change that is facing us every day. One pastor I visited recently, ordained more than 40 years, commented on the changes he has seen, both in life and in the priesthood.

"When I came here, this place," he said, indicating the blocks and blocks of businesses, stores and houses around us, "was nothing but walnut orchards. When you can change an orchard into a town of 75,000 people almost overnight, then you're in a world that's moving so fast it's hard to keep up."

The pace of change in society can pose challenges for anyone. But perhaps it is worth stating explicitly here that priests are among those who are challenged by the changes in their society.

Finding ways to minister to a world that is changing quickly was the topic of a clergy planning session I attended. One priest, the pastor of a large and active parish, rose to say: "You have to take people where they are and where they are today is very much in the world." In this priest's view, what is needed is "to find the best means of reaching people, communicating with them, and then involving them in the life of the church."

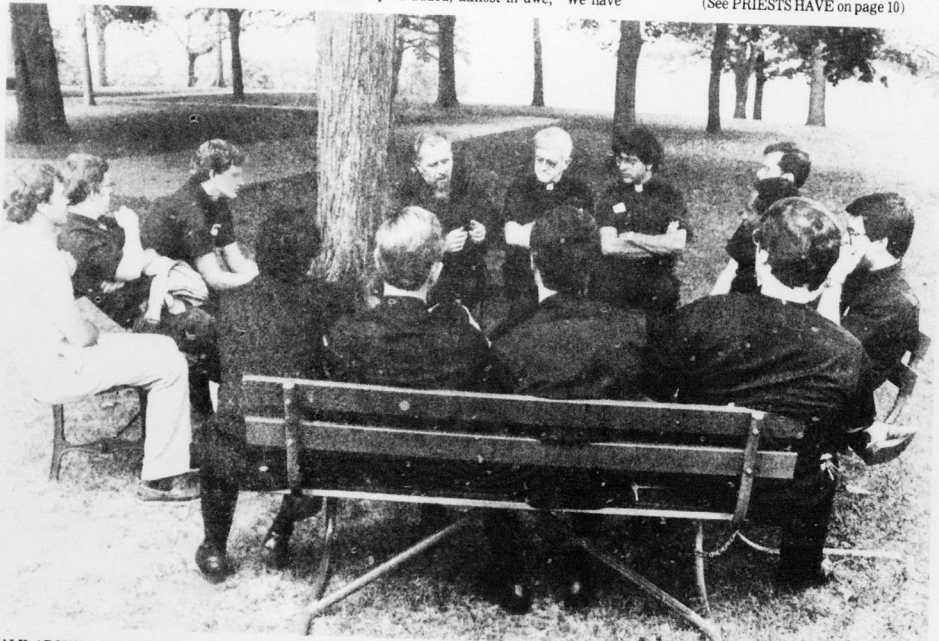
For many priests the changes taking place

today are an opportunity for discovery, for finding new dimensions of the priesthood. The older pastor I first quoted, the one whose walnut orchard became a city of 75,000 people, told how his own ministry had expanded.

"At first I was a typical pastor for solid, lifelong Catholics. Now," he added, "we've gone missionary. We're baptizing entire families." Marveling at the growth in his ministry he added, almost in awe, "We have

almost 60 people becoming Catholics this next Easter."

That theme is a common one. The future presents challenges but priests frequently see (See PRIESTS HAVE on page 10)



TALK ABOUT IT—Seminarians and priests join in a rap session on the grounds of St. Joseph's Seminary in Yonkers, N.Y. Priests and future

priests face many challenges to minister in a rapidly changing world. (NC photo by Chris Sheridan)

Novel reflects North Carolina report on priests' needs

by KATHARINE BIRD

Monsignor Quixote, a compassionate human being, has spent a lifetime taking care of his parishioners in a tiny Spanish village. In the process he has gained a great deal of common-sense wisdom about human beings.

"Monsignor Quixote" is the latest novel by venerable storyteller, Graham Greene. The central character is a humble man who downplays his own learning and accomplishments, sure that other priests have far more to offer than he.

Over the years, the loving priest has tailored his pastoral care very nicely to suit the needs of his parishioners. What he has in spades is a sympathetic ear and a gentle manner. Monsignor Quixote talks persuasively with the parishioners about the love and goodness of God and human beings.

Monsignor Quixote doesn't attend a myriad of meetings or have a parish council to advise him. The only priest in town, he is on call all the time. He seldom takes a day off.

When Monsignor Quixote stops to think about it, he is aware he doesn't find much companionship among his parishioners. They don't turn to him for friendship. They don't think of their priest as a human being with

many of the same needs they have for companionship and comfort.

But for the most part, the monsignor doesn't think about that. He turns for comfort to his favorite spiritual authors.

Monsignor Quixote's only real friend is the Communist ex-mayor of the city. An intelligent man, the Communist and the Catholic priest enjoy sparring with each other about their beliefs and fears. Finally, they set off together on vacation, a rare treat for Monsignor Quixote.

I have introduced Monsignor Quixote because Greene draws such a very human and full portrait of him. Perhaps that in itself should not be surprising. But when you think of it, how often do we regard our priests in such terms—as real, complex human beings?

Some priests today are openly expressing their need for greater understanding and support. For instance, the priests' senate in the Diocese of Charlotte, N.C., did this recently. The senate published a statement about the need among priests for some regular time away from their duties in order to minister to people well.

Their statement was published in 1982 along with a letter from Charlotte's Bishop Michael Begley. He explained the statement is intended to help parishioners "better understand some

of the tensions and pressures under which priests labor."

The North Carolina priests' senate said:

1. People are apt to "lump all priests together," forgetting each priest is a "unique human being who has needs, habits and talents that differ from those of every other priest."

2. Priests often are expected to be on call 24 hours a day, seven days a week. A 60-70 hour workweek is not uncommon.

3. Priests often live and work in the same place. This makes it difficult to relax and unwind since there is no clear distinction between a priest's work time and private time.

4. Priests do not have the emotional and physical support offered by wife and children. Therefore they need to "find the support system vital to every person's emotional stability among friends." Yet when priests take time off to be among personal friends they are often criticized.

5. Preparing homilies requires "far more of a priest's time than most parishioners realize. Meaningful liturgy and homilies mean reading, study, professional continuing education and careful preparation" at home and away.

The Charlotte priests' senate notes that communication between parishioners and priests is essential. And the responsibility for

initiating such a dialogue rests largely on priests who should talk about what they need as persons.

But, the statement concludes, there is a "tremendous need for trust, care and openness on the part of all."

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Resources

"The Priest and Stress," U.S. bishops' Committee on Priestly Life and Ministry. 1982. 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$1.50. Priests need to find positive ways of dealing with stress, beginning with recognizing its symptoms, this report says. And it identifies prayer, work, friendship and leisure as crucial ingredients of a balanced life for priests.

Guidelines on continuing education and sabbatical programs for priests. Diocese of Richmond, Va., published in Origins, Nov. 11, 1982. 1312 Mass. Ave. N.W., Washington, D.C. 20005. Continuing education for priests is a necessity not a luxury, according to these guidelines which specify some general and specific policies in the Diocese of Richmond.

Jews draw together in Babylon despite many hardships

by Fr. JOHN CASTELOT

Life in Babylon was bristling with problems for the Jewish exiles. At first, their difficulties were the obvious ones: homesickness, lack of material comforts, anxiety about their loved ones back in Judah, the hardships of forced labor.

But there were deeper problems too, graver questions, including:

—Should the Israelites stick together as a distinct group?

—Or should they simply allow themselves to be absorbed into their new surroundings?

To some, the Babylonian captivity seemed like a nightmare from which they would surely awake; the exile would be over shortly and

they would be allowed to go back home again. This was especially true of the people deported in 586 B.C.

Then Jerusalem was still intact. Life was going on there as usual under a descendant of King David. The liturgy was being carried on daily in the temple. Surely the exiled Israelites would find their way back before too long.

To dispel those vain hopes, the prophet Jeremiah had written a letter in which he advised his people to build homes in Babylon, plant gardens and prepare to settle down for a long stay.

On the other hand, the Israelites had the quite understandable problem of discouragement, which took an especially

dangerous turn. What had become of all their grandiose hopes of days gone by?

Yahweh had promised them that, as his special people, they would be the salvation of the world. And now look at them! Perhaps, and this was especially true after the destruction of the temple in 586 B.C., Yahweh was not the one true God after all. The gods of the Babylonians seemed much more real and much more powerful.

It rarely occurred to the Israelites who entertained such blasphemous thoughts that it was they who had failed Yahweh, not he who had failed them.

Often the Israelites' discouragement led to apostasy from Yahweh. Babylon presented them with a glittering, cosmopolitan civilization, the likes of which most Jews had never seen before. There were opportunities for wealth, comfort, pleasure, influence. With the right connections and a bit of hard work one could really go places.

On the religious plane, the temples of the Babylonians were magnificent and the ceremonies of their liturgy dazzlingly attractive. Jerusalem, after 586, was a heap of dirty ashes, the temple area a mass of rubble which would be covered in time with unsightly weeds.

Given these circumstances, why shouldn't the Israelites be sensible and accept reality, especially since that reality was so inviting?

All things considered, it is one of the most remarkable facts of human history that many exiles did not allow themselves to be swallowed up by the inevitable. Even though hopes of national restoration grew dimmer by the day, many Israelites insisted on remaining a nation apart, Yahweh's nation.

They capitalized on the forces which drew them together rather than on those which pulled them asunder. And they succeeded.

The Israelites' enduring permanence under such adverse circumstances is a phenomenon without parallel in human history. It points to the fact that here indeed was no ordinary people, but truly the people of God.

In their darkest hour, Yahweh was with them, unseen but powerfully active, working to preserve the remnant which would carry on his work in the world.

As usual, Yahweh made use of all factors at hand to accomplish his purpose and counteract the pull of other forces which threatened to thwart his plans.

One of his most powerful instruments was an extraordinary man of the spirit, the prophet Ezekiel.

Directory and Yearbook



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Priests have (from 9)

them as possibilities for expansion and growth. Coming up with ideas that will allow us to understand the challenges and then developing means that will help us meet them is a frequent topic of discussion for us.

The changes in our world and in the church and the opportunities for creativity they present make up the public and ministerial side of priests' lives. But priests also are concerned today with prayer.

The priests and clergy groups that I am involved with are prepared to take their own spiritual lives seriously. And they talk about it with one another.

One priest I knew quite well, an outstanding man who was as much at home on the university campus where he was a chaplain as he had been among the soldiers on Guadalcanal, was stricken with a devastating cancer. Athletic and active until his illness he

talked with me about his gradual loss of mobility, work and health. He realized that in the near future life itself would be taken away.

"Little by little," he said, "the Lord takes away everything you have until you have nothing left but the Lord himself." He said this not in a complaining or bitter way, but simply as a truth, with a trace of a smile on his lips.

There is a great diversity among clergy today, perhaps greater than in the past. But our concerns are often similar from priest to priest, even from region to region: The need to minister to a rapidly changing world; the desire to minister effectively and with religious authenticity; the recognition that we need to have our own personal religious houses in order.

Those three concerns are the focal point of many discussions among priests today.

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APRIL 10, 1983
Second Sunday of Easter (C)
Acts 5:12-16
Revelation 1:9-11, 12-13, 17-19
John 20:19-31

THE WORD

by PAUL KARNOWSKI

Earlier that morning, the department manager had announced that the company would soon add paid sick days to its package of benefits for employees. At noontime, the announcement was met with the usual lunchroom skepticism. At a table in the corner one worker summed up her feelings. "I only have one thing to say," she said, "and that's what my grandma used to beat into my head: 'seeing is believing.'" Everyone at the table nodded in solemn agreement.

Although all the workers at the table agreed that, in this case, the maxim was a good one, none of them would ever agree to the universal application of the proverb. They had all learned a long time ago—in an embarrassing or even painful way—that seeing is not necessarily believing.

As a child, maybe one of them had mourned the loss of a favorite cartoon character who appeared to be dead. Or, at a more youthful age, perhaps another member of the group had been humiliated by one too many adult chuckles at the tragic show: she had been

horrified when they sawed the lady in two.

Each of us is proud of our adult ability to see beyond appearances, to get behind the illusions of life. So it's no surprise that today's gospel makes us a bit uncomfortable.

In the reading from the evangelist John, we hear about the simple premise of the original doubting Thomas. Almost childlike, he says, "I will believe it when I see it." With all our skepticism, we sometimes wonder if we would have been as quick to believe.

What makes us even more uncomfortable is the Lord's reaction to Thomas. He says to the Apostle, "You have believed because you have seen. Blessed are they who have not seen and who believe." In His characteristic way, Jesus takes our proverbial wisdom and gives it several twists. Pointing to Thomas, Jesus agrees that, sometimes, seeing is believing.

And pointing to those who were unaffected by His teaching and His presence, He agrees with us again: seeing is not necessarily believing. But with His last twist He turns our maxim upside down. He points to Himself, the Risen Lord, and calmly teaches us that "believing is seeing."

color me



Elijah is called to follow the prophet Elisha

by JANAAN MANTERNACH

Elisha was a young man. His family was well off. They owned a small farm. Elisha worked on the farm with his parents.

One day he was out in the field plowing. In those days people used oxen to pull the plow. Elisha guided the plow as 12 oxen pulled it. He liked the smell of the soft earth turned up by the plow.

Suddenly a man came up behind the young farmer. It was the famous prophet, Elijah. Elisha stopped the oxen. He wondered what Elijah wanted with him.

Elijah took off his cloak and placed it over Elisha's shoulders. Elisha knew immediately what that meant. God was calling him to become a prophet like Elijah. Elisha left everything and followed Elijah as his helper.

Elisha learned from Elijah of God's care for people. He learned too how easily many people turned away from God. Like Elijah, Elisha tried hard to help people trust God.

One day Elisha visited a woman whose husband had died. "My husband is dead," the poor widow complained to Elisha. "He was a good man but left me no money. Now people to whom he owed money are trying to take everything from me. They even want to take my two children away."

"How can I help you?" Elisha asked. "What do you have in the house?"

"I have nothing," the woman cried, "except this jug of oil."

"Go to your neighbors," Elisha told the desperate woman. "Borrow as many empty jars and bowls as you can. Bring them into your house. Then close the doors. Pour the oil into each jar and bowl until it is filled."

With that Elijah left. He prayed that God would help her keep her faith alive.

The widow did exactly what Elisha told her to do. She borrowed every kind of container her neighbors would loan her. She lined them up all over her house. Then she closed the door.

She took the jug of oil and began pouring it into one jar after another. Her two children handed more containers to her. She filled them all to the top. They kept handing her jars, bowls and bottles until they were all filled.

"Bring me another container," she said to her son. "There are no more," her son answered. "They are all full."

The woman wondered what to do with all the oil. She went to find Elisha. She told him what happened.

"Go and sell the oil," Elisha told her. "With the money you earn pay those you owe money to. Use the rest to support yourself and your children."

Part I: Let's Talk

Activity: Do something this week with your family to help someone who has little money or who suffers for another reason. Perhaps offer to serve a meal at a food kitchen or by visiting a lonely person who needs someone to talk with. Children learn to feel a responsibility for the needs of others by developing the habit of helping others.

Questions: Why does Elijah place his cloak around the shoulders of Elisha? What does the poor widow tell Elisha? How does Elisha help the poor widow?

Part II: Parent and Teacher Notes

Story Background: Elisha was the companion and then the successor to Elijah. Elisha apparently was the leader of a large group of prophets. People sought him out, both the poor and the wealthy. The Bible depicts Elisha as one who takes up Elijah's work, much as Joshua carried on the work of Moses.

The Bible and Us: Where would you turn for help if you had little money? What would you expect God to do for you? Or, if you know someone in such desperate condition, how can you help that person? The story of Elisha suggests that God is concerned about those who need support. God encourages others to help them in need.

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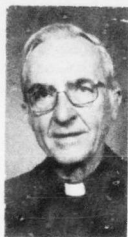
THE QUESTION BOX

Why does church make mistakes?

God has given us human freedom; we make mistakes and learn from them

by Msgr. R.T. BOSLER

Q I am all excited over what I am learning from a course on how to read the Bible. It is a relief to know that the Book of Jonah, for example, is a parable that teaches important truths in story form but is not a historical account of a rather ridiculous and disobedient prophet who survived three days in the belly of a big fish. But I have a problem. For some 1,900 years the church has considered this an account of a great miracle. Where has the Holy Spirit been all this time? I thought he was supposed to prevent mistakes.



you will see that he thought the end of the world was coming soon and that he was going to be alive when Jesus returned.

This was a mistake that did not destroy his effectiveness in preaching the Gospel. And that is what is important.

The church is not mistaken about the essential parts of the revelation made in Jesus Christ.

Even though in the past the church did not have as clear an understanding of how to read the Bible as she has today, she still was able to give her members the knowledge necessary for salvation. In that sense the Spirit was guiding her.

Many persons in the past who were not able to read the Bible with the knowledge we possess today became great saints.

It is not how much you know about Jesus Christ that counts but how well you know him. And that you can do whether you read the Bible as a fundamentalist or as an advanced Scripture scholar, for the Bible is the Word of God that can reach us no matter how ignorant we are.

Your question is a very good one. It exposes what is a source of uneasiness for many Catholics today. How can the church change its teaching, they want to know.

In the past our catechisms and popular books of religion presented revelation as a package of truths fully developed and handed

down intact and without change from the Apostles.

Vatican Council II rectified this by teaching that, in a certain sense, God's revelation is ongoing and not a museum piece.

"For there is a growth in the understanding of the realities and the words which have been handed down." This is the council's explanation of how the church grows in the understanding of the revelation made in Jesus.

"This happens," the council teaches in the Constitution on Revelation, "through the contemplation and study made by believers, who treasure these things in their hearts (a reference to Mary in Luke 2), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For as centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her."

Please note how the council suggests that your prayerful reading of the Bible could contribute to the growing understanding of revelation.

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

Discussion points and questions

1. Think about today's priests. What are the demands of their ministry? For example, what kind of hours do you think they are expected to keep? Do you think priests are well understood by most people?
2. Why do some priests in the article by Father David O'Rourke consider the present time so challenging?
3. What does the priest stricken with cancer in Father O'Rourke's article say to indicate he has come to terms with his approaching death?
4. In Katharine Bird's story, what are priests today concerned about in terms of the way people view them?
5. What was the purpose of the statement on priests prepared by the priests' senate of Charlotte, N.C., according to Katharine Bird?
6. As Father John Castellet sees it, what were some of the problems the Israelites encountered?

St. Ann Parish

Terre Haute, Indiana

Fr. Charles Fisher, administrator

by Fr. THOMAS C. WIDNER

"This is the friendliest parish in Terre Haute," declared Bill Minar. He and his wife Virginia say "we have been to all of them and we like this one. It's the best!"

Their parish is St. Ann's and Marguerite Dammann agrees with them. She too is a longstanding member. "There's a real community here among the survivors," she claims. Survivors? Bill Minar believes St. Ann's has been a parish open to change and though "some of us don't like all the changes" he believes the parish has been instrumental in keeping people together.

"St. Ann's has been a leader in liturgical changes in Terre Haute," says Marguerite. "We've lost some parishioners but many of them are coming back. People go elsewhere for a time and see changes going on there too and then they come home."

The friendliness at St. Ann's "goes way back," according to Virginia Minar. Betty Gurchiek adds that a variety of people "seem to like the parish here—professional people as well as old-timers."

"The young people here treat us just great," Virginia claims. Betty identified St. Ann's as the first parish in Terre Haute to serve dinners to the elderly and for families of deceased parishioners. And Marguerite quickly added that St. Ann's still offers a senior citizens celebration once a month to which members of other parishes are also invited.

"WE'VE GOT A terrific parish council too," Betty claims. "It's a great burden though."

The burden comes from the lack of a full-time pastor. Father Chuck Fisher, pastor of nearby Sacred Heart Parish, is also administrator of St. Ann's. "It means all the people in our parish get involved," Marguerite says.

It also means only one Mass on Sunday. Bill Minar longs for a Saturday evening Mass at St. Ann's but the scheduled Mass on that day is at Sacred Heart.

Bill and Virginia, Ed and Marguerite and Betty were all eager to explain the busyness of their parish. Marguerite noted the religious education classes which take place on Sunday. "We have a growing youth group too," Virginia adds. Many of the women attend a Mother's Club and Altar Society. A quarterly newsletter called The Vineyard contains messages from Father Fisher and the parish council as well as notes on parish activities.

"We have an October prayer service; a number of lay ministers of communion; stations during Lent," says Marguerite.

Ed Dammann spoke of the parish maintenance committee because he's knee deep in it. "A lot of retired people here give their time," he claims. "The only thing is people tend to think you have more time. The only trouble around here," he says with a smile, "is that we need more Indians—too many chiefs."

THE WOMEN'S GUILD of the parish takes flowers to shut-ins, Marguerite explains, and shares the cost with the parish at Christmas and Easter.

Bill Minar says the parish bingo has been helpful toward income as is an annual fall festival. At the time I talked with this group they were preparing for a Palm Sunday Bake Sale.

Betty talks about the active Council of Catholic Women in the parish as well. Next door to the parish is Bethany House, a temporary home for women and children needing emergency housing which also provides a soup kitchen. It is the former St. Ann's convent and is getting excellent use these days.

"Bethany House uses part of our school building for a store at Christmas time, so we feel good about cooperative efforts," Betty explains.

"There's a social room in the school building where the church used to be," Marguerite announces and the group proudly shows me the large hall which is used for dances, for the parish renewal, for retreats and for CCD classrooms. The facilities really get used, they say. A new bathroom was put in and the whole place is now called Heavens Above since it is located on the top floor of the school building.

"The room used to be the first church," the group tells me. Indeed, you can still see some of the former church arrangement there.

These five people seem to think that St. Ann's has a tremendous group of people working together. Many are overworked, Marguerite claims, but "once you say yes," Betty says, "they'll ask you again."

Sometimes they worry about the parish debt but as Ed muses, "If I was in debt, I'd jump off a bridge. But when it's a group in debt, it doesn't seem so big." The parishioners work together and with their efforts they'll bring it down.

Father Fisher agreed. "There are many older parishioners dedicated to the parish here. They love it and have a great identification with it."



For them, he says, the parish is a sign of the presence of Catholicism and Christianity.

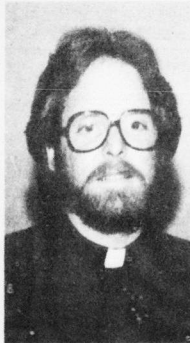
"St. Ann's is a mixture of the professional and the poor," he claims, "so it has a wide range of people. You'll find many people here who hadn't been going to church who come back to a warm and loving community."

"It's a really happy thing to see a mixture of PhD's and retired railroaders calling out bingo numbers."

You can sense the family atmosphere, Father Fisher concluded.



PROUD OF ST. ANN'S—Feeling good about their parish are (left to right) Virginia and Bill Minar, Marguerite and Ed Dammann and Betty Gurchiek. (Photos by Fr. Tom Widner)



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(Cathy Verkamp, Administrative Assistant to Jim Ittenbach, Director of the Development Office, conducted this interview with Grace Hayes, Director of Birthline and Campaign for Human Development).

Cathy: Why was Birthline formed?

Grace: Birthline was formed out of concern of the number of abortions being performed. Birthline is listed both in the white pages and in the yellow pages under Abortion Alternatives and Birthline. Birthline is manned by 29-32 telephone volunteers and they also have a clothing committee; it's open from 8:30 a.m.—4:30 p.m. Monday through Friday.

Cathy: How do the volunteers know how to handle the different situations the girls calling Birthline are faced with?

Grace: The volunteers are required to go through an initial training period and they continually have on-going training through mailings and meetings. Many of the girls who call Birthline are in a crisis situation and feel as though they have nowhere else to turn. Many call with the intention of having an abortion, not because they feel it is the right thing to do, but because they have no other alternative. Also, one of the problems encountered by girls calling Birthline is the need for long-term shelter. The counselors may feel the need to refer the girls to other sources according to their needs.

Cathy: Can you tell me some of the advantages and disadvantages of Birthline?

Grace: An advantage to Birthline having strictly telephone counselors is that the girls in distress calling Birthline feel much freer talking to the counselors because there is no

face-to-face contact. Also, Birthline offers free pregnancy testing and all of the information is strictly confidential. A disadvantage is that unless a girl wants to contact a counselor again, Birthline may never hear from her. However, the volunteers do make themselves available to the girl if she wishes to call back and they will give out their personal home telephone numbers to the girls.

Cathy: How about the clothing committee?

Grace: The clothing committee is part of Birthline and this is the only time there is face-to-face contact. After a girl has called a volunteer to ask for maternity or baby clothes, the volunteer will make arrangements for the girl to pick up the clothes at the Catholic Center or the volunteer will travel to the girl's house to deliver the clothes.

Cathy: Where do the clothes come from?

Grace: When cash is donated to Birthline for clothing, this money is used for the purchase of cloth diapers. Most of the maternity clothes distributed by Birthline have come from donations, or in some instances, material will be purchased to make the maternity clothes. Also, some of the infant and maternity clothing is purchased at garage sales by the volunteers, and the volunteers are subsequently reimbursed for their purchase.

Cathy: Can you give me a typical example of what happens to a girl after she calls Birthline?

Grace: A girl about 17 years old named "Jane" called Birthline to ask a direct question about abortion. I happened to be the volunteer who answered and I asked Jane why she felt she wanted an abortion. Jane said she felt she was too young to have a child and that she did not want to marry the father. I then asked Jane about her parent situation and Jane said that she had not been living at home for one year. She also did not have a good relationship with her father. I asked Jane how she felt about abortion and Jane replied that she did not want to have an abortion but she felt she had no other alternative. When I asked Jane if a place could be arranged for her to stay until the child was born, she said she would be willing to do so. At

the time Jane made her call to Birthline, she was staying at the Salvation Army and it was a Wednesday. I immediately began making arrangements with a place in Illinois and on Friday morning I picked Jane up at the Salvation Army and took her to Ayres in order to buy personal articles for her stay at the home in Illinois (money was used from donations). Jane and I then had lunch at Ayres and it came out in the conversation that Jane really did love her father. Jane said, "I'm really going to show my father that I can do something on my own." I think Jane is a bright girl and that she was going to develop herself as a person. On Saturday morning Jane boarded a bus to Illinois and stayed there until the baby was born.

Cathy: You are also the Director for the Campaign for Human Development. Can you tell me a little about what CHD is?

Grace: Funding for CHD comes from donations from Catholics throughout the United States. Collection Sunday is the Sunday after Thanksgiving and each diocese receives 25 percent of the donations. The other 75 percent of the monies goes directly to the CHD national office. CHD funds programs that enable low-income communities to work together for long-range solutions to poverty in the critical areas of social and economic development, housing, health, legal aid, education and communications.

Cathy: How is the decision made as to which programs are funded by CHD?


Grace: To obtain CHD's support, these projects must benefit the poor, be self-help projects of poor and oppressed people, and aim to bring about social change by attacking the

root causes of poverty. CHD also strives, through the mass media, to help all Americans understand how poverty diminishes not only the impoverished, but the whole society. The Campaign for Human Development is an action-education program sponsored by the Catholic Bishops of the United States. Funds are allocated on a non-denominational basis. If an organization feels that they are qualified for CHD funding, they must first fill out an application that is sent to the national office and the Archdiocese. The director and program officers then confer. An advantage to this system is that the local Archdiocese can closely question the applicant and get a better understanding of their program. A third evaluation is performed by the national committee which consists of 40 people. CHD on the local level of the Archdiocese can give grants to groups which have received money from the national office before or are trying to work up to a national scope. Some of these groups have been strictly local.

Cathy: Can you give me an example of a local program receiving funding?

Grace: Last year, the Archdiocese of Indianapolis's CHD office funded a project for the Institute of Women Today. The funds were going toward a building trade program which lasted 8 weeks. The women learned trades such as plumbing, electrical repair and wood-working. Their main project was building a powder room from scratch and they even had a graduation ceremony. In fact, when one woman was released from prison she was employed as an apartment manager in Illinois because of the training she did receive in prison.

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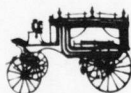
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The Active List

April 15

St. Philip Neri's Home/School Association is sponsoring its annual spring family festival from 5 to 9 p.m. in the parish community rooms, 550 N. Rural, Indianapolis.

The Columbians will host their annual spaghetti dinner and dance at the K of C hall, 1306 N. Delaware, Indianapolis. Serving is from 6 to 8:45 p.m. and dancing from 8 to 11 p.m. Entertainment all evening. Tickets: \$5 for adults and \$2.50 for children under 12. Reservations not necessary but tickets are available at the Council office or from the Columbians.

April 15-17

"Healing Life's Hurts," a weekend retreat, will be conducted by Miss Beth Ann Hughes and Holy Cross Fr. Robert Nogosek at the Beech Grove Benedictine Center, 1402 Southern Ave. For reservations call 317-786-7581.

A Charismatic retreat under the direction of Franciscan Fr. Thomas Krupski will be held at Thomas Retreat House, 5353 E. 56th St., Indianapolis. For details call 317-545-7681.

A Tobit weekend is a time for helping couples plan the marriage not the wedding. Franciscan Fr. Martin Wolter will direct the weekend for couples at Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis. Call 317-257-7338 for complete information.

A stress workshop weekend is scheduled at Mount Saint Francis Retreat Center in southern Indiana near New Albany. For reservations call 812-923-8818.

Worldwide Marriage Encounter of Southern Indiana will sponsor a weekend at Greenwood Inn, Greenwood. For information call Richmond 317-935-4625; Indianapolis, 317-241-8765; or Bloomington, 812-332-0164.

A spaghetti supper will be served at Benjamin Harrison Home, 1230 N. Delaware, Indianapolis, from 6 to 9 p.m. Tickets: \$4.95 per person. The event is under the auspices of the Knights and Ladies of Peter Claver, SS. Peter and Paul Cathedral.

Benedictine Fr. Martin Dusseau will direct a day of recollection at Kordes Enrichment Center, Ferdinand, Ind., from 9:30 a.m. to 4 p.m. Pre-registrations due by April 13. Call 812-367-2777.

The annual Secunia Booster Club dinner/dance will be held in the high school cafeteria, 5000 Nowland, Indianapolis. The event begins at 6:30 p.m. with hors d'oeuvres; buffet dinner, 7:30 p.m.; dancing, 9 p.m. to 1 a.m. Tickets: \$18 per couple; \$9 single. For reservations call 356-4967 or 357-9874.

The Fifth Wheeler Club will meet at the Club House, German Park, 8602 S. Meridian, Indianapolis, for dinner at 7 p.m. Call Mary, 862-6510, or Betty, 784-3239, for reservations.

MARTIN, Gerard (Jerry), 72, Our Lady of the Greenwood, Greenwood, March 29. Husband of Mary; father of Peggy Marks, Mary Jane Jones and John T. Martin.

McGINNESS, John E., 65, St. Andrew, Indianapolis, March 2. Husband of Patricia; father of Peggy Dermody, Barry and Scott McGinness.

MINTA, Anne Denski, 79, St. Anthony, Clarksville, April 1. Wife of Henry; mother of Anne Noller, Thomas, Peter and John Minto.

MOSER, Anna P., 89, St. Augustine, Jeffersonville, April 1. Mother of Jane Moser; sister of Margaret Fox, Edward, Patrick and John Duffy.

SLUSSER, James, 69, St. Ann, Terre Haute, March 29. Husband of Mary; father of Janet McCallough, Cathy Chaney, Betsy Norman, Margaret Vathauer and Jim Slusser; brother of Geraldine Cotton, Marcella Moore, Alberta Bailey and Vera Cooke.

SPENCER, Raymond J., St. Philip Neri, Indianapolis, March 28. Husband of Mary; father of Janet Murray, Mary Frances Renfro, Patricia Cowser, Teresa Cowser, Nancy, Timothy, Gary and Raymond Spencer; brother of Norman Spencer.

TELLAS, Clara, 82, St. John, Enochburg, March 26. Mother of Irene Robbins, Wilma Hillman and Thomas Tellas.

TYLER, Curtis R., Sr., 78, St. Mary, New Albany, March 14. Husband of Nellie; father of Joyce Ann Martin, Ralph, Jerry, E. Thomas and Curtis R. Tyler, Jr.

April 16, 17

High school freshmen are invited to participate in a weekend retreat at Mount Saint Francis Retreat Center, Mount St. Francis, Ind. Write or call the Center at 812-923-8818.

A sophomore, junior and senior retreat for students in the Seymour Deamery will be held from 10 a.m. Saturday to 10:30 a.m. Sunday at St. Bartholomew parish hall, Columbus. Contact Benedictine Sr. Catherine Gardner, 777 S. 11th St., Mitchell, IN 47446 for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave. 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

The Woods (from 7)

The fifty-eighth annual reunion of the alumnae association of Marian Heights Academy (formerly Academy of the Immaculate Conception) in Ferdinand will be held on Sunday, April 10 at the Academy. The day begins with registration at 9 a.m. and a liturgy at 11:15 followed by dinner and a business meeting. Benedictine Sister Mary Claude Croteau, Alumnae Director, is accepting reservations for alumnae and their guests.

Dr. Grover L. Hartman of the Indiana Religious History Association will lead the eighth annual religious heritage tours of Indiana during June. The southern tour, which includes St. Meinrad Archabbey and the Benedictine Convent at Ferdinand, will take place on Tuesday, Wednesday and Thursday, June 7, 8 and 9; the northern tour, including Notre Dame, will be held Tuesday, Wednesday and Thursday, June 14, 15 and 16. Travel is auto ride sharing, caravan style, with reasonable group housing and meals set up. A registration fee of \$10 per person should be sent to: Dr. Grover L. Hartman, Indiana Religious History Association, P.O. Box 88267,

Indianapolis, IN 46208. Persons may obtain continuing education credit for the tour from Christian Theological Seminary.

Father Curt Lanzrath, chaplain for the Sisters of St. Francis in Oldenburg, will be the after dinner speaker at the annual Senior Citizen Day sponsored by the Batesville Deanery Council of Catholic Women on Thursday, April 21 at St. Joseph's Church, St. Leon. Registration begins at 10:30 a.m. followed by a celebrated Mass at 11 a.m., dinner, and the Sacrament of Healing. Send \$3 reservation, which includes dinner, to: Mrs. John Horstman, R.R. 3, Box 193, West Harrison, IN 47060 or phone 812-576-3363 before April 14.

Franciscan Sister Sue Bradshaw, associate professor of history, and Mary Haugh, professor of sociology, will present a panel on "Third World Women" to the Great Lakes Regional Conference of the National Council for the Social Studies April 14-16 in the Indiana Convention Center. Both women are Marian College faculty members.

OBITUARIES

ALEXANDER, Hazel, 89, St. Mary, Greensburg, March 28. No immediate survivors.

BOHMAN, Laurence, 82, St. John, Enochburg, March 18. Husband of Ottilia, father of Henry; brother of Agnes Wersling, Clara Giltz, Ed, Emil and Elmer Bohman.

BURNELL, Florence A., 74, Little Flower, Indianapolis, April 1. Mother of Richard Wehrle; sister of Anthony Fisse.

FRIES, Margaret G., 87, St. Ann, Terre Haute, March 25. Mother of Anna Tucker and Dorothy M. Robinson.

GILEZAN, Peter 78, St. Mary, New Albany, March 16. Husband of Dorothy; father of Theresa Demaggio, Mary Melton and William J. Gilezan; brother of Marie Hintelman and Viola Biechowski.

HELLMICH, Paul J., 23, St.

Mary, Greensburg, March 24. Son of Robert and Leona Hellmich; brother of Mary Lou, Marilyn, Fred and Dale Hellmich; grandson of Albert Daeger.

HUEBER, Robert R., 60, St. Philip Neri, Indianapolis, March 31. Husband of Betty; father of Robert F. Hueber; son of Mrs. E. L. Hueber; brother of Eileen Ward and Francis M. Hueber.

KELLEY, Thomas J., 72, St. Andrew, Indianapolis, March 8. Husband of Jean; father of Linda Colville, Joseph and David Kelley; brother of Rosemary McGarvey, Dorothy Power and Horace Kelley.

LARKIN, Robert A., 60, St. Margaret Mary, Terre Haute, March 28. Husband of Mary; father of Linda, Janet, Bob, Timothy and Ronald Larkin; son of Margaret Larkin; brother of Ellen Mundt and Edward Larkin.



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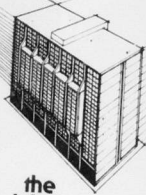
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Funeral rites held for Franciscan

OLDENBURG—The Mass of Christian Burial for Franciscan Sister Anita Burgermyer was celebrated April 4 at the motherhouse of the Sisters of St. Francis here. Sister Anita, 90, died on March 30.

Born on Sept. 5, 1893, in Mentor, Ky., she entered the convent on March 26, 1910. A primary teacher, she taught in Indiana, Ohio and Missouri including in the Indianapolis Archdiocese, St. Andrew, Richmond, St. Mary in New Albany, Lanesville, Greensburg and Aurora, St. Joseph and St. Vincent, Shelbyville, Oldenburg, Hamburg, Sunman and St. Mary-of-the-Rock.

There are no immediate survivors.



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YOUTH CORNER

St. Michael's student is winner in prayer contest

by SUSAN MICINSKI

Elsa Scheider, a seventh grade honor student at St. Michael's School won first place in a prayer contest sponsored by St. John Bosco Guild, which was held to familiarize archdiocesan youth with the patron saint of youth. She received a campership to Camp Rancho Framasa.

The contest had over 500 entries, and was judged by Sisters of the Carmelite Monastery.

The winning prayer: "Oh, Please, Dear John Bosco, Help me to befriend all whom I encounter. Help me always to be conscious of God's love for me and lay my life into His Hands, offering everything I do for God, as you did. Help me not to despair in desperate or bitter times, but to sacrifice, and trust in the Lord. Amen."

Prayer cards have been printed and distributed in all the archdiocesan schools. The prayer will be used at all St.

John Bosco Guild functions throughout the year. The guild helps promote CYO and all their social, spiritual and athletic activities.

The third annual Indianapolis Archdiocesan High School Music Festival will be held at the Convention Center on Thursday, April 14 at 7:30 p.m. The festival, which will feature the combined bands and choirs of Chatard, Ritter, Roncalli and Secena, is a way for the schools to show their appreciation for the continued financial and moral support for secondary Catholic education in Indianapolis.

The bands, choirs and officials from the four schools have been working since December to make the festival a quality and inspiring celebration. Over 400 young people will share their talents with the community.

The Archdiocesan Youth

Convention will be held April 15-17 at Roncalli High School. This year's theme is "The True, But Silent Meaning of Life." Over 200 youth are expected to be in attendance, according to Carl Wagner of CYO.

Terry Haffner, an artist and writer, will give the keynote address, "A Tough Act to Follow." He guarantees to make the delegation think, laugh and cry, and to understand a little more about life.

Other planned activities include: workshops, election of officers, mixers, a dance and presentations. Archbishop Edward T. O'Meara will be the featured speaker at a banquet on Sunday, and will present awards to the outstanding male and female youths of the year. The session will close with a Mass at St. Jude Church following the banquet.

Housing for out of town guests will be provided by Indianapolis delegates and their friends. There still is a need for housing, so anyone interested in providing housing should contact the CYO Office.

Ritter High School Booster Club will sponsor a "Monte Carlo Night" on Saturday, April 23 from 6 p.m. to midnight in the school cafeteria. Admission is \$2.

Chatard High School recently held its Community Care Day, a time when junior religion students "put the Gospel into action" by reaching out to someone else's needs, and doing volunteer work at various community agencies.

St. Mark's and St. Mary's Child Care Centers, Holy Cross School, Crossroads, Noble Center, New Hope Rehabilitation Center, Indiana Blind School, St. Augustine and the Deaf School were some of the agencies served.

Nancy Clapp and Joseph Pace, junior religion teachers, coordinated this event.

Mike Fulton, a freshman at Secena, has had the honor of belonging to the Medical Explorer Program sponsored by Eli Lilly and Co., which accepts only 25 students into the program each year.

Under the direction of Dr. Martin Hynes III, the group meets once a month to study and research various aspects of science and medicine. Most of the research involves the use of laboratory animals.

Two areas recently studied



ANIMAL GIVEAWAY—Secena High School recently donated stuffed animals left over from their Irish Fair to Birthline, a program of Catholic Charities Special Projects. From left to right are: Laurie Glass, Secena student; Rosemary Diekhoff, Birthline volunteer; Tim Kolbus, student; and Ott Hurie, Secena faculty member. (Photo by Susan Micinski)

blood pressure and obesity. The group studied how different drugs affected blood pressure and some of the causes of high blood pressure. Beef hearts

were dissected to see how fat clogs the valves which in turn, makes the blood pressure rise.

St. Thomas Aquinas youth

will discuss "Diet Obsession" on "Lifesigns," the radio show for youth this Sunday, April 10. The program is aired at 11:30 a.m. on WICR 88.7 FM.

TEENS ASK MYRA

Youth seeking help in his search for a summer job

Dear Myra:

It won't be long before school is out, and I've been looking for summer work. With unemployment so high even for adults, I am having a rough time finding any. I have to work if I want clothes or anything else, because my mother is divorced and there is no extra money. Any ideas? Darrell

Dear Darrell:

It sounds as though you have probably exhausted the usual job possibilities for now: fast food restaurants, shopping centers, grocery stores, gas stations, etc. No doubt you are reading the help wanted ads in the newspaper and local shopping newspapers. Be sure you follow up on all these sources periodically, including the state employment bureau, because they do generate jobs if you keep asking.

If you are old enough, construction work or temporary manpower services may be hiring, and now and then there are corn de-tasseling jobs available through high schools. Lawn care is always needed in the summer, by cemeteries and businesses as well as homeowners.

Consider all your relatives, friends and acquaintances—could any of them help you get a job? Do any of your neighbors work in a business which might need extra help? Does your parish or high school employ anyone extra during the summer? Find out. Ask around, and don't be shy.

Girls find babysitting jobs,

young boys often like to have male babysitters, especially if both parents work during the summer when the children are not in school.

Do you have a skill that you might be able to sell? If you can fix mechanical things, like toasters, etc., you might get work in a shop or work at home just by placing a small ad in the newspaper. If you know dog grooming or other pet care, if you could teach sports to playground kids, if you have

Red Cross lifesaving instruction—all these and other skills might lead you to summer work.

Even more ordinary skills like driving a car, reading (for blind people), or just being a companion may be marketable.

The most important factor in getting any job is to keep trying. Don't give up.

(Send your questions to Myra Keller, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

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IN THE MEDIA

Prognosis bad for 'St. Elsewhere'

by JAMES BREIG

NBC has tried everything but the Heimlich Maneuver to save the life of "St. Elsewhere," its hour-long medical series seen on Tuesday nights.

Unfortunately, the treatment seems to be killing the patient more quickly than the disease is. The disease is low ratings; the treatment—well, NBC has been giving the show the treatment all right.

First, it has tried tinkering with the lead-in programs. Granted, this is sometimes a good idea. But "Bare Essence"? How a nighttime soap about the perfume business can help a serious program like "St. Elsewhere" is beyond me. It doesn't make sense.

But, more damaging than that, has been NBC's attempt to jazz up the series itself. In performing CPR, the network has crushed several ribs.

Have you watched "St. Elsewhere"? When it debuted last Fall, it was the best new drama series on any network. In fact, it was the best drama series, new or old, anywhere.

Was, I said.

St. Elsewhere is the nickname for St. Eligius Hospital, a fictional institution located in Boston. It is peopled with doctors, nurses, administrators, patients, families of patients, emergency room transients, mental patients and just about anyone else who wanders into a hospital on any given day.

THE primary focus is on the staff and you have to watch a few weeks to sort out who's who, but it is worth it. (Or was worth it.)

There are the young doctors trying to find their professional niche while balancing (and sometimes dropping) their family lives: Dr. Morrison (David Morse), solid, in control; Dr. Fiscus (Howie Mandel), wacky, eager for ER work; Dr. Martin (Cathy Whinnery), half in love with easeful death, a pathologist; Dr. Ehrlich (Ed Begley, Jr.), confused, easily rattled, unsure of himself; Dr. Chandler (Denzel Washington), serious, perhaps too much so and carrying the burden—as he sees it—of being black.

There are the middle-aged doctors, wondering about the future and sorting out their priorities: Dr. Samuels (David Birney), Hawkeye Pierce in civvies; Dr. Cavanaugh (Cynthia Sikes), unable to figure out her goals.

There is the old guard, guiding the younger ones, dealing with their own problems trying to keep the hospital afloat: Dr. Beale (G.W. Bailey), the psychiatrist, placid and unflappable; Dr. Auchslander (Norman Lloyd), a cancer specialist with cancer; Dr. Craig (William Daniels), imperious, banty-rooster and chief rattler of Dr. Ehrlich; Dr. Westphall (Ed Flanders), father confessor to all the rest, the linchpin of the program.

FINALLY, there are the nurses: Shirley Daniels (Ellen

for their diversity and the writers' ability to juggle all their stories is one hallmark of "St. Elsewhere."

Or used to be. I keep returning to the past tense because never before have I seen so good a show turn so sour so quickly. The first six episodes or so were first class. They dealt with human emotions; they were not afraid to lay out problems (a bag lady who refuses treatment, an

Indian intern's loneliness) without resolving them; they had just the right touch of gritty reality and humor.

Then something went wrong; I suspect the culprit is NBC. According to one report, the network gave orders: Spice it up. The eternal prescription for low ratings: take two prostitutes and call Nielsen in the morning.

Thus, the later episodes became clogged with hookers,

flashers, porno actors and street gangs. There were brawls in the hallways week after week. Guns went off; cops were called—and I started to drift away from what had become my favorite show.

Out went the original scripts; in came the formula plots based on headlines and sociology studies. Thus one week emphasized a man who shotgunned his terminally ill brother and a head nurse with breast cancer.

Does she react sensibly? Do the years of learning and training and experience allow her to work out her problems? Did the writer find someone else to put the anxiety on (the nurse's daughter, for example)? No way. It was the same old "I won't be a woman any longer" plot; it has been told a thousand times on talk shows, in dramas, as comedy subplots.

So "St. Elsewhere" is starting to succumb to the medication. Maybe its ratings will grow. But it will be a cancerous growth unless the originality of the program is restored.

Otherwise, it will be another case of "the operation was a success, but the patient died."



First use condemned (from 2)

prudential judgments, lead us to a strictly conditioned moral acceptance of deterrence," the third draft says. "We cannot consider it adequate as a long-term basis for peace."

The deterrence section goes on to make several "judgments and recommendations" on the present direction of U.S. strategic policy. Though some are the same or similar to recommendations in the second draft, the third draft deletes a specific reference to the MX missile, which the second draft said "might fit" the category of a first strike weapon.

The discussion on first use, meanwhile, continues to oppose initiation of nuclear war on any scale.

"Because of the probable effects, the deliberate initiation of nuclear war, in our judgment, would be an unjustified moral risk," according to the new draft.

But in an entirely new addendum to the "first use" section, the

third draft recognizes "the responsibility the United States has had and continues to have to protect allied nations from either a conventional or a nuclear attack."

Noting that NATO's refusal to renounce first use of nuclear weapons has enhanced its deterrence against conventional attack, the bishops nonetheless "support NATO's moving rapidly toward the adoption of a 'no first use' policy but doing so in tandem with development of an adequate alternative defense posture."

As for the nuclear freeze, the backing away in the third draft comes in a separate section on "specific steps to reduce the danger of war."

Though not mentioning the freeze movement by name, the second draft said: "We urge the immediate end, by agreement of

(See FIRST USE CONDEMNED On page 19)

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the nuclear states and to the extent compliance is verifiable, to the further development, production and deployment of major new nuclear weapons and delivery systems. Not only should development and deployment of new weapons cease, the number of existing weapons must be reduced in a manner that reduces the danger of war."

The third draft, on the other hand, urges immediate agreements to "curb the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment progressively, but the numbers of existing weapons must be reduced in a manner which lessens the danger of war."

At the same time while the third draft says that "the urgent need for control of the arms race requires a willingness for each side to take some first steps, that is, some independent initiatives."

It argues that there is precedent for successful independent initiatives, citing President Kennedy's announcement in 1963 that the United States would unilaterally forego further nuclear testing. A month later, according to the draft pastoral, Nikita Khrushchev "proposed a limited test ban which eventually became the basis of the U.S.-Soviet partial test ban treaty."

In this same section the third draft offers a new analysis of the relationship of nuclear and conventional defenses. While acknowledging "reluctantly" that it is more costly to maintain a conventional deterrent than a nuclear deterrent, the bishops say it is their hope that "a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence."

The third draft also repeats the second draft's call for an independent commission to study whether current civil defense plans "or any other plans offer a realistic prospect of survival."

Other elements of the new draft pastoral include:

► A repeat of the second draft's link of abortion and peace as issues involving "reverence for life." The third draft, in addition to the second, also wonders aloud why many who support the bishops on protecting innocent human beings from the horrors of nuclear war do not also support them on protecting innocent human life in the womb.

► Several revisions in a concluding section of messages to individual Catholics, such as those in the military or defense

industry. The draft tells Catholics in the military that the bishops recognize the demanding moral standards they follow and remarks that the pastoral letter is not intended to "create problems" for them. It tells Catholics in defense industries that the bishops "do not presume or pretend that clear answers exist to many of the personal and professional choices facing you."

► A section urging "every diocese and parish to implement balanced and objective educational programs to help people at all age levels to understand better the issues of war and peace."

► An endorsement of proposals to establish a United States Academy of Peace to provide a center for peace studies and activities.

► A reiteration of the second draft's analysis that a more integrated international system is needed to respond to the world's interdependence. The new draft also expands on the argument that U.S. participation in multilateral development is an essential element of world security.

Education board rejects curriculum for use in schools

SAN FRANCISCO (NC)—The Board of Education of the San Francisco Archdiocese has rejected the nuclear disaster curriculum of the Federal Emergency Management Agency, which is intended for use in elementary and secondary schools.

"To teach children that nuclear war is a survivable disaster is to teach them that nuclear war is an acceptable political or moral option," the board said in a resolution it passed during a mid-February meeting.

Also condemning nuclear war, the resolution urges that the Federal Emergency Management Agency remove the nuclear disaster chapters from the curriculum before distributing the current field-test version nationwide.

The resolution states that "The board affirms the growing consensus within the Catholic community that, as stated by Archbishop John R. Quinn (of San Francisco), 'Nuclear weapons and the arms race must be condemned as immoral.'"

The members of the board object to the inclusion of nuclear war with natural disasters or accidental events for which civil defense procedures may be appropriate.

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VIEWING WITH ARNOLD

'Max Dugan' is fairy godfather story

by JAMES W. ARNOLD

"It sounds like a story I saw on
Movie of the Week."

—from 'Max Dugan Returns'

It's hard to argue with a guy like Neil Simon, who provides built-in criticism of his own new movie, "Max Dugan Returns." It does indeed sound like a TV Movie, cross-bred with "Cinderella," "Rocky" and "Walt Disney Presents."

This flick is made to order for hard times. It's a fairy godfather story about an economically borderline, widowed schoolteacher (Marsha Mason), struggling to raise an adolescent son, who is suddenly visited by her long-lost parent (Jason Robards). The bad news is that he's got only six months to live, but the good news is that he's carrying a suitcase with \$670,000 in cash, which he seems determined to spend on her. He literally buys her and son Mike (likeable Matthew Broderick) the ingredients of the American Dream.



"Dugan" succeeds, I think, first because it is done so amiably by very talented people, but largely because it's so straight, innocent and unpretentious. We're really expected to enjoy the flood of gifts, which range from every conceivable household appliance and electronic wonder to a Mercedes convertible and a thoroughbred Great Dane. (It's like winning all the prizes for a year on a TV gameshow).

Not for us to feel guilty or skeptical, to ponder whether Max is trying to make up in goodies what he's failed to provide as a father, or whether material things really bring happiness. In this Doc Simon jackpot, there is no doubt or irony, just glee.

OF COURSE, Simon is too slick a writer not to provide complications. The source of the loot is slightly shady. Max has accumulated it by skimming funds from a Las Vegas casino which had cheated him in a land deal.

So although the money may be morally his, it legally isn't, and his daughter, showing independence and a finer conscience than most, adamantly refuses to take any of it. ("I don't want to be Cinderella ... somewhere along the line, you pay for it.")

The movie's main joke is that Max keeps piling it on anyway, drawing the attention of neighbors in the modest Venice (Calif.) suburb, as well as of Mason's conscientious detective boyfriend (Donald Sutherland). There are also the mean guys back in Vegas to worry about, but they never turn up.

It will come as no surprise that writer Simon manages to concoct a solution that allows the heroine to keep both her ideals and her gifts—an outcome that is an audience-pleaser, just as it was in "Arthur."

Alert audiences will also realize that once again Simon is dramatizing one of his favorite situations—an aging parent becoming reconciled with an adult child. Max had abandoned his daughter 28 years before, spent some time in jail, and now returns to die in the womb of his family. Sentimentally, we want to believe it can work.

BUT the bedrock appeal of "Dugan" is in its happy fantasy. Mason is basically the same character she usually plays in her husband's films ("Goodbye Girl," "Only When I Laugh")—an attractive but harassed single Mom facing all the nagging breakdowns of urban living—when suddenly she is embarrassed with the luxuries that are routine for the rich.

Maybe all her problems don't disappear, but they get a lot smaller.

Max even suggests how a little money can help her in subtler ways, when he hires famous batting coach Charlie Lau to help Mike, a bumbling junior high baseball player, straighten out his swing and hit the clutch home run all kids dream of hitting.

It's really too bad that everybody can't have half a million bucks, author Simon seems to suggest, because you really can fix a lot of things by throwing money at them.

While this isn't terribly profound as ultimate philosophy, "Dugan" hits many of the right cautionary notes, and as an added bonus, scores about a zero on the sex-and-violence index. It's another



SWASHBUCKLE MUSICAL—Kevin Kline as the Pirate King joyously tells his crew that it is a glorious thing to be a pirate in "The Pirates of Penzance," the movie version of the Gilbert and Sullivan musical classic. The film, which is being shown in theaters and cable television, also stars George Rose, Linda Ronstadt and Angela Lansbury. Calling it "good entertainment" the U.S. Catholic Conference has classified it A-I. (NC photo)

sentimental, good-natured family comedy (like "E.T.") that Disney should have made but didn't.

The production team is the same one that has filmed most of Simon's film scripts in the last decade, headed by director and co-producer Herbert Ross. The lightweight but charming

package is glitzed up expertly by Simon's predictably bright one-liners, by the sunny Venice and Santa Monica setting, and by the relaxed cast, which

seems to just lean back and enjoy the ride.

(Satisfactory comedy-romance for just about all ages).

USCC rating: not available.

Recent USCC Film Classifications

Baby, It's You	O, morally offensive
Bad Boys	O, morally offensive
Man, Woman and Child	A-III, adult

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